

Evangelical Lutheran Church in America  
2016 Churchwide Assembly

# **Reports and Records: Assembly Minutes**

August 8-13, 2016  
New Orleans, Louisiana

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The Rev. Wm Chris Boerger  
Secretary

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# Introduction

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The Augsburg Confession defines the church as “the assembly of saints in which the gospel is taught purely and the sacraments are administered rightly”.<sup>1</sup> The fourteenth Churchwide Assembly of the Evangelical Lutheran Church in America did gather around the gospel and the sacraments under the theme “Freed and Renewed in Christ.” As the church, the ELCA was reminded of its call and the ministry that has been given to this part of the body of Christ.

The Churchwide Assembly is the church gathered around word and sacrament. It is also the church gathered as the highest legislative body of the churchwide organization. Its voting members have the constitutional responsibility to hear reports from officers and units, elect leaders for the churchwide organization and separately incorporated ministries, adopt a budget, act on resolutions and memorials, and approve amendments to the governing documents of this church. At the same time members of this church came together for the “Grace Gathering,” which allowed others to observe the assembly and participate in workshops. Together the assembly and the gathering participated in experiential learning and reflected on what it means to be inheritors of the 500-year-old reformation tradition.

The various events connected to the assembly and the gathering were held in the Ernest N. Morial Convention Center in New Orleans, Louisiana. In 2016, we continued the emphasis on the care of creation by using Guidebook to deliver the *Pre-Assembly Report* to voting members and guests. Information and legislative updates were available to all members and guests through their tablets or laptop computers. The use of technology continued to save time for staff, and the use of paper was significantly reduced.

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

It is important to note the way in which actions of the assembly are designated. The reference to the final action begins with the letters “CA” to designate the actions taken by the Churchwide Assembly. The designation “CA” is followed by the year of the assembly; thus “CA16.” 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, CA16.04.09. signifies that the ninth action of the assembly occurred on the fourth day of the 2016 Churchwide Assembly.

References to actions of various ELCA governing bodies also are cited using a singular designation code. For example, CC16.04.21 refers to action taken by the Church Council (CC) at its April (4th month) meeting in 2016 (16) which represented the twenty first action (21) of that governing body in the calendar year. Similarly, the designations “EC” and “CB” refer respectively to the Executive Committee of the Church Council and the Conference of Bishops.

Citations to sections of the *Constitutions, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* are codified variously as “ELCA 3.04.” (a churchwide constitutional provision), “ELCA 7.31.01. (a churchwide bylaw), “S14.18.” (Constitution for Synods) and “C10.02.” (Model Constitution for Congregations). A dagger (†) preceding the

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<sup>1</sup> Kolb, R., Wengert, T. J., & Arand, C. P. (2000). *The Book of Concord: the confessions of the Evangelical Lutheran Church* (p. 43). Minneapolis, Minn.: Fortress Press.

letter “S” or an asterisk (\*) before “C” indicates that the provision is required rather than only recommended. Continuing resolutions are designated by a letter and the year in which they were adopted; thus, an ELCA churchwide continuing resolution adopted in 2016 is, for example, “5.01.A16.”

Various amendments to the governing documents of this church were adopted by the 2016 Churchwide Assembly. As a convenience to readers and for historical documentation, the full text of the 2016 edition of the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* is provided at the end of these minutes. The current edition is available online on the ELCA website.

I want to express a word of appreciation to all of those who made the 2016 Churchwide Assembly a success. Those who served on assembly committees are listed in Exhibit A: Members of the Churchwide Assembly. Special thanks to the Churchwide Assembly planning team, capably chaired by Ms. Jodi Slatery, and to the staff of the Office of the Secretary, especially to Ms. Mary Beth Nowak for continued excellence in meeting planning, Deacon Sue Rothmeyer for her tracking of the details and her organization of multiple tasks, and Mr. Frank Imhoff, for efficiently coordinating the Minutes Committee. The Churchwide Assembly is the result of significant work by all the churchwide staff and volunteers who spend hours laboring behind the scenes. It is impossible to express adequate thanks for all the work that was done in making the Churchwide Assembly come together.

Video, photo and audio highlights of the 2016 Churchwide Assembly are available on the Internet. The ELCA website also includes “Legislative Updates,” which provided voting members with daily summaries of assembly actions.

Consistent with the commitment of this church to be faithful stewards of God’s creation, these minutes are posted on the ELCA website. Synod offices will receive a book of minutes and voting members who request one will receive a book of minutes.

As stewards of the 500 years of God’s grace in action, the members of this church continue to live out the fact that we are “Freed and Renewed in Christ.” We have been called, gathered and sent by God’s grace into the world. Thanks be to God!

The Rev. Wm Chris Boerger, *secretary*  
Season of Epiphany 2017

# Fourteenth Churchwide Assembly of the Evangelical Lutheran Church in America

## Minutes

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August 8-13, 2016  
New Orleans, Louisiana

**We are church.**

**We are Lutheran.**

**We are church together.**

**We are church for the sake of the world.**



**Evangelical Lutheran  
Church in America**

God's work. Our hands.

*Called, gathered and sent into the world to embody the good news of Jesus' death and resurrection, we exist to be a reforming, renewing and reconciling expression of God's grace through life-giving relationships and communities of worship, mercy, justice and service.*

# Plenary Session One

Monday, August 8, 2016

6:30 p.m.–9:30 p.m.

On Monday, August 8, 2016, at 3:00 p.m. Central Daylight Time (CDT) the opening service of Holy Communion was held in the Great Hall of the Ernest N. Morial Convention Center in New Orleans, La. The Rev. Elizabeth A. Eaton, presiding bishop of the Evangelical Lutheran Church in America (ELCA), served as preacher and presider. Mr. Carlos E. Peña, vice president of the ELCA, was the assisting minister. The Rev. Linda O. Norman, treasurer of the ELCA, and the Rev. Wm Chris Boerger, secretary of the ELCA, were readers.

## Welcome and Order for Opening the Churchwide Assembly

*Reference: Worship and Song.*

Presiding Bishop Elizabeth A. Eaton called Plenary Session One of the fourteenth Churchwide Assembly to order at 6:35 p.m. in Hall C of the Ernest N. Morial Convention Center.

Presiding Bishop Eaton informed the assembly that the ground on which the convention center stands is sacred to the Native American people of the United Houma Nation. She invited the Rev. Kirby Verret, a United Methodist pastor and former chair of the United Houma Nation Tribal Council, to lead the assembly in prayer. Pr. Verret then introduced Mr. August “Cocoa” Creppel, vice principal chief of the United Houma Nation, along with Pr. Verret’s wife and Ms. Prairie Rose Seminole, program director for American Indian and Alaska Native Ministries, to sing a prayer in the Houma language, accompanied by traditional drum. At the close of the prayer, Presiding Bishop Eaton offered thanks on behalf of the assembly for being welcomed to the Houma ancestral lands and presented traditional gifts of sweet grass and a woolen blanket as a token of appreciation.

The presiding bishop invited the assembly to join in singing “Come Sing, O Church, in Joy!” and then led the Order for Opening of an Assembly. At 6:51 p.m., she declared the fourteenth Churchwide Assembly to be open.

## Opening Remarks

Presiding Bishop Elizabeth A. Eaton observed that voting members arrived at the Churchwide Assembly after witnessing a summer in which many were overwhelmed by violence and heartache. She hoped that across the week of the assembly voting members would surround each other in prayer and love while they gathered to do God’s work. She reminded voting members of the different opportunities they would have to support one another as the body of Christ and to pray for the work of the Churchwide Assembly. Opportunities included prayer partners at the assembly; congregations, individuals and prayer groups holding the assembly in prayer throughout the week; plenary sessions beginning and ending with prayer; and the practice of stopping to pray for God’s guidance periodically throughout the assembly — particularly before major votes. She noted that a prayer team composed of synod vice presidents, bishops, and members of the Church Council was prepared to lead the assembly in prayer. She mentioned the designation of a special place within the convention center for individual prayer at various times throughout each day and reminded the assembly that daily worship would be the center of each day as people gathered around the means of grace to center life and work during the week.

Presiding Bishop Eaton reviewed the use of electronic devices and the online ELCA Guidebook application to access Churchwide Assembly materials. She explained the procedure for retrieving updates to the Guidebook.

## **Greeting**

Presiding Bishop Elizabeth A. Eaton invited the Rev. Michael W. Rinehart, bishop of the Texas-Louisiana Gulf Coast Synod, to bring greetings from the host synod.

Bp. Rinehart presented the presiding bishop with a Mardi Gras scepter and umbrella, symbols of New Orleans. He then announced that two gifts had been made by the synod on behalf of the ELCA and in honor of the presiding bishop and of the Churchwide Assembly: \$5,000 to Lutheran Disaster Relief and \$5,000 to the mayor of New Orleans's racism initiative called Welcome Table. He thanked the assembly and the members of this church for their prayers of concern in light of recent events, including the police-involved shooting of Mr. Alton Sterling in Baton Rouge in July 2016, and the attack on Baton Rouge police officers that resulted in the deaths of three officers and the wounding of three others that same month.

Bp. Rinehart welcomed the assembly to New Orleans and to the Texas-Louisiana Gulf Coast Synod. He reported that the synod consists of 36,000 Lutherans in 112 congregations located in the lower half of Louisiana and a similar-sized portion of eastern Texas. He named some of the ministries in which the synod is involved, including a leadership development organization called LEAD that provides training, coaching and support for ministry leaders, and the synod's hosting of the ELCA Youth Gatherings in New Orleans in 2009 and 2012 and in Houston in 2018.

He went on to recount some of the rich history of the region. He called to remembrance the devastation of Hurricane Katrina in 2005, the costliest natural disaster in U.S. history, claiming 1,200 lives and resulting in economic losses of \$108 billion. He recognized all those in the assembly who had come and volunteered in Louisiana during the crisis and in the reconstruction period, then he went on to acknowledge those who had volunteered in other places and those who had contributed money and offered prayers for the recovery.

Bp. Rinehart then invited pastors from the synod to offer greetings and share personal reflections on the impact that Hurricane Katrina had on the area. The Rev. Robin J. McCullough-Bade, evangelism specialist for the Texas-Louisiana Gulf Coast Synod, shared a video presentation prepared by her husband, the Rev. John McCullough-Bade, that featured images of the devastation caused by Hurricane Katrina, along with photos of the rebuilding efforts. The Rev. Barbara A. Simmers, Peace Lutheran Church, Slidell, La., read the words of Isaiah 61 about "rebuilding the ancient ruins" and thanked the people of this church for their financial support and prayers for the rebuilding in the region. Pr. McCullough-Bade went on to describe the first worship services held by the remnants of seven Lutheran congregations following the disaster. She praised the 36,000 volunteers who had come to New Orleans to assist the residents. The Rev. Walton H. Ehrhardt, Mandeville, La., offered a prayer of thanksgiving. Bp. Rinehart pointed out that the stories the assembly had heard demonstrated the importance of "being church together."

Presiding Bishop Eaton thanked Bp. Rinehart for his welcome and for his leadership of the Texas-Gulf Coast Louisiana Synod. She informed the assembly that on Thursday the members would have opportunity to learn more about the work of rebuilding the city and more about what it means to be "church for the sake of the world."



## **Introduction of the Local Arrangements Committee**

*Reference: 2016 Pre-Assembly Report, Section I, Roll of Assembly Members.*

Presiding Bishop Elizabeth A. Eaton recognized members of the Local Arrangement Committee: Mr. John Lewis, Ms. Phyllis Dusang and Mr. Ed Dusang. She thanked them for their work and the work of many others preparing for and hosting this Churchwide Assembly. The assembly expressed its gratitude with applause.

## **Introduction to Electronic Voting**

*Reference: 2016 Pre-Assembly Report, Section I: Rules of Organization and Procedure.*

Presiding Bishop Elizabeth A. Eaton introduced the assembly to the electronic voting machines, providing instructions for their use. Testing the voting machines revealed that two-thirds of the voting members were attending their first Churchwide Assembly.

## **Report of the Credentials Committee**

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Roll of Assembly Members.*

The Rev. Wm Chris Boerger, secretary of the ELCA and *ex officio* chair of the Credentials Committee, reported at 7:32 p.m. that 945 voting members had registered with the Credentials Committee. A quorum was declared present.

## **Organization of the Assembly**

### **Roll of Voting Members**

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Roll of Assembly Members.*

Presiding Bishop Elizabeth A. Eaton called on Secretary Wm Chris Boerger, chair of the Credentials Committee, to present the roll of voting members, advisory members, other members and resource members. Noting no objection, Presiding Bishop Eaton accepted the report and ordered that the roll of assembly members be included in the official minutes of the Churchwide Assembly.

## **Introduction of the Parliamentarian**

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Roll of Assembly Members.*

Presiding Bishop Elizabeth A. Eaton introduced the Churchwide Assembly's parliamentarian, Mr. John W. Sleasman. She noted that Mr. Sleasman is a member of Advent Lutheran Church, Solon, Ohio, served as parliamentarian for both the 2011 and 2013 Churchwide Assemblies, and is treasurer-elect for the Northeastern Ohio Synod.

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

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Roll of Assembly Members.*

Presiding Bishop Elizabeth A. Eaton directed voting members to access the Rules of Organization and Procedure. She highlighted several rules in order of their appearance, paying attention to rules related to deadlines in place to facilitate this assembly's order of business.

The presiding bishop introduced "Questions of Personal Privilege" in Part Three of the Rules of Organization and Procedure and asked that voting members note the guidance provided there about questions of personal privilege. She noted that voting members could submit a "Voting Member Request Form" to the secretary's deputy, Ms. Sue E. Rothmeyer. She also directed the assembly's attention to the section in Part Three on "Speeches." She pointed out the procedure for voting members to speak before the assembly and the queuing system in place to establish the order of speakers.

Presiding Bishop Eaton spoke about "Resolutions, Motions and Notices," Part Seven of the Rules of Organization and Procedure. She noted provisions were made for the electronic

submission of these items, but that, if necessary, voting members could still submit paper forms for these requests. She also clarified that if a motion is on the floor and a voting member wishes to offer an amendment, he or she will need to supply written text of the amendment immediately to the secretary's deputy. No electronic submission of amendments to motions already on the floor was allowed.

The presiding bishop directed the assembly's attention to the section in the Rules of Organization and Procedure pertaining to memorials. She explained that memorials are actions from synod assemblies calling on the Churchwide Assembly to take a particular action, and that, since the 2103 Churchwide Assembly, 111 memorials had been received by the Memorials Committee. The committee has recommended that a portion of these memorials be voted on *en bloc*. Those memorials recommended to be considered separately appear at the beginning of the Report of the Memorials Committee in Section VII of the *2016 Pre-Assembly Report*. If a voting member wished to consider a memorial separately, suggest a substitute for any recommendation of the Memorials Committee or suggest an amendment for any recommendation, under the proposed rules the voting member would need to advise the secretary's deputy by submitting a form electronically or on paper and that the deadline for these requests was 9:45 p.m. on Monday, August 8, 2016. Presiding Bishop Eaton also explained how the assembly would consider substitute motions according to the proposed rules.

Presiding Bishop Eaton introduced "Nominations," Part Twelve of the Rules of Organization and Procedure, which contained the rules regarding floor nominations for the Church Council and various boards and committees. She noted that the deadline for floor nominations was 10:45 a.m. on Tuesday, August 9, 2016.

Constitution and bylaw changes, addressed in Part Fifteen of the Rules of Organization and Procedure, recommended by the Church Council were detailed in Section V of the *2016 Pre-Assembly Report*. It was noted that proposed amendments were grouped into two categories: general amendments and amendments related specifically to the proposed roster of Ministers of Word and Service. It was also noted that each group would be considered by the assembly *en bloc*, unless specific amendments were removed for separate consideration. The deadline for proposed changes to the constitutions, bylaws and continuing resolutions was 10:45 a.m. Tuesday, August 9, 2016. Any proposed changes to constitutional amendments related to the proposed roster of Ministers of Word and Service would be referred to the *ad hoc* committee and would have to be submitted by 10:45 a.m. on Wednesday, August 10, 2016.

Presiding Bishop Eaton directed the assembly's attention to Part 16 of the Rules of Organization and Procedure, "Election of Officers." She encouraged voting members to note specifically the rules related to the use of the ecclesiastical ballot and the specific rules related to the election of the vice president.

The presiding bishop then discussed the process for adopting the Rules of Organization and Procedure and that, while the rules are adopted as a whole, any voting member may request a separate vote on an individual rule. She pointed out that the adoption of the Rules of Organization and Procedure required a two-thirds vote for passage. She clarified that a motion to amend an individual rule by addition or deletion only required a majority vote. It was noted that voting members would be taking two votes on amendments that involve amending an individual rule: one majority vote to amend the rule and a two-thirds vote to adopt the amended rule. She also noted that if a proposed rule is not adopted, this church's governing documents specify that Robert's Rules of Order Newly Revised, Eleventh Edition, would govern the assembly on that particular subject.

Presiding Bishop Eaton called on Secretary Wm Chris Boerger to present the motion for the adoption of the Rules of Organization and Procedure on behalf of the Church Council.

Secretary Boerger stated that the motion did not require a second and made the following motion.

**Moved;**

**Seconded:**

To adopt the Rules of Organization and Procedure for the 2016 Churchwide Assembly (exclusive of quoted and highlighted constitutional provisions and bylaws that are already in force).

Presiding Bishop Eaton recognized the Rev. Matthew L. Riegel, bishop of the West Virginia-Western Maryland Synod, who rose to a point of information. He sought clarification that 10 signatures were required to remove a recommendation of the Memorials Committee from *en bloc* for separate consideration but not required for the assembly to amend the recommendation. Secretary Boerger explained that during floor debate regular rules for amendment would apply according to Robert’s Rules of Order.

Seeing no further questions, Presiding Bishop Eaton called on Ms. Kayla S. Koterwski, Church Council member from Tea, S.D., to lead the assembly in prayer before beginning discussion on the motion before it.

There being no further discussion, Presiding Bishop Eaton called for the vote on the motion before the assembly.

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION**

**YES-932; NO-4**

**CA16.01.01**

**To adopt the “Rules of Organization and Procedure” for the 2016 Churchwide Assembly (exclusive of quoted and highlighted provisions and bylaws which are already in force).**

**PART ONE: AUTHORITY AND DUTIES**

***Authority of the Churchwide Assembly***

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

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

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

***Duties of the Churchwide Assembly***

The Churchwide Assembly shall:

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

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

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

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

The vice president shall be a layperson who shall serve . . . , in the event the presiding bishop is unable to do so, as chair of the Churchwide Assembly (ELCA 13.31.).

### ***Assembly Secretary***

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

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

The secretary shall give notice of the time and place of each regular assembly by publication thereof at least 60 days in advance in this church's periodical (ELCA 12.31.02.).

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

### ***Agenda***

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

### ***Program and Worship***

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

### ***Arrangements***

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

## **PART TWO: MEMBERS OF ASSEMBLY**

### ***Assembly Voting Members***

Each synod shall elect one voting member of the Churchwide Assembly for every 6,000 baptized members in the synod. In addition, each synod shall elect one voting

member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. These voting members elected by each synod shall comply with the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this Constitution. In addition, each synod shall elect one additional voting member who is a youth or young adult at the time of the election and one additional voting member who is a person of color or a person whose primary language is other than English. There shall be at least four voting members from each synod. . . . The secretary shall notify each synod of the number of assembly members it is to elect (ELCA 12.41.11.).

The officers of the churchwide organization and the bishops of the synods shall serve as *ex officio* members of the Churchwide Assembly. They shall have voice and vote (ELCA 12.41.21.).

The total number of voting members at the 2016 Churchwide Assembly is 980.

### ***Eligibility to Serve as Voting Member***

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

### ***Certification of Voting Members***

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

### ***Seating of Alternate Voting Members***

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

### ***Inclusive Representation***

Except as otherwise provided in this constitution and bylaws, the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies . . . be laypersons; that as nearly as possible, 50 percent of the lay members of these assemblies . . . shall be female and 50 percent shall be male, and that, where possible, the representation of ordained ministers shall be both female and male. At least 10 percent of the members of these assemblies . . . shall be persons of color and/or persons whose primary language is other than English (ELCA 5.01.f.).

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

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

***Additional Voting Members Provided***

The Church Council may allocate up to ten additional voting members among synods, but no single synod may be allocated more than two additional voting members (ELCA 12.41.11.).

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

<u>Synod</u>	<u>Additional Members</u>
<b>Alaska (1A)</b> . . . . .	1
<b>Arkansas-Oklahoma (4C)</b> . . . . .	1
<b>Slovak Zion (7G)</b> . . . . .	2
<b>West Virginia-Western Maryland (8H)</b> . . . . .	1
<b>Caribbean (9F)</b> . . . . .	2

***Assembly Properly Constituted***

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

***Advisory Members***

Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of units of the churchwide organization, the executive for administration, and other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly (ELCA 12.41.31.).

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

***Other Non-Voting Members***

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

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

In addition, a representative of the faculty of each seminary of the Evangelical Lutheran Church in America, appointed by the president, and one teaching theologian appointed by the Association of Teaching Theologians in the ELCA, shall serve as faculty resource persons with voice but not vote (ELCA 12.31.B07.).

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

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

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

### ***Resource Members***

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

### ***Congregation Observers***

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

### ***Official Visitors***

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

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

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

### ***Assembly Costs***

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

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

### ***Quorum***

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

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

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

### ***Parliamentary Procedure***

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

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

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

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

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

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

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

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

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

### ***Speeches***

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

### ***Alternating Speeches***

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

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



### ***Purpose and Use of “White Card”***

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

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

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

### ***Suspending or Revising the Rules***

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

### ***Moving the Previous Question***

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

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

### ***Applause***

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

### ***Departing from Agenda***

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

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

### ***Unfinished Business***

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

### ***Audit of Credentials Report***

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

corrections as may be indicated. Each bishop (or other voting member duly appointed by the bishop) shall promptly return the certified list to the chair of the Credentials Committee.

## **PART FOUR: COMMITTEES OF ASSEMBLY**

### ***Mandated Committees***

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

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

A Reference and Counsel Committee, appointed by the Church Council, shall review all proposed changes or additions to the constitution and bylaws and other items submitted that are not germane to items contained in the stated agenda of the assembly (ELCA 12.51.11.).

### ***Memorials Committee***

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

### ***Nominating Committee***

A Nominating Committee, elected by the Churchwide Assembly, shall nominate at least one person for each position for which an election will be held by the Churchwide Assembly and for which a nominating procedure has not otherwise been designated in the constitution, bylaws, and continuing resolutions of this church (ELCA 12.51.31.).

The Nominating Committee shall strive to ensure that at least 10 percent of the voting membership of the Church Council shall be youth or young adults. Youth members shall be younger than 18 at the time of their election, and young adults shall be older than 18 and younger than 30 years of age at the time of their election (ELCA 19.21.A13.).

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

### ***Elections Committee***

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

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

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

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

### ***Credentials Committee***

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

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

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

### ***Minutes Committee***

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

### ***Other Committees***

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

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

### ***Ad Hoc Committees***

Such committees as may be necessary to facilitate the organization and consideration of business before the assembly may be established by the presiding bishop in consultation with the secretary.

### ***Additional Appointments***

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

## **PART FIVE: VOTING PROCEDURES**

### ***Voting by Electronic Device***

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

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

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

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

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

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

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

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

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

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

As directed by the chair, voting also may take place by voice, by show of hands, by standing or by written ballot.

Any member who because of physical limitation cannot raise her or his hand or stand to vote should contact the Elections Committee for assistance.

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

### ***Division of the House***

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

## **PART SIX: RELATION OF ASSEMBLY TO CHURCH COUNCIL AND CHURCHWIDE UNITS**

### ***Relationship to Church Council***

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Churchwide Assembly shall:

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

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

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

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

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

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

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

### *Nature of Resolutions and Motions*

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

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

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

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

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

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

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

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

### ***Substitute Motions***

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

### ***Electronic Submission***

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

## **PART EIGHT: MEMORIALS FROM SYNOD ASSEMBLIES**

### ***Definition of Memorials***

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

### ***Status of Committee’s Recommendations***

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

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

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

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

### ***En Bloc Resolution in Response to Certain Memorials***

The responses to the synod memorials, as recommended by the Memorials Committee in a report distributed to assembly members prior to, or at, the first business session of the assembly, may be approved by *en bloc*<sup>2</sup> resolutions when so proposed by the Memorials Committee.

If a voting member desires the assembly to discuss a synod memorial or the Memorials Committee’s response that is proposed for *en bloc* consideration, she or he may request that it be removed from the proposed *en bloc* resolution, provided the member’s request is supported

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

by 10 other voting members. Such request shall be made in accordance with the following paragraph. The assembly then will consider and vote separately on the proposed response of the Memorials Committee. After removals, the *en bloc* resolution shall be voted upon without amendments or debate.

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

### ***Substitute Proposal***

With respect to any recommendation made by the Memorials Committee in a report distributed to the assembly members prior to or at the first business session of the assembly, a voting member of the assembly may offer a substitute motion to the committee's recommendation only if such member has given notice electronically or on a paper form by the established deadline, provided the request is supported by 10 other voting members. For such notice, a voting member who desires to offer a substitute to the recommendation of the Memorials Committee must complete the form, Notice Related to Recommendations of the Memorial Committee, and submit it to the secretary of this church or the secretary's deputy prior to the established deadline and provided the request is supported by 10 other voting members. (*See* PART EIGHTEEN: Deadlines *below*.) In addition, the text of the proposed substitute shall be submitted on a Motion Form electronically or on a paper form to the secretary or the secretary's deputy.

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

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

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

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

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

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

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

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

When the Reference and Counsel Committee has recommended that the assembly decline a proposed resolution or motion without the committee making any other recommendation related to the same or a closely related subject, the voting member's resolution or motion, if then



moved by that voting member and seconded, shall be the main motion and the committee's recommendation shall be received as information.

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

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

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

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

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

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

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

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

### ***Vote to Adopt Social Statements***

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

A social statement of the Evangelical Lutheran Church in America shall be developed pursuant to a policy approved by the Church Council, following consultation with the Conference of Bishops. The text of a proposed social statement shall be reviewed by the Conference of Bishops and approved and recommended to the assembly by the Church Council. A proposed social statement shall require for adoption a vote of two-thirds of those voting members present and voting in a Churchwide Assembly (ELCA 12.12.01.).

### ***Vote to Amend or Repeal***

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

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

In accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns," Churchwide Assemblies may reconsider previously

adopted social statements. Such reconsideration may involve either a revision or removal of the statement. This may be done in two ways:

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

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

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

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

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

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

**PART TWELVE: NOMINATIONS**

***Nominations Desk***

Nominations from the floor at the Churchwide Assembly shall be made at the Nominations Desk, which shall be maintained under the supervision of the secretary of this church (ELCA 19.61.B15.a.).

A nomination from the floor shall be made by using the form provided by the secretary of this church. Nomination forms may be obtained from the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure (ELCA 19.61.B15.b.).

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

Information and additional forms may be obtained from the Nominations Desk on Monday, August 8, 2016, from 12:00 p.m. to 8:30 p.m. and on Tuesday, August 9, 2016, from 8:00 a.m. to 11:00 a.m.

### ***Congregational Membership***

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

### ***Term Limit***

Unless otherwise specified in the *Constitution, Bylaws, and Continuing Resolutions*, elections shall be for one six-year term, without consecutive re-election, and with approximately one-half of the members of the Church Council and of each board or advisory committee elected each triennium (ELCA 19.04.).

### ***Nominations Form***

The required form to be used in making nominations from the floor shall include the nominee's name, address, phone number, gender, lay or clergy status, white or person of color or primary language other than English status, congregational membership, synodical membership, and affirmation of willingness to serve, if elected; the name, address, and synodical membership of the voting member who is making the nomination; and such other information as the secretary of this church shall require (ELCA 19.61.B15.c.).

The nomination form for the common ballot is also available in the ELCA Guidebook app, and paper forms are available at the Nominations Desk at the times described above.

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

- 1) In the case of a layperson who is not on the official rosters of this church, the synod that includes the congregation in which such person holds membership;
- 2) In the case of an ordained minister, the synod on whose roster such ordained minister's name is maintained; and
- 3) In the case of an associate in ministry, a deaconess, or a diaconal minister, the synod on whose roster such person's name is maintained (ELCA 19.61.B15.d.).

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

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

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

Nominations from the floor for any position (other than presiding bishop, vice president, secretary) shall be made by filing the completed prescribed form electronically before the

established deadline (*see* PART EIGHTEEN: Deadlines *below*) or on a paper form with the Nominations Desk on Monday, August 8, 2016, from 12:00 p.m. to 8:30 p.m. and on Tuesday, August 9, 2016, from 8:00 a.m. to 11:00 a.m.

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

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

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

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

Nominations from the floor for positions on churchwide boards or committees shall comply with criteria and restrictions established by the Nominating Committee and set forth in materials provided to each voting member of the assembly (ELCA 19.61.D05.a.).

See Section VIII of the *Pre-Assembly Report* for details on restrictions.

A former full-time or part-time employee shall not be eligible for a minimum of six years subsequent to such employment, for nomination or election to the board of the separately incorporated ministry or committee related to the churchwide unit in which the employee served (ELCA 19.61.J13.).

So long as the number of incumbent members from a given synod serving on a board or committee with terms not expiring plus the number of positions on the same board or committee to which individuals from the same synod already have been nominated (whether by the Nominating Committee or from the floor) total less than the maximum number of two individuals from the same synod who may serve on that board or committee, an individual from the same synod may be nominated for another position on that board or committee, provided other criteria and restrictions are met. Individuals from the same synod may be nominated for a position on a board or committee to which individuals from the same synod already have been nominated, provided other criteria and restrictions are met (ELCA 19.61.D05.b.).

### ***For Church Council: Restrictions on Nominations***

In preparation for the Churchwide Assembly, the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. For 33 of the council members, the Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate

persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions up to 12. Excluding the churchwide officers and the chair of the Conference of Bishops, there shall not be more than two members of the Church Council from a synod. The Church Council shall have at least two members from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected. If there is no Churchwide Assembly in the year when terms are scheduled to conclude, they end on August 31 (ELCA 19.02.).

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

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

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

See Section VIII of the *Pre-Assembly Report* for details on restrictions.

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

The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by

the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.21.01.).

Nominations from the floor for positions on the Nominating Committee shall comply with criteria and restrictions established by the Church Council and set forth in materials provided to each voting member of the assembly (ELCA 19.61.F98.a.).

So long as the number of incumbent members from a given region serving on the Nominating Committee with terms not expiring plus the number of Nominating Committee positions to which individuals from the same region have already been nominated (whether by the Church Council or from the floor) total less than the maximum number of three individuals from the same region who may serve on the Nominating Committee, an individual from the same region may be nominated for another Nominating Committee position, provided other criteria and restrictions are met. Provided other criteria and restrictions are met, individuals may be nominated for a Nominating Committee position for which someone from the same region has already been nominated (ELCA 19.61.F98.b.).

## **PART THIRTEEN: ELECTION PROCEDURES**

### ***Election Procedures Utilizing the Common Ballot***

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

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

For the first common ballot, the exact number of ballot forms equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot forms to each of the voting members from the synod (ELCA 19.61.G02.b.).

Upon recommendation of the chair and with the consent of the assembly, the second common ballot may be conducted by electronic device. Unless the second common ballot is conducted by electronic device, the distribution of ballot forms for the second common ballot will be in the same manner as the first common ballot (ELCA 19.61.G02.c.).

Any discrepancy between the number of ballots given to a synodical bishop and the number of voting members (including the synod bishop) from such synod must be reported by the synodical bishop to the Elections Committee (ELCA 19.61.G02.d.).

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

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

Failure to vote for a nominee for every ticket does not invalidate a ballot for the tickets for which a nominee is marked (ELCA 19.61.G02.g.).

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

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

Marked ballot forms must be deposited at the designated Ballot Stations at certain exits of the hall in which plenary sessions are held (ELCA 19.61.G02.j.).

If a ballot is damaged so that it cannot be scanned, a replacement ballot may be obtained at the Ballot Station upon surrender of the damaged ballot (ELCA 19.61.G02.k.).

Unless otherwise ordered by the assembly, polls for the first common ballot close at the time designated in the assembly's Rules of Organization and Procedure (ELCA 19.61.G02.l.).

(See PART EIGHTEEN: Deadlines *below*.)

On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit members to record their votes (ELCA 19.61.G02.m.).

Unless the second ballot is conducted by electronic device, polls for the second common ballot close at the time designated in the assembly's Rules of Organization and Procedure or as otherwise ordered by the assembly (ELCA 19.61.G02.n.).

(See PART EIGHTEEN: Deadlines *below*.)

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

### ***Majority Required for Election***

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

### ***Breaking Ties***

On the first common ballot, the blank ballots of the treasurer and vice president shall be held by the chair of the Elections Committee to be presented to the treasurer for her or his vote only in those elections where a tie would otherwise exist, and to be presented to the vice president for his or her vote only in those elections to break a tie remaining after the ballot of the treasurer has been counted (ELCA 19.61.198.b.).

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

## **PART FOURTEEN: BUDGET PROPOSALS**

### ***Budget Procedures***

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

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

A Budget and Finance Committee shall be composed of members of the Church Council elected by the council. The treasurer of this church shall serve as an *ex officio* member of the committee. This committee shall have staff services provided by the Office of the Presiding Bishop and the Office of the Treasurer. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly. The committee shall relate to the work of the Office of the Treasurer (ELCA 14.41.A15.).

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

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

Each synod shall remit to the churchwide organization a percentage of all donor-unrestricted receipts contributed to it by the congregations of the synod, such percentage to be determined by the Churchwide Assembly. Individual exceptions may be made by the Church Council upon request of a synod (ELCA 10.71.).

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

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

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

### ***Appropriations***

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



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

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

Each proposal by a voting member for a study or research project shall be made as a main motion and shall be referred to the Reference and Counsel Committee. The Reference and Counsel Committee shall refer the proposal to Research and Evaluation in the Office of the Presiding Bishop. Research and Evaluation, in consultation with the churchwide unit to which the proposal is directed, will seek to determine the purpose, relationship to existing studies and research projects or current programs, potential value, overall costs including staff requirements, and availability of budget and staff. Research and Evaluation may conclude that it cannot evaluate adequately the proposal prior to assembly adjournment and request that the Church Council be designated to receive the evaluation at a later time and determine whether or not the study or research project should be initiated. The findings of Research and Evaluation shall be submitted to the Reference and Counsel Committee, which may make its recommendation to the assembly. If the recommendation calls for a new appropriation, the matter also shall be referred at once to the Budget and Finance Committee for consideration and report to the Reference and Counsel Committee. If the report of the Reference and Counsel Committee is negative, a two-thirds vote of the voting members present and voting shall be required for adoption.

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

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

The process for initiating the preparation of a social statement or commencing a revision or removal of a social statement adopted at a prior Churchwide Assembly shall be governed by the document, "Policy and Procedures for Addressing Social Concerns," which was adopted by the 1997 Churchwide Assembly (CA97.05.21) and revised by the Church Council in 2006 (CC06.11.51) and in 2011 (CC11.04.28).

## **PART FIFTEEN: AMENDMENTS TO GOVERNING DOCUMENTS**

### ***Constitutional Amendments***

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

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

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

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

### ***Bylaw Amendments***

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

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

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

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

### ***Continuing Resolutions***

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

Should the conference, committee or board in question disagree with the action of the Church Council in amending a continuing resolution, it may appeal the decision to the Churchwide Assembly. (See ELCA 10.91.03., 17.20.07., 17.40.04. and 17.50.07.)

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

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

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

The *Constitution for Synods* contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments shall be made in accordance with the required provisions in Chapter 18 of the *Constitution for Synods*. Non-mandatory provisions shall not be inconsistent with the constitution and bylaws of this church (ELCA 10.13.).

An amendment to the *Constitution for Synods* may be proposed only by a main motion.

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

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

A *Model Constitution for Congregations* shall be provided by this church. Amendments to the *Model Constitution for Congregations* shall be made in the same manner as prescribed in ELCA Chapter 22 for amendments of the bylaws of this church (ELCA 9.53.02.).

An amendment to the *Model Constitution for Congregations* may be proposed only by a main motion.

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

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

Amendments to the constitutions, bylaws and continuing resolutions as recommended by the Church Council in a report distributed to assembly members prior to, or at, the first business session of the assembly, may be approved by *en bloc*<sup>3</sup> resolutions when so proposed by the Church Council.

If a voting member desires the assembly to discuss a particular amendment that is included in the *en bloc* resolutions, she or he may request that the particular amendment be removed from the proposed *en bloc* resolutions, provided the member's request is supported by 10 other voting members. Such request shall be made in accordance with the following paragraph. The assembly then will consider and vote separately on the particular proposed amendment. After removals, the *en bloc* resolutions shall be voted upon without amendments or debate.

To call for such separate consideration, a voting member, with the support of 10 other voting members, must submit notification electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*) on the form titled Notice Related to Proposed Amendment to the Governing Documents.

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

## **Vote to Adopt Certain Recommendations from Reports**

A two-thirds vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations from any report that requires amendment of a constitutional provision or bylaw of this church for implementation.

## **Reconsideration or Rescission Prohibited**

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

## **PART SIXTEEN: ELECTIONS OF OFFICERS**

### ***Election Procedures***

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

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<sup>3</sup> Adoption of several motions by a single assembly resolution; sometimes known as a consent calendar or an omnibus bill or resolution.

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

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

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

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

The officers shall be the presiding bishop, vice president, secretary, and treasurer. Each officer shall be a voting member of a congregation of this church (ELCA 13.11.).

The presiding bishop shall be an ordained minister of this church . . . (ELCA 13.21.).

The presiding bishop shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office (ELCA 13.22.).

The presiding bishop shall be a full-time, salaried position (ELCA 13.22.02.).

The vice president shall be a layperson . . . (ELCA 13.31.).

The vice president shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office (ELCA 13.32.).

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

The secretary shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office (ELCA 13.42.).

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

The secretary may be either an ordained minister or a lay person.

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

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

- a. in which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;
- b. through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;
- c. that precludes spoken floor nominations;
- d. in which the first ballot is the nominating ballot if no election occurs on the first ballot;
- e. in which the first ballot defines the total slates of nominees for possible election on a subsequent ballot, with no additional nominations;
- f. that does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;
- g. in which any name appearing on the second ballot may not be subsequently withdrawn;
- h. that does not preclude an assembly’s adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and

- i. in which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents (ELCA 19.61.A94.).

### ***Election Procedures Utilizing the Ecclesiastical Ballot***

For each election by ecclesiastical or nominating ballot, the exact number of appropriate ballot sets equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot sets to each of the voting members from the synod (ELCA 19.61.H07.a.).

Unless otherwise ordered by the chair, one of the numbered ballots from the appropriate ballot set is to be used on each ballot for elections determined by ecclesiastical or nominating ballot. The chair will announce the number of the ballot from the appropriate ballot set that is to be used for each ballot. Failure to use the correct numbered ballot will result in an illegal ballot (ELCA 19.61.H07.b.).

On the first two ballots for each office being selected by ecclesiastical or nominating ballot, both the first and last names of a nominee should be used. Members should endeavor to use correct spelling and should provide, on the first ballot, any additional accurate information identifying the nominee, such as title, synod, or residence (ELCA 19.61.H07.c.).

On the third and subsequent ballots conducted by written ballot, only the last name of the nominee need be used, provided there is no other nominee with the same or similar name (ELCA 19.61.H07.d.).

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

Ballots should not be marked prior to the time the chair advises the voting members to do so (ELCA 19.61.H07.f.).

Written ballots shall not be folded (ELCA 19.61.H07.g.).

Written ballots will be collected from the voting members in accordance with instructions from the Elections Committee or from the chair (ELCA 19.61.H07.h.).

When the results of the first ballot are presented, the chair will announce when and how persons nominated may withdraw their names prior to the casting of the second ballot (ELCA 19.61.H07.i.).

Whenever the number of names of nominees that will appear on a ballot is nine or less, on recommendation of the chair and with the consent of the assembly, voting may be by means of electronic device (ELCA 19.61.H07.j.).

When voting by electronic device, the first position on each ballot shall be given to the nominee who received the greatest number of votes on the immediately preceding ballot, with the remaining positions assigned to the other nominees in descending order of the number of votes received on the immediately preceding ballot. If two or more nominees were tied with the same vote on the immediately preceding ballot, their respective positions shall be determined by draw by the chair of the Elections Committee (ELCA 19.61.H07.k.).

On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit voting members to record their votes (ELCA 19.61.H07.l.).

### ***Election of the Presiding Bishop***

The presiding bishop shall be elected by the Churchwide Assembly by ecclesiastical ballot. Three-fourths of the votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of votes on the second ballot, and two-thirds of the votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of votes on the third ballot, and 60 percent of the votes cast shall be necessary for election. On subsequent ballots, a majority of the votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of votes on the previous ballot (ELCA 19.31.01.a.).

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

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

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

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

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

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

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

In a year when the vice president shall be elected, the voting members of the Churchwide Assembly shall be invited to identify the names of up to three persons who might be considered for election as vice president. Names shall be submitted to the Office of the Secretary at least four months prior to the assembly. The Office of the Secretary shall contact those persons identified and request biographical information. At least 60 days prior to the Churchwide Assembly, the biographical information

received from those persons open to consideration shall be distributed to the voting members (ELCA 19.31.B15.).

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

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

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

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

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

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

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

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

ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of the votes cast shall elect (ELCA 19.31.01.c.).

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

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

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

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

### ***Majority Required for Election***

On the final ballot for the election of presiding bishop, vice president, and secretary of this church, when only two names appear on the ballot, a majority of the legal votes cast shall be necessary for election (ELCA 19.11.01.d.).

### ***Breaking Ties***

On the ballot for the election of the presiding bishop, vice president, and secretary, when only two names appear, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist (ELCA 19.61.198.a.).

## **PART SEVENTEEN: STATUS OF REPORTS**

### ***Assembly Reports***

At least 20 days prior to an assembly the secretary shall prepare and distribute to each congregation and to the voting members-elect a pre-assembly report. Distribution to congregations may be accomplished by posting the report on the Web site of this church (ELCA 12.31.03.).

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

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

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

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



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

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

## **PART EIGHTEEN: DEADLINES**

### ***Monday, August 8, 2016***

**9:45 p.m.** Separate consideration (removal from *en bloc*) of responses to synod memorials

Proposed changes to the responses to synod memorials

### ***Tuesday, August 9, 2016***

**10:45 a.m.** Separate consideration (removal from *en bloc*) of proposed general amendments to the constitutions, bylaws and continuing resolutions

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

Proposed amendments from the floor to the constitutions, bylaws and continuing resolutions

Nominations from the floor

**3:00 p.m.** Withdrawal from ballot for vice president

### ***Wednesday, August 10, 2016***

**10:45 a.m.** Non-germane resolutions

Proposed amendments to the 2017-2019 budget proposal

Proposed amendments to the Word and Service proposal

Separate consideration (removal from *en bloc*) of proposed amendments to the constitutions, bylaws and continuing resolutions related to the Word and Service proposal

Proposed changes to the amendments to the constitutions, bylaws and continuing resolutions related to the Word and Service proposal

**2:15 p.m.** First common ballot

## **PART NINETEEN: HEARINGS**

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

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

## **PART TWENTY: ELECTRONIC DEVICES**

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

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

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

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

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

The chair declared the motion was adopted and the assembly had approved its Rules of Organization and Procedure.

## **Committees of the Assembly**

*Reference: 2016 Pre-Assembly Report, Section I: Rules of Organization and Procedure.*

Presiding Bishop Elizabeth A. Eaton provided information about the committees that serve the Churchwide Assembly. The Nominating Committee was elected by previous assemblies. The Reference and Counsel Committee and the Memorials Committee were appointed by the Church Council, in accordance with ELCA bylaws. Members of these three committees are listed in the Roll of Assembly Members in Section I of the *2016 Pre-Assembly Report*. She declared the committees to be authorized and constituted.

Presiding Bishop Eaton explained that the Rules of Organization and Procedure provide for the chair to appoint *ad hoc* committees to facilitate the work of the assembly. Experience had shown that such committees are particularly helpful in guiding the assembly's consideration of amendments that may be proposed. The *ad hoc* committee works with those who are proposing amendments and then brings a report and specific recommendations for the assembly's deliberation.

The presiding bishop announced that she was naming an *ad hoc* committee to assist the assembly in considering the proposed roster of Ministers of Word and Service. The committee's

tasks include processing proposed amendments to the Word and Service proposal or changes to the recommended amendments to the constitutions, bylaws and continuing resolutions related to the Word and Service proposal.

The *ad hoc* committee members were:

Ms. Christine P. Connell, Church Council member from Staten Island, N.Y., *co-chair*

The Rev. Mark E. Narum, bishop of the Western North Dakota Synod, *co-chair*

The Rev. Rachel L. Connelly [North Carolina Synod]

Mr. Rene M. Garcia Jr. [Texas-Louisiana Gulf Coast Synod]

Mr. Larry P. Johnson [Southwestern Washington Synod]

The Rev. Bimen Limbong [Indiana-Kentucky Synod]

Ms. Susan W. McArver [South Carolina Synod]

Hearing no objection, the chair declared the *ad hoc* committee appointed.

## Consideration of the Order of Business

*Reference: 2016 Pre-Assembly Report, Order of Business and Section I, Rules of Organization and Procedure.*

Presiding Bishop Elizabeth A. Eaton highlighted certain items in the Order of Business for the voting members.

Secretary Wm Chris Boerger made the following motion on behalf of the Church Council.

**Moved;**

**Seconded:**

To approve the Order of Business as the agenda of the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America, in keeping with the provisions of the Rules of Organization and Procedure for the calling of items of business before the assembly.

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

## ASSEMBLY

### ACTION

**YES-881; NO-3**

### CA16.01.02

**To approve the Order of Business as the agenda of the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America, in keeping with the provisions of the Rules of Organization and Procedure for the calling of items of business before the assembly.**

Presiding Bishop Eaton declared the motion had been adopted. She informed the members of the assembly that they could offer prayer requests during the course of the assembly by adding them to the prayer wall that was being created or by asking a member of the Prayer and Revival Team to pray with them.

## Introduction: Roster of Ministers of Word and Service Proposal

*Reference: 2016 Pre-Assembly Report, Section V, Roster of Ministry of Word and Service.*

Presiding Bishop Elizabeth A. Eaton invited the Rev. William O. Gafkjen, bishop of the Indiana-Kentucky Synod, chair of the Conference of Bishops and member of the Word and Service Task Force, to report on the work of the task force. She explained that the written report and recommendations of the task force were in Section VI of the *2016 Pre-Assembly Report* and the Church Council's recommendations regarding the proposal and related amendments to the

governing documents were located in Section V of the *2016 Pre-Assembly Report*. Prior to remarks from Bp. Gafkjen, the assembly was invited to view a short video related to Word and Service.

Bp. Gafkjen introduced voting members to the recommendation from Church Council that this church combine its three current lay rosters of associates in ministry, deaconesses and diaconal ministers into a single new roster of Ministers of Word and Service to be called deacons. He explained the concept of rosters, and noted that the recommendation refers only to those who were approved and called according to churchwide candidacy processes and who are accountable and available to serve in their particular roles across this whole church. He noted that, while combining the three lay rosters would facilitate easier management, this change should not be seen as just a technical “fix.” In addition to the practical matters, unifying the rosters was what Bp. Gafkjen referred to as “adaptive change” and, if adopted, would touch and transform how members of this church understand and live into the vocation of every baptized person to follow Jesus.

Bp. Gafkjen acknowledged the long journey of discernment and decision making about the ordering of public ministries of the Word — from 1988 when this church embarked on a study of ministry to 2010 when the Church Council established a task group to explore how to faithfully unify the three lay rosters of this church. Addressing the proposed title “deacon,” Bp. Gafkjen noted that “deacon” is a widely-used term ecumenically, and the task force was confident that this church could navigate together potential confusions associated with the title. He also noted that in certain situations and settings, other titles may be used. For instance, a director of worship and music may be called “cantor,” and a deaconess may also be known as “sister.”

Bp. Gafkjen introduced the topic of consecration as the recommended rite of entrance when this church publicly acknowledges, enacts and establishes individuals as public, rostered ministers. If the proposed recommendations from the Church Council are adopted by the 2016 Churchwide Assembly, a recommendation on the entrance rite would be brought to the 2019 Churchwide Assembly.

Presiding Bishop Eaton thanked Bp. Gafkjen for his remarks and informed the assembly that Secretary Wm Chris Boerger would share an overview of constitutional matters related to the proposed roster of Ministers of Word and Service on Tuesday, August 9, 2016. She also noted that a hearing on the recommendations was scheduled for 5:00 p.m. on Tuesday, August 9, 2016. She encouraged voting members to bring their questions to the hearing.

## **Update on Always Being Made New: The Campaign for the ELCA**

*Reference: 2016 Pre-Assembly Report, Section III, Always Being Made New: The Campaign for the ELCA.*

Presiding Bishop Elizabeth A. Eaton called on the Rev. Ronald T. Glusenkamp, director for *Always Being Made New: The Campaign for the ELCA*, and Ms. Christina Jackson Skelton, executive director of the Mission Advancement unit, to report to the assembly on the progress of the fundraising campaign approved by the 2013 Churchwide Assembly.

Their report began with a brief video on the ELCA Malaria Campaign. Ms. Jackson Skelton reported that in 2015 the Malaria Campaign met and exceeded its goal of raising \$15 million, making it the first of the ministries within *Always Being Made New: The Campaign for the ELCA* to reach its goal. Thanks to the generosity of members, congregations and synods, people in 14 African countries have malaria programs with trained volunteers, prevention supplies and medications, resulting in a reduction of 45 million cases of malaria since the time that the ELCA joined in the campaign against the disease.

The Campaign for the ELCA was launched in February 2014 with the goal of raising \$198 million in five years, a significant increase in funding designated for existing and new ministry initiatives. The campaign was a commitment to invest in the future of this church while deepening relationships and expanding ministries that serve neighbors and communities both at home and around the globe. Goals include renewing congregations and planting new ministries, ending hunger, overcoming malaria, deepening global engagement, partnering in mission, supporting leadership development of women in global companion churches, engaging and supporting young people in the life of this church, and expanding the ELCA's disability ministries.

Ms. Jackson Skelton reported that as of the end of June 2016, approximately halfway through the five-year campaign, \$92 million in cash and multi-year commitments has already been given, placing the campaign at 48 percent of the total and ahead of income projections. More than 272,000 individual gifts have been given, and 75 percent of ELCA congregations have participated in the campaign so far. In addition, planned gift commitments totaling \$21 million will extend the impact of *Always Being Made New: The Campaign for the ELCA* well into the future. Taken together, the impact of giving to date totals \$113 million. In addition, the \$5,632 offering taken at the opening liturgy of this assembly was to be directed to ELCA disability ministries, one of the campaign's emphases.

Ms. Jackson Skelton expressed gratitude to Presiding Bishop Eaton, synod leadership, the steering committee for The Campaign for the ELCA, and volunteer campaign chairs Loren and MaryAnn Anderson for their leadership. She introduced Pr. Glusenkamp, who compared the campaign to a marathon. He called on voting members to return to their congregations and share some of the things they had learned about the campaign. He also urged them to open their wallets and invest in the ministries of the ELCA. He highlighted individual congregations and synods that had created giving challenges, and he described ways in which youth have been involved. He cited the example of the ELCA World Hunger "Walk for Water," for which young people met the challenge of raising \$500,000, being matched by a generous couple in the ELCA for a total of \$1 million.

Pr. Glusenkamp cited Presiding Bishop Eaton: "Through this campaign, ELCA members have the opportunity to share God's love in meaningful and life-changing ways. Together we can save a child's life, identify and prepare leaders in our church and among our global companions, start or renew congregations, and help people and communities break the cycle of hunger and poverty. That's what this campaign can do. That's what we can do. And in Jesus' name, we get to do this. Thank you! Always being made new. Thank you!"

The presiding bishop thanked Ms. Jackson Skelton and Pr. Glusenkamp, and the assembly responded with applause.

## **First Ballot for Vice President**

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Section V, The Election of Vice-President.*

Presiding Bishop Elizabeth A. Eaton invited voting members to turn to The Election of the Vice President among Recommendations of the Church Council. She noted that, according to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the vice president is to be a lay person, which makes this position the highest elected lay position in this church. She outlined the major responsibilities of the vice president, as well as noting that it is not a paid position but is a job that required both time and dedication on the part of the person elected.

Bishop Eaton reminded voting members that if they hadn't registered to do so immediately and that an updated credential report would be brought before the first ballot. She reminded

voting members that the name submitted on the ballot could be that of any lay member who is a voting member of an ELCA congregation. It was noted that the first ballot would require 75 percent for election and that after the nominating ballot, no additional nominations could be made. She then called on synod bishops to distribute the ballots to their synods' voting members.

The Rev. Kevin Maxey [Northwestern Ohio Synod] requested clarification on why names of potential nominees were not available in a similar fashion to what was available in the ELCA Guidebook app. Bishop Eaton replied that the concern was that the process would begin to look too much like a nominating process, which was not allowed according to the constitution, when the process for electing a vice president was by an ecclesiastical ballot.

Ms. Courtney J. Peeler [Nebraska Synod] inquired whether members of the current three lay rosters were eligible for election as vice president, in light of the proposed changes to the roster. Presiding Bishop Eaton replied that members of the lay roster were eligible to be elected to that position.

Presiding Bishop Eaton called on Mr. Thomas A. Cunniff, vice chair of the Credentials Committee, for the committee's report. Mr. Cunniff reported that there were 959 registered voting members: 590 lay registered voting members and 369 ordained voting members. The chair thanked Mr. Cunniff for the report.

Presiding Bishop Eaton invited the Rev. William O. Voss, Church Council member from Scottsbluff, Neb., to lead the assembly in prayer before it cast the first ballot for vice president.

After declaring the balloting closed, Presiding Bishop Eaton reminded voting members that the results of the first ballot would be announced officially the next morning. She reminded them that, after the report was issued, those nominated could withdraw from further consideration, but only after the first ballot, and that the deadline for withdrawal was 3:00 p.m. on Tuesday, August 9, 2016.

## Announcements

Secretary Wm Chris Boerger announced that the offering from the opening worship totaled \$5,632.38, which would be directed toward ELCA disability ministries, one of the emphases of *Always Being Made New: The Campaign for the ELCA*.

Secretary Boerger directed voting members' attention to Part 18 of the Rules of Organization and Procedure, where deadlines are specified. Requests for separate consideration of responses to synod memorials and proposed changes to the responses to synod memorials were due by 9:45 p.m. on Monday, August 8, 2016. Requests for separate consideration of general amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and proposed changes to general amendments to the governing documents were due by 10:45 a.m. on Tuesday, August 9, 2016. Nominations from the floor also had a deadline of 10:45 a.m. on Tuesday, August 9, 2016.

## Hymn and Prayer

*Reference: Worship and Song.*

Presiding Bishop Elizabeth A. Eaton called on the Rev. William O. Gafkjen, bishop of the Indiana-Kentucky Synod, to lead the assembly in a closing prayer. The assembly then joined in singing "To Be Your Presence."

## Recess

Plenary Session One of the fourteenth Churchwide Assembly of the ELCA recessed at 9:24 p.m. on Monday, August 8, 2016.

# Plenary Session Two

Tuesday, August 9, 2016

8:00 a.m. to 10:30 a.m.

## Call to Order

Presiding Bishop Elizabeth A. Eaton called to order the second plenary session of the fourteenth Churchwide Assembly 8:00 a.m.(CDT) in Hall C of the Ernest N. Morial Convention Center in New Orleans, La.

## Morning Prayer

*Reference: Worship and Song.*

Ms. Leslie J. Swenson, Church Council member from Fairbanks, Alaska, was introduced by Presiding Bishop Elizabeth A. Eaton.

Ms. Swenson invited the assembly to stand and sing the hymn “Awake, My Soul, and with the Sun.” She led the assembly in Morning Prayer.

## Elections: Results of the First Ballot for Vice President

*Reference: 2016 Pre-Assembly Report, Section V, Election of the Vice President, and Section X, Report of the Elections Committee.*

Presiding Bishop Elizabeth A. Eaton called upon Mr. Phillip H. Harris, chair of the Elections Committee, for the results of the first ballot for vice president.

Mr. Harris announced that there were 721 ballots cast of which 716 were legal and five were illegal. Seventy-five percent or 541 of the ballots cast were required to elect on the first ballot. There was not an election. He asked to dispense with reading the following report of the first ballot for vice president which had been posted and distributed.

1	Horne, William	102	23	Smith, Clarence	5
2	Arneson, Gwen	62	24	Bringman, Lucinda	4
3	Madden, Thomas	45	25	Cline, Sandra	4
4	Stuart, Cheryl	31	26	Del Toro, Maria	3
5	Dahlke, Nanette	28	27	Finney, Joy	3
6	Beasley, Tracy	26	28	Graves, Lexann	3
7	Blue, Becky	21	29	Hempstead, Louise	3
8	Chenoweth, Deborah	20	30	Hemsted, Louise	3
9	Bartlett, William	19	31	Johnson, Craig	3
10	Christopherson, Reid	18	32	McCracken, Mikka	3
11	Foster, Randall	18	33	Pepper-Firestone, Melissa	3
12	Whitney, Elaine	16	34	Peterson, Ann	3
13	Archer, Paul	14	35	Santoriello, Amy	3
14	Hemstead, Louise	14	36	Smith, Clarence	3
15	Poston, Charles	14	37	Smith, Donald	3
16	Struve, Jonathon	14	38	Tanner, Yolanda	3
17	Underwood, Doris	14	39	Troutman, Dara	3
18	Miller, Carl	13	40	Vergara, Christopher	3
19	Horn, William	11	41	Anderson, Krista	2
20	Anderson, Kevin	10	42	Berg, Susan	2
21	Moilan, Evan	7	43	Chatman, Cheryl	2
22	Campbell, Brian	5	44	Chenowith, Deborah	2

45	Clarke, Arundel	2	93	Fairing, Lynn	1
46	Drobena, Joshua	2	94	Fisher, Andrew	1
47	Ellis, Marjorie	2	95	Fisher, Jason	1
48	Goidel, Debra	2	96	Flynn, Rob	1
49	Henneman, Scott	2	97	Gemar, Gary	1
50	Matern-Graf, Deborah	2	98	Giddings, Nancy	1
51	Miller, C. Theodore	2	99	Goodman, Dale	1
52	Miller, Heather	2	100	Haley, Susan	1
53	Olsen, Wayne	2	101	Hathaway, Todd	1
54	Peet, David	2	102	Holtz, Dave	1
55	Pena, Carlos	2	103	Hoyum, Claire	1
56	Pfaff, Pam	2	104	Hulden, Maren	1
57	Pfeifer, Paul	2	105	Islam, Khadijah	1
58	Schlesinger, Sandy	2	106	Johnson, Frank	1
59	Swartling, David	2	107	Level, James	1
60	Toso, Lori	2	108	Lopez-Vega, Martin	1
61	Vagts, Amalia	2	109	Lyons, Nichole	1
62	Wagner, Brenda	2	110	Maddon, Thomas	1
63	Winzler, Mark	2	111	Mathew, Joe	1
64	Albertson, Elizabeth	1	112	McArver, Susan	1
65	Alderfer, Bill	1	113	McCough-Bade, Robin	1
66	Anderson, Kevin M.	1	114	Merrill, Gary	1
67	Ashley, Connor	1	115	Mollan, Evan	1
68	Barnard, Tara	1	116	Morse-Wendt, Lauren	1
69	Baron, Mary Beth	1	117	Newberry-White, Yevet	1
70	Baxter, Dawn	1	118	Northrop, Alison	1
71	Belon, Barbara	1	119	Obaga, William	1
72	Bennet, William	1	120	Ochoa, Enrique	1
73	Birkland, Carol	1	121	Oppegard, Kris	1
74	Black, Fred	1	122	Ostrem, William	1
75	Blank, Timothy	1	123	Pagel, Larry	1
76	Blue, Susan	1	124	Pederson, Gary	1
77	Bohling, Earline	1	125	Peeler, Courtney	1
78	Bohmbach, Karla	1	126	Penvost, Byran	1
79	Boone, Felecia	1	127	Peterson, Eric	1
80	Bouzard, Green	1	128	Pribbenow, Paul	1
81	Bray, Stacie	1	129	Rabb, Rick	1
82	Brockmeier, Matthew	1	130	Richardsen, Sunni	1
83	Brown, Rebecca	1	131	Richardson, Sunni	1
84	Burk, Lisa	1	132	Robinson, Tommie	1
85	Carpenter, Christopher	1	133	Rostad, Verla	1
86	Cimerol, Robert	1	134	Salber, Tom	1
87	Collins, Michelle	1	135	Schmalzle, Aaron	1
88	Corkery, Mary	1	136	Schmitt-Ajer, Margaret	1
89	Crump, Eric	1	137	Schoenfield, Rodney	1
90	Downs, Charles	1	138	Schuman, Jodi	1
91	Eggertson, Greg	1	139	Sevig, Julie	1
92	Eroh, Linda	1	140	Smith, Marilyn	1



141 Struve, Jonathan	1	148 Tucker, Heidi	1
142 Sutherland, Kaleb	1	149 Unti, Kimberly	1
143 Swenson, Leslie	1	150 Vaughan, Mark	1
144 Taylor, Thomas	1	151 Voss, Bill	1
145 Teinert, Carl	1	152 Wertz, Lloyd	1
146 Thorne, William	1	153 Westby, Allen	1
147 Thul, Oliver	1		

Presiding Bishop Eaton dispensed with the reading of the report, declared that there had been no election and that a second ballot would be cast Wednesday morning during Plenary Session Four. She reminded nominees who wished to withdraw that they had until 3:00 p.m.

## Report of the Nominating Committee

*Reference: 2016 Pre-Assembly Report, Section VIII, Report of the Nominating Committee.*

Presiding Bishop Elizabeth A. Eaton called on Ms. Susan M. Berg of Kenmore, Wash., chair of the Nominating Committee.

Ms. Berg directed the voting members to the Report of the Nominating Committee in Section VIII of the *2016 Pre-Assembly Report*.

Ms. Berg informed the assembly that, in preparation for Churchwide Assembly, the Nominating Committee worked with care and diligence to ensure that the slate of nominees presented would be composed of faithful, conscientious leaders inspired for service in this church. She expressed gratitude both for the work of the Nominating Committee and for all those members of the ELCA who agreed to stand for nomination, whether or not they were selected for the slate presented to this year’s assembly.

The committee had examined a number of factors for each nomination. Nominations needed to comply with inclusive representation as explained in Chapters 5 and 6 as well as mandatory categories outlined in Chapter 19 of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*. In addition, the Nominating Committee considered the current composition of the council, boards and committees, as well as the geographic distribution, experience, age and other characteristics of potential nominees.

Ms. Berg shared information regarding the positions for which nominations were presented. She specified that the nominations for the Church Council, which is the board of directors of the ELCA, were submitted by synods. Synods eligible to nominate for Church Council positions are designated on a rotating basis. The synods’ nominees for the Church Council were listed on pages 6 and 7 of the committee’s report. Nominations from the floor were not permitted for these positions.

A vita for each of the nominees was organized, beginning on page 16 of the report, according to the number of the paired ticket found adjacent to each position.

Ms. Berg noted that the 2013 Churchwide Assembly adopted constitutional amendments that affected nominations and elections for the boards of trustees of separately incorporated ministries — Board of Pensions, Mission Investment Fund and Publishing House of the ELCA. Slates for these boards are presented in accordance with Chapter 17 of the ELCA constitution. The terms of trustees for the separately incorporated ministries is now three years with the possibility of two consecutive re-elections. In addition, one or two persons may be nominated from full communion partner churches to each of these boards. In the event of a nomination for re-election and for the full communion partner members, only one nominee need be brought forward for each position.

Ms. Berg also identified the slates of nominees for the Committee on Appeals, the Committee on Discipline and the Nominating Committee.

Information and rules relating to nominations were in Part Twelve of the adopted Rules of Organization and Procedure. Ms. Berg reminded the assembly that a floor nomination, submitted either electronically or on a paper form, must include the name, address and synod of the nominator and all the requested information regarding the nominee. In addition to the nominator, floor nominations require the written support of at least 20 other voting members. She emphasized that before a floor nomination is made, that nominators should make certain that the person is willing to serve and meets the qualifications and restrictions for the position. Persons nominated from the floor must complete biographical forms as soon as possible to ensure that the assembly receives biographical information similar to the information in the Report of the Nominating Committee.

Ms. Berg notified the assembly that the first common ballot for tickets identified in the committee's report would be cast on Wednesday. The deadline for returning in the ballots was 2:15 p.m. on Wednesday, August 10, 2016.

Ms. Berg thanked all members of the Nominating Committee for their work in identifying and nominating leaders to these positions. She thanked Secretary Boerger and the staff of the Office of the Secretary for facilitating the activities of the Nominating Committee.

Ms. Berg shared that the work of identifying and nominating leaders for the boards and committees of this church is important and ongoing. She asked that when voting members return home after the assembly, that they identify and encourage potential leaders and invite people to submit nominations.

Presiding Bishop Eaton thanked Ms. Berg for the Report of the Nominating Committee.

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

*Reference: 2016 Pre-Assembly Report, Section II, Report of the Vice President, Section V, Recommendations of the Church Council, and Section XI, Report of the Church Council.*

Presiding Bishop Elizabeth A. Eaton called on Vice President Carlos E. Peña to present the reports of the vice president and Church Council.

Vice President Peña read and reflected on Luke 10:1-2, 8-9. He challenged the assembly to serve the effort of bringing the world closer to God.

Vice President Peña drew the assembly's attention to Section II of the *2016 Pre-Assembly Report* for the Report of the Vice President. Actions taken by the council in the past three years were summarized in Section XI, the Report of the Church Council. Section V was a presentation of the council's recommendations for the Churchwide Assembly, and he provided background information on each of the recommendations.

Vice President Peña recalled experiences of his 13 years as vice president of this church and thanked members of the Church Council, especially his fellow officers of the ELCA, staff of the churchwide organization and all ELCA members. The assembly responded with applause.

Presiding Bishop Eaton thanked Vice President Peña for his report and his service.

## **Servus Dei Award Presentation**

Presiding Bishop Elizabeth A. Eaton invited Vice President Carlos E. Peña and his family to the stage for the presentation of the *Servus Dei* Award. The presiding bishop shared that the *Servus Dei* Award honors officers of the Evangelical Lutheran Church in America at the completion of their terms and continues a tradition that was begun in a predecessor church body of the ELCA.

Presiding Bishop Eaton and several members of the Church Council read the following citation.

Mr. Carlos E. Peña has for 13 years devoted generous amounts of time and offered his gifts of leadership in his calling as vice president of the Evangelical Lutheran Church in America. The vice president serves as chair of the Church Council meetings and the council's Executive Committee. He has done so with conscientious ability and a gracious manner. He has engaged all members of the council in thoughtful decision-making and diligent service as the board of directors of the churchwide organization.

During his tenure, Carlos demonstrated forthright commitment to the faith and genuine compassion for the people in congregations and communities throughout the Evangelical Lutheran Church in America. He has fulfilled his responsibilities with abundant generosity by:

- Sharing God's love and providing insightful devotions on the church's mission;
- Being inspired and guided by faith to preside with fairness and care for each member of the council;
- Balancing the commitment to listen to all voices with the demands of presiding over tight agendas;
- Seeking to make visible the unity that is ours in Christ amidst the unique gifts of Christian diversity; *[read in Spanish]*
- Visiting other countries on behalf of the ELCA and witnessing God at work through the people locally and globally;
- Serving the church at numerous synod assemblies and on the World Council of Churches Central Committee;
- Honoring the past while envisioning the future and trusting God during tumultuous and enormous change; and
- Keeping constant focus on the commitments of this church and providing diligence in service to the members of this whole church.

We give thanks to God for the contributions Carlos has made to the life of this church. Although Carlos has chosen to conclude his service as vice president, we remember Ecclesiastes 3: "For everything there is a season, and a time for every matter under heaven." Carlos will continue his dedication to witness and service in daily life in the variety of other activities that he undertakes. In the passing of his responsibilities as vice president to his successor, may God grant him persistent hope in the gospel we proclaim and delight in remembering the privilege of serving as the fourth vice president of the Evangelical Lutheran Church in America.

Upon action of the Church Council of the Evangelical Lutheran Church in America, the *Servus Dei* Award is conferred upon Mr. Carlos E. Peña, vice president of the Evangelical Lutheran Church in America, November 1, 2003–October 31, 2016.

Presiding Bishop Eaton presented the *Servus Dei* Award to Vice President Peña, and she invited him to make remarks.

Vice President Peña recalled his misgivings when the 2003 Churchwide Assembly elected him. "When God called, God provided," he discerned. He expressed gratitude to all members of the ELCA, especially his wife, and he invited her to address the assembly.

Ms. Diane Peña spoke of experiences of the past 13 years and thanked the Peña family. She also thanked the assembly for honoring her husband and for recognizing that he had given his every effort in service to this church.

Vice President Peña also expressed gratitude for all ELCA officers, past and present, with whom he had served.

Presiding Bishop Eaton thanked Vice President Peña and his family.

Assembly participants expressed their appreciation with applause and sang “Joyful, Joyful We Adore Thee” as printed in *Worship and Song*.

## Introduction of “Declaration on the Way”

*Reference: 2016 Pre-Assembly Reports, Section V, Declaration on the Way: Church, Ministry and Eucharist, and Section VI, Declaration on the Way: Church, Ministry and Eucharist.*

Presiding Bishop Elizabeth A. Eaton drew the assembly’s attention to “Declaration on the Way: Church, Ministry and Eucharist” and introduced Presiding Bishop Emeritus Mark S. Hanson and the Most Rev. Denis J. Madden, Roman Catholic auxiliary bishop of Baltimore, who had co-chaired the task force that developed the resource. The ELCA and the U.S. Conference of Catholic Bishops convened the task force in 2012.

Pr. Hanson and Bp. Madden spoke on behalf of the task force.

Pr. Hanson commented on the global opportunities provided by the 500th anniversary of the Reformation in 2017 to examine what being “liberated by God’s grace, freed and renewed in Christ” means in the 21st century. He emphasized the contributions of 50 years of Lutheran-Roman Catholic dialogues, in the United States and internationally, to agreements reached in the “Joint Declaration on the Doctrine of Justification” (1999) and in “Declaration on the Way.”

Bp. Madden remarked that the “Joint Declaration” was a milestone along a journey that the “Declaration on the Way” may guide. He introduced other Catholic members of the task force:

- The Rev. Brian E. Daley, SJ, University of Notre Dame, South Bend, Ind.
- The Rev. Jared Wicks, SJ, Pontifical College Josephinum, Columbus, Ohio
- Dr. Susan K. Wood, SCL, Marquette University, Milwaukee, Wis.

Pr. Hanson introduced other Lutheran task force participants:

- Dr. Kathryn L. Johnson, Louisville Presbyterian Theological Seminary, Louisville, Ky., and now ELCA director for ecumenical and inter-religious relations
- The Rev. Joy A. Schroeder, Capital University and Trinity Lutheran Seminary, Columbus, Ohio

Bp. Madden and Pr. Hanson expressed gratitude for staff of the task force:

- The Rev. John W. Crossin, OSFS, U.S. Conference of Catholic Bishops, Washington, D.C.
- The Rev. Donald J. McCoid, Evangelical Lutheran Church in America, Chicago, Ill.

Bp. Madden described the processes the task force used to identify 32 Statements of Agreement already reached by Lutheran-Roman Catholic dialogues and to name remaining differences and reconciling considerations for the “imperfect but real communion” of the two traditions. He noted that the Committee on Ecumenical and Interreligious Affairs of the U.S. Conference of Catholic Bishops had unanimously endorsed the 32 Statements of Agreement.

Pr. Hanson added that the ELCA Conference of Bishops and Church Council had each unanimously endorsed the Statements of Agreement. He presented the recommendation of the Church Council for assembly action to express gratitude for “Declaration on the Way,” to receive the 32 Statements of Agreement, realizing that “receiving these agreements recognizes that there are no longer church dividing issues with respect to these statements,” and to commend the declaration for study and reception among other ecumenical resources.

Task force members present read key statements of agreement included in “Declaration on the Way.”

Bp. Madden expounded on the significance of “Declaration on the Way” in preparing the two traditions as they journey “on the way” together toward unity. Pr. Hanson visualized several

possible next steps the churches could take across the United States and around the world because of this document. Bp. Madden and Pr. Hanson expressed their appreciation for each other, for the other members of the task force and for the experience of ecumenical collegiality and conversation.

Presiding Bishop Eaton thanked God for the work of the task force. She announced times for hearings to address any questions voting members may have about “Declaration on the Way” and its 32 Statements of Agreement. She invited voting members to ask questions at this time.

The Rev. Kurt F. Kusserow, bishop of the Southwestern Pennsylvania Synod, asked whether “Declaration on the Way” moves Lutherans and Catholics toward sharing Holy Communion.

Bp. Madden declared that it does and that he believed it would happen one day. The assembly responded with applause.

The Rev. Russell L. Meyer [Florida-Bahamas Synod] asked for advice on improving relations among Lutheran and Roman Catholic congregations.

Bp. Madden replied that “Declaration on the Way” could be used as a resource for congregations, praying and worshiping together, to find the common ground that already exists. He suggested that congregations continue the dialogues, especially engaging their young members.

The Rev. Michal Misina [Slovak Zion Synod] inquired about the authority of “Declaration on the Way” in the Roman Catholic Church and its overall ecumenical implications.

Father Crossin and Dr. Johnson answered that there was no official acceptance yet, but reception by both churches would, in effect, create a new form of ecumenical statement.

The Rev. Martin D. Wells, bishop of the Eastern Washington-Idaho Synod, asked what momentum “Declaration on the Way” may find for reception in the ELCA following the Churchwide Assembly as it considers future directions and priorities of this church.

Dr. Johnson responded that the ELCA may use this opportunity to define itself as engaged in ecumenical and inter-religious relations.

The Rev. Ann M. Svennungsen, bishop of the Minneapolis Area Synod, inquired about the possibility of the Roman Catholic Church recognizing the ministry of women.

Pr. Schroeder noted that “Declaration on the Way” cited the ordination of women among remaining differences and offered reconciling considerations toward further conversation. She added that Pope Francis had formed a Commission on Women Deacons and that the ELCA was in full communion with member churches of The Lutheran World Federation that do not ordain women.

Dr. Wood assured the assembly that the Roman Catholic Church recognizes the ministry of women ordained in the Lutheran tradition.

The presiding bishop thanked the participants, reminding voting members that they would consider the recommendation of the Church Council regarding “Declaration on the Way” and its statements of agreement on Wednesday, August 10.

Presiding Bishop Eaton pointed out that, in November 2014, the Church Council conferred the honorary title of “presiding bishop emeritus” to the first three presiding bishops of the ELCA — the Rev. Herbert W. Chilstrom, the Rev. H. George Anderson and the Rev. Mark S. Hanson.

## **Introduction: 2017-2019 Budget Proposal**

*Reference: 2016 Pre-Assembly Report, Section V, 2017-2019 Budget Proposal.*

Presiding Bishop Elizabeth A. Eaton asked the Rev. M. Wyvetta Bullock, executive for administration, to present the proposed 2017-2019 budget for the churchwide organization and the Church Council’s recommendation regarding it in Section V of the *2016 Pre-Assembly Report*.

Pr. Bullock read 2 Corinthians 9:11-12 and said the proposed budget was about the mission to which God is calling this church. She talked about the process that developed the proposal and the hearing planned to address questions voting members may have about the proposal.

Pr. Bullock put forward the income proposal for 2017 and invited assembly participants to view a video explaining how the amounts were determined. She thanked ELCA members for the generosity they express through mission support to support the ministries of the synods and the churchwide organization.

Current operating income for the churchwide organization in 2017 included a \$43.8 million projection, which would remain relatively flat for the remainder of the triennium. A strategy was being implemented in conversation with the 65 synods to increase mission support.

Pr. Bullock outlined ministries and purposes of the churchwide organization and itemized their expenses listed in the proposed budget. She mentioned that current conversations across this church regarding future directions and priorities of the ELCA will inform ongoing budgeting for the churchwide organization.

Presiding Bishop Eaton reminded voting members that questions about the budget proposal would be addressed in a hearing. The deadline to submit proposed amendments to the budget was 10:45 a.m. on Wednesday, August 10.

## **Introduction: Word and Service Amendments**

*Reference: 2016 Pre-Assembly Report, Section V, Constitutional Amendments Related to a Roster of Word and Service, and Section VI, Report and Recommendations of the Word and Service Task Force, and Memorandum on Rationale for Constitutional Amendments.*

Presiding Bishop Elizabeth A. Eaton called on Secretary Wm Chris Boerger to provide an overview and introduction to the proposed constitutional amendments necessary to unify the three existing lay rosters into one roster of Ministers of Word and Service.

Secretary Boerger explained that the Churchwide Assembly would consider the proposal to unify the three lay rosters on Friday, August 12, requiring a two-thirds vote for approval. He outlined the constitutional amendments being proposed to implement such approval.

The proposed amendments would most frequently address the names of the rosters — a roster of Ministers of Word and Sacrament and a roster of Ministers of Word and Service. Another principle for the proposal was to provide consistency for both rosters in the constitutions of the churchwide organization, synods and congregations.

Secretary Boerger stated that the Conference of Bishops recommended and the Church Council agreed that some decisions regarding the unified roster would be deferred to the 2019 Churchwide Assembly, specifically the future entrance rite for the unified roster. Consecration will be the entrance rite until a final decision in 2019.

Secretary Boerger described how the amendments, if adopted by the Churchwide Assembly, would be incorporated into synod and congregational constitutions. He invited voting members to bring any questions to a hearing on this topic.

## **Greeting: Publishing House of the ELCA**

*Reference: 2016 Pre-Assembly Report, Section IV, Publishing House of the ELCA.*

Presiding Bishop Elizabeth A. Eaton welcomed Ms. Beth A. Lewis, president and chief executive officer of 1517 Media (Augsburg Fortress, Publishers), the publishing ministry of the ELCA.

Ms. Lewis brought a greeting to the Churchwide Assembly, emphasizing the role of publishing in the Lutheran Church and the use of new media to proclaim the gospel and to help nurture the people in the faith. She affirmed the publishing house's calling to address these gifts of the Reformation by creating resources for the 21st century church and world.

## **Announcements**

Presiding Bishop Elizabeth A. Eaton called on Secretary Wm Chris Boerger, who announced details of scheduled events as well as various deadlines for the day.

## **Prayer**

Presiding Bishop Elizabeth A. Eaton invited Sr. Tashina J. Good [St. Paul Area Synod] to lead the assembly in a closing prayer.

## **Recess**

Presiding Bishop Elizabeth A. Eaton declared Plenary Session Two of the fourteenth Churchwide Assembly of the ELCA recessed at 10:22 a.m. (CDT) on Tuesday, August 9, 2016.

Assembly participants gathered at 11:00 a.m. for Holy Communion in the Great Hall of the Ernest N. Morial Convention Center. The presiding minister was the Rev. Jared R. Stahler, St. Peter Lutheran Church, New York, N.Y.; the preacher was the Rev. Leila M. Ortiz, assistant to the bishop of the Metropolitan Washington, D.C., Synod; Ms. Tempie D. Beaman, diaconal minister, Los Angeles, Calif., served as assisting minister; and Ms. Ade J. Monareh, Somersworth, N.H., was the reader.

Assembly members also participated in a Bible study.

# Plenary Session Three

Tuesday, August 9, 2016

2:30 p.m.–4:30 p.m.

## Call to Order

Vice President Carlos E. Peña called the third plenary session of the fourteenth Churchwide Assembly to order at 2:30 p.m. (CDT) in Hall C of the Ernest N. Morial Convention Center.

## Hymn

*Reference: Worship and Song.*

Vice President Carlos E. Peña invited the assembly to sing “What is this Place.”

## Greeting: Women of the ELCA

*Reference: 2016 Pre-Assembly Report, Section IV, Women of the ELCA.*

Vice President Carlos E. Peña called on Ms. Patti Austin, a member of All Saints Lutheran Church in Lilburn, Ga., and president of Women of the Evangelical Lutheran Church in America.

Ms. Austin brought a greeting from Women of the ELCA, drawing on the Churchwide Assembly theme — “Freed and Renewed in Christ: 500 years of God’s Grace in Action” — to celebrate nearly 30 years of ministry as the women’s organization of this church.

Just prior to the Ninth Triennial Convention of Women of the ELCA, held July 22-24, 2014, in Charlotte, N.C., women across the organization helped grow Katie’s Fund (the Katharina von Bora Luther Endowment Fund) to more than \$1 million, supporting global partnerships, leadership training and lived theology. Women of the ELCA launched campaigns to fund solar power for Phoebe Hospital in Liberia, to end human trafficking and to raise up healthy women and girls through its health initiative.

Ms. Austin announced that the women’s organization had received three awards in 2016 from the Religion Communicators Council for its *Gather* magazine, its *Café* podcast and its human trafficking exhibit at the ELCA Youth Gathering in Detroit. She also described planning for the Tenth Triennial Convention of Women of ELCA to be held in July 2017 under the theme “All Anew” in Minneapolis, Minn.

## Greeting: Conference of Bishops

*Reference: 2016 Pre-Assembly Report, Section III, Synodical Relations.*

Vice President Carlos E. Peña introduced the Rev. William O. Gafkjen, bishop of the Indiana-Kentucky Synod and chair of the Conference of Bishops.

Bp. Gafkjen brought a greeting to the assembly from the Conference of Bishops. He described the work of the conference and its relationships with congregations, synods, the churchwide organization and the Church Council. He was elected to a four-year term chair of the Conference of Bishops in 2015 and serves as a member of the Church Council and its Executive Committee.

The Conference of Bishops consists of the 65 synod bishops, the presiding bishop and the secretary of this church. It meets twice annually and hosts an academy each January. It has a committee structure and maintains a “ready benches” of bishops well-schooled on particular issues such as immigration, justice and ministry among people in poverty. The conference serves in an advisory capacity in many conversations across the ELCA, and it provides mutual personal and professional support to its members.



Bp. Gafkjen noted that 20 synod bishops were attending the 2016 Churchwide Assembly as their first churchwide assembly.

**Report of the Memorials Committee**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, and Supplemental Report of the Memorials Committee.*

Vice President Carlos E. Peña asked Ms. Marjorie B. Ellis and the Rev. Stephen R. Herr, co-chairs of the Memorials Committee, to present the committee’s report.

Ms. Ellis and Pr. Herr provided an overview of the committee’s work. Synod assemblies had addressed 111 memorials to the 2016 Churchwide Assembly. The Church Council appointed the Memorials Committee to review, categorize and prepare recommendations for assembly action on each category. Staff of the churchwide organization provided background information and references regarding each category.

Pr. Herr explained that the committee could recommend the assembly affirm or decline to affirm the action proposed in a memorial, refer the proposal or reaffirm current policy. He noted that the Memorials Committee had recommended that 24 of the assembly actions be taken *en bloc* or in one majority vote. Voting members had removed four of the actions from the *en bloc* motion:

- Category A4: African Descent Lutherans
- Category B1: Call to Discernment on U.S. Foreign and Military Policy
- Category B6: Welcoming Refugees
- Category B10: Supporting Military Personnel, Veterans and their Families

After voting on the *en bloc* motion, the assembly would consider the remaining committee recommendations separately.

Pr. Herr made the following motion.

**Moved;**

**Seconded:**

To approve *en bloc*, with the exception of those memorials considered separately, the following responses to 2014, 2015 and 2016 synod memorials printed in the Report of the Memorials Committee (*2016 Pre-Assembly Report*, Section VII, pages as listed):

- Category A1: Life of Faith Initiative . . . . . 15
- Category A2: Worship Resources to Bless Same Gender Couples . . 16
- Category A5: Ministries Among People Experiencing Economic Poverty . . . . . 30
- Category A6: Examining the Opportunities and Implications of Campaign Zero, a policy platform in affirmation of Black Lives Matter . . . . . 33
- Category A7: Observation of National Donor Sabbath in Support of Organ and Tissue Donation . . . . . 33
- Category B2: Investing in and Encouraging Use of Clean, Renewable Energy . . . . . 37
- Category B4: Eco-Reformation and Renewing Creation Care Efforts 48
- Category B5: Increase Funding for Suicide Prevention Research . . 50
- Category B8: Supporting Mission Phebe Hospital through Photovoltaics . . . . . 70
- Category B9: Examining the Implications of Becoming a Sanctuary Denomination . . . . . 72

Category B11: Time of Prayer and Worship Resources on Human Trafficking . . . . .	85
Category B12: Gun Violence Prevention . . . . .	87
Category B13: AMMPARO Strategy . . . . .	89
Category B14: ELCA World Hunger and Child Nutrition . . . . .	90
Category B15: Affirming Global Human Rights and Non-discrimination Based on Sexual Orientation . . . . .	90
Category B16: My Muslim Neighbor . . . . .	92
Category D1: Gender Identity . . . . .	106
Category D2: Voting Ratio . . . . .	107
Category D3: Cultivating and Sustaining Accompaniment in Global Mission . . . . .	109
Category D4: Youth Mission Trips . . . . .	110

There being no discussion, Vice President Peña called for the vote.

**ASSEMBLY**

**ACTION**

**YES-897; NO-36**

**CA16.02.03**

To approve *en bloc*, with the exception of those memorials considered separately, the following responses to 2014, 2015 and 2016 synod memorials printed in the Report of the Memorials Committee:

- Category A1: Life of Faith Initiative**
- Category A2: Worship Resources to Bless Same Gender Couples**
- Category A5: Ministries Among People Experiencing Economic Poverty**
- Category A6: Examining the Opportunities and Implications of Campaign Zero, a policy platform in affirmation of Black Lives Matter**
- Category A7: Observation of National Donor Sabbath in Support of Organ and Tissue Donation**
- Category B2: Investing in and Encouraging Use of Clean, Renewable Energy**
- Category B4: Eco-Reformation and Renewing Creation Care Efforts**
- Category B5: Increased Funding for Suicide Prevention Research**
- Category B8: Supporting Mission Phebe Hospital through Photovoltaics**
- Category B9: Examining the Implications of Becoming a Sanctuary Denomination**
- Category B11: Time of Prayer and Worship Resources on Human Trafficking**
- Category B12: Gun Violence Prevention**

**Category B13: AMMPARO Strategy**  
**Category B14: ELCA World Hunger and Child Nutrition**  
**Category B15: Affirming Global Human Rights and  
Non-discrimination Based on Sexual Orientation**  
**Category B16: My Muslim Neighbor**  
**Category D1: Gender Identity**  
**Category D2: Voting Ratio**  
**Category D3: Cultivating and Sustaining Accompaniment in  
Global Mission**  
**Category D4: Youth Mission Trips**

**Category A1: Life of Faith Initiative**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 9-15.*

**1. Nebraska Synod (4A) [2015]**

WHEREAS, we seek to embody ever more fully Luther's Reformation call to the ministry of all the baptized; and

WHEREAS, the gospel of Jesus Christ sets God's people free to serve their neighbors in their daily lives in the various arenas God provides — in families, at work and in civil society — working for the common good; and

WHEREAS, all the baptized share a single vocation of loving God and loving neighbors (Matthew 22:36-40) as lived out in various roles and relationships; and

WHEREAS, there is deep yearning, especially among young people, to live meaningful lives; and

WHEREAS, the church, as a gathered and scattered community, needs the leadership of bishops, pastors, associates in ministry, deaconesses and diaconal ministers to reorient the ministries of the institutional church to equip the saints for the work of ministry in daily neighborliness (Ephesians 4:12); and

WHEREAS, the Book of Faith initiative is a model for a grassroots movement in engaging the Bible, the Life of Faith initiative will build upon and extend this effort with a focus on Christian vocation; and

WHEREAS, the ELCA has a robust theological education network, including seminaries, colleges, universities, lay schools for ministry, synodical schools, outdoor ministries, campus ministries, a Christian Education Network, congregations and many other entities; and

WHEREAS, this church is rich with a variety of resources for teaching and learning, including print, electronic media, service learning, faith practices, spiritual formation, mentoring, congregational education programs, immersions, experiential learning and other forms of learning; therefore, be it

RESOLVED, that the Nebraska Synod in assembly "reaffirm the universal priesthood of all believers, namely, that all baptized Christians are called to minister in the name of Christ and, empowered by the Holy Spirit, to proclaim the promise of God in the world and in their various callings and to bear God's creative and redeeming word to all the world, to meet human needs, to work for dignity and justice for all people, and peace and reconciliation among the nations..." [1993 Churchwide Assembly action (CA93.6.17), Study of Ministry, Section II. "Ministry of the Baptized," citing the first recommendation, and ELCA constitution 7.11., Ministry of the Baptized People of God]; and be it further

RESOLVED, that the Nebraska Synod in assembly encourage its congregations to foster Christian vocation by encouraging and equipping people, from children to adults, to discern and claim their call to speak and live the faith in their daily lives through their many varied forms of service with our neighbors in the family, the workplace and in civil society; and be it further

RESOLVED, that the Nebraska Synod in assembly encourage its theological education partners to equip rostered leaders as ministers of the Word to claim their vocation as teachers,

forming congregations as teaching and learning communities at the interface of faith and life; and be it further

RESOLVED, that the Nebraska Synod in assembly encourage its congregations to experiment, create, and innovate so that the Life of Faith initiative becomes a vital part of their own ministries; and be it further

RESOLVED, that the Nebraska Synod in assembly memorialize the Churchwide Assembly to make the Life of Faith initiative a central priority in all ELCA expressions — congregations, synods and churchwide organization; and be it further

RESOLVED, that the Nebraska Synod endorse the Life of Faith initiative.

## **2. Central States Synod (4B) [2015]**

WHEREAS, the Reformation was a people's movement built on the conviction that through baptism into Jesus Christ we all have equal status as the beloved and gifted people of God. We live out this baptismal calling by loving and serving the neighbors God gives us in the varied stations of our lives: family, school, workplace, local communities, global engagement and for all of creation. Unfortunately, we risk missing the full potential of this Reformation promise when we primarily focus only on ministry and mission within congregations; and

WHEREAS, the gospel of Jesus Christ sets God's people free to serve their neighbors in their daily lives in the various arenas God provides. All the baptized share that single vocation of loving God and loving neighbors (Matthew 22:36-40) as lived out in various roles and relationships. There exists among us a deep yearning to live meaningful lives. That yearning is often felt strongly by youth, those experiencing life transitions, and all those feeling the nagging tug of the Holy Spirit. To better serve these people, our brothers and sisters in Christ, we seek to embody ever more fully Luther's Reformation call to the ministry of all the baptized. The church as a gathered and scattered community needs the leadership of bishops, pastors, associates in ministry, deaconesses and diaconal ministers to reorient the ministries of the institutional church in order to equip the saints for the work of ministry in daily neighborliness (Ephesians 4:12); and

WHEREAS, the first resolution of the 1993 ELCA Churchwide Assembly action [CA93.6.17], Study of Ministry, Section II. "Ministry of the Baptized," called for this church to "reaffirm the universal priesthood of all believers, namely, that all baptized Christians are called to minister in the name of Christ and, empowered by the Holy Spirit, to proclaim the promise of God in the world and in their various callings and to bear God's creative and redeeming Word to all the world, to meet human needs, to work for dignity and justice for all people, and peace and reconciliation among the nations." This sentiment also reflects provision 7.11. of the ELCA constitution, The Ministry of the Baptized People of God; and

WHEREAS, as the Book of Faith initiative has proven to be a model movement in engaging people of faith with God's written Word in the Bible, the Life of Faith initiative will build upon and extend this effort with a focus on Christian vocation. This church is already rich with a variety of resources for teaching and learning, including each and every congregation in its local setting, seminaries, colleges, universities, lay schools for ministry, synodical schools, outdoor ministries, campus ministries, a Christian Education Network, print and electronic media and other forms and means of learning; therefore, be it

RESOLVED, that the 2015 Central States Synod Assembly call upon its congregations to:

- foster Christian vocation by encouraging and equipping people, from children to adults, to discern and claim their call to speak and live the faith in their daily lives through their many varied forms of service with our neighbors in the family, the workplace and in civil society;
- partner with the robust theological education network of the ELCA (including Augsburg Fortress, Publishers) in sharing and curating a wide range of resources that foster the life of faith in the world;
- experiment, create and innovate so that the Life of Faith initiative becomes a vital part of their own ministries; and be it further

RESOLVED, that this assembly memorialize the ELCA Churchwide Assembly to make the Life of Faith initiative a central priority in all its expressions — congregations, synods and churchwide organization — and to ask and encourage the theological education network of the ELCA to collaborate closely in promoting the ministry of all the baptized for the sake of the life of the world and to equip rostered leaders as ministers of the Word to claim their vocation as teachers, forming congregations as teaching and learning communities at the interface of faith and life.

### **3. Arkansas-Oklahoma Synod (4C) [2015]**

WHEREAS, we seek to embody ever more fully Luther's Reformation call to the ministry of all the baptized; and

WHEREAS, the gospel of Jesus Christ sets God's people free to serve their neighbors in their daily lives in the various arenas God provides — in families, at work and in civil society — working for the common good; and

WHEREAS, all the baptized share a single vocation of loving God and loving neighbors (Matthew 22:36-40) as lived out in various roles and relationships; and

WHEREAS, there is deep yearning, especially among young people, to live meaningful lives; and

WHEREAS, the church, as a gathered and scattered community, needs the leadership of bishops, pastors, associates in ministry, deaconesses and diaconal ministers to reorient the ministries of the institutional church to equip the saints for the work of ministry in daily neighborliness (Ephesians 4:12); and

WHEREAS, the Book of Faith initiative is a model for a grassroots movement in engaging the Bible, the Life of Faith initiative will build upon and extend this effort with a focus on Christian vocation; and

WHEREAS, the ELCA has a robust theological education network, including seminaries, colleges, universities, lay schools for ministry, synodical schools, outdoor ministries, campus ministries, a Christian Education Network, congregations and many other entities; and

WHEREAS, this church is rich with a variety of resources for teaching and learning, including print, electronic media, service learning, faith practices, spiritual formation, mentoring, congregational education programs, immersions, experiential learning and other forms of learning; therefore, be it

RESOLVED, that the Arkansas-Oklahoma Synod "reaffirm the universal priesthood of all believers, namely, that all baptized Christians are called to minister in the name of Christ and, empowered by the Holy Spirit, to proclaim the promise of God in the world and in their various callings and to bear God's creative and redeeming word to all the world, to meet human needs, to work for dignity and justice for all people, and peace and reconciliation among the nations..." [1993 Churchwide Assembly action (CA93.6.17), Study of Ministry, Section II. "Ministry of the Baptized," citing the first recommendation, and ELCA constitution 7.11., Ministry of the Baptized People of God]; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod call upon its congregations to foster Christian vocation by encouraging and equipping people, from children to adults, to discern and claim their call to speak and live the faith in their daily lives through their many varied forms of service with their neighbors in the family, the workplace and civil society; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod ask the theological education network — seminaries, colleges, universities, campus ministries, lay schools and outdoor ministries — to collaborate closely in promoting the ministry of all the baptized for the sake of the life of the world; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod ask its congregations to join in this grassroots initiative in partnership with the robust theological education network of the ELCA (including Augsburg Fortress, Publishers) in sharing and curating a wide range of resources that foster the life of faith in the world; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod encourage the theological education network of the ELCA to equip rostered leaders as ministers of the Word to claim their vocation as teachers, forming congregations as teaching and learning communities at the interface of faith and life; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod call upon its congregations to experiment, create and innovate so that the Life of Faith initiative becomes a vital part of their own ministries; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod memorialize the Churchwide Assembly to make the Life of Faith initiative a central priority in all ELCA expressions — congregations, synods and churchwide organization; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod commit itself to the Life of Faith initiative and report at its next synod assembly the steps taken to implement this resolution.

#### **4. Texas-Louisiana Gulf Coast Synod (4F) [2015]**

WHEREAS, we seek to embody ever more fully Luther's Reformation call to the ministry of all the baptized; and

WHEREAS, the gospel of Jesus Christ sets God's people free to serve their neighbors in their daily lives in the various arenas God provides: in families, at work and in civil society, working for the common good; and

WHEREAS, all the baptized share a single vocation of loving God and loving neighbors (Matthew 22:33-40) as lived out in various roles and relationships; and

WHEREAS, there is deep yearning, among people, to live meaningful lives; and

WHEREAS, the church, as a gathered and scattered community, needs the leadership of bishops and rostered leaders to reorient the ministries of the institutional church to equip the saints for the work of ministry in daily neighborliness (Ephesians 4:12); and

WHEREAS, the Book of Faith initiative is a model for a grassroots movement in engaging the Bible, the Life of Faith initiative will build upon and extend this effort with a focus on Christian vocation; and

WHEREAS, the ELCA has a robust theological education network, including seminaries, colleges, universities, lay schools for ministry, synodical schools, outdoor ministries, campus ministries, a Christian Education Network, congregations and many other entities; and

WHEREAS, our church is rich with a variety of resources for teaching and learning; therefore, be it

RESOLVED, that the 2015 Texas-Louisiana Gulf Coast Synod Assembly call upon congregations to foster Christian vocation by encouraging and equipping people, from children to adults, to discern and claim their call to speak and live the faith in their daily lives through their many varied forms of service with our neighbors in the family, the workplace and in civil society; and be it further

RESOLVED, that the 2015 Texas-Louisiana Gulf Coast Synod Assembly ask the theological education network — seminaries, colleges, universities, campus ministries, lay schools and outdoor ministries — to collaborate closely in promoting the ministry of all the baptized for the sake of the life of the world; and be it further

RESOLVED, that the 2015 Texas-Louisiana Gulf Coast Synod Assembly encourage the theological education network of the ELCA to equip rostered leaders as ministers of the Word to claim their vocation as teachers, forming congregations as teaching and learning communities at the interface of faith and life; and be it further

RESOLVED, that the 2015 Texas-Louisiana Gulf Coast Synod Assembly call upon congregations to experiment, create and innovate so that the Life of Faith initiative becomes a vital part of their own ministries; and be it further

RESOLVED, that the 2015 Texas-Louisiana Gulf Coast Synod Assembly memorialize the 2016 Churchwide Assembly to make the Life of Faith initiative a central priority in all its expressions — congregations, synods and churchwide organization.

## **5. Southeastern Iowa Synod (5D) [2016]**

WHEREAS, all the baptized share a single vocation of loving God and loving neighbors (Matthew 22:36-40) as lived out in various roles and relationships of our daily lives; and

WHEREAS, the 2015 Southeastern Iowa Synod Assembly of the Evangelical Lutheran Church in America (ELCA) reaffirmed the universal priesthood of all believers as a central tenet of our life together as God's people, and urged the commissions, conferences and congregations in the synod to join in conversation and exploration that will lead to new possibilities for equipping all the baptized in our synod for their God-given ministries; and

WHEREAS, the recently released report of the Theological Education Advisory Council (TEAC) calls upon this church to "explore with imagination and resolve how we can organize and unleash the resources of our church to equip the baptized to be voices that speak of love and grace, hope and reconciliation, inclusion and compassion — voices that call for us to heal the world God loves so much," and calls upon this church "to reinvigorate its teaching ministry to equip the baptized for this ministry"; and

WHEREAS, the ELCA has a robust theological education network, including seminaries, colleges and universities, lay schools for ministry, synodical schools, outdoor ministries, campus ministries, a Christian Education Network, congregations and many other entities; and

WHEREAS, our church is rich with a variety of resources for teaching and learning, including print, electronic media, service learning, faith practices, spiritual formation, mentoring, congregational education programs, immersions, experiential learning and other forms of learning; therefore, be it

RESOLVED, that the Southeastern Iowa Synod Assembly affirms the call to action in the recent TEAC report, and directs the Southeastern Iowa Synod Council to ask the new Church Council advisory committee, that was created as a result of the TEAC report, to work with the seminaries to make the ministry of all the baptized a central and fully supported learning outcome in their respective curriculums in order that leaders are able to form congregations as teaching and learning communities that support the interface of faith and life; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly affirms the recommendation in the TEAC report to "form a common theological education enterprise" that will "support lifelong learning for all the baptized," and the assembly directs the Southeastern Iowa Synod Council to call upon the new Church Council advisory committee to engage and convene all theological education providers in order that our rich variety of resources for teaching and learning might reach their full potential in the work of equipping all the saints for the work of ministry; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly memorialize the 2016 Churchwide Assembly of the ELCA to call upon the appropriate churchwide units, agencies, synods, seminaries, congregations and others to fulfill this church's constitutional commitment to "the equipping and supporting of all its members for their ministries in the world" (ELCA constitutional provision 7.11.) by making the Life of Faith Initiative a priority in all its expressions.

## **6. Western Iowa Synod (5E) [2015]**

WHEREAS, the Gospel of Jesus Christ sets God's people free to serve their neighbors in their daily lives in the various arenas God provides: in families, at work, and in civil society, working for the common good; and

WHEREAS, all the baptized share a single vocation of loving God and loving neighbors (Matthew 22:36-40) as lived out in various roles and relationships; and

WHEREAS, we seek to embody ever more fully Luther's Reformation call to the ministry of all the baptized; and

WHEREAS, the church as a gathered and scattered community needs leadership to reorient the ministries of the institutional church to equip the saints for the work of ministry in daily neighborliness (Ephesians 4:12); and

WHEREAS, the ELCA's ongoing Book of Faith initiative has been an excellent model, and provided quality resources, for a grassroots movement in engaging the Bible, and the Covenant Cluster Task Force on Lay Theological Education is developing a Life of Faith initiative as a continuation of the Book of Faith work; and

WHEREAS, the ELCA has a robust theological education network, including congregations, seminaries, colleges and universities, synodical lay schools for ministry, outdoor ministries, campus ministries and many other entities; therefore, be it

RESOLVED, that the Western Iowa Synod "reaffirm the universal priesthood of all believers, namely, that all baptized Christians are called to minister in the name of Christ and, empowered by the Holy Spirit, to proclaim the promise of God in the world and in their various callings and to bear God's creative and redeeming Word to all the world, to meet human needs, to work for dignity and justice for all people, and peace and reconciliation among the nations" (Study of Ministry: Action of the 1993 Churchwide Assembly); and be it further

RESOLVED, that the Western Iowa Synod call upon congregations to foster Christian vocation by encouraging and equipping people, from children to adults, to discern and claim their call to speak and live the faith in their daily lives through their many varied forms of service with our neighbors in the family, the workplace, and in civil society; and be it further

RESOLVED, that the Western Iowa Synod encourage congregations to support the Western Iowa Synod Lay School of Ministry by inviting members to attend and offering them financial and prayer support; and be it further

RESOLVED, that the Western Iowa Synod encourage the theological education networks of the ELCA to equip rostered leaders as ministers of the Word to claim their vocation as teachers, forming congregations as teaching and learning communities at the interface of faith and life; and be it further

RESOLVED, that the Western Iowa Synod encourage congregational and rostered leaders to participate in theological learning opportunities provided through the synod (i.e., fall convocation, pre-assembly convocation, leadership academy, etc.); and be it further

RESOLVED, that the Western Iowa Synod memorialize the ELCA Churchwide Assembly to make the Life of Faith Initiative a central priority in all its expressions — congregations, synods and the churchwide organization.

## **7. Northwest Synod of Wisconsin (5H) [2015]**

WHEREAS, we seek to embody ever more fully Luther's Reformation call to the ministry of all the baptized; and

WHEREAS, the gospel of Jesus Christ sets God's people free to serve their neighbors in their daily lives in the various arenas God provides — in families, at work and in civil society — working for the common good; and

WHEREAS, all the baptized share a single vocation of loving God and loving neighbors (Matthew 22:36-40) as lived out in various roles and relationships; and

WHEREAS, there is deep yearning, especially among young people, to live meaningful lives; and

WHEREAS, the church, as a gathered and scattered community, needs the leadership of bishops, pastors, associates in ministry, deaconesses and diaconal ministers to reorient the ministries of the institutional church to equip the saints for the work of ministry in daily neighborliness (Ephesians 4:12); and

WHEREAS, the Book of Faith initiative is a model for a grassroots movement in engaging the Bible, the Life of Faith initiative will build upon and extend this effort with a focus on Christian vocation; and

WHEREAS, the ELCA has a robust theological education network, including seminaries, colleges, universities, lay schools for ministry, synodical schools, outdoor ministries, campus ministries, a Christian Education Network, congregations and many other entities; and



WHEREAS, this church is rich with a variety of resources for teaching and learning, including print, electronic media, service learning, faith practices, spiritual formation, mentoring, congregational education programs, immersions, experiential learning and other forms of learning; therefore, be it

RESOLVED, that the Northwest Synod of Wisconsin “reaffirm the universal priesthood of all believers, namely, that all baptized Christians are called to minister in the name of Christ and, empowered by the Holy Spirit, to proclaim the promise of God in the world and in their various callings and to bear God’s creative and redeeming word to all the world, to meet human needs, to work for dignity and justice for all people, and peace and reconciliation among the nations...” [1993 Churchwide Assembly action (CA93.6.17), Study of Ministry, Section II. “Ministry of the Baptized,” citing the first recommendation, and ELCA constitution 7.11., Ministry of the Baptized People of God]; and be it further

RESOLVED, that the Northwest Synod of Wisconsin call upon its congregations to foster Christian vocation by encouraging and equipping people, from children to adults, to discern and claim their call to speak and live the faith in their daily lives through their many varied forms of service with their neighbors in the family, the workplace and civil society; and be it further

RESOLVED, that the Northwest Synod of Wisconsin ask the theological education network — seminaries, colleges, universities, campus ministries, lay schools and outdoor ministries — to collaborate closely in promoting the ministry of all the baptized for the sake of the life of the world; and be it further

RESOLVED, that the Northwest Synod of Wisconsin ask its congregations to join in this grassroots initiative in partnership with the robust theological education network of the ELCA (including Augsburg Fortress, Publishers) in sharing and curating a wide range of resources that foster the life of faith in the world; and be it further

RESOLVED, that the Northwest Synod of Wisconsin encourage the theological education network of the ELCA to equip rostered leaders as ministers of the Word to claim their vocation as teachers, forming congregations as teaching and learning communities at the interface of faith and life; and be it further

RESOLVED, that the Northwest Synod of Wisconsin call upon its congregations to experiment, create and innovate so that the Life of Faith initiative becomes a vital part of their own ministries; and be it further

RESOLVED, that the Northwest Synod of Wisconsin memorialize the Churchwide Assembly to make the Life of Faith initiative a central priority in all ELCA expressions — congregations, synods and churchwide organization; and be it further

RESOLVED, that the Northwest Synod of Wisconsin commit itself to the Life of Faith initiative and report at its next synod assembly the steps taken to implement this resolution.

## **8. Northwestern Pennsylvania Synod (8A) [2015]**

WHEREAS, we seek to embody ever more fully Luther’s Reformation call to the ministry of all the baptized; and

WHEREAS, the gospel of Jesus Christ sets God’s people free to serve their neighbors in their daily lives in the various arenas God provides — in families, at work and in civil society — working for the common good; and

WHEREAS, all the baptized share a single vocation of loving God and loving neighbors (Matthew 22:36-40) as lived out in various roles and relationships; and

WHEREAS, there is deep yearning, especially among young people, to live meaningful lives; and

WHEREAS, the church, as a gathered and scattered community, needs the leadership of bishops, pastors, associates in ministry, deaconesses and diaconal ministers to reorient the ministries of the institutional church to equip the saints for the work of ministry in daily neighborliness (Ephesians 4:12); and

WHEREAS, the Book of Faith initiative is a model for a grassroots movement in engaging the Bible, the Life of Faith initiative will build upon and extend this effort with a focus on Christian vocation; and

WHEREAS, the ELCA has a robust theological education network, including seminaries, colleges, universities, lay schools for ministry, synodical schools, outdoor ministries, campus ministries, a Christian Education Network, congregations and many other entities; and

WHEREAS, this church is rich with a variety of resources for teaching and learning, including print, electronic media, service learning, faith practices, spiritual formation, mentoring, congregational education programs, immersions, experiential learning and other forms of learning; therefore, be it

RESOLVED, that the Northwestern Pennsylvania Synod “reaffirm the universal priesthood of all believers, namely, that all baptized Christians are called to minister in the name of Christ and, empowered by the Holy Spirit, to proclaim the promise of God in the world and in their various callings and to bear God’s creative and redeeming word to all the world, to meet human needs, to work for dignity and justice for all people, and peace and reconciliation among the nations...” [1993 Churchwide Assembly action (CA93.6.17), Study of Ministry, Section II. “Ministry of the Baptized,” citing the first recommendation, and ELCA constitution 7.11., Ministry of the Baptized People of God]; and be it further

RESOLVED, that the Northwestern Pennsylvania Synod call upon its congregations to foster Christian vocation by encouraging and equipping people, from children to adults, to discern and claim their call to speak and live the faith in their daily lives through their many varied forms of service with their neighbors in the family, the workplace and civil society; and be it further

RESOLVED, that the Northwestern Pennsylvania Synod ask the theological education network — seminaries, colleges, universities, campus ministries, lay schools and outdoor ministries — to collaborate closely in promoting the ministry of all the baptized for the sake of the life of the world; and be it further

RESOLVED, that the Northwestern Pennsylvania Synod ask its congregations to join in this grassroots initiative in partnership with the robust theological education network of the ELCA (including Augsburg Fortress, Publishers) in sharing and curating a wide range of resources that foster the life of faith in the world; and be it further

RESOLVED, that the Northwestern Pennsylvania Synod encourage the theological education network of the ELCA to equip rostered leaders as ministers of the Word to claim their vocation as teachers, forming congregations as teaching and learning communities at the interface of faith and life; and be it further

RESOLVED, that the Northwestern Pennsylvania Synod call upon its congregations to experiment, create and innovate so that the Life of Faith initiative becomes a vital part of their own ministries; and be it further

RESOLVED, that the Northwestern Pennsylvania Synod memorialize the 2016 Churchwide Assembly to make the Life of Faith initiative a central priority in all ELCA expressions — congregations, synods and churchwide organization; and be it further

RESOLVED, that the Northwestern Pennsylvania Synod commit itself to the Life of Faith initiative and report at its next synod assembly the steps taken to implement this resolution; and be it further

RESOLVED, that the Northwestern Pennsylvania Synod Committee on Leadership Support address the concerns and spirit of this resolution through the 2015-2017 synodwide wellness emphasis, “Life of Faith: God’s Call. Your Vocation.”

**ASSEMBLY**

**ACTION**

[EN BLOC]

**CA16.02.03a**

To receive with gratitude the memorials of the Nebraska, Central States, Arkansas-Oklahoma, Texas-Louisiana Gulf Coast, Southeastern Iowa, Western Iowa, Northwest Wisconsin and Northwestern Pennsylvania synods regarding the Life of Faith Initiative;

To reaffirm the universal priesthood of all believers, namely, that all baptized Christians are called to minister in the name of Christ and are empowered by the Holy Spirit to proclaim the promise of God in the world and in their various callings, to bear God's creative and redeeming word to all the world to meet human needs, and to work for dignity and justice for all people, and peace and reconciliation among the nations; and

To acknowledge the November 2015 Church Council action calling for a future directions discernment process now titled "Called Forward Together in Christ" and to commend the Life of Faith initiative to that process.

**Category A2: Worship Resources to Bless Same-Gender Couples**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 16-17.*

**1. Southeastern Synod (9D) [2014]**

WHEREAS, in response to the Southeastern Synod's memorial and memorials from other synods, the ELCA, meeting in assembly (2009), resolved to "commit itself to finding ways to allow congregations that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships;" and

WHEREAS, since the decision of the Southeastern Synod Assembly of 2000, this synod has been a Reconciled in Christ Synod, which publicly welcomes lesbian, gay, bisexual, and transgender believers; and

WHEREAS, marriage for same-gender couples is recognized in many states and the District of Columbia; and

WHEREAS, state and federal courts in a number of other states have ruled in favor of extending marriage to same-gender couples; and

WHEREAS, the ELCA, meeting in assembly (2013), overwhelmingly affirmed the commitment made in the social statement *Human Sexuality: Gift and Trust* toward pastoral responsibilities and advocacy for public policies that support and protect families (pp. 19, 24) and "invited and encouraged conversations and resource sharing" among this church's congregations, and rostered and lay leaders regarding same-gender marriage and its impact on society and ministry [CA13.03.12]; and

WHEREAS, the Church Council has authorized a working group to explore the ELCA's appropriate next steps in carrying out these commitments to pastoral care and to advocacy for public policies that support and protect same-gender couples and their families; and

WHEREAS, as part of the call to this whole church to be engaged in this conversation within various contexts, members and congregations of this synod are encouraged to join the conversation in ways that are meaningful to each; and

WHEREAS, rostered leaders and congregations of this synod seeking guidance in developing effective ways to minister to and with same-gender couples and their families would also benefit from structured opportunities to develop ways to identify and share resources; therefore, be it

RESOLVED, that the Southeastern Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to consider providing worship resources for blessing of same-gender unions that could be used in congregations that choose to participate in a liturgical rite that holds same-gender couples publicly accountable and celebrates their lifelong commitments of love and fidelity.

**ASSEMBLY**

**ACTION**

[EN BLOC]

**CA16.02.03b To receive with gratitude the memorial of the Southeastern Synod concerning Worship Resources to Bless Same-Gender Couples; and**

**To acknowledge the action of the Church Council to implement, through the Office of the Presiding Bishop, the recommendations regarding supplemental worship resources for same-gender couples provided by the Ministry to and with Same Gender Couples and Their Families Working Group.**

**Category A5: Ministries Among People Experiencing Economic Poverty**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 28-30.*

**1. Northeastern Pennsylvania Synod (7E) [2016]**

WHEREAS, the scriptures repeatedly call upon God's people to open their hands to their poor and needy neighbors, stating that sharing with the "hungry" and "homeless poor" constitutes an expression of piety that pleases God (Deuteronomy 15:11; Isaiah 58:6-7; Matthew 19:21; Galatians 2:10); and

WHEREAS, the first century churches in Macedonia and Achaia, following the example of Jesus who brought "good news to the poor," were "pleased to share" their financial resources with the economically challenged church in Jerusalem (Luke 4:18; Romans 15:26); and

WHEREAS, the strategic directions of the Evangelical Lutheran Church in America (ELCA) encourage all expressions of this church to reach out to every segment of society, including "building capacity for evangelical witness and service in the world to alleviate poverty and to work for justice and peace"; and

WHEREAS, ELCA ministries with and among the homeless and those experiencing economic poverty are rich in many ways — rich in spiritual growth; rich in worship life; rich in the building of supportive relationships; rich in listening to, learning from and showing compassion to the neighbor — but often struggle to be financially sustainable; therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod, gathered in assembly, memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to instruct the Budget and Finance Committee of the ELCA Church Council to develop a plan for designating 20 percent of all funds in all programmatic units, global and domestic, to support ministries among people experiencing economic poverty; and be it further

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 2016 ELCA Churchwide Assembly to direct institutions of this church, in particular educational institutions, to develop processes for raising up and equipping leaders to serve in ministries among people experiencing economic poverty; and be it further

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 2016 ELCA Churchwide Assembly to instruct the Domestic Mission unit of this church to develop faith formation and worship resources that will support those engaged in initiating and leading ministries among people experiencing economic poverty.

## 2. Lower Susquehanna Synod (8D) [2016]

WHEREAS, the scriptures repeatedly call upon God's people to open their hands to their poor and needy neighbors, stating that sharing with the "hungry" and "homeless poor" constitutes an expression of piety that pleases God (Deuteronomy 15:11; Isaiah 58:6-7; Matthew 19:21; Galatians 2:10); and

WHEREAS, the first century churches in Macedonia and Achaia, following the example of Jesus who brought "good news to the poor," were "pleased to share" their financial resources with the economically challenged church in Jerusalem (Luke 4:18; Romans 15:26); and

WHEREAS, the strategic directions of the Evangelical Lutheran Church in America (ELCA) encourage all expressions of this church to reach out to every segment of society, including "building capacity for evangelical witness and service in the world to alleviate poverty and to work for justice and peace"; and

WHEREAS, ELCA ministries with and among the homeless and those experiencing economic poverty are rich in many ways — rich in spiritual growth; rich in worship life; rich in the building of supportive relationships; rich in listening to, learning from and showing compassion to the neighbor — but often struggle to be financially sustainable; therefore, be it

RESOLVED, that the Lower Susquehanna Synod memorialize the 2016 Churchwide Assembly to direct institutions of this church, in particular educational institutions, to develop processes for raising up and equipping leaders to serve in ministries among people experiencing economic poverty; and be it further

RESOLVED, that the Lower Susquehanna Synod memorialize the 2016 Churchwide Assembly to instruct the Domestic Mission unit of this church to develop faith formation and worship resources that will support those engaged in initiating and leading ministries among people experiencing economic poverty.

### ASSEMBLY

### ACTION

[EN BLOC]

**CA16.02.03c To receive with gratitude the memorials of the Northeastern Pennsylvania and Lower Susquehanna synods regarding Ministries Among People Experiencing Economic Poverty;**

**To acknowledge the need for the ELCA to continue supporting ministry among people living in poverty;**

**To acknowledge with thanksgiving this church's commitment to ministries among people experiencing poverty through churchwide ministries and to ask that the churchwide organization continue to prioritize this witness in our spending commitments;**

**To urge the colleges, universities, seminaries and ELCA related educational institutions to continue expanding the development of programs to equip leaders to serve in ministry among people living in poverty;**

**To commend the faith formation resources developed by the ELCA Faith Practices team for use across this church; and**

**To encourage ELCA members to support those engaged in initiating and leading ministries among people experiencing poverty.**

**Category A6: Examining the Opportunities and Implications of Campaign Zero, a policy platform in affirmation of Black Lives Matter**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 30-33.*

**1. Northwest Washington Synod (1B) [2016]**

RESOLVED, that the Northwest Washington Synod Assembly memorialize the 2016 Churchwide Assembly:

1. to request that the Evangelical Lutheran Church in America (ELCA) affirm that Black Lives Matter;
2. to request that the ELCA support the 10-point policy solutions of Campaign Zero (an advocacy effort of activists, protesters and researchers) as a faithful expression of public church and advocacy; and
3. to request that the ELCA encourage all congregations to engage the 10-point policy solutions in education, lobbying and direct action.

**2. Greater Milwaukee Synod (5J) [2016]**

WHEREAS, Scripture teaches us to “weep with those who weep” (Romans 12:15) and that, “If one member [of the body of Christ] suffers, all suffer together with it” (1 Corinthians 12:26); and

WHEREAS, the 1993 Churchwide Assembly adopted “Freed in Christ: Race, Ethnicity, and Culture,” which includes a time of confession and a time of commitment; and

WHEREAS, the 2013 Churchwide Assembly adopted “The Church and Criminal Justice: Hearing the Cries,” which names the sin of mass incarceration and racial disparities in the criminal justice system; and

WHEREAS, Presiding Bishop Elizabeth A. Eaton and many other leaders have encouraged the church to have “difficult conversations” around race; therefore, be it

RESOLVED, that the Greater Milwaukee Synod memorialize the 2016 Churchwide Assembly:

1. To request that the Evangelical Lutheran Church in America (ELCA) affirm unequivocally that Black Lives Matter;
2. To request that the ELCA support the 10-point policy solutions of Campaign Zero (an advocacy effort of activists, protesters and researchers focused on police violence) as a faithful expression of public church and advocacy; and
3. To request that the ELCA encourage all congregations to engage the 10-point policy solutions in education, lobbying and direct action.

**ASSEMBLY**

**ACTION**

*[EN BLOC]*

**CA16.02.03d To receive with gratitude the memorials of the Greater Milwaukee and Northwest Washington synods in affirmation of Black Lives Matter; and**

**To refer to the Domestic Mission unit through the African Descent Ministries Desk, in partnership with the African Descent Lutheran Association, consideration of the request to examine the opportunities and implications of Campaign Zero’s initiatives and actions and request a report and possible recommendations be provided to the Church Council.**

## **Category A7: Observation of National Donor Sabbath in Support of Organ and Tissue Donation**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, page 33.*

### **1. Northeastern Iowa Synod (5F) [2016]**

RESOLVED, that the Northeastern Iowa Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America that congregations in the ELCA be encouraged to observe the National Donor Sabbath which is held two weeks before Thanksgiving every year.

## **ASSEMBLY**

### **ACTION**

*[EN BLOC]*

**CA16.02.03e To receive with gratitude the memorial of the Northeastern Iowa Synod concerning Observation of National Donor Sabbath; To reaffirm this church’s recognition of the donation of organs, tissue and whole blood as an act of stewardship and as an appropriate means for contributing to the health and well-being of other persons; and To encourage congregations to observe the National Donor Sabbath, which is held two weeks before Thanksgiving every year.**

## **Category B2: Investing in and Encouraging Use of Clean, Renewable Energy**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 36-37.*

### **1. Southeastern Synod (9D) [2015]**

WHEREAS, in 1993 with the “Caring for Creation: Vision, Hope and Justice” social statement, the Southeastern Synod demonstrated its awareness that urgency was already “widespread and serious, according to the preponderance of evidence from scientists worldwide [of] dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide” from the burning of fossil fuels, and that “action to counter degradation, especially within this decade, is essential to the future of our children and our children’s children. Time is very short”; and

WHEREAS, “Vision and Expectations” explicitly states, “The people of God are called to the care and redemption of all that God has made. This includes the need to speak on behalf of this earth, its environment and natural resources and its inhabitants”; and

WHEREAS, the most recent report by the U.N. Intergovernmental Panel on Climate Change claims continued greenhouse gas emissions will cause “long-lasting changes in all components of the climate system, increasing the likelihood of severe, pervasive and irreversible impacts for people and ecosystems”; and

WHEREAS, the burning of fossil fuels is by many sources reported to be the leading source of greenhouse gas emissions causing global climate change, and therefore it is incumbent upon society to transition from fossil fuels to clean, renewable sources of energy; and

WHEREAS, as a church the ELCA should not profit from the production, distribution and use of fuels we believe to be the leading cause of climate change; and

WHEREAS, the ELCA Church Council took action in November 2014 to “recommend limiting investments made in corporations which are most egregious in terms of damage to human health or the natural environment” and to make “investments in corporations which are taking positive steps toward a sustainable environment”; therefore, be it

RESOLVED, that the Southeastern Synod Assembly memorialize the 2016 Churchwide Assembly to affirm the ELCA’s Corporate Social Responsibility program and encourage that program to grow its work on developing a sustainable environment; and be it further

RESOLVED, that the 2016 Churchwide Assembly affirm the ELCA Foundation’s use of guidelines for socially responsible investing in the investment of assets within its Endowment Fund Pooled Trust; and be it further

RESOLVED, that the 2016 Churchwide Assembly affirm the shareholder advocacy work engaged in by Portico Benefit Services and encourage Portico to support the development of clean, renewable energy sources whenever such support is consistent with its fiduciary obligations.

**ASSEMBLY**

**ACTION**

**[EN BLOC]**

**CA16.02.03f**

**To receive with gratitude the memorial from the Southeastern Synod regarding a transition to clean, renewable energy;**

**To affirm the ELCA’s Corporate Social Responsibility program and encourage that program to continue its work on developing a sustainable environment through focused attention on shareholder advocacy related to climate change;**

**To encourage the Corporate Social Responsibility program to continue identifying potential positive social investments in companies taking steps toward a sustainable environment;**

**To affirm the ELCA Foundation’s use of guidelines for socially responsible investment of assets within its Endowment Fund Pooled Trust;**

**To affirm the shareholder advocacy work of Portico Benefit Services and encourage Portico Benefit Services to support the development of clean, renewable energy sources whenever such support is consistent with its fiduciary responsibilities; and**

**To encourage ELCA members, congregations, synods and agencies to examine lifestyles and environmental footprints as they impact climate change, improve their stewardship of energy resources, transition to renewable energy sources and promote care for God’s creation.**

**Category B4: Eco-Reformation and Renewing Creation Care Efforts**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 43-48.*

**1. Northwest Washington Synod (1B) [2015]**

WHEREAS, 2017 will mark observances of the 500th anniversary of the Reformation, which addressed fundamental threats to human well-being and all of God’s creation in theological, social and political ways; and

WHEREAS, the 1993 ELCA social statement “Caring for Creation: Vision, Hope, and Justice” affirms that “we are called to care for the earth as God cares for the earth;” and

WHEREAS, in 1993, with “Caring for Creation,” we realized the urgency was already “widespread and serious, according to the preponderance of evidence from scientists worldwide [of] dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide” from the burning of fossil fuels and that “action to counter degradation, especially within this decade, is essential to the future of our children and our children’s children. Time is very short;” and



WHEREAS, in the 1999 ELCA social statement “Sufficient, Sustainable Livelihood for All,” this church declares, “Too often the earth has been treated as a waste receptacle and a limitless storehouse of raw materials to be used up for the sake of economic growth, rather than as a finite, fragile ecological system upon which human and all other life depends;” and

WHEREAS, the statement of “Vision and Expectations for Ordained Ministers in the Evangelical Lutheran Church in America” stipulates, “The people of God are called to the care and redemption of all that God has made. This includes the need to speak on behalf of this earth, its environment and natural resources and its inhabitants. This church expects that its ordained ministers will be exemplary stewards of the earth’s resources, and that they will lead this church in the stewardship of God’s creation;” and

WHEREAS, Presiding Bishop Elizabeth A. Eaton wrote in a pastoral letter on September 19, 2014: “Daily we see and hear the evidence of a rapidly changing climate. Glaciers are disappearing, the polar ice cap is melting, and sea levels are rising. Incidents of pollution-created dead zones in seas and the ocean and toxic algae growth in water supplies are occurring with greater frequency. Most disturbingly, the concentration of carbon dioxide in the atmosphere is rising at an unprecedented rate. At the same time we also witness in too many instances how the earth’s natural beauty, a sign of God’s wonderful creativity, has been defiled by pollutants and waste. ... The present moment is a critical one, filled with both challenge and opportunity to act as faithful individuals and churches in solidarity with God’s good creation”; and

WHEREAS, the Lutheran World Federation has already, with its threefold theme “Salvation: Not for sale. Human beings: Not for sale. Creation: Not for sale.” signaled its intention to include creation at the center of global 2017 anniversary commemorations; therefore, be it

RESOLVED, that this Northwest Washington Synod in assembly, recognizing the need for ongoing reformation of the ELCA, memorialize the 2016 Churchwide Assembly of the ELCA to make climate change and ecological justice major themes in ELCA planning and activities leading up to and following the observance of the 500th anniversary of the Reformation.

## **2. Eastern Washington-Idaho Synod (1D) [2015]**

WHEREAS, 2017 will mark observances of the 500th anniversary of the Reformation, which addressed fundamental threats to human well-being and all of God’s creation in theological, social and political ways; and

WHEREAS, the 1993 ELCA social statement “Caring for Creation: Vision, Hope, and Justice” affirms that “we are called to care for the earth as God cares for the earth;” and

WHEREAS, in 1993, with “Caring for Creation,” we realized the urgency was already “widespread and serious, according to the preponderance of evidence from scientists worldwide [of] dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide” from the burning of fossil fuels and that “action to counter degradation, especially within this decade, is essential to the future of our children and our children’s children. Time is very short;” and

WHEREAS, in the 1999 ELCA social statement “Sufficient, Sustainable Livelihood for All,” this church declares, “Too often the earth has been treated as a waste receptacle and a limitless storehouse of raw materials to be used up for the sake of economic growth, rather than as a finite, fragile ecological system upon which human and all other life depends;” and

WHEREAS, the statement of “Vision and Expectations for Ordained Ministers in the Evangelical Lutheran Church in America” stipulates, “The people of God are called to the care and redemption of all that God has made. This includes the need to speak on behalf of this earth, its environment and natural resources and its inhabitants. This church expects that its ordained ministers will be exemplary stewards of the earth’s resources, and that they will lead this church in the stewardship of God’s creation;” and

WHEREAS, Presiding Bishop Elizabeth A. Eaton wrote in a pastoral letter on September 19, 2014: “Daily we see and hear the evidence of a rapidly changing climate. Glaciers are disappearing, the polar ice cap is melting, and sea levels are rising. Incidents of pollution-created dead zones in seas and the ocean and toxic algae growth in water supplies are occurring with greater frequency. Most disturbingly, the concentration of carbon dioxide in the atmosphere is rising at an unprecedented rate. At the same time we also witness in too many instances how the earth’s natural beauty, a sign of God’s wonderful creativity, has been defiled by pollutants and waste. ... The present moment is a critical one, filled with both

challenge and opportunity to act as faithful individuals and churches in solidarity with God’s good creation”; and

WHEREAS, the Lutheran World Federation has already, with its threefold theme “Salvation: Not for sale. Human beings: Not for sale. Creation: Not for sale.” signaled its intention to include creation at the center of global 2017 anniversary commemorations; therefore, be it

RESOLVED, that this Eastern Washington-Idaho Synod, recognizing the need for ongoing reformation of the ELCA, memorialize the 2016 Churchwide Assembly of the ELCA to make climate change and ecological justice major themes in ELCA planning and activities leading up to and following the observance of the 500th anniversary of the Reformation.

### **3. Southwest California Synod (2B) [2016]**

WHEREAS, 2017 will mark observances of the 500th anniversary of the Reformation, which addressed fundamental threats to human well-being and all of God’s creation in theological, social and political ways; and

WHEREAS, the 1993 ELCA social statement “Caring for Creation: Vision, Hope, and Justice” affirms that “we are called to care for the earth as God cares for the earth”; and

WHEREAS, in 1993, with “Caring for Creation,” we realized the urgency was already “widespread and serious, according to the preponderance of evidence from scientists worldwide [of] dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide” from the burning of fossil fuels and that “action to counter degradation, especially within this decade, is essential to the future of our children and our children’s children. Time is very short;” and

WHEREAS, in the 1999 ELCA social statement “Sufficient, Sustainable Livelihood for All,” this church declares, “Too often the earth has been treated as a waste receptacle and a limitless storehouse of raw materials to be used up for the sake of economic growth, rather than as a finite, fragile ecological system upon which human and all other life depends”; and

WHEREAS, the statement of “Vision and Expectations for Ordained Ministers in the Evangelical Lutheran Church in America” stipulates, “The people of God are called to the care and redemption of all that God has made. This includes the need to speak on behalf of this earth, its environment and natural resources and its inhabitants. This church expects that its ordained ministers will be exemplary stewards of the earth’s resources, and that they will lead this church in the stewardship of God’s creation”; and

WHEREAS, Presiding Bishop Elizabeth A. Eaton wrote in a pastoral letter on September 19, 2014: “Daily we see and hear the evidence of a rapidly changing climate. Glaciers are disappearing, the polar ice cap is melting, and sea levels are rising. Incidents of pollution-created dead zones in seas and the ocean and toxic algae growth in water supplies are occurring with greater frequency. Most disturbingly, the concentration of carbon dioxide in the atmosphere is rising at an unprecedented rate. At the same time we also witness in too many instances how the earth’s natural beauty, a sign of God’s wonderful creativity, has been defiled by pollutants and waste. ... The present moment is a critical one, filled with both challenge and opportunity to act as faithful individuals and churches in solidarity with God’s good creation”; and

WHEREAS, the Lutheran World Federation has already, with its threefold theme “Salvation: Not for sale. Human beings: Not for sale. Creation: Not for sale.” signaled its intention to include creation at the center of global 2017 anniversary commemorations; therefore, be it

RESOLVED, that the Southwest California Synod, recognizing the need for ongoing reformation of the ELCA, memorialize the 2016 Churchwide Assembly of the ELCA to make climate change and ecological justice major themes in ELCA planning and activities leading up to and following the observance of the 500th anniversary of the Reformation; and be it further

RESOLVED, that the Southwest California Synod find ways to enact the 2013 Churchwide Assembly action to “support and encourage synods, congregations, members, the churchwide organization, and agencies and institutions of this church to adopt and advocate for policies that reduce energy use, and with it our dependence on fossil fuels, as an expression of this church’s commitment to address climate change and to care for God’s creation” and “to re-examine

lifestyles and environmental footprints as they relate to the climate crisis and to improve their stewardship of energy resources and promote care for God’s creation”; and be it further

RESOLVED, that the Southwest California Synod commits itself to participate with the ELCA in becoming even more faithfully a denomination that embraces creation care throughout its life and mission.

#### **4. Northeastern Minnesota Synod (3E) [2015]**

WHEREAS, 2017 will mark observances of the 500th anniversary of the Reformation, which addressed fundamental threats of God’s creation in theological, social and political ways; and

WHEREAS, the 1993 ELCA social statement “Caring for Creation: Vision, Hope, and Justice” affirms that “we are called to care for the earth as God cares for the earth;” and

WHEREAS, the 1993 ELCA social statement “Caring for Creation: Vision, Hope, and Justice” affirms that the urgency was already “widespread and serious, according to the preponderance of evidence from scientists worldwide [of] dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide” from the burning of fossil fuels and that “action to counter degradation, especially within this decade, is essential to the future of our children and our children’s children. Time is very short;” and

WHEREAS, the 1999 ELCA social statement “Sufficient, Sustainable Livelihood for All” declares, “Too often the earth has been treated as a waste receptacle and a limitless storehouse of raw materials to be used up for the sake of economic growth, rather than as a finite, fragile ecological system upon which human and all other life depends;” and

WHEREAS, the ELCA’s “Vision and Expectations for Ordained Ministers in the Evangelical Lutheran Church in America” stipulates, “The people of God are called to the care and redemption of all that God has made. This includes the need to speak on behalf of this earth, its environment and natural resources and its inhabitants. This church expects that its ordained ministers will be exemplary stewards of the earth’s resources, and that they will lead this church in the stewardship of God’s creation;” and

WHEREAS, Presiding Bishop Elizabeth A. Eaton wrote in a pastoral letter on September 19, 2014: “Daily we see and hear the evidence of a rapidly changing climate. Glaciers are disappearing, the polar ice cap is melting, and sea levels are rising. Incidents of pollution-created dead zones in seas and the ocean and toxic algae growth in water supplies are occurring with greater frequency. Most disturbingly, the concentration of carbon dioxide in the atmosphere is rising at an unprecedented rate. At the same time we also witness in too many instances how the earth’s natural beauty, a sign of God’s wonderful creativity, has been defiled by pollutants and waste. ... The present moment is a critical one, filled with both challenge and opportunity to act as faithful individuals and churches in solidarity with God’s good creation;” and

WHEREAS, the Lutheran World Federation has already signaled its intention to include creation at the center of global 2017 anniversary celebrations with its threefold theme “Salvation: Not for sale. Human beings: Not for sale. Creation: Not for sale.”; therefore, be it

RESOLVED, that the Northeastern Minnesota Synod, meeting in assembly and recognizing the need for ongoing reformation of the ELCA in the context of climate change, memorialize the 2016 Churchwide Assembly of the ELCA to make stewardship of the earth and ecological justice major themes in ELCA planning and activities leading up to and following the observance of the 500th anniversary of the Reformation.

#### **5. Central States Synod (4B) [2016]**

RESOLVED, that the Central States Synod, meeting in assembly and recognizing the need for ongoing reformation of the Evangelical Lutheran Church in America (ELCA) in the context of climate change, memorialize the 2016 Churchwide Assembly of the ELCA to make stewardship of the earth and ecological justice major themes in the ELCA planning and activities leading up to and following the observance of the 500th anniversary of the Reformation.

## **6. Northeastern Iowa Synod (5F) [2015]**

RESOLVED, that this Northeastern Iowa Synod, recognizing the need for ongoing reformation of the ELCA, memorialize the 2016 Churchwide Assembly of the ELCA to make climate change and ecological justice major themes in ELCA planning and activities leading up to and following the observance of the 500th anniversary of the Reformation.

## **7. Northwest Synod of Wisconsin (5H) [2016]**

WHEREAS, 2017 will mark observances of the 500th anniversary of the Reformation, which addressed fundamental threats to human well-being and all of God's creation in theological, social and political ways; and

WHEREAS, the 1993 ELCA social statement "Caring for Creation: Vision, Hope, and Justice" affirms that "we are called to care for the earth as God cares for the earth"; and

WHEREAS, in 1993, with "Caring for Creation," we realized the urgency was already "widespread and serious, according to the preponderance of evidence from scientists worldwide [of] dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide" from the burning of fossil fuels and that "action to counter degradation, especially within this decade, is essential to the future of our children and our children's children. Time is very short"; and

WHEREAS, in the 1999 ELCA social statement "Sufficient, Sustainable Livelihood for All," this church declares, "Too often the earth has been treated as a waste receptacle and a limitless storehouse of raw materials to be used up for the sake of economic growth, rather than as a finite, fragile ecological system upon which human and all other life depends"; and

WHEREAS, the statement of "Vision and Expectations for Ordained Ministers in the Evangelical Lutheran Church in America" stipulates, "The people of God are called to the care and redemption of all that God has made. This includes the need to speak on behalf of this earth, its environment and natural resources and its inhabitants. This church expects that its ordained ministers will be exemplary stewards of the earth's resources, and that they will lead this church in the stewardship of God's creation"; and

WHEREAS, Presiding Bishop Elizabeth A. Eaton wrote in a pastoral letter on September 19, 2014: "Daily we see and hear the evidence of a rapidly changing climate. Glaciers are disappearing, the polar ice cap is melting, and sea levels are rising. Incidents of pollution-created dead zones in seas and the ocean and toxic algae growth in water supplies are occurring with greater frequency. Most disturbingly, the concentration of carbon dioxide in the atmosphere is rising at an unprecedented rate. At the same time we also witness in too many instances how the earth's natural beauty, a sign of God's wonderful creativity, has been defiled by pollutants and waste. ... The present moment is a critical one, filled with both challenge and opportunity to act as faithful individuals and churches in solidarity with God's good creation"; and

WHEREAS, the Lutheran World Federation has already, with its threefold theme "Salvation: Not for sale. Human beings: Not for sale. Creation: Not for sale." signaled its intention to include creation at the center of global 2017 anniversary commemorations; therefore, be it

RESOLVED, that the Northwest Synod of Wisconsin search for ways to enact the 2013 Churchwide Assembly action [CA13.03.07f] to "support and encourage synods, congregations, members, the churchwide organization, and agencies and institutions of this church to adopt and advocate for policies that reduce energy use, and with it our dependence on fossil fuels, as an expression of this church's commitment to address climate change and to care for God's creation" and "to re-examine lifestyles and environmental footprints as they relate to the climate crisis and to improve their stewardship of energy resources and promote care for God's creation"; and be it further

RESOLVED, that the Northwest Synod of Wisconsin, meeting in assembly and recognizing the need for ongoing reformation of the ELCA in the context of climate change, memorialize the 2016 Churchwide Assembly of the ELCA to make stewardship of the earth and ecological justice major themes in ELCA planning and activities leading up to and following the observance of the 500th anniversary of the Reformation.

## **8. New England Synod (7B) [2015]**

WHEREAS, 2017 will mark observances of the 500th anniversary of the Reformation, which addressed fundamental threats of God's creation in theological, social and political ways; and

WHEREAS, the 1993 ELCA social statement "Caring for Creation: Vision, Hope, and Justice" affirms that "we are called to care for the earth as God cares for the earth;" and

WHEREAS, in 1993, with "Caring for Creation," this church realized the urgency was already "widespread and serious, according to the preponderance of evidence from scientists worldwide [of] dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide" from the burning of fossil fuels and that "action to counter degradation, especially within this decade, is essential to the future of our children and our children's children. Time is very short;" and

WHEREAS, in the 1999 ELCA social statement "Sufficient, Sustainable Livelihood for All," this church declares, "Too often the earth has been treated as a waste receptacle and a limitless storehouse of raw materials to be used up for the sake of economic growth, rather than as a finite, fragile ecological system upon which human and all other life depends;" and

WHEREAS, the ELCA's "Vision and Expectations for Ordained Ministers in the Evangelical Lutheran Church in America" stipulates, "The people of God are called to the care and redemption of all that God has made. This includes the need to speak on behalf of this earth, its environment and natural resources and its inhabitants. This church expects that its ordained ministers will be exemplary stewards of the earth's resources, and that they will lead this church in the stewardship of God's creation;" and

WHEREAS, Presiding Bishop Elizabeth A. Eaton wrote in a pastoral letter on September 19, 2014: "Daily we see and hear the evidence of a rapidly changing climate. Glaciers are disappearing, the polar ice cap is melting, and sea levels are rising. Incidents of pollution-created dead zones in seas and the ocean and toxic algae growth in water supplies are occurring with greater frequency. Most disturbingly, the concentration of carbon dioxide in the atmosphere is rising at an unprecedented rate. At the same time we also witness in too many instances how the earth's natural beauty, a sign of God's wonderful creativity, has been defiled by pollutants and waste. ... The present moment is a critical one, filled with both challenge and opportunity to act as faithful individuals and churches in solidarity with God's good creation;" and

WHEREAS, the Lutheran World Federation has already, with its threefold theme "Salvation: Not for sale. Human beings: Not for sale. Creation: Not for sale." signaled its intention to include creation at the center of global 2017 anniversary celebrations; therefore, be it

RESOLVED, that the New England Synod, recognizing the need for ongoing reformation of the ELCA, memorialize the 2016 Churchwide Assembly of the ELCA to request that climate change and ecological justice major themes in ELCA planning and activities leading up to and following the observance of the 500th anniversary of the Reformation.

## **9. Metropolitan New York Synod (7C) [2015]**

RESOLVED, that this Metropolitan New York Synod Assembly, recognizing the need for ongoing reformation of the Evangelical Lutheran Church in America (ELCA), memorialize the 2016 Churchwide Assembly of the ELCA to make climate change and ecological justice major themes in ELCA planning and activities leading up to and following the observance of the 500th anniversary of the Reformation.

## **10. Upper Susquehanna Synod (8E) [2015]**

WHEREAS, 2017 will mark observances of the 500th anniversary of the Reformation, which addressed fundamental threats to human well-being and all of God's creation in theological, social and political ways; and

WHEREAS, the 1993 ELCA social statement "Caring for Creation: Vision, Hope, and Justice" affirms that "we are called to care for the earth as God cares for the earth;" and

WHEREAS, in 1993, with "Caring for Creation," this church realized the urgency was already "widespread and serious, according to the preponderance of evidence from scientists worldwide [of] dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide" from

the burning of fossil fuels and that “action to counter degradation, especially within this decade, is essential to the future of our children and our children’s children. Time is very short;” and

WHEREAS, in the 1999 ELCA social statement on economic life, “Sufficient, Sustainable Livelihood for All,” this church declares, “Too often the earth has been treated as a waste receptacle and a limitless storehouse of raw materials to be used up for the sake of economic growth, rather than as a finite, fragile ecological system upon which human and all other life depends;” and

WHEREAS, the ELCA’s “Vision and Expectations for Ordained Ministers in the Evangelical Lutheran Church in America” stipulates, “The people of God are called to the care and redemption of all that God has made. This includes the need to speak on behalf of this earth, its environment and natural resources and its inhabitants. This church expects that its ordained ministers will be exemplary stewards of the earth’s resources, and that they will lead this church in the stewardship of God’s creation;” and

WHEREAS, Presiding Bishop Elizabeth A. Eaton wrote in a pastoral letter on September 19, 2014: “Daily we see and hear the evidence of a rapidly changing climate. Glaciers are disappearing, the polar ice cap is melting, and sea levels are rising. Incidents of pollution-created dead zones in seas and the ocean and toxic algae growth in water supplies are occurring with greater frequency. Most disturbingly, the concentration of carbon dioxide in the atmosphere is rising at an unprecedented rate. At the same time we also witness in too many instances how the earth’s natural beauty, a sign of God’s wonderful creativity, has been defiled by pollutants and waste. ... The present moment is a critical one, filled with both challenge and opportunity to act as faithful individuals and churches in solidarity with God’s good creation;” and

WHEREAS, the Lutheran World Federation has already, with its threefold theme “Salvation: Not for sale. Human beings: Not for sale. Creation: Not for sale.” signaled its intention to include creation at the center of global 2017 anniversary commemorations; therefore, be it

RESOLVED, that the Upper Susquehanna Synod, recognizing the need for ongoing reformation of the ELCA, memorialize the 2016 Churchwide Assembly of the ELCA to make climate change and ecological justice major themes in ELCA planning and activities leading up to and following the observance of the 500th anniversary of the Reformation.

## **ASSEMBLY**

### **ACTION**

*[EN BLOC]*

**CA16.02.03g To receive with gratitude the memorials of the Northwest Washington, Eastern Washington-Idaho, Southwest California, Northeastern Minnesota, Central States, Northeastern Iowa, Northwest Synod of Wisconsin, New England, Metropolitan New York and Upper Susquehanna synods regarding Eco-Reformation in the context of climate change;**

**To reaffirm the commitment of this church to engage in creation care through principles of sufficiency, sustainability, solidarity and participation; and**

**To encourage this church’s members, congregations, synods and agencies to give renewed attention to the care of creation in their Reformation anniversary planning through education, stewardship and advocacy.**

## **Category B5: Increased Funding for Suicide Prevention Research**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 49-50.*

### **1. Southeastern Synod (9D) [2015]**

WHEREAS, suicide is the 10th leading cause of death in the United States and the second leading cause of death for the age group 15 to 24 years; and

WHEREAS, suicide impacts all people, including ELCA rostered persons, regardless of age, race, ethnicity, gender, sex, nationality or occupation; and

WHEREAS, more members of the armed forces died by suicide during the wars in Iraq and Afghanistan than died in combat; and

WHEREAS, approximately 22 veterans die by suicide each day, and represent almost 20 percent of all suicide deaths; and

WHEREAS, the American Association of Suicidology, the oldest suicide prevention organization in the nation, estimates there are more than 5 million survivors of suicide (people who have lost a friend or loved one to suicide) in the United States today and that more than 1 million people annually act on the desire to end their lives; and

WHEREAS, the annual National Institutes of Health (NIH) investment in suicide prevention research is approximately \$56 million, less than one-seventieth of the investment in HIV and AIDS research; and

WHEREAS, the number of deaths due to HIV and AIDS has decreased approximately 50 percent over the past 13 years, and the number of suicides has increased steadily to more than 41,000 annually, an increase of approximately 37 percent, over the same time period; and

WHEREAS, this disparity between the federal research investment in suicide prevention and HIV and AIDS, when viewed against the contrasting trends in annual deaths from these two causes, represents a social injustice; and

WHEREAS, the Institute of Medicine has stated, “There is every reason to expect that a national consensus to declare war on suicide and to fund research and prevention at a level commensurate with the severity of the problem will be successful, and lead to highly significant discoveries as have the wars on cancer, Alzheimer’s disease, and AIDS” (“Reducing Suicide: A National Imperative,” Nation Academy of Sciences, 2002); and

WHEREAS, in the 1990s, Congress established the precedent of doubling the federal investment in the NIH; and

WHEREAS, the [U.S. Surgeon General’s] “National Strategy for Suicide Prevention” in 2001, and its revision 10 years later, have failed to stem the tide of increasing suicide; and

WHEREAS, a groundswell of grassroots state and federal suicide prevention efforts since 1998 has failed to stem the annual increase in completed suicides; and

WHEREAS, “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” (ELCA social statement, “Church in Society: A Lutheran Perspective”); and

WHEREAS, according to the “Constitution, Bylaws, and Continuing Resolutions of the ELCA,” among the purposes of this church in participating in God’s mission are to “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.); therefore, be it

**RESOLVED**, that the 2015 Southeastern Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the ELCA Washington Office to advocate that the U.S. Congress double, over five years, the federal funding to the National Institutes of Health for suicide prevention research.

**ASSEMBLY**

**ACTION**

[EN BLOC]

**CA16.02.03h**

**To receive with gratitude the memorial of the Southeastern Synod regarding Increased Funding for Suicide Prevention Research;**

**To affirm the commitment of the Evangelical Lutheran Church in America in its social message on “Suicide Prevention” to call upon this church to advocate for efforts to prevent suicide;**

**To request that the presiding bishop communicate to the U.S. President and members of Congress the support of the ELCA for doubling, over five years, the federal funding to the National Institutes of Health for suicide prevention research; and**

**To encourage ELCA synods, congregations, members and the ELCA Advocacy Office in Washington, D.C., to add their voices in support of such action.**

**Category B8: Supporting Mission Phebe Hospital through Photovoltaics**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 68-70.*

**1. Northeastern Minnesota Synod (3E) [2016]**

WHEREAS, solar energy is acknowledged as an excellent source of energy; and

WHEREAS, we are called to be good stewards of God’s creation, as we read in Numbers 35:34, “You shall not defile the land in which you live, in which I also dwell; for I the Lord dwell among the Israelites”; and

WHEREAS, the current diesel system used at Phebe Hospital in Liberia is polluting the air and the soil; and

WHEREAS, the Northeastern Minnesota Synodical Women’s Organization in convention in 2013 resolved “that the Northeastern Minnesota Women of the ELCA support the efforts of Rural Renewable Energy Alliance (RREAL) in developing a proposal for providing solar power to the Phebe Hospital in Liberia and the possible establishment of an avenue of funding through the Women of the ELCA”; and

WHEREAS, the churchwide Women of the ELCA convention in 2014 resolved “that the Northeastern Minnesota Synodical Women’s Organization continue to inform the churchwide women’s organization about the progress of this project over the next triennium and encourage women throughout the organization to pray for and support this extraordinary initiative”; and

WHEREAS, the Northeastern Minnesota Synod in assembly in 2015 adopted resolution number 15-3, endorsing the Phebe Hospital solar energy project, Photovoltaics (PV) for Phebe, encouraging the efforts of our congregations to be involved in raising awareness and funds and directing the Synod Council to forward the resolution and information to the other synods in Minnesota for consideration; and

WHEREAS, at least four additional synods have now joined in the effort for Phebe; and

WHEREAS, contributions for the PV for Phebe project have now come from at least 23 of the 65 synods of the ELCA; therefore, be it

**RESOLVED, that the Northeastern Minnesota Synod recommit to the Photovoltaics (PV) for Phebe project and continue to encourage its congregations to be involved in raising both awareness and funds; and be it further**

**RESOLVED, that the ELCA at its 2016 Churchwide Assembly in New Orleans be memorialized to embrace the Phebe Hospital solar energy project, Photovoltaics (PV) for Phebe, as a churchwide initiative; and be it further**



RESOLVED, that the ELCA at its 2016 Churchwide Assembly in New Orleans be further memorialized to embrace future projects like PV for Phebe in areas such as Nigeria, Tanzania and Iraq in this ongoing mission using the Phebe project as a model.

## **ASSEMBLY**

### **ACTION**

*[EN BLOC]*

**CA16.02.03i To receive with gratitude the memorial of the Northeastern Minnesota Synod related to the “PV for Phebe” project; and**

**To reaffirm the commitment of this church to:**

- **Continue to advocate for “justice through sustainability” as stated in the “Caring for Creation: Vision, Hope and Justice” social statement;**
- **Continue to seek ways to provide support for the mission of Phebe Hospital;**
- **Encourage the companion synods for the Lutheran Church in Liberia to be involved in this “PV for Phebe” effort; and**
- **Encourage the Global Mission unit, through its relationships of accompaniment, to continue to lift up the use of solar energy in conversation with companion churches around the globe as a means to be good stewards of the environment.**

## **Category B9: Examining the Implications of Becoming a Sanctuary Denomination**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 70-73.*

### **1. Oregon Synod (1E) [2016]**

WHEREAS, Jesus said that we would see him in the hungry, the thirsty, the stranger, the naked, the sick and the prisoner; and

WHEREAS, we are living in dangerous times in this nation as immigrants from the Central and South Americas and those fleeing warfare in the Middle East are being persecuted; and

WHEREAS, the Lutheran church over the last 75 years has been a leader in refugee resettlement through Lutheran Immigration and Refugee Services, Lutheran Community (Family) Service and thousands of congregations; and

WHEREAS, after World War II one in six Lutherans in the world were refugees or displaced persons, Lutherans and the Lutheran church in this country with the participation of 6,000 congregations resettled 57,000 refugees in the United States, and after the fall of Saigon in 1975 Lutheran congregations sponsored more than 50,000 refugees from Vietnam, Cambodia and Laos; and

WHEREAS, today 12 million sisters and brothers from Central and South America are living in the shadows, while contributing many gifts and talents to the wonderful diversity of this nation; and

WHEREAS, the ELCA social message on Immigration (1997) proclaims, “We draw on the best of our nation’s traditions as a refuge and haven for the persecuted and destitute when we affirm that we support a generous policy of welcome for refugees and immigrants, and that we will advocate for just immigration policies including fairness in visa regulations and in admitting and protecting refugees”; and

WHEREAS, Romans 15:7 admonishes, “Welcome one another, therefore, just as Christ has welcomed you, for the glory of God”; and Hebrews 13:2 exclaims, “Do not neglect to show hospitality to strangers, for my doing that some have entertained angels without knowing it”; and

WHEREAS, Mary, Joseph and Jesus were refugees fleeing to Egypt to avoid Herod’s violence; and

WHEREAS, the declaration of Sanctuary is an ancient custom of the church which calls for the church to be a safe place for those escaping persecution; and

WHEREAS, the Interfaith Movement for Immigrant Justice (Oregon) and the National Sanctuary Movement of Church World Service have been birthed over the last several years; therefore, be it

RESOLVED, that the Oregon Synod endorse and fully support the existing Sanctuary congregations of the Oregon Synod; and be it further

RESOLVED, that the Oregon Synod declare itself one of the first Sanctuary Synods in the ELCA while encouraging all of its congregations to become Sanctuary churches ready to protect refugees and undocumented sisters and brothers from arrest and deportation by Immigration and Customs Enforcement officers, as well as offer assistance in navigating the legal process; and be it further

RESOLVED, that the Oregon Synod memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to declare itself the first denomination in the country to call itself a Sanctuary denomination, encouraging its nearly 10,000 Lutheran congregations to become Sanctuary churches; and be it further

RESOLVED, that the Oregon Synod, with help from Augustana Lutheran Church in Portland, provide resources to help congregations explore why and how to publicly identify themselves as, and effectively serve as, sanctuary congregations.

## ASSEMBLY

### ACTION

[EN BLOC]

**CA16.02.03j To receive with gratitude the memorial of the Oregon Synod regarding the sanctuary movement;**

**To reaffirm the ELCA's partnership with Lutheran Immigration and Refugee Service in calling for fair and compassionate immigration policies and practices that keep families together;**

**To encourage ELCA synods, congregations and members to advocate for legislation that welcomes the stranger to this country and to their communities;**

**To refer the request to the Domestic Mission unit to examine the opportunities and implications of endorsing the practice of congregations offering sanctuary and of the ELCA declaring itself a sanctuary denomination and request a report and recommendations be provided to the Church Council.**

## Category B11: Time of Prayer and Worship Resources on Human Trafficking

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 83-85.*

### 1. Northwest Synod of Wisconsin (5H) [2016]

WHEREAS, human trafficking in all its forms continues to be a problem that victimizes thousands of people around the world and in the United States; and

WHEREAS, Cherish All Children, an ELCA ministry that equips congregations to prevent child sexual exploitation, exists as a helpful resource ([www.CherishAllChildren.org](http://www.CherishAllChildren.org)); and

WHEREAS, January 11 is considered Human Trafficking Awareness Day, and Super Bowl weekend traditionally has one of the highest incidences of human trafficking in the United States; therefore, be it

RESOLVED, that January 11 through February 5, 2017, be established as a time of prayer in the congregations of the Northwest Synod of Wisconsin to end human trafficking; and be it further

RESOLVED, that we request that Bishop Richard N. Hoyme encourage members of the Wisconsin Council of Churches to join in establishing January 11 through February 5, 2017, as a time of prayer to end human trafficking in their congregations and national organizations; and be it further

RESOLVED, that the Northwest Synod of Wisconsin memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to encourage member congregations to establish January 11 through February 5, 2017, as a time of prayer to end human trafficking; and be it further

RESOLVED, that the Northwest Synod of Wisconsin memorialize the 2016 Churchwide Assembly of the ELCA to create and distribute materials (such as, but not limited to, petitions for prayers of the church, daily prayer suggestions, and informational newsletter articles and bulletin inserts) to help congregations participate in this time of prayer; and be it further

RESOLVED, that the Northwest Synod of Wisconsin memorialize the 2016 Churchwide Assembly of the ELCA to request that appropriate leaders connect with their counterparts in other religious organizations to encourage them to establish the same time of prayer to end human trafficking.

## **2. East-Central Synod of Wisconsin (5I) [2016]**

WHEREAS, human trafficking in all its forms continues to be a problem that victimizes thousands of people around the world and in the United States; and

WHEREAS, Cherish All Children, an ELCA ministry that equips congregations to prevent child sexual exploitation, exists as a helpful resource ([www.CherishAllChildren.org](http://www.CherishAllChildren.org)); and

WHEREAS, January 11 is considered Human Trafficking Awareness Day, and Super Bowl weekend traditionally has one of the highest incidences of human trafficking in the United States; therefore, be it

RESOLVED, that January 11 through February 5, 2017, be established as a time of prayer in the congregations of the East-Central Synod of Wisconsin to end human trafficking; and be it further

RESOLVED, that we request that the bishop of the East-Central Synod of Wisconsin encourage members of the Wisconsin Council of Churches to join in establishing January 11 through February 5, 2017, as a time of prayer to end human trafficking in their congregations and national organizations; and be it further

RESOLVED, that the East-Central Synod of Wisconsin memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to encourage member congregations to establish January 11 through February 5, 2017, as a time of prayer to end human trafficking; and be it further

RESOLVED, that the East-Central Synod of Wisconsin memorialize the 2016 Churchwide Assembly of the ELCA to create and distribute materials (such as, but not limited to, petitions for prayers of the church, daily prayer suggestions, and informational newsletter articles and bulletin inserts) to help congregations participate in this time of prayer; and be it further

RESOLVED, that the East-Central Synod of Wisconsin memorialize the 2016 Churchwide Assembly of the ELCA to request that appropriate leaders connect with their counterparts in other religious organizations to encourage them to establish the same time of prayer to end human trafficking.

## **3. La Crosse Area Synod (5L) [2016]**

WHEREAS, human trafficking in all its forms continues to be a problem that victimizes thousands of people around the world and in the United States; and

WHEREAS, Cherish All Children, an ELCA ministry that equips congregations to prevent child sexual exploitation, exists as a helpful resource ([www.CherishAllChildren.org](http://www.CherishAllChildren.org)); and

WHEREAS, January 11 is considered Human Trafficking Awareness Day, and Super Bowl weekend traditionally has one of the highest incidences of human trafficking in the United States; therefore, be it RESOLVED, that January 11 through Super Bowl Weekend be established as a time of prayer in the congregations of the La Crosse Area Synod to end human trafficking; and be it further

RESOLVED, that we request that Bishop James A. Arends encourage members of the Wisconsin Council of Churches to join in establishing January 11 through Super Bowl weekend as a time of prayer in their congregations and national organizations to end human trafficking; and be it further

RESOLVED, that the La Crosse Area Synod memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to encourage member congregations to establish January 11 through Super Bowl weekend as a time of prayer to end human trafficking; and be it further

RESOLVED, that the La Crosse Area Synod memorialize the 2016 Churchwide Assembly of the ELCA to create and distribute materials (such as, but not limited to, petitions for prayers of the church, daily prayer suggestions, and informational newsletter articles and bulletin inserts) to help congregations participate in this time of prayer; and be it further

RESOLVED, that the La Crosse Area Synod memorialize the 2016 Churchwide Assembly of the ELCA to request that appropriate leaders connect with their counterparts in other religious organizations and within the community to encourage them to establish the same time of prayer to end human trafficking and to work with law enforcement to end human trafficking.

## **ASSEMBLY**

### **ACTION**

*[EN BLOC]*

**CA16.02.03k** To receive with gratitude the memorials of the Northwest Synod of Wisconsin, East-Central Synod of Wisconsin and La Crosse Area Synod calling for a dedicated time of prayer to end human trafficking and to create resources to support congregations in this endeavor;

To encourage congregations to incorporate attention to the issue of human trafficking in their communication and resource development plan and to foster ecumenical and inter-religious cooperation, including dedicated times of prayer each year, such as January 11, Human Trafficking Awareness Day; and

To refer to the worship team within the Office of the Presiding Bishop for its deliberation and discretion the creation of worship resources surrounding the issue of human trafficking and the creation of prayers and litanies for the dedicated time of prayer.

## **Category B12: Gun Violence Prevention**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 85-88.*

### **1. Saint Paul Area Synod (3H) [2016]**

WHEREAS, the ELCA Presiding Bishop's Pastoral Letter of March 4, 2013, begins: "A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more"; and

WHEREAS, mass shootings (4 or more shot or killed) occur in the United States' homes, communities, businesses, schools and places of work at the rate of more than one per day; and

WHEREAS, police officials and studies emphasize the effectiveness of criminal background checks for all gun sales in significantly lowering gun violence frequency; and

WHEREAS, background checks are not currently required for private gun sales; and

WHEREAS, nearly 800,000 people on are the American Terrorist Watch List and more than 2,000 have been allowed to purchase weapons; and

WHEREAS, the ELCA has, since 1989, urged synods and congregations to address gun violence; therefore, be it

RESOLVED, that the Saint Paul Area Synod, in assembly, memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to address the need for criminal background checks on all gun sales, to urge the adoption of laws to ensure that the Terrorist Watch List is fairly administered and to prevent persons on that list from purchasing guns, to renew or replace the Federal Assault Weapons Ban from 1994 that expired in 2004 with the definition of assault weapons given in the renewal attempt of the Assault Weapons Ban bill of 2013 — Senate Bill S.150, to urge congregations to meditate, educate and advocate for gun violence prevention, and to direct this church's leadership to communicate these gun safety actions to appropriate elected officials; and be it further

RESOLVED, that the Saint Paul Area Synod, in assembly, memorialize the 2016 Churchwide Assembly to establish a task force to organize actions to address gun violence prevention.

## **2. Upper Susquehanna Synod (8E) [2016]**

WHEREAS, acts of gun violence have destroyed far too many of God's children, God's resolve for peace in the human community is unshakeable. Deliberate acts to harm or kill innocent people violate God's intention for the human community. God's commandment is: "You shall not murder" (Exodus 20:13). In proclaiming God's law, we declare that all people are accountable before God and the community to honor and respect the life God has given; and

WHEREAS, in 1994 the ELCA Church Council adopted "Message on Community Violence," which "calls on members of this church to consider how they might become more involved in countering the reality and fear of violence in their communities"; and

WHEREAS, the Supreme Court has held that the Second Amendment to the U.S. Constitution guarantees an individual right to "keep and bear arms" and has also made it clear that this right is "not unlimited"; and

WHEREAS, military-style assault rifles are created to kill enemy combatants with maximum efficiency and ease and have been used in mass shootings to slaughter innocent people and terrorize entire communities and a nation; and

WHEREAS, the cost to society of gun violence cannot be measured in dollars alone; in dollars and cents, preventable gun violence drains our country of \$100 billion every year in medical, criminal justice and security costs; and

WHEREAS, nearly 80 percent of ex-offenders who commit a crime with a gun have obtained their guns through private transfers; and

WHEREAS, at least 40 percent of gun sales in the United States occurs without a Brady criminal background check; therefore, be it

RESOLVED, that the Upper Susquehanna Synod Assembly memorialize the 2016 Churchwide Assembly to direct this church's advocacy efforts for passage of legislation to close gaps in the background check systems, and to mandate background checks at gun show sales and private transfers; and be it further

RESOLVED, that the Upper Susquehanna Synod Assembly memorialize the 2016 Churchwide Assembly to direct this church's advocacy efforts for passage of legislation

prohibiting the sale of military-style assault weapons and large capacity ammunition magazines; and be it further

RESOLVED, that the Upper Susquehanna Synod Assembly memorialize the 2016 Churchwide Assembly to direct this church's advocacy efforts for passage of legislation by implementing a common sense, comprehensive approach to help law enforcement prevent gun trafficking, strengthen record keeping of gun transfers and requiring the reporting of lost or stolen guns to law enforcement to ensure better accountability of all guns; and be it further

RESOLVED, that local efforts to prevent and reduce gun violence should be supported and promoted by ELCA congregations including efforts to reduce violence in their communities by addressing violence's root causes.

## **ASSEMBLY**

### **ACTION**

*[EN BLOC]*

#### **CA16.02.03I**

**To receive with gratitude the memorials of the Saint Paul Area and the Upper Susquehanna synods concerning legislation on background checks and gun violence;**

**To reaffirm this church's commitment to addressing the broad issues of violence in society through worship, education, service, advocacy and ongoing moral deliberation as called for in the 1994 social message on "Community Violence" and the 2013 Conference of Bishops' Pastoral Letter on Violence;**

**To reaffirm that ELCA social policy does not reject gun ownership or the recreational activities associated with guns as morally wrong;**

**To encourage bishops, pastors and Lutheran leaders to communicate with members of Congress and state legislators this church's long-standing support for managing gun purchases, such as background checks for all gun sales including private sales;**

**To urge bishops, pastors and Lutheran leaders to communicate to members of Congress and state legislators this church's sense of urgency for the renewal or replacement of the Federal Assault Weapons Ban (expired in 2004), including a definition of assault weapons comparable to that in the renewal attempt of the Assault Weapons Ban bill of 2013; and**

**To refer to the Church Council, in consultation with staff of the churchwide organization, consideration of the request for establishing an ELCA task force to organize actions consistent with ELCA policy that addresses gun violence prevention.**

## **Category B13: AMMPARO Strategy**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 88-89.*

### **1. Greater Milwaukee Synod (5J) [2016]**

WHEREAS, there are more than 90 verses in the Bible that call on people of faith to welcome the stranger and foreigner; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has issued many statements since its inception on Central America and refugees, calling on this church to be a welcoming place for those seeking refuge and asylum; and

WHEREAS, children and families from Central America have been coming to the United States seeking refuge from violence, poverty and lack of opportunities, for many years with a spike in the number coming in federal fiscal years 2012-2014, along with an increase in number this fiscal year; and

WHEREAS, companion churches, ecumenical partners, social ministry organizations and other partners are in ministry with the children and families in Central America and in the United States of America; and

WHEREAS, it is the commitment of the ELCA as a church in the world, to accompany vulnerable children and families from Central America today and in the future using the AMMPARO (Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities) strategy as a guide; therefore, be it

RESOLVED, that the Greater Milwaukee Synod in assembly affirm the AMMPARO (Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities) strategy recently presented to the ELCA Church Council and memorialize the 2016 Churchwide Assembly to adopt it; and be it further

RESOLVED, that the Greater Milwaukee Synod Assembly affirm the ministry that is being done in this synod with children and families from Central America; and be it further

RESOLVED, that the Greater Milwaukee Synod Assembly consider ways that it can accompany, foster awareness building and advocate for the children and families in Central America in their country, in the countries in transit and in the United States of America; and be it further

RESOLVED, that the Greater Milwaukee Synod use the AMMPARO strategy as a guide for accompanying children and families from Central America through the Welcoming Congregations and/or Guardian Angel programs, and for advocating policies that are more just and humane and that uphold and defend the human rights of migrant children and their families.

## **ASSEMBLY**

### **ACTION**

*[EN BLOC]*

**CA16.02.03m To receive with gratitude the memorial of the Greater Milwaukee Synod related to Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO) Strategy;**

**To commend the ministry that is being done with children and families from Central America by members, congregations, synods and other entities related to the ELCA; and**

**To acknowledge the action of the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America on the recommendation of the Church Council regarding the AMMPARO Strategy as the response of the Churchwide Assembly to the memorial from this synod.**

## **Category B14: ELCA World Hunger and Child Nutrition**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 89-90.*

### **1. Southwest California Synod (2B) [2016]**

WHEREAS, “Jesus said to them, ‘I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty’” (John 6:35); and

WHEREAS, 2016 is the year within *Always Being Made New: The Campaign for the ELCA* that is focused on ELCA World Hunger; and

WHEREAS, we live in a world where more than 800 million people — one in eight people in our world today — are hungry; and

WHEREAS, in the United States, more than 50 million people do not know where their next meal will come from and 15.8 million children live in households that struggle with hunger; therefore, be it

RESOLVED, that the Southwest California Synod of the ELCA, meeting in assembly, encourage all congregations in this synod to raise up ELCA World Hunger in their work, domestic and internationally, to respond to the needs of those who are hungry, especially children, to speak up on behalf of all who experience hunger and work to find sustainable solutions to break the cycle of hunger; and be it further

RESOLVED, that the members of this synod’s congregations seek to support ELCA World Hunger through prayer and financial support; and be it further

RESOLVED, that the Southwest California Synod memorialize the 2016 Churchwide Assembly of the ELCA to urge the Congress of the United States to renew and strengthen our nation’s child nutrition programs by passing the Child Nutrition Reauthorization (CNR) bill in 2016 and bring the “Improving Child Nutrition Integrity and Access of 2016” to the Senate floor for a vote.

## ASSEMBLY

### ACTION

[EN BLOC]

**CA16.02.03n**      **To receive with gratitude the memorial of the Southwest California Synod regarding child nutrition programs; and**  
**To encourage ELCA synods, congregations, members and the churchwide organization to advocate that the U.S. Congress provide robust financial support for child nutrition programs.**

## Category B15: Affirming Global Human Rights and Non-discrimination Based on Sexual Orientation

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 90-91.*

### 1. Florida-Bahamas Synod (9E) [2016]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has committed to “speak out on timely, urgent issues on which the voice of the church should be heard” and to “defend human dignity” (“The Church in Society: A Lutheran Perspective,” 1991); and

WHEREAS, we as a church are committed to “teach about human rights, protest their violation, advocate their international codification, and support effective ways to monitor and ensure compliance with them” and especially to “defend the human rights of groups most susceptible to violations” (“For Peace in God’s World,” 2009); and

WHEREAS, the ELCA acknowledges that “hate crimes and violence against those who are regarded as sexually different sometimes have been perpetrated publicly in the name of Christ” and that this church denounces behavior leading to violence against those regarded as sexually different (“Human Sexuality: Gift and Trust,” 2009); and

WHEREAS, 32 nations in Africa now criminalize homosexuality, thereby sanctioning and encouraging homophobia and persecution of those who are lesbian, gay, bisexual, transgender or intersex — or suspected of being so — with punishments including beatings, lashings, castrations, prison sentences up to life and executions, and further penalizing those involved with or supporting organizations, including faith-based organizations, advocating for LGBTI human rights; and



WHEREAS, certain self-identified Christian spokespersons from the United States in recent years have misrepresented the gospel in Africa in urging anti-homosexual persecution and punishment in God's name; and

WHEREAS, as people of faith, this church is bound in conscience and conviction to advocate for human rights globally by confronting injustice with truth rooted in the gospel; therefore, be it

RESOLVED that the Florida-Bahamas Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to speak out publicly against human rights violations globally that criminalize homosexuality and against the teachings of any who encourage such persecution in the name of Christ, and that it do so citing the gospel-based commitments to human rights and justice set forth in the social statements referenced here.

## **ASSEMBLY**

### **ACTION**

**[EN BLOC]**

**CA16.02.03o To receive with gratitude the memorial from the Florida-Bahamas Synod related to Affirming Global Human Rights and Non-discrimination Based on Sexual Orientation; and To call upon the churchwide organization to continue to speak out publicly against human rights violations globally that criminalize homosexuality and against any teachings which encourage persecution in the name of Christ, and, in doing so, draw attention to this church's stated commitments to social justice and the promotion and protection of internationally recognized human rights.**

## **Category B16: My Muslim Neighbor**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 91-92.*

### **1. Northern Illinois Synod (5B) [2106]**

WHEREAS, our Lord Jesus calls us to love our neighbor (Matthew 22:39); and

WHEREAS, in the United States our neighbors include a growing number of Muslims; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has, from its beginning, committed itself to ecumenical and interfaith dialogue; and

WHEREAS, the ELCA is a founding member of the Shoulder-to-Shoulder Campaign, "an interfaith campaign [which] works at the national level and offers strategies and support to local and regional efforts to address Islamophobia"; and

WHEREAS, in an open letter to the Muslim American community, Presiding Bishop Elizabeth A. Eaton wrote, "we renew our commitment to find even more effective ways to protect and defend you from words and actions that assault your safety and well-being. We believe God calls us to resist what is divisive, discriminatory, xenophobic, racist or violent, and we want you to look to us as allies and friends"; and

WHEREAS, Islamophobia, defined as "hatred, hostility, and fear of Islam and Muslims, and the discriminatory practices that result" is real and dangerous; and

WHEREAS, we do not need to believe that Islam is right to understand that Islamophobia is wrong; and

WHEREAS, the headline-grabbing actions of violent extremists are not representative of mainstream Islam; and

WHEREAS, anti-Islamic rhetoric has become the stock-in-trade of some politicians, religious figures, and prominent atheists; and

WHEREAS, the latest FBI statistics indicate an increase in incidents of hate crimes against Muslims; and

WHEREAS, prejudice flourishes in the presence of ignorance; and

WHEREAS, Christians and Muslims share a common Abrahamic tradition; and

WHEREAS, excellent resources for understanding Islam are available, many free-of-charge; therefore, be it

RESOLVED, that the Northern Illinois Synod “repudiate the hostility and hatred aimed at Muslims” and commit itself to opposing, preventing and eliminating Islamophobia; and be it further

RESOLVED, that members of the Northern Illinois Synod be encouraged to educate themselves about the beliefs and practices of our Muslim neighbors; and be it further

RESOLVED, that the Northern Illinois Synod make available a list of some useful resources for understanding the Islamic faith; and be it further

RESOLVED, that congregations of the Northern Illinois Synod in communities with an Islamic presence be encouraged to reach out to engage our Muslim neighbors in friendship, in conversation and in cooperative effort; and be it further

RESOLVED, that the Northern Illinois Synod Assembly memorialize the Churchwide Assembly to request that the aforementioned occur throughout the denomination.

## **ASSEMBLY**

### **ACTION**

**[EN BLOC]**

**CA16.02.03p To receive with gratitude the memorial of the Northern Illinois Synod regarding My Muslim Neighbor;  
To commend the ELCA educational resources on Christian-Muslim relations for use across this church;  
To encourage ELCA members to commit themselves to opposing, preventing and eliminating Islamophobia; and  
To encourage ELCA leaders to engage in dialogue, friendship and cooperative efforts with Muslim neighbors.**

## **Category D1: Gender Identity**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, page 106.*

### **1. Sierra Pacific Synod (2A) [2015]**

RESOLVED, that the Sierra Pacific Synod memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to task the ELCA Church Council with a review of existing ELCA policy regarding gender identity, in anticipation that the ELCA Church Council will recommend policy revisions which acknowledge and allow for the full inclusion of individuals of a broad variety of gender identities into the mission and ministry of the ELCA.

## **ASSEMBLY**

### **ACTION**

**[EN BLOC]**

**CA16.02.03q To receive with gratitude the memorial of the Sierra Pacific Synod regarding Gender Identity;  
To refer this memorial to the Church Council for study of gender identity;  
To ask the Church Council, the Office of the Presiding Bishop and the Office of the Secretary to review existing definitions and policies in light of the council’s study; and**

## **To report to the 2019 Churchwide Assembly of the ELCA actions and proposals for additional actions as may be required.**

### **Category D2: Voting Ratio**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 106-107.*

#### **1. Rocky Mountain Synod (2E) [2015]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) maintains rosters of ordained ministers, and three lay rosters: commissioned associates in ministry, consecrated diaconal ministers and consecrated deaconesses; and

WHEREAS, at least 60 percent of the voting members of churchwide assemblies shall be composed of laypersons, with the remaining voting members being ordained ministers; and

WHEREAS, persons on one of the three lay rosters who serve as voting members at churchwide assemblies are counted in the ratio of lay voting members of said assemblies; and

WHEREAS, the number of non-rostered lay voting members is reduced when members of the lay rosters fill those voting seats, reducing representation from the majority voice of this church (non-rostered members); and

WHEREAS, the perspective of the lay rostered leader, whose combination of theological education and call to “diakonia,” serving on the boundaries between church and world, is a unique voice in conversations regarding this church; and

WHEREAS, both ordained and lay rostered voting members at assemblies are serving congregations, agencies and organizations related to the ELCA and bring that perspective; therefore, be it

RESOLVED, that the Rocky Mountain Synod memorialize the 2016 Churchwide Assembly to amend ELCA governing documents to designate voting members at synod and churchwide assemblies be made up of at least 60 percent non-rostered lay voting members, with the remaining voting members be rostered leaders drawn from all four ministry rosters of the ELCA, reflective of the current ratio of ordained, consecrated, and commissioned leaders of that synod.

#### **2. Metropolitan Washington, D.C., Synod (8G) [2015]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) maintains rosters of ordained ministers and three lay rosters — commissioned associates in ministry, consecrated diaconal ministers and consecrated deaconesses; and

WHEREAS, at least 60 percent of the voting members of synod and churchwide assemblies shall be composed of laity, with the remaining portion of voting members coming from the roster of ordained ministers (ELCA constitutional provision 5.01.f.-g.); and

WHEREAS, people from the three lay rosters who serve as voting members at churchwide assemblies are included among the number of lay voting members of churchwide assemblies; and

WHEREAS, the number of non-rostered lay voting members is thereby reduced when rostered laity fill those seats, thereby reducing representation of the non-rostered membership, the majority voice of our church; and

WHEREAS, the unique perspective of the lay rostered leader, whose combination of theological education and call to diakonia, serving on the boundaries between church and world, is a critical voice in conversations regarding this church; and

WHEREAS, both ordained and lay rostered voting members at assemblies serve congregations, agencies and organizations related to the ELCA and bring that unique perspective to the assembly; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly memorialize the 2016 Churchwide Assembly to amend the ELCA governing documents to require that at least 60 percent of the total number of voting members at synod and churchwide assemblies consist of non-rostered lay voting members, with the remaining voting members to be drawn from leaders on the four ministry rosters of the ELCA.

**ASSEMBLY**

**ACTION**

[EN BLOC]

**CA16.02.03r**

**To receive with gratitude the memorials of the Rocky Mountain and the Metropolitan Washington, D.C., synods regarding the application of the representational principles of this church related to those who are on the rosters of this church;**

**To acknowledge that this issue is related to other issues that have been identified related to the formation of a roster of Ministers of Word and Service; and**

**To refer these memorials to the Entrance Rite Discernment Working Group with a request that this concern be addressed in the working group's report to the 2019 Churchwide Assembly.**

**Category D3: Cultivating and Sustaining Accompaniment in Global Mission**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 108-109.*

**1. South Carolina Synod (9C) [2016]**

WHEREAS, the *Great Commission* of our Lord, "Go, therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit..." (Matthew 28:19) has no time limit attached to it; and

WHEREAS, throughout history the church has pursued varying strategies for accomplishing this mission; and

WHEREAS, in the modern missionary movement, the global church has often gathered to examine where we are in the task of global evangelism and to discuss methodologies and strategies; and

WHEREAS, since the formation of the Evangelical Lutheran Church in America there have been numerous consultations among the bishops, companion synod representatives and Global Mission staff, but there has been no churchwide examination of our global mission strategy involving all the stakeholders in this endeavor; therefore, be it

RESOLVED, that the South Carolina Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to set in motion a task force charged with the consideration of a global mission conference of all our historical mission partners around the world; and be it further

RESOLVED, that any organizing task force and any conference which follows shall be composed of a broad cross section of the ELCA to include all stake holders in this work: rostered leaders, former missionaries, both long-term and short-term, Global Mission staff, seminary professors of mission and evangelism, companion synod committee members, the Conference of Bishops and the presiding bishop of the ELCA; and be it further

RESOLVED, that any mission conference, which shall be the result of the work of the task force, shall also include representatives of those churches with whom the ELCA and its predecessor bodies have historically cooperated.

**ASSEMBLY**

**ACTION**

[EN BLOC]

**CA16.02.03s**

**To receive with gratitude the memorial of the South Carolina Synod related to a global mission conference; and**

**To reaffirm the commitment of this church to:**

- **Commend synods, the Global Mission unit, companion churches and The Lutheran World Federation for their ongoing commitment to the missiology and methodology of accompaniment, a holistic and contextual praxis,**
- **Deepen the accompaniment of the 94 global companion churches, as companion relationships enlarge our perspective and understanding of the world,**
- **Encourage this church’s members, congregations, synods, agencies and institutions to commit to best practices for successful companion synod relationships — relationships held in mutuality, inclusivity, vulnerability, empowerment and sustainability, and**
- **Pray for its companions and the relationships they share.**

**Category D4: Youth Mission Trips**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 109-110.*

**1. La Crosse Area Synod (5L) [2016]**

WHEREAS, mission work has a way of making faith active in love; and

WHEREAS, “good works” help strengthen and enhance faith; and

WHEREAS, Lutheran Disaster Response, Lutheran Men in Mission and Women of the Evangelical Lutheran Church in America (ELCA) have shown that people are eager to do good; and

WHEREAS, the ELCA’s Young Adults in Global Mission program has proven to be very meaningful; and

WHEREAS, the Service Project component of the ELCA Youth Gatherings has been shown to be very meaningful to the participants; and

WHEREAS, ELCA congregations wanting to take their youth on mission trips have to organize these trips on their own or go through non-denominational groups that organize mission trips; and

WHEREAS, many of our ELCA congregations take their youth on mission trips; therefore be it

**RESOLVED**, that the La Crosse Area Synod memorialize the 2016 Churchwide Assembly of the ELCA to explore the merits of creating an ELCA organization dedicated to organizing mission trips for high school youth.

**ASSEMBLY**

**ACTION**

*[EN BLOC]*

**CA16.02.03† To receive with gratitude the memorial from the La Crosse Area Synod regarding the creation of an ELCA organization dedicated to organizing mission trips for high school youth; and**

**To encourage ELCA members, congregations and synods to engage Lutheran Outdoor Ministries and the ELCA Youth Ministry Network for available mission trip resources.**

Vice President Peña declared that the motion had been adopted.

## **Category B7: Repudiation of the Doctrine of Discovery**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 54-68, and Supplemental Report of the Memorials Committee.*

Vice President Carlos E. Peña introduced Category B7: Repudiation of the Doctrine of Discovery and drew attention to the committee's supplemental report to note the Memorials Committee had amended its original recommendation.

### **1. Alaska Synod (1A) [2016]**

WHEREAS, we confess, with our Native sisters and brothers, that the whole of Creation is God's work, that God declares it all as good and that God's Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate in human form to show God's love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called a "new world" but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and remain complicit in that conquest, migration and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called "doctrine of discovery," the legal principle, originating with Pope Alexander VI in 1493 and further entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect. This principle promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy and possess simply by virtue of their Christianity and their European civilization; therefore, be it

RESOLVED, that the 2016 Alaska Synod Assembly explicitly and clearly repudiates the European Christian-derived "doctrine of discovery" with its continuing impact upon tribal governments and individual tribal members to this day, acknowledges and repents of its complicity in the evils of colonialism in the Americas, and memorializes the 2016 ELCA Churchwide Assembly to join with the Evangelical Lutheran Church in Canada, The Episcopal Church, The United Church of Christ, The United Methodist Church and The Moravian Church in doing the same; and be it further

RESOLVED, that the 2016 Alaska Synod Assembly memorializes the 2016 Churchwide Assembly to join it in offering herewith a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and "civilization," requesting the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the 2016 Alaska Synod Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA, with the help of Native communities, commit itself to the development of resources in the next triennium to help its congregations and people understand and reduce the negative impact of the "doctrine of discovery" and its consequences for Native people in North America; and be it further

RESOLVED, that the 2016 Alaska Synod Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

## **2. Northwest Washington Synod (1B) [2016]**

RESOLVED, that, joining with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church, the Northwest Synod of the Evangelical Church in America (ELCA) explicitly and clearly repudiates the European Christian derived “doctrine of discovery” and its continuing impact upon tribal governments and individual tribal members to this day, and acknowledges and repents of its complicity in the evils of colonialism in the Americas; and be it further

RESOLVED, that the 2016 Northwest Washington Synod Assembly offers herewith a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and “civilization,” calls on the 2016 ELCA Churchwide Assembly to do the same, and requests the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the ELCA, with the help of Native communities, commit itself to the development of resources, in the next triennium, to help its congregations and people understand and reduce the negative impact of the “doctrine of discovery” and its consequences for Native people in North America; and be it further

RESOLVED, that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, increasing partnership with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

## **3. Montana Synod (1F) [2016]**

WHEREAS, we confess, with our Native sisters and brothers, that the whole of Creation is God’s work, that God declares it all as good and that God’s Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate in human form to show God’s love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas and to their sacred lands and resources by the European conquest and migration to what Europeans called a “new world” but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and often remain complicit in that conquest, migration and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, the Montana Synod voted in 2010 to adopt an Apology to the Tribes and to present it to the tribes within the territory that the synod serves; and

WHEREAS, we deplore and reject the so-called “doctrine of discovery,” the legal principle, originating with Pope Alexander VI in 1493 and further entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect. This principle promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy and possess simply by virtue of their Christianity and their European civilization; therefore, be it

RESOLVED, that the Montana Synod memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to join with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church and explicitly and clearly repudiate the European Christian-derived “doctrine of discovery,” its inherent racism and its continuing impact upon tribal governments

and individual tribal members to this day, and to acknowledge and repent of its complicity in the evils of racism and colonialism in the Americas; and be it further

RESOLVED, that the 2016 Montana Assembly reaffirms its 2010 Apology to the Tribes, and commits to continue its presentation to the seven tribal communities in the territory of the Montana Synod, and memorializes the 2016 ELCA Churchwide Assembly to do the same for all tribal communities in this nation, and requests the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the ELCA, with the guidance and advice of Native communities, commit itself to the development of resources, in the next triennium, to educate its congregations and people to understand and reduce the negative impact of the “doctrine of discovery” and its consequences for Native people in North America; and be it further

RESOLVED, that the ELCA Domestic Mission unit, in solidarity with the Native communities within which our congregations and synods reside, bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, and for increasing partnerships with Native people by congregations and synods in the ELCA.

#### **4. Southwest California Synod (2B) [2016]**

WHEREAS, we confess with our Native sisters and brothers that the whole of Creation is God’s work, that God declares it all as good, and that God’s Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate in human form to show God’s love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called the “new world,” but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that some Christian churches were, and remain, complicit in that conquest, migration and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called “doctrine of discovery,” the legal principle, originating with Pope Alexander VI in 1493 and further established in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect; and

WHEREAS, this principle promoted the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy, and possess simply by virtue of their European civilization; therefore, be it

RESOLVED, that the 2016 Southwest California Synod Assembly explicitly and clearly repudiates the European Christian-derived “doctrine of discovery” with its continuing impact upon tribal governments and individual tribal members to this day, acknowledges and repents of its complicity in the evils of colonialism in the Americas, and memorialize the 2016 ELCA Churchwide Assembly to join with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church in doing the same; and be it further

RESOLVED, that the 2016 Southwest California Synod Assembly memorialize the 2016 ELCA Churchwide Assembly to join it in offering herewith a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and



“civilization,” requesting the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the 2016 Southwest California Synod Assembly memorialize the 2016 ELCA Churchwide Assembly to request that the ELCA, with the help of Native communities, commit itself to the development of resources in the next triennium, to help its congregations and people understand and reduce the negative impact of the “doctrine of discovery” and its consequences for Native people in North America; and be it further

RESOLVED, that the 2016 Southwest California Synod Assembly memorialize the 2016 ELCA Churchwide Assembly to request that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

## **5. Rocky Mountain Synod (2E) [2016]**

WHEREAS, we confess with our Native sisters and brothers that the whole of Creation is God’s work, that God declares it all as good, and that God’s Spirit dwells within it; and

WHEREAS, we as the church confess that Jesus Christ became incarnate in human form to show God’s love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge the damage done to the indigenous inhabitants of the Americas by the European migration to what Europeans called the “new world,” but which was already the homeland of many peoples, and we recognize that some Christian churches were, and remain, complicit in that dispossession, and that they helped develop conceptions of Native peoples that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, the historical “doctrine of discovery” is a legal principle, originating with Pope Alexander VI in 1493 and further established in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect, and that this principle promoted the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy, and possess simply by virtue of their European civilization; therefore, be it

RESOLVED, that the 2016 Rocky Mountain Synod Assembly memorializes the 2016 Churchwide Assembly to explicitly and clearly repudiate the European-derived “doctrine of discovery” with its continuing impact upon tribal governments and individual tribal members, to acknowledge and repent of its complicity in the evils of colonialism in the Americas, and to join with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church in doing the same; and be it further

RESOLVED, that the 2016 Rocky Mountain Synod Assembly memorializes the 2016 Churchwide Assembly to offer a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and “civilization,” requesting the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the 2016 Rocky Mountain Synod Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA, with the help of Native communities, commit itself to the development of resources in the next triennium, to help its congregations and people understand and reduce the negative impact of the “doctrine of discovery” and its consequences for Native people in North America; and be it further

RESOLVED, that the 2016 Rocky Mountain Synod Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

## **6. Eastern North Dakota Synod (3B) [2016]**

WHEREAS, we confess, with our Native sisters and brothers, that the whole of Creation is God’s work, that God declares it all as good, and that God’s Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate in human form to show God’s love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called a “new world,” but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and remain complicit in that conquest, migration and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called “doctrine of discovery,” the legal principle, originating with Pope Alexander VI in 1493 and further entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect — a principle that promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy and possess simply by virtue of their Christianity and their European civilization; therefore, be it

RESOLVED, that the 2016 Eastern North Dakota Synod Assembly explicitly and clearly repudiates the European Christian-derived “doctrine of discovery” with its continuing impact upon tribal governments and individual tribal members to this day, acknowledges and repents of its complicity in the evils of colonialism in the Americas, and memorializes the 2016 ELCA Churchwide Assembly to join with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church in doing the same; and be it further

RESOLVED, that the 2016 Eastern North Dakota Synod Assembly memorializes the 2016 ELCA Churchwide Assembly to join it in offering herewith a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and “civilization,” requesting the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the 2016 Eastern North Dakota Synod Assembly memorializes the 2016 ELCA Churchwide Assembly to request that the ELCA, with the help of Native communities, commit itself to the development of resources in the next triennium, to help its congregations and people understand and reduce the negative impact of the “doctrine of discovery” and its consequences for Native people in North America; and be it further

RESOLVED, that the 2016 Eastern North Dakota Synod Assembly memorializes the 2016 ELCA Churchwide Assembly to request that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

## **7. South Dakota Synod (3C) [2016]**

WHEREAS, we confess with our Native sisters and brothers that the whole of Creation is God's work, that God declares it all as good, and that God's Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate in human form to show God's love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called a "new world," but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and remain complicit in that conquest, migration, and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called "doctrine of discovery," the legal principle, originating with Pope Alexander VI in 1493 and further entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect. This principle promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy, and possess simply by virtue of their Christianity and their European civilization; therefore, be it

RESOLVED, that the 2016 South Dakota Synod Assembly explicitly and clearly repudiates the European Christian-derived "doctrine of discovery" and its continuing impact upon tribal governments and individual tribal members to this day, acknowledges the unearned benefits this church has received from the evils of colonialism in the Americas, repents of this church's complicity in this doctrine, and memorializes the 2016 Churchwide Assembly to join with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church in repudiating the "doctrine of discovery"; and be it further

RESOLVED, that the 2016 South Dakota Synod Assembly memorializes the 2016 Churchwide Assembly to join it in offering herewith a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and "civilization," requesting the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the 2016 South Dakota Synod Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA, with the help of Native communities, commit itself to the development of resources in the next triennium, to help its congregations and people understand and reduce the negative impact of the "doctrine of discovery" and its consequences for Native people in North America; and be it further

RESOLVED, that the 2016 South Dakota Synod Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA

and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

## **8. Minneapolis Area Synod (3G) [2016]**

WHEREAS, we confess with our Native sisters and brothers that the whole of Creation is God's work, that God declares it all as good, and that God's Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate in human form to show God's love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called a "new world," but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and remain complicit in that conquest, migration, and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called "doctrine of discovery": the legal principle, originating with Pope Alexander VI in 1493 and further entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect. This principle promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy, and possess simply by virtue of their Christianity and their European civilization; and

WHEREAS, a number of churches with whom the ELCA is in full communion — the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church — have already repudiated this doctrine and repented of it; therefore, be it

RESOLVED, that the 2016 Minneapolis Area Synod Assembly explicitly and clearly repudiates the European Christian-derived "doctrine of discovery" and its continuing impact upon tribal governments and individual tribal members to this day, acknowledges the unearned benefits this church has received from the evils of colonialism in the Americas, repents of this church's complicity in this doctrine, and memorializes the 2016 Churchwide Assembly to join with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church in doing the same; and be it further

RESOLVED, that the 2016 Minneapolis Area Synod Assembly memorializes the 2016 Churchwide Assembly to join it in offering herewith a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and "civilization," requesting the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the 2016 Minneapolis Area Synod Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA, with the help of Native communities, commit itself to the development of resources in the next triennium, to help its congregations and people understand and reduce the negative impact of the "doctrine of discovery" and its consequences for Native people in North America; and be it further

RESOLVED, that the 2016 Minneapolis Area Synod Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA

and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

## **9. Saint Paul Area Synod (3H) [2016]**

WHEREAS, we confess with our Native sisters and brothers that the whole of Creation is God's work, that God declares it all as good, and that God's Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate in human form to show God's love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called a "new world," but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and remain complicit in that conquest, migration, and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called "doctrine of discovery": the legal principle, originating with Pope Alexander VI in 1493 and further entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect. This principle promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy, and possess simply by virtue of their Christianity and their European civilization; therefore, be it

RESOLVED, that the Saint Paul Area Synod, in assembly, joins the ELCA American Indian Alaskan Native Lutheran Association, the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church to explicitly and clearly repudiate the European Christian-derived "doctrine of discovery" and its continuing impact upon tribal governments and individual tribal members to this day; and be it further

RESOLVED, that the Saint Paul Area Synod, in assembly, joins the ELCA American Indian Alaskan Native Lutheran Association to memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to explicitly repudiate the "doctrine of discovery;" and be it further

RESOLVED, that the Saint Paul Area Synod, in assembly, expresses its contrition, repentance and desire to reconcile with Native nations in this country for damage done in the name of Christianity and "civilization," and memorialize the 2016 Churchwide Assembly to do the same, and request the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders and provide resources for similar synodical and congregational observances with local tribal leaders, at such time and places as are appropriate; and be it further

RESOLVED, that the Saint Paul Area Synod, in assembly, memorialize the 2016 Churchwide Assembly, with the help of Native communities, to commit itself to the development of resources in the next triennium to help its congregations and people understand and reduce the negative impact of the "doctrine of discovery" and its consequences for Native people in the Americas; and therefore be it

RESOLVED, that the Saint Paul Area Synod, in assembly, request the 2016 Churchwide Assembly to request and direct the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native

ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

#### **10. Arkansas-Oklahoma Synod (4C) [2016]**

WHEREAS, we confess with our Native sisters and brothers that the whole of Creation is God's work, that God declares it all as good, and that God's Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate in human form to show God's love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called a "new world," but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and remain complicit in that conquest, migration, and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called "doctrine of discovery": the legal principle, originating with Pope Alexander VI in 1493 and further entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect. This principle promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy, and possess simply by virtue of their Christianity and their European civilization; therefore, be it

RESOLVED, that the 2016 Arkansas-Oklahoma Synod Assembly offers herewith a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and "civilization"; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod Assembly memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA), offering herewith a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and "civilization," and requests the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, joining with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church, that the Evangelical Lutheran Church in America explicitly and clearly repudiates the European Christian-derived "doctrine of discovery" and its continuing impact upon tribal governments and individual tribal members to this day, and acknowledges and repents of its complicity in the evils of colonialism in the Americas; and be it further

RESOLVED, that the ELCA, with the help of Native communities, commit itself to the development of resources, in the next triennium, to help its congregations and people understand and reduce the negative impact of the "doctrine of discovery" and its consequences for Native people in North America; and be it further

RESOLVED, that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

## **11. Northwest Synod of Wisconsin (5H) [2016]**

WHEREAS, we confess, with our Native sisters and brothers, that the whole of Creation is God's work, that God declares it all as good and that God's Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate in human form to show God's love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called a "new world" but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and remain complicit in that conquest, migration and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called "doctrine of discovery," the legal principle, originating with Pope Alexander VI in 1493 and further entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect. This principle promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy and possess simply by virtue of their Christianity and their European civilization; therefore, be it

RESOLVED, that the 2016 Northwest Synod of Wisconsin Assembly explicitly and clearly repudiates the European Christian-derived "doctrine of discovery" with its continuing impact upon tribal governments and individual tribal members to this day, acknowledges and repents of its complicity in the evils of colonialism in the Americas, and memorializes the 2016 ELCA Churchwide Assembly to join with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church in doing the same; and be it further

RESOLVED, that the 2016 Northwest Synod of Wisconsin Assembly memorializes the 2016 Churchwide Assembly to join it in offering herewith a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and "civilization," requesting the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the 2016 Northwest Synod of Wisconsin Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA, with the help of Native communities, commit itself to the development of resources in the next triennium to help its congregations and people understand and reduce the negative impact of the "doctrine of discovery" and its consequences for Native people in North America; and be it further

RESOLVED, that the 2016 Northwest Synod of Wisconsin Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

## **12. East-Central Synod of Wisconsin (5I) [2016]**

WHEREAS, we confess, with our Native sisters and brothers, that the whole of Creation is God's work, that God declares it all as good and that God's Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate in human form to show God's love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called a “new world” but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and remain complicit in that conquest, migration and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called “doctrine of discovery,” the legal principle, originating with Pope Alexander VI in 1493 and further entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect. This principle promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy and possess simply by virtue of their Christianity and their European civilization; therefore, be it

RESOLVED, that the 2016 East-Central Synod of Wisconsin Assembly explicitly and clearly repudiates the European Christian-derived “doctrine of discovery” with its continuing impact upon tribal governments and individual tribal members to this day, acknowledges and repents of its complicity in the evils of colonialism in the Americas, and memorializes the 2016 ELCA Churchwide Assembly to join with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church in doing the same; and be it further

RESOLVED, that the 2016 East-Central Synod of Wisconsin Assembly memorializes the 2016 Churchwide Assembly to join it in offering herewith a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and “civilization,” requesting the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the 2016 East-Central Synod of Wisconsin Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA, with the help of Native communities, commit itself to the development of resources in the next triennium to help its congregations and people understand and reduce the negative impact of the “doctrine of discovery” and its consequences for Native people in North America; and be it further

RESOLVED, that the 2016 East-Central Synod of Wisconsin Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

### **13. Indiana-Kentucky Synod (6C) [2016]**

WHEREAS, the Indiana-Kentucky Synod in assembly has voted to deplore and reject the concept of Manifest Destiny and the so-called “doctrine of discovery;” therefore, be it

RESOLVED, that the Indiana-Kentucky Synod in assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to:

1. offer a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and “civilization,” to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and to provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate;



2. join with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church in explicitly and clearly repudiating the historic American vision of Manifest Destiny and the European Christian-derived “doctrine of discovery” and their continuing impact upon tribal governments and individual tribal members to this day, acknowledging and repenting of its complicity in the evils of colonialism in the Americas;
3. commit itself, with the help of Native communities, to the development of resources in the next triennium, to help its congregations and people understand and reduce the negative impact of the “doctrine of discovery” and its consequences for Native people in North America; and
4. direct the ELCA Domestic Mission unit to bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

#### **14. Upstate New York Synod (7D) [2016]**

WHEREAS, we confess, with our Native sisters and brothers, that the whole of Creation is God’s work, that God declares it all as good and that God’s Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate in human form to show God’s love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called a “new world” but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and remain complicit in that conquest, migration and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called “doctrine of discovery,” the legal principle, originating with Pope Alexander VI in 1493 and further entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect. This principle promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy and possess simply by virtue of their Christianity and their European civilization; therefore, be it

RESOLVED, that the 2016 Upstate New York Synod Assembly explicitly and clearly repudiates the European Christian-derived “doctrine of discovery” with its continuing impact upon tribal governments and individual tribal members to this day, acknowledges and repents of its complicity in the evils of colonialism in the Americas, and memorializes the 2016 Churchwide Assembly to join with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church in doing the same; and be it further

RESOLVED, that the 2016 Upstate New York Synod Assembly memorializes the 2016 Churchwide Assembly to join it in offering herewith a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and “civilization,” requesting the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the ELCA, with the guidance and advice of Native communities, commit itself to the development of resources, in the next triennium, to educate its congregations and people to understand and reduce the negative impact of the “doctrine of discovery” and its consequences for Native people in North America; and be it further

RESOLVED, that the 2016 Upstate New York Synod Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA, with the help of Native communities, commit itself to the development of resources in the next triennium to help its congregations and people understand and reduce the negative impact of the “doctrine of discovery” and its consequences for Native people in North America; and be it further

RESOLVED, that the 2016 Upstate New York Synod Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, including increased partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which ELCA congregations and synods reside.

#### **15. Northwestern Pennsylvania Synod (8A) [2016]**

WHEREAS, we confess, with our Native sisters and brothers, that the whole of creation is God’s work, that God declares it all as good and that God’s Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate to show God’s love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called a “new world” but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and remain complicit in that conquest, migration and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called “doctrine of discovery,” the legal principle, originating with Pope Alexander VI in 1493 and further entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect. This principle promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy and possess simply by virtue of their Christianity and their European civilization; therefore, be it

RESOLVED, that the 2016 Northwestern Pennsylvania Synod Assembly explicitly and clearly repudiates the European Christian-derived “doctrine of discovery” with its continuing impact upon tribal governments and individual tribal members to this day, acknowledges and repents of its complicity in the evils of colonialism in the Americas, and memorializes the 2016 Churchwide Assembly to join with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church in doing the same; and be it further

RESOLVED, that the 2016 Northwestern Pennsylvania Synod Assembly memorializes the 2016 Churchwide Assembly to join it in offering herewith a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and “civilization,” requesting that the Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the 2016 Northwestern Pennsylvania Synod Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA, with the help of Native communities, commit itself to the development of resources in the next triennium, to help its congregations and people understand and reduce the negative impact of the “doctrine of discovery” and its consequences for Native people in North America, and be it further

RESOLVED, that the 2016 Northwestern Pennsylvania Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

### **16. Metropolitan Washington, D.C., Synod (8G) [2016]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) confesses, with our Native sisters and brothers, that the whole of creation is God’s work, that God declares it all as good and that God’s Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate to show God’s love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called a “new world” but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and remain complicit in that conquest, migration and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called “doctrine of discovery,” originated with Pope Alexander VI in 1493 and entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect. This principle promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy and possess simply by virtue of their Christianity and their European civilization; and

WHEREAS, the Evangelical Lutheran Church in Canada (ELCIC) and the ELCA’s full-communion partners — The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church — have publicly repudiated the “doctrine of discovery”; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly offers herewith a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and “civilization,” and memorialize the 2016 ELCA Churchwide Assembly to repudiate the “doctrine of discovery,” repent of the damage done in the name of the European Christian-derived “doctrine of discovery” and of complicity in the evils of colonialism in the Americas, seeking reconciliation with Native nations in this country by:

- directing the ELCA Office of the Presiding Bishop to plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and
- directing the ELCA Church Council, with the help of Native communities, to commit the ELCA to the development of resources, in the next triennium, to help its congregations and people understand and reduce the negative impact of the “doctrine of discovery” and its consequences for Native people in North America; and

- directing the ELCA Domestic Mission unit to bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities in general, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaskan Native ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

## 17. North Carolina Synod (9B) [2016]

WHEREAS, we confess, with our Native sisters and brothers, that the whole of creation is God’s work, that God declares it all as good and that God’s Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate to show God’s love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called a “new world” but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and remain complicit in that conquest, migration and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called “doctrine of discovery,” the legal principle, originating with Pope Alexander VI in 1493 and further entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect. This principle promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy and possess simply by virtue of their Christianity and their European civilization; therefore, be it

RESOLVED, that the 2016 North Carolina Synod Assembly explicitly and clearly repudiate the European Christian-derived “doctrine of discovery” with its continuing impact upon tribal governments and individual tribal members to this day, acknowledges and repents of its complicity in the evils of colonialism in the Americas, and memorializes the 2016 Churchwide Assembly to join with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church in doing the same; and be it further

RESOLVED, that the 2016 North Carolina Synod Assembly memorializes the 2016 Churchwide Assembly to join it in offering a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and “civilization,” requesting that the Office of the Presiding Bishop plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the 2016 North Carolina Synod Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA, with the help of Native communities, commit itself to the development of resources in the next triennium, to help its congregations and people understand and reduce the negative impact of the “doctrine of discovery” and its consequences for Native people in North America, and be it further

RESOLVED, that the 2016 North Carolina Synod Assembly memorializes the 2016 Churchwide Assembly to request that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native

ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

## **18. Southeastern Synod (9D) [2016]**

WHEREAS, we confess, with our Native sisters and brothers, that the whole of creation is God's work, that God declares it all as good and that God's Spirit dwells within it; and

WHEREAS, we confess that Jesus Christ became incarnate to show God's love and mercy to all humanity, in all its variety, and to every race and people on every continent of the earth; and

WHEREAS, we acknowledge with pain and regret the damage done to the indigenous inhabitants of the Americas by the European conquest and migration to what Europeans called a "new world" but which was in reality already the homeland of many peoples; and

WHEREAS, we recognize that Christian churches were and remain complicit in that conquest, migration and dispossession, and that Christian churches helped develop conceptions of Native peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants; and

WHEREAS, we deplore and reject the so-called "doctrine of discovery," the legal principle, originating with Pope Alexander VI in 1493 and further entrenched in U.S. federal law in *Johnson v. McIntosh* (1823), that Native inhabitants have no property or any other rights which colonizing European nations and their sovereigns are bound to respect, a principle which promotes the myth that the Americas were a largely empty land that European conquerors and migrants had a right to claim, occupy and possess simply by virtue of their Christianity and their European civilization; therefore, be it

RESOLVED, that the 2016 Southeastern Synod Assembly explicitly and clearly repudiate the European Christian-derived "doctrine of discovery" with its continuing impact upon tribal governments and individual tribal members to this day; and be it further

RESOLVED, that the Southeastern Synod acknowledge and repent of its complicity in the evils of colonialism in the Americas; and be it further

RESOLVED, that the 2016 Southeastern Synod Assembly memorialize the 2016 Churchwide Assembly to join with the Evangelical Lutheran Church in Canada, The Episcopal Church, the United Church of Christ, The United Methodist Church and the Moravian Church in doing the same; and be it further

RESOLVED, that the 2016 Southeastern Synod Assembly memorialize the 2016 Churchwide Assembly to join it in offering a statement of repentance and reconciliation to Native nations in this country for damage done in the name of Christianity and "civilization," requesting that the Office of the Presiding Bishop plan an appropriate ELCA national ceremony of repentance and reconciliation with tribal leaders, and provide resources for similar synodical and congregational observances with local tribal leaders, at all such times and places as are appropriate; and be it further

RESOLVED, that the 2016 Southeastern Synod Assembly memorialize the 2016 Churchwide Assembly to request that the ELCA, with the help of Native communities, commit itself to the development of resources in the next triennium, to help its congregations and people understand and reduce the negative impact of the "doctrine of discovery" and its consequences for Native people in North America, and be it further

RESOLVED, that the 2016 Southeastern Synod Assembly memorialize the 2016 Churchwide Assembly to request that the ELCA Domestic Mission unit bring forward to the 2019 Churchwide Assembly a renewed strategy for ministry with Native people in the ELCA and accompaniment with North American Native communities generally, with a particular commitment to long-term, stable funding of ELCA American Indian and Alaska Native ministries, increasing partnerships with congregations and synods in the ELCA, and promoting efforts with the Native communities within which our congregations and synods reside.

Ms. Marjorie B. Ellis, co-chair of the Memorials Committee, made the following motion on behalf of the committee.

**Moved;**  
**Seconded:**

To receive with gratitude memorials from the Alaska, Northwest Washington, Montana, Southwest California, Rocky Mountain, Eastern North Dakota, South Dakota, Minneapolis Area, Saint Paul Area, Arkansas-Oklahoma, Northwest Wisconsin, East-Central Wisconsin, Indiana-Kentucky, Upstate New York, Northwestern Pennsylvania, Metropolitan Washington, D.C., North Carolina and Southeastern synods regarding the Repudiation of the Doctrine of Discovery;

To repudiate explicitly and clearly the European-derived doctrine of discovery as an example of the “improper mixing of the power of the church and the power of the sword” (Augsburg Confession Article XXVIII, Latin text), and to acknowledge and repent from this church’s complicity in the evils of colonialism in the Americas, which continue to harm tribal governments and individual tribal members;

To offer a statement of repentance and reconciliation to native nations in this country for damage done in the name of Christianity;

To encourage the Office of the Presiding Bishop to plan an appropriate national ceremony of repentance and reconciliation with tribal leaders, providing appropriate worship resources for similar synodical and congregational observances with local tribal leaders, at such times and places as are appropriate;

To direct the Domestic Mission unit, together with the American Indian and Alaska Native community and ecumenical partners, to develop resources to educate members of the ELCA and the wider community about the doctrine of discovery and its consequences for native peoples;

To direct the Domestic Mission unit to develop a strategy with the American Indian and Alaska Native community during the next triennium to be referred to the Church Council for action, including a mechanism to grow the Native American Ministry Fund of the ELCA; and

To affirm that this church will eliminate the doctrine of discovery from its contemporary rhetoric and programs, electing to practice accompaniment with native peoples instead of a missionary endeavor to them, allowing these partnerships to mutually enrich indigenous communities and the ministries of the ELCA.

The Rev. R. Guy Erwin, bishop of the Southwest California Synod, favored the motion as a symbolic act. Unable to repair the harm the doctrine of discovery has done to native peoples, this church could repudiate “the lie,” no longer promote “the destructive myth,” and celebrate native lives and cultures.

The Rev. Kurt F. Kusserow, bishop of the Southwestern Pennsylvania Synod, read from the Augsburg Confession regarding the power of the church and the power of the sword.

Mr. Thomas V. Gossack [Montana Synod] added his support for the motion and called on the ELCA for an apology to the native tribes of North America.

Ms. Darla K. Thiele [Eastern North Dakota Synod] asserted that adoption of the motion could begin to heal some of the hurt, anger and hatred in this land.

Mr. Christopher M. George [Upstate New York Synod] stated that he and other members of the Cayuga Nation supported the ELCA's consideration of this action and asked the assembly to adopt the motion.

There being no further discussion, Vice President Peña invited the Rev. Jessica R. Crist-Graybill, bishop of the Montana Synod, to lead the assembly in prayer.

The chair called for the vote.

**ASSEMBLY**

**ACTION**

**YES-912; NO-28**

**CA16.02.04**

**To receive with gratitude memorials from the Alaska, Northwest Washington, Montana, Southwest California, Rocky Mountain, Eastern North Dakota, South Dakota, Minneapolis Area, Saint Paul Area, Arkansas-Oklahoma, Northwest Wisconsin, East-Central Wisconsin, Indiana-Kentucky, Upstate New York, Northwestern Pennsylvania, Metropolitan Washington, D.C., North Carolina and Southeastern synods regarding the Repudiation of the Doctrine of Discovery;**

**To repudiate explicitly and clearly the European-derived doctrine of discovery as an example of the “improper mixing of the power of the church and the power of the sword” (Augsburg Confession Article XXVIII, Latin text), and to acknowledge and repent from this church’s complicity in the evils of colonialism in the Americas, which continue to harm tribal governments and individual tribal members;**

**To offer a statement of repentance and reconciliation to native nations in this country for damage done in the name of Christianity;**

**To encourage the Office of the Presiding Bishop to plan an appropriate national ceremony of repentance and reconciliation with tribal leaders, providing appropriate worship resources for similar synodical and congregational observances with local tribal leaders, at such times and places as are appropriate;**

**To direct the Domestic Mission unit, together with the American Indian and Alaska Native community and ecumenical partners, to develop resources to educate members of the ELCA and the wider community about the doctrine of discovery and its consequences for native peoples;**

**To direct the Domestic Mission unit to develop a strategy with the American Indian and Alaska Native community during the next triennium to be referred to the Church Council for action, including a mechanism to grow the Native American Ministry Fund of the ELCA; and**

**To affirm that this church will eliminate the doctrine of discovery from its contemporary rhetoric and programs, electing**

**to practice accompaniment with native peoples instead of a missionary endeavor to them, allowing these partnerships to mutually enrich indigenous communities and the ministries of the ELCA.**

Vice President Peña declared the motion had been adopted.

### **Category B3: Toward a Responsible Energy Future**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 37-43.*

The Rev. Stephen R. Herr, co-chair of the Memorials Committee, introduced the memorials to be considered in Category B3: Toward a Responsible Energy Future.

#### **1. Saint Paul Area Synod (3H) [2015]**

WHEREAS, God has created us and all that exists, given and preserves our bodies and all the necessities for life [The First Article: On Creation, The Creed, “The Small Catechism”]; and

WHEREAS, the 1993 ELCA social statement “Caring for Creation: Vision, Hope, and Justice” affirms that “we are called to care for the earth as God cares for the earth;” and

WHEREAS, the 1999 ELCA social statement on economic life, “Sufficient, Sustainable Livelihood for All,” recognizes that “the growth of economic activity during the twentieth century, and the industrialization and consumerism that fueled it, radically changed the relationship between humans and the earth. Too often the earth has been treated as a waste receptacle and a limitless storehouse of raw materials to be used up for the sake of economic growth, rather than as a finite, fragile ecological system upon which human and all other life depends;” and

WHEREAS, climate research is clear that there has been a rapid rise in the levels of carbon dioxide in the atmosphere, with current levels (400 parts per million) the highest in the past probably 2 million years. This increase has occurred most rapidly in the past 200 years during the worldwide Industrial Revolution; and

WHEREAS, climate research is clear that burning fossil fuels is the major source of rising levels of carbon dioxide, negatively impacting our climate. Consequently, the use of fossil fuels must be dramatically reduced; and

WHEREAS, with “Caring for Creation,” the ELCA realized the urgency was already “widespread and serious, according to the preponderance of evidence from scientists worldwide [of] dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide” from the burning of fossil fuels, and that “action to counter degradation, especially within this decade [1993-2003], is essential to the future of our children and our children’s children;” and

WHEREAS, in “Caring for Creation,” the ELCA declares that it will seek to incorporate the principles of sufficiency and sustainability in its life. Consequently: “We will, in our budgeting and investment of church funds, demonstrate our care for creation;” and

WHEREAS, in 1990 and 2007 the ELCA Church Council approved an Environmental Social Criteria Investment Screen that recommends limiting investments made in corporations which are the most egregious in terms of damage to human health or the natural environment and investing in corporations which are taking positive steps toward a sustainable environment; and

WHEREAS, despite decades of shareholder engagement with fossil fuel companies, the industry continues to spend nearly \$2 billion dollars a day searching for additional fossil fuel reserves and over half a million dollars a day lobbying governments for subsidies and support for further extraction; and

WHEREAS, the ELCA has historically divested during periods of great social need, including the movement to end apartheid in South Africa; and

WHEREAS, fossil fuel divestment can have a major influence on how society responds to climate change; and

WHEREAS, by divesting from fossil fuels, the ELCA joins with faith partners such as the United Church of Christ and the World Council of Churches as well as large institutional investors such as the



Norway's \$850 billion Government Pension Fund Global in the fastest growing divestment effort in history; and

WHEREAS, un-burnable carbon stored in fossil fuel reserves presents a material financial risk to investment funds that provide capital to these companies; therefore, be it

RESOLVED, that the Saint Paul Area Synod memorialize the 2016 Churchwide Assembly of the ELCA to request that, by December 31, 2016, the ELCA Endowment Fund:

- a) publish a list of the values of all fossil fuel investments;
- b) cease any new investments in fossil fuel companies;
- c) ensure that all securities of fossil fuel companies that are either direct holdings or holdings in commingled funds are removed from the portfolio within five years; and
- d) publish quarterly updates, available to the public, detailing progress toward divestment; and be it further

RESOLVED, that a fossil-free fund that excludes the 200 largest fossil fuel companies be added as an option for ELCA retirement plan participants.

## **2. Metropolitan New York Synod (7C) [2015]**

RESOLVED, that the Metropolitan New York Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to urge that, by May 1, 2017, all ELCA congregations and independent, cooperative and related Lutheran organizations and investment corporations:

- a) publish a list of the values of all their stock and bond holdings in companies whose primary business is the exploration, extraction, production or refining of coal, oil or natural gas, and instruct asset managers employed by those entities do the same;
- b) cease any new investments in companies whose primary business is the exploration, extraction, production or refining of coal, oil or natural gas, and instruct asset managers employed by those entities do the same;
- c) ensure that, within five years, directly held or commingled assets in companies whose primary business is the exploration, extraction, production or refining of coal, oil or natural gas are removed from portfolios related to the ELCA; and
- d) with the exception of congregations, release quarterly updates, available to the public, detailing progress toward such divestment.

## **3. Northeastern Pennsylvania Synod (7E) [2016]**

WHEREAS, Jesus call us as his disciples to both love God and our neighbor and climate change is a direct threat to both God's creation and God's people, the church should be a leader in all efforts to preserve and protect creation; and

WHEREAS, the scientific consensus that human use of fossil fuels is a primary contributor to climate change is clear and overwhelming; and

WHEREAS, the current movement to divest from fossil fuels and reinvest in sustainable forms of energy are an important part of the overall campaign to combat climate change and protect people and the planet; and

WHEREAS, numerous church bodies, foundations, municipalities and institutions of higher learning have already divested from fossil fuels and several of our fellow synods in the ELCA have approved or are voting on similar divestment resolutions; therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod Assembly memorialize the 2016 Churchwide Assembly to request that, by December 31, 2016, the ELCA begin divestment of all fossil fuel investments held in the ELCA Endowment Fund Pooled Trust Fund A by taking the following actions:

- a) Publish a list of the values of all fossil fuel investments currently held;
- b) Cease any new investments in fossil fuel companies;

- c) Ensure that all fossil fuel holdings are removed within five years;
- d) Publish quarterly updates detailing progress towards this divestment; and
- e) Seek to reinvest any resulting monies in clean and sustainable energy investments; and be it further

RESOLVED, that the Northeastern Pennsylvania Synod Assembly memorialize the 2016 Churchwide Assembly to direct the ELCA to consider and recommend that the ELCA Board of Pensions add a fossil-free investment fund that excludes the 200 largest fossil fuel companies as an option for ELCA retirement plan participants; and be it further

RESOLVED, that the Northeastern Pennsylvania Synod encourage its congregations and individual members to prayerfully consider their own divestment from fossil fuels, and consider re-investment in sustainable and clean energy.

#### 4. Northwestern Pennsylvania Synod (8A) [2016]

WHEREAS:

we gather together because of our common faith;

our faith tells us we are to be stewards of all that God has created and given us (as affirmed in the social statement “Caring for Creation: Vision, Hope, and Justice,” 1993);

the 2010 document “Vision and Expectations” reminds us that, as stewards, “The people of God are called to the care and redemption of all that God has made. This includes the need to speak on behalf of this earth, its environment and natural resources and its inhabitants. This church expects that its ordained ministers will be exemplary stewards of the earth’s resources, and that they will lead this church in the stewardship of God’s creation”;

one way of stewarding our financial gifts from God is investing wisely;

another way of stewarding is developing strategies for ceasing investments that are in conflict with our stewardship;

our stewardship of investments can be a witness to others, indicating that our faith informs and guides our financial decisions, including those decisions chosen by this church and its individual members; and

WHEREAS, the social statement “Sufficient, Sustainable Livelihood for All” (1999) recognizes that “...the growth of economic activity during the twentieth century, and the industrialization and consumerism that fueled it, radically changed the relationship between humans and the earth. Too often the earth has been treated as a waste receptacle and a limitless storehouse of raw materials to be used up for the sake of economic growth, rather than as a finite, fragile ecological system upon which human and all other life depends”; and

WHEREAS, climate research is clear that there has been a rapid rise in the levels of carbon dioxide in the atmosphere, with current levels (400 ppm) the highest in the past probably 2 million years. This increase has occurred most rapidly in the past 200 years during the worldwide Industrial Revolution; and

WHEREAS, climate research is clear that burning fossil fuels is the major source of rising levels of carbon dioxide, negatively impacting our climate, and therefore the use of fossil fuels must be dramatically reduced; and

WHEREAS, with “Caring for Creation,” the ELCA realized the urgency was already “widespread and serious, according to the preponderance of evidence from scientists worldwide [of] dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide” from the burning of fossil fuels, and that “action to counter degradation, especially within this decade [1993-2003], is essential to the future of our children and our children’s children;” and

WHEREAS, in “Caring for Creation,” the ELCA declares that it will seek to incorporate the principles of sufficiency and sustainability in its life. Consequently: “We will, in our budgeting and investment of church funds, demonstrate our care for creation;” and

WHEREAS, in 1990 and 2007 the ELCA Church Council approved an Environmental Social Criteria Investment Screen that recommends limiting investments made in corporations which are the most egregious in terms of damage to human health or the natural environment and investing in corporations which are taking positive steps toward a sustainable environment; and

WHEREAS, “In 2007, the IPCC (U.N. Intergovernmental Panel on Climate Change) painted a bleak picture of the future for God’s creation and those already struggling with hunger, poverty and disease. They predicted that a changing climate will increase food insecurity in places like Africa, where food is already scarce, while reversing progress made in the fight against hunger in regions like Latin America” (ELCA: Poverty and Hunger in a Changing Climate); and

WHEREAS, in 2014 the IPCC again pointed out the continuing threat posed by climate change to all of earth, but especially the most vulnerable populations; therefore, be it

RESOLVED, that the Northwest Pennsylvania Synod Assembly memorialize the 2016 Churchwide Assembly of the ELCA to request that by May 1, 2017, the ELCA follow its published procedure titled “Social Criteria Investment Screen Policies and Procedures Development” to develop a social criteria investment screen designed to result in divestment of all fossil fuels investments held in the ELCA Endowment Fund Pooled Trust – Fund A (hereinafter “Fund A”), which includes prayerful consideration of the following recommended components:

- a) Develop an ELCA strategy for ministry, support and encouragement to workers and families affected by changing patterns of fossil fuel use and investment;
- b) Publish a list of the names and values of all fossil fuel stock and bond holdings, and instruct all asset managers of those entities to do the same;
- c) Cease any new investments in fossil fuel companies, and instruct asset managers employed by those entities to do the same;
- d) Develop a strategy to ensure that pension funds for rostered leaders and other employees of ELCA are not affected by the divestment of fossil fuel holdings of ELCA and that, within five years, directly held or commingled assets in fossil fuels are removed from portfolios related to the ELCA;
- e) Create a strategy for replacement of the divested holdings with investments that encourage the development of environmentally sustainable energy production and distribution; and
- f) Release quarterly updates, available to the public, detailing progress toward divestment.

## **5. Upper Susquehanna Synod (8E) [2015]**

WHEREAS, God created heaven and earth and everything therein and proclaimed it good (Genesis 1:1ff.), and God has entrusted humankind with the care of the earth (Genesis 2:15); and

WHEREAS, the Evangelical Lutheran Church in America has adopted social statements, “Caring for Creation: Vision, Hope and Justice” (1993) and “Sufficient, Sustainable Livelihood” (1999), that call for economic and environmental justice, to protect the health and integrity of creation both for its own sake and for the use and enjoyment of present and future generations, and for economic justice, to consider how our actions affect the ability of all people to provide for their material needs and the needs of their families and communities; and

WHEREAS, in 1993 with the “Caring for Creation: Vision, Hope and Justice” social statement, this church realized the urgency was already “widespread and serious, according to the preponderance of evidence from scientists worldwide [of] dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide” from the burning of fossil fuels, and that “action to counter degradation, especially within this decade, is essential to the future of our children and our children’s children. Time is very short;” and

WHEREAS, climate research is clear that there has been a rapid rise in the levels of carbon dioxide in the atmosphere, with current levels (400 parts per million) the highest in the past probably 2 million years. This increase has occurred most rapidly in the past 200 years during the worldwide Industrial Revolution; and

WHEREAS, climate research is clear that burning fossil fuels is the major source of rising levels of carbon dioxide, negatively impacting our climate. Consequently, the use of fossil fuels must be dramatically reduced; and

WHEREAS, the most recent report by the U.N. Intergovernmental Panel on Climate Change claims continued greenhouse gas emissions will cause “long-lasting changes in all components of the climate system, increasing the likelihood of severe, pervasive and irreversible impacts for people and ecosystems;” and

WHEREAS, in “Caring for Creation,” the ELCA declares that it will seek to incorporate the principles of sufficiency and sustainability in its life. Consequently: “We will, in our budgeting and investment of church funds, demonstrate our care for creation;” and

WHEREAS, in 1990 and 2007 the ELCA Church Council approved an Environmental Social Criteria Investment Screen that recommends limiting investments made in corporations which are the most egregious in terms of damage to human health or the natural environment and investing in corporations which are taking positive steps toward a sustainable environment; and

WHEREAS, despite decades of shareholder engagement with fossil fuel companies, the industry continues to spend nearly \$2 billion dollars a day searching for additional fossil fuel reserves and over half a million dollars a day lobbying governments for subsidies and support for further extraction; and

WHEREAS, fossil fuel divestment can have a major influence on how society responds to climate change; and

WHEREAS, the ELCA has historically divested during periods of great social need, including the movement to end apartheid in South Africa; and

WHEREAS, by divesting from fossil fuels, the ELCA joins with faith partners such as the United Church of Christ and the World Council of Churches as well as large institutional investors such as the Norway’s \$850 billion Government Pension Fund Global and a growing list of colleges and universities, cities, religious institutions and foundations in the fastest growing divestment effort in history; and

WHEREAS, un-burnable carbon stored in fossil fuel reserves presents a material financial risk to investment funds that provide capital to these companies; therefore, be it

RESOLVED, that the Upper Susquehanna Synod of the ELCA memorialize the 2016 Churchwide Assembly to call on the ELCA and its related institutions and entities, such as the ELCA Endowment Fund Pooled Trust – Fund A (hereinafter “Fund A”), the Mission Investment Fund, Portico Benefit Services, colleges, seminaries, social ministry organizations, camps, synods, congregations and individual members to take leadership and make a public commitment to transition away from investments in fossil fuels to investments in clean, renewable energy sources as expeditiously as it is financially feasible to do so; and be it further

RESOLVED, that by December 31, 2016, the ELCA follow its published procedure titled “Social Criteria Investment Screen Policies and Procedures Development” to develop a social criteria investment screen designed to result in divestment of all fossil fuels investments held in Fund A, which includes prayerful consideration of the following recommended components:

- a) publication of a list of the values of all fossil fuel investments currently held in Fund A
- b) cessation of any new investments in fossil fuel companies with respect to Fund A
- c) ensuring that all securities of fossil fuel companies that are either direct holdings or holdings in commingled funds are removed from the portfolio of Fund A within five years
- d) publication of quarterly updates, available to the public, detailing progress towards divestment of Fund A as set forth herein; and be it further

RESOLVED, that the Upper Susquehanna Synod memorialize the 2016 Churchwide Assembly of the ELCA, as part of the development of the new social criteria investment screen identified above, to direct the ELCA’s corporate social responsibility review team to consider and recommend to the executive director of the ELCA’s Congregational and Synodical Mission unit, for further review pursuant to the ELCA’s published procedure titled “Social Criteria Investment Screen Policies and Procedures Development,” the addition of a fossil-free investment fund that excludes the 200 largest fossil fuel companies as an option for ELCA retirement plan participants; and be it further

RESOLVED, that the Upper Susquehanna Synod memorialize the 2016 Churchwide Assembly to urge members of the ELCA and its related institutions to exemplify personal and institutional responsibility by practicing energy conservation, purchasing more energy efficient appliances and vehicles, investing in renewable energy systems, and advocating at all levels of government for public policies that support clean, renewable energy sources.

Pr. Herr made the following motion on behalf of the Memorials Committee.

**Moved;**  
**Seconded:**

To receive with gratitude the memorials of the Saint Paul Area, Metropolitan New York, Northeastern Pennsylvania, Northwestern Pennsylvania and Upper Susquehanna synods related to climate change and fossil fuels;

To urge all ELCA members, congregations and synods to inform and educate themselves about the effects of climate change through the lens of the “Caring for Creation: Vision, Hope and Justice” social statement, and to advocate for policies that reduce energy use and dependence on fossil fuels and encourage development of renewable energy sources as an expression of our commitment to address climate change and care for God’s creation;

To affirm the action of the 2013 Churchwide Assembly and subsequent action of the Church Council in 2014 related to the development of revised or additional investment screens on fossil fuels and to support and commend ELCA members, congregations, synods, the churchwide organization, and related institutions and agencies such as ELCA Endowment Fund and Portico Benefit Services for their leadership efforts to invest in companies that are taking steps toward a sustainable environment;

To affirm Portico’s balanced approach to supporting this church’s principles and directives as stated in the social statements — including the commitment to help transition to an economy less dependent on fossil fuels. The approach includes:

- shareholder advocacy (filing and supporting resolutions on environmental issues, including 150 resolutions in 2015),
- focused investment screening, which has identified 113 companies screened for environmental reasons, and
- ramping up positive social investments, such as investments in companies that develop solar, wind and water power generation systems, repurposing waste products and reducing toxic emissions;

To support the ELCA network of affiliated social ministry organizations with programs to address unemployment caused by changing patterns of fossil fuel use, to advocate for retraining workers — especially for renewable energy jobs, to advocate for programs that will support those in transition, and to encourage congregations and ministries to address the resulting unemployment and poverty; and

To urge ELCA members, congregations and synods to set measurable goals to reduce their consumption of fossil fuels and improve their stewardship of energy resources, transition to renewable energy sources and promote care for God’s creation.

Ms. Kim M. Winchell [North/West Lower Michigan Synod], a diaconal minister, made the following motion to amend.

**Moved;**

**Seconded:**

*To amend the fourth paragraph of the motion by insertion and deletion:*

To affirm Portico's **past** balanced approach to supporting this church's principles and directives as stated in the social statements — including the commitment to help transition to an economy less dependent on fossil fuels. That approach **includes has included**:

- shareholder advocacy (filing and supporting resolutions on environmental issues, including 150 resolutions in 2015),
- focused investment screening, which has identified 113 companies screened for environmental reasons, and
- ramping up positive social investments, such as investments in companies that develop solar, wind and water power generation systems, repurposing waste products and reducing toxic emissions; **and now**

**To call upon Portico to:**

- 1. offer an optional fossil-free fund for retirement plan participants; and**
- 2. work with the ELCA to heed the call of the Lutheran World Federation Council in 2015 to member churches “not to invest in fossil fuels” to revise the social criteria investment screen with the eventual goal of divesting “Investment Fund A” of the ELCA Endowment pooled trust from the largest fossil fuel companies;**

Ms. Winchell said climate change could no longer be ignored and the amendment would call on the ELCA to make a statement and would strengthen the motion.

The Rev. Jeffrey D. Thiemann, president of the Board of Pensions of the ELCA (Portico Benefit Services), explained Portico's investment process and strategies — influencing companies as a stockholder, screening unacceptable policies and encouraging desired policies of companies through positive investing.

Mr. Richard W. Corliss [Virginia Synod] spoke against the amendment and divestment, noting that everyone had used fossil fuels to get to the assembly.

Ms. Betty Birner [Metropolitan Chicago Synod] supported the amendment and asserted that people care about this issue and scientists agree about the danger of global warming.

Ms. Melinda L. Tillberg [Central States Synod] also favored the amendment, noting that The Lutheran World Federation agreed to avoid investments in fossil fuels and to advocate for a low-carbon economy.

Mr. William A. Mintz [Texas-Louisiana Gulf Coast Synod], a member of the Memorials Committee, asked the assembly not to amend the committee's recommendation. He urged positive investment policies instead of divestment as a way to achieve desired goals.

Mr. Connor Ashley [North/West Lower Michigan Synod] urged the assembly to “support the fragile planet earth” and divest this church's interests in fossil fuels.

The Rev. Andrew Bell [Texas-Louisiana Gulf Coast Synod] opposed the amendment, saying that divestment from fossil fuels would remove this church's voice as a stockholder in bringing about positive change.

Vice President Carlos E. Peña suspended debate on the motion to amend and on the main motion to observe the orders of the day.

## **Mission Investment Fund of the ELCA**

*Reference: 2016 Pre-Assembly Report, Section IV, Mission Investment Fund of the ELCA.*

Vice President Carlos E. Peña invited the assembly to view a video about the work of the Mission Investment Fund of the ELCA. He encouraged members to keep “the lending ministry of this church” in mind for personal investments. The video depicted construction and renovation projects accomplished by low-interest loans through the Mission Investment Fund.

## **Greeting: Salvadoran Lutheran Church**

Vice President Carlos E. Peña introduced the Rev. Medardo E. Gómez Soto, bishop of Iglesia Luterana Salvadoreña (Salvadoran Lutheran Church) in El Salvador.

Speaking through a translator, Bp. Gómez expressed appreciation for the invitation to bring a greeting and to describe conditions in Central America. He recalled the funeral of a young man who had been beaten for refusing to join a gang in El Salvador. He also related the story of a family killed in an auto accident on the border of Guatemala and Mexico while seeking refuge from death threats at home. The bishop said the Salvadoran church is called to serve those who suffer most, are in the greatest need and are the most vulnerable. He urged the assembly to support the ELCA’s Accompany Migrant Minors with Protection, Advocacy, Representation and Opportunities strategy.

Vice President Peña thanked Bp. Gómez for his remarks and presented him with a token of appreciation from the ELCA and the assembly.

## **Introduction of the AMMPARO Strategy**

*Reference: 2016 Pre-Assembly Report, Section V, AMMPARO Strategy, and Section VI, AMMPARO Strategy.*

Vice President Carlos E. Peña drew the attention of the assembly to the strategy for Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO) and the recommendation of the Church Council regarding the strategy. He noted the positive responses the strategy had received from leaders of the ELCA as well as from ecumenical partners and institutions.

The Rev. Rafael Malpica Padilla, executive director of the Global Mission unit, and the Rev. Stephen P. Bouman, executive director of the Domestic Mission unit, presented an overview of the AMMPARO strategy.

While migration to the United States is not new, a recent increase in unaccompanied minors has drawn attention to circumstances in El Salvador, Guatemala and Honduras driving children from their homes. Pr. Malpica described existing ministries and those needed to provide children and their families safety in Central America and in transit.

Pr. Bouman related how the strategy grew from listening to migrants from Honduras, El Salvador and Guatemala. The strategy includes four commitments:

- We commit to uphold and guarantee the basic human rights and safety of migrant children and their families;
- We commit to address the root causes of migration in countries from Central America’s Northern Triangle and Mexico and the treatment of migrants in transit;
- We commit to work toward just and humane policies affecting migrants in and outside the United States; and
- We commit to work together as a church body with all to advocate for children and their families.

Those commitments are addressed in the countries of origin, in the countries of transit and in the United States by the ELCA — members, congregations, synods and the churchwide organization — and by companion churches and institutions. Pr. Bouman described specifics of

the strategy's ministries and invited the assembly to view a video on the ELCA Guardian Angel program accompanying families in immigration courts.

Vice President Peña thanked Pr. Malpica and Pr. Bouman. He reminded the assembly of a hearing on the AMMPARO Strategy, and he stated that consideration of the strategy was on the assembly's agenda for Plenary Session Five the afternoon of Wednesday, August 10.

## **Orientation to Hearings**

Vice President Carlos E. Peña provided information regarding hearings to be held at two times — 5:00 p.m. to 6:00 p.m. and 7:00 p.m. to 8:00 p.m. — on Tuesday, August 9. The topics were:

- The proposed roster of Ministers of Word and Service
- “Declaration on the Way: Church, Ministry and Eucharist”
- 2017-2019 Budget Proposal
- The AMMPARO Strategy
- Called Forward Together in Christ
- *Always Being Made New: The Campaign for the ELCA*
- Theological Education
- ELCA World Hunger
- Social statement on Women and Justice

## **Announcements**

Secretary Wm Chris Boerger provided announcements about the assembly schedule and pending deadlines. The offering from the day's worship service totaled \$8,473.08 and was designated for ELCA New and Renewing Congregations.

## **Hymn and Prayer**

*Reference: Worship and Song.*

Ms. Colleen M. Carpenter-Gonia [Delaware-Maryland Synod] lead the assembly in singing “Sent Forth by God's Blessing” and in prayer.

## **Recess**

Plenary Session Three of the fourteenth Churchwide Assembly of the Evangelical Lutheran Church in America recessed at 4:28 p.m. (CDT) on Tuesday, August 9, 2016.



# Plenary Session Four

Wednesday, August 10, 2016

8:00 a.m.–10:30 a.m.

## Call to Order

Presiding Bishop Elizabeth A. Eaton called Plenary Session Four of the fourteenth Churchwide Assembly to order at 8:02 a.m. (CDT) in Hall A of the Ernest N. Morial Convention Center in New Orleans, La.

## Morning Prayer

*Reference: Worship and Song.*

Presiding Bishop Elizabeth A. Eaton called on Mr. John M. Pederson, a member of the Church Council from Mayville, N.D., to lead the assembly in Morning Prayer. The assembly sang “Cantemos al Señor.”

## Order of Business

Presiding Bishop Elizabeth A. Eaton advised the assembly of a change in the order of business. The planned greeting from a companion church would not be included because the Rev. Musa Filibus, bishop of the Lutheran Church of Christ in Nigeria, was unable to obtain a visa to attend the assembly. In his absence, she extended the greetings of that church and asked the assembly to pray for them in their sufferings and persecution.

## Greeting: Military Chaplain

Presiding Bishop Elizabeth A. Eaton welcomed to the dais Chaplain [Capt.] Timothy R. Eichler, U.S. Navy, to bring greetings from the military chaplains of the ELCA. Chaplain Eichler is Region Chaplain for Navy Region Southwest, where he is responsible for the oversight of religious ministry for ten bases, with 69 chaplains and 73 chaplain assistants, supporting 247,000 active-duty or reserve sailors and their family members.

Chaplain Eichler brought a greeting from the ELCA’s approximately 200 pastors and seminary students serving in federal chaplaincy or preparing for future service. Federal chaplains serve in Veterans Administration hospitals, federal correctional institutions and the military. He pointed out that military chaplaincy was young adult and young family ministry. He emphasized the need for pastors of this church to consider a call to serve in uniform, as well as those with clinical pastoral skills who could serve as chaplains in hospitals and federal prisons.

Chaplain Eichler highlighted several programs and ministries connecting congregations with ELCA chaplains, as well as with those in the military, veterans and their families.

Presiding Bishop Eaton expressed this church’s appreciation for all federal chaplains, citing the ELCA’s interreligious commitment to be present for all people in the military.

## Report of the Credentials Committee

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Roll of Assembly Members.*

Presiding Bishop Elizabeth A. Eaton called on Mr. Thomas A. Cunniff, vice chair of the Credentials Committee, to give the committee’s report.

Mr. Cunniff reported that, as of 8:00 a.m., Wednesday, August 10, 2016, there were 971 of the 980 total allocated voting members present.

## **Elections: Second Ballot for Vice President**

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure, Section V, Election of the Vice President and Section X, Report of the Elections Committee.*

Presiding Bishop Elizabeth A. Eaton asked Mr. Phillip H. Harris, chair of the Elections Committee, to conduct the assembly's second ballot for vice president. She reminded voting members that a nominee would need at least 75 percent of the votes cast to be elected on the second ecclesiastical ballot.

Mr. Harris gave voting members instructions for completing the second ballot for vice president. He reminded voting members to exercise care in selecting persons on the ballot by proper spelling of their names, as there had been candidates on the first ballot whose names had been spelled in various ways.

Presiding Bishop Eaton thanked Mr. Harris for his report and called upon Ms. Ingrid S. Stafford, member of Church Council from Evanston, Ill., to lead the assembly in prayer, after which the chair instructed members to vote. After determining there were no more outstanding ballots, the chair declared voting to be closed.

## **Elections: First Common Ballot**

*Reference: 2016 Pre-Assembly Report, Section VIII, Report of the Nominating Committee.*

Presiding Bishop Elizabeth A. Eaton called for distribution of the first common ballot. She explained that the assembly used the common ballot to elect members of the Church Council, the boards of three separately incorporated ministries and three churchwide committees.

Mr. Phillip H. Harris, chair of the Elections Committee, instructed voting members on the process of casting the common ballot and reminded them that ballots would need to be submitted no later than 2:15 p.m. on Wednesday, August 10, 2016.

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

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee.*

Presiding Bishop Elizabeth A. Eaton called on Ms. Marjorie B. Ellis and the Rev. Stephen R. Herr, co-chairs of the Memorials Committee, to continue the committee's report. The presiding bishop noted that the assembly would resume consideration of Category B3: Toward a Responsible Energy Future, and she asked that voting members return to their positions in the queue for speaking on the matter.

## **Category B3: Toward a Responsible Energy Future (continued)**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, page 37-43.*

Presiding Bishop Elizabeth A. Eaton recognized the Rev. David C. Parsons [Metropolitan New York Synod], who made the following motion.

**Moved;**

**Seconded:**

To postpone action on the motion until Plenary Session Eight, Friday afternoon, so that it can be discussed after we receive greetings from the general secretary of The Lutheran World Federation this afternoon.

Pr. Parsons indicated that, since the ELCA was a member church of the LWF and it was his understanding that the LWF felt strongly about the issues of climate change and fossil fuels, he thought the assembly needed to hear from the LWF on the issue to make an informed decision.

The Rev. Kevin S. Maxey [Northwestern Ohio Synod] made a motion to suspend the rules so that a resource person from a previous plenary session could complete his remarks.

The chair ruled the motion out of order because the motion to postpone was on the floor.

Ms. Kim M. Winchell [Northwest Lower Michigan Synod] supported the motion to postpone, to hear from LWF General Secretary Martin Junge and to consider other resources. There being no further discussion, the chair called for the vote.

**Moved;**

**Seconded;**

**Carried:**

**Yes-637; No-315**

**To postpone action on the motion until Plenary Session Eight, Friday afternoon, so that it can be discussed after we receive greetings from the general secretary of The Lutheran World Federation this afternoon.**

Presiding Bishop Eaton declared that the motion to postpone was adopted.

### **Category A3: Deepening Relationships with Historic Black Churches**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, page 17-19.*

Ms. Marjorie B. Ellis, co-chair of the Memorials Committee, introduced Category A3: Deepening Relationships with Historic Black Churches of the committee's report.

#### **1. Southwestern Texas Synod (4E) [2016]**

WHEREAS, our Lord Jesus Christ prayed for the unity of the people of God, that they may become completely one (John 17:20-23) and that they be filled with the love of God to give testimony to the world; and

WHEREAS, a central document to Lutherans is the Augsburg Confession. Article VII of the Augsburg Confession states that "the true unity of the church" is present where the gospel is rightly preached and sacraments rightly administered. The ELCA is committed to this model of full communion as an authentic expression of Christian unity; and

WHEREAS, the ELCA has formed full communion partnerships with the Presbyterian Church (U.S.A.) (1997), the Reformed Church in America (1997), the United Church of Christ (1997), The Episcopal Church (1999), the Moravian Church (1999) and The United Methodist Church (2009); and

WHEREAS, for the ELCA, the characteristics of full communion relationships imply that the gospel allows variety and flexibility in carrying out the theology and mission that we share. 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:

- common confessing of the Christian faith
- mutual recognition of Baptism and a sharing of the Lord's Supper, allowing for joint worship and an exchangeability of members
- mutual recognition and availability of ordained ministers to the service of all, subject to the disciplinary regulations of other denominations
- common commitment to evangelism, witness and service
- means of common decision-making on critical common issues of faith and life
- mutual lifting of any condemnations that exist between denominations

(<https://www.ELCA.org/Faith/Ecumenical-and-Inter-Religious-Relations/Full-Communion>); and

WHEREAS, the ELCA has affirmed that "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" (Ecumenism: The Vision of the Evangelical Lutheran Church in America, 1991 policy statement); and

WHEREAS, full communion allows full participation in and full acceptance of the ministries of the other ecumenical partners; and

WHEREAS, we are in a cultural time of strife and disunity due to the effects of the sin of racism and the failure to equally value the lives of people of all races; and

WHEREAS, the leadership of the ELCA has called its membership: to shared confession of the church's sinful complicity in racism, and to commit itself to confronting and combating racism in church

and society, claiming that “because we are sinners as well as saints, we rebuild walls broken down by Christ. We fall back into enslaving patterns of injustice. We betray the truth that sets us free. Because we are saints as well as sinners, we reach for the freedom that is ours in Christ” (Freed in Christ: Race, Ethnicity, and Culture, 1993 social statement); and

WHEREAS, the ELCA has engaged in bilateral discourse with both the African Methodist Episcopal Church (1999-2006) and the African Methodist Episcopal Zion Church (2007-present), resulting in increased mutual understanding and shared commitments, such as the 2006 resource produced jointly by the ELCA and AME Church discourse partners, *Understanding One Another*, and the 2010 *Statement of Mission* adopted by the ELCA Conference of Bishops and the AME Zion Church’s Council of Bishops; and

WHEREAS, the ELCA has engaged in seeking racial justice and reconciliation in partnership with national coalitions convened by the Historic Black Churches, including the Black Methodist Coalition and the Conference of National Black Churches; and

WHEREAS, various pastors and congregations within the Southwestern Texas Synod have already begun to answer Presiding Bishop Elizabeth A. Eaton’s call to confront racism in our communities and our church in the wake of the June 17, 2015, shooting at Mother Emanuel AME Church in Charleston, S.C., by building relationships with local leaders and congregations of Historic Black Churches (one such relationship being shared worship and Bible study between Grace Lutheran and Shorter Chapel AME Church in Giddings); therefore, be it

RESOLVED, that the Bishop’s Office of the Southwestern Texas Synod appoint an Ecumenical Task Force and chairperson to initiate conversation with leaders of the AME Church in Texas, foster mutual respect and relationship as fellow members of the body of the Christ and explore the possible call to shared ministry; and be it further

RESOLVED, that the rostered leaders of the Southwestern Texas Synod be encouraged to find or create opportunities to worship and study with, pray for, and support leaders and congregations of Historic Black Churches in our synod area; and be it further

RESOLVED, that the Southwestern Texas Synod memorialize the 2016 Churchwide Assembly of the ELCA to call upon the presiding bishop and Ecumenical and Inter-Religious Relations staff, the Conference of Bishops, and rostered and lay leaders across this church to strengthen and expand our partnerships with Historic Black Churches — building especially upon steps previously taken with our AME Church and AME Zion Church discourse partners – through relationship building, initiatives to confront and combat racism, joint social witness to the gospel through mission and ministry in local and regional settings, and mutual discernment of the possibilities for full communion where it might be appropriate churchwide.

Ms. Ellis made the following motion on behalf of the Memorials Committee.

**Moved;**

**Seconded:**

To receive with gratitude the memorial of the Southwestern Texas Synod calling for the Deepening of Relationships with the Historic Black Churches;

To refer the memorial to the presiding bishop and appropriate churchwide staff to develop a churchwide strategy for deepening relationships with Historic Black Churches in consultation with the African Descent Lutheran Association, Conference of Bishops, Church Council and ecumenical partners;

To encourage synod leaders to initiate and/or continue local efforts to strengthen and expand partnerships with Historic Black Churches in consultation with synod bishops, synod leaders of the African Descent Lutheran Association and synod members of the Lutheran Ecumenical and Inter-Religious Representatives Network; and

To encourage congregations to initiate and/or continue their efforts to strengthen and expand partnerships with Historic Black Churches.

The Rev. Ray Tiemann, bishop of the Southwestern Texas Synod, noted that 95 percent of the Synod Assembly approved the memorial. He provided background on the memorial and urged adoption of the committee's motion.

Mr. Carl A. Teinert [Southwestern Texas Synod] told how he believed the Holy Spirit had brought this memorial to the Churchwide Assembly through members of the Southwestern Texas Synod, who were open to the Holy Spirit and the challenge the Spirit presented them.

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

## **ASSEMBLY**

### **ACTION**

**YES-929; NO-8**

#### **CA16.03.05**

**To receive with gratitude the memorial of the Southwestern Texas Synod calling for Deepening Relationships with Historic Black Churches;**

**To refer the memorial to the presiding bishop and appropriate churchwide staff to develop a churchwide strategy for deepening relationships with Historic Black Churches in consultation with the African Descent Lutheran Association, Conference of Bishops, Church Council and ecumenical partners;**

**To encourage synod leaders to initiate and/or continue local efforts to strengthen and expand partnerships with Historic Black Churches in consultation with synod bishops, synod leaders of the African Descent Lutheran Association and synod members of the Lutheran Ecumenical and Inter-Religious Representatives Network; and**

**To encourage congregations to initiate and/or continue their efforts to strengthen and expand partnerships with Historic Black Churches.**

Presiding Bishop Eaton declared the motion was adopted.

At the invitation of the chair, the Rev. Herman R. Yoos III, bishop of the South Carolina Synod, lead the assembly in prayer. The chair noted conversations in the South Carolina Synod with the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church.

## **Category C1: Peace with Justice in the Holy Land**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, page 93-100.*

The Rev. Stephen R. Herr, co-chair of the Memorials Committee, presented Category C1: Peace with Justice in the Holy Land.

### **1. Northwest Washington Synod (1B) [2015]**

RESOLVED, that the Northwest Washington Synod, meeting in assembly, memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to ask for congressional action requiring that future U.S. aid to Israel be contingent on Israel's halt to all

settlement-building in the West Bank (including East Jerusalem) and that the United States, in coordination with the U.N. Security Council, launch a more determined effort for a negotiated agreement that ends the occupation, achieves an independent Palestinian state alongside Israel and provides security and peace for both Israelis and Palestinians.

## **2. Sierra Pacific Synod (2A) [2016]**

RESOLVED, that the Sierra Pacific Synod in assembly memorialize the 2016 ELCA Churchwide Assembly to call for congressional action making future U.S. aid to the State of Israel contingent on Israel's halt to all settlement building in the West Bank and East Jerusalem; and be it further

RESOLVED, that the Sierra Pacific Synod in assembly memorialize the 2016 ELCA Churchwide Assembly to request that Presiding Bishop Elizabeth A. Eaton to contact appropriate U.S. governmental officials to urge this condition be applied to U.S. aid to Israel; and be it further

RESOLVED, that the Sierra Pacific Synod in assembly memorialize the 2016 ELCA Churchwide Assembly to encourage ELCA members and congregations to study this issue and to contact their U.S. Representatives and Senators.

## **3. Southwest California Synod (2B) [2015]**

WHEREAS, the State of Israel, in its occupation of Palestinian territories, is not granting the Palestinian people their rights under international law established by the Fourth Geneva Convention: full access to water, food, shelter, medical and educational services; and

WHEREAS, Israel, in violation of the 1993 Oslo Accord's call for a two-state solution to the conflict, continues on Palestinian land to build illegal settlements, erect a separation wall, deny free movement of Palestinians, and maintain a blockade of the Gaza Strip; and

WHEREAS, the Congress of the United States is not following the intention of the Foreign Assistance Act, which requires that a country receiving U.S. financial aid not engage in consistent violation of human rights of people under its governance; and

WHEREAS, Congress is not following the intention of the Arms Export Control Act, which requires that a country receiving U.S. military arms not use weapons for oppression of another people; therefore, be it

RESOLVED, that the Southwest California Synod of the ELCA, meeting in assembly, request the Congress of the United States to authorize that, for Israel to continue receiving U.S. financial and military aid, it must stop settlement building in East Jerusalem and the West Bank, and actively seek a peace agreement that ends its occupation of Palestinian territory and enables an independent Palestinian state; and be it further

RESOLVED, that the members of our synod's congregations who seek a just peace between Israel and Palestine ask for congressional action applying this condition to future U.S. aid to Israel by advocating such action to their U.S. Representatives and both U.S. Senators; and be it further

RESOLVED, that the Southwest California Synod memorialize the 2016 Churchwide Assembly of the ELCA to convey to the Congress of the United States to authorize that, for Israel to continue receiving U.S. financial and military aid, it must stop settlement building in East Jerusalem and the West Bank and actively seek a peace agreement that ends its occupation of Palestinian territory and enables an independent Palestinian state; and be it further

RESOLVED, that the Southwest California Synod, meeting in assembly, memorialize the 2016 Churchwide Assembly of the ELCA to encourage all members of the ELCA to ask for congressional action applying this condition to future U.S. aid to Israel by advocating such action to their U.S. Representatives and their U.S. Senators.

#### **4. Rocky Mountain Synod (2E) [2016]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) in assembly in 2005 adopted “Churchwide Strategy for Engagement in Israel and Palestine,” to build “a movement that will strengthen the resolve of political leaders to find a peaceful and just solution in the Holy Land” (I.A.), by way of a “cessation of all settlement activities” (II.B.1.b.); and

WHEREAS, the United Nations has determined that Israeli settlements are illegal under international law because they violate Article 49 of the Fourth Geneva Convention, which prohibits the transfer of the occupying power’s civilian population into occupied territory; and

WHEREAS, peace groups in Israel and the United States — such as the Israeli Committee Against House Demolitions, B’Tselem Israeli Information Center for Human Rights, Jewish Voice for Peace and Peace Now — assert that settlement construction is an obstacle to peace; and

WHEREAS, Israel continues to build more settlements on Palestinian land; and

WHEREAS, the Rocky Mountain Synod in assembly in 2015 passed the resolution “Making U.S. Aid to the State of Israel Contingent on Halt to Settlement Construction,” urging the Congress of the United States to make future U.S. aid to Israel contingent on Israel’s halt to all settlement-building in the West Bank (including East Jerusalem), and encouraging congregations and members to contact their Congressional Representatives and Senators asking them to apply this condition to future U.S. aid to Israel; therefore, be it

RESOLVED, that the Rocky Mountain Synod Assembly memorialize the 2016 Churchwide Assembly, requesting that the assembly call for congressional action to make future U.S. aid to Israel contingent on Israel’s halt to all settlement-building in the West Bank (including East Jerusalem), by:

- asking Presiding Bishop Elizabeth A. Eaton to contact the appropriate U.S. governmental officials to urge this condition be applied to U.S. aid to Israel; and
- encouraging ELCA members and congregations to study this issue and to contact their U.S. Representatives and Senators.

#### **5. Minneapolis Area Synod (3G) [2015]**

WHEREAS, the State of Israel, in its occupation of Palestinian territories, is not granting the Palestinian people their rights under international law established by the Fourth Geneva Convention: full access to water, food, shelter, medical and educational services; and

WHEREAS, Israel, contrary to the 1993 Oslo Accord’s proposal for a two-state solution to the conflict, continues on Palestinian land to build illegal settlements, erect a separation wall, deny free movement to Palestinians, and maintain a blockade of the Gaza Strip; and

WHEREAS, the Congress of the United States is not following the intention of the Foreign Assistance Act, which requires that a country receiving U.S. financial aid not engage in consistent violation of human rights of people under its governance; and

WHEREAS, Congress is not following the intention of the Arms Export Control Act, which requires that a country receiving U.S. military arms not use weapons for oppression of another people; therefore be it

RESOLVED, that the ELCA Minneapolis Area Synod, meeting in assembly, memorialize the Churchwide Assembly to ask for congressional action requiring that, to continue receiving U.S. financial and military aid, Israel must stop settlement building in East Jerusalem and the West Bank and actively seek a peace agreement which ends its occupation of Palestinian territory and enables an independent Palestinian state.

#### **6. Southwestern Texas Synod (4E) [2016]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is led by the promise of Jesus Christ, who said, “Blessed are the peacemakers, for they will be called children of God” (Matthew 5:9); and

WHEREAS, the ELCA has committed itself to nonviolent responses to the Israeli-Palestinian conflict, including the Peace Not Walls campaign’s efforts toward strengthening accompaniment, awareness-building and advocacy; and

WHEREAS, the ELCA affirms its role as an agent of justice, peace and reconciliation, and recognizes that fulfilling this role in areas of international conflict will require both political action and locally driven grassroots efforts; and

WHEREAS, the goal of restorative justice is to transform conflict into a pact of mutual cooperation. Restorative justice focuses on addressing and finding ways to meet the needs of those who have been harmed by conflict, while encouraging those who have caused the harm to take responsibility. Through a process of facilitated dialogue, victims and aggressors/offenders name what happened, identify its impact and try to come to some common understanding of the root causes and the effects of the conflict, how the harm caused will be repaired and how the aggressors/offenders will be held accountable. Restorative justice dialogue may be especially effective in a situation like the Israeli/Palestinian conflict where both parties see themselves as the victim (who has been harmed) and the other as the aggressor/offender (who has caused the harm); therefore, be it

RESOLVED, that the Southwestern Texas Synod memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to reaffirm the commitment of this church to continue its awareness-building, accompaniment and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine and to continue to support and pray for the Evangelical Lutheran Church in Jordan and the Holy Land; and be it further

RESOLVED, that the Southwestern Texas Synod memorializes the 2016 Churchwide Assembly to embrace the principles of restorative justice as part of the ELCA's advocacy and engagement for the just resolution of the Israeli-Palestinian conflict and actively seek ways to support Palestinians and Israelis engaging in restorative justice dialogue and other projects involving mutual cooperation, and to consider continued commitment to making positive economic investments in those Palestinian projects and businesses which peacefully strengthen the economic and social fabric of Palestinian society; and be it further

RESOLVED, that the Southwestern Texas Synod memorializes the 2016 Churchwide Assembly to recognize that Palestinians and Israelis are all born free and equal in dignity and rights, and to support efforts for protecting the human rights of both Palestinians and Israelis and condemning and opposing all violence and actions of either party which discriminate or deny any people their basic freedom, dignity or economic, social, legal, educational or cultural rights; and be it further

RESOLVED, that the Southwestern Texas Synod memorializes the 2016 Churchwide Assembly to support a just resolution of the Israeli-Palestinian conflict through a negotiated settlement, even in the midst of the current violence and deteriorating political relations between the parties, but rather than relying on past failed methods of simple calls to return to the negotiating table:

- (a) challenge the United States government to offer a new, comprehensive, and time-bound agreement (based on dialogue with both parties) to the governments of Israel and the Palestinian Authority for the resolution of all final-status issues including borders, the status of Jerusalem, refugees, settlements and security arrangements; and
- (b) urge the United States government to offer strong, built-in incentives — including economic, commercial, diplomatic and travel-related incentives — to encourage both parties to adopt this as the framework for a final status agreement.

## **7. Southeastern Iowa Synod (5D) [2016]**

WHEREAS, the 2005 Evangelical Lutheran Church in America (ELCA) Churchwide Assembly adopted "Churchwide Strategy for Engagement in Israel and Palestine," to build "a movement that will strengthen the resolve of political leaders to find a peaceful and just solution in the Holy Land" (I.A.), by way of a "cessation of all settlement activities" (II.B.1.b.); and



WHEREAS, the United Nations has determined that Israeli settlements are illegal under international law because they violate Article 49 of the Fourth Geneva Convention, which prohibits the transfer of the occupying power's civilian population into occupied territory; and

WHEREAS, peace groups in Israel and the United States — such as the Israeli Committee Against House Demolitions, B'Tselem Israeli Information Center for Human Rights, Jewish Voice for Peace, and Peace Now — assert that settlement construction is an obstacle to peace; and

WHEREAS, in October 2012, ELCA Presiding Bishop Mark S. Hanson, along with other United States religious leaders wrote a letter to the United States Congress calling for our aid to Israel to be contingent on the end to human rights abuses in the Occupied Territory; and

WHEREAS, Presiding Bishop Elizabeth A. Eaton, in 2014, wrote a letter to President Barack Obama calling continued settlement construction “counterproductive to achieving a comprehensive and sustainable peace”; and

WHEREAS, Israel continues to build more settlements on Palestinian land, with Israeli Housing Minister Uri Ariel estimating more than 700,000 settlers in the West Bank in March 2015 (Jerusalem Post, March 3, 2015), living in more than 125 Israeli-approved settlements and additional 100 “settlement outposts”; therefore, be it

RESOLVED, that the 2016 Southeastern Iowa Synod Assembly of the ELCA, encourage its bishop and members to urge U.S. Representatives and Senators to require Israel to comply with international human rights laws in the occupied territory and to halt all settlement construction in the West Bank and East Jerusalem in order to receive military aid; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly memorialize the 2016 Churchwide Assembly of the ELCA to ask its members and Presiding Bishop Elizabeth A. Eaton to contact members of the United States Congress, asking for congressional action requiring that, to continue receiving United States financial and military aid, Israel must stop settlement building in East Jerusalem and the West Bank; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly of the ELCA memorialize the 2016 Churchwide Assembly of the ELCA to ask Presiding Bishop Eaton to correspond with the United States President and United States Department of State, urging that United States aid to Israel be made contingent on the Israeli government ending human rights abuses against Palestinians, and actively seeking a peace agreement which ends its occupation of Palestinian territory and allows the recognition of an independent Palestinian state.

## **8. South-Central Synod of Wisconsin (5K) [2016]**

RESOLVED, that the South-Central Synod of Wisconsin ELCA Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to ask the United States Congress to follow the directives of the Foreign Assistance Act and the Arms Export Control Act, which require that a country receiving U.S. financial aid and military arms not engage in human-rights violations of another people and to urge congressional action requiring that, to continue receiving U.S. financial and military aid, Israel must stop settlement building and the expansion of existing settlements in East Jerusalem and the West Bank.

## **9. Southeast Michigan Synod (6A) [2016]**

RESOLVED, that the Southeast Michigan Synod Assembly memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to request that the Church Council of the ELCA to ask the Administration and the Congress of the United States to:

1. Recognize Palestine as a “state” and vote to include it in the United Nations,
2. Ensure that the State of Israel complies with the Foreign Assistance Act and the Arms Export Control Act, which require that a country receiving U.S. financial aid and

military arms, respectively, not engage in human rights violations of another people, and

3. Make future U.S. financial and military aid to the State of Israel contingent on the cessation of settlement building in East Jerusalem and the West Bank, and ensure that not-for-profit organizations found to be funding these settlements are in compliance with current IRS regulations regarding not-for-profit organizations; and be it further

RESOLVED, that the Southeast Michigan Synod Assembly memorializes the 2016 Churchwide Assembly of the ELCA to request the presiding bishop of the ELCA to convey this memorial to the Administration and the Congress of the United States, and to the public at large; and be it further

RESOLVED, that the Southeast Michigan Synod Assembly memorializes the 2016 Churchwide Assembly to ask the presiding bishop to convey this memorial to the three expressions (churchwide, synods and congregations) of the ELCA requesting that these expressions, including members of congregations, convey this memorial to respective members of Congress.

## **10. Indiana-Kentucky Synod (6C) [2016]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is led by the promise of Jesus Christ who said, “Blessed are the peacemakers, for they will be called children of God”; and

WHEREAS, the ELCA has committed itself to non-violent responses to the Israeli-Palestinian conflict, including the Peace Not Walls campaign’s efforts toward strengthening accompaniment, awareness-building and advocacy; and

WHEREAS, the ELCA affirms its role as an agent of justice, peace and reconciliation, and recognizes that fulfilling this role in areas of international conflict will require both political action and locally driven grassroots efforts; therefore, be it

RESOLVED, that the Indiana-Kentucky Synod Assembly memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to reaffirm the commitment of this church to:

1. Continue its awareness-building, accompaniment and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine;
2. Embrace the principles of restorative justice as part of the ELCA’s advocacy and engagement for the just resolution of the Israeli-Palestinian conflict and actively seek ways to support Palestinians and Israelis engaging in restorative justice dialogue and other projects involving mutual cooperation;
3. Consider continued commitment to making positive economic investments in those Palestinian projects and businesses which peacefully strengthen the economic and social fabric of Palestinian society;
4. Recognize that Palestinians and Israelis are all born free and equal in dignity and rights;
5. Support efforts for protecting the human rights of both Palestinians and Israelis and condemning and opposing all violence and actions of either party which discriminate or deny any people their basic freedom, dignity, or economic, social, legal, educational or cultural rights;
6. Continue to support and pray for the Evangelical Lutheran Church in Jordan and the Holy Land; and
7. Support a just resolution of the Israeli-Palestinian conflict through a negotiated settlement, even in the midst of the current violence and deteriorating political relations

between the parties, but rather than relying on past failed methods of simple calls to return to the negotiating table:

- (a) challenge the United States government to offer a new, comprehensive and time-bound agreement (based on dialogue with both parties) to the governments of Israel and the Palestinian Authority for the resolution of all final-status issues including borders, the status of Jerusalem, refugees, settlements and security arrangements; and
- (b) urge the United States government to offer strong, built-in incentives — including economic, commercial, diplomatic and travel-related incentives — to encourage both parties to adopt this as the framework for a final-status agreement.

## **11. Metropolitan New York Synod (7C) [2015]**

RESOLVED, that the Metropolitan New York Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to recommit to a robust effort in accomplishing the goals set out [CA05.06.23] in the Churchwide Strategy for Engagement in Israel and Palestine (2005) that include but are not limited to:

In the Holy Land:

1. Peaceful coexistence of Palestinians and Israelis in their own recognized states
2. Economic empowerment of Palestinians
3. Negotiated final status agreement on two states with a shared Jerusalem
4. Protecting the endangered Christian witness
5. Ending illegal settlement building in the occupied territories

In the United States:

1. Education among ELCA members about the situation in the Holy Land
2. Advocacy by ELCA members with their members of Congress that reflects the urgency of the situation
3. To be the voice of the voiceless on behalf of the Evangelical Lutheran Church In Jordan and the Holy Land in U.S. policy-making decisions.

## **12. Northeastern Pennsylvania Synod (7E) [2016]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is led by the promise of Jesus Christ who said, “Blessed are the peacemakers, for they will be called children of God”; and

WHEREAS, the ELCA has committed itself to non-violent responses to the Israeli-Palestinian conflict, including the Peace Not Walls campaign’s efforts toward strengthening accompaniment, awareness-building and advocacy; and

WHEREAS, the ELCA affirms its role as an agent of justice, peace and reconciliation, and recognizes that fulfilling this role in areas of international conflict will require both political action and locally driven grassroots efforts; therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod Assembly memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to reaffirm the commitment of this church to:

1. Continue its awareness-building, accompaniment and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine;
2. Embrace the principles of restorative justice as part of the ELCA’s advocacy and engagement for the just resolution of the Israeli-Palestinian conflict and actively seek ways to support Palestinians and Israelis engaging in restorative justice dialogue and other projects involving mutual cooperation;

3. Consider continued commitment to making positive economic investments in those Palestinian projects and businesses which peacefully strengthen the economic and social fabric of Palestinian society;
4. Recognize that Palestinians and Israelis are all born free and equal in dignity and rights;
5. Support efforts for protecting the human rights of both Palestinians and Israelis and condemning and opposing all violence and actions of either party which discriminate or deny any people their basic freedom, dignity, or economic, social, legal, educational or cultural rights;
6. Continue to support and pray for the Evangelical Lutheran Church in Jordan and the Holy Land; and
7. Support a just resolution of the Israeli-Palestinian conflict through a negotiated settlement, even in the midst of the current violence and deteriorating political relations between the parties, but rather than relying on past failed methods of simple calls to return to the negotiating table:
  - (a) challenge the United States government to offer a new, comprehensive and time-bound agreement (based on dialogue with both parties) to the governments of Israel and the Palestinian Authority for the resolution of all final-status issues including borders, the status of Jerusalem, refugees, settlements and security arrangements; and
  - (b) urge the United States government to offer strong, built-in incentives — including economic, commercial, diplomatic and travel-related incentives — to encourage both parties to adopt this as the framework for a final-status agreement.

### **13. Upper Susquehanna Synod (8E) [2016]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is led by the promise of Jesus Christ who said, “Blessed are the peacemakers, for they will be called children of God”; and

WHEREAS, the ELCA has committed itself to non-violent responses to the Israeli-Palestinian conflict, including the Peace Not Walls campaign’s efforts toward strengthening accompaniment, awareness-building and advocacy; and

WHEREAS, the ELCA affirms its role as an agent of justice, peace and reconciliation, and recognizes that fulfilling this role in areas of international conflict will require both political action and locally driven grassroots efforts; therefore, be it

RESOLVED that the Upper Susquehanna Synod Assembly memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to reaffirm the commitment of this church to:

1. Continue its awareness-building, accompaniment and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine;
2. Embrace the principles of restorative justice as part of the ELCA’s advocacy and engagement for the just resolution of the Israeli-Palestinian conflict and actively seek ways to support Palestinians and Israelis engaging in restorative justice dialogue and other projects involving mutual cooperation;
3. Consider continued commitment to making positive economic investments in those Palestinian projects and businesses which peacefully strengthen the economic and social fabric of Palestinian society;
4. Recognize that Palestinians and Israelis are all born free and equal in dignity and rights;
5. Support efforts for protecting the human rights of both Palestinians and Israelis and condemning and opposing all violence and actions of either party which discriminate or deny any people their basic freedom, dignity, or economic, social, legal, educational or cultural rights;

6. Continue to support and pray for the Evangelical Lutheran Church in Jordan and the Holy Land; and
7. Support a just resolution of the Israeli-Palestinian conflict through a negotiated settlement, even in the midst of the current violence and deteriorating political relations between the parties, but rather than relying on past failed methods of simple calls to return to the negotiating table:
  - (a) challenge the United States government to offer a new, comprehensive and time-bound agreement (based on dialogue with both parties) to the governments of Israel and the Palestinian Authority for the resolution of all final-status issues including borders, the status of Jerusalem, refugees, settlements and security arrangements; and
  - (b) urge the United States government to offer strong, built-in incentives — including economic, commercial, diplomatic and travel-related incentives — to encourage both parties to adopt this as the framework for a final-status agreement.

#### **14. West Virginia-Western Maryland Synod (8H) [2016]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is led by the promise of Jesus Christ who said, “Blessed are the peacemakers, for they will be called children of God”; and

WHEREAS, the ELCA has committed itself to non-violent responses to the Israeli-Palestinian conflict, including the Peace Not Walls campaign’s efforts toward strengthening accompaniment, awareness-building and advocacy; and

WHEREAS, the ELCA affirms its role as an agent of justice, peace and reconciliation, and recognizes that fulfilling this role in areas of international conflict will require both political action and locally driven grassroots efforts; therefore, be it

RESOLVED, that the West Virginia-Western Maryland Synod Assembly memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to reaffirm the commitment of this church to:

1. Continue its awareness-building, accompaniment and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine;
2. Embrace the principles of restorative justice as part of the ELCA’s advocacy and engagement for the just resolution of the Israeli-Palestinian conflict and actively seek ways to support Palestinians and Israelis engaging in restorative justice dialogue and other projects involving mutual cooperation;
3. Consider continued commitment to making positive economic investments in those Palestinian projects and businesses which peacefully strengthen the economic and social fabric of Palestinian society;
4. Recognize that Palestinians and Israelis are all born free and equal in dignity and rights;
5. Support efforts for protecting the human rights of both Palestinians and Israelis and condemning and opposing all violence and actions of either party which discriminate or deny any people their basic freedom, dignity, or economic, social, legal, educational or cultural rights;
6. Continue to support and pray for the Evangelical Lutheran Church in Jordan and the Holy Land; and
7. Support a just resolution of the Israeli-Palestinian conflict through a negotiated settlement, even in the midst of the current violence and deteriorating political relations between the parties, but rather than relying on past failed methods of simple calls to return to the negotiating table:

- (a) challenge the United States government to offer a new, comprehensive and time-bound agreement (based on dialogue with both parties) to the governments of Israel and the Palestinian Authority for the resolution of all final-status issues including borders, the status of Jerusalem, refugees, settlements and security arrangements; and
- (b) urge the United States government to offer strong, built-in incentives — including economic, commercial, diplomatic and travel-related incentives — to encourage both parties to adopt this as the framework for a final-status agreement.

Pr. Herr made the following motion on behalf of the Memorials Committee.

**Moved;**

**Seconded:**

To receive with gratitude the memorials of the Northwest Washington, Sierra Pacific, Southwest California, Rocky Mountain, Minneapolis Area, Southwestern Texas, Southeastern Iowa, South-Central Wisconsin, Southeast Michigan, Indiana-Kentucky, Metropolitan New York, Northeastern Pennsylvania, Upper Susquehanna and West Virginia-Western Maryland synods related to Israel and Palestine;

To reaffirm the commitment of this church to:

- Continue its awareness-building, accompaniment, and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine;
- Take steps to assist the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) and other Christians in sustaining their endangered presence in the Holy Land;
- Promote the economic empowerment of Palestinians, including investment in Palestinian projects and businesses;
- Promote the protection of the human rights of Palestinians and Israelis and oppose all violence and actions which discriminate against or deny any people their basic freedom, dignity or human rights;
- Embrace the principles of restorative justice as part of the ELCA's advocacy and engagement for the just resolution of the Israeli-Palestinian conflict and actively seek ways to support Palestinians and Israelis engaging in restorative justice dialogue and other projects; and
- Continue to pray for the ELCJHL and the work of The Lutheran World Federation Jerusalem program;

To encourage this church's members, congregations, synods, and agencies as well as the presiding bishop to call on the U.S. President, in coordination with the United Nations Security Council, to offer a new, comprehensive and time-bound agreement to the governments of Israel and Palestine, resulting in a negotiated final status agreement between Israel and Palestine leading to two viable and secure states with a shared Jerusalem;

To urge this church's members, congregations, synods, agencies and presiding bishop to call on their U.S. Representatives, Senators and the Administration to take action requiring that, to continue receiving U.S. financial and military aid, Israel must comply with internationally recognized

human rights standards as specified in existing U.S. law, stop settlement building and the expansion of existing settlements in East Jerusalem and the West Bank, end its occupation of Palestinian territory, and enable an independent Palestinian state; and

To encourage this church's members, congregations, synods, and agencies to call on the U.S. President to recognize the State of Palestine and not prevent the application of the State of Palestine for full membership in the United Nations.

The Rev. Robert L. Driesen, bishop of the Upper Susquehanna Synod, made the following motion to amend.

**Moved;**

**Seconded:**

*To substitute the following paragraph for the second to last paragraph of the motion:*

To urge this church's members, congregations, synods and agencies, as well as the presiding bishop, to urge U.S. Representatives, Senators and the Administration to increase diplomatic efforts to encourage Israel and Palestine to comply with internationally recognized human rights standards, including stopping all settlement building, the occupation of Palestinian territory and indiscriminate violence against civilians, and to work to enable an independent Palestinian state; and

Bp. Driesen supported the committee's motion but said he considered language regarding aid to Israel was inconsistent with the rest of the motion, which recommends restorative justice. He urged the assembly to encourage all parties to work together toward just solutions for both Israelis and Palestinians.

The Rev. Blake E. Rohrer [South-Central Synod of Wisconsin] said he believed the amendment would fundamentally change the intent of the motion and the memorials. He cited an April 2016 summit, which Presiding Bishop Eaton had attended with Bishop Munib Younan of the ELCJHL, calling on participants to "find appropriate ways to exert economic leverage on commercial and governmental actors to end unfair and unjust practices and policies which violate international laws."

The Rev. Matthew L. Riegel, bishop of the West Virginia-Western Maryland Synod, supported the amendments for maintaining the language of the motion with a positive emphasis on restorative justice.

Ms. Janet C. McBride [Southeast Michigan Synod] spoke against the amendment and told a story of her experiences traveling in the Middle East that affected her view of military aid provided to Israel.

Bp. Driesen raised a point of order to express concern that, while appreciating the discussion, it should be limited to the amendment.

The Rev. Charles A. Fredrickson [Southwestern Texas Synod] supported the amendment and stated his belief that, without the change, the paragraph would destroy the motion's emphasis on restorative justice.

Mr. David W. Upmeyer [Southeast Michigan Synod] asserted that the situation in Palestine was urgent and that the amendment would pull out the elements that gave the motion "the teeth it needs" for the ELCA to do what it needs to do.

The Rev. Richard C. Fangmann [Upper Susquehanna Synod] stated that the change would allow this church to speak to concerns of people on both sides of the conflict. The amendment would not focus on placing blame or taking political sides but on the abuses of both sides and the pursuit of peace and reconciliation.

Ms. Luiesa M. Ruge-Jones [Southwest Texas Synod] argued against the amendment, saying that restorative justice must be accompanied by the end of the abuse of human rights.

The Rev. Mary M. Finklea [South Carolina Synod] favored the amendment for asking this church to act as a peacemaker, not threatening people embroiled in an international conflict or taking actions designed to make one side feel insecure and stigmatized.

The Rev. Justin J. Walker [North/West Lower Michigan Synod] made a motion to move the previous question, which the chair ruled out of order.

The Rev. Khader S. Khalilia [Metropolitan New York Synod], born and raised in Palestine, described living under Israeli occupation. He asked the assembly to adopt the motion without amendment, so “the American government can stop arming one side of this conflict.”

The Rev. Ruth A. Popkin [Northwestern Minnesota Synod] reminded the assembly that the ELCA is a grace-filled church, recognizing none are without blame. She said the amendment would give this church voice in the conflict without putting undue punishment solely on one side.

Mr. Nicholas S. Raab [South Dakota Synod] spoke against the amendment. He said he felt U.S. involvement in the conflict has only made a complex situation worse.

Mr. Rodney G. Schofield [Northwest Washington Synod] spoke against the amendment and urged voting members to support the intent of the memorials that “represent the thinking, feeling and the prayers of people throughout this church.”

Ms. Brenda B. Wagner [Northeastern Minnesota Synod] made a motion to move the previous question, which the chair ruled out of order.

The Rev. Thomas M. Aitken, bishop of the Northeastern Minnesota Synod, made the following motion.

**Moved;**

**Seconded:** To postpone indefinitely consideration of the proposed amendment.

Bp. Riegel rose to a point of order and questioned whether postponing consideration of an amendment indefinitely would also postpone consideration of the main motion indefinitely.

In consultation with the parliamentarian, Presiding Bishop Eaton clarified that if voting members decided to postpone consideration of the proposed amendment, then consideration of the main motion would also be postponed for the duration of this plenary session but could be taken up again for consideration at a later time.

Mr. Kevin M. Anderson [Minneapolis Area Synod] moved the previous question on the motion to postpone.

**Moved;**

*Two-Thirds Vote*

**Seconded:** To end debate.

The chair clarified for voting members that they were about to decide whether to end debate on the motion to postpone consideration of the proposed amendment indefinitely.



**Moved;**  
**Seconded;**  
**Carried:**                **To end debate.**

***Two-Thirds Vote***  
**Yes-858; No-70**

The chair declared that the motion was adopted and debate on the motion to postpone indefinitely consideration of the proposed amendment was closed.

Pr. Rohrer and the Rev. Raymond D. Ranker [Metropolitan Washington, D.C., Synod] rose to points of order to clarify what effect voting on the motion to postpone indefinitely would have on the main motion.

Presiding Bishop Eaton said that if the assembly votes to postpone consideration of the proposed amendment indefinitely, then the proposed amendment and the main motion would not be discussed further for the duration of this plenary session. The assembly could vote at a later session to reconsider the main motion and the proposed amendment. If the assembly decides not to postpone consideration of the proposed amendment indefinitely, then the proposed amendment would be on the floor for consideration. The chair called for the vote.

**Moved;**  
**Seconded;**    **Yes-119; No-829**  
**Defeated:**    **To postpone indefinitely consideration of the proposed amendment.**

The chair declared that the motion to postpone had failed and that the amendment was once again on the floor for debate.

The Rev. Richard E. Jaech, bishop of Southwestern Washington Synod, stated that the language of the main motion was more direct than the proposed amendment and called on the assembly to speak with boldness, based on this church's friendship with Israel.

The Rev. Jason P. Chesnut [Delaware-Maryland Synod] moved the previous question on the motion to amend.

**Moved;**    ***Two-Thirds Vote***  
**Seconded:**    **To end debate.**

The chair called for the vote.

**Moved;**    ***Two-Thirds Vote***  
**Seconded;**    **Yes-856; No-57**  
**Carried:**    **To end debate.**

Presiding Bishop Eaton declared that the motion was adopted and debate on the motion to amend was ended. The chair called for the orders of the day. The assembly will give further consideration of the motions on the floor during a later plenary session.

**Report of the Secretary**

*Reference: 2016 Pre-Assembly Report, Section II, Report of the Secretary.*

Secretary Wm Chris Boerger noted that he had served under call from each of the three expressions of this church — congregation, synod and churchwide organization. The secretary's report highlighted the areas where interdependence of the three expressions is working well and where this church continues to struggle with understanding how to apply this unique

organizational structure. He lamented that people tend to refer to the churchwide expression as “the ELCA.” In fact, he said, each congregation is the ELCA, and each synod is the ELCA.

Secretary Boerger reported that this is a church of almost 3.7 million members — 31 percent less than it was in 1988. This is Christ’s church with almost 3.7 million missionaries of the gospel, focused on what God has always called the church to do.

The secretary recalled that when the ELCA was formed, it set a goal that within 10 years 10 percent of its members would be people of color or whose primary language was other than English. This church failed to meet that goal, and after 28 years that describes only 6 percent of its members. He introduced a proposed change to the continuing resolutions in the ELCA constitution that set the original goal to commit this whole church to achieving the ethnic diversity of its location.

Secretary Boerger referred to changes in parochial report forms to gather statistics as well as an idea of the vitality of the congregations. He noted the assets of the ELCA totaled \$20 billion. He expressed concern that only 77.1 percent of the congregations completed the parochial forms in 2015. He drew significant insights from the information presented in the appendices of the secretary’s written report. He thanked synod staff for working with the congregations in ways cited in the report.

The secretary presented rationale for several of the amendments the Church Council has proposed the 2016 Churchwide Assembly adopt for this church’s governing documents.

Secretary Boerger invited assembly participants to view a 16th-century indulgence, housed at the ELCA Archives, on display at the assembly as part of this church’s observation of the 500th anniversary of the Reformation. He noted that the Office of the Secretary and the Archives are working to digitize the filing system. He also reported that the last printed edition of the ELCA Yearbook will be published by Augsburg Fortress in 2017. Future yearbooks will be provided electronically.

The secretary reported that the Office of the Secretary will bring a proposal for the time and place of the 2019 Churchwide Assembly to the Church Council in April 2017, and the information will then be communicated through normal channels.

Secretary Boerger thanked God, colleagues and family members, and the assembly responded with applause.

## **Greeting: Board of Pensions of the ELCA, Portico Benefit Services**

*Reference: 2016 Pre-Assembly Report, Section IV, Board of Pensions of the ELCA.*

Presiding Bishop Elizabeth A. Eaton invited the Rev. Jeffrey D. Thiemann, chief executive officer and president of Portico Benefit Services (Board of Pensions of the ELCA), to address the assembly.

Pr. Thiemann reviewed the history and purposes of Portico, a nonprofit separately incorporated ministry of the ELCA that employs approximately 150 people, guided by the ELCA Philosophy of Benefits and the social priorities of this church. He spoke of Portico’s emphasis on partnering with leaders to help them live balanced lives and its passionate commitment to “serve those who serve.”

By leveraging the buying power of the ELCA and by working nationwide with an association of 47 denominations, Portico is able to secure preferred rates that save the ELCA millions of dollars each year. Pr. Thiemann detailed additional ways in which Portico works to provide financial education, offer health care, retirement, investment and wellness expertise to the leadership of this church, and encourages leaders in developing healthier lifestyles.

Pr. Thiemann advised the assembly that, to keep the benefit program affordable in the context of tightening congregational budgets, Portico will be “remodeling” the way in which

they deliver health benefits, beginning in 2017. It will provide access to “navigators” who can help members use their health benefits with an eye to both quality and cost.

He addressed Portico’s social impact investing, whereby the organization leverages nearly \$8 billion in invested assets to create lasting positive change. He described a three-pronged approach to this investing: influencing corporate decisions, screening out companies for investment, and making positive investments. He invited members to come to Portico’s exhibit to learn more.

Pr. Thiemann affirmed that Portico Benefit Services is working to help this church be a positive agent of change in the world and thanked the assembly for its partnership. The assembly responded with applause.

## **Announcements**

Presiding Bishop Elizabeth A. Eaton called on Secretary Wm Chris Boerger, who provided information on scheduled events and on remaining deadlines for assembly business.

## **Prayer**

Presiding Bishop Elizabeth A. Eaton invited Vice President Carlos E. Peña to lead the assembly in prayer.

## **Recess**

Plenary Session Four of the fourteenth Churchwide Assembly of the ELCA recessed at 10:28 a.m. (CDT) on Wednesday, August 10, 2016.

Assembly participants gathered at 11:00 a.m. for Holy Communion in the Great Hall of the Ernest N. Morial Convention Center. The presiding minister was the Rev. Mary M. Finklea, Cross and Crown Lutheran Church, Florence, S.C.; the preacher was the Rev. James F. Phillips, Our Redeemer Lutheran Church, Washington, D.C.; Mr. Jacob W. Krueger [Nebraska Synod] served as assisting minister; and Mr. Alex B. Lawrence [Metropolitan New York Synod] was the reader.

# Plenary Session Five

Wednesday, August 10, 2016

2:30 p.m.–6:00 p.m.

## Call to Order

Presiding Bishop Elizabeth A. Eaton called Plenary Session Five of the fourteenth Churchwide Assembly to order at 2:30 p.m. (CDT) in Hall C of the Ernest N. Morial Convention Center, New Orleans, La.

## Hymn

*Reference: Worship and Song.*

Presiding Bishop Elizabeth A. Eaton led the assembly in singing “My Life Flows on in Endless Song” and thanked the assembly worship staff for the assembly’s worship experiences.

## Elections: Results of the Second Ballot for Vice President

*Reference: 2016 Pre-Assembly Report, Section V, The Election of the Vice President, and Section X, Results of the Second Ballot for Vice President.*

Presiding Bishop Elizabeth A. Eaton called on Mr. Phillip H. Harris, chair of the Elections Committee, for the results of the second ballot for vice president.

Mr. Harris announced that 924 votes were cast — 923 legal ballots and one illegal ballot — requiring 75 percent or 693 votes to elect on the second ballot. There was not an election.

1	Horne, William	204	26	Hemsted, Louise	5
2	Arneson, Gwen	129	27	Moilan, Evan	5
3	Madden, Thomas	81	28	Vergara, Christopher	5
4	Blue, Becky	54	29	Chatman, Cheryl	4
5	Stuart, Cheryl	46	30	Pribbenow, Paul	4
6	Beasley, Tracey	40	31	Smith, Clarence	4
7	McCracken, Mikka	31	32	Bray, Stacie	3
8	Dahlke, Nanette	30	33	Downs, Charles	3
9	Anderson, Kevin	23	34	Fisher, Andrew	3
10	Bartlett, William	23	35	Horn, William	3
11	Miller, C. Theodore	21	36	Ostrem, William	3
12	Archer, Paul	16	37	Schoenfield, Rodney	3
13	Richardson, Sunni	16	38	Struve, Jonathan	3
14	Underwood, Doris	15	39	Voss, Bill	3
15	Whitney, Elaine	15	40	Ashley, Connor	2
16	Christopherson, Reid	14	41	Crump, Eric	2
17	Struve, Jonathon	13	42	Fisher, Jason	2
18	Santoriello, Amy	11	43	Henneman, Scott	2
19	Poston, Charles	10	44	Lopez-Vega, Martin	2
20	Hempstead, Louise	9	45	McCough-Bade, Robin	2
21	Anderson, Kevin M.	8	46	Ochoa, Enrique	2
22	Chenowith, Deborah	8	47	Olson, Wayne	2
23	Islam, Khadijah	7	48	Smith, Marilyn	2
24	Finnecy, Jay	6	49	Toso, Lori	2
25	Vagts, Amalia	6	50	Tucker, Heidi	2

51	Baxter, Dawn	1	58	Maddon, Thomas	1
52	Belon, Barbara	1	59	Mollan, Evan	1
53	Blank, Timothy	1	60	Newberry-White, Yevet	1
54	Boone, Felecia	1	61	Obaga, William	1
55	Corkery, Mary	1	62	Richardson, Sunni	1
56	Giddings, Nancy	1	63	Smith, Clarence	1
57	Goodman, Dale	1	64	Wertz, Lloyd	1

Presiding Bishop Eaton announced that prior to the third ballot for vice president, Thursday morning, voting members will receive biographical information about each of the seven nominees who received the greatest number of votes on the second ballot. There will also be an opportunity to hear from each nominee in the question and answer forum. She asked that the seven nominees please report to the secretary deputy’s desk at the close of this plenary session.

### **Greeting: The Lutheran World Federation**

Presiding Bishop Elizabeth A. Eaton welcomed the Rev. Martin Junge, general secretary of The Lutheran World Federation (LWF) to greet the assembly. The LWF is a global communion of 145 member churches in 98 countries, including the ELCA.

General Secretary Junge expressed excitement on marking the 500th anniversary of the Reformation. The LWF will accordingly observe three specific principles:

- the Lutheran Reformation is today a global citizen;
- the Lutheran Reformation is ongoing; and
- this anniversary is to be approached with a deep sense of ecumenical accountability.

In the spirit of recent ecumenical milestones, the LWF and Catholic Church will co-host a commemoration of the Reformation anniversary in Lund, Sweden, on October 31, 2016. He thanked Pope Francis for agreeing to co-host the event, which the assembly met with applause.

The general secretary praised the ELCA for its ministry to the unaccompanied migrant children from Central America, its public voice of robust moderation in the context of growing verbal and physical violence in the United States, and its attention to the “Declaration on the Way.” He noted that the assembly had asked him to say something about the LWF and fossil fuels. Climate change is a reality affecting people around the world, especially those most vulnerable. He shared his thoughts about climate justice, intergenerational justice and care of creation. The LWF Council decided to become a carbon-neutral communion by 2050, no longer investing in fossil fuels and encouraged LWF member churches to do the same.

Presiding Bishop Eaton thanked General Secretary Junge.

### **Greeting: Evangelical Lutheran Church in Canada**

Presiding Bishop Elizabeth A. Eaton introduced the Rev. Susan C. Johnson, national bishop of the Evangelical Lutheran Church in Canada (ELCIC) and Lutheran World Federation (LWF) vice president for North America.

Bp. Johnson brought a greeting from the ELCIC and spoke of shared ministries with the ELCA — in the LWF, global mission, the Conference of Bishops, engaging indigenous people, receiving refugees, ecumenical relations, accompanying the Evangelical Lutheran Church in Jordan and the Holy Land. She thanked Presiding Bishop Eaton for their personal relationship. She closed by saying that God’s church is never constrained by borders and walls.

Presiding Bishop Eaton thanked Bp. Johnson.

## Network of ELCA Colleges and Universities

Presiding Bishop Elizabeth A. Eaton expressed appreciation for the 26 institutions of higher education in the ELCA and their faculty, staff, and students. Students sent to these schools will return as leaders in congregations, synods, the churchwide organization, the nation and the world. She thanked bishops and other leaders who serve on the governing boards of ELCA colleges and universities.

The presiding bishop announced that, since the 2013 Churchwide Assembly, ELCA colleges and universities have created the Network of ELCA Colleges and Universities, a collaborative undertaking between the churchwide organization and the 26 colleges and universities of this church. She introduced Mr. Michael C. Maxey, the president of Roanoke College and president of the Network, to address the assembly.

President Maxey brought a greeting from the 26 colleges and universities and their more than 50,000 enrolled students. He emphasized the Lutheran mission of higher education, equipping students to contribute to the well-being of society by providing for the education of young people.

Presiding Bishop Eaton called on the Rev. Mark N. Wilhelm, ELCA program director for colleges and universities and the network's first executive director.

Pr. Wilhelm presented the presidents who were present, gathered as the network's board of directors:

Mr. Steven C. Bahls, *Augustana College, Rock Island, Ill.*

Ms. Rebecca M. Bergman, *Gustavus Adolphus College, St. Peter, Minn.*

Ms. Paula J. Carlson, *Luther College, Decorah, Iowa*

Mr. Darrel D. Colson, *Wartburg College, Waverly, Iowa*

Mr. Richard "Dick" Helton, interim, *Wittenberg University, Springfield, Ohio*

Mr. Kent L. Henning, *Grand View University, Des Moines, Iowa*

Mr. Thomas W. Krise, *Pacific Lutheran University, Tacoma, Wash.*

Mr. Michael C. Maxey, *Roanoke College, Salem, Va.*

Mr. Robert C. Oliver, *Augustana University, Sioux Falls, S.D.*

Mr. Wayne B. Powell, *Lenoir-Rhyne University, Hickory, N.C.*

The presiding bishop thanked the presidents for their leadership, their commitment to Lutheran higher education and their work to strengthen their shared mission. She invited the assembly to join her in celebrating the birth of the Network of ELCA Colleges and Universities.

## College Corporation Meetings

*Reference: 2016 Pre-Assembly Report, Other, College Corporation Meetings.*

Presiding Bishop Elizabeth A. Eaton declared the Churchwide Assembly in recess at 3:06 p.m., pursuant to bylaw 8.22.02. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, to convene sequentially the college corporation meetings for Luther College, Decorah, Iowa; St. Olaf College, Northfield, Minn.; and Wartburg College, Waverly, Iowa. The minutes of those proceedings are kept in the records of those institutions.

Ms. Paula J. Carlson represented Luther College; Ms. Jo Beld, vice president for mission, represented St. Olaf College; and Mr. Darrel D. Colson represented Wartburg College.

At the conclusion of the college corporation meetings, Presiding Bishop Eaton declared Plenary Session Five of the 2016 Churchwide Assembly again to be in session at 3:17 p.m.

## Introduction of Seminary Leaders

Presiding Bishop Elizabeth A. Eaton introduced the leaders from the eight ELCA seminaries to the assembly:

Pr. Robert C. “Rick” Barger, president, *Trinity Lutheran Seminary, Columbus, Ohio*  
Pr. Michael L. Cooper-White, president, *Lutheran Theological Seminary at Gettysburg, Gettysburg, Pa.*

Pr. Louise N. Johnson, president, *Wartburg Theological Seminary, Dubuque, Iowa*  
Pr. David J. Lose, president, *Lutheran Theological Seminary at Philadelphia, Philadelphia, Pa.*

Pr. James R. Nieman, president, *Lutheran School of Theology at Chicago, Chicago, Ill.*  
Pr. Clayton J. Schmit, provost, *Lutheran Theological Southern Seminary, Columbia, S.C.*

Pr. Brian D. Stein-Webber, interim chief administrative officer, *Pacific Lutheran Theological Seminary, Berkeley, Calif.*

Pr. Robin J. Steinke, president, *Luther Seminary, St. Paul, Minn.*

The presiding bishop thanked them for their faithful leadership in training and preparing rostered ministers to share the good news of Jesus Christ.

## Ecumenical Greetings

Presiding Bishop Elizabeth A. Eaton presented a history of the ecumenical decisions and relationships of the ELCA that included entering into full communion with six churches — Presbyterian Church (U.S.A.), Reformed Church in America, United Church of Christ, The Episcopal Church, The Moravian Church and The United Methodist Church. She discussed recent changes in leadership of several of the churches, such as the election of the Most Rev. Michael B. Curry as presiding bishop of The Episcopal Church. She invited the assembly to view a video greeting from Presiding Bishop Curry.

Presiding Bishop Curry talked about sharing in 21st century ministry in commemoration of the Reformation, led by the Holy Spirit to bear witness to God in the gospel of Jesus Christ.

Presiding Bishop Eaton identified representatives of the ELCA’s full communion partners:

The Rev. Melissa G. Davis . . . . .	Presbyterian Church (U.S.A.)
The Rev. Lisa Vander Wal . . . . .	Reformed Church in America
Ms. Dale Bonds . . . . .	United Church of Christ
The Rev. Tammie Rinker . . . . .	The Moravian Church (Northern Province)
The Rev. Chris Thore . . . . .	The Moravian Church (Southern Province)
The Rev. Canon Chuck Robertson .	The Episcopal Church
The Rev. Margaret Rose . . . . .	The Episcopal Church
Bishop Mary Ann Swenson . . . . .	The United Methodist Church

Presiding Bishop Eaton noted that Bp. Swenson also served as vice moderator of the World Council of Churches. The presiding bishop introduced Mr. James (Jim) Winkler, president and general secretary of The National Council of the Churches of Christ in the USA. The ELCA is a member church of the WCC and NCC. The ELCA relates to Churches Uniting in Christ as a partner in mission and dialogue; and Presiding Bishop Eaton thanked Bishop Teresa Elaine Snorton, Christian Methodist Episcopal Church, president of Churches Uniting in Christ, and Ms. Jeanette L. Bouknight, executive secretary of the Christian Methodist Episcopal Church.

Presiding Bishop Eaton identified representatives present from other churches:

Dr. John Roth . . . . .	Mennonite Church USA
Rev. Fr. George Wilson . . . . .	Greek Orthodox Archdiocese of America
Dr. Timothy Stewart . . . . .	Progressive National Baptist Convention

Bishop George Edward Battle Jr. . . . African Methodist Episcopal Zion Church  
 Bishop Kenneth Monroe . . . . . African Methodist Episcopal Zion Church  
 Bishop Mildred B. Hines . . . . . African Methodist Episcopal Zion Church  
 Bishop W. Darin Moore . . . . . African Methodist Episcopal Zion Church

The assembly responded with applause. The presiding bishop invited all the guests present to remain on the stage for the following item on the assembly’s agenda.

**Consideration of “Declaration on the Way”**

*Reference: 2016 Pre-Assembly Report, Section V, Declaration on the Way: Church, Ministry and Eucharist, and Section VI, Declaration on the Way: Church, Ministry and Eucharist.*

Presiding Bishop Elizabeth A. Eaton called on Presiding Bishop Emeritus Mark S. Hanson and the Most Rev. Denis J. Madden, Roman Catholic auxiliary bishop of Baltimore, who had co-chaired the task force that developed “Declaration on the Way: Church, Ministry and Eucharist” for the ELCA and the U.S. Conference of Catholic Bishops. They were joined by other members of the task force.

At the invitation of the chair, Secretary Wm Chris Boerger made the following motion on behalf of the Church Council.

**Moved;**

**Seconded:** To express profound gratitude for “Declaration on the Way: Church, Ministry and Eucharist” as another sign of the ELCA’s commitment to making visible the unity that is God’s gift in Christ (“Ecumenism: The Vision of the Evangelical Lutheran Church in America,” 1991);

To receive the thirty-two Statements of Agreement, acknowledging that “receiving these agreements recognizes that there are no longer church dividing issues with respect to these Statements...” (“Declaration on the Way”); and

To commend to the ELCA the “Declaration on the Way,” “From Conflict to Communion” and the “Joint Declaration on the Doctrine of Justification” as resources for the common life of the church as we approach 2017 and beyond.

There being no discussion, Presiding Bishop Eaton called on the the Rev. Elizabeth E. Ekdale, Church Council member from San Francisco, Calif., to lead the assembly in prayer.

The chair called for the vote.

**ASSEMBLY**

**ACTION**

**YES-931; NO-9**

**CA16.03.06**

**To express profound gratitude for “Declaration on the Way: Church, Ministry and Eucharist” as another sign of the ELCA’s commitment to making visible the unity that is God’s gift in Christ (“Ecumenism: The Vision of the Evangelical Lutheran Church in America,” 1991);**

**To receive the thirty-two Statements of Agreement, acknowledging that “receiving these agreements recognizes that there are no longer church dividing issues with respect to these Statements...” (“Declaration on the Way”); and**



**To commend to the ELCA the “Declaration on the Way,”  
“From Conflict to Communion” and the “Joint Declaration on the  
Doctrine of Justification” as resources for the common life of the  
church as we approach 2017 and beyond.**

Presiding Bishop Eaton declared that the motion was adopted. The assembly greeted this action with a standing ovation.

Presiding Bishop Eaton said: “Dear sisters and brothers, let us pause to honor this historic moment.

“Though we have not yet arrived, we have claimed that we are, in fact, on the way to unity.

“After 500 years of division and 50 years of dialogue, this action must be understood in the context of other significant agreements we have reached, most notably the ‘Joint Declaration on the Doctrine of Justification’ in 1999.

“‘From Conflict to Communion,’ the international text which has set the stage for our common commemorations of the Reformation anniversary, is also essential. It allows us to journey to 2017 and beyond from the place of our common narrative about our shared history, and our common commitment to our shared future as we seek the full, visible unity of the church.

“We do so now with the acknowledgment that there are no longer church dividing issues between us with regard to several matters concerning church, ministry and eucharist. This ‘Declaration on the Way’ helps us to realize more fully our unity in Christ with our Catholic partners, but it also serves to embolden our commitment to unity with all Christians. For this reason, we are grateful to have shared this moment together with our ecumenical partners as a witness to our common life in Christ. *[Applause]*

“On behalf of the ELCA, let me extend our deepest thanks to the co-chairs of this task force. Bishop Madden and Presiding Bishop Emeritus Hanson, you have led and encouraged our churches as we journey on the way to unity. Your deep commitment, partnership and friendship are a bold witness to the reconciling love of God in Christ. Each member of this task force has made invaluable contributions to the development of this text, offered as a precious gift to the church, and we thank you. Don McCoid and John Crossin, we extend our special appreciation to you for your significant roles in staffing this undertaking.

“Thank you again to Augsburg Fortress for publishing the text. We are pleased that copies have been made available for voting members of the assembly.

“Our gratitude is deep, yes, but our hope is even deeper.”

The presiding bishop presented Bishop Madden with a set of communionware from the Churchwide Assembly. She said, “May it be a reminder of our longings, of Christ’s longings, for our continued journey.”

Bp. Madden responded: “Thank you very much, Elizabeth.

“It is a very, very moving time for all of us, and thank you very much for this treasure of a gift. I will wait for that day, which will not be a long time in coming, I’m sure, when we can share this chalice and the precious blood together. *[Applause]*

“I feel so privileged and I’m so grateful to have spent these few days with you, speaking with you, sharing time with you, and praying with you. I want to thank you for allowing me and my colleagues to join you in the Eucharistic celebrations which have been a great joy and always a remembrance that soon we will be celebrating these together as one body.

“It is indeed a privilege, as I say, to be here. I wish that some more of my brother Catholic Bishops could have been here to experience what we experienced these last few days with you.

Martin Junge mentioned in his wonderful remarks that we are moving in the direction where we will be together as one church. We have two ecclesial bodies coming together. It will be a wonderful day for all of us to share at the table of the Lord.

“One of the things that Dr. Junge put out in his remarks which touched me is that we have work to do. God has work for us to do as a body, to bring Christ to the world. The world is waiting to hear from us, and together we can do great things for God’s gospel. We can spread that word. We can share with those who know nothing of Jesus Christ. What a joy it will be for us to share that wonderful ministry together.

“We are surely on the way. We all feel it. We all know it. And these last few days have been a firm and a Godly reminder of where we are and who we are. All we can say at this time is: To God be the glory!

The assembly responded with applause.

Presiding Bishop Eaton thanked Bp. Madden for his remarks and invited the assembly to sing “Light Dawns on a Dreary World” in Worship and Song.

## **Elections: Announcement**

Presiding Bishop Elizabeth A. Eaton called on Secretary Wm Chris Boerger, who cited ELCA bylaw 19.06.06, which states: “No employee of the churchwide organization ... shall be eligible for nomination to or membership on the Church Council....”

The secretary declared Ms. Mikka McCracken ineligible for nomination for possible election as vice president of this church. He asked the chair to strike Ms. McCracken’s name from the ballot for vice president and to restore the name of the person who received the next greatest number of votes on the previous ballot.

Presiding Bishop Eaton declared it so.

## **Update on ELCA World Hunger**

Presiding Bishop Elizabeth A. Eaton called on Ms. Mikka McCracken, director for planning engagement, for an update on ELCA World Hunger.

Ms. McCracken stated that being Lutheran means to work toward a just world where all are fed. She cited statistics in hunger and in giving to illustrate the progress this church has made toward that goal through ELCA World Hunger. The program received \$21.9 million in 2015, which included the ELCA Youth Gathering in Detroit. The Gathering mobilized more than \$1.2 million through the ELCA World Hunger’s Walk for Water. She described ELCA World Hunger’s approach as relational, rooted in listening and locally tailored solutions.

Ms. McCracken invited the assembly to view a video on the Tripti Project, a ministry supported by ELCA World Hunger in Madhya Pradesh, India.

Presiding Bishop Eaton thanked Ms. McCracken for the update and reminded the assembly that ELCA World Hunger was the emphasis of *Always Being Made New: The Campaign for the ELCA* for 2016 and would receive the offering for worship on Friday, August 12.

## **Consideration of the AMMPARO Strategy**

*Reference: 2016 Pre-Assembly Report, Section V, AMMPARO Strategy, and Section VI, AMMPARO Strategy.*

Presiding Bishop Elizabeth A. Eaton invited to the stage the Rev. Rafael Malpica Padilla, executive director of the Global Mission, the Rev. Stephen P. Bouman, executive director of the Domestic Mission unit, Vice President Carlos E. Peña and Mr. Paul G. Archer, Church Council member from Dearborn, Mich. The presiding bishop noted that the Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO) Strategy

had been introduced in Plenary Session Three and a hearing was held on the topic Tuesday, August 9.

Secretary Wm Chris Boerger made the following motion on behalf of the Church Council.

**Moved;**

**Seconded:**

To express gratitude to this church's members, congregations, synods and churchwide organization as well as to our companion churches and partners for the work to accompany migrant children and families fleeing the humanitarian crisis in Honduras, El Salvador and Guatemala;

To approve the Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO) strategy as a whole church response to the migration of children and their families around protection, advocacy, representation and opportunities; and

To encourage this church's members, congregations, synods and churchwide organization to continue their work in advocating for migrant children and their families.

The Rev. Robert G. Schaefer, bishop of the Florida-Bahamas Synod, indicated that he chaired the Conference of Bishops's ready bench to speak on matters of immigration. He said the strategy would make a difference in the lives of some of God's most vulnerable children and families.

Mr. Rene M. Garcia Jr. [Texas-Louisiana Gulf Coast Synod] reminded the assembly of a story related the previous day by Bishop Medardo E. Gómez Soto of the Salvadoran Lutheran Church. He asked voting members to approve the strategy, which could have saved the life of the boy he had accompanied.

Ms. Mary M. Lovig [Southwestern Texas Synod] favored the strategy because it helped ELCA congregations discern whether to participate in a network of protecting migrant children, and it supported the network in carrying out its mission.

Ms. Rachel J. Birkedal [North Carolina Synod] recounted her experiences as a Young Adult in Global Mission serving in Mexico, and later as a Lutheran Volunteer Corps member serving with a free legal service provider to asylum seekers in the upper Midwest. In support of the strategy, she related her experiences of working with migrant children seeking asylum.

Mr. I. Alejandro Mejia-Porras [South Carolina Synod], an ELCA mission developer in Hispanic communities shared the stories of migrants who fled their homelands to save the lives of their children yet feared being separated from them in the United States.

The Rev. Bruce G. Osterhout [Northeastern Pennsylvania Synod] spoke of the impact of centuries of immigration on Pennsylvania and the current detention of migrants. He said that this church needs the AMMPARO strategy to provide guidance and direction on protecting migrant children through its congregations.

Mr. Nicholas S. Raab [South Dakota Synod] moved the previous question.

**Moved;**

**Seconded:**

To end debate.

*Two-Thirds Vote*

Presiding Bishop Eaton called for the vote.

**Moved;**  
**Seconded;**  
**Carried:**                   **To end debate.**

*Two-Thirds Vote*  
**Yes-914; No-24**

The chair declared the motion was adopted. She lead the assembly in prayer before calling for the vote.

**ASSEMBLY**

**ACTION**

**YES-921; NO-11**

**CA16.03.07**

**To express gratitude to this church’s members, congregations, synods and churchwide organization as well as to our companion churches and partners for the work to accompany migrant children and families fleeing the humanitarian crisis in Honduras, El Salvador and Guatemala;**

**To approve the Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO) strategy as a whole church response to the migration of children and their families around protection, advocacy, representation and opportunities; and**

**To encourage this church’s members, congregations, synods and churchwide organization to continue their work in advocating for migrant children and their families.**

Presiding Bishop Eaton declared the motion was adopted. She invited the assembly to sing “Cantata al Señor (Oh, Sing to the Lord)” in Worship and Song.

**Report of the Treasurer**

*Reference: 2016 Pre-Assembly Report, Section II, Report of the Treasurer.*

Presiding Bishop Elizabeth A. Eaton asked the Rev. Linda O. Norman, treasurer of the ELCA, to present her report.

Treasurer Norman shared financial highlights of the ELCA from the previous three years. Almost \$6 billion has been given in regular Sunday offerings. She described mission support and its ability to support ministries in congregations, in synods, in the churchwide organization and around the world. A number of initiatives across this church share a goal of increasing mission support and bolstering ELCA World Hunger, especially *Always Being Made New: The Campaign for the ELCA*. The treasurer spoke of the Young Adults in Global Mission program and its steady expansion in recent years, as well as the growth of the ELCA Fund for Leaders and the work of Lutheran Disaster Response.

Treasurer Norman presented data on this church’s current fund expenditures, financial support grants and commitments. She provided detailed information about annual spending and sources of income for the churchwide organization. The ELCA Federal Credit Union was chartered in July 2015 as the most recent ELCA financial ministry. She thanked the assembly and the members of the ELCA for their generosity.

Presiding Bishop Eaton thanked Treasurer Norman for her report.

## **“God’s work. Our hands.” Sunday**

A video regarding “God’s work. Our hands.” Sunday was shown.

Presiding Bishop Elizabeth A. Eaton mentioned that Sept. 11, 2016, would be “God’s work. Our hands.” Sunday.

## **Consideration of the 2017-2019 Budget Proposal**

*Reference: 2016 Pre-Assembly Report, Section V, 2017-2019 Budget Proposal.*

Presiding Bishop Elizabeth A. Eaton welcomed to the stage Treasurer Linda O. Norman, the Rev. M. Wyvetta Bullock, executive for administration, and the Rev. Vicki T. Garber, Church Council member from Lakeside Park, Ky.

Pr. Garber, chair of the council’s Budget and Finance Committee, made the following motion on behalf of the Church Council.

**Moved;**

**Seconded:**

### 2017 Budget Proposal

To approve a 2017 current fund spending authorization of \$65,296,005; and

To approve a 2017 ELCA World Hunger spending authorization of \$24,800,000;

To authorize the Church Council to revise the spending authorization after periodic review of revised income estimates.

### 2018 Budget Proposal

To approve a 2018 current fund income proposal of \$64,057,220; and

To approve a 2018 ELCA World Hunger income proposal of \$25,000,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

### 2019 Budget Proposal

To approve a 2019 current fund income proposal of \$64,151,175; and

To approve a 2019 ELCA World Hunger income proposal of \$25,000,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

Mr. Ryan M. Lotocki [Upstate New York Synod] expressed concern about items, such as water bottles, that the voting members receive during the Churchwide Assembly.

There being no further discussion, the chair invited the Rev. Jessica R. Crist-Graybill, bishop of the Montana Synod, to lead the assembly in prayer.

Presiding Bishop Eaton called for the vote.

**ASSEMBLY**

**ACTION**

**CA16.03.08**

**YES-895; NO-23**

### 2017 Budget Proposal

**To approve a 2017 current fund spending authorization of \$65,296,005; and**

**To approve a 2017 ELCA World Hunger spending authorization of \$24,800,000;**

To authorize the Church Council to revise the spending authorization after periodic review of revised income estimates.

**2018 Budget Proposal**

To approve a 2018 current fund income proposal of \$64,057,220; and  
To approve a 2018 ELCA World Hunger income proposal of \$25,000,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

**2019 Budget Proposal**

To approve a 2019 current fund income proposal of \$64,151,175; and  
To approve a 2019 ELCA World Hunger income proposal of \$25,000,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

Presiding Bishop Eaton declared the motion was adopted.

**Elections: Report of the First Common Ballot and Second Common Ballot**

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Section X, Report of the Elections Committee.*

Presiding Bishop Elizabeth A. Eaton called upon Mr. Phillip H. Harris, chair of the Elections Committee, for the results of the common ballot.

Mr. Harris reported elections on 59 of the 60 tickets of the first common ballot for the Church Council, Committee on Appeals, Committee on Discipline, Nominating Committee, and the boards of the Board of Pensions, Mission Investment Fund and Publishing House of the ELCA. There was no election on Ticket 51 of the first ballot, requiring a second vote between the two nominees on that ticket receiving the greatest number of votes on the first ballot.

**ASSEMBLY**

**ACTION**

**CA16.03.09** To declare elected all those who received a majority of votes cast on the first ballot.

**Church Council**

**Pr. Chad M. Huebner, Decorah, Iowa (5F)**

**Pr. Dena M. Gable, Somerset, Pa. (8C)**

**Pr. Lorie B. Tatum, Charlotte Amalie, Virgin Islands (9F)**

**Ms. Cheryl T. Chatman, Minneapolis, Minn. (3G)**

**Ms. Carolyn D. Jewett, Milwaukee, Wis. (5J)**

**Ms. Andrea Micovsky, Windsor, Ontario (7G)**

**Ms. Emma K. Wagner, Baltimore, Md. (8F)**

**Mr. Joseph T. Nolte, Des Moines, Iowa (5D)**

**Mr. Ervin F. Sparapani, Norway, Mich. (5G)**

Mr. James J.F. Jennings, Bangor, Pa. (7E)  
Mr. Gary A. Pederson, Peachtree City, Ga. (9D)  
Ms. Halle E. Bledsoe, Cincinnati, Ohio (6F)  
Mr. Seth M. Zimmann, Mechanicsburg, Pa. (8D)

**Mission Investment Fund**

Pr. John E. Mack Jr., Jersey City, N.J. (7A)  
Ms. Kathryn E. Baerwald, Washington, D.C. (8G)  
Ms. Heather Miller, Clive, Iowa (5D)  
Ms. Susan P. Troutman, Greenville, S.C. (9C)  
Mr. Robert J. Chillison II, Los Angeles, Calif. (2B)  
Mr. Paul M. Oprande, University Place, Wash. (1C)  
Mr. Michael F. Fallon Jr., Haddonfield, N.J. (7A)  
Mr. Mark E. Fiebrink, Naples, Fla. (9E)

**Board of Pensions**

Pr. Paul W. Stumme Diers, Bainbridge Island, Wash. (1B)  
Ms. Janette E. Drew, Walnut Creek, Calif. (2A)  
Ms. Diana G. Haywood, Durham, N.C. (9B)  
Sr. Elizabeth Ann (Becky) I. Swanson, Columbus, Ohio (6F)  
Mr. Peter J. Enko, Overland Park, Kan. (4B)  
Mr. John R. Hoffman, Minneapolis, Minn. (3G)  
Mr. Bruce E. Johnson M.D., Roanoke, Va. (9A)  
Mr. Leon J. Schwartz, Winterset, Iowa (5D)  
Mr. James B. Vos, St. Louis Park, Minn. (3G)  
Mr. Frank A. Roth, Ardmore, Pa. (7F)  
Pr. Adam J. Copeland, St. Paul, Minn.  
Ms. Pamela S. Moench, St. Louis, Mo.

**Publishing House of the ELCA**

Pr. Clint Schnekloth, Fayetteville, Ark. (4C)  
Pr. Pamela I. Smith, Nashville, Tenn. (9D)  
Ms. Jill Yetman, Seattle, Wash. (1B)  
Ms. Christine M. Smith, Waunakee, Wis. (5K)  
Mr. Daniel G. Currell, Eagan, Minn. (3H)  
Mr. Robert T. Flynn, Woodland Hills, Calif. (2B)  
Pr. Michele E. Watkins Branch, Englewood, Colo.  
Mr. Mark Brokering, Mill Valley, Calif.

**Committee on Appeals**

Pr. Fritz E. Fowler, Philadelphia, Pa. (7F)  
Pr. Cheryl Meinschein-Hausman, Fleetwood, Pa. (7E)  
Ms. Louise A. Hemstead, La Farge, Wis. (5L)  
Mr. Kevin D. Anderson, Gaithersburg, Md. (8G)

**Committee on Discipline**

- Pr. Linda Boston, San Francisco, Calif. (2A)**
- Pr. Yehiel Curry, Riverdale, Ill. (5A)**
- Pr. Paul E. Lutter, Austin, Minn. (3F)**
- Pr. Christine M. Bellefeuille, Golden Valley, Minn. (3G)**
- Sr. Clare Josef-Maier, Seattle, Wash. (1B)**
- Mr. Joel T. Kangas, Fargo, N.D. (3B)**
- Mr. Thomas W. Salber, Philadelphia, Pa. (7F)**

**Nominating Committee**

- Pr. Nathan V.A. Luong, Saint Peter, Minn. (3F)**
- Pr. Kathryn A. Tiede, Lino Lakes, Minn. (3H)**
- Ms. Joyce D. Adams, East Lansdowne, Pa. (7F)**
- Mr. Louis Moehlman, Garden Grove, Calif. (2C)**
- Mr. Zachary C. Baker, Minneapolis, Minn. (3G)**
- Mr. Bryan L. Penvose, Valley City, Ohio (6E)**
- Mr. Samuel P. Swenson Reinhold, Fairfax, Va. (8G)**

Presiding Bishop Eaton declared elected those who received greater than a majority of votes on the first ballot for Church Council, boards and committees.

Mr. Harris informed the chair that Ticket 51 could be decided electronically at that time.

The chair asked that the names of the two nominees on that ticket receiving the greatest number of votes on the first ballot be displayed for the assembly.

**Committee on Discipline: Lay Female**

- Ms. Robin B. Kaelin, Hamilton, Ohio (6F)
- Ms. Johanna “Jody” T. Marquardt, Wenatchee, Wash. (1D)

Presiding Bishop Eaton called for the vote. The results were displayed.

**Committee on Discipline: Lay Female**

- Ms. Robin B. Kaelin, Hamilton, Ohio (6F) 454
- Ms. Johanna “Jody” T. Marquardt, Wenatchee, Wash. (1D) 415

**ASSEMBLY**

**ACTION**

**CA16.03.10 To declare elected to the Committee on Discipline: Ms. Robin B. Kaelin, Hamilton, Ohio (6F).**

The chair declared Ms. Kaelin elected.

On behalf of the Elections Committee, Mr. Harris thanked all those who stood for election.

Presiding Bishop Eaton announced that Ms. Nanette C. Dahlke [Metropolitan Chicago Synod] was eligible and her name would appear on the third ballot for vice president.



## **Church World Service Founder's Award**

Presiding Bishop Elizabeth A. Eaton introduced the Rev. John McCullough, president and chief executive officer of Church World Service. The presiding bishop noted that Church World Service was celebrating its 70th anniversary and that the ELCA had accompanied that ministry of sustainable development work, disaster response and advocacy for all 70 years.

Pr. McCullough stated that on May 4, 2016, Church World Service marked 70 years of working ecumenically to eradicate hunger and poverty, to promote peace and justice and offer protection for the displaced. He shared the organization's history from its establishment in 1946, and he addressed current hunger and refugee crises facing the world.

Pr. McCullough presented the Church World Service Founder's Award to Presiding Bishop Eaton, who accepted it on behalf of the ELCA.

## **Interfaith Greetings**

Presiding Bishop Elizabeth A. Eaton said, "As a people of hope, we long for unity and reconciliation, and we rejoice each time we experience it and share it together. This is true not only in our relations with other Christians, but with all of our neighbors in this multi-religious world. As a young church, we have come of age in a time of rapid religious change. Our neighbors, colleagues, friends and family are people of different religious traditions or none at all. In the midst of such diversity, the role of the church is to build bridges. In 1994 this church adopted a Declaration to the Jewish Community, which repudiated Luther's anti-Judaic legacy and reached out in right relationship to our Jewish neighbors. Now more than 20 years later, we continue to engage in dialogue, relationship-building, educational initiatives and advocacy on issues of common concern. One of our longest partners in these efforts is Rabbi David Sandmel, director of interfaith affairs for the Anti-Defamation League."

Rabbi Sandmel outlined various ways in which he had worked in collaboration with the ELCA. He noted that the ELCA was undeterred in addressing its past, including anti-Judaic diatribes of Martin Luther, to create an atmosphere of openness that has charted a new path to future Lutheran-Jewish dialogue that addresses pressing issues of today, such as racism, voting rights, immigration, criminal justice reform and the care of creation. He said, "Jews, Muslims and Christians must stand together against hatred in all forms, especially hatred based on religion." He admitted that Jews know from their own history how terrible hatred based on religion can become. He declared that the challenge of this generation must be to end discrimination and hatred, a challenge that humanity can only address in unity.

Presiding Bishop Eaton thanked Rabbi Sandmel and said, "I would also like to welcome Dr. Sayyid Syeed, national director with the Islamic Society of North America (ISNA) in the office of interfaith and community alliances. ISNA is the oldest and the largest Islamic organization in America, and one of our longstanding bilateral partners. At the 2011 Churchwide Assembly, on the 10th anniversary of 9/11, Dr. Syeed addressed us for the first time. He described how 'during the last millennium, mountains of hate and discrimination have been built. Our job,' he said, 'is to see those mountains of hate removed together.' This continues to be the common vision we share."

Dr. Syeed related a family experience to illustrate the power of citizenship among millions of American Muslims. History erected a "wall" between Christians and non-Christians that recent generations have torn down, and they have found comfort in a pluralistic society based on diversity and mutual respect that terrorists find alien. Facing acts of Islamophobia in the United States, he said he received support from the ELCA, reiterating that an attack on one religion was an attack on all religions, and such hatred is not Christian or Judaic. He described the work of Shoulder to Shoulder: Standing with American Muslims, Upholding American

Values, a national campaign administered by Christians and Jews to denounce Islamophobia. At the same time, ISNA stated clearly that hatred in the name of Islam is not Islamic and is alien to American Muslims.

Presiding Bishop Eaton thanked Dr. Syeed, noting that the ELCA was a founding member of the Shoulder to Shoulder campaign and identifying Dr. Catherine Orsborn, who directs the campaign. The presiding bishop thanked and welcome all interreligious guests present at the assembly.

## **Update on an Interreligious Relations Vision Statement**

Presiding Bishop Elizabeth A. Eaton said, “As we look toward the 500th observance of the Reformation, one of the key questions before us is: what does it mean to be Lutheran in a multi-religious world?”

“With more and more frequency, we encounter our neighbors who represent the spectrum of the world’s religions, the diversity of global Christianity, and the rising tide of secularization. In a time of unprecedented religious pluralism, exploring our church’s interreligious vision is a priority. So I invite you to join me in conversation together over the next three years about our interreligious calling and commitments.

“In our daily encounter with diversity, what are the theological and practical challenges we face? What from our Lutheran tradition is instructive for understanding our interreligious calling and living out our commitments? How might we work together to discern and articulate God’s vision for the interreligious life of the ELCA? How can each of us take up some part of leading this conversation?”

“The ELCA has a long and rich history of interreligious relations and the lasting legacy of its predecessor churches, which were embodied today by Rabbi Sandmel and Dr. Syeed. There are clear interreligious commitments codified in the ELCA constitution and in the 1991 ecumenism policy statement.

“We also have a number of remarkable resources at our fingertips, including the cutting edge book of case studies in ELCA interreligious relations published earlier this year by Lutheran University Press titled “Engaging Others, Knowing Ourselves: A Lutheran Calling in a Multi-Religious World,” available at the bookstore.

“It is important that we cultivate a conversation that allows for multiple entry points, depending on how we think about interreligious relations or how we feel called by our varied contexts to engage. The goal, as I see it, is to be able to articulate a common response to our multireligious context that is rooted in our Lutheran vocation — our response to God’s love in Jesus Christ.

“As we each engage in conversation in our own contexts, I have appointed an interreligious task force for the whole church. Their role will be to begin work on an interreligious policy statement as a complement to our ecumenical one. I am grateful to Bishop Patricia Lull, who will chair this task force. My hope is that its work will be borne out for the assembly’s consideration in 2019.

“Please visit the ecumenical and interreligious exhibit tomorrow in Hall B to learn more about interreligious resources. We look forward to receiving your input and feedback to this conversation, and to learning from and consulting with our ecumenical and interreligious partners along the way.

“Thanks to our ecumenical and interreligious guests who have graced our presence today. All of you have blessed us with the gifts of your presence and your partnership. Together, we are revitalized to make visible the unity we have in Christ, and we are renewed in our

commitments to the common good. We give thanks to God for each of you and for the ministries and partnerships you represent.

“May God continue to bless and keep us as we journey together, for the sake of the world.

“Assembly, please join me in expressing thanks to our guests.”

The assembly responded with applause.

## **Announcements**

Secretary Wm Chris Boerger asked the seven vice presidential nominees to gather at the secretary’s deputy’s desk after the session. He reminded the assembly of several scheduled events. The offering from the day’s worship totaled \$5,695.63 and was designated for the ELCA global church sponsorship evangelism project in Cambodia.

## **Closing Prayer**

Presiding Bishop Elizabeth A. Eaton invited the Rev. Donald P. Kreiss, bishop of the Southeast Michigan Synod, to lead the assembly in a closing prayer.

## **Recess**

Plenary Session Five of the fourteenth Churchwide Assembly of the ELCA recessed at 6:00 p.m. (CDT) on Wednesday, August 10, 2016.

# Plenary Session Six

Thursday, August 11, 2016

8:00 A.M.–10:30 A.M.

## Call to Order

Presiding Bishop Elizabeth A. Eaton called Plenary Session Six of the fourteenth Churchwide Assembly to order at 8:02 a.m. (CDT) in Hall C of the Ernest N. Morial Convention Center in New Orleans, La.

## Morning Prayer

*Reference: Worship and Song.*

Ms. Amanda E. Briggs, Church Council member from Castro Valley, Calif., lead the assembly in Morning Prayer, which began with verses of “Louez l’Eternel” sung in French and “Praise the Lord” in English.

Presiding Bishop Elizabeth A. Eaton invited the assembly to sing “Come, Thou Fount of Every Blessing.”

## Question and Answer Forum for Seven Nominees for Vice President

*Reference: 2016 Pre-Assembly Report, Section V, The Election of the Vice President, and Section X, Biographical Information on Nominees for Vice President.*

Presiding Bishop Elizabeth A. Eaton directed the voting members to the biographical information on the seven nominees for vice president — Mr. William B. Horne II, Ms. Gwen E. Arneson, Mr. Thomas E. Madden, Ms. Rebecca J. Blue, Ms. Cheryl G. Stuart, Ms. Tracey A. Beasley and Ms. Nanette C. Dahlke — that had been distributed in the Report of the Elections Committee. The names of the seven nominees would appear on the third ballot for vice president.

The presiding bishop indicated that each nominee would answer three prepared questions. She invited the Rev. Stephen R. Herr and Ms. Maren Hulden, members of the Executive Committee of the Church Council, to moderate the forum. The nominees were welcomed to the stage.

Pr. Herr asked the first question: “How would you approach the vice president’s role as chair of the ELCA Church Council, responsible for stewarding the council’s governance process and leadership of the whole church?”

Ms. Beasley responded: “Grace and peace, my brothers and sisters in Christ. I greet you in the name of our Lord, Jesus Christ, who can do everything but fail. I know you had time since last night to look at my bio, but, if not, let me just tell you a little bit about myself. I work for a corporation that employs over 5,000 people. In that corporation, I am the tax supervisor, and I directly supervise eight people. And I make sure that my people are accountable each and every day. I am also the vice president for the Southeastern Pennsylvania Synod. I am the treasurer for two organizations within our church: The African Descent Lutheran Association, the Philadelphia chapter, and our national chapter. I am also the treasurer of the Lutheran Settlement House which is one of our social ministries in the ELCA located in Philadelphia, Pennsylvania. Therefore, I have an understanding of the big business, and our expressions of our faith nationally, synodically, congregationally and my personal faith. God is working with us in our marvelous church and this is the unique blend that I will bring to Church Council.”

Ms. Blue replied: “I would begin by using the same skills and gifts that I have used as chair of the Augustana University board of trustees in Sioux Falls, South Dakota, or chairing the capital campaign at my church Gloria Dei Lutheran. Number one, I make myself accessible and available, and I spend time. I listen, and then I listen some more. More importantly, I always lead with mission. What is our core purpose and focus? In the case of the V.P. role of the ELCA Church Council, I would see our core purpose as preaching the transformational gospel of Christ’s forgiveness. Everything we do should be built from that cornerstone. Next I would collaborate with the bishop and others on setting meeting agendas that are strategic and hemmed in prayer and the Word. Overarching all of this is my passion for communicating. I come by this honestly, as I am a nurse. But probably even more so because I’m the daughter of a plain spoken South Dakota farmer and state legislator, and an English teacher mother, who is also the church organist. My approach would be to view our work as a Church Council from a framework of abundance rather than scarcity, giving thanks to God continually for the abundance of love and grace that only our creator can provide, and a recognition of the abundance of people across our world craving to hear the gospel.”

Ms. Dahlke responded: “The constitution is very clear — the vice president is to chair council and executive meetings. I approach all meetings from the starting place of Word and prayer. I feel that the governance process is best utilized by maintaining order, facilitating full discussion, being a good steward of time and making sure all voices are heard, especially the weaker ones. There’s less guidance in the constitution on how to fulfill the role of leadership of the whole church. My personal leadership style is based on servant leadership, collegiality, authentic communication and relationships. But this is a big church, and it isn’t realistic to think I’m going to be able to have a cup of coffee with all of you. I would tend to lead by example. I would strive to model servant leadership, seeking and discerning how my gifts and talents could best be used as the vice president. I would work to maintain the collegial relationships that I currently have, continuing to engage with synod vice presidents and hold them in prayer. I would seek to form new relationships and to explore opinions, passions and visions in parts of this church that I may not be familiar with. And I would work to be authentic in all my communications. I do this by remembering who I am and whose I am: a beloved child of God, marked with the cross of Christ and loved forever.”

Mr. Horne replied: “Good morning. Based on my experience as a former Church Council member, I would place an emphasis on equipping council members with additive skills training that would help them become more comfortable and confident sooner in their governance roles. There really is a learning curve that I would like to see shortened. I believe it would make the Church Council members more effective and engaging earlier than the norm. It takes a little while to feel like you know what you’re doing well. I would also emphasize the collaborative nature of Church Council work. The fact that we work in collaboration with the Conference of Bishops, the churchwide organization, the synods. And the training and the focus on that would help us, I think, to be more effective in our role from a churchwide perspective.”

Ms. Stuart responded: “Good morning. Okay, governance and leadership in 90 seconds. Here goes. I think leadership has to be both practical and prophetic. It’s a balance. It’s both/and, which is pretty Lutheran, I think. All right, as to governance, I think that’s the more practical side of leadership. I would continually ask: Does our process help our decision making? Or does it get in our way? I think the lawyer in me has honed my issue spotting skills, and I’d say you don’t fix what’s not broken, while at the same time, look for new ways to do things better. As for leadership, I believe in being fully present, intentional and prepared, in communicating with all parties to the extent possible and in ways that they can hear, in engaging those around the table. I’ve learned from my Synod Council experience that introverts and extroverts can actually

work together if you give them the space and the chance to have a relationship. And, frankly, a sense of humor helps, too. Finally, leadership takes the confidence to know that the perfect cannot be the enemy of the good, and it takes a willingness to make difficult decisions. Most people respect your decisions if you can explain it to them. Practical and prophetic, and a willingness to always be made new.”

Ms. Arneson replied: “First, I want to thank you for the honor of being here among friends and leaders I’ve come to know in this church. Over the past 17 years, I have lived out one of my vocations as a lay leader in the church. I’ve served with Bishops Jon Anderson, Stan Olson and Paul Ranum as vice president of the Southwestern Minnesota Synod, a role that has enlivened, challenged, stretched and changed me. I’ve had the joy of leading perhaps 200 or 300 meetings — Synod Council, Executive Committee and in co-chairing our Synod Assembly. If you ask those I’ve worked with, you’d discover that it’s not power that energizes me, but rather the collaboration and creativity that emerge when a diverse group of gifted individuals with different stories and experiences come together to imagine the church’s life together, present and future. The ELCA’s governance process has never been static. We need always to examine the structures that propel us forward and those that hold us back. We are, after all, a reforming church. I’m committed to working with Bishop Eaton and the Church Council and to hearing voices across this church as we seek the structures that will best serve the church in the years to come. Thank you.”

Mr. Madden responded: “In this church’s care for the seven nominees on this stage, we were taken to a quiet room far, far away last evening, and I should have brought my Skittles along to leave a trail to find my way back. I ended up taking the long way to the reception last night. At regular milepost intervals I ran into friends who asked what I was doing and what I was going to do today, and each time the advice I got was ‘Be yourself. Be genuine, speak from your heart.’ And that’s really what I have to offer as the vice president of this church. I think the key thing in leading the Church Council is going to be the relationship between the vice president and the bishop, and I am blessed in the Upstate New York Synod to be working with a bishop where, at least I believe, we have a great relationship. We work hard, we stay in touch with each other, we laugh a lot. But the council moves forward, and the synod moves forward. And I would hope that as the vice president of this church, we’d have that same kind of relationship. It blesses the synod, it blesses our council, and this church deserves the same.”

Ms. Hulden asked the second question: “If elected vice president, how would you assist the Church Council in helping us become an inclusive, diverse church that is inspiring in different communities?”

Ms. Arneson replied: “Diversity has many facets — gender, age, sexuality, economic, social, location, to name a few. Given the events of 2016, I’m going to use my time talking about the church and race. I’m the lay pastoral assistant for a rural church in a town of 1,200 or 1,300. My daughter is a pastor in an urban Minneapolis congregation, a city of more than 400,000. Our congregations are very different, but we share the hurdle of trying to disentangle Lutheran faith from White culture. Our church is called to confession for all the ways we’ve allowed privilege to get in the way of real relationships, the ways we have put comfort ahead of relationship and empowerment and celebration of the leadership gifts of others. Some of us are only waking up to the fullness of these realities. I also regret that some of us have been living under the weight of them for far too long. Our individual and communal confession can bring freedom to act and live in new ways. This week, we have repudiated the doctrine of discovery and adopted the AMMPARO strategy. When these decisions passed I felt the Spirit among us moving, and I trust many of you did, too. Thanks be to God.”

Mr. Horne responded: “The best way that I know how to get my arms around a complex issue is to make it not only a priority, but spend time, real time, figuring out what strategies are likely to work to allow me to successfully address it. I believe that we need to clearly define what inclusive and diverse looks like across this church. It’s not just statistics but what creates a feeling and an existence that you are a real part of this church and the family of God.”

Ms. Stuart replied: “Brothers and sisters, just two months ago, 49 people were murdered in Orlando. Most of them were Latino. Most of them were LGBTQ people and their friends. And we lament, and we pray, and we hold vigils, and we say: ‘We are Orlando.’ But do we mean it? We can have all the policies and plans in the world around inclusion and diversity, but the question is: How does policy become a lived experience? The morning after the shooting, the ELCA pastors in the area met and realized they and their congregations were ill equipped to see these neighbors and serve them. So, they are raising funds and in October they will hold a day and a half long training session for anyone from their congregations who wants to come on building an inclusive church. Now, two things about that are instructive for leaders. One, we all, we all, must become better equipped to see our neighbor, to hear them, especially those that are invisible to the casual glance. And then learn best how to serve them. Two, Matthew 6:21 teaches that where your treasure is, there your heart will be. If we truly want to become a diverse and inclusive church, our spending priorities have to line up with what we say we want. Come, Holy Spirit, may we be Orlando.”

Mr. Madden responded: “I know my mom is watching, because she’s been sending me emails every time I show up on the video feed. And I knew I’d be invoking her at some point during the speeches, but I have to tell you, my mom will reach out and introduce herself to anyone, because she’s just interested in people and wants to get to know them and hear their stories. She likes to learn about different cultures and different customs. And she loves to tell me all about it. And the older I get, the more I find that I’m modeling her behavior and it’s frankly a little bit scary. But it’s all about reaching out, listening to each other’s stories, walking in each other’s shoes, being in relationship with each other. And it’s also about being invitational. My other person I knew I’d invoke at some point today is my Pastor, Doug Stewart, who’s been very invitational in terms of getting our congregation to reach outside of its four walls. And I’m convinced that through the church and Pastor Doug’s leadership, I have been empowered to step into situations and to reach out to people who I otherwise would not do on my own. That’s the power of the church, that’s the power of invitation, it’s the power of accompanying each other. So as far as the Church Council goes, I suppose you never know who might show up for a meeting or where a meeting might take place.”

Ms. Dahlke replied: “Called Forward Together in Christ is an important process in the life of this church. But we are asking questions of ourselves and that can be challenging. It’s important to acknowledge that not all of us approach tasks or answer questions in the same way. Some of us are visual learners. Some of us prefer hands on experiences. And others absorb information auditorially. Congregations also have styles of their own that impact this process. Who receives the information? Is there a full-time pastor, a leader in charge of communication? Is the church experiencing a pastoral vacancy? And how does the congregation react to and process and respond? How much time do they need? Do they discuss things in small groups or as a whole? Do they understand terms and labels in the same way? The vice president can assist the Church Council in this specific process and in moving towards becoming a diverse, inclusive, inspiring community by helping to ensure that identified priorities are communicated widely, measured appropriately for the context and adapted, adjusted and explained and clarified as needed. The vice president can also ask questions that are open ended and encourage imitation. He or she can encourage out of the box thinking while always remembering where the

box is, and, most importantly, by celebrating our unique styles while giving thanks that we are one in Christ.”

Ms. Beasley responded: “My brothers and sisters, I am an African American woman in this Lutheran church, and I know that we can be more inclusive and diverse. How do I know that? Because when I was eight years old, I moved into a neighborhood and right around the corner, there was a Lutheran church. I walked around that corner, and there were some children playing in the church yard. They invited me in. So for 39 years, I have been in this church, and I’m still here. I am still here. So, as for the council, I think what I would do is add some time in each meeting to express from everyone: How can we live up this personally, nationally, and in our congregations? We have to make everyone accountable. That’s the only way it’s going to work. Join me in making everyone accountable.”

Ms. Blue replied: “First let me say I’m very excited about this document, and thank you to all the people who contributed to it. The desire and the call to be a more inclusive and diverse church is clearly stated in the document, and heard throughout our Churchwide Assembly this week. It is obvious that I am a White woman from a midwestern, rural state, but you might be surprised to hear that over 50 percent of incoming kindergarten students in our community of Sioux Falls will be people of color. In my work as a clinical nurse specialist for the Sanford Health Community Nursing Center, I designed a program called ‘SIGH,’ which stands for Stepping Into Good Health. For the past 10 years, this nurse-run foot-care clinic has been serving the poor and underserved in downtown Sioux Falls. Our faith community nurses are committed to connecting health and faith. Churches in our community, including mine, volunteer at the clinic and host our guests with good conversation and healthy snacks. After the nurse provides foot care, the volunteer provides a blessing and a new pair of socks. It is an opportunity to build relationships, to accompany another on their journey. The council will need to learn about best practices, about programs such as this, that intentionally take church to the people.”

Pr. Herr asked the third question: “The Church Council is the board of directors for the churchwide organization, which is also part of the body of Christ. How would your leadership attend to the spiritual aspect of the work of the council?”

Ms. Dahlke responded: “I see myself as a servant leader. My leadership is grounded in scripture and prayer. I find personal strength and growth in this way. The sharing of scripture and prayer is uplifting, healing and energizing to me. Being a spiritual leader is seeing the holy in the mundane, finding the sacred in the use of Robert’s Rules of Order, the mission statement in the constitution, and the divine directive in the budget. As a spiritual leader I would weave scripture and prayer into meetings, encourage individual and corporate spiritual practices, invite active participation by holding each other in prayer and share resources for spiritual growth. I understand and believe the position of the vice president is a call, as is service on the Church Council. The Holy Spirit calls us to ministry, and make no mistake, the Holy Spirit, she will school you. As leaders in this church, we need to call on the Holy Spirit, trust the process, and work to strengthen each other on our journey of faith.”

Ms. Beasley replied: “Church Council is the board of directors with Christ as the CEO. We cannot run the business of the church without infusing our spirituality in every aspect. I am the choir director of my church, and the first thing I do, I ask God, in prayer, to give us the songs to minister to people on Sunday morning. Then I organize the parts of the song, and I invite the choir members to practice, and we harmonize the parts with the sole purpose of praising God. Prayer, practice and praising God.”

Mr. Horne responded: “The Church Council meets twice a year. Its workload is very task-oriented, because it has to be accomplished over four days, that includes a weekend. I see



my role as chair of the Church Council as to focus on the spiritual side of the council's work. It's a balance that we all try to achieve, and working with the Church Council, I believe that we can achieve that balance, and if the Church Council sees the balance in the spiritual and the more task-oriented work that we have to do, the business of the church, then that permeates down through our relationships with other partners."

Ms. Arneson replied: "I plan for worship services every Sunday. I'm a church organist at heart. My kids joke that I know every hymn number. Pastor Matt Kruse from Greater Milwaukee can vouch for that — 'Beautiful Savior,' number 838, because it's a golden favorite; 'Lord Jesus, You Shall Be My Song,' number 808, because it's new to us, and fast becoming beloved. I don't share this to impress. I tell you simply to highlight how important the rhythm of music and liturgy has been for my life and my faith. If I asked you to name what stands at the center of your congregation's life together, I'd guess that most of you would say: Worship. If worship is at the center of congregational life then it ought to be at the center of our work in the churchwide expression and Church Council, as well. Prayer, song, biblical reading and reflection — these hold us together as one body in Christ. Daily I pray for the things I love — family, the earth, Twins baseball. Whether or not I'm the next vice president, I'll pray for this church, not out of duty, but out of deep love. I'm grateful for the gift this community has been in my life, and I pray God's blessing, a future full of mercy and justice."

Mr. Madden responded: "Recently, I have heard several sermons on baptism that reminded me of the promises that were made on my behalf in the assembly in which I was baptized, and the promises that I affirm each time we remember our baptisms, or make promises on behalf of another. And after I heard those sermons, more than once I decided to go back and reread those promises and commit them to memory: to live among God's faithful people, to hear the word of God, to share in the Lord's Supper, to proclaim the word of God in word and deed, to strive for justice and peace in all the world, and to serve all people according to the example of Jesus. I'm committed to try to keep up those promises in my life and become more the person God intends me to be. If I can do that in the context of the vice president of this church, then I hope that would encourage and inspire the Church Council to do its work in the context of the promises we've all made at our baptism."

Ms. Stuart replied: "As a leader, I recognize that people on a council, any council, are in different places along their own faith journeys. But by listening to their stories and honoring the journey, a leader can create trust and a safe space from which spirituality can grow, even when you're discussing things like budgets and constitutions. I call that graceful engagement with an intention to be in relationship. One of the most powerful Synod Council meetings we've had was the meeting we decided to dig deep on issues of racism, and with the graceful engagement of Albert Starr, director of multicultural ministries, we had a conversation around our own personal issues and beliefs on racism. It was raw, it was intense, it was honest, but people felt free to share those deep issues and how they might affect their leadership, because we had created that trust and that sense of safety. Spirituality can grow through graceful engagement with an intention to develop a relationship. May it be so in all of our settings."

Ms. Blue responded: "God has taught me to see each person that I meet as body, mind and spirit. As I look out here at each of you, I see bodies that probably have been sitting too much this week. I know I have. I've heard minds speak their opinions of how this church should work in the world. And I've heard spirits, souls, being moved by the preached Christ. Joy, pure joy, is happening here when we gather together to worship Jesus, and hear those words of forgiveness that free us from our sinful selves. Each person has a spirit that needs to be transformed by the hope and promises that Jesus brings. This should be the foundation of the work of the council. Last month, I had the wonderful opportunity to interview my colleague and friend, Joyce Cotts,

about her 20-year career in faith community nursing. As she looked back over her career, she said these words: ‘God always provides the next person you need.’ Friends of the ELCA Churchwide Assembly, I have no doubt that God will provide the next person we need. It may not be me, but it will be the person that God has chosen.”

Ms. Hulden invited the assembly to demonstrate its appreciation for all the nominees, and the participants responded by standing and applauding.

Presiding Bishop Eaton thanked the nominees for vice president. The presiding bishop relinquished the chair to Vice President Carlos E Peña, who also expressed his gratitude for the nominees.

## **Report of the Presiding Bishop**

*Reference: 2016 Pre-Assembly Report, Section II, Report of the Presiding Bishop.*

Vice President Carlos E. Peña asked Presiding Bishop Elizabeth A. Eaton to present the report of the presiding bishop.

Presiding Bishop Eaton said: “Here we are three years later. We do a lot in this church, all the time everywhere, all over the place. And we do a lot of it very well. But I just wanted to recap some of the things that we have been doing the last three years. It is pretty stunning.

“We looked at an Ecclesiology of the Global Church. You heard Secretary Boerger talk about that. Thanks to Bishop Jim Mauney for chairing that task force. We started and came up with a report from the Theological Education Advisory Council, and we are on the third iteration of the committee that is going to transform all of theological education for our entire church, in about six weeks, I think we are going to get that done.

“We have had a Youth Gathering. We have had a Women of the ELCA triennial. The Lutheran Men in Mission met together in Nashville. We have this thing, this campaign, which has been doing really wonderful work around the world. You have heard about that, and many of you have been involved in that, and I hope many more will be involved in that.

“Yesterday we celebrated the wonderful fruits of the ‘Declaration on the Way.’ That was, I think for me, one of the most meaningful, poignant, exciting moments of this assembly, certainly. But I never expected that in my life, that we would hear from Bishop Madden saying: ‘Yes, this moves us closer to Eucharistic fellowship.’ For him to hold up that chalice and say that one day soon he hoped that we would be drinking from the same cup, it was just a wonderful experience.

“We have come up with a social message on gender-based violence, which I commend to each one of you, since that is certainly an issue that is a reality for many people, not only in this church, but in this country and around the world.

“We are working on a social statement of women and justice. We are going to be spending some time with all of you on Called Forward Together in Christ. We had two hearings about that, but we will be speaking about that more, listening to you on Saturday.

“You heard about the AMMPARO initiative, thank you for saying ‘yes’ to that, which is also an important thing that we are doing as a church. Just saying, the Holy Family were not documented when they fled to Egypt for their lives. So it is something we need to keep in mind as we welcome these children here.

“We worked on ministry to and with same-gender families, and a number of those recommendations have been implemented. We continue to work on that.

“We are trying to confront racism as this church. We have had three webcasts so far. We are getting a little bit better at them. I hope I don’t look quite as terrified as I did in the first one, but we are really trying to have some kind of conversation or start a conversation in this church

about the realities of racism. I think many of us hoped that we were beyond that in this country, but I think the events of the last two years make it clear that we are not.

“We have considered and are considering the unification of the three lay rosters. We had a Worship Jubilee last summer so we are busy doing these things all the while starting new congregations, renewing congregations, supporting our global church ministries and missionary personnel, sending hundreds of young adults in global mission, responding to disasters, domestic and foreign, resettling refugees, forming rostered ministers, advocacy in Washington and at the U.N., in state public policy offices, feeding the hungry, tending to ecumenical and interreligious relationships. All before lunch.

*[Assembly participants responded with applause.]*

“This is work that we do together. I thought Secretary Boerger had a stellar report yesterday. And I particularly liked the part when he said: ‘We are all the ELCA.’ So this is work that we all do together, but we do it in different places. But how and why do we do this work is something also that I have been focusing on for the past three years.

“And it is getting, I think it is getting, some traction because I have been in some synods where you could chant my four emphases: We are church. We are Lutheran. We are church together. We are church for the sake of the world.

“So I think it is important when we organize our work together that we understand that we are church first. Annette Shoemaker, your director for the ELCA Foundation, likes to remind people, we are not the American Cancer Society. We are not a not governmental organization. We are not a business in that sense.

“We are the church. And we need to be clear that our lives are formed by Word and sacrament, that we gather as the beloved children of God around the means of grace, that our lives are hidden in Christ. That is where we have our life, our identity, our peace, our strength and then we are sent out to do all the things we are able to do. This is a very specific uniquely Lutheran way of understanding who we are. The gospel Word forms faith, and people need to hear in a variety of ways and experience in a variety of ways the living Word of God, through Scripture, through the sacraments, through music, but especially through the incarnate Jesus Christ.

“We are not always so good at talking about that, as Lutherans. Not all of us. But there are great swaths of us who, I have heard, hold the name of the Lord in such reverence that we don’t even speak it out loud.

“Well, how will people believe unless they hear? Can we take a look at our reticence about speaking about how our lives make sense because they are caught up in the life and death and resurrection of Jesus Christ? I think we need to take a look at that. We have heard from our vice presidential candidates that, in fact, the world longs to hear the gospel. Well, they are not going to hear it if we just think about it. They need to hear it from us. And the notion that somehow if they just see how we live our lives and by our wonderful example, they will be moved to ask us how and why are you doing these things; that is not going to work.

“How many people have come up to you in the last 10 years and said: ‘Gee, you’re living this wonderful, marvelous life. Tell me about how that works.’ I don’t think that is going on. We have to be willing to say that.

“I found in some places, of course, we as Lutherans deeply hold onto our relationship and trust in this relationship that God has forged with us, through Jesus Christ, and strengthens through the Holy Spirit. But we do not talk about it. It is almost as if Jesus has become wallpaper. That is not who we are as the church. So how can we somehow feel free and comfortable and joyful when talking about the joy of the gospel?

“We are also Lutheran, which after yesterday’s festivities might seem a little counter intuitive to hold up as an emphasis. But I am pretty clear that we cannot form relationships with other denominations or other religions if we are not clear about who we are.

*[Assembly participants responded with applause.]*

“And I still believe that Lutherans have a distinctive voice, not only in ecumenical circles and interreligious circles, but also in the public square. We talk about law and gospel. We say that we are saint and sinner. We understand that we are bound and free so we live with that paradox. We see that the world can be both/and, as David Swartling likes to say, as opposed to either/or, which increasingly in the narrative and in the discourse going on in our society today, especially around some of the — I don’t know how you would say it — craziness of our election cycles, that people want to sort everybody out into one or the other.

“And we say: That is not how it works. You cannot do it that way. Now, what is our fight song? See if you get this one right? ‘A Mighty Fortress,’ there you go. ‘A Mighty Fortress,’ Yes!

“What would be our chant? ‘Justified by grace through faith’ — okay, good, you got it.

“That is not unique to us, exactly. Long before Luther or St. Paul or even Jesus, God demonstrated God’s complete generous grace to the people of Israel when he elected them. That is an important thing, yes. But we understand that we, as Lutherans, tell the Jesus story in a particular way, based on grace. But the notion is not that somehow we are out there as wildly running around with unbridled freedom, and we need to be sort of corralled and then bound.

“The notion is that ‘we are in bondage to sin and cannot free ourselves,’ if you have the LBW (Lutheran Book of Worship), or ‘we are captive to sin and cannot free ourselves,’ if you are in the ELW (Evangelical Lutheran Worship) and that through the work of God and Jesus Christ we have been set free, free from that, and now we are free to serve the neighbor.

“We also have a theology of the cross, which often I hear used by someone saying: ‘You need to die.’ Have you heard that? Something needs to die, and they usually do not mean themselves. I do not believe that is what the theology of the cross is talking about at all. I think it is talking about the reality that this is a sinful and broken world, and in the midst of this sin and brokenness, to save us, redeem us, and reconcile us, that is where the cross had to stand. And we understand also from the theology of the cross that the cross not only puts to death the worst among us, the worst things among us, the most deadly things among us. The cross also puts to death our best intentions so that it is not we who are working, but Christ who is working through us.

*[Assembly participants responded with applause.]*

“One thing I hope we are beginning to understand is that God is calling us to be a diverse, inclusive, multicultural church.

“Well, what does that look like? What does Lutheran look like? I never had lefse until I was 60 years old. And if you put enough butter and sugar on anything, it is really good. *[Laughter]*

“We came over to this world. It was not new to Native Americans, it was their world. We came over to this land in ethnic ways, and we stayed in our ethnic enclaves which was fine for a while because that protected us from being assimilated into the Calvinist-Deist culture that was around us, so we could still be able to participate. But now we have come to identify Lutheranism with a particular ethnic group — usually northern and central Europeans. We had a discussion at your churchwide office. We were talking about what it means to be Lutheran, so Marcus Kunz was leading this, and people were saying Jell O™ and green bean casserole, or I suppose that is a tater tot hot dish in South Dakota. And one of your colleagues, who happens to be a colleague of color said, ‘That is not my experience at all, and I have been a Lutheran all my life.’

*[Assembly participants responded with applause.]*

“We have to be very, very careful that we do not define ourselves by culture or by cuisine. There are more Lutherans of color throughout the world and throughout The Lutheran World Federation than there are European descent Lutherans.

*[Assembly participants responded with applause.]*

“Now, I don’t want to, for a moment, discount the faithfulness of our European immigrant ancestors and their importance, clearly, that is part of my own heritage, as well. But, when we get stuck in defining Lutherans in a Garrison Keillor sort of way, we are automatically othering and excluding those who are equally Lutheran but have a different experience.

*[Assembly participants responded with applause.]*

“How do we recognize and welcome the gifts that others bring, as opposed to seeing — this was maybe indelicate in the sermon on Monday — that people of color or language other than English can sort of accessorize the ELCA to make it more multicultural. Those are gifts to be enjoyed and welcomed, not problems to be solved.

“So, if it is not culture and cuisine that defines it, our theology must help us define what it to be Lutheran and unify us, and, to that end, I am calling this church to read the Small Catechism together from now until October 2017.

“We have a number of resources ready for you online. ‘With New Voices’ is one of the toolkits we are getting out there. And 1517 Media, Augsburg Fortress, I believe has available for every one of you the Small Catechism.

*[Assembly participants responded with applause.]*

“Sometimes I think just as youth is wasted on the young, so is the catechism wasted on the young.

*[Assembly participants responded with applause.]*

“How much do you remember from your catechism? ‘This is most certainly true.’ I have tested you all across the church, you know? In several sermons, it really impressed the Roman Catholic bishop in eastern North Dakota at Terry Brandt’s installation when I said, ‘Can you begin to recite Luther’s explanation to the third article to the Apostles’ Creed?’

*[Assembly participants responded quietly.]*

“You did not do as well as they did, I’ll tell you. That is a treasure. Beth Lewis was pretty charitable in the quote she chose from Luther about him assessing the spiritual and theological acumen of his pastors and of his people. Basically, Luther was calling us ravenous pigs and horrible lazy cows; he gets pretty blunt, but that was meant so that people at home could study, that parents could help catechize their children. He was a little extreme to have the kids recite the Lord’s Prayer, the Creeds and the Ten Commandments before they got anything to eat.

“But it is something that we need to discover. It is a very concise, beautiful way of understanding the gospel of Jesus Christ. And so we are going to be doing that. If you want to keep reading it on November 1 of 2017, I also encourage that. But this is something that we have in common.

“Probably one of the most familiar phrases for Lutherans all over the world in hundreds of languages is: ‘This is most certainly true.’ or ‘What does this mean?’

“You have seen, I think, some of the work that we have done with women leaders, international women leaders. And sometimes I have heard people say in this church: ‘Maybe we should drop off the Lutheran identification and just say we are Christians.’ And I have seen this in some contexts when people thought, particularly in the ‘80s, if we did not call ourselves St. Paul Lutheran Church but somehow renamed ourselves the Church at Pleasant Corners, people would come running to church. It did not work that way.

“But let me tell you, when Pastor Wyvetta Bullock and I were at the Zaatari refugee camp in Jordan, the Syrian refugees knew what Lutheran was. When people are, as they sometimes

tell me, the godless West Coast (especially Washington/Oregon), when they go to social services they just call it Lutheran. They know what Lutheran is. The women who come to these international women seminars in Wittenberg, for them it is precious to be grounded in this tradition, because they are a minority as Christians, and often as Christians are a minority in a Muslim culture. They understand what it means to be Lutheran.

“We have had the privilege in this country not to have to think about it very much. So now, why can’t we — this is one way for us to bind ourselves together so that will be happening this year. We are going to read the Small Catechism together, and when I show up in your synods and your congregations, I think I might quiz you. And you can quiz me back. *[Laughter]*

“We are also church together. And this is not just a slogan. It is Scripture. In baptism, not only has something changed, we have been changed. In baptism, we are members one of another. There is no such thing as a solitary Christian, and there is no such thing as a private religion. We are in this together.

*[Assembly participants responded with applause.]*

“You know in this country, in some ways, the autonomy of the individual has been raised to the level of idolatry. That is not the Christian understanding. First of all, we do not exist apart from God. We have our lives hidden in Christ. We are cared for, nourished and supported by the Holy Spirit so right there, there is a relationship. But also, we understand that we are all members of the same body. Something that happens in South Dakota is going to affect our members down in the Caribbean. Something that happens in Alaska will have an effect on people in Hawaii. This is not just us doing things in separate places. We are church together. Now, I have seen this happen. When people talk about ‘churchwide,’ right? They get that face. ‘Higgins Road.’

“You see it? I tell you, your bishops and their staffs also know when people talk about ‘the synod.’

“We are all in this together. And so if someone disparages the ELCA, you should take offense at that, because they are talking about you.

*[Assembly participants responded with applause.]*

“I remember back in my former synod going to a particularly contentious congregation council meeting. I’m sure that does not happen in any other synods, and I know with Bishop Allende that is never happening anymore in Northeastern Ohio, but it happened when I was there. Finally I just took a breath and looked at the Congregation Council and said: ‘You know, I have a mother. I am a human being.’ I did not say, ‘And my mother’s coming down here. You better get outta her way.’ *[Laughter]*

“But your churchwide staff are also members of the body of Christ. They are your brothers and sisters in Christ. They had parents or still have parents. They are human beings, and they are right here. Look at these lovely people. Aren’t they wonderful? Yes!

*[Assembly participants responded with applause.]*

“I had the wonderful opportunity to be with National Bishop Susan Johnson at the Evangelical Lutheran Church in Canada’s — do you call them conventions? ‘Yes,’ she said. And by golly, someone stood up and said: ‘What do we get from the national church?’

“I said, ‘That is the wrong question.’ What do we get to do as church together? That is the question we should be asking and answering.

*[Assembly participants responded with applause.]*

“And you have all heard the joke, and you can substitute whatever denomination or people you want in that, that a Lutheran goes to heaven, and gets there — no, no, make it be an Episcopalian in honor of my husband. An Episcopalian goes to heaven, and he is looking around and there at the river of life, all the Baptists are frolicking and splashing themselves, it is

wonderful. Over in the corner, you see the Methodists having very orderly meetings together. Somewhere Baptists are singing Hallelujah, and then there is a fortress. ‘A Mighty Fortress’ is being sung, and the Episcopalian says, ‘Who are they?’ St. Peter says, ‘Shhh, those are the ELCA Lutherans, and they don’t think anyone else is here.’ [Laughter]

“We don’t quite get that bad, but I think in some cases many people in our congregations believe that is the church entirely in that congregation, even though I know that in many places in this country there is another Lutheran church maybe two miles down the road. They don’t understand they are part of a conference. Do you know you have conferences in your synods? You do! That is encouraging. They don’t always know that they are part of a synod or part of the Evangelical Lutheran Church in America, so we are trying to work on that concept. But it is not just the ELCA. We are part of The Lutheran World Federation, where we are church together with churches from all across the world, all across the world. And we are not just Lutheran. As you have seen yesterday, we have relationships with six full communion partners, and maybe after yesterday there will be another full communion partner in the not too distant future.

*[Assembly participants responded with applause.]*

“So we have relationships with all of us. It is not just us, we are one expression or one part of the Lord’s vineyard, but we are not doing this on our own or by ourselves. And we have also understood that God has created a marvelously diverse world, and there are many expressions of religious belief. And so we just cannot somehow ignore that we live in an interreligious culture right now, and that we need to work together, particularly at this time in this country when there is so much fear of the other, particularly of people of other religious traditions.

“We are church together. AMMPARO is a wonderful example of what we can do better together than we can do apart, so let’s keep up the work on that.

“And we are church for the sake of the world. Of course, we have this personal relationship with Jesus Christ. Of course we are gathered around Word and sacrament, but some of the most important words that are spoken in a liturgy are: ‘Go in peace, serve the Lord.’ So we are sent out each worship time to be engaged in the world, understanding that we are nurtured by the sacraments and the Word but that we are called to serve this world, and not to see people as problems to be solved.

“God sees this world and each person in it as fascinating and precious, and we should be doing the same thing. That is what informs our work.

*[Assembly participants responded with applause.]*

“This year, our day of service, ‘God’s work. Our hands.’ Sunday, falls on 9/11, and it falls on the 15th anniversary of that tragic, wrenching day. We are paying particular attention to thanking first responders in the work that we do on ‘God’s work. Our hands.’ Sunday, and I wonder, have we any first responders in the hall today? Could you please stand? Thank you.

*[Assembly participants responded with applause.]*

“9/11 shook us, I think, many of us, to the foundations. We were sort of an island, the U.S., and we did not think we could be hurt that way, but we were. What has happened since 9/11 has been both good and bad. The good is that in many ways, we understood that: Well, golly, the terrorists seemed to think we were all Americans and did not divide us into African Americans and European Americans and Latino Americans. They hated all of us equally. They saw us as one nation, and we were able in some ways to come together as one nation.

“But one of the bad things that came out of 9/11 was an increase in Islamophobia. We heard from Dr. Syeed, and I have spoken with Muslim colleagues, that they are living in fear right now. I did have the chance to go to the Islamic Society of North America’s convention in Detroit in Southeast Michigan Synod. Bishop Kreiss was with me. And one thing happened, I

was almost near tears. First of all, their conventions are just like our churchwide assemblies, only they use prayer rugs instead of pews. But the way they start their assembly is a little bit different. So they start with a color guard, a little Boy Scout troop. You know how they are when they are little, the ties are crooked, and their pants are not right and whatever. Little cute group of Boy Scouts. They must have been 9 or 10 years old. They march in, and the guy who was in charge of it says first of all, this was hard for me to take: ‘Color guard, proudly post the colors of the great State of Michigan.’ Being from Ohio, that was a little difficult. *[Laughter]*

“But then he said: ‘Color guard, proudly post the colors of the United States of America.’

“These are American citizens. They are us. They are our neighbors. And we are called, as we understand, to love the neighbor. That is part of our Christian tradition and our Lutheran tradition. We need to be intentional about that.

*[Assembly participants responded with applause.]*

“One of the most poignant stories I heard about 9/11 is something that we can carry with us. Stephen Bouman, your executive director for Domestic Mission, was bishop in Metropolitan New York, where Bishop Rimbo now serves. And he had a number of members who were first responders or chaplains. And there was one of his pastors, who was a chaplain to the firefighters. And when he saw the first plane hit the first tower, he ran down to lower Manhattan to get there, and there the firefighters were mustering and getting ready to run into the building. And the pastor was there and anointed each one with oil, with a cross on their foreheads, and then prayed with them. And then the firefighters ran into the building. The people who survived said they could see the crosses shining on the foreheads of the firefighters. In baptism, we have all been marked with the cross of Christ and are all called not to run away, but to run to those dark and deadly places, bringing the light and life of Christ.

“So I ask for a moment of prayer for all those who were lost on 9/11.

*[Assembly participants observed a moment of silence.]*

“Good and gracious God, by the death and resurrection of your Son, Jesus Christ, and by the anointing of your Holy Spirit, you have made us a holy people, and also a people who can give ourselves wholly to the world. Bless and keep all the families who lost members on that terrible day. Thank you for the service and witness of those who gave their lives, and may our continued witness be one of peace, one of justice, one of love, and never of retribution. You hold all of them in your hands. They are seated at their heavenly places now. May we be faithful to that day when we will join them and you. In Jesus’ name. Amen.

“Well, we still have work to do. A lot of work. And I don’t just mean for the rest of the week, because we are behind on the memorials stuff right now. When we talk about church together, I think that is one of the toughest nuts to crack. That has always been difficult. I am not the first one to talk about this. I remember a Synod Assembly probably 20 years ago where the whole synod staff wrote, ‘We are the synod. The synod is us. You are the synod.’ And we are still working on this.

“So how do we understand we are really in this together? Very often, especially in our culture now, there is something which Rafael Malpica Padilla, your executive director for Global Mission, calls ‘the hermeneutics of suspicion.’ We are very quick to ascribe a motive to somebody else without having a conversation with them. That is when you get the ‘churchwide’ thing, the ‘synod’ thing going on like that. We cannot do that any more. There are not that many of us. There are more Muslims than ELCA Lutherans. We can’t be working against each other anymore. We need to come together. That is very, very important.

“We are going to help that happen. Reading the Small Catechism together and talking about it together will do that, but we will have for the first time in the history of this church a rostered



ministers gathering next summer in Atlanta, Georgia. It is going to be August 7 through 10. It is going to be like a youth gathering but for rostered ministers.

“So that is something we can do to see ourselves as partners in this work together and not as somehow competitors for the same piece of the pie. We are church together. And those attitudes will only change — you are the stealth army now. You need to go out to your congregations and say: ‘I have seen them, and they are not that bad.’

“And tell about the work that we are doing here. That was a question that was asked at the press conference after the plenary about ‘Declaration on the Way.’ How is this going to be any different than just another report? How will this new relationship in increased unity and understanding between Lutherans and Roman Catholics, how will that get to the pews? That is up to you. I cannot be everywhere. And as marvelous and as tireless as your bishops are, they can’t be everywhere. You have to do that, because you are the church. You are the ELCA.

*[Assembly participants responded with applause.]*

“We also the need to reclaim the word ‘evangelical.’

*[Assembly participants responded with applause.]*

“I remember in the ‘80s, when ‘evangelical,’ that expression of Christian tradition, was associated with one particular group, and a reporter came to our congregation, which said: Evangelical Lutheran Church in America. And they said, ‘What are evangelicals?’ And the senior pastor said, ‘Well, we understand that God has given us the good news of Jesus Christ.’ And she said, ‘Oh, no, you’re the wrong ones,’ and then off she went.

“So, yes, that is what *euangélion* means in Greek. It is ‘the good news.’ But also we have to reclaim an evangelical spirit. People are not going to know unless we tell them. That is not me. That is pretty much, I don’t know, St. Paul, who himself was a proto-Lutheran, just putting that out there a little bit. It is up to us. We have been given this great treasure, sure in earthen vessels, but we need to have an evangelical spirit.

“People, what was the former Lutheran understanding of evangelism? ‘If they want us, they know where to find us?’ No. No. And there are so many other options on Sunday morning. I mean 50, 60 years ago you did not have to worry about soccer on Sunday mornings. Of course, no one played soccer in this country then, but some people did.

“So we do not exist or can claim this privileged spot in the society anymore. We are a missionary church once again. And I’m pretty clear the Roman Empire did not give Christians Sundays off.

“So this is what we have been given. It is not our fault the world has changed, but how do we change so that we can have encounters with people and invite them into this wonderful, intimate relationship with God and Jesus Christ? We have to reclaim the word ‘evangelical.’

“We also have work to do on immigration reform in this country.

*[Assembly participants responded with applause.]*

“There are more immigrants and displaced persons in the world now than at any time since World War II. One of the things that we have done is the AMMPARO strategy. We are working with Syrian refugees to resettle them, and, yes, they are vetted. I do not care what you hear on the news. They are vetted. I probably would not pass the test to get into this country compared to what they go through.

*[Assembly participants responded with applause.]*

“We are working with our partners, Lutheran Immigration and Refugee Service, to settle immigrants, especially the Syrian immigrants as they come over here, and to make them, welcome them so they become a part of our fabric of our country. Let me tell you, when Pastor Bullock and I were in the Zaatari refugee camp, they did not want to come here. They did not want to be in Jordan. They just wanted to go home. So, it is not that people or these

unaccompanied migrant children are saying or their parents, ‘North America, great babysitting, child care option.’ They want to go home, but they cannot because their homes are devastated, or it is too dangerous for them to be there.

“As I said on Monday, I was stunned how quickly we forgot the image of that little toddler’s body on the beach in the Mediterranean after the Paris attacks. That is going to keep happening, but we have to keep our focus. These are children of God. They are human beings.

“Let me tell you some of the benefits of immigrants. My grandparents on my mother’s side came over on the boat, and I benefited from that.

“We have seen when we have settled the lost boys of Sudan, two of those lost boys are now ELCA pastors [*applause*] — Wal Reat and Mawein Ariik. Wal went from south Sudan to Minnesota. Talk about climate change. He walked past one of our churches and heard singing. He loves music. He came in, and they said sure you can join the choir practice. He joined the choir. He joined the church. He entered the Theological Education in Emerging Ministries program. He was ordained. Mawein had a similar path to ordination. And they said, ‘We want to go back now.’ And as we, as the ELCA, work with the Episcopal Church and found a new Lutheran church in the newest country in the world. Wal is Nuer, Mawein is Dinka; those are the groups that are killing each other even now in Sudan and South Sudan. They wanted to go back and say, ‘We are founding this church, specifically as Nuer and Dinka, to show that in Christ we are all one.’ That is what immigrants can do.

*[Assembly participants responded with applause.]*

“And we have a lot of work to do on racial justice, or the lack of it, in this country. We have had some conversations. We were trying to put on the web — I think Jocelyn has been busy putting up videos of what is happening in many of our synods across the church, in many of our congregations and communities. Why can’t we be the ones to lead that effort? Why couldn’t we do that? It is going to be a hard conversation, people, because this is a deep and intractable problem. But with God, all things are possible.

“But, if we believe that in baptism we have been joined to the death and resurrection of Christ, and we have already experienced the only death that really matters, and that, as Jesus said, no one can snatch us from his hand, then we can stand in there and have those difficult conversations, because we are not going to die from it. And we can begin to form these relationships.

“Now, one thing that gets in the way is the notion of White privilege. Oh, I resented that. That stung, when I first heard about White privilege. I worked hard. Then I read a book called ‘Color and Money,’ which your program director for racial justice ministries, Judith Roberts had given me, and it talked about the way things are baked into our political system and into our economic system that favors some of us over others. And then I remembered this. My father, like thousands in his generation, enlisted during World War II. My dad flew B-24s. My dad was a brave man. He very rarely talked about real combat experiences, but he was a brave man. And when he came back to this country, after the war, he had the benefit of the G.I. Bill. But you know who were the escorts for the B-24s? I don’t know if it was my father’s squadron, but it was the Tuskegee air men. It was the Red Tails.

*[Assembly participants responded with applause.]*

“So, these men were flying, giving their lives, risking their lives for this country, protecting my father. But, when they came back to this country, one of the benefits of the G.I. Bill was a low-interest loan. My dad and mom could buy their first home. If you were African American, you were not eligible for the same benefit. That is White privilege.

“We did not create it. We inherited it. But now that we know that it exists, and our eyes are open, we are complicit if we do not do something to change laws and attitudes so that there is a level playing field in this country, and so there is liberty and justice for all.

*[Assembly participants responded with applause.]*

“We can be a force for good. And to my European American brothers and sisters, this is a conversation we have to have amongst ourselves, and to be honest about this.

“But we can’t do it alone or in isolation. We deeply need all of our brothers and sisters of color for us to understand what life is like in this country, and then we need to commit ourselves to do something about it. So please, would you go back to your congregations — and this is a tough one — and right now, if this is being live streamed and you can quote this and tweet this out: Pastors, when you start to get pushback from your congregations, just blame it on me.

“And your bishops, pastors, will give you support and cover as best as they can. But most importantly, you folks who are members of congregations, when you see in your own congregation that when people are trying to work for racial justice and understanding and the pastor starts to catch heck for it, you need to stand up and say, ‘No, that is not who we are as a people.’

*[Assembly participants responded with a standing ovation.]*

“Thank you. Now, I know it is possible for a Lutheran church to do this on a national scale, and a shout out to my sister Bishop Susan Johnson. Their church has taken racial justice, particularly in terms of rights of indigenous and First Nations people, very seriously. A system of residential schools run by churches on behalf of the government of Canada took First Nations, Native American people, children from their homes, into these residential schools, and literally beat out of them any sense of being from that culture. In fact, we have found out [that the schools] over 70 years sexually abused these children. Even though the Lutheran church was not part of that, Bishop Susan Johnson was a part of the truth and reconciliation process in Canada, and went to every single one of those hearings and stood up for that. That has made a difference in Canada. Seventy percent of the people in Canada said: ‘Yes, this was racial and cultural genocide that we perpetrated on Native Americans.’ The church can do this. And let me tell you something else. Canada has taken in more Syrian refugees than we have. When the Syrian refugees, when the first shipment of them came over, flew over, the Canadian government had literally a welcome banner out at the airport. We can learn from the Canadians.

*[Assembly participants responded with applause.]*

“But we can’t do everything all the time everywhere, and that is what the Called Forward Together in Christ process has been about. All of your bishops knew about this. When did we start talking about this? March? April? Last year.

“So we have known about this, we have been having these conversations across the church. How many of you had this conversation ‘called forward’ in your synod assemblies this year? I went to five. I know that happened in at least four, so come on. Maybe you were not at your Synod Assembly. I’m not sure. We have had this conversation with the Conference of Bishops, with the Church Council, with our networks, with youth and young adults, with our ethnic associations. We have had this online across the church, and we brought together then the results of these conversations, of what you have said you believe God is calling us toward. Because we are going to have to figure out what these priorities are and then emphasize. We might have to let some things go. It might be the thing you like the best, but we are going to try to do this together.

“On Saturday, we are going to take a look at the future directions paper, which is a synthesis of all of our thinking across the church. If you have not had a chance to do this, go to [www.ELCA.org/future](http://www.ELCA.org/future), and you can look at what we have all been doing.

“And you could take this back to your congregations. That was another question someone had: ‘How will this get down to the congregations?’ And I said: ‘How many of you are members of ELCA congregations?’ How many of you are? Yeah.

“Go home, and tell people about this process. So we will take a look at that together on Saturday to see if we have gotten this right. It is kind of like an MSP, a Ministry Site Profile, for the entire church. And we have said some pretty bold things, some of which I think are aspirational, pretty bold things, like: ‘We believe God is calling us to be an inclusive, multicultural, diverse church.’

“We are not quite there yet. But we will take a look at that, talk about that, bring that back. Once we see if we have gotten that profile right, that will be distributed across the church. Now that you know about it, you better watch for it, if it is not showing up in your parish. I was a parish pastor, my desk is where a lot of stuff went to die, because there are so many things going on all the time. You could pick it up. You could do this. It is not just some top down thing we have done. It has been an expansive conversation across the church. It is not being foisted on you by ‘churchwide,’ nor do I believe in the conversations I have had with people who were very helpful and I mostly said, sorry, clergy: Pastors, be quiet so the lay people have a chance to speak in these small groups.

“What you have said is important. And I saw hopefulness and not a sense this is just some sort of survival strategy to keep an institution going. There is hope in this church, that God is not finished with us yet and may have a use for the ELCA.

*[Assembly participants responded with applause.]*

“And it is out of this hope that we dare to take some of these steps. But we are going to have to hold ourselves accountable, each other accountable. There is no legislated accountability in this church for anyone other than the churchwide staff. And you know this in your congregation. Someone can show up or not on Sunday. Someone can be a part of work and plan, someone can contribute to the ministry of your congregation, or not. No one holds them accountable.

“Congregations can decide whether or not they are going to participate in the work of the synod. I know that there might be some synods someplace where you have congregations who have not shown up at a Synod Assembly meeting in decades. Do any of us call that congregation and say: Hey, we missed you? Show up next time. We do not. We do not hold each other accountable. Pastors can opt into say I’m on board with what the synod is doing because I am a part of that and what the church is doing together? No, we can opt in or opt out.

“Synods face the pressure of trying to work in their territories and at the same time looking at what’s coming for the entire church. It is hard. Bishop Dick Graham of Metropolitan [Washington] D.C. said this profound, profound, true thing one time. He was part of the LIFT task force (Living into the Future Together) and they took a look at how our church was put together, and we still have not worked it out. And he said, ‘It was clear that when the church came together, we trusted the Holy Spirit and no one else.’ And that was not the intention, when we put together the constitution. But I think that is true. We tend to be a pixelated church. But it is time for us to say, when a parishioner doesn’t show up, do not wait for the pastor to call that person. Say, ‘We missed you in church on Sunday, can you be there?’ A congregation or a pastor in your text study or in your conference, if that pastor has become a lone ranger you get on the phone and say to her: ‘We need you, and we miss you.’ Don’t wait for the bishop to do that. You do that.

“And then, synods, we have to come together. We have to hold each other accountable. It is something we are working together on in the Conference of Bishops. Our governance does not ensure that, but our unity in Christ makes it possible. That is work we have to do.

“So, dear church, I thank you for these past three years. They are less terrifying now. Thank you for the work that you do in your congregations, your communities, your synods, your regions all across this church. Thanks to our churchwide staff, who really are your allies in all this. Thanks to my brother and sister bishops, who really do serve courageously, tirelessly and with a sense of humor across this church. And I also thank my dear husband, who, as he said when he was in Pittsburgh, did not even get a vote. But he has been a great support for all of this.

“We have work to do. God will give us the energy and the courage and the will to do it. Let’s go, church! Thank you.”

Assembly participants demonstrated their gratitude with a standing ovation.

Vice President Peña thanked Presiding Bishop Eaton for her report and returned to her the chair.

## **Greeting: African Methodist Episcopal Zion Church**

*Reference: 2016 Pre-Assembly Report, Section VI, AMEZ-ELCA Statement of Mission.*

Presiding Bishop Elizabeth A. Eaton reported that conversations begun nearly 10 years ago between the North Carolina Synod and Hood Theological Seminary, the seminary of the African Methodist Episcopal Zion Church in Salisbury, N.C., gave birth to a discourse between the ELCA and the A.M.E. Zion Church. The two church bodies convened a summit in 2010 that inaugurated a common Statement of Mission, which committed us “to create and enhance communities of hope where our ministries may be enriched by one another.”

Presiding Bishop Eaton welcomed representatives of the A.M.E. Zion Church:

- Senior Bishop George E. Battle Jr., Piedmont Episcopal District
- Bishop Michael A. Frencher Sr., South West Delta Episcopal District
- Bishop W. Darin Moore, Mid-Atlantic Episcopal District
- Bishop Kenneth Monroe, Eastern North Carolina Episcopal District
- Bishop Staccato Powell, Western Episcopal District

## **Report of the Churchwide Organization**

*Reference: 2016 Pre-Assembly Report, Section III, Reports of the Churchwide Organization.*

Presiding Bishop Elizabeth A. Eaton introduced the Report of the Churchwide Organization by recalling an earlier presentation on *Always Being Made New: The Campaign for the ELCA* and by inviting assembly participants to view a video titled “Thad’s Story, Young Adults in Global Mission,” depicting the ministry of a missionary in Hungary.

The Rev. Gabi S. Aelabouni, director for the ELCA Fund for Leaders, recounted his 15-year journey from being a Palestinian youth to becoming an ELCA pastor. The previous year, the ELCA Fund for Leaders provided scholarships for a total of 235 seminary students.

Assembly participants were presented with a video titled “International Women Leaders 2015,” showing several women from around the world who received ELCA scholarships to attend a leadership forum in Wittenberg, Germany, as well as ELCA colleges and universities.

Ms. Angela M. Larson, associate in ministry, minister of care and outreach at Luther Memorial Church, Des Moines, Iowa, described her 20-year ministry with youth and young adults and the congregation’s work with students from the ELCA’s Grand View University to provide community children with mentoring and after-school programs.

A video titled “Global Ministries” featured the Rev. Mawien K. Ariik, a refugee from South Sudan who became an ELCA pastor and returned to South Sudan as a missionary.

Ms. Enedina Vasquez talked about Platicas de Santa Sophia, an ecumenical group of women who meet once a month to pray, break bread, share stories and spend time together in San Antonio, Texas. The Rev. Judith A. Spindt, the Southwestern Texas Synod’s director for evangelical mission, guided the ministry to grow and become one of the ELCA’s new ministries.

A final video presented assembly participants with the story of Shobi's Table, a food ministry in St. Paul, Minn., and one of more than 300 domestic programs made possible by ELCA World Hunger.

Ms. Christina Jackson-Skelton, executive director of the Mission Advancement unit, thanked those whose reported on their ministries. Assembly participants responded with a standing ovation. Ms. Jackson-Skelton thanked all who were participating in the campaign.

## Report of the Credentials Committee

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure.*

Presiding Bishop Elizabeth A. Eaton asked Mr. Thomas A. Cunniff, vice chair of the Credentials Committee, to present the committee's report.

Mr. Cunniff stated that 968 of the total allocated 980 voting members had registered.

## Elections: Third Ballot for Vice President

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure, Section V, The Election of the Vice President, and Section X, Report of the Elections Committee.*

Presiding Bishop Elizabeth A. Eaton introduced the third ballot for vice president, noting that two-thirds of the votes cast on the third ballot would be required for election. Electronic voting machines would be used for this and subsequent ballots. The names of the seven nominees on the third ballot for vice president were displayed, for the voting members, in the order of vote totals the nominees received on the second ballot.

Mr. William B. Horne II  
Ms. Gwen E. Arneson  
Mr. Thomas E. Madden  
Ms. Rebecca J. Blue  
Ms. Cheryl G. Stuart  
Ms. Tracey A. Beasley  
Ms. Nanette C. Dahlke

The presiding bishop called on the Rev. Herman R. Yoos III, bishop of South Carolina Synod, to lead the assembly in prayer.

Presiding Bishop Eaton asked the voting members to cast their ballots and thereafter declared that the third ballot was closed. While the votes were tabulated and verified, she invited the assembly to watch a video about the Mission Investment Fund of the ELCA.

## Elections: Results of the Third Ballot for Vice President

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure, Section V, The Election of the Vice President, and Section X, Report of the Elections Committee.*

Presiding Bishop Elizabeth A. Eaton called on Mr. Phillip H. Harris, chair of the Elections Committee, for a report on the third ballot for vice president.

Mr. Harris reported that voting members had cast 933 ballots; two-thirds or 622 votes were needed for election on the third ballot for vice president. He presented the following vote totals.

Mr. William B. Horne II	378
Ms. Cheryl G. Stuart	155
Ms. Rebecca J. Blue	115
Ms. Gwen E. Arneson	113
Mr. Thomas E. Madden	91
Ms. Tracey A. Beasley	50
Ms. Nanette C. Dahlke	31

Mr. Harris announced there had been no election and that the fourth ballot for vice president would include the names of Mr. William B. Horne II, Ms. Cheryl G. Stuart and Ms. Rebecca J. Blue.

Presiding Bishop Eaton stated that voting members would cast the fourth ballot for vice president on Friday afternoon. On Friday morning, the three nominees will each be invited to address the assembly for five minutes.

## **Announcements**

Presiding Bishop Elizabeth A. Eaton called on Secretary Wm Chris Boerger.

Secretary Boerger made several announcements pertaining to activities for the remainder of the day.

Presiding Bishop Eaton asked the assembly to express its appreciation for the seven nominees for vice president for their participation in the election process. Assembly participants responded with applause.

## **Recess**

Plenary Session Six of the fourteenth Churchwide Assembly of the Evangelical Lutheran Church in America recessed at 10:30 a.m. (CDT) on Thursday, Aug. 11, 2016.

# Plenary Session Seven

Friday, August 12, 2016

8:00 a.m.–10:30 a.m.

## Call to Order

Presiding Bishop Elizabeth A. Eaton called Plenary Session Seven of the fourteenth Churchwide Assembly to order at 8:06 a.m. (CDT) in Hall C of the Ernest N. Morial Convention Center in New Orleans, La.

## Morning Prayer

*Reference: Worship and Song.*

Presiding Bishop Elizabeth A. Eaton called on Mr. Oliver W. Thul, Church Council member from Balaton, Minn., to lead the assembly in devotions.

Mr. Thul introduced a soloist who sang “Qing zao qilai kan/Golden Breaks the Dawn” in Mandarin and invited assembly participants to sing in English.

Mr. Thul led the assembly in Morning Prayer.

## Consideration: Roster of Ministers of Word and Service Proposal

*Reference: 2016 Pre-Assembly Report, Section V, Roster of Ministry of Word and Service, page 4, and Section VI, Report and Recommendations of the Word and Service Task Force.*

Presiding Bishop Elizabeth A. Eaton explained that, if the proposal for a roster of Ministers of Word and Service was adopted, the assembly would move on to consider adoption of the constitutional amendments related to the new roster, taking up first the recommendations of the *Ad Hoc* Committee and then the *en bloc* recommendation of the Church Council.

The chair called on the Rev. William O. Gafkjen, bishop of the Indiana-Kentucky Synod and chair of the Conference of Bishops, who made the following motion on behalf of the Church Council.

### Moved;

### Seconded:

To thank the Word and Service Task Force members and all who contributed to its work to develop a proposal to establish a single, unified roster of Ministers of Word and Service;

To unify the three existing Official Rosters of Laypersons (Associates in Ministry, Deaconesses of the Evangelical Lutheran Church in America and Diaconal Ministers) into a roster of Ministers of Word and Service;

To ensure that individuals on the three existing rosters of Associates in Ministry, Deaconesses of the Evangelical Lutheran Church in America and Diaconal Ministers be automatically transferred to the roster of Ministers of Word and Service, unless a person on an existing roster declines, and that the existing rosters be eliminated with the establishment of the new roster on January 1, 2017;

To endorse the other recommendations of the task force regarding this new roster; and

To give thanks to God for the ministry of all who have served and are serving on the present lay rosters and to express confidence that God is leading this church into God’s future.



Sr. Nora L. Frost [Indiana-Kentucky Synod], chaplain at Indiana University Hospital and former directing deaconess of the Deaconess Community, described how selling the Deaconess Center freed the Deaconess Community to re-imagine itself, and she suggested that adopting this proposal might free those called to Word and Service ministry to re-imagine diakonia.

The Rev. Gail V. Wolling [Upstate New York Synod] rose to a point of information, asking where to find “the other recommendations of the task force regarding this new roster.”

Bp. Gafkjen referred the assembly to the 2016 Pre-Assembly Report, Section VI, Report and Recommendations of the Word and Service Task Force, page 4, item 6.

Ms. Amy B. Santoriello [Southwestern Pennsylvania Synod], diaconal minister, called the previous question.

**Moved;** *Two-Thirds Vote*  
**Seconded:** To end debate.

Presiding Bishop Eaton called for the vote.

**Moved;** *Two-Thirds Vote*  
**Seconded;** *Yes-811; No-55*  
**Carried:** To end debate.

The chair declared the motion was adopted. She invited the Rev. Vicki T. Garber, Church Council member from Lakeside Park, Ky., to lead the assembly in prayer.

Presiding Bishop Eaton called for the vote.

## **ASSEMBLY**

### **ACTION**

***YES-864; NO-32***

#### **CA16.05.11**

**To thank the Word and Service Task Force members and all who contributed to its work to develop a proposal to establish a single, unified roster of Ministers of Word and Service;**

**To unify the three existing Official Rosters of Laypersons (Associates in Ministry, Deaconesses of the Evangelical Lutheran Church in America and Diaconal Ministers) into a roster of Ministers of Word and Service;**

**To ensure that individuals on the three existing rosters of Associates in Ministry, Deaconesses of the Evangelical Lutheran Church in America and Diaconal Ministers be automatically transferred to the roster of Ministers of Word and Service, unless a person on an existing roster declines, and that the existing rosters be eliminated with the establishment of the new roster on January 1, 2017;**

**To endorse the other recommendations of the task force regarding this new roster; and**

**To give thanks to God for the ministry of all who have served and are serving on the present lay rosters and to express confidence that God is leading this church into God’s future.**

The chair declared the motion had been adopted.

### **Consideration: Word and Service Amendments to Governing Documents**

*Reference: 2016 Pre-Assembly Report, Section V: Constitutional Amendments Related to a Roster of Ministry of Word and Service, and Other, Report of the Ad Hoc Committee.*

Presiding Bishop Elizabeth A. Eaton called on Ms. Christine P. Connell, diaconal minister and Church Council member from Staten Island, N.Y., the Rev. Mark E. Narum, bishop of the Western North Dakota Synod, who served as co-chairs of the *Ad Hoc* Committee, and the Rev. Cherlyne V. Beck, program director for support of rostered ministers and schools, for the report of the *Ad Hoc* Committee.

Bp. Narum presented the recommendations that the *Ad Hoc* Committee was bringing to the Churchwide Assembly in consultation with Ms. Deborah F. Kauffman [Florida-Bahamas Synod]. The first recommendation was to consider separately the fourth and fifth paragraphs of the Church Council recommendation; and the second recommendation was to consider separately the first, second and third paragraphs of the Church Council recommendation regarding constitutional amendments related to the roster of Ministers of Word and Service.

Ms. Connell made the following motion on behalf of the *Ad Hoc* Committee.

**Moved;**

*Two-Thirds Vote*

**Seconded:**

To authorize the secretary of the Evangelical Lutheran Church in America to strike the words “associate in ministry, diaconal minister and deaconess” and replace with the words “minister/s of Word and Service” in the *Constitutions, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*; and

To authorize the secretary of the Evangelical Lutheran Church in America to make editorial correction that identify the rosters of this church and implement the creation of the roster of Ministers of Word and Service in the *Constitutions, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*.

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

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION**

**YES-889; NO-15**

**CA16.05.12**

To authorize the secretary of the Evangelical Lutheran Church in America to strike the words “associate in ministry, diaconal minister and deaconess” and replace with the words “minister/s of Word and Service” in the *Constitutions, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*; and

To authorize the secretary of the Evangelical Lutheran Church in America to make editorial correction that identify the rosters of this church and implement the creation of the roster of Ministers of Word and Service in the *Constitutions, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*.

Presiding Bishop Eaton declared that the motion was adopted.  
Bp. Narum made the following motion on behalf of the *Ad Hoc* Committee.

**Moved;**  
**Seconded:**

To authorize the secretary of the Evangelical Lutheran Church in America to strike the words “ordained minister/s” and replace with the words “minister/s of Word and Sacrament” in the *Constitutions, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*;

To authorize the secretary of the Evangelical Lutheran Church in America to strike the word “clergy” and replace with the words “minister/s of Word and Sacrament” in the *Constitutions, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*;

To authorize the secretary of the Evangelical Lutheran Church in America to strike the words “pastor/s” and replace with the words “minister/s of Word and Sacrament” where appropriate in the *Constitutions, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* for the purpose of clarity and consistency.

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

**ASSEMBLY**  
**ACTION**  
**CA16.05.13**

**TWO-THIRDS VOTE REQUIRED**  
**YES-819; NO-84**

To authorize the secretary of the Evangelical Lutheran Church in America to strike the words “ordained minister/s” and replace with the words “minister/s of Word and Sacrament” in the *Constitutions, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*;

To authorize the secretary of the Evangelical Lutheran Church in America to strike the word “clergy” and replace with the words “minister/s of Word and Sacrament in the *Constitutions, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*; and

To authorize the secretary of the Evangelical Lutheran Church in America to strike the words “pastor/s” and replace with the words “minister/s of Word and Sacrament where appropriate in the *Constitutions, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* for the purpose of clarity and consistency.

Presiding Bishop Eaton declared that the motion was adopted.

Ms. Connell made the following motion on behalf of the *Ad Hoc* Committee and the Church Council.

Moved;  
Seconded:

*Two-Thirds Vote*

To adopt, *en bloc*, the remaining amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* [pages 1 through 49 of the Church Council recommendation].

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

ASSEMBLY  
ACTION  
CA16.05.14

TWO-THIRDS VOTE REQUIRED  
YES-893; NO-24

To adopt, *en bloc*, the remaining amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

7.20. ~~ORDAINED MINISTRY OF WORD AND SACRAMENT~~

7.22. ~~An ordained minister of Word and Sacrament~~ of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to preach, teach, and witness, and educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and ordained; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of the ministry; and whose life and conduct are above reproach. ~~An ordained minister of Word and Sacrament~~ shall comply with this church's constitutions, bylaws, and continuing resolutions.

7.23. ~~The standards for acceptance and continuance of pastors in the ordained ministry ministers of Word and Sacrament~~ of this church shall be set forth in the bylaws.

7.24. The secretary of this church shall maintain a roster containing the names of ~~ordained ministers of Word and Sacrament~~ who qualify on the basis of constitutional provisions 7.22., 7.23., ~~7.30.~~, and 7.31., and related bylaws.

7.30. STANDARDS FOR ~~ORDAINED MINISTERS OF WORD AND SACRAMENT~~

7.31. In accordance with the description of ~~an ordained minister~~ stated in 7.22., ~~pastors as ordained ministers of Word and Sacrament~~ shall be governed by the following standards, policies, and procedures.

~~7.31.10.~~ ~~Basic Standards~~

**7.31.101. Basic Standards.** Persons admitted to and continued in the ordained ministry of Word and Sacrament of this church shall satisfactorily meet and maintain the following, as defined by this church's constitutions, bylaws, and continuing resolutions and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:

...

**7.31.102. Responsibilities.** Consistent with the faith and practice of the Evangelical Lutheran Church in America,

a. Every ordained minister of Word and Sacrament shall:

...

6) impart knowledge of this church and its wider ministry through distribution of its communications and publications;

7) witness to the Kingdom of God in the community, in the nation, and abroad; and

78) 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-pastor with a congregational call shall, within the congregation:

1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;

2) supervise relate to 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~~

~~64) with the council, administer discipline; and~~

~~5) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and its synod.~~

**7.31.103. Preparation and Approval.** Except as provided below in 7.31.04., a candidate for ordination as a pastor the ministry of Word and Sacrament shall have:

...

f. been examined and approved by the appropriate committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit, after consultation with the Conference of Bishops, and ~~adoption~~ **adopted** by the Church Council;

...

**7.31.104. Admission-Approval under Other Circumstances.**

Candidates for ~~ordination as pastors or for reception~~ **the ministry of Word and Sacrament** who by reason of (a) age and prior experience, (b) ordination in another Lutheran church body, or (c) ordination in another Christian church body, whether in North America or abroad, shall be approved by the candidacy committee for ordination or reception according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In preparing such criteria, policies, and procedures, the appropriate churchwide unit shall consult with the seminaries of this church and, as appropriate, with other churchwide units.

**7.31.105.**

**Reinstatement.** A person seeking reinstatement ~~to the ordained ministry as a pastor as a minister of Word and Sacrament~~, whether having served previously in this church or in one of its predecessor bodies, shall be registered by the pastor and council of the congregation of which such a person is a member with the candidacy committee of the synod in which the person was last rostered or, upon mutual agreement of the synodical bishops involved, after consultation with and approval by the secretary of this church, with the candidacy committee of the synod of current residence. The person then shall be interviewed, examined, and approved by the candidacy committee under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call to serve as a ~~pastor~~ **minister of Word and Sacrament** in this church.

- 7.31.106. On Leave from Call.** An ordained minister of Word and Sacrament 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 Word and Sacrament of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod of which the ordained minister of Word and Sacrament is a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, an ordained minister of Word and Sacrament who is without a current letter of call may be retained on the roster of ordained ministers of Word and Sacrament of this church for a maximum of three years, beginning at the completion of an active call.
  - b. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synodical bishop and in consultation with the appropriate churchwide unit, an ordained minister of Word and Sacrament engaged in graduate study, in a field of study that will enhance service in the ordained ministry of Word and Sacrament, may be retained on the roster of ordained ministers of Word and Sacrament of this church for a maximum of six years.
  - c. Family Leave: An ordained minister of Word and Sacrament who has been in active service under call for at least three years may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, such an ordained minister of Word and Sacrament who is without a current letter of call and who requests leave for the birth or care of a child or children of the ordained minister of Word and Sacrament or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of ordained ministers of Word and Sacrament of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted

by the Church Council—for a maximum of six years beginning at the completion of an active call.

7.31.107. **Ordination in Unusual Circumstances.** For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor-minister of Word and Sacrament of the Evangelical Lutheran Church in America of an approved candidate who has received and accepted a properly issued, duly attested letter of call for the office of ordained-ministry minister of Word and Sacrament. Prior to authorization of such an ordination, the bishop of the synod of the candidate's first call shall consult with the presiding bishop as this church's chief ecumenical officer and shall seek the advice of the Synod Council. The pastoral decision of the synodical bishop shall be in accordance with policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

7.31.20. **Invitation to Service**

7.31.2108. **Invitation to Service.** In accord with bylaw 8.762.11. and following, an ordained-minister of Word and Sacrament of a church body with which a relationship of full communion has been established by the Churchwide Assembly of the Evangelical Lutheran Church in America may serve contractually in a ministry setting of this church under a "Letter of Invitation to Service" upon the authorization of the bishop of the synod in which such service occurs.

7.31.09. **Licensure and Synodically Authorized Ministry.** When need exists to render Word and Sacrament ministry for a congregation or ministry of this church where it is not possible to provide appropriate pastoral leadership, the synod bishop—acting with the consent of the congregation or ministry, in consultation with the Synod Council, and in accord with standards and qualifications developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council—may authorize a person who is a member of a congregation of the Evangelical Lutheran Church in America to offer this ministry. Such an individual shall be supervised by a minister of Word and Sacrament appointed by the synod bishop; such service shall be rendered during its duration under the sacramental authority of the bishop as the synod's pastor.



Such an individual will be trained and licensed to fulfill this ministry for a specified period of time and in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synodical leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

7.40. **CALLS FOR ~~ORDAINED~~ MINISTERS OF WORD AND SACRAMENT**

7.41. **Letters of Call.** Letters of call to **ordained ministers of Word and Sacrament** of this church or properly approved candidates for this church's roster of **ordained ministers of Word and Sacrament** shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council.

**7.41.10. General Categories**

**7.41.101. Service under Call.** An **ordained minister of Word and Sacrament** of this church shall serve under a letter of call properly extended by a congregation, a **synodical Synod Council or a Synod Assembly**, the Church Council, or the Churchwide Assembly.

a. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.44.A16.

b. A pastor serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, a pastor shall be a member of one of the congregations being served.

c. **Ordained m**inisters of Word and Sacrament serving as interim pastors in interim ministry appointed by the synodical bishop may serve under a letter of call, according to policies developed by the appropriate churchwide unit, reviewed by the Conference of

Bishops, and approved by the Church Council. A call to interim ministry shall be a term call extended by the Synod Council upon recommendation of the synodical bishop.

**7.41.102. Initial Call to Congregational Service.** Because the responsibilities of the office of the ordained ministry of Word and Sacrament are most clearly focused in the congregational pastorate, experience in which is deemed by this church to be invaluable for all other ordained service ministry of Word and Sacrament, initial service of at least three years shall be in the parish ministry in a congregation of this church or, with the approval of the synodical bishop, a congregation of a church body with which a relationship of full communion exists. Exceptions to the three-year requirement may be granted under criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

**7.41.103. 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 of Word and Sacrament. Such calls involve, for example, the care of the Word, the administration of the sacraments, pastoral care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ordained ministers of Word and Sacrament for their convenience or status. Synodical councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

**7.41.104. Non-Stipendiary Service Under Call.** When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to an ordained minister of Word and Sacrament for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. Care is to be exercised so that positions in the

church and in the world that can be filled adequately and appropriately by the laity not be filled by ordained ministers of Word and Sacrament for their convenience, status, or personal preference. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is deemed to be fulfilling no longer the mission needs of this church.

**7.41.105. 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 of Word and Sacrament 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 of Word and Sacrament. Such calls may be extended by a Synod Council or the Church Council upon recommendation by the Conference of Bishops according to criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. Such calls shall be reviewed annually.

**7.41.106. 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.

**7.41.107. Retirement.** Ordained Ministers of Word and Sacrament may retire upon attainment of age 60, or after 30 years on the roster of ordained ministers of Word and Sacrament of this church or one of its predecessor bodies, and continue to be listed on the roster of ordained ministers of Word and Sacrament of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the ordained minister of Word and Sacrament is listed on the roster.

- a. The policies and procedures for granting retired status on the roster of ordained ministers of Word and Sacrament shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- b. If an ordained minister of Word and Sacrament who has been granted retired status resides at too great a distance from any congregation of this church to be

able to sustain an active relationship with that congregation, or if there are no ELCA congregations in the vicinity, other than a congregation previously served, the bishop of the synod in which the ordained minister of Word and Sacrament is listed on the roster may grant permission for the ~~ordained minister of Word and Sacrament~~ to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

**7.41.108. Disability.** ~~Ordained m~~Ministers of Word and Sacrament may be designated as disabled and continue to be listed on the roster of ~~ordained ministers of Word and Sacrament~~ of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the ~~ordained minister of Word and Sacrament~~ is listed on the roster.

- a. The policies and procedures for designation of disability on the roster of ~~ordained ministers of Word and Sacrament~~ shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- b. If ~~an ordained minister of Word and Sacrament~~ who has been granted disabled status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ELCA congregations in the vicinity, other than a congregation previously served, the bishop of the synod in which the ~~ordained minister of Word and Sacrament~~ is listed on the roster may grant permission for the ~~ordained minister of Word and Sacrament~~ to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

**7.41.109. Retention of Roster Records.** When ~~an ordained minister of Word and Sacrament~~ resigns or is removed from ~~that the~~ roster of this church, the roster record shall be retained by the secretary of this church, and the synodical bishop shall invite the person at the time of resignation or removal to provide, annually, appropriate current information for the roster record.

- 7.42. Each **pastor person** on the roster of **ordained ministers of Word and Sacrament** of this church shall be related to that synod:
- a. to which the congregation issuing the call to the **ordained minister of Word and Sacrament** is related;
  - b. which issues a letter of call to the **ordained minister of Word and Sacrament**;
  - c. on whose roster the **ordained minister of Word and Sacrament** was listed at the time of the issuance of a letter of call from the Church Council;
  - d. on whose roster the **ordained minister of Word and Sacrament**, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synodical bishop and Synod Council of each affected synod, to promote proportionate representation of faculty and administration in each synod of its region;
  - e. on whose roster the **ordained minister of Word and Sacrament** was listed at the time of the issuance of a call to federal chaplaincy or on the roster of the synod of current address, if approved by the synodical bishop and received by the Synod Council;
  - f. in which the **ordained minister of Word and Sacrament**, 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 of Word and Sacrament** is deployed;
  - g. on whose roster the **ordained minister of Word and Sacrament** was listed when placed on leave from call;
  - h. on whose roster the **ordained minister of Word and Sacrament**, if designated as disabled, was listed when last called or the synod of current address, upon application by the **ordained minister of Word and Sacrament** for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church; or
  - i. on whose roster the **ordained minister of Word and Sacrament**, if granted retired status, was listed when last called or the synod of current address,

upon application by the ~~ordained minister of Word and Sacrament~~ for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

- 7.42.01. If the service of ~~an ordained minister of Word and Sacrament~~ who receives and accepts a letter of call from this church, under 7.42.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such a transfer may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.
- 7.42.02. In unusual circumstances, the transfer of ~~an ordained minister of Word and Sacrament~~ who is on leave from call may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.
- 7.42.03. In certain circumstances for the sake of the ministry and mission needs of this church, the transfer of ~~an ordained minister of Word and Sacrament~~ serving under call in the churchwide organization may be authorized, at the initiative of the presiding bishop of this church, upon mutual agreement of the synodical bishops involved in such a transfer after consultation with and approval by the secretary of this church.
- 7.43. A letter of call issued by a Synod Council or the Church Council to ~~an ordained minister of Word and Sacrament~~ of this church shall be either co-terminus with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ~~ordained ministry of Word and Sacrament~~, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.
- 7.43.01. When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was

issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of **ordained ministers of Word and Sacrament**.

**7.43.02.** **Ordained Ministers of Word and Sacrament** previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.

**7.44.** **Each synod shall maintain a roster containing the names of those ordained ministers of Word and Sacrament who are related to it on the basis of 7.42. of this constitution.**

**7.44.A136.** **Sources of Calls for Ordained Ministers of Word and Sacrament**

*a. Principles for Sources of Calls*

- 1) A “call” is an action by expressions of this church, as specified in the “Table of Sources of Calls for **Ordained Ministers of Word and Sacrament**,” through which a person is asked to serve in a specified ministry. Such an action is attested in a “letter of call.”
- 2) Interdependence within the body of this church suggests that any action of one of its entities affects other entities. Therefore, interdependence is expressed in all calls extended within this church.
- 3) A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline.
- 4) A letter of call is issued by that expression of this church authorized to do so which is most directly involved in accountability for the specified ministry.
- 5) Decisions on calls for ministries in unusual circumstances not otherwise provided for but deemed to be in the interests of this church’s care of the Gospel are referred to the Conference of

Bishops for recommendation to the appropriate calling body.

b. *Table of Sources of Calls for Ordained Ministers of Word and Sacrament*

<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><u>One of the participating congregations</u></i>
<i>1.22 Other pastoral arrangements</i>	<i><u>One of the participating congregations</u></i>
<i>1.3 Coalition and cluster ministry</i>	<i>Synod Council</i>
<i>1.4 Congregations beyond ELCA</i>	
<i>1.41 Independent Lutheran congregation</i>	<i>Synod Council</i>
<i>1.42 Overseas independent Lutheran congregation</i>	<i>Church Council upon request of appropriate churchwide unit</i>
<i>1.43 Other</i>	<i>Synod Council or Church Council</i>
<i>1.5 Interim pastor</i>	<i>Synod Council</i>
<i>1.6 Pastor in a congregation under development</i>	<i>Synod Council</i>
<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><u>Synod Council of one of the participating synods</u></i>



- |     |  |   |
|-----|--|---|
| 2.4 | <i>Synod staff partially supported by grants from churchwide units</i> | <i>Synod Council</i>  |
| 3.0 | <i>Regional ministry</i>   |   |
| 3.1 | <i>Staff</i>   | <i>Church Council</i>   |
| 3.2 | <i>Shared synodical-churchwide staff</i>                               | <i>Church Council</i>   |
| 4.0 | <i>Churchwide ministry</i>   |   |
| 4.1 | <i>Presiding bishop and secretary</i>                                  | <i>Churchwide Assembly</i>  |
| 4.2 | <i>Treasurer</i>   | <i>Church Council</i>   |
| 4.3 | <i>Staff of the churchwide organization Presiding bishop's staff</i>   | <i>Church Council</i>   |
| 4.4 | <i>Office staff</i>  | <i>Church Council</i>   |
| 4.5 | <i>Unit executive director</i>   | <i>Church Council</i>   |
| 4.6 | <i>Other churchwide unit staff</i>                                     | <i>Church Council</i>   |
| 5.0 | <i>Chaplaincy and institutional ministry</i>                           |   |
| 5.1 | <i>Institution/agency related or unrelated to a synod</i>              | <i>Synod Council</i>  |
| 5.2 | <i>Institution/agency related more to than one synod</i>               | <i>Synod Council of one of the synods</i>                         |
| 5.3 | <i>ELCA-related institution/agency</i>                                 | <i>Church Council upon request of appropriate churchwide unit</i> |
| 5.4 | <i>Federal agency/institution</i>                                      | <i>Church Council</i>   |
| 5.5 | <i>Military</i>  | <i>Church Council</i>   |
| 6.0 | <i>Campus ministry</i>   |   |
| 6.1 | <i>Staff</i>   | <i>Synod Council</i>  |
| 7.0 | <i>Church camp-Outdoor ministry</i>                                    |   |
| 7.1 | <i>Staff</i>   | <i>Synod Council</i>  |
| 8.0 | <i>Ecumenical ministry</i>   |   |
| 8.1 | <i>Related to a synod</i>  | <i>Synod Council</i>  |
| 8.2 | <i>Related to more than one synod</i>                                  | <i>Synod Council of one of the synods</i>                         |

8.3	<i>National/international organization</i>	<i>Church Council</i>
9.0	<i>Inter-Lutheran ministry</i>	
9.1	<i>Related to a synod</i>	<i>Synod Council</i>
9.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
9.3	<i>National/International</i>	<i>Church Council</i>
10.0	<i>Educational ministry</i>	
10.1	<i>ELCA-related seminary chaplain/faculty/administrator</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.2	<i>Chaplain/faculty/administrator of seminary unrelated to ELCA</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.3	<i>ELCA-related college chaplain/faculty/administrator</i>	<i>Synod Council of the synod in which college is located</i>
10.4	<i>Chaplain/faculty/administrator of a college unrelated to ELCA</i>	<i>Synod Council of the synod in which college is located</i>
10.5	<i>ELCA-related school chaplain/faculty/administrator</i>	<i>Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located</i>
10.6	<i>Chaplain/faculty of a school unrelated to ELCA</i>	<i>Synod Council of the synod in which school is located</i>
10.7	<i>Director/staff of a continuing education center related to a churchwide unit</i>	<i>Synod Council in which the main office of center is located upon the request of appropriate churchwide unit</i>
11.0	<i>Missionary ministry</i>	
11.1	<i>Outside United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>

11.2 Within United States Church Council upon request of appropriate churchwide unit

12.0 Other

12.1 Non-stipendiary service under call Synod Council upon approval by the Conference of Bishops

12.2 Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified) Synod Council or Church Council upon recommendation by the Conference of Bishops

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 Word and Sacrament 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 of Word and Sacrament while working in a pastoral capacity, except with the express permission of the person who has given confidential information to the ordained minister of Word and Sacrament or who was observed by the ordained minister of Word and Sacrament, 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 of Word and Sacrament and a congregation shall be as follows:**

a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which shall be terminated only by death or, following consultation with the synodical bishop for the following reasons:

...

6) resignation or removal of the pastor from the roster of ordained ministers of Word and Sacrament of this church;

...

- b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
- 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two **ordained ministers of Word and Sacrament** and one layperson, or
  - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two **ordained ministers of Word and Sacrament** and one layperson.
- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant and the pastor shall be listed on the **clergy roster of ministers of Word and Sacrament** as disabled. Upon removal of the disability and restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.

...

7.47. **Ordained Ministers of Word and Sacrament of this church** shall be subject to discipline as set forth in Chapter 20 of this constitution **and bylaws**.

7.47.01. No person who belongs to any organization other than the Church which claims to possess in its teachings and ceremonies that which the Lord has given solely to the Church shall be **ordained called and received onto the roster of ministers of Word and Sacrament** or otherwise received into the ministry of this church, nor shall any person so **ordained called and received onto the roster**

of ministers of Word and Sacrament or otherwise received by this church be retained in its ministry who subsequently joins such an organization. Violation of this rule shall make such minister subject to discipline.

**7.50.** OFFICIAL ROSTERS OF LAYPERSONS MINISTRY OF WORD AND SERVICE

**7.51.** This church may establish rosters of laypersons on which the names may be listed of those who qualify for such according to the bylaws and continuing resolutions of the Evangelical Lutheran Church in America.

This church calls and receives onto the roster qualified persons to provide a ministry of Word and Service, exemplifying the life of Christ-like service to all persons and creation: nurturing, healing, leading, advocating dignity and justice, and equipping the whole people of God for their life of witness and service within and beyond the congregation for the sake of God's mission in the world.

**7.51.01.** The standards of acceptance and continuance on the lay rosters of this church as defined herein shall be included in the bylaws.

**7.51.02.** Under constitutional provision 7.51., those persons previously rostered as commissioned church staff (The American Lutheran Church), deaconesses (The Association of Evangelical Lutheran Churches); deaconesses (The American Lutheran Church), deacons (The Association of Evangelical Lutheran Churches); lay professional leaders (the Lutheran Church in America), and commissioned teachers (The Association of Evangelical Lutheran Churches) shall be retained as associates in ministry of this church (except for removals in accord with the governing documents, criteria, policies, and procedures of this church) in the recognized category of ministry of their previous church body for as long as they are in good standing according to the standards, criteria, policies, and procedures of this church. Accountability for specific calls shall be exercised according to the policies and procedures of this church. Such persons may resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established by the

Evangelical Lutheran Church in America and by relinquishing their previous roster category.

**7.51.03. Associates in Ministry.** This church shall maintain a lay roster of associates in ministry of those commissioned—according to the standards, criteria, policies, and procedures of this church—for such service within the life of this church in positions of Word and service on behalf of all of God’s people. Associates in ministry are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world as they serve in congregations and other ministry settings. The roster of associates in ministry, in addition to those listed in bylaw 7.51.02., shall be composed of:

- a. those certified during the period of January 1, 1988, through September 1, 1993, as associates in ministry of the Evangelical Lutheran Church in America; and
- b. those who are approved, subsequent to September 1, 1993, as associates in ministry in this church according to policies and procedures developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council;
- c. Upon receipt and acceptance of a valid, regularly issued letter of call, a newly approved candidate shall be commissioned, according to the proper service orders of this church, as an associate in ministry.

Accountability for specific calls shall be exercised according to the policies and procedures of this church. Such persons may resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established by the Evangelical Lutheran Church in America and by relinquishing their previous roster category.

**7.51.04. Deaconesses of the Evangelical Lutheran Church in America.** This church shall maintain a lay roster of the deaconesses of the Evangelical Lutheran Church in America of those consecrated—according to the standards, criteria, policies, and procedures of this church—for such service within the life of this church in positions of Word and service on behalf of all of

God's people. Deaconesses are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world. They are to be theologically trained to serve in congregations and other ministry settings.

- a. A newly approved candidate for this roster shall be consecrated, according to the proper service orders of this church, as a deaconess of the Evangelical Lutheran Church in America.
- b. As used herein, references to deaconesses of the Evangelical Lutheran Church in America mean members of the Deaconess Community of the Evangelical Lutheran Church in America listed on this church's official rosters of laypersons as deaconesses of the Evangelical Lutheran Church in America.
- c. Unless otherwise specified, all constitutional provisions, bylaws, and continuing resolutions regarding associates in ministry of the Evangelical Lutheran Church in America, except for the service order of consecration as a deaconess of the Evangelical Lutheran Church in America, shall apply to those on the lay roster of this church as deaconesses of the Evangelical Lutheran Church in America.

**7.51.05. Diaconal Ministers.** This church shall establish and maintain a lay roster of diaconal ministers of those consecrated according to the standards, criteria, policies, and procedures of this church for service on behalf of this church in positions of Word and service that exemplify the servant life and that seek to equip and motivate others to live it. Diaconal ministers are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world. Such diaconal ministers shall seek in a great variety of ways to empower, equip, and support all the baptized people of God in the ministry of Jesus Christ and the mission of God in the world.

- a. Upon approval as a candidate for the lay roster of diaconal ministers, and upon receipt and acceptance of a valid, regularly issued letter of call, the candidate shall be consecrated, according to the

service orders of this church, as a lay diaconal minister.

- b. All constitutional provisions, bylaws, and continuing resolutions regarding associates in ministry of the Evangelical Lutheran Church in America shall apply to those on the lay roster of diaconal ministers of the Evangelical Lutheran Church in America.

7.52.

**The standards of acceptance and continuance as associates in ministry, deaconesses, and diaconal ministers of this church shall be included in the bylaws.**

**A minister of Word and Service of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to serve, 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 received onto the roster; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of ministry; and whose life and conduct are above reproach. A minister of Word and Service shall comply with this church's constitutions, bylaws, and continuing resolutions.**

**7.52.10. Standards for the Official Rosters of Laypersons**

**7.52.11.** Associates in ministry, deaconesses, and diaconal ministers shall be governed by the following standards, policies, and procedures:

- a. **Basic Standards.** Persons approved and continued as associates in ministry, deaconesses, and diaconal ministers of this church shall satisfactorily meet and maintain the following, as defined by this church in its governing documents and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:

- 1) commitment to Christ;
- 2) acceptance of and adherence to the Confession of Faith of this church;
- 3) willingness and ability to serve in response to the needs of this church;



- 4) academic and practical qualifications for the position, including leadership abilities and competence in interpersonal relationships;
- 5) commitment to lead a life worthy of the Gospel of Christ and in so doing to be an example in faithful service and holy living;
- 6) receipt and acceptance of a letter of call; and
- 7) membership in a congregation of this church.

**b. Preparation and Approval of an Associate in Ministry.** A candidate for approval and commissioning as an associate in ministry of this church shall have:

- 1) membership in a congregation of this church and registration by its pastor and council of the candidate with the appropriate synodical candidacy committee;
- 2) been granted entrance to candidacy by and under the guidance and supervision of the appropriate synodical candidacy committee for at least a year before being approved for call by the committee;
- 3) completed the academic and practical preparation for the work for which approved according to criteria and procedures established by the appropriate churchwide unit;
- 4) been examined and approved by the appropriate synodical candidacy committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit after consultation with the Conference of Bishops and adoption by the Church Council;
- 5) received and accepted a properly issued and attested letter of call.

**c. Preparation and Approval of a Deaconess of the Evangelical Lutheran Church in America.** A candidate for approval and consecration as a deaconess of this church shall have:

- 1) membership in a congregation of this church and registration by its pastor and council of the candidate with the appropriate synodical candidacy committee;
- 2) been granted entrance to candidacy by and under the guidance and supervision of the synodical candidacy committee for at least a

year before being approved by the synodical candidacy committee for call;

3) completed the academic and practical preparation for the work for which approved according to criteria and procedures established by the appropriate churchwide unit;

4) been examined and approved by the synodical candidacy committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit after consultation with the Deaconess Community of the ELCA and the Conference of Bishops and adoption by the Church Council;

5) completed the required formation component, as defined by the appropriate churchwide unit, in the preparation program for service as a deaconess of this church;

6) been recommended for call by the bishop of the synod to which the candidate has been assigned in accordance with procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council;

7) received and accepted a properly issued and attested letter of call.

**d. Preparation and Approval of a Diaconal Minister.** A candidate for approval and consecration as a diaconal minister of this church shall have:

1) membership in a congregation of this church and registration by its pastor and council of the candidate with the appropriate synodical candidacy committee;

2) been granted entrance to candidacy by and under the guidance and supervision of the synodical candidacy committee for at least a year before being approved by the synodical candidacy committee for call;

3) demonstrated competence in at least one area of specialization or expertise according to guidelines established by the appropriate churchwide unit;

- 4) completed a first theological degree from an accredited theological school in North America;
- 5) completed approved work in Lutheran studies as defined by the appropriate churchwide unit;
- 6) completed the required formation component in the preparation program for Lutheran diaconal ministry as defined by the appropriate churchwide unit;
- 7) completed an approved internship or practical preparation as defined by the appropriate churchwide unit;
- 8) been examined and approved by the appropriate synodical candidacy committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit after consultation with the Conference of Bishops, and adoption by the Church Council;
- 9) been recommended for call by the bishop of the synod to which the candidate has been assigned in accordance with procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council;
- 10) received and accepted a properly issued and attested letter of call.

**7.52.12. Approval under Other Circumstances.** A candidate may, for reasons of age or prior experience, be granted approval under criteria and procedures which permit certain equivalencies as defined by the appropriate churchwide unit.

**7.52.13. Reinstatement.** A person seeking reinstatement as an associate in ministry, whether having previously served in this church or in one of its predecessor bodies, a deaconess of the Evangelical Lutheran Church in America, or a diaconal minister of the Evangelical Lutheran Church in America shall be endorsed by the pastor and council of the congregation of this church of which such a person is a member, and interviewed, examined, and approved for reinstatement by the synodical candidacy committee under criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this

process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call in this church.

a. Any person removed from a lay roster that existed on December 31, 1987, as cited herein, who seeks to return to active lay roster status must apply for acceptance to a roster of this church under the standards, criteria, policies, and procedures that apply to the official rosters of laypersons, as identified in 7.51.03.b. This same requirement shall apply to those certified during the period of January 1, 1988, through September 1, 1993, as associates in ministry of this church.

b. A person on the roster of a previous church body or a person on the roster of associates in ministry of this church, who was so certified during the period between January 1, 1988, and September 1, 1993, shall relinquish such a roster category upon being received and accepted on another roster of this church.

**7.52.14. Maintenance of Lay Rosters.** Each synod shall maintain a lay roster or rosters containing the names of those related to the synod as members of its congregations who have been approved as associates in ministry, deaconesses of the Evangelical Lutheran Church in America, and diaconal ministers—according to the bylaws and continuing resolutions of this church—for inclusion on such a roster or rosters.

a. To promote proportionate representation of the rostered faculty and administration in each synod related directly to a seminary of this church, an associate in ministry, a deaconess, or a diaconal minister, if a seminary teacher or administrator, shall be assigned to the roster of a synod by the seminary board, subject to approval by the synodical bishop and Synod Council of the affected synod.

b. For the sake of the ministry and mission needs of this church, an associate in ministry, a deaconess, or a diaconal minister, serving under call in the churchwide organization, may be assigned to a synod, at the initiative of the presiding bishop of this church, upon mutual agreement of the

synodical bishops involved after consultation with and approval by the secretary of this church.

c. An associate in ministry, a deaconess, or a diaconal minister, if granted retired or disability status on the roster, may be authorized to transfer from the synod where last rostered to the synod of current address; upon application for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

d. In unusual circumstances, the transfer of an associate in ministry, a deaconess, or a diaconal minister who is on leave from call may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

**7.52.15.** The secretary of this church shall maintain the lay rosters of associates in ministry, deaconesses of the Evangelical Lutheran Church in America, and diaconal ministers on which shall be listed the names of those who qualify according to the constitution, bylaws, and continuing resolutions of this church.

**7.52.20. Service as Rostered Laypersons**

**7.52.21. Service under Call.** An associate in ministry, deaconess, or diaconal minister of this church shall serve under a letter of call properly extended by a congregation, synod, or the churchwide organization.

a. A call may be extended either for indefinite or stated periods of time by the appropriate calling body for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.52.A13.

b. Regular, valid calls in this church shall be in accord with criteria, policies, and procedures recommended by the appropriate churchwide unit; reviewed by the Conference of Bishops, and adopted by the Church Council.

c. An associate in ministry, deaconess, or diaconal minister serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, an associate in ministry, deaconess, or diaconal minister shall be a member of one of the congregations being served.

**7.52.22. On Leave from Call.** An associate in ministry, deaconess, or diaconal minister of this church, serving under a regularly issued letter of call, who leaves the work of that call without accepting another regularly issued letter of call, may be retained on the roster of associates in ministry, deaconesses, or diaconal ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod of which a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, an associate in ministry, deaconess, or diaconal minister who is without a current letter of call may be retained on the roster of associates in ministry, deaconesses, or diaconal ministers of this church for a maximum of three years, beginning at the completion of an active call.

b. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synodical bishop and in consultation with the appropriate churchwide unit, an associate in ministry, deaconess, or diaconal minister engaged in graduate study appropriate for service in this church may be retained on the roster of associates in ministry, deaconesses, or diaconal ministers of this church for a maximum of six years.

c. Family Leave: An associate in ministry, deaconess, or diaconal minister who has been in active service under call for at least three years may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, such a rostered layperson who is without a current letter of call and who requests leave for the birth or care of a child or children of the rostered layperson or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of associates in ministry, deaconesses, or diaconal ministers of this

church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years, beginning at the completion of an active call.

- d. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

**7.52.23. Issuance and Termination of the Call of an Associate in Ministry, Deaconess, or Diaconal Minister.**

- a. A letter of call to an associate in ministry, deaconess, or diaconal minister of this church shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council. In the case of alleged local difficulties that imperil the effective functioning of the congregation, the synodical bishop, following appropriate consultation, will recommend a course of action to the pastor, lay rostered person, and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If any party fails to assent, the congregation may dismiss the associate in ministry, deaconess, or diaconal minister under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

- b. A letter of call issued by a Synod Council or the Church Council to an associate in ministry, deaconess, or diaconal minister of this church shall be either co-terminus with, or not longer than the duration of, the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of

the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for associates in ministry, deaconesses, and diaconal ministers, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.

- c. When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of associates in ministry, deaconesses, or diaconal ministers;

**7.52.24. Retirement.** Associates in ministry, deaconesses, and diaconal ministers may retire upon attainment of age 60, or after 30 years on a roster of this church or one of its predecessor bodies, and continue to be listed on the roster of associates in ministry, deaconesses, or diaconal ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster:

- a. The policies and procedures for granting retired status on the official rosters of laypersons shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council;

- b. If an associate in ministry, deaconess, or diaconal minister who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, the bishop of the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster may grant permission for the individual to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

**7.52.25. Disability.** Associates in ministry, deaconesses, and diaconal ministers may be designated as disabled, and



continue to be listed on the roster of associates in ministry, deaconesses, or diaconal ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster.

- a. The policies and procedures for designation of disability on the official rosters of laypersons shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- b. If an associate in ministry, deaconess, or diaconal minister who has been granted disabled status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, the bishop of the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster may grant permission for the individual to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

**7.52.26. Retention of Roster Records.** When an associate in ministry, deaconess, or diaconal minister resigns or is removed from the roster of this church, the roster record shall be retained by the secretary of this church, and the synodical bishop shall invite the person at the time of resignation or removal to provide, annually, appropriate current information for the roster record.

**7.52.27. Non-Stipendiary Service Under Call.** When necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to an associate in ministry, deaconess, or diaconal minister for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be

terminated by the Synod Council when it is deemed to be fulfilling no longer the mission needs of this church.

**7.53.** **Persons on the lay rosters of this church as defined herein shall be subject to discipline as set forth in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.**

**7.53.** **The standards for acceptance and continuance of ministers of Word and Service of this church shall be set forth in the bylaws.**

**7.54.** **The secretary of this church shall maintain a roster containing the names of ministers of Word and Service who qualify on the basis of constitutional provisions 7.52., 7.53., and 7.61., and related bylaws.**

**7.54.01.** **Ministers of Word and Service shall be known as deacons.**

**7.54.A16.** *Those persons rostered in predecessor church bodies as commissioned church staff (The American Lutheran Church), deaconesses (The Association of Evangelical Lutheran Churches), deaconesses (The American Lutheran Church), deacons (The Association of Evangelical Lutheran Churches), lay professional leaders (the Lutheran Church in America), and commissioned teachers (The Association of Evangelical Lutheran Churches) shall be retained as deacons of this church (except for removals in accord with the governing documents, criteria, policies, and procedures of this church). Accountability for specific calls shall be exercised according to the policies and procedures of this church.*

**7.54.B16.** *Those persons previously rostered as associates in ministry, deaconesses, or diaconal ministers in the Evangelical Lutheran Church in America shall be retained as deacons of this church (except for removals in accord with the governing documents, criteria, policies, and procedures of this church). Accountability for specific calls shall be exercised according to the policies and procedures of this church.*

**7.60.** **LICENSURE AND SYNODICALLY AUTHORIZED MINISTRY**

**7.61.01.** **When need exists to render Word and Sacrament ministry for a congregation or ministry of this church where it is not possible to provide appropriate ordained pastoral leadership, the synodical bishop—acting with**

the consent of the congregation or ministry, in consultation with the Synod Council, and in accord with standards and qualifications developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council—may authorize a person who is a member of a congregation of the Evangelical Lutheran Church in America to offer this ministry. Such an individual shall be supervised by a pastor appointed by the synodical bishop; such service shall be rendered during its duration under the sacramental authority of the bishop as the synod's pastor. Such an individual will be trained and licensed to fulfill this ministry for a specified period of time and in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synodical leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

**7.61.02.** When needed to provide for diaconal ministry as part of a congregation or ministry of this church where it is not possible for such ministry to be provided by appropriately rostered lay ministry, the synodical bishop— acting with the consent of the congregation or ministry, in consultation with the Synod Council, and in accord with standards and qualifications developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council—may authorize a non-rostered person who is a member of a congregation of the Evangelical Lutheran Church in America to offer such non-sacramental ministry. Such an individual shall be supervised by an ordained minister appointed by the synodical bishop and shall be trained and authorized to fulfill a particular ministry for a specific period of time in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synodical leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

**7.60.**

**7.61.**

**7.61.01.**

**STANDARDS FOR MINISTERS OF WORD AND SERVICE**

**In accordance with the description stated in 7.52, ministers of Word and Service shall be governed by the following standards, policies, and procedures:**

**Basic Standards.** Persons admitted to and continued in the ministry of Word and Service of this church shall satisfactorily meet and maintain the following, as defined by this church's constitutions, bylaws, and continuing resolutions and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:

- a. commitment to Christ;
- b. acceptance of and adherence to the Confession of Faith of this church;
- c. willingness and ability to serve in response to the needs of this church;
- d. academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships;
- e. commitment to lead a life worthy of the Gospel of Christ and in so doing to be an example in faithful service and holy living;
- f. receipt and acceptance of a letter of call; and
- g. membership in a congregation of this church.

**7.61.02.**

**Responsibilities.** Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:

- a. Be rooted in the Word of God, for proclamation and service;
- b. Advocate a prophetic diakonia that commits itself to risk-taking and innovative service on the frontiers of the Church's outreach, giving particular attention to the suffering places in God's world;
- c. Speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad;
- d. Equip the baptized for ministry in God's world that affirms the gifts of all people;
- e. Encourage mutual relationships that invite participation and accompaniment of others in God's mission;

- f. Practice stewardship that respects God's gift of time, talents, and resources;
- g. Be grounded in a gathered community for ongoing diaconal formation;
- h. Share knowledge of the ELCA and its wider ministry of the gospel, and advocate for the work of all expressions of this church; and
- i. Identify and encourage qualified persons to prepare for ministry of the gospel.

**7.61.03.**

**Preparation and Approval.** Except as provided in 7.61.04., a candidate who is to be called and received onto the roster as a minister of Word and Service shall have:

- a. membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;
- b. been granted entrance to candidacy by and under the guidance and supervision of the appropriate committee for at least a year before being approved for call;
- c. completed the academic and practical preparation according to criteria and procedures established by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;
- d. been examined and approved by the appropriate committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;
- e. been recommended to a congregation or other entity by the bishop of the synod to which the candidate has been assigned for first call in accordance with the procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council; and
- f. received and accepted a properly issued and attested letter of call.

**7.61.04.**

**Approval under Other Circumstances.** A candidate may, for reasons of age or prior experience, be granted approval under criteria and procedures which permit certain equivalencies as defined by the appropriate

churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

**7.61.05.**

**Reinstatement.** A person seeking reinstatement as a minister of Word and Service shall be registered by the pastor and council of the congregation of which such a person is a member with the candidacy committee of the synod in which the person was last rostered or, upon mutual agreement of the synodical bishops involved, after consultation with and approval by the secretary of this church, with the candidacy committee of the synod of current residence. The person then shall be interviewed, examined, and approved for reinstatement by the candidacy committee under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call to serve as a minister of Word and Service in this church.

**7.61.06.**

**On Leave from Call.** A minister of Word and Service 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 ministers of Word and Service of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod of which the minister of Word and Service is a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

a. **Normative Pattern:** By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, a minister of Word and Service who is without a current letter of call may be retained on the roster of ministers of Word and Service of this church for a maximum of three years, beginning at the completion of an active call.

b. **Study Leave:** By annual action of the Synod Council in the synod of which a member, with the approval of the synodical bishop and in consultation with the appropriate churchwide unit

a minister of Word and Service engaged in graduate study, in a field of study that will enhance service in the ministry of Word and Service in this church, may be retained on the roster of ministers of Word and Service of this church for a maximum of six years.

- c. Family Leave: A minister of Word and Service who has been in active service under call for at least three years may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, such a minister of Word and Service who is without a current letter of call and who requests leave for the birth or care of a child or children of the minister of Word and Service or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of ministers of Word and Service of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years, beginning at the completion of an active call.
- d. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

**7.61.A16.** *Any person removed from the roster of ministers of Word and Service that existed on December 31, 1987, as cited herein, who seeks to return to active roster status must apply for acceptance to a roster of this church under the standards, criteria, policies, and procedures that apply to the official roster of ministers of Word and Service. This same requirement shall apply to those certified during the period of January 1, 1988, through September 1, 1993, as associates in ministry of this church.*

**7.61.B16.** *A person on the roster of a previous church body or a person on the roster of associates in ministry of this church, who was so certified during the period between January 1, 1988, and September 1, 1993, shall*

*relinquish such a roster category upon being received and accepted on another roster of this church.*

**7.70.**

**CALLS FOR MINISTERS OF WORD AND SERVICE**

**7.71.**

**Letters of Call.** Letters of call to ministers of Word and Service of this church or properly approved candidates for this church's roster of ministers of Word and Service shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council.

**7.71.01.**

**Service under Call.** A minister of Word and Service of this church shall serve under a letter of call properly extended by a congregation, the Synod Council, the Synod Assembly, the Church Council, or the Churchwide Assembly.

a. Calls may be extended either for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.74.A16.

b. A minister of Word and Service serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, a minister of Word and Service shall be a member of one of the congregations being served.

**7.71.02.**

**Non-Stipendiary Service Under Call.** When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to a minister of Word and Service for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of



this church. Such a call may be terminated by the Synod Council when it is deemed to be fulfilling no longer the mission needs of this church.

**7.71.03. 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.

**7.71.04. Retirement.** Ministers of Word and Service may retire upon attainment of age 60, or after 30 years on a roster of this church or one of its predecessor bodies, and continue to be listed on the roster of ministers of Word and Service of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster.

a. The policies and procedures for granting retired status on the roster of ministers of Word and Service shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

b. If a minister of Word and Service who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ELCA congregations in the vicinity besides the congregation previously served, the bishop of the synod in which the minister of Word and Service is listed on the roster may grant permission for the minister of Word and Service to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

**7.71.05. Disability.** Ministers of Word and Service may be designated as disabled, and continue to be listed on the roster of ministers of Word and Service of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster.

a. The policies and procedures for designation of disability on the official roster of ministers of Word and Service shall be developed by the appropriate

churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

- b. If a minister of Word and Service who has been granted disabled status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ELCA congregations in the vicinity besides the congregation previously served, the bishop of the synod in which the minister of Word and Service is listed on the roster may grant permission for the individual to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

**7.71.06.**

**Retention of Roster Records.** When a minister of Word and Service resigns or is removed from the roster of this church, the roster record shall be retained by the secretary of this church, and the synodical bishop shall invite the person at the time of resignation or removal to provide, annually, appropriate current information for the roster record.

**7.72.**

**Each person on the roster of ministers of Word and Service of this church shall be related to that synod:**

- a. to which the congregation issuing the call to the minister of Word and Service is related;
- b. which issues a letter of call to the minister of Word and Service;
- c. on whose roster the minister of Word and Service was listed at the time of the issuance of a letter of call from the Church Council;
- d. on whose roster the minister of Word and Service, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synodical bishop and Synod Council of each affected synod, to promote proportionate representation of faculty and administration in each synod of its region;
- e. in which the minister of Word and Service, 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 minister of Word and Service is deployed;

- f. on whose roster the minister of Word and Service was listed when placed on leave from call;**
- g. on whose roster the minister of Word and Service, if designated as disabled, was listed when last called, or the synod of current address, upon application by the minister of Word and Service for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church; or**
- h. on whose roster the minister of Word and Service, if granted retired status, was listed when last called, or the synod of current address, upon application by the minister of Word and Service for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.**

**7.72.01.** If the service of a minister of Word and Service who receives and accepts a letter of call from this church, under 7.72.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such a transfer may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

**7.72.02.** In unusual circumstances, the transfer of a minister of Word and Service who is on leave from call may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

**7.72.03.** In certain circumstances for the sake of the ministry and mission needs of this church, the transfer of a minister of Word and Service serving under call in the churchwide organization may be authorized, at the initiative of the presiding bishop of this church, upon mutual agreement of the synodical bishops involved in such a transfer after consultation with and approval by the secretary of this church.

**7.73.** A letter of call issued by a Synod Council or the Church Council to a minister of Word and Service of this church shall be either co-terminus with, or not longer than, the duration of the service or

**employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ministry of Word and Service, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.**

**7.73.01.** When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of ministers of Word and Service.

**7.73.02.** Ministers of Word and Service previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.

**7.74.** Each synod shall maintain a roster containing the names of those ministers of Word and Service who are related to it on the basis of 7.72. of this constitution.

~~7.52.A13. Sources of Calls for Associates in Ministry, Deaconesses, and Diaconal Ministers~~

~~a. The principles governing sources of calls for ordained ministers shall, as appropriate, also govern sources of letters of call for associates in ministry, deaconesses, and diaconal ministers of the Evangelical Lutheran Church in America.~~

~~b. Table of Sources of Call for Associates in Ministry, Deaconesses, and Diaconal Ministers~~

**7.74.A16. Sources of Calls for Ministers of Word and Service**

**a. Principles for Sources of Calls**

- 1) A “call” is an action by expressions of this church, as specified in the “Table of Sources of Calls for Ministers of Word and Service,” through which a person is asked to serve in a specified ministry. Such an action is attested in a “letter of call.”
- 2) Interdependence within the body of this church suggests that any action of one of its entities affects other entities. Therefore, interdependence is expressed in all calls extended within this church.
- 3) A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline.
- 4) A letter of call is issued by that expression of this church authorized to do so which is most directly involved in accountability for the specified ministry.
- 5) Decisions on calls for ministries in unusual circumstances not otherwise provided for but deemed to be in the interests of this church’s care of the Gospel are referred to the Conference of Bishops for recommendation to the appropriate calling body.

**b. Table of Sources of Call for Ministers of Word and Service**

	Setting	Calling Body
1.0	Congregational ministry	
1.1	Single congregation	Congregation meeting
1.2	Multiple-congregation parish	Congregation meetings, acting on a common proposal, with one of the participating congregations issuing the call
1.3	Coalition and cluster ministry	Synod Council
1.4	Other congregations beyond the ELCA	

1.41 Independent Lutheran congregation	Synod Council
1.42 Other	Synod Council
2.0 Synodical ministry	Synod Council
2.1 Assistant to the Bishop	Synod Council
2.2 Shared staff of two or more synods	Synod Council
2.3 Staff partially supported by grants from churchwide units	Synod Council
3.0 Regional ministry	Church Council
3.1 Staff	Church Council
3.2 Shared synodical-churchwide staff	Church Council
4.0 Churchwide ministry	
4.1 Officer's staff Secretary	Church Council Churchwide Assembly
4.2 Unit executive director Treasurer	Church Council
4.3 Other churchwide unit staff Staff of the churchwide organization	Church Council
5.0 Social ministry institutions Institutional ministry	
5.1 Institution/agency related or unrelated to a synod	Synod Council
5.2 Institution/agency related more to than one synod	Synod Council of one of the synods
5.3 ELCA-related institution/agency	Church Council upon request of appropriate churchwide unit
5.4 Other	Church Council
6.0 Campus ministry	
6.1 Staff	Synod Council
7.0 Church camp Outdoor ministry	
7.1 Staff	Synod Council
8.0 Ecumenical ministry	

8.1	<i>Related to a synod</i>	<i>Synod Council</i>
8.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
8.3	<i>National/international organization</i>	<i>Church Council</i>
9.0	<i>Inter-Lutheran ministry</i>	
9.1	<i>Related to a synod</i>	<i>Synod Council</i>
9.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
9.3	<i>National/International</i>	<i>Church Council</i>
10.0	<i>Educational ministry</i>	
10.1	<i>ELCA-related seminary</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.2	<i>Seminary unrelated to ELCA</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.3	<i>ELCA-related college</i>	<i>Synod Council of the synod in which college is located</i>
10.4	<i>College unrelated to ELCA</i>	<i>Synod Council of the synod in which college is located</i>
10.5	<i>ELCA-related school</i>	<i>Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located</i>
10.6	<i>School unrelated to ELCA</i>	<i>Synod Council of the synod in which school is located</i>
10.7	<i>Director/staff of a continuing education center related to a churchwide unit</i>	<i>Synod Council in which the center's main office of center is located upon the request of appropriate churchwide unit</i>
11.0	<i>Missionary ministry</i>	
11.1	<i>Outside United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>
11.2	<i>Within United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>

12.0 Other

12.1 Non-stipendiary  
service under call

Synod Council upon  
approval by the  
Conference of Bishops

12.2 Unusual ministries (as  
in conjunction with  
occupations and in  
approved situations  
not otherwise  
specified)

Synod Council or Church  
Council upon  
recommendation by the  
Conference of Bishops

**7.75.**

**The provisions for termination of the mutual relationship between a minister of Word and Service and a congregation shall be as follows:**

**a. The call of a congregation, when accepted by a minister of Word and Service shall constitute a continuing mutual relationship and commitment which shall be terminated only by death or following consultation with the synodical bishop for the following reasons:**

- 1) mutual agreement to terminate the call or the completion of a call for a specific term;**
- 2) resignation of the minister of Word and Service, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;**
- 3) inability to conduct the office to which they have been called effectively in that congregation in view of local conditions;**
- 4) physical disability or mental incapacity of the minister of Word and Service;**
- 5) suspension of the minister of Word and Service through discipline for more than three months;**
- 6) resignation or removal of the minister of Word and Service from the roster of ministers of Word and Service of this church;**
- 7) termination of the relationship between this church and the congregation;**
- 8) dissolution of the congregation or the termination of a parish arrangement; or**
- 9) suspension of the congregation through discipline for more than six months.**



- b. When allegations of physical disability or mental incapacity of the deacon under paragraph a.4) above, or ineffective conduct of the office under paragraph a.3) above, have come to the attention of the bishop of this synod,**
- 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one non-rostered person, or**
  - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one non-rostered person.**
- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the minister of Word and Service's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the position vacant and the minister of Word and Service shall be listed on the roster of ministers of Word and Service as disabled. Upon removal of the disability and restoration of the minister of Word and Service to health, the bishop shall take steps to enable the minister of Word and Service to resume the ministry, either in the congregation last served or in another appropriate call.**
- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the minister of Word and Service and then to the congregation. The recommendations of the bishop's committee must address whether the minister of Word and**

**Service's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the minister of Word and Service, if appropriate. If the minister of Word and Service and congregation agree to carry out such recommendations, no further action need be taken by the synod.**

**e. If either party fails to assent to the recommendations of the bishop's committee concerning the minister of Word and Service's call, the congregation may dismiss the minister of Word and Service only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.**

**f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.**

**7.76. Ministers of Word and Service of this church shall be subject to discipline as set forth in Chapter 20 of this constitution.**

**7.76.01. No person who belongs to any organization other than the Church which claims to possess in its teachings and ceremonies that which the Lord has given solely to the Church shall be called and received onto the roster of ministers of Word and Service or otherwise received into the ministry of this church, nor shall any person so called and received onto the roster of ministers of Word and Service or otherwise received by this church be retained in its ministry who subsequently joins such an organization.**

## Chapter 20.

### CONSULTATION, DISCIPLINE, APPEALS, AND ADJUDICATION

#### 20.10. CONSULTATION AND DISCIPLINE

20.11. There shall be set forth in the bylaws a process of discipline governing officers, ~~ordained ministers of Word and Sacrament, ministers of Word and Service, diaconal ministers, associates in ministry, deaconesses,~~ congregations, and members of congregations. Except as provided in 20.18. or 20.19., such process shall assure due process and due protection for the accused, other parties, and this church. Since synods have responsibility for admittance of persons into the ~~ordained ministry of this church or onto other rosters~~ rostered ministries of this church and have oversight of pastoral and congregational relationships, the disciplinary process shall be a responsibility of the synod on behalf of this church.

20.17. None of the provisions of this chapter is intended nor shall be construed to limit the authority of a Synod Council to ~~remove~~ determine roster status, under the bylaws of this church, ~~from the rosters of this church~~ an ordained of a minister or other person who is without regular call ~~and not retired~~, for any reason, even though such reason might also be the basis for disciplinary proceedings under this chapter.

20.20. ~~ORDAINED MINISTERS~~ 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 of officers, rostered ministers, congregations, and members of congregations.

20.21. The disciplinary process for ministers of Word and Sacrament shall be set forth in the bylaws.

20.21.01. ~~Ordained m~~Ministers of Word and Sacrament shall be subject to discipline for:

- preaching and teaching in conflict with the faith confessed by this church;
- 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 ministry of Word and Sacrament;
- d. willfully disregarding the provisions of the constitutions, bylaws, and continuing resolutions; or
- e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.

**20.21.02.**

- The disciplinary actions which may be imposed are:
- a. private censure and admonition by the bishop of the synod;
  - b. suspension from the office and functions of the ordained ministry of Word and Sacrament in this church for a designated period or until there is satisfactory evidence of repentance and amendment; or
  - c. removal from the ordained ministry roster of ministers of Word and Sacrament of this church.

**20.21.03.**

- Charges against an ordained minister of Word and Sacrament 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 of Word and Sacrament, if not a parish congregational pastor, is accountable, submitted to the synodical bishop;
  - d. at least 10 ordained ministers of Word and Sacrament or ministers of Word and Service of the synod on whose roster the accused ordained minister of Word and Sacrament is listed, submitted to the synodical bishop;
  - e. the synodical bishop; or
  - f. the presiding bishop of this church, but only with respect to an accused who is a synodical bishop (or who was a synodical bishop at any time during the 12 months preceding the filing of written charges), submitted to the secretary of this church.

- 20.21.04.** When there are indications that a cause for discipline may exist and before charges are made, efforts shall be made by the bishop of the synod to resolve the situation by consultation; for assistance in these efforts, the bishop may utilize either a consultation panel or an advisory panel as herein provided:
- a. When requested by the synodical bishop, a consultation panel consisting of five persons (three ordained ministers of Word and Sacrament and two laypersons) appointed from the members of the Consultation Committee of the synod by the synodical bishop, or, at the request of the synodical bishop, by the Synod Council's Executive Committee or other committee authorized to do so by the Synod Council, shall assist the synodical bishop in efforts to resolve a situation by consultation.
  - b. When requested by the synodical bishop, an advisory panel consisting of five persons (three ordained ministers of Word and Sacrament and two laypersons) appointed by the synodical bishop shall assist the synodical bishop in efforts to resolve a situation by consultation.
- 20.21.05.** If appointed, a consultation panel or advisory panel shall advise the synodical bishop as to whether or not the bishop should bring charges or may make other recommendation for resolution of the controversy that would not involve proceedings before a discipline hearing committee. To these ends, the panel may meet with complaining witnesses as well as with the concerned ordained minister of Word and Sacrament. 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.
- 20.21.11.** The Churchwide Committee on Discipline shall consist of 24–36 members, half of whom should be ordained ministers of Word and Sacrament and half of whom should be laypersons, elected by the Churchwide Assembly for a term of six years. Each member will serve until a successor is elected, without consecutive re-election, and will serve as needed on a discipline hearing committee in any of the synods in this church.

- 20.21.12. The accused shall have the privilege of selecting two persons (one clergy minister of Word and Sacrament and one layperson) and their alternates of the six persons from the churchwide Committee on Discipline to serve on a discipline hearing committee. The remaining four persons (two clergy minister of Word and Sacrament and two laypersons) and their alternates, or six, if the accused does not exercise the privilege, and their alternates shall be selected by the Executive Committee of the Church Council.
- 20.21.23. 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 of Word and Sacrament due to local conditions or that local conditions may be adversely affected by the continued service by the ordained minister pastor, the bishop of the synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint synodical and churchwide fund and with housing provided by the congregation(s).
- 20.21.24. If there are indications that a cause for discipline exists or if in the course of proceedings it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend an ordained minister of Word and Sacrament serving under letter of call issued other than by a congregation from the office and functions of ordained ministry of Word and Sacrament without prejudice and without affecting compensation and housing.
- 20.22. LAY ROSTERED MINISTERS The disciplinary process for ministers of Word and Service shall be set forth in the bylaws.
- 20.22.01. Laypersons on official rosters Ministers of Word and Service shall be subject to discipline for:
- a. confessing and teaching in conflict with the faith confessed by this church;
  - b. conduct incompatible with the standards for the rostered ministries of this church character of the ministerial office;

- c. willfully disregarding or violating the functions and standards established by this church for ~~the lay roster or rosters~~ ministers of Word and Service;
- d. willfully disregarding the provisions of the constitutions, bylaws, and continuing resolutions; or
- e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.

**20.22.02.**

The disciplinary actions that may be imposed are:

- a. private censure and admonition by the bishop of the synod;
- b. suspension from the role and functions of ~~an associate in ministry, a deaconess, or a diaconal minister of Word and Service~~ an associate in ministry, a deaconess, or a diaconal minister of Word and Service for a designated period or until there is satisfactory evidence of repentance and amendment; or
- c. removal from the ~~official roster for laypersons of~~ official roster for laypersons of ~~ministers of Word and Service~~ ministers of Word and Service of this church.

**20.22.03.**

Charges against a ~~layperson on an official roster minister of Word and Service~~ layperson on an official roster minister of Word and Service of this church that could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:

- a. at least two-thirds of the members of the Congregation Council of the congregation in which the ~~layperson minister of Word and Service~~ layperson minister of Word and Service is serving, submitted to the synodical bishop;
- b. at least one-third of the voting members of the congregation in which the ~~layperson minister of~~ layperson minister of ~~Word and Service~~ Word and Service is serving, submitted to the synodical bishop;
- c. at least two-thirds of the members of the governing body to which the ~~layperson minister of Word and Service~~ layperson minister of Word and Service is accountable, submitted to the synodical bishop;
- d. at least 10 ~~ordained ministers or laypersons on official ministers of Word and Sacrament or~~ ordained ministers or laypersons on official ministers of Word and Sacrament or ~~ministers of Word and Service on the~~ ministers of Word and Service on the rosters of the synod on whose roster the accused ~~layperson minister of Word and Service~~ layperson minister of Word and Service is listed, submitted to the synodical bishop; or
- e. the synodical bishop.

- 20.22.04. When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for ordained ministers of Word and Sacrament in 20.21.04. through 20.21.06.
- 20.22.05. If those efforts fail, the procedures for discipline shall be the same as that set forth above for ordained ministers of Word and Sacrament in 20.21.07. through 20.21.22.
- 20.22.06. If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the role and function of the associate in ministry, deaconess, or diaconal a minister of Word and Service cannot be conducted effectively in the congregation(s) being served by a rostered layperson the minister of Word and Service due to local conditions or that local conditions may be adversely affected by the continued service by a rostered layperson the minister of Word and Service, the bishop of the synod may temporarily suspend a rostered layperson the minister of Word and Service from service in the congregation(s) without prejudice and with pay provided through a joint churchwide-synodical-congregation fund.
- 20.22.07. If there are indications that a cause for discipline exists or if in the course of proceedings it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend a rostered layperson minister of Word and Service serving under letter of call issued other than by a congregation from the office and functions of a rostered layperson minister of Word and Service without prejudice and without affecting compensation.
- 20.23. LIMITED DISCIPLINE A process for limited discipline of rostered ministers shall be set forth in the bylaws.
- 20.23.01. Where the written charges specify that the accuser will not seek, in the case of an ordained minister, removal from the ordained ministry of this church or suspension from the office and functions of the ordained ministry in this church for a period exceeding three months, or, in the case of a layperson on one of the rosters of this church, the rostered minister's removal from such roster the ministry of this church or suspension from the



office/role and functions of a person on such roster the ministry of this church for a period not exceeding three months, 20.23.01. through 20.23.09. shall apply to the exclusion of 20.21.08. through 20.21.24. and 20.22.05. through 20.22.07.

**20.23.08.** The discipline hearing committee shall conclude its meeting(s) and render its decision in writing within 45 days of the commencement of the meeting for which written notice was given under 20.23.06. The written decision shall be in two parts:

...

b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and if so, which one or more of the following should be imposed:

- 1) private censure and admonition by the synodical bishop.
- 2) suspension for a period not exceeding three months from the office and functions of the ordained ministry in the case of an ordained minister or from the role and functions of a rostered layperson in the case of a layperson on a roster of ministry in this church.

...

**20.30.** CONGREGATIONS

**20.31.** The disciplinary process for congregations shall be set forth in the bylaws.

**20.31.02.** The disciplinary actions which may be imposed are:

- a. censure and admonition by the bishop of the synod;
- b. suspension from this church for a designated period, the consequences of such suspension being the loss of voting rights of any member (including ordained ministers of Word and Sacrament and ministers of Word and Service) 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;

...

- 20.31.04.** When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for ordained ministers of Word and Sacrament in 20.21.04. and 20.21.05.
- 20.31.05.** If those efforts fail, the procedures for discipline shall be the same as that set forth above for ordained ministers of Word and Sacrament in 20.21.07. through 20.21.22.

**20.40.** MEMBERS OF CONGREGATIONS  
**20.41.** The disciplinary process for members of congregations shall be set forth in the bylaws.

- 20.41.04.** If the counseling, censure and admonitions pursuant to bylaw 20.41.02.a. and b. do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three lay persons and two clergy ministers of Word and Sacrament). A copy of the written charges shall be provided to consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate.

**20.50.** RECALL OR DISMISSAL  
**20.51.** A process for the recall or dismissal of officers shall be set forth in the bylaws.

- 20.51.** *[provision to become bylaw]*  
**20.51.01.** The recall or dismissal of the presiding bishop, vice president, or secretary of this church and the vacating of office may be effected:
- a. for willful disregard or violation of the constitutions, bylaws, and continuing resolutions;

- b. for such physical or mental disability as renders the officer incapable of performing the duties of office; or
- c. for such conduct as would subject the officer to disciplinary action as ~~an ordained-rostered minister~~ or as a member of a congregation of this church.

**20.52.**

*[provision to become bylaw]*

**20.51.02.**

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.

**20.51.03.**

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.

**20.52.A+16.**

***Recall or Dismissal of an Churchwide Officer***

- a. *The petition for recall or dismissal described in 20.52. shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631, except if the subject of the petition is the secretary, the petition shall be in care of the presiding bishop of this church at the same address).*
- b. *In the case of alleged physical or mental incapacity of the officer,*
  - 1) *with respect to the officer the procedures outlined in 13.63. shall first be followed, and if such officer does not accept the decision of the Church Council, the Church Council may proceed to petition for proceedings for recall or dismissal.*
  - 2) *in the event of such petition, four members of the Committee on Appeals, designated by the committee chair and consisting of two ordained ministers of Word and Sacrament and two laypersons, shall*
    - a) *investigate such conditions in person;*

- b) *seek competent medical testimony;*
  - c) *seek the counsel and advice of the other officers of this church; and*
  - d) *submit a written report of their findings to the other members of the Committee on Appeals.*
- 3) *the members of the Committee on Appeals, other than those who investigated the conditions and other than those who are disqualified, shall review the findings of the investigation committee and by an affirmative vote of at least two-thirds of those present and voting may adopt the findings and grant the petition.*
- c. *If the officer is an ordained minister of Word and Sacrament, grounds for recall or dismissal include those set forth in 20.21.01. and as defined under the process described in 20.71.11. and 20.71.12-20.20. as grounds for discipline of ordained minister. If the officer is a minister of Word and Service, grounds for recall or dismissal include those set forth in 20.22.01. and as defined under the process described in 20.20. as grounds for discipline. If the officer is a layperson, grounds for recall or dismissal include those set forth in 20.41.01. and as defined under the process described in 20.20. as grounds for discipline.*
- d. *In the case of alleged willful disregard or violation of the constitutions, bylaws, and continuing resolutions or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:*
- 1) *The petition shall be referred to the Committee on Appeals which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in 20.21.16., except to the extent that those rules are in conflict with 20.51., 20.52., 20.53., or with the provisions of this continuing resolution; and*
  - 2) *the members of the Committee on Appeals, other than those who are disqualified, may grant the petition by an affirmative vote of at least two-thirds of those present and voting.*

e. Upon the filing of a written petition, the Executive Committee of the Church Council may temporarily suspend the officer from service without prejudice, but with continuation of compensation, including benefits, if the officer is a salaried employee. Appeals from such temporary suspension shall be provided in 13.63.

**20.53.** Notice of a decision by the Committee on Appeals that the charges have been sustained shall be given to the accused person, the Church Council shall be notified of the entry of such judgment, and the office shall be vacated.

**20.53.11.** The Church Council shall appoint three members from the Committee on Appeals who shall recommend a similar process for the recall or dismissal of an officer of a synod, which process shall become operative when ratified by the Church Council.

**20.53.A11. Recall or Dismissal of a Synod Officer**

a. The recall or dismissal of the bishop, vice president, secretary, or treasurer of a synod of this church and the vacating of office may be effected:

- 1) for wilful disregard or violation of the constitutions, bylaws, and continuing resolutions;
- 2) for such physical or mental disability as renders the officer incapable of performing the duties of office; or
- 3) for such conduct as would subject the officer to disciplinary action as an ordained minister of Word and Sacrament or as a member of a congregation of this church.

b. Proceedings for the recall or dismissal of a synodical bishop shall be instituted by written petition by:

- 1) the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;
- 2) the Synod Assembly on an affirmative vote of at least two-thirds of its members present and voting;
- 3) at least 10 synodical bishops; or
- 4) the presiding bishop of this church.

The petition shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631) and shall set forth the specific charge or charges.

c. Proceedings for the recall or dismissal of an officer of a synod, other than the synodical bishop, shall be instituted by written petition by:

1) the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;

2) the Synod Assembly on an affirmative vote of at least two-thirds of its members present and voting; or

3) the synodical bishop.

The petition shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631) and shall set forth the specific charge or charges.

d. In the case of alleged physical or mental incapacity of an officer of a synod,

1) the procedures outlined in †S8.56. shall first be followed, and if such officer does not accept the decision of the Synod Council, the Synod Council may proceed to petition for proceedings for recall or dismissal.

2) four members of the Committee on Appeals, designated by the committee chair and consisting of two ordained ministers of Word and Sacrament and two laypersons, shall

a) investigate such conditions in person;

b) seek competent medical testimony;

c) seek the counsel and advice of the presiding bishop of this church if such officer is the synodical bishop;

d) seek the counsel and advice of the synodical bishop if such officer is the vice president, secretary, or treasurer of the synod; and

e) submit a written report of their findings to the other members of the Committee on Appeals.

- ~~3) the members of the Committee on Appeals, other than those who investigated the conditions and other than those who are disqualified, shall review the findings of the investigation committee and by an affirmative vote of at least two-thirds of those present and voting shall adopt the findings and grant the petition.~~
- ~~e. If the synod officer is an ordained minister of Word and Sacrament, grounds for recall or dismissal include those set forth in 20.21.01. and as defined under the process described in 20.71.11. and 20.71.12. for discipline of ordained ministers of Word and Sacrament.~~
- ~~f. If the synod officer is a layperson, grounds for recall or dismissal include those set forth in 20.41.01.~~
- ~~g. If the case of alleged willful disregard or violation of the constitutions, bylaws, and continuing resolutions or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:
  - ~~1) if the proceedings were instituted by the presiding bishop of this church, the synodical bishop, or at least 10 other synodical bishops, the petitioner shall first meet with the Executive Committee of the Synod Council in which the officer serves. The Executive Committee shall function as a consultation panel to give advice to the petitioner;~~
  - ~~2) if as a result of the consultation the petition is not filed, no further proceedings shall be required;~~
  - ~~3) if as a result of the consultation the petition is filed or if the proceedings were instituted by the Synod Assembly or the Synod Council, the petition shall be referred to the Committee on Appeals, which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in 20.21.16. except to the extent that those rules are in conflict with the provisions of this continuing resolution; and~~~~

- 4) *the members of the Committee on Appeals, other than those who are disqualified, may grant the petition by an affirmative vote of at least two-thirds of those present and voting.*
- h. *Upon the filing of a written petition, the Executive Committee of the Synod Council may temporarily suspend the officer from service in the synod without prejudice, but with continuation of compensation, including benefits, if the officer is a salaried employee of the synod. Appeals from such temporary suspension shall be provided in †S8.56.*
- i. *Written notice of a decision by the Committee on Appeals that the charges have been sustained shall be given to the affected officer. The Synod Council shall be notified of such decision and the office shall be vacated if the charges have been sustained.*

20.60.

**COMMITTEE ON APPEALS**

20.61.

There shall be a Committee on Appeals to which may be referred appeals from disciplinary proceedings and petitions for the recall of an officer. The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of its duties. The rules shall become effective when ratified by the Church Council.

**20.62.**

**The Committee on Appeals shall be comprised of six ministers of Word and Sacrament and six laypersons, elected by the Churchwide Assembly for a term of six years, without consecutive re-election.**

**20.62.A16.**

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

**20.63.**

**The Committee on Appeals shall elect its own officers.**

**20.64.**

**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. a minister of Word and Sacrament upon whom discipline has been imposed by a discipline hearing committee;
- c. a minister of Word and Service upon whom discipline has been imposed by a discipline hearing committee; or
- d. a congregation upon whom discipline has been imposed by a discipline hearing committee.

*[Update the numbering of subsequent provisions, bylaws and continuing resolutions in Chapter 20.]*

**20.625.02.** 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 20.625.01.a.1) or 20.625.01.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 20.625.01.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 20.625.01.b.), 20.625.01.c.), or 20.625.01.d.) exists, it shall return the matter to the discipline hearing committee for further proceedings.

**20.63.** ~~The decision of a discipline hearing committee may be appealed to the Committee on Appeals by:~~

- ~~a. the accuser(s) who brought charges upon which a discipline hearing committee has acted;~~
- ~~b. an ordained minister upon whom discipline has been imposed by a discipline hearing committee;~~
- ~~c. a congregation upon whom discipline has been imposed by a discipline hearing committee; or~~
- ~~d. other persons on the official rosters of this church upon whom discipline has been imposed by a discipline hearing committee.~~

**20.64.** The Committee on Appeals shall be comprised of six ordained ministers and six laypersons, elected by the Churchwide Assembly for a term of six years, without consecutive re-election.

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

**20.65.** The Committee on Appeals shall elect its own officers.

**20.66.** Decisions of the Committee on Appeals shall be final; an affirmative vote by at least two-thirds of those present and voting shall be necessary to render a decision or opinion. Each decision or opinion shall be reported as soon as practical in writing to the parties concerned, and a summary of action taken shall be reported to the Churchwide Assembly.

**20.70.** DEFINITIONS AND GUIDELINES

**20.71.11.** The Committee on Appeals shall establish definitions and guidelines, subject to approval by the Church Council, to enable clear and uniform application of the grounds for discipline in each of the above categories.

**20.71.12.** The Committee on Appeals shall present to the Church Council for consideration and recommendation a process and definitions, as required in bylaw 20.71.11.

**20.870.** ADJUDICATION

**20.871.** The presiding bishop and the Executive Committee of the Church Council shall be available to give counsel when disputes arise within this church.

**20.872.** When there is disagreement on a substantive issue among churchwide units or between or among synods of this church that cannot be resolved by the parties, the aggrieved party or parties may appeal to the presiding bishop and the Executive Committee of the Church Council for consultation. If this consultation fails to resolve the issue, a petition may be addressed by the parties to the Church Council requesting it to mediate resolve the matter.

- 20.873.** When a component ~~or beneficiary~~ of a churchwide unit ~~or office~~ has a disagreement on a substantive issue which it cannot resolve ~~with the board of its within the unit or office~~, it may address an appeal to the presiding bishop and the Executive Committee of the Church Council. In this case, the decision of the Executive Committee shall prevail, except that upon the motion of a member of the Church Council, the decision shall be referred to the Church Council for final action.
- 20.874.** When there is disagreement on a substantive issue between a synod or synods and the churchwide organization that cannot be resolved by the parties, the aggrieved party or parties may appeal to the Committee on Appeals for consultation and adjudication. If this appeal fails to resolve the issue, a petition may be addressed by the parties to the Churchwide Assembly, whose decision shall be final.
- 20.875.** 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.

## CONSTITUTION FOR SYNODS

### Chapter 14.

#### ~~ORDAINED MINISTERS AND LAY~~ ROSTERED MINISTERS

##### **S14.10. Ministers of Word and Sacrament**

†**S14.011.** The time and place of the ordination of those persons properly called to congregations or ~~extra-parish non-congregational~~ service of this synod shall be authorized by the bishop of this synod.

†**S14.012.** Consistent with the faith and practice of the Evangelical Lutheran Church in America,

a. Every ~~ordained minister of Word and Sacrament~~ shall:

...

- 4) provide pastoral care;
- 5) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
- 6) impart knowledge of this church and its wider ministry through distribution of its communications and publications;
- 7) witness to the Kingdom of God in the community, in the nation and abroad; and
- 58) 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~~ pastor with a congregational call shall, within the congregation:

- 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
- 2) ~~supervise~~ relate to all schools and organizations of the congregation;
- 3) install regularly elected members of the Congregation Council; and
- 4) with the council, administer discipline;

~~c. Every pastor shall:~~

- 1) ~~strive to extend the Kingdom of God in the community, in the nation, and abroad;~~
- 2) ~~seek out and encourage qualified persons to prepare for the ministry of the Gospel;~~
- 3) ~~impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications;~~ and
- 45) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and of this ELCA synod.

*[Update the numbering of subsequent provisions in Chapter 14.]*

**S14.015.** Each ~~ordained minister of Word and Sacrament~~ 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.

**†S14.116.** When a congregation of this church desires to call a pastor or a candidate for the ~~pastoral office in the ordained ministry of Word and Sacrament~~ of this church:

...

- b. For issuance of a letter of call to a pastor or **pastoral candidate** by a congregation of this synod in accord with ELCA constitutional provision 7.41., a two-thirds **majority ballot** vote shall be required of **voting members** of the congregation present and voting at a meeting regularly called for the purpose of issuing such a call.

...

**S14.127.** No **ordained minister of Word and Sacrament** shall accept a call without first conferring with the bishop of this synod. **An ordained minister of Word and Sacrament** shall respond with an answer of acceptance or declination to a letter of call within 30 days of receipt of such call. In exceptional circumstances with the approval of the bishop of this synod and the chair of the Congregation Council of the congregation issuing the call, an additional 15 days may be granted to respond to a letter of call.

**†S14.138.** The provisions for termination of the mutual relationship between a minister of Word and Sacrament and a congregation shall be as follows:

- a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:

...

- 6) resignation or removal of the pastor from the roster of **ordained ministers of Word and Sacrament** of this church;

...

- b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
  - 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two **ordained rostered ministers** and one layperson, or
  - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate

such conditions together with a committee of two ~~ordained-rostered ministers~~ and one layperson.

- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant ~~and the pastor shall be listed on the clergy roster as disabled. When the pastorate is declared vacant, the Synod Council shall list the pastor on the roster of ministers of Word and Sacrament as disabled.~~ Upon removal of the disability and restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.

...

- e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds ~~majority~~ vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a ~~simple~~ majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.

...

**†S14.149.** ~~Ordained m~~Ministers of Word and Sacrament 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.

**†S14.1521.** The parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members transferred or dismissed, members who have become inactive, or members excluded from the congregation shall be kept accurately and permanently. They shall remain the property of each congregation. At the time of the closure of a congregation, such records shall be sent to the regional archives. The secretary of the congregation shall attest to the bishop of this synod

that such records have been placed in his or her hands in good order by a departing pastor before:

- a. installation in another field of labor call, or
- b. ~~the issuance of a certificate of dismissal or transfer approval of a request for change in roster status.~~

**†S14.1622.** The pastor shall make satisfactory settlement of all financial obligations to a former congregation before:

- a. installation in another field of labor call, or
- b. ~~the issuance of a certificate of dismissal or transfer approval of a request for change in roster status.~~

**†S14.1723.** 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-rostered minister 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.

**†S14.1824.** With the approval of the synodical bishop expressed in writing, which sets forth a clear statement of the purpose to be served by such a departure from the normal rule of permanency of the call as expressed in ~~†S14.1318.~~, a congregation may call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop of this synod or a representative of the bishop shall meet with the pastor and representatives of the congregation for a review of the call. Such call may also be terminated before its expiration in accordance with the provisions of ~~†S14.1318.~~

**S14.215.** All ~~ordained ministers of Word and Sacrament~~ under a call shall attend meetings of the Synod Assembly, and the pastors of congregations shall also attend the meetings of the conference, cluster, coalition, or other area subdivision to which the congregation belongs.

**S14.30. Official Rosters of Laypersons Ministers of Word and Service**

**†S14.31.** ~~The provisions in the churchwide documents and such provisions as may be developed by the appropriate churchwide unit governing associates in ministry;~~

deaconesses, and diaconal ministers of this church shall apply in this synod.

- a. When a congregation of this synod desires to call an associate in ministry, deaconess, or diaconal minister or a candidate for these official rosters of laypersons of this church:
  - 1) Such a congregation of this synod shall consult the synodical bishop before taking any steps leading to extending such a call.
  - 2) Issuance of such a letter of call shall be in accord with criteria, policies, and procedures developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.
  - 3) When the congregation has voted to issue a call to an associate in ministry, deaconess, or diaconal minister, the letter of call shall be submitted to the bishop of this synod for the bishop's signature.
- b. An associate in ministry, deaconess, or diaconal minister shall confer with the bishop of this synod before accepting a call within this synod.
- c. The call of a congregation, when accepted by an associate in ministry, deaconess, or diaconal minister, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the individual, shall be terminated only following consultation with the synodical bishop in accordance with policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.
- d. Associates in ministry, deaconesses, and diaconal ministers on the roster of this synod who are serving under call shall attend meetings of the Synod Assembly.

The time and place of the consecration of those persons properly called to congregations or non-congregational service of this synod shall be authorized by the bishop of this synod.

**†S14.32.** Consistent with the faith and practice of the Evangelical Lutheran Church in America, every Minister of Word and Service shall:

- a. Be rooted in the Word of God, for proclamation and service;



- b. Advocate a prophetic diakonia that commits itself to risk-taking and innovative service on the frontiers of the Church's outreach, giving particular attention to the suffering places in God's world;
- c. Speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad;
- d. Equip the baptized for ministry in God's world that affirms the gifts of all people;
- e. Encourage mutual relationships that invite participation and accompaniment of others in God's mission;
- f. Practice stewardship that respects God's gift of time, talents, and resources;
- g. Be grounded in a gathered community for ongoing diaconal formation;
- h. Share knowledge of the ELCA and its wider ministry of the gospel, and advocate for the work of all expressions of this church; and
- i. Identify and encourage qualified persons to prepare for ministry of the gospel.

**S14.33.** The minister of Word and Service shall become a member of the congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the minister of Word and Service shall hold membership in one of the congregations.

**S14.34.** Each minister of Word and Service 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.

†**S14.41.** When a congregation of this church desires to call a minister of Word and Service or a candidate for the ministry of Word and Service of this church:

- a. Each congregation of this synod shall consult the bishop of this synod before taking any steps leading to the extending of a call to a prospective minister of Word and Service.
- b. For issuance of a letter of call to a minister of Word and Service or candidate by a congregation of this synod in accord with ELCA constitutional provision 7.71., a two-thirds vote shall be required of members of the congregation present and voting at a meeting regularly called for the purpose of issuing such a call.

c. When the congregation has voted to issue a call to a prospective minister of Word and Service, the letter of call shall be submitted to the bishop of this synod for the bishop's signature.

**§14.42.** No minister of Word and Service shall accept a call without first conferring with the bishop of this synod. A minister of Word and Service shall respond with an answer of acceptance or declination to a letter of call within 30 days of receipt of such call. In exceptional circumstances with the approval of the bishop of this synod and the chair of the Congregation Council of the congregation issuing the call, an additional 15 days may be granted to respond to a letter of call.

**†§14.43.** a. The call of a congregation, when accepted by a minister of Word and Service, shall constitute a continuing mutual relationship and commitment which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:

- 1) mutual agreement to terminate the call or the completion of a call for a specific term;
- 2) resignation of the minister of Word and Service, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
- 3) inability to conduct the office effectively in that congregation in view of local conditions;
- 4) physical disability or mental incapacity of the minister of Word and Service;
- 5) suspension of the minister of Word and Service through discipline for more than three months;
- 6) resignation or removal of the minister of Word and Service from the roster of ministers of Word and Service of this church;
- 7) termination of the relationship between this church and the congregation;
- 8) dissolution of the congregation or the termination of a parish arrangement; or
- 9) suspension of the congregation through discipline for more than six months.

b. When allegations of physical disability or mental incapacity of the minister of Word and Service under paragraph a.4) above, or ineffective conduct of the ministry of Word and Service under paragraph a.3)

above, have come to the attention of the bishop of this synod.

1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or

2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one layperson.

c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the minister of Word and Service's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the position vacant and the minister of Word and Service shall be listed on the roster of ministers of Word and Service as disabled. Upon removal of the disability and restoration of the minister of Word and Service to health, the bishop shall take steps to enable the minister of Word and Service to resume the ministry, either in the congregation last served or in another appropriate call.

d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the minister of Word and Service and then to the congregation. The recommendations of the bishop's committee address whether the minister of Word and Service's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the minister of Word and Service, if appropriate. If the minister of Word and Service and congregation agree to carry out such recommendations, no further action need be taken by the synod.

- e. If either party fails to assent to the recommendations of the bishop's committee concerning the minister of Word and Service's call, the congregation may dismiss the minister of Word and Service only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.
- f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

**†S14.44.** Ministers of Word and Service 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 Congregation Council.

**†S14.45.** The minister of Word and Service shall make satisfactory settlement of all financial obligations to a former congregation before:

- a. installation in another call, or
- b. approval of a request for change in roster status.

**†S14.46.** With the approval of the synodical bishop expressed in writing, which sets forth a clear statement of the purpose to be served by such a departure from the normal rule of permanency of the call as expressed in †S14.43., a congregation may call a minister of Word and Service 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 minister of Word and Service and representatives of the congregation for a review of the call. Such call may also be terminated before its expiration in accordance with the provisions of †S14.43.

**S14.47.** All ministers of Word and Service under a call shall attend meetings of the Synod Assembly, and the ministers of Word and Service of congregations shall also attend the

meetings of the conference, cluster, coalition, or other area subdivision to which the congregation belongs.

## MODEL CONSTITUTION FOR CONGREGATIONS

### Chapter 9.

#### THE PASTOR ROSTERED MINISTER

- \*C9.01. Authority to call a pastor shall be in this congregation by at least a two-thirds majority ballot vote of voting members present and voting at a meeting legally called for that purpose. Before a call is issued, the officers, or a committee elected by [this congregation][the Congregation Council] to recommend the call, shall seek the advice and help of the bishop of the synod.
- \*C9.02. Only a member of the clergy roster of ministers of Word and Sacrament of the Evangelical Lutheran Church in America or a candidate for the roster of ordained ministers of Word and Sacrament 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 of Word and Sacrament shall:  
...
    - 4) provide pastoral care;
    - 5) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
    - 6) impart knowledge of this church and its wider ministry though distribution of its communications and publications;
    - 7) witness to the Kingdom of God in the community, in the nation and abroad; and
    - 58) 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-pastor with a congregational call shall, within the congregation:  
...
    - 3) install regularly elected members of the Congregation Council; and
    - 4) with the council, administer discipline;
  - ~~c. Every pastor shall:~~
    - 1) strive to extend the Kingdom of God in the community, in the nation, and abroad;

- 2) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
- 3) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications; and
- 4) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization of the Evangelical Lutheran Church in America (ELCA) and of the *(insert name of synod)* Synod of the ELCA.

**\*C9.05.** The provisions for termination of the mutual relationship between a minister of Word and Sacrament and this congregation shall be as follows:

- a. The call of a ~~this~~ congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment, which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:  
...
  - 6) resignation or removal of the pastor from the roster of ~~ordained ministers of Word and Sacrament~~ of this church;...
  - b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
    - 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two ~~ordained ministers of Word and Sacrament~~ and one layperson, or
    - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two ~~ordained ministers of Word and Sacrament~~ and one layperson....
    - e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the

congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds **majority** vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a **simple** majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.

f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for **disciplinary action discipline**, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

**\*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 rostered minister** providing assistance shall refrain from exerting influence in the selection of a pastor. Unless previously agreed upon by the Synod Council, an interim pastor is not available for a regular call to the congregation served.

**C9.20. — Ecumenical pastoral ministry**

**C9.21.**

**C9.15.** Under special circumstances, subject to the approval of the synodical bishop and the concurrence of this congregation, **an ordained minister of Word and Sacrament** of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion may serve temporarily as pastor of this congregation under a contract between the congregation and the **ordained minister pastor** in a form proposed by the synodical bishop and approved by the congregation.

**\*C9.21.** **Authority to call a minister of Word and Service shall be in this congregation by at least a two-thirds vote of voting members present and voting at a meeting legally called for that purpose. Before a call is issued, the officers, or a committee elected by [this congregation][the Congregation]**

Council] to recommend the call, shall seek the advice and help of the bishop of the synod.

**\*C9.22.** Only a member of the roster of ministers of Word and Service of the Evangelical Lutheran Church in America or a candidate for the roster of ministers of Word and Service who has been recommended for this congregation by the synodical bishop may be called as a deacon of this congregation.

**\*C9.23.** Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:

- a. Be rooted in the Word of God, for proclamation and service;
- b. Advocate a prophetic diakonia that commits itself to risk-taking and innovative service on the frontiers of the Church's outreach, giving particular attention to the suffering places in God's world;
- c. Speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad;
- d. Equip the baptized for ministry in God's world that affirms the gifts of all people;
- e. Encourage mutual relationships that invite participation and accompaniment of others in God's mission;
- f. Practice stewardship that respects God's gift of time, talents, and resources;
- g. Be grounded in a gathered community for ongoing diaconal formation;
- h. Share knowledge of the ELCA and its wider ministry of the gospel, and advocate for the work of all expressions of this church; and
- i. Identify and encourage qualified persons to prepare for ministry of the gospel.

**\*C9.24.** The specific duties of the deacon, compensation, and other matters pertaining to the service of the deacon shall be included in a letter of call, which shall be attested by the bishop of the synod.

**\*C9.25.** The provisions for termination of the mutual relationship between a minister of Word and Service and this congregation shall be as follows:



- a. The call of this congregation, when accepted by a deacon, shall constitute a continuing mutual relationship and commitment, which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:
- 1) mutual agreement to terminate the call or the completion of a call for a specific term;
  - 2) resignation of the deacon, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
  - 3) inability to conduct the ministry of Word and Service effectively in this congregation in view of local conditions;
  - 4) physical disability or mental incapacity of the deacon;
  - 5) suspension of the deacon through discipline for more than three months;
  - 6) resignation or removal of the deacon from the roster of ministers of Word and Service of this church;
  - 7) termination of the relationship between this church and this congregation;
  - 8) dissolution of this congregation or the termination of a parish arrangement; or
  - 9) suspension of this congregation through discipline for more than six months.
- b. When allegations of physical disability or mental incapacity of the deacon under paragraph a.4) above, or ineffective conduct of the office of minister of Word and Service under paragraph a.3) above, have come to the attention of the bishop of this synod,
- 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or
  - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of this congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one layperson.

- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the deacon's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the office vacant and the deacon shall be listed on the roster of ministers of Word and Service as disabled. Upon removal of the disability and the restoration of the deacon to health, the bishop shall take steps to enable the deacon to resume the ministry, either in the congregation last served or in another appropriate call.
- d. In the case of alleged local difficulties that imperil the effective functioning of this congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the deacon and then to this congregation. The recommendations of the bishop's committee must address whether the deacon's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by this congregation and by the deacon, if appropriate. If the deacon and congregation agree to carry out such recommendations, no further action need be taken by the synod.
- e. If either party fails to assent to the recommendations of the bishop's committee concerning the deacon's call, this congregation may dismiss the deacon only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.
- f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for discipline, the committee shall make

recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

- \*C9.26.** The deacon 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.
- \*C9.27.** When a deacon is called to serve in company with another rostered minister or other rostered ministers, the privileges and responsibilities of each rostered minister shall be specified in documents to accompany the call and to be drafted in consultation involving the rostered ministers, the Congregation Council, and the bishop of the synod. As occasion requires, the documents may be revised through a similar consultation.
- \*C9.28.** With the approval of the bishop of the synod, this congregation may depart from \*C9.25.a. and call a deacon 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 deacon and representatives of this congregation for a review of the call. Such a call may also be terminated before its expiration in accordance with the provisions of \*C9.25.a.
- \*C9.29.** The deacon shall become a member of this congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the deacon shall hold membership in one of the congregations.
- \*C9.31.** The deacon(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.

Presiding Bishop Eaton declared that the motion was adopted.

The presiding bishop expressed appreciation for associates in ministry, deaconesses and diaconal ministers and for their ministry to this church. She invited them to stand, and assembly participants responded with applause.

Presiding Bishop Eaton also recognized all those present who had served as a volunteer for a social ministry organization of the ELCA, pointing out that one in 50 Americans are touched by these ministries.

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

*Reference: 2016 Pre-Assembly Report, Section VII, Memorials Committee Report and Supplemental Report of the Memorials Committee.*

Presiding Bishop Elizabeth A. Eaton announced that the assembly would continue to consider Category C1: Peace with Justice in the Holy Land.

## Category C1: Peace with Justice in the Holy Land (continued)

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, page 93-100.*

The Memorials Committee had presented the memorials received from synod assemblies on this topic.

Presiding Bishop Elizabeth A. Eaton reminded the assembly of the main motion on the floor.

### **Moved; Seconded:**

To receive with gratitude the memorials of the Northwest Washington, Sierra Pacific, Southwest California, Rocky Mountain, Minneapolis Area, Southwestern Texas, Southeastern Iowa, South-Central Wisconsin, Southeast Michigan, Indiana-Kentucky, Metropolitan New York, Northeastern Pennsylvania, Upper Susquehanna and West Virginia-Western Maryland synods related to Israel and Palestine;

To reaffirm the commitment of this church to:

1. Continue its awareness-building, accompaniment, and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine;
2. Take steps to assist the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) and other Christians in sustaining their endangered presence in the Holy Land;
3. Promote the economic empowerment of Palestinians, including investment in Palestinian projects and businesses;
4. Promote the protection of the human rights of Palestinians and Israelis and oppose all violence and actions which discriminate against or deny any people their basic freedom, dignity or human rights;
5. Embrace the principles of restorative justice as part of the ELCA's advocacy and engagement for the just resolution of the Israeli-Palestinian conflict and actively seek ways to support Palestinians and Israelis engaging in restorative justice dialogue and other projects; and
6. Continue to pray for the ELCJHL and the work of The Lutheran World Federation Jerusalem program;

To encourage this church's members, congregations, synods, and agencies as well as the presiding bishop to call on the U.S. President, in coordination with the United Nations Security Council, to offer a new, comprehensive and time-bound agreement to the governments of Israel and Palestine, resulting in a negotiated final status agreement between Israel and Palestine leading to two viable and secure states with a shared Jerusalem;

To urge this church's members, congregations, synods, agencies and presiding bishop to call on their U.S. Representatives, Senators and the Administration to take action requiring that, to continue receiving U.S. financial and military aid, Israel must comply with internationally recognized human rights standards as specified in existing U.S. law, stop settlement building and the expansion of existing settlements in East Jerusalem and the West Bank, end its occupation of Palestinian territory, and enable an independent Palestinian state; and

To encourage this church's members, congregations, synods, and agencies to call on the U.S. President to recognize the State of Palestine and not prevent the application of the State of Palestine for full membership in the United Nations.

The presiding bishop noted that she had called orders of the day while the voting members were considering a motion to amend.

**Moved;**

**Seconded:**

*To substitute the following paragraph for the second to last paragraph of the motion:*

To urge this church's members, congregations, synods and agencies, as well as the presiding bishop, to urge U.S. Representatives, Senators and the Administration to increase diplomatic efforts to encourage Israel and Palestine to comply with internationally recognized human rights standards, including stopping all settlement building, the occupation of Palestinian territory and indiscriminate violence against civilians, and to work to enable an independent Palestinian state; and

Presiding Bishop Eaton also noted that the assembly had voted to close debate. She invited Ms. Yvonne A. Wells [Caribbean Synod] to lead in prayer.

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

**Moved;**

**Seconded;**

**Defeated:**

*Yes-416; No-500*

*To substitute the following paragraph for the second to last paragraph of the motion:*

To urge this church's members, congregations, synods and agencies, as well as the presiding bishop, to urge U.S. Representatives, Senators and the Administration to increase diplomatic efforts to encourage Israel and Palestine to comply with internationally recognized human rights standards, including stopping all settlement building, the occupation of Palestinian territory and indiscriminate violence against civilians, and to work to enable an independent Palestinian state; and

Presiding Bishop Eaton declared that the motion to amend had been defeated.

Mr. Robert B. James [Southwestern Pennsylvania Synod] called the previous question.

**Moved;**

**Seconded:**

To end debate.

*Two-Thirds Vote*

Presiding Bishop Eaton called for the vote.

**Moved;**

**Seconded;**

**Carried:**

To end debate.

*Two-Thirds Vote*

*Yes-644; No-261*

The chair declared the motion was adopted and called for the vote on the main motion.

To receive with gratitude the memorials of the Northwest Washington, Sierra Pacific, Southwest California, Rocky Mountain, Minneapolis Area, Southwestern Texas, Southeastern Iowa, South-Central Wisconsin, Southeast Michigan, Indiana-Kentucky, Metropolitan New York, Northeastern Pennsylvania, Upper Susquehanna and West Virginia-Western Maryland synods related to Israel and Palestine;

To reaffirm the commitment of this church to:

1. Continue its awareness-building, accompaniment, and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine;
2. Take steps to assist the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) and other Christians in sustaining their endangered presence in the Holy Land;
3. Promote the economic empowerment of Palestinians, including investment in Palestinian projects and businesses;
4. Promote the protection of the human rights of Palestinians and Israelis and oppose all violence and actions which discriminate against or deny any people their basic freedom, dignity or human rights;
5. Embrace the principles of restorative justice as part of the ELCA's advocacy and engagement for the just resolution of the Israeli-Palestinian conflict and actively seek ways to support Palestinians and Israelis engaging in restorative justice dialogue and other projects; and
6. Continue to pray for the ELCJHL and the work of The Lutheran World Federation Jerusalem program;

To encourage this church's members, congregations, synods and agencies as well as the presiding bishop to call on the U.S. President, in coordination with the United Nations Security Council, to offer a new, comprehensive and time-bound agreement to the governments of Israel and Palestine, resulting in a negotiated final status agreement between Israel and Palestine leading to two viable and secure states with a shared Jerusalem;

To urge this church's members, congregations, synods, agencies and presiding bishop to call on their U.S. Representatives, Senators and the Administration to take action requiring that, to continue receiving U.S. financial and military aid, Israel must comply with internationally recognized human rights standards as

**specified in existing U.S. law, stop settlement building and the expansion of existing settlements in East Jerusalem and the West Bank, end its occupation of Palestinian territory and enable an independent Palestinian state; and**

**To encourage this church's members, congregations, synods and agencies to call on the U.S. President to recognize the State of Palestine and not prevent the application of the State of Palestine for full membership in the United Nations.**

Presiding Bishop Eaton declared that the motion was adopted and reminded the assembly that it is to refrain from applause.

The chair called on Ms. Marjorie B. Ellis, Church Council member from Worthington, Ohio, and the Rev. Stephen R. Herr, Church Council member from Gettysburg, Pa., to continue the report of the Memorials Committee.

#### **Category A4: African Descent Lutherans**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 19-28.*

Ms. Marjorie B. Ellis, co-chair of the Memorials Committee, presented Category A4: African Descent Lutherans.

#### **1. Arkansas-Oklahoma Synod (4C) [2016]**

RESOLVED, that the Arkansas-Oklahoma Synod Assembly memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to include as part of its observance of the 500th Anniversary of the Reformation and the commemoration of the United Nation's International Decade of People of African Descent the following:

1. Direct the Church Council to create a "Declaration of the ELCA to the African Descent Community" similar to the "Declaration of the ELCA to the Jewish Community" (April 18, 1994) acknowledging the Lutheran church's complicity in more than 400 years of slavery and the oppression of other marginalized groups; that people of African descent were victims of slavery, the slave trade and colonialism and continue to be victims of its consequences; and, the ELCA has perpetuated racism and discrimination through attitudes, actions, policies and practices these communities still endure. The council will bring this "Declaration" to the 2019 Churchwide Assembly for its consideration and action with a recommendation to include this Declaration in the governing documents of the ELCA;
2. Direct the Church Council to work with the seminaries and other academic institutions of our church in partnership with the Conference of International Black Lutherans (CIBL) to recognize and dismantle white hegemony by lifting up, encouraging and incorporating the academic exploration of Black Liberation Theology and required anti-racism training as part of their curriculum and to develop resources for accomplishing this by the 2019 Churchwide Assembly; and
3. Direct the Church Council to require the Domestic Mission unit of the ELCA, to work in partnership with the African Descent Lutheran Association to increase by 10 percent the number of African descent leaders, congregations and communities served, thereby renewing its commitment (African Descent Ministry Strategy, 2005 Churchwide Assembly, CA05.04.16) to create, sustain, reinvest in and support this plan of action by the 2019 Churchwide Assembly.

## **2. Metropolitan Chicago Synod (5A) [2016]**

RESOLVED, that the Metropolitan Chicago Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to include as part of its observance of the 500th anniversary of the Reformation and the commemoration of the United Nation's International Decade of People of African Descent the following:

1. Direct the Church Council to create a "Declaration of the ELCA to the African Descent Community" similar to the "Declaration of the ELCA to the Jewish Community (April 18, 1994)" acknowledging the Lutheran church's complicity in more than 400 years of slavery and the oppression of other marginalized groups; that people of African descent were victims of slavery, the slave trade and colonialism and continue to be victims of its consequences; and that the ELCA has perpetuated racism and discrimination through attitudes, actions, policies and practices these communities still endure. The Church Council will bring this "Declaration" to the 2019 Churchwide Assembly for its consideration and action with a recommendation to include this Declaration in the governing documents of the ELCA;
2. Direct the Church Council to require the Theological Education Advisory Council in partnership with the Conference of International Black Lutherans (CIBL) to recognize and dismantle white hegemony by lifting up, encouraging and incorporating academic exploration of Black Liberation theology across ELCA educational expressions, to allocate funds for the development of resources and to accomplish this by the 2019 Churchwide Assembly; and
3. Direct the Church Council to require the Domestic Mission unit of the ELCA to work in partnership with the African Descent Lutheran Association to increase by 10 percent the number of African descent leaders, congregations and communities served, thereby renewing its commitment (African Descent Ministry Strategy, 2005 Churchwide Assembly, CA05.04.16) to create, sustain, reinvest in and support this plan of action by the 2019 Churchwide Assembly and to encourage synods and congregations to do likewise.

## **3. Southeast Michigan Synod (6A) [2016]**

RESOLVED, that the Southeast Michigan Synod Assembly memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to include, as part of its observance of the 500th Anniversary of the Reformation and the commemoration of the United Nation's International Decade of People of African Descent, the following:

1. Direct the Church Council to create a "Declaration of the ELCA to the African Descent Community" similar to the "Declaration of the ELCA to the Jewish Community" (4/18/1994), acknowledging the Lutheran church's complicity in the more than 400 years of slavery and the oppression of other marginalized groups; that people of African descent were victims of slavery, the slave trade and colonialism and continue to be victims of its consequences; and the ELCA has perpetuated racism and discrimination through attitudes, actions, policies and practices these communities still endure. The Council will bring this "Declaration" to the 2019 Churchwide Assembly for its consideration and action with a recommendation to include this Declaration in the governing documents of the ELCA.
2. Direct the Church Council to require the Theological Education Advisory Council (TEAC) in partnership with the Conference of International Black Lutherans (CIBL) to recognize and dismantle white hegemony by lifting up, encouraging and incorporating academic exploration of Black Liberation theology across ELCA educational expressions, to allocate



funds for the development of resources and to accomplish this by the 2019 Churchwide Assembly.

3. Direct the Church Council to require the Domestic Mission unit of the ELCA to work in partnership with the African Descent Lutheran Association to increase by 10 percent the number of African Descent leaders, congregations and communities served, thereby renewing its commitment (African Descent Ministry Strategy, 2005 Churchwide Assembly, CA05.04.16) to create, sustain, reinvest in and support this plan of action by the 2019 Churchwide Assembly and to encourage synods and congregations to do likewise.

#### 4. New Jersey Synod (7A) [2016]

WHEREAS, the United Nations declared 2015-2024 the “International Decade for People of African Descent.” African American, African Caribbean and African national communities of the Evangelical Lutheran Church in America (ELCA) are gifted and culturally diverse, represented by more than 200 million people living in the Americas. Whether as descendants of the transatlantic slave trade or as more recent migrants, people of African descent constitute some of the poorest and most marginalized groups with limited access to quality education, health services, housing and social services; and

WHEREAS, people of African descent represent 13 percent of the total population of the United States of America. Within the ELCA more than 46,100 members identify as people of African descent — 1.9 percent of the ELCA’s total membership; and

WHEREAS, as the ELCA prepares to celebrate the 500th anniversary of the Reformation, the political, social and economic injustices affecting African descent communities still remain largely invisible to a society indifferent to black life. The legacy of slavery, post-Reconstruction “Jim Crow” laws and racial subordination in the United States remains a “serious challenge,” as there has been no real commitment to recognition and reparations for people of African descent. Despite many advances by people of African descent within the ELCA and society, racism and racial discrimination, both direct and indirect, *de facto* and *de jure*, continue to manifest themselves in inequality and disadvantage; and

WHEREAS, the 1993 Churchwide Assembly adopted the social statement “Freed in Christ: Race, Ethnicity, and Culture” as a confession of the sin of racism. However, Black Liberation Theology is often rejected and avoided within not all but many Lutheran academic institutions. African descent rostered leaders acquire higher education debt, wait longer to receive calls, are less likely to receive full-time calls and are less likely to reach synod compensation guidelines; and

WHEREAS, the majority of African descent ELCA congregations were birthed out of “white flight,” a divestment from urban areas, taking socioeconomic resources and abandoning a connection, call and witness. What is left are deteriorating, debt-filled buildings with shrinking memberships, in part due to the systemic and structural issues of discrimination and lack of full inclusion of all gifts of leadership and worship styles; and

WHEREAS, the African descent community is within a denomination that affirms, “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus” (Galatians 3:28). We are called to be a church that embraces each person and confronts racial, ethnic, cultural, religious, age, gender, familial, sexual orientation, physical, personal and class barriers that often manifest themselves in unjust treatment, inequalities, exclusion and violence. According to ELCA bylaw 7.31.12., “Consistent with the faith and practice of the Evangelical Lutheran Church in America, every ordained minister shall speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God’s love for the world.” Justification by faith is a principle of scripture and Lutheran identity for all races, ethnicities, genders, gender identities, sexual orientation, class, cultures or nationalities; and

WHEREAS, people of African descent acknowledge the experiences of other communities of color and the oppression they have suffered, i.e., the Doctrine of Discovery (1493), the Indian Removal Act (1830), the Chinese Exclusion Act (1882), Executive Order of 1942 (Japanese internment) and numerous other institutional acts of discrimination, and stand together with them as they strive for justice and complete inclusion in the world and Christ’s Church; and

WHEREAS, the New Jersey Synod in assembly has proclaimed and affirmed that diversity and respect are among the Core Values of the New Jersey Synod; therefore, be it

RESOLVED, that the New Jersey Synod Assembly memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to be intentional in the inclusion of the contributions of African descent Lutherans as part of the ELCA's observation of the 500th anniversary of the Lutheran Reformation; and be it further

RESOLVED, that the New Jersey Synod Assembly memorializes the 2016 Churchwide Assembly of the ELCA to:

1. Direct the Church Council to create a "Declaration of the ELCA to the African Descent Community" similar to the "Declaration of the ELCA to the Jewish Community" (April 18, 1994) acknowledging the Lutheran church's complicity in more than 400 years of slavery and the oppression of other marginalized groups; that people of African descent were victims of slavery, the slave trade and colonialism and continue to be victims of its consequences; and, the ELCA has perpetuated racism and discrimination through attitudes, actions, policies and practices these communities still endure. The council will bring this "Declaration" to the 2019 Churchwide Assembly for its consideration and action with a recommendation to include this Declaration in the governing documents of the ELCA;
2. Require the Church Council to direct the Theological Education Advisory Council (TEAC) in partnership with the Conference of International Black Lutherans (CIBL) to recognize and dismantle white hegemony by lifting up, encouraging and incorporating academic exploration of Black theologies across ELCA educational expressions, to allocate funds for the development of resources and to accomplish this by the 2019 Churchwide Assembly; and
3. Require the Church Council to direct the Domestic Mission unit of the ELCA to work in partnership with the African Descent Lutheran Association, with the goal of increasing by 10 percent the number of African descent leaders, congregations and communities served, thereby renewing its commitment to create, sustain, reinvest in and support this plan of action by the 2019 Churchwide Assembly and to encourage synods and congregations to do likewise; and be it further

RESOLVED, that the Church Council direct synods and congregations to provide clear policies on workplace harassment and discrimination (including racial harassment and discrimination) and to create clear procedures on how to proceed with any complaints that may arise.

## **5. Metropolitan New York Synod (7C) [2016]**

RESOLVED, that the Metropolitan New York Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to include as part of the ELCA's observance of the 500th anniversary of the Reformation and the commemoration of the United Nation's International Decade of People of African Descent the following:

1. Request the Church Council to create a "Declaration of the ELCA to the African Descent Community" similar to the "Declaration of the ELCA to the Jewish Community (April 18, 1994)" acknowledging the Lutheran church's complicity in more than 400 years of slavery and the oppression of other marginalized groups; that people of African descent were victims of slavery, the slave trade and colonialism and continue to be victims of its consequences; and that the ELCA has perpetuated racism and discrimination through attitudes, actions, policies and practices these communities still endure. The Church Council will bring this "Declaration" to the 2019 Churchwide

Assembly for its consideration and action with a recommendation to include this Declaration in the governing documents of the ELCA;

2. Request the Church Council to require the Theological Education Advisory Council in partnership with the Conference of International Black Lutherans (CIBL) to recognize and dismantle white hegemony by lifting up, encouraging and incorporating academic exploration of Black Liberation theology across ELCA educational expressions, to allocate funds for the development of resources and to accomplish this by the 2019 Churchwide Assembly; and
3. Request the Church Council to require the Domestic Mission unit of the ELCA, to work in partnership with the African Descent Lutheran Association to increase by 10 percent the number of African descent leaders, congregations and communities served, thereby renewing its commitment (African Descent Ministry Strategy, 2005 Churchwide Assembly, CA05.04.16) to create, sustain, reinvest in and support this plan of action by the 2019 Churchwide Assembly and to encourage synods and congregations to do likewise.

#### **6. Northeastern Pennsylvania Synod (7E) [2016]**

RESOLVED, that the Northeastern Pennsylvania Synod Assembly memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to include, as part of its observance of the 500th anniversary of the Reformation and the commemoration of the United Nation's International Decade of People of African Descent, the following:

1. Direct the Churchwide Assembly to create a "Declaration of the ELCA to the African Descent Community" similar to the "Declaration of the ELCA to the Jewish Community (April 18, 1994)" acknowledging the Lutheran church's complicity in more than 400 years of slavery and the oppression of other marginalized groups; that people of African descent were victims of slavery, the slave trade and colonialism and continue to be victims of its consequences; and the ELCA has perpetuated racism and discrimination through attitudes, actions, policies and practices these communities still endure. This declaration shall be brought to the 2019 Churchwide Assembly for its consideration and action with a recommendation to include this declaration in the governing documents of the ELCA;
2. Direct the Churchwide Assembly to require the Theological Education Advisory Council (TEAC) in partnership with the Conference of International Black Lutherans (CIBL) to recognize and dismantle white hegemony by lifting up, encouraging and incorporating academic exploration of Black Liberation theology across ELCA educational expressions, to allocate funds for the development of resources and to accomplish this by the 2019 Churchwide Assembly; and
3. Direct the Churchwide Assembly to require the Domestic Mission unit of the ELCA, to work in partnership with the African Descent Lutheran Association to increase by 10 percent the number of African descent leaders, congregations and communities served, thereby renewing its commitment (African Descent Ministry Strategy, 2005 Churchwide Assembly, CA05.04.16) to create, sustain, reinvest in and support this plan of action by the 2019 Churchwide Assembly and to encourage synods and congregations to do likewise.

#### **7. Southeastern Pennsylvania Synod (7F) [2016]**

WHEREAS, the United Nations declared 2015-2024 the "International Decade for People of African Descent." African American, African Caribbean and African national communities of the Evangelical Lutheran Church in America (ELCA) are gifted and culturally diverse, represented by more than 200

million people living in the Americas. Whether as descendants of the transatlantic slave trade or as more recent migrants, people of African descent constitute some of the poorest and most marginalized groups with limited access to quality education, health services, housing and social services. People of African descent represent 13 percent of the total population of the United States of America. Within the ELCA more than 46,100 members identify as people of African descent — 1.9 percent of the ELCA’s total membership; and

WHEREAS, as the ELCA prepares to celebrate the 500th anniversary of the Reformation, the political, social and economic injustices affecting African descent communities still remain largely invisible to a society indifferent to black life. The legacy of slavery, post-Reconstruction “Jim Crow” laws and racial subordination in the United States remains a “serious challenge,” as there has been no real commitment to recognition and reparations for people of African descent. Despite many advances by people of African descent within the ELCA and society, racism and racial discrimination, both direct and indirect, *de facto* and *de jure*, continue to manifest themselves in inequality and disadvantage; and

WHEREAS, the 1993 Churchwide Assembly adopted the social statement “Freed in Christ: Race, Ethnicity, and Culture” as a confession of the sin of racism. However, Black Liberation Theology is often rejected and avoided within not all but many Lutheran academic institutions. African descent rostered leaders acquire higher education debt, wait longer to receive calls, are less likely to receive full-time calls and are less likely to reach synod compensation guidelines. The majority of African descent ELCA congregations were birthed out of “white flight,” a divestment from urban areas, taking socioeconomic resources and abandoning a connection, call and witness. What is left are deteriorating, debt-filled buildings with shrinking memberships, in part due to the systemic and structural issues of discrimination and lack of full inclusion of all gifts of leadership and worship styles; and

WHEREAS, the African descent community is within a denomination that affirms, “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus” (Galatians 3:28). We are called to be a church that embraces each person and confronts racial, ethnic, cultural, religious, age, gender, familial, sexual orientation, physical, personal and class barriers that often manifest themselves in unjust treatment, inequalities, exclusion and violence. According to ELCA bylaw 7.31.12., “Consistent with the faith and practice of the Evangelical Lutheran Church in America, every ordained minister shall speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God’s love for the world.” Justification by faith is a principle of scripture and Lutheran identity for all races, ethnicities, genders, gender identities, sexual orientation, class, cultures or nationalities; therefore, be it

RESOLVED, that the Southeastern Pennsylvania Synod Assembly memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to include, as part of its observance of the 500th anniversary of the Reformation and the commemoration of the United Nation’s International Decade of People of African Descent, the following:

1. Request the Churchwide Assembly to create a “Declaration of the ELCA to the African Descent Community” similar to the “Declaration of the ELCA to the Jewish Community (April 18, 1994)” acknowledging the Lutheran church’s complicity in more than 400 years of slavery and the oppression of other marginalized groups; that people of African descent were victims of slavery, the slave trade and colonialism and continue to be victims of its consequences; and the ELCA has perpetuated racism and discrimination through attitudes, actions, policies and practices these communities still endure. This declaration shall be brought to the 2019 Churchwide Assembly for its consideration and action with a recommendation to include this declaration in the governing documents of the ELCA;
2. Request the Churchwide Assembly to require those who provide oversight and support for theological education in the ELCA in partnership with the Conference of International Black Lutherans (CIBL) to recognize and dismantle white hegemony by lifting up, encouraging and incorporating academic exploration of Black Liberation

theology across ELCA educational expressions, to allocate funds for the development of resources and to accomplish this by the 2019 Churchwide Assembly; and

3. Request the Churchwide Assembly to require the Domestic Mission unit of the ELCA, to work in partnership with the African Descent Lutheran Association to increase by 10 percent the number of African descent leaders, congregations and communities served, thereby renewing its commitment (African Descent Ministry Strategy, 2005 Churchwide Assembly, CA05.04.16) to create, sustain, reinvest in and support this plan of action by the 2019 Churchwide Assembly and to encourage synods and congregations to do likewise.

## **8. Metropolitan Washington, D.C., Synod (8G) [2016]**

WHEREAS, African American, African Caribbean and African national communities of the Evangelical Lutheran Church in America (ELCA) are gifted and culturally diverse. Within the ELCA there are more than 46,100 members that identify as people of African descent, or 1.9 percent of the ELCA's total membership; and

WHEREAS, the ELCA African descent community is within a denomination that affirms: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ" (Galatians 3:28). We are called to be a church that embraces each person and confronts racial, ethnic, cultural, religious, age, gender, familial, sexual orientation, physical, personal and class barriers that often manifest themselves in unjust treatment, inequalities, exclusion and violence; and

WHEREAS, the United Nations declared 2015-2024 the "International Decade for People of African Descent." Whether as descendants of the transatlantic slave trade or as more recent migrants, people of African descent constitute some of the poorest and most marginalized groups with limited access to quality education, health services, housing and social services; and

WHEREAS, the 1993 ELCA Churchwide Assembly adopted the social statement "Freed in Christ: Race, Ethnicity and Culture" as a confession of the sin of racism. Despite many advances by people of African descent within the ELCA and society, racism and racial discrimination, both direct and indirect, de facto and de jure, continue to manifest themselves in inequality and disadvantage; and

WHEREAS, African descent theologians and scholars are often rejected and avoided within not all but many Lutheran academic institutions. African descent rostered leaders acquire higher education debt, wait longer to receive calls, are less likely to receive full-time calls, and less likely to reach synod compensation guidelines; and

WHEREAS, the majority of African descent ELCA congregations were birthed out of "white flight," a divestment from urban areas, taking socioeconomic resources and abandoning a connection, call and witness. What is left are deteriorating, debt-filled buildings with shrinking memberships, in part due to the systemic and structural issues of discrimination and lack of full inclusion of African descent gifts of leadership and worship styles; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly memorialize the 2016 ELCA Churchwide Assembly to include, as part of its observance of the 500th anniversary of the Reformation and the commemoration of the United Nation's International Decade of People of African Descent, the following:

1. Direct the ELCA Church Council to create a "Declaration of the ELCA to the African Descent Community" similar to the "Declaration of the ELCA to the Jewish Community (April 18, 1994)" acknowledging the Lutheran church's complicity in more than 400 years of slavery and the oppression of other marginalized groups; that people of African descent were victims of slavery, the slave trade and colonialism and continue to be victims of its consequences; and the ELCA has perpetuated racism and discrimination through attitudes, actions, policies and practices these communities still endure. The council will bring this declaration to the 2019 Churchwide Assembly for its consideration and action with a recommendation to include this declaration in the governing documents of the ELCA;

2. Direct the ELCA Church Council to require those who provide oversight and support for theological education in partnership with the Conference of International Black Lutherans (CIBL) to recognize and dismantle white hegemony by lifting up, encouraging and incorporating academic exploration of Black Liberation theology across ELCA educational expressions, to allocate funds for the development of resources and to accomplish this by the 2019 Churchwide Assembly; and
3. Direct the ELCA Church Council to require the Domestic Mission unit of the ELCA to work in partnership with the African Descent Lutheran Association to increase by 10 percent the number of African descent leaders, congregations and communities served, thereby renewing its commitment (African Descent Ministry Strategy, 2005 Churchwide Assembly, CA05.04.16) to create, sustain, reinvest in and support this plan of action by the 2019 Churchwide Assembly and to encourage synods and congregations to do likewise.

## **9. North Carolina Synod (9B) [2016]**

RESOLVED, that the North Carolina Synod Assembly memorializes the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to include as part of its observance of the 500th Anniversary of the Reformation and the commemoration of the United Nation's International Decade of People of African Descent the following actions:

1. Direct the Church Council to create a "Declaration of the ELCA to the African Descent Community" similar to the "Declaration of the ELCA to the Jewish Community" (April 18, 1994) acknowledging the Lutheran church's complicity in more than 400 years of slavery and the oppression of other marginalized groups; that people of African descent were victims of slavery, the slave trade and colonialism and continue to be victims of its consequences; and that the ELCA has perpetuated racism and discrimination through attitudes, actions, policies and practices these communities still endure. The Church Council will bring this "Declaration" to the 2019 Churchwide Assembly for its consideration and action with a recommendation to include this declaration in the governing documents of the ELCA;
2. Direct the Church Council to direct the Theological Education Advisory Council, in partnership with the Conference of International Black Lutherans (CIBL), to recognize and dismantle white hegemony by lifting up, encouraging and incorporating academic exploration of Black Liberation Theology across ELCA educational expressions, to allocate funds for the development of resources and to accomplish this by the 2019 Churchwide Assembly; and
3. Direct the Church Council to require the Domestic Mission unit of the ELCA to work in partnership with the African Descent Lutheran Association to increase by 10 percent the number of African descent leaders, congregations and communities served, thereby renewing its commitment (African Descent Ministry Strategy, 2005 Churchwide Assembly, CA05.04.16) to create, sustain, reinvest in and support this plan of action by the 2019 Churchwide Assembly and to encourage synods and congregations to do likewise.

## **10. Southeastern Synod (9D) [2016]**

WHEREAS, the United Nations declared 2015-2024 the "International Decade for People of African Descent"; and

WHEREAS, African American, African Caribbean and African national communities of the Evangelical Lutheran Church in America (ELCA) are gifted and culturally diverse, represented by more than 200 million people living in the Americas; and

WHEREAS, whether as descendants of the transatlantic slave trade or as more recent migrants, people of African descent constitute some of the poorest and most marginalized groups with limited access to quality education, health services, housing and social services; and

WHEREAS, people of African descent represent 13 percent of the total population of the United States of America and within the ELCA more than 46,100 members identify as people of African descent or 1.9 percent of the ELCA's total membership; and

WHEREAS, as the ELCA prepares to celebrate the 500th anniversary of the Reformation, the political, social and economic injustices affecting African descent communities still remain largely invisible to a society indifferent to black life; and

WHEREAS, the legacy of slavery, post-Reconstruction "Jim Crow" laws and racial subordination in the United States remains a "serious challenge," as there has been no real commitment to recognition and reparations for people of African descent; and

WHEREAS, despite many advances by people of African descent within the ELCA and society, racism and racial discrimination, both direct and indirect, *de facto* and *de jure*, continue to manifest themselves in inequality and disadvantage; and

WHEREAS, despite the fact that the 1993 Churchwide Assembly adopted the social statement "Freed in Christ: Race, Ethnicity, and Culture" as a confession of the sin of racism, Black Liberation Theology is often rejected and avoided within not all but many Lutheran academic institutions; and

WHEREAS, many African descent rostered leaders acquire higher education debt, wait longer to receive calls, are less likely to receive full-time calls and are less likely to reach synod compensation guidelines; and

WHEREAS, many African descent ELCA congregations were birthed out of "white flight," which resulted in a divestment from urban areas, taking socioeconomic resources and leaving deteriorating, debt-filled buildings with shrinking memberships; and

WHEREAS, this abandonment was due, in part, to the systemic and structural issues of discrimination and lack of full inclusion of all gifts of leadership and worship styles; and

WHEREAS, the Lutheran African descent community is within a denomination that affirms, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28) and believes itself called to be a church that embraces all people and confronts racial, ethnic, cultural, religious, age, gender, familial, sexual orientation, physical, personal and class barriers that often manifest themselves in unjust treatment, inequalities, exclusion and violence; and

WHEREAS, ELCA bylaw 7.31.12. states, "Consistent with the faith and practice of the Evangelical Lutheran Church in America, every ordained minister shall speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world"; and

WHEREAS, justification by faith is a principle of scripture and Lutheran identity for all races, ethnicities, genders, gender identities, sexual orientation, class, cultures or nationalities; therefore, be it

RESOLVED that the Southeastern Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to include as part of its observance of the 500th Anniversary of the Reformation and the commemoration of the United Nation's International Decade of People of African Descent the following actions:

1. Direct the Church Council to create a "Declaration of the ELCA to the African Descent Community" similar to the "Declaration of the ELCA to the Jewish Community" (April 18, 1994) acknowledging the Lutheran church's complicity in more than 400 years of slavery and the oppression of other marginalized groups; that people of African descent were victims of slavery, the slave trade and colonialism and continue to be victims of its consequences; and that the ELCA has perpetuated racism and discrimination through attitudes, actions, policies and practices these communities still endure; and that the Church Council bring this "Declaration" to the 2019 Churchwide Assembly for its consideration and action with a recommendation to include this declaration in the governing documents of the ELCA;

2. Direct the Church Council to direct the Advisory Committee on Theological Education, in partnership with the Conference of International Black Lutherans (CIBL), to recognize and dismantle white hegemony by lifting up, encouraging and incorporating academic exploration of Black Liberation Theology across ELCA educational expressions, to allocate funds for the development of resources and to accomplish this by the 2019 Churchwide Assembly; and
3. Direct the Church Council to direct the Domestic Mission unit of the ELCA to work in partnership with the African Descent Lutheran Association to increase by 10 percent the number of African Descent leaders, congregations and communities served, thereby renewing its commitment (African Descent Ministry Strategy, 2005 Churchwide Assembly, CA05.04.16) to create, sustain, reinvest in and support this plan of action by the 2019 Churchwide Assembly and to encourage synods and congregations to do likewise.

Ms. Ellis made the following motion on behalf of the Memorials Committee.

**Moved;**  
**Seconded:**

To receive with gratitude the memorials of the Arkansas-Oklahoma, Metropolitan Chicago, Southeast Michigan, New Jersey, Metropolitan New York, Northeastern Pennsylvania, Southeastern Pennsylvania, Metropolitan Washington, D.C., North Carolina and Southeastern synods regarding African Descent Lutheran Lives Matter;

To direct the Office of the Presiding Bishop, the Domestic Mission unit and the Global Mission unit to assist in connecting, supporting and involving ELCA representation (particularly though not exclusively) of the people of African descent with the observance of the 500th anniversary of the Lutheran Reformation and the initiatives of the U.N. International Decade of People of African Descent; to be intentional in the inclusion of the contributions of African descent Lutherans as part of these observances;

To confess and repent of the Lutheran church's complicity in 400 years of enslavement, oppression and marginalization of African descent people and other marginalized populations;

To acknowledge with regret that the ELCA as an institution has and continues to contribute to racial harassment and discrimination against people of African descent through corporate action, policy and practices and to request the Office of the Secretary, in consultation with appropriate churchwide organization units, to review and report on current governing documents in light of these concerns;

To encourage synods and ELCA related institutions to do the same in its review and report of current governing documents related to setting policy and procedures on workplace harassment and discrimination, including racial harassment and discrimination;

To request the Domestic Mission unit through its African Descent Ministries desk, in consultation with the African Descent Lutheran Association, to create a "Declaration of the ELCA to the African Descent Community" and to bring this declaration with recommendations of how to include the declaration in this church's governing documents by the April 2018 meeting of the Church Council;



To urge the seminaries, colleges, universities and other academic institutions of this church to work with the Conference of International Black Lutherans (CIBL) to recognize and dismantle white hegemony by lifting up, encouraging and incorporating the academic exploration of Black Liberation Theology;

To urge the seminaries, colleges, universities and other academic institutions of this church to develop anti-racism resources;

To reaffirm the Church Council action to call upon the seminaries, in collaboration with churchwide organization units and partners, to develop networked theological education programs, resources and opportunities for ethnic-specific communities;

To reaffirm the commitment of this church to create, sustain and reinvest in African descent communities, congregations and ministries including an update of the African Descent Ministry Strategy;

To request the Domestic Mission unit, in partnership with the African Descent Lutheran Association, to find ways to increase the number of African descent leaders, congregations and communities served by at least 10 percent; and

To recommit this church to growing its ethnic and racial diversity.

The Rev. Tor K. Berg [Northwest Washington Synod] made the following motion to suspend the rules and create a new rule.

**Moved;**

**Seconded:**

***Two-Thirds Vote***

*To suspend the rules and to add the following rule:*

After four people have spoken in a row on the same side of the motion before us and no one is in line to speak on the other side, the previous question will be automatically called.

The chair called for the vote.

**ASSEMBLY**

**ACTION**

**CA16.05.16**

***TWO-THIRDS VOTE REQUIRED***

***YES-776; NO-129***

***To suspend the rules and to add the following rule:***

***After four people have spoken in a row on the same side of the motion before us and no one is in line to speak on the other side, the previous question will be automatically called.***

Presiding Bishop Eaton declared the motion to amend the rules was adopted.

The Rev. Priscilla Paris-Austin [Northwest Washington Synod] made the following motion to amend.

**Moved;**

**Seconded:**

*To amend the seventh paragraph of the motion by addition:*

To urge the seminaries, colleges, universities and other academic institutions of this church to work with the Conference of International Black

Lutherans (CIBL) to recognize and dismantle white hegemony by lifting up, encouraging and incorporating the academic exploration of Black Liberation Theology and Womanist Theologians;

Pr. Paris-Austin said that, while Black Liberation Theology was an important part of approaching the questions at hand, it excludes the voices of womanist theologians and women of color.

There being no further discussion, the chair called for the vote on the motion to amend.

**Moved;**

**Seconded;**

*Yes-753; No-142*

**Carried:**

*To amend the seventh paragraph of the motion by addition:*

**To urge the seminaries, colleges, universities and other academic institutions of this church to work with the Conference of International Black Lutherans (CIBL) to recognize and dismantle white hegemony by lifting up, encouraging and incorporating the academic exploration of Black Liberation Theology and Womanist Theologians;**

Presiding Bishop Eaton declared the motion to amend was adopted.

The Rev. Julianne R. Smeck [Southeast Michigan Synod] stated that this motion would help the ELCA be the “broken body of Christ,” citing the words of Bishop George E. Battle Jr. of the A.M.E. Zion Church from the previous day’s worship, and that only in doing so can it be healed.

There being no further discussion, the chair called for the vote on the motion as amended.

## **ASSEMBLY**

### **ACTION**

*YES-846; NO-73*

#### **CA16.05.17**

**To receive with gratitude the memorials of the Arkansas-Oklahoma, Metropolitan Chicago, Southeast Michigan, New Jersey, Metropolitan New York, Northeastern Pennsylvania, Southeastern Pennsylvania, Metropolitan Washington, D.C., North Carolina and Southeastern synods regarding African Descent Lutheran Lives Matter;**

**To direct the Office of the Presiding Bishop, the Domestic Mission unit and the Global Mission unit to assist in connecting, supporting and involving ELCA representation (particularly though not exclusively) of the people of African descent with the observance of the 500th anniversary of the Lutheran Reformation and the initiatives of the U.N. International Decade for People of African Descent; to be intentional in the inclusion of the contributions of African descent Lutherans as part of these observances;**

**To confess and repent of the Lutheran church’s complicity in 400 years of enslavement, oppression and marginalization of African descent people and other marginalized populations;**

**To acknowledge with regret that the ELCA as an institution has and continues to contribute to racial harassment and**

**discrimination against people of African descent through corporate action, policy and practices and to request the Office of the Secretary, in consultation with appropriate churchwide organization units, to review and report on current governing documents in light of these concerns;**

**To encourage synods and ELCA related institutions to do the same in its review and report of current governing documents related to setting policy and procedures on workplace harassment and discrimination, including racial harassment and discrimination;**

**To request the Domestic Mission unit through its African Descent Ministries desk, in consultation with the African Descent Lutheran Association, to create a “Declaration of the ELCA to the African Descent Community” and to bring this declaration with recommendations of how to include the declaration in this church’s governing documents by the April 2018 meeting of the Church Council;**

**To urge the seminaries, colleges, universities and other academic institutions of this church to work with the Conference of International Black Lutherans (CIBL) to recognize and dismantle white hegemony by lifting up, encouraging and incorporating the academic exploration of Black Liberation Theology and Womanist Theologians;**

**To urge the seminaries, colleges, universities and other academic institutions of this church to develop anti-racism resources;**

**To reaffirm the Church Council action to call upon the seminaries, in collaboration with churchwide organization units and partners, to develop networked theological education programs, resources and opportunities for ethnic-specific communities;**

**To reaffirm the commitment of this church to create, sustain and reinvest in African descent communities, congregations and ministries including an update of the African Descent Ministry Strategy;**

**To request the Domestic Mission unit, in partnership with the African Descent Lutheran Association, to find ways to increase the number of African descent leaders, congregations and communities served by at least 10 percent; and**

**To recommit this church to growing its ethnic and racial diversity.**

Presiding Bishop Eaton declared the motion was adopted as amended.

## **Category B1: Call to Discernment on U.S. Foreign and Military Policy**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 34-36.*

The Rev. Stephen R. Herr, co-chair of the Memorials Committee, introduced Category B1: Call to Discernment on U.S. Foreign and Military Policy.

### **1. Minneapolis Area Synod (3G) [2015]**

WHEREAS, the ELCA social teaching statement “Church in Society: A Lutheran Perspective” calls for this church to engage in moral deliberations regarding governmental policy and to “discern when to support and when to confront society’s cultural patterns, values, and powers;” and

WHEREAS, the ELCA social teaching statement “For Peace in God’s World” calls for this church to engage actively in making peace not war, naming and resisting “idols that lead to false security, injustice, and war, and [calling] for repentance;” and

WHEREAS, our world finds itself simultaneously dealing with promoters of religious war and of war between nuclear powers; and

WHEREAS, since 1990, U.S. policy has expanded its targets for lethal military action to many global settings; and

WHEREAS, in waging war, harm to the next generations in environmental destruction and genetic mutation is caused as well as much acute human misery; and

WHEREAS, in waging war, great public expense is incurred removing resources from life-sustaining and vital social needs; and

WHEREAS, in waging war since Sept. 11, 2001, nearly half of American military personnel have identified themselves as suffering from chronic disabilities, according to the Veterans’ Administration, impairing life for themselves and their families/communities and causing an epidemic in suicide and early deaths; therefore, be it

RESOLVED, that the Minneapolis Area Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to call the synods, congregations, institutions and people of this church to a time of communal soul-searching on the moral impact and societal consequences of expanded U.S. war efforts, and reflection on what reacting to violence with more violence has achieved; and be it further

RESOLVED, that the Minneapolis Area Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to call the people of this church to re-engage and study the ELCA social teaching statements “For Peace in God’s World” and “Church in Society: A Lutheran Perspective” as part of this reflection; and be it further

RESOLVED, that the Minneapolis Area Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to call upon the presiding bishop and the Church Council of the ELCA to communicate this church’s desire for national reflection and soul-searching on the moral impact and societal consequences of expanded U.S. war efforts to appropriate government leaders.

Pr. Herr made the following motion on behalf of the Memorials Committee.

**Moved;**

**Seconded:**

To receive with gratitude the memorial of the Minneapolis Area Synod regarding its call for the ELCA to study, reflect, search and act in light of ongoing and widening war efforts;

To recognize with gratitude the efforts of the current and previous presiding bishops, the Church Council, synod bishops, clergy and the laity to engage as responsible citizens living out their baptismal calling;

To issue a call for congregations to engage in prayer, Scripture-study and communal reading of the teaching resources of this church, particularly

“Church in Society: A Lutheran Perspective,” “For Peace in God’s World” and “Talking Together as Christians about Tough Social Issues”;

To invite this church to a particular time of prayer and communal discernment during the election season of 2016 on the moral impact and societal consequences of current U.S. foreign and military policy; and

To direct the presiding bishop to communicate this church’s time of prayer and discernment to the U.S. President and members of Congress and to encourage ELCA members in this election season of 2016 to communicate the same to candidates for federal office.

Ms. Amy A. Blumenshine [Minneapolis Area Synod] made the following motion to amend.

**Moved;**

**Seconded:**

*To replace the second to last paragraph of the motion with the following:*

To invite this church to a particular time of prayer and communal discernment over the next three years to promote robust examination of the consequences of expanded U.S. war efforts since 1990. The Church Council through the Office of the Presiding Bishop will solicit diverse partners, including scholars whose work focuses in these areas, activists, ecumenical partners, seminaries, colleges/universities, synods, VA and other federal chaplains. We especially hope to include those whose lives are most impacted by these developments in the United States and world. This group will form a task force to study this aspect of our reality as Christians and citizens of the United States.

Topics of inquiry could include:

- The impact on well being of some military veterans, contractors, affiliates and their families, such as:
  - o Chronic disabilities and loss (including chemical dependencies and brain injury)
  - o Collateral involvement with criminal justice system
  - o Diminished lives and early deaths of veterans and their families from toxins, PTSD symptoms, and violence
  - o Moral injury
  - o Character and skill development
- Broader societal impacts, such as:
  - o climate change and global pollution load
  - o changes in policing practices
  - o engagement with and prejudice against neighbor Muslims
  - o policy decisions due to commercial motivations for the proliferation of arms
- Social needs met and unmet due to prioritizing public spending on expanding war efforts; and

Ms. Blumenshine stated that her amendment would call for discernment over the following three years, not just the 2016 election season, and for consideration of the effects of expanded war efforts since 1990. She expressed the need for this church to hear the voices of those affected by war.

Ms. Amy B. Santoriello [Southwestern Pennsylvania Synod] shared that she was a Gold Star sister, having lost her brother to war. She asked that this church do more to ensure that no one goes through the pain she and her family experienced.

Ms. Marti C. Weber [Rocky Mountain Synod] made the following motion to amend.

**Moved;**

**Seconded:**

*To amend the motion to amend by deletion of all that follows “and other federal chaplains.”*

To invite this church to a particular time of prayer and communal discernment over the next three years to promote robust examination of the consequences of expanded U.S. war efforts since 1990. The Church Council through the Office of the Presiding Bishop will solicit diverse partners, including scholars whose work focuses in these areas, activists, ecumenical partners, seminaries, colleges/universities, synods, VA and other federal chaplains. We especially hope to include those whose lives are most impacted by these developments in the United States and world. This group will form a task force to study this aspect of our reality as Christians and citizens of the United States.

Topics of inquiry could include:

- The impact on well being of some military veterans, contractors, affiliates and their families, such as:
  - o Chronic disabilities and loss (including chemical dependencies and brain injury)
  - o Collateral involvement with criminal justice system
  - o Diminished lives and early deaths of veterans and their families from toxins, PTSD symptoms, and violence
  - o Moral injury
  - o Character and skill development
- Broader societal impacts, such as:
  - o climate change and global pollution load
  - o changes in policing practices
  - o engagement with and prejudice against neighbor Muslims
  - o policy decisions due to commercial motivations for the proliferation of arms
- Social needs met and unmet due to prioritizing public spending on expanding war efforts; and

Ms. Weber said she felt that the proposed amendment was too specific and directive and that it would be more effective to end it at the point she suggested.

The Rev. Carol A. Yeager [North Carolina Synod] stated that she was a reserve chaplain and a lieutenant colonel in the United States Air Force. She opposed removing the call for a task force to study the realities of this country’s policies.

Ms. Melanie Plummer [Northeastern Ohio Synod], the spouse of a military chaplain, said she believed it was necessary to be specific about what needed to be done and not delete the details of the motion to amend.

The Rev. Bradley D. Ulgenes [Montana Synod] asked that the full amendment be sent to the Guidebook application so the body could see the entire amendment in context.

The Rev. Brent J. Erler [St. Paul Area Synod] favored amending the motion to amend in the interest of encouraging dialogue.

There being no further discussion, the chair called for the vote on the motion to amend the proposed amendment.

**Moved;**

**Seconded;**

**Defeated:**

*Yes-443; No-459*

*To amend the motion to amend by deletion of all that follows “and other federal chaplains.”*

To invite this church to a particular time of prayer and communal discernment over the next three years to promote robust examination of the consequences of expanded U.S. war efforts since 1990. The Church Council through the Office of the Presiding Bishop will solicit diverse partners, including scholars whose work focuses in these areas, activists, ecumenical partners, seminaries, colleges/universities, synods, VA and other federal chaplains. We especially hope to include those whose lives are most impacted by these developments in the United States and world. This group will form a task force to study this aspect of our reality as Christians and citizens of the United States.

Topics of inquiry could include:

- The impact on well being of some military veterans, contractors, affiliates and their families, such as:
  - o Chronic disabilities and loss (including chemical dependencies and brain injury)
  - o Collateral involvement with criminal justice system
  - o Diminished lives and early deaths of veterans and their families from toxins, PTSD symptoms, and violence
  - o Moral injury
  - o Character and skill development
- Broader societal impacts, such as:
  - o climate change and global pollution load
  - o changes in policing practices
  - o engagement with and prejudice against neighbor Muslims
  - o policy decisions due to commercial motivations for the proliferation of arms
- Social needs met and unmet due to prioritizing public spending on expanding war efforts; and

Presiding Bishop Eaton declared the motion to amend the proposed amendment had failed. The Rev. David H. Brauer-Rieke, bishop of the Oregon Synod, made the following motion.

**Moved;**

**Seconded:**

To postpone consideration of the amendment until the afternoon session.

Bp. Brauer-Rieke stated that the purpose of the motion was to allow time for the amendment to be distributed in the ELCA Guidebook application and for staff to consider any budgetary implications of the amendment.

Ms. Blumenshine urged the assembly to take action at this time. She said the amendment would use existing resources to address recommended topics.

The presiding bishop clarified that the proposal may have funding implications.

The Rev. Katherine E. Russell [Western Iowa Synod] spoke in favor of postponement to allow time to assess the budget implications.

The Rev. Kristen L. Larsen-Schmidt [Eastern North Dakota Synod] also encouraged delaying the vote to consider the implications of time resources that would be involved.

The Rev. Timothy P. Orłowski [Rocky Mountain Synod] rose to a point of information, asking if recommendations would go to the Church Council for action if the assembly failed to vote on them.

The presiding bishop affirmed that this was the case.

Mr. Nicholas S. Raab [South Dakota Synod] moved the previous question.

**Moved;** *Two-Thirds Vote*  
**Seconded:** To end debate.

Presiding Bishop Eaton called for the vote.

**Moved;** *Two-Thirds Vote*  
**Seconded;** *Yes-811; No-73*  
**Carried:** To end debate.

The chair declared the motion was adopted and called for the vote on the motion to postpone.

**Moved;**  
**Seconded;** *Yes-483; No-411*  
**Carried:** To postpone consideration of the amendment until the afternoon session.

Presiding Bishop Eaton declared that the motion to postpone was adopted.

### **Category B6: Welcoming Refugees**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 50-54.*

Ms. Marjorie B. Ellis, co-chair of the Memorials Committee, presented Category B6: Welcoming Refugees.

#### **1. Eastern Washington-Idaho Synod (1D) [2016]**

WHEREAS, the Evangelical Lutheran Church in America has a tradition of welcoming refugees; and

WHEREAS, continuing conflict in the Middle East has caused a refugee crisis; and

WHEREAS, God says, “You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt” [Exodus 22:21]; and

WHEREAS, God says, “For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow, and who loves the stranger, providing them food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt” [Deuteronomy 10:17-19]; and

WHEREAS, God says, “The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the Land of Egypt: I am the Lord your God” [Leviticus 19:34]; and

WHEREAS, Jesus says, “You shall love your neighbor as yourself” [Matthew 22:39, Luke 10:27]; and



WHEREAS, Jesus says to feed the hungry, give those thirsty drink, clothe the naked, visit the sick and welcome the stranger [Matthew 25:31-46]; therefore, be it

RESOLVED, that the Eastern Washington-Idaho Synod memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to:

1. advocate for continued aid and assistance for refugee resettlement by the federal government; and
2. encourage congregations of the ELCA to welcome refugees to their communities.

## **2. Metropolitan New York Synod (7C) [2016]**

RESOLVED, that the Metropolitan New York Synod memorialize the ELCA Churchwide Assembly to:

- Request that the presiding bishop communicate this church's commitment to the resettlement of refugees in the United States and encourage steadfast support for this program to the President and Members of Congress; and
- Request that churchwide units, in cooperation with Lutheran Immigration and Refugee Service, provide easy access to resource materials for congregations to learn about and take part in ministries with refugees; and
- Request that the presiding bishop, Church Council and synod bishops speak out publicly against hateful language that targets refugees and immigrants and against actions to exclude or discriminate against them.

## **3. Northwestern Pennsylvania Synod (8A) [2016]**

WHEREAS, today there are more than 60 million people displaced from their homes by war, violence and persecution, more than at any time since such records have been kept; and

WHEREAS, more than 16 million of those who are displaced have been forced to cross a border seeking safety and are considered refugees under humanitarian international law; and

WHEREAS, most refugees hope to return to their homeland, some are able to remain and integrate into their country of first asylum, and a small number (half of 1 percent) seek and are granted resettlement in a third country like the United States; and

WHEREAS, refugees contribute greatly to a community's economy, culture, and diversity; and

WHEREAS, the Lutheran churches in the United States were founded by immigrants and ministry with newcomers through congregations, social ministry organizations and Lutheran Immigration and Refugee Service has been a hallmark of our demonstration of love of neighbors as together we have resettled more than 500,000 refugees; and

WHEREAS, God's love for the stranger is central to the biblical faith — Exodus 22:21, "You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt." Matthew 25:35, "... for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me"; and

WHEREAS, individuals and communities in the United States are sometimes struggling with their desire to welcome newcomers and fears for the change this brings in communities; and

WHEREAS, recognized hate groups in the United States are disseminating misinformation in order to fuel fear and incite actions against refugees and those that provide services to assist them; therefore, be it

RESOLVED, that the Northwestern Pennsylvania Synod develop a plan and share resource materials to assist congregations in exploring their Christian calling to love and serve their refugee neighbors and to learn about the experiences and needs of refugees, the processing of refugees through the U.S. refugee program, and ways to accompany refugees; and be it further

RESOLVED, that the Northwestern Pennsylvania Synod recommits to being an advocate and justice seeker for refugees, and request that the synodical bishop communicates our concerns to our members of Congress and other elected officials; and be it further

RESOLVED, that the Northwestern Pennsylvania Synod encourages congregations, individuals and communities to be the church at work in the world, offering welcome and hospitality to refugees through local ministries and in partnership with Lutheran Immigration and Refugee Service; and be it further

RESOLVED, that each congregation is encouraged to pray for refugees; and be it further

RESOLVED, that the Northwestern Pennsylvania Synod Assembly memorialize the ELCA Churchwide Assembly to:

- request that the presiding bishop communicate this church's commitment to the resettlement of refugees in the United States and encourage steadfast support for this program to the President and members of Congress;
- request that churchwide units, in cooperation with Lutheran Immigration and Refugee Service, provide easy access to resource materials for congregations to learn about and take part in ministries with refugees; and
- request that the presiding bishop, Church Council and synod bishops speak out publicly against hateful language that targets refugees and immigrants and actions that exclude or discriminate against them.

#### **4. Southeastern Synod (9D) [2016]**

WHEREAS, today there are more than 60 million people displaced from their homes by war, violence and persecution, more than at any time since such records have been kept; and

WHEREAS, more than 16 million of those who are displaced have been forced to cross a border seeking safety and are considered refugees under humanitarian international law; and

WHEREAS, most refugees hope to return to their homeland, some are able to remain and integrate into their country of first asylum, and a small number (half of 1 percent) seek and are granted resettlement in a third country like the United States; and

WHEREAS, refugees contribute greatly to a community's economy, culture, and diversity; and

WHEREAS, the Lutheran churches in the United States were founded by immigrants; and

WHEREAS, ministry with newcomers through congregations, social ministry organizations and Lutheran Immigration and Refugee Service has been a hallmark of our demonstration of love of neighbors as together we have resettled more than 500,000 refugees; and

WHEREAS, God's love for the stranger is central to the biblical faith — Exodus 22:21, "You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt." Matthew 25:35, "... for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me"; and

WHEREAS, individuals and communities in the United States often struggle between their desire to welcome newcomers and their fear of the changes this will bring to their communities; and

WHEREAS, recognized hate groups in the United States are disseminating misinformation in order to fuel fear and incite actions against refugees and those that provide services to assist them; therefore, be it

RESOLVED, that the Southeastern Synod develop a plan and share resource materials to assist congregations in exploring their Christian calling to love and serve their refugee neighbors and to learn about the experiences and needs of refugees, the processing of refugees through the U.S. refugee program, and ways to accompany refugees; and be it further

RESOLVED, that the Southeastern Synod recommit itself to being an advocate and justice seeker for refugees, and request that the synodical bishop communicate our concerns to our members of Congress and other elected officials; and be it further

RESOLVED, that the synod encourage congregations, individuals and communities to be the church at work in the world offering welcome and hospitality to refugees through local ministries and in partnership with Lutheran Immigration and Refugee Service; and be it further

RESOLVED, that each congregation is encouraged to pray for refugees and annually host a Refugee Sunday ([www.lirs.org/refugeesunday](http://www.lirs.org/refugeesunday)); and be it further

RESOLVED, that the Southeastern Synod Assembly memorialize the ELCA Churchwide Assembly to:

- request that the presiding bishop communicate this church's commitment to the resettlement of refugees in the United States and encourage steadfast support for this program to the President and members of Congress;
- request that churchwide units, in cooperation with Lutheran Immigration and Refugee Service, provide easy access to resource materials for congregations to learn about and take part in ministries with refugees; and
- encourage the presiding bishop, the Church Council, and the bishops to speak out publicly against hateful language that targets refugees and immigrants and actions that exclude or discriminate against them.

Ms. Ellis made the following motion on behalf of the Memorials Committee.

**Moved;**

**Seconded:**

To receive with gratitude the memorials of the Eastern Washington-Idaho, Metropolitan New York, Northwestern Pennsylvania and Southeastern synods regarding refugee resettlement;

To reaffirm the work of ELCA leaders and Lutheran Immigration and Refugee Service in working to welcome refugees from across the globe;

To support bishops, pastors and other Lutheran leaders as they continue to call on members of Congress and state legislators to open their hearts to the suffering of refugees around the world and support legislative actions to welcome these newcomers to new communities;

To request that the presiding bishop communicate this church's commitment for the resettlement of refugees in the United States and encourage steadfast support for this program to the U.S. President and members of Congress;

To encourage and support all Lutherans in welcoming refugees by building awareness, volunteering, hosting refugees, speaking out against hate, advocating for a more generous U.S. response and observing Refugee Sunday; and

To request that units of the churchwide organization, in cooperation with Lutheran Immigration and Refugee Service, provide easy access to resource materials for congregations to learn about and take part in ministries with refugees.

Mr. Ryan M. Lotocki [Upstate New York Synod] made the following motion to amend.

**Moved;**

**Seconded:**

*To amend the second to last paragraph of the motion by addition:*

**To encourage and support all Lutherans in welcoming refugees by building awareness, volunteering, hosting refugees, speaking out against hate, advocating for a more generous U.S. response and observing Refugee Sunday, and to open up congregations, seminaries and all able Lutheran organizations to help house refugees; and**

Mr. Lotocki said this church should do more than open its hearts. It should open its doors.

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

**Moved;**  
**Seconded;**  
**Carried:**

*Yes-603; No-255*

*To amend the second to last paragraph of the motion by addition:*

**To encourage and support all Lutherans in welcoming refugees by building awareness, volunteering, hosting refugees, speaking out against hate, advocating for a more generous U.S. response and observing Refugee Sunday, and to open up congregations, seminaries and all able Lutheran organizations to help house refugees; and**

Presiding Bishop Eaton declared that the motion to amend was adopted.

There being no further discussion on the main motion, the chair invited the Rev. Jessica R. Crist-Graybill, bishop of the Montana Synod, to lead the assembly in prayer.

The presiding bishop called for a vote on the motion as amended.

## **ASSEMBLY**

### **ACTION**

*YES-842; NO-48*

#### **CA16.05.18**

**To receive with gratitude the memorials of the Eastern Washington-Idaho, Metropolitan New York, Northwestern Pennsylvania and Southeastern synods regarding refugee resettlement;**

**To reaffirm the work of ELCA leaders and Lutheran Immigration and Refugee Service in working to welcome refugees from across the globe;**

**To support bishops, pastors and other Lutheran leaders as they continue to call on members of Congress and state legislators to open their hearts to the suffering of refugees around the world and support legislative actions to welcome these newcomers to new communities;**

**To request that the presiding bishop communicate this church's commitment for the resettlement of refugees in the United States and encourage steadfast support for this program to the U.S. President and members of Congress;**

**To encourage and support all Lutherans in welcoming refugees by building awareness, volunteering, hosting refugees, speaking out against hate, advocating for a more generous U.S. response and observing Refugee Sunday, and to open up congregations, seminaries and all able Lutheran organizations to help house refugees; and**

**To request that units of the churchwide organization, in cooperation with Lutheran Immigration and Refugee Service, provide easy access to resource materials for congregations to learn about and take part in ministries with refugees.**

Presiding Bishop Eaton declared that the motion was adopted as amended.

### **Greeting: Evangelical Lutheran Church of the Central African Republic**

The Rev. Samuel Ndanga Toué, president of the Evangelical Lutheran Church of the Central African Republic, brought a greeting, speaking through an interpreter. He expressed appreciation for the invitation to speak and to visit the United States. He related conditions in the Central African Republic, which was dealing with the economic aftermath of civil war. The Evangelical Lutheran Church of the Central African Republic launched an initiative, “Healing the Trauma,” to bring about peace and reconciliation. He called for the continued support of Lutheran churches around the world, especially financial aid.

Assembly participants responded with applause.

### **Report of the Reference and Counsel Committee**

*Reference: 2016 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee.*

Presiding Bishop Elizabeth A. Eaton introduced the co-chairs of the Reference and Counsel Committee — Mr. Paul G. Archer, Church Council member from Dearborn, Mich., and the Rev. Vicki T. Garber, Church Council member from Lakeside Park, Ky.

Pr. Garber and Mr. Archer explained the work of the committee.

### **Motion A: Resolution on Racial Justice**

*Reference: 2016 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee.*

Mr. Paul G. Archer, co-chair of the Reference and Counsel Committee, presented Motion A.

### **Motion A: Resolution on Racial Justice**

#### **Submitted by the Rev. Lee M. Miller II [Upstate New York Synod]**

WHEREAS, systemic and institutionalized racism is an acute illness infecting North American culture; and

WHEREAS, the church is the body of Christ, and when one member of the body hurts, we all hurt; and

WHEREAS, currently rostered leaders are strongly encouraged to receive appropriate training including boundaries training; therefore, be it

RESOLVED, that the ELCA in assembly strongly encourage all rostered ministers to receive anti-racism training; and be it further

RESOLVED, that the ELCA in assembly strongly encourage every synod to develop or maintain resources for anti-racism training for rostered ministers and congregations.

Mr. Archer made the following motion on behalf of the Reference and Counsel Committee.

**Moved;**

**Seconded:** *To adopt Motion A.*

Pr. Miller told the assembly he submitted the resolution because of systemic racism and white privilege in institutions in the United States, including this church.

Ms. Cristina L. Forshay [Northern Texas-Northern Louisiana Synod] made the following motion to amend.

## **Moved;**

## **Seconded:**

*To amend the second “Resolved” clause by addition:*

RESOLVED, that the ELCA in assembly strongly encourage every synod to develop or maintain resources for anti-racism training for rostered ministers and congregations **every two years**.

Ms. Forshay said she was constantly learning new things about racism and white privilege and felt anti-racism training needed to be ongoing.

The Rev. Jerod K. Freeberg [Southeastern Minnesota Synod] agreed that training needed to be ongoing, given that racist incidents were ongoing even in this church.

The Rev. Mona F. Fitch-Elliott [New Jersey Synod] spoke against the amendment, stating that training should not be limited to every two years but rather must address an ongoing need.

The Rev. Rosalina Rivera [Southwestern Texas Synod] offered an amendment to the main motion, which was ruled out of order.

The Rev. Ruth A. Popkin [Northwestern Minnesota Synod] also offered an amendment to the main motion, which was ruled out of order.

Presiding Bishop Eaton suspended debate on the motion to amend and on the main motion to observe the orders of the day.

## **Addresses by Nominees for Vice President**

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure, Section V, The Election of the Vice President and Section X, Report of the Elections Committee.*

Presiding Bishop Elizabeth A. Eaton invited the three nominees for vice president to deliver five-minute addresses in the order in which they had drawn.

Ms. Cheryl G. Stuart said, “Good morning, church.

“I think the question I’ve been asked most often the past couple of days is: ‘Why are you doing this? And what is it really that gives you the sense and the strength of the call for this office?’ Well, I am a daughter and a wife and a mother and, yes, a grandmother.

“When I think about the kind of church I grew up in and the kind of church my kids were raised in, and when I look ahead at the kind of church I want my granddaughter to grow up in, I am filled with hope — hope that we can let go of our fear and try to find our prophetic voice, try to live as Jesus would have us live in our varied communities.

“I am hopeful that my granddaughter will grow up in a church that when it stumbles, and it always will, it will get up again by the grace of God — at a church that will continually reaffirm her as a beloved child of God.

“But here’s what keeps tugging at me: What are we feeding our kids? If we’re not feeding the children in our congregations, and even in our whole communities, the gospel of inclusion, of reconciliation, of welcoming the other, of love of neighbor, of standing up to the bullies in this world and demanding God’s justice ... if our kids aren’t being taught, and we don’t model a gospel infused with a Spirit-inspired voice that takes up for the oppressed, that asks why felons who have paid their debt to society can’t vote, why black kids are arrested for petty crimes while white kids get citations, why we have a school-to-privatized-prison pipeline ... if our kids don’t see and hear us asking why we suddenly need voter identification rules that disproportionately affect minority and poor communities with little evidence of voter fraud ... if they don’t see us asking why is it that Congress cannot get its act together to provide financial aid to the city of Flint, a poor community, largely minority, and let it clean up its water that the state itself has polluted? ... if our kids don’t hear us ask why pay inequality continues to exist and don’t see us try to hold universities accountable for sexual assaults on campuses ... if our kids don’t see us

identifying those instances of racism and sexism, and naming them ... if they don't see that as part of what Jesus means, what he wants us to live like ... if we do or say nothing, then our culture will feed them a message and the void of our silence will be filled. And we will have failed our kids.

"But some of you will say: 'But, Cheryl, I don't want to do that. It hurts, it's hard, it's painful, I feel convicted. I hate looking in the mirror like that. Why do I have to confront what James Cone calls the "connection between the cross and the lynching tree?" My friends and I, we are color-blind. We don't see color.'

"Well, my brothers and sisters, maybe I would suggest that, if you don't see the color, that maybe you're not fully seeing Jesus. Because God created us in his image, all of us, and that image is diverse in color, in gender, in sexual orientation, in physical ability, in many, many, many ways, and we are called to celebrate that diversity and learn from it, not homogenize it, because our homogeneity is in our baptism and at the cross. Every other box, every other box that we construct to put people in, is an effort to separate us from one another, from our neighbor and from God.

"The church I want my granddaughter raised in, the church I want to help continue to lead, is the church that knows how and what to feed its children. May the ELCA, its council, its leaders, and every person in this room and every person in our pews, find their faith, find their voice, and raise those voices demanding God's justice to prevail. How sweet that sound. Thank you."

Ms. Rebecca J. Blue said, "Friends in Christ, what an honor to be speaking in front of you again this morning. I consider this entire process a great privilege and have surrendered myself to the Holy Spirit. Surely the Holy Spirit is in this place.

"Yesterday, you got to know a bit about me, my background as a South Dakotan, a nurse, chair of the board of trustees of my alma mater, Augustana University, my work at my local church of Gloria Dei and the wise words of my friend Joyce: 'God always provides the next person you need.' And, as I said yesterday, that person, that next vice president, may not be me, but it will be the person that God has chosen. That gives me great peace. So sit back and relax. God's got this.

"I'd like to share a few faith stories with you to hopefully illustrate how the church, the ELCA, and all three of its expressions, our amazing Lutheran theology and the Word of God has brought me to this place.

"First, could I see a show of hands of who attended the Lutheran Youth Gathering right here in New Orleans 40 years ago? That was 1976, if you're having trouble with the math. I was there with you. Maybe we sat in the Superdome together singing: 'They will know we are Christians by our love,' or maybe we did a trust walk together down the hotel hallway, a favorite learning activity of my pastor in the 1970s.

"I came to New Orleans at the age of 16, with my Luther League and my pastor, John Youngerberg. He was so cool. That summer sticks in my head like it was yesterday. You see, it was that summer that my mom died of breast cancer. A terrible, terrible thing to go through as a young girl. But I had my people, and they were church people, the body of Christ. The Youth Gathering experience at New Orleans was a spiritual feeding for this broken young girl from South Dakota.

"Fast forward one year to the Fall of 1977. I am a freshman at Augustana, and I'm still missing my mom. My freshman religion class is taught by a first-year teacher, a young pastor named Murray Harr. What does he teach me? Words I've never heard before: 'God is crying with you, Becky.' He taught me about Lamentations and crying out to God.

“Fast forward again to an Oktoberfest celebration in our community in 1996, where I met a young girl named Velma who, along with her parents, had been relocated to Sioux Falls from war-torn Bosnia through the refugee resettlement program at Lutheran Social Services. We became lifelong friends and just this June my family traveled to Croatia with her.

“There are so many stories. You have them, every person in this room has them— faith stories that have happened because of this church in all its expressions.

“I want those stories to continue, to continue for me, for my children, for all the broken 16-year-old girls here in New Orleans and for generations to come.

“All of those stories happened because along the way, God sent me a preacher, and the Word of God came into my ear and straight to my soul. Child of God, no matter what the world tells you, you are good enough. Your sins are forgiven. Now, go and serve your neighbor. That is freedom.

“That is simply why I’m making myself available for this call. This world needs our church. It needs our nearly 500-year-old Lutheran theology that is as fresh and radical today as it was in the 16th century. It needs preachers of all kinds to proclaim the gospel. It needs Jesus.

“Well, I should probably end here but I have 40 seconds left. I want to let you know that my husband, Dan, and our children, Ian and his wife Paige, our daughter Julia, sons Elliott and Mason, are all in full support of what might happen here today for our family. They have been raised to use their gifts when called upon and would expect their mom to do the same.

“I believe one of my gifts is that I recognize the gifts and talents of others. As V.P., I would encourage the full use of talents all around the board room, in our synods and in our local churches. It’s all-hands-on-deck time. Let’s bring in the kingdom together.”

Mr. William B. Horne II said, “Peace be with you.

“First let me express my humble gratitude and thanks for your support during the election process thus far. I’m also honored to be under consideration with the other nominees who have been part of this process, as well. They have all served the church well.

“I want to tell you a little bit of my faith story and why I believe that God has called me to be vice president of the ELCA.

“I want to begin with a conversation in the Gospels that Jesus had with the Pharisee lawyer who asked him a question to test him. ‘Teacher, which commandment in the law is the greatest?’ He said to him, ‘You shall love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the greatest commandment. And the second is just like it: ‘You should love your neighbor as yourself. On these two commandments hang all the law and the prophets.’

“Brothers and sisters, these two commandments reflect my walk with the Lord and how I work earnestly to live my faith in Jesus Christ and serve this church. I love the ELCA with all its imperfections, because the relationships that our family have established has made us stronger in our faith in the risen Lord.

“In 1982, a Randolph Air Force base chaplain named Roger Erickson asked an African American family with two young children if we would join a small group of base chapel participants to become part of a Lutheran denominational worship service that he was allowed to conduct at 8:30 a.m. on Sunday morning. The rest is history. We have been Lutherans ever since.

“What is noteworthy about that experience is that we were the only people of color in the small group. Yet we felt that we were an integral part of the group. We didn’t surrender any aspects of our identity at the door, and the people we worshiped with were as genuine as anyone I have ever met.



“I mention this to you because we’re having an ongoing churchwide conversation about inclusion and diversity. I know that our church has success stories in various contexts, but in the words of Pastor James Phillips, we need to raise our expectations if we’re going to achieve our aspirations on a larger scale churchwide.

“So why do I believe that I should be your vice president? I believe that I bring credible organizational experience from both my military career and current profession as a city manager of Clearwater, Florida, a full-service city of almost 110,000 people. I have served two ELCA congregations as president, served as a synod vice president, member of the ELCA Church Council, currently serve on the Lutheran Theological Southern Seminary Advisory Council, served on the Theological Education Advisory Committee, and I’m also on the Synod Candidacy Committee.

“Now, I’m not suggesting that my service to the church necessarily qualifies me to be the ELCA V.P. But what I will say is that it has a lot to do with my sense of call to fill this position.

“Finally, I want to share some thoughts on how I believe our church should proceed ahead.

“First, we have a lot on our ministry plate, and it is all good. But I don’t believe that we can do it all at the same time. We need to pace ourselves and make sure that we have the body of Christ moving with us. We have multi-generational voices speaking to us, and we need to hear and listen to all of them before and during our decision making.

“Second, one of the most significant strategic initiatives that we have going on right now is Called Forward Together in Christ. This initiative has the potential to influence our current work in ministry and inform us about new paths that we may want to take in the future.

“I was deeply honored when Bishop Eaton asked me to join her in the two ‘Confronting Racism’ webcasts. We have chosen to model how to do hard conversations on race, but we know that other categories of discrimination such as sexual orientation require our attention, as well. This is work that we all must do for the sake of the communities we serve.

“I firmly believe that we are church, we are Lutheran, we are church together, we are church for the sake of the world. We are freed and renewed in Christ to serve our neighbor throughout the world. How can a person not want to be the ELCA vice president in this time and place? I want to be that person. Thank you.”

Presiding Bishop Eaton asked the assembly participants to stand and express their appreciation for the three nominees by standing and applauding. She indicated that the fourth ballot for vice president would be the first item of business in the next plenary session.

## **Announcements**

Presiding Bishop Elizabeth A. Eaton called on Secretary Wm Chris Boerger, who shared announcements about several scheduled activities of the day.

Secretary Boerger stated that the offering from the previous day’s worship was designated to support child care outreach ministries at Gethsemane Lutheran Church in Chalmette, La., and totaled \$7,246.58.

## **Prayer**

Presiding Bishop Elizabeth A. Eaton invited the Rev. Caleb J. Crainer [Southwest California Synod] to lead the assembly in closing prayer.

## **Recess**

Plenary Session Seven of the fourteenth Churchwide Assembly of the Evangelical Lutheran Church in America recessed at 10:30 a.m. (CDT).

# Plenary Session Eight

Friday, August 12, 2016

3:45 p.m.–5:45 p.m.

## Call to Order

Presiding Bishop Elizabeth A. Eaton called Plenary Session Eight of the fourteenth Churchwide Assembly to order at 3:45 p.m. (CDT) in Hall C of the Ernest N. Morial Convention Center in New Orleans, La.

## Morning Prayer

*Reference: Worship and Song.*

Presiding Bishop Elizabeth A. Eaton invited the assembly to sing “Come, Thou Fount of Every Blessing.”

## Report of the Credentials Committee

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure.*

Presiding Bishop Elizabeth A. Eaton call on Mr. Thomas A. Cunniff, vice chair of the Credentials Committee, for the committee’s report.

Mr. Cunniff reported that, as of Friday afternoon, 961 of the allocated 980 voting members had registered. Consistent with the constitution, 595 or 61.9 percent of the voting members were lay members and 366 or 38.09 percent were ministers of Word and Sacrament.

Presiding Bishop Eaton thanked Mr. Cunniff.

## Elections: Fourth Ballot for Vice President

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure, Section V, The Election of the Vice President, and Section X, Report of the Elections Committee.*

Presiding Bishop Elizabeth A. Eaton introduced the fourth ballot for vice president, noting that 60 percent of the votes cast on this ballot would be needed for election. The names of the three nominees on the fourth ballot for vice president were displayed, for the voting members, in the order of vote totals the nominees received on the third ballot.

Mr. William B. Horne II

Ms. Cheryl G. Stuart

Ms. Rebecca J. Blue

The presiding bishop called on the Rev. William O. Voss, Church Council member from Scottsbluff, Neb., to lead the assembly in prayer.

Presiding Bishop Eaton asked the voting members to cast their ballots and thereafter declared that the fourth ballot was closed. While the votes were tabulated and verified, she invited the assembly to watch videos about the “God’s work. Our hands.” ministries of Bethel Lutheran Church in Chicago, Ill., and about an interracial dialogue in Lexington County, S.C.

## Elections: Results of the Fourth ballot for Vice President

*Reference: 2016 Pre-Assembly Report, Section I, Rules of Organization and Procedure, Section V, The Election of the Vice President, and Section X, Report of the Elections Committee.*

Presiding Bishop Elizabeth A. Eaton called on Mr. Phillip H. Harris, chair of the Elections Committee, for a report on the fourth ballot for vice president.

Mr. Harris reported that voting members had cast 900 valid ballots; 60 percent or 540 votes were needed for election on the fourth ballot for vice president. He presented the following vote totals.

Mr. William B. Horne II	565
Ms. Cheryl G. Stuart	175
Ms. Becky Blue	161

## **ASSEMBLY**

### **ACTION**

#### **CA16.05.19**

**To elect Mr. William B. Horne II to a six-year term, commencing November 1, 2016, as vice president of the Evangelical Lutheran Church in America.**

Presiding Bishop Eaton declared that Mr. William B. Horne II had been elected vice president of the Evangelical Lutheran Church in America.

### **Response from the Vice President-Elect**

Vice President-Elect William B. Horne II addressed the assembly: “Thank you. I never take anything like this for granted. I believe in the work of the Holy Spirit, so I have absolutely nothing prepared to say. I would like to say, first of all, thanks be to God. I do not know how you can argue with our process, and I really believe that his Spirit has been with us all of our assembly and especially during the election process. I want to thank all of you for your discipline and your support.

“I also want to say thanks to one person who I have known for quite a long time, in almost 46 years of marriage, and that’s my wife. She is sitting over there in that section. The last place she wants to be is up here on the stage with me. But she has been my rock and my support, and she’s very responsible for me where I am today.

*[Assembly participants responded with applause.]*

“Brothers and sisters, I love this church. I love you. We have a lot of work to do, and I know that our dedication and our commitment to each other and our hard work will make the ELCA what God wants us to be. Thank you very much.”

*[Assembly participants responded with applause.]*

### **Hymn**

*Reference: Worship and Song.*

Presiding Bishop Elizabeth A. Eaton invited the assembly to sing “We All Are One in Mission.”

The presiding bishop requested a show of appreciation for Ms. Cheryl G. Stuart and Ms. Rebecca J. Blue for their willingness to serve as vice president of this church.

Assembly participants responded with a standing ovation.

### **Greeting: Evangelical Lutheran Church of Papua New Guinea**

Presiding Bishop Elizabeth A. Eaton introduced the Rev. Jack Urame, bishop of the Evangelical Lutheran Church of Papua New Guinea, who brought a greeting.

Bishop Urame assumed the office of bishop of the 1.3-million-member church body about four months earlier. The synod that elected him bishop marked the church’s 40 years of autonomy. He cited the mutual Lutheran heritage of the ELCA and the Evangelical Lutheran Church of Papua New Guinea to address such common challenges as violence, social injustice, economic inequality, crime, hatred, prejudice and ecological injustice. The global Lutheran

communion will commemorate the 500th anniversary of the Reformation next year; the Evangelical Lutheran Church of Papua New Guinea celebrated 130 years of Lutheran mission in Papua New Guinea. He thanked the ELCA for former and current missionaries who contributed to the growth of the church in Papua New Guinea.

Presiding Bishop Eaton presented Bishop Urame with a gift.

## Recognition of Youth and Young Adults

Presiding Bishop Elizabeth A. Eaton noted that August 12 is the U.N.'s International Youth Day. She asked the youth and young adult voting members and advisory members to stand and be recognized. Assembly participants responded with applause.

The presiding bishop stated that 13.8 percent of the assembly's voting members were youth and young adults. She acknowledged that some of the young voting members distributed lunch the previous day to homeless people in the area. Assembly participants responded with a standing ovation.

## Consideration of Amendments to Certain Continuing Resolutions

Reference: 2016 Pre-Assembly Report, Section V, Amendment of Certain Continuing Resolutions.

Presiding Bishop Elizabeth A. Eaton presented proposed continuing resolutions that the Church Council recommended replace certain continuing resolutions in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. The existing continuing resolutions established a goal of inclusivity that this church failed to achieve. The proposed continuing resolutions commit this church to the diversity of the communities in which each expression is located.

Secretary Wm Chris Boerger made the following motion on behalf of the Church Council.

**Moved;**  
**Seconded:**

To adopt the following amendments to certain continuing resolutions in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

~~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.A16. This church commits itself to ethnic and racial diversity. Each expression of this church shall annually assess its ethnic and racial diversity when compared to the demographic data of its community or territory. The churchwide organization will work with synods as they assist congregations to reach out to persons of color or whose primary language is 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.B16.** Each synod shall develop goals and strategies that monitor progress toward reaching the commitment expressed in 5.01.A16 as part of its consultation process with the churchwide organization.

**5.01.D16.** The Churchwide Assembly shall receive reports from the presiding bishop and the secretary that monitor this church's progress toward meeting the commitment expressed in 5.01.A16.

The Rev. Tuhina V. Rasche [Sierra Pacific Synod] made the following motion to amend.

**Moved;**

**Seconded:**

*To substitute the following for the proposed continuing resolution 5.01.B16.*

Each synod shall submit its goal and strategies to the appropriate churchwide unit or office and shall annually submit a report on progress toward its goals to the Church Council.

Pr. Rasche said the proposal prescribes assessment without accountability. Her motion would intertwine a relationship of accountability with the power to become a diverse church.

There being no other discussion, the chair called for the vote on the motion to amend.

**Moved;**

**Seconded;**

**Carried:**

**Yes-716; No-216**

*To substitute the following for the proposed continuing resolution 5.01.B16.*

**Each synod shall submit its goal and strategies to the appropriate churchwide unit or office and shall annually submit a report on progress toward its goals to the Church Council.**

The Rev. Jason P. Chesnut [Delaware-Maryland Synod] addressed the sin of racism in a predominantly White church body and called on the ELCA to do its part to end White privilege and White supremacy.

The Rev. Salim S. Kaderbhai [Southwestern Minnesota Synod] lamented feeling like a statistic in a church body that often dismisses his culture and history. People of color need to express their anger and frustration, and this church must honor those voices without feeling the need to address White discomfort.

Mr. Rene M. Garcia Jr. [Texas-Louisiana Gulf Coast Synod] spoke in favor of the motion but expressed concern about giving up a concrete goal for a nebulous commitment.

There being no further discussion, the chair called for the vote on the motion as amended.

**ASSEMBLY**

**ACTION**

**CA16.05.20**

**YES-836; NO-91**

**To adopt the following amendments to certain continuing resolutions in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.***

- ~~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.A16.** This church commits itself to ethnic and racial diversity. Each expression of this church shall annually assess its ethnic and racial diversity when compared to the demographic data of its community or territory. The churchwide organization will work with synods as they assist congregations to reach out to persons of color or whose primary language is 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.B16.** Each synod shall submit its goal and strategies to the appropriate churchwide unit or office and shall annually submit a report on progress toward its goals to the Church Council.
- 5.01.D16.** The Churchwide Assembly shall receive reports from the presiding bishop and the secretary that monitor this church's progress toward meeting the commitment expressed in 5.01.A16.

Presiding Bishop Eaton declared that the motion was adopted as amended.

## Consideration of Amendments to Governing Documents

Reference: 2016 Pre-Assembly Report, Section V, General Amendments to the Constitutions of the ELCA.

Presiding Bishop Elizabeth A. Eaton called on Secretary Wm Chris Boerger, who explained the overall rationale for the general amendments to constitutions of this church. He noted that proposed amendments to bylaw 12.41.11. and to continuing resolution †S6.04.B09. had been removed from the *en bloc* motion.

Secretary Boerger made the following motion on behalf of the Church Council.

Moved;  
Seconded:

*Two-Thirds Vote Required*

To adopt, *en bloc*, with the exception of such amendments as may be considered separately, the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* [pages 1 through 35 of the recommendation].

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

**ASSEMBLY  
ACTION  
CA16.05.21**

**TWO-THIRDS VOTE REQUIRED**

**YES-894; NO-19**

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

**3.02.** **This church confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.**

**3.03.** 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.

**3.04.** **This church, inspired and led by the Holy Spirit, participates in the Lutheran World Federation as a global communion of churches, engaging in faithful witness to the gospel of Jesus Christ and in service for the sake of God's mission in the world.**

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

...

- 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 the selection of staff consistent with the inclusive policy of this church.

...

- 8.10. RELATIONSHIP BETWEEN OF CONGREGATIONS, SYNODS, AND THE CHURCHWIDE ORGANIZATION, AND THE LUTHERAN WORLD FEDERATION
- 8.13. The synod shall provide for pastoral care of the congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers of Word and Sacrament, and ministers of Word and Service within its boundaries. It shall plan for, facilitate, and nurture the life and mission of its people and shall enlarge the ministries and extend the outreach into society on behalf of and in connection with the congregations and the churchwide organization. Conferences, clusters, coalitions, other area subdivisions, or networks shall serve to assist the congregations and synods in exercising their mutual responsibilities.



**8.18.** This church affirms the relationship established through the Lutheran World Federation as a communion of churches that confess the triune God, agree in the proclamation of the Word of God, and are united in pulpit and altar fellowship.

**8.18.01.** The bylaws on ecumenical availability of ministers of Word and Sacrament under relationships of full communion shall apply to such service within this church of such ministers of other member churches of the Lutheran World Federation.

**8.20.** ~~RELATIONSHIP THROUGH OTHER ORGANIZATIONAL UNITS~~

**8.21.** ~~Conferences, clusters, coalitions, other area subdivisions, or networks shall serve to assist the congregations and synods in exercising their mutual responsibilities.~~

*[Update numbering of subsequent provisions and bylaws in Chapter 8.]*

**8.322.02.** Colleges and universities of the Evangelical Lutheran Church in America may relate to this church in various ways, including relationship with the Churchwide Assembly, the Church Council, a synodical assembly, or a corporation whose voting members are, or have been elected by, synodical assemblies, other organizational units (conferences, clusters, etc.), or congregations. Subject to approval by the appropriate synods, a college or university may be owned by a not-for-profit corporation (1) that has voting members, at least 90 percent a majority of whom shall consist of members of the Churchwide Assembly or the Church Council, and (2) that shall hold the meeting of such a corporation in conjunction with the Churchwide Assembly for the purpose of electing or ratifying members of the governing board and approving amendments to the articles of incorporation, and approving amendments to other governing documents which affect the relationship between the college or university and this church. At least 60 percent majority of the members of the governing boards of ~~the a~~ corporations that meets in conjunction with the Churchwide Assembly or Church Council shall be members of this church or of a church body with which this church is in a relationship of full communion, but under no circumstances shall fewer than forty (40) percent of the members of such board be members of this church.

**8.322.03.** Primary responsibility for recruiting members for its board belongs to each college or university of this church. This responsibility is best exercised when appropriate structures of this church are substantially involved. The college or university and the appropriate synods shall determine how many of the college or university board members are to be elected or ratified by the approved form of relationship as provided in **8.322.02.**

**8.322.04.** The responsibility for initiating changes in constitutional documents rests with each college or university of this church. Each college or university will reach agreement with the appropriate structures of this church as identified in **8.322.02.** regarding changes in constitutional documents. This church's participation may range from prior consultation to final approval.

**8.322.06.** In addition to and consistent with the above provision **8.322.** and bylaws **8.322.01.** through **8.322.05.**, colleges and universities of this church where a school, department, or unit of that institution is a seminary of this church must comply with all requirements, policies, procedures, and standards specified in provision **8.321.** and bylaws **8.321.01.** through **8.321.02.**

**8.762.11.** An ordained minister of this church, serving temporarily in a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America, may be retained on the roster of ordained ministers—upon endorsement by the synodical bishop and by action of the Synod Council in the synod in which the ordained minister is listed on the roster—under policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council. An associate in ministry, deaconess, or diaconal minister of this church serving temporarily in a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America, may be retained on the appropriate roster—upon endorsement by the synodical bishops and by action of the Synod Council in the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster—under policies developed at the direction of the presiding bishop and

secretary, reviewed by the Conference of Bishops, and adopted by the Church Council.

...

d. A letter of call to an ordained minister of this church or to an associate in ministry, deaconess, or diaconal minister who serves in a congregation of another church body, under a relationship of full communion, or an institution of such a church body on the territory of the synod, may be issued by the Synod Council. A letter of call to an ordained minister of this church or to an associate in ministry, deaconess, or diaconal minister who serves in a national or international agency or institution of another church body, under a relationship of full communion, may be issued by the Church Council.

e. A first call may not be served in a congregation or other entity of a full-communion partner church.

**8.73. This church acknowledges the relationship established through the Lutheran World Federation as a communion of member churches which confess the triune God, agree in the proclamation of the Word of God, and are united in pulpit and altar fellowship. The bylaws on ecumenical availability of ordained ministers under relationships of full communion shall apply to such service within this church of ordained ministers from other member churches of the Lutheran World Federation.**

**9.25. A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:**

...

b. Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all required provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, 18, and 19 in the *Model Constitution for Congregations* consistent with requirements of this constitution 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~~ 17 and 18 of the Model Constitution for Congregations.*

...

**9.53.06.** A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located and the appropriate **program** unit of the churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

**9.53.08.** A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located and the appropriate **program** unit of the churchwide organization before any steps are taken leading to such action.

~~**9.80.** **DISCIPLINE OF CONGREGATIONS**  
**See Chapter 20.**~~

*[Update numbering of subsequent provisions and bylaws in Chapter 9.]*

~~**10.01.10.** **Names and Boundaries**~~

~~**10.01.101.** **Names and Boundaries.**~~ The names and boundaries of the synods shall be:

...

Synod 1.B—Northwest Washington. The counties of Island, King (north), San Juan, Skagit, Snohomish, Whatcom in the state of WASHINGTON; the congregation Bethany, Kitsap County, in the state of WASHINGTON.

...

Synod 1.D—Eastern Washington-Idaho. The state of IDAHO; the counties of Adams, Asotin, Benton, Chelan, Columbia, Douglas, Ferry, Franklin, Garfield, Grant, Kittitas, Klickitat, Lincoln, Okanogan, Pend Oreille, Spokane, Stevens, Walla Walla, Whitman, Yakima in the state of WASHINGTON; the congregation Shepherd of the Mountains, Teton County, and the congregation Star Valley United, Lincoln County, in the state of WYOMING.

...

Synod 3.C—South Dakota. The state of SOUTH DAKOTA; the congregation Union Creek, Plymouth County, in the state of IOWA.

...

Synod 3.H—Saint Paul Area. The counties of Chisago, Dakota, Ramsey, Washington in the state of MINNESOTA; the congregations St. Mark, Our Savior's, and Living Waters in Anoka County, the congregation Spring Lake, Isanti County, and the congregation Christiania, Scott County, in the state of MINNESOTA.

...

Synod 5.E—Western Iowa. The counties of Adair, Adams, Audubon, Buena Vista, Calhoun, Carroll, Cass, Cherokee, Clay, Crawford, Dallas (west), Dickinson, Emmet, Fremont, Greene, Guthrie, Hamilton (west), Hancock, Harrison, Humboldt, Ida, Kossuth, Lyon, Mills, Monona, Montgomery, O'Brien, Osceola, Page, Palo Alto, Plymouth, Pocahontas, Pottawattamie, Ringgold, Sac, Shelby, Sioux, Taylor, Union, Webster, Winnebago, Woodbury, and Wright (west) in the state of IOWA.

Synod 5.F—Northeastern Iowa. The counties of Allamakee, Black Hawk, Bremer, Buchanan, Butler, Cerro Gordo, Chickasaw, Clayton, Delaware, Dubuque, Fayette, Floyd, Franklin, Grundy, Hamilton (east), Hardin, Howard, Jackson (north), Mitchell, Story (north), Tama (north), Winneshiek, Worth, Wright (east) in the state of IOWA.

...

Synod 5.K—South-Central Synod of Wisconsin. The counties of Columbia, Dane, Dodge, Grant, Green, Iowa, Jefferson, Lafayette, Richland, Rock, Sauk, Walworth in the state of WISCONSIN; the congregation Trinity, Adams County, in the state of WISCONSIN, and the congregation Jefferson Prairie, Boone County, in the state of ILLINOIS.

...

Synod 6.F—Southern Ohio. The counties of Adams, Athens, Belmont, Brown, Butler, Champaign, Clark, Clermont, Clinton, Coshocton, Darke, Delaware, Fairfield, Fayette, Franklin, Gallia, Greene, Guernsey, Hamilton, Highland, Hocking, Jackson, Knox, Lawrence, Licking, Logan, Madison, Meigs, Miami, Monroe, Montgomery, Morgan, Muskingum, Noble, Perry, Pickaway, Pike, Preble, Ross, Scioto, Shelby, Union, Vinton, Warren, Washington in the state of OHIO; the congregation St. Mark, Auglaize County, in the state of OHIO, and the

congregation Bethel, Greenup County, in the state of KENTUCKY.

...

Synod 8.D—Lower Susquehanna. The counties of Adams, Cumberland, Dauphin, Franklin, Fulton, Lancaster, Lebanon, Perry, York in the state of PENNSYLVANIA; the congregations St. Michael and Zion in Schuylkill County 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; the congregation Trinity, Luzerne County, and the congregation Zion, Dauphin County, in the state of PENNSYLVANIA.

...

Synod 8.H—West Virginia-Western Maryland. The county of Garrett in the state of MARYLAND; the state of WEST VIRGINIA; the congregation Calvary, Allegany County, the congregations Holy Trinity Memorial and Salem in Washington County in the state of MARYLAND; the congregation Fairview, Frederick County, in the state of 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; the congregation of Immanuel in Mercer County in the state of

WEST VIRGINIA; the congregation Lakeside in Halifax County in the state of NORTH CAROLINA.

...  
Synod 9.F—Caribbean. The commonwealth of PUERTO RICO; the territory of the U.S. VIRGIN ISLANDS.

**10.31.02.** The presiding bishop of this church, or a bishop appointed by the presiding bishop of this church, shall preside for the installation into office, in accord with the policy and approved rite of this church, of each newly elected synod bishop.

*[Update numbering of subsequent bylaws under provision 10.31.]*

**10.32.** ~~CONFLICTS OF INTEREST~~ The procedures governing matters of potential conflicts of interest for synodical bishops shall be set forth in the bylaws.

**10.32.01.** The following procedures shall govern matters of potential conflicts of interest for synodical bishops:

~~a.~~ Whenever a synodical bishop determines that a matter of the kind described in 10.32.01**b**2, may require his or her determination or action with respect to a related individual as defined in 10.32.01**c**3, the synodical bishop shall withdraw from personal involvement in such matter and shall so notify the presiding bishop. The presiding bishop shall then appoint another synodical bishop from the same region to handle the matter to conclusion. In dealing with such matter, the appointed bishop shall exercise all of the functions and authority to the same extent as if the appointed bishop were the elected bishop of the withdrawing bishop's synod.

~~b~~**10.32.02.** Matters include any proceedings under Chapter 20, proceedings under provision 7.46. (~~†S14.†318~~), candidacy, reinstatement, and similar matters where determinations or actions by the synodical bishop could change, limit, restrict, approve, authorize, or deny the related individual's ministry on one of the official rosters of this church.

~~c~~**10.32.03.** A related individual is one who, with respect to the synodical bishop, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families, and in-laws (parent, son, daughter, or sibling of a

spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

**10.41.** Each synod shall have a Synod Assembly, which shall be its highest legislative authority, and which shall meet at least ~~biennially~~ **triennially**. Special meetings may be called as needed. With the exception of **ordained ministers on the rosters** 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.

**10.71.** Each synod shall remit to the churchwide organization a percentage **or amount** 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. The actual percentage or amount shall be determined through individual consultations with each synod. Consultations may recognize and include receipts other than unrestricted receipts in establishing and reporting the synod's remittance to the churchwide organization.~~

**10.71.01.** ~~The percentage or amount determined by consultation shall be acted upon by the synod assembly as part of the adoption of the synod's budget. Should the synod assembly not approve the agreed upon percentage or amount, the synod and the churchwide organization should engage in a new consultation process to reach a mutually agreed upon percentage or amount of donor-unrestricted receipts or other receipts.~~

**10.71.02.** ~~The percentage or amount determined by consultation shall come to the Church Council for approval or a request to reopen consultation.~~

**10.80.** ~~INSTALLATION~~

**10.81.01.** ~~The presiding bishop of this church, or a bishop appointed by the presiding bishop of this church, shall preside for the installation into office, in accord with the policy and approved rite of this church, of each newly elected synodical bishop.~~



[Update numbering of subsequent provisions, bylaws and continuing resolutions in Chapter 10.]

12.31. The assembly shall meet ~~biennially in regular session through 2013, and~~ triennially thereafter. Special meetings may be called by a two-thirds vote of the Church Council. The purpose for a special meeting shall be stated in the notice.

12.31.02. The secretary shall give notice of the time and place of each regular assembly by publication thereof at least 60 days in advance ~~on this church's website and~~ 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 ~~on this church's website and~~ in this church's periodical at least 30 days in advance of the special assembly. Notice shall be provided to all voting members or voting members-elect not more than 30 days or less than 10 days in advance of any meeting. Notice may be provided electronically for voting members or voting members-elect who have provided email addresses, unless the voting member or voting member-elect has requested that written notice be mailed.

~~12.41.20. Ex Officio Members~~

12.41.21. ~~15.~~ **Ex Officio Members.** The officers of the churchwide organization and the bishops of the synods shall serve as *ex officio* members of the Churchwide Assembly. ~~Unless otherwise determined by a synod, the synodical vice presidents shall also serve as *ex officio* members of the Churchwide Assembly. *Ex officio* members~~ They shall have voice and vote.

~~12.41.22. Unless otherwise determined by the synod, the synodical vice president shall serve as a voting member of the Churchwide Assembly.~~

~~12.41.30. Advisory Members~~

12.41.31. ~~16.~~ **Advisory Members.** Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of units of the churchwide organization, the executive for administration, and other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members

of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly. ~~12.41.32.~~ Advisory members shall have voice but not vote.

~~12.41.40.~~ **Other Non-Voting Members**

~~12.41.4117.~~ **Other Non-Voting Members.** Other categories of non-voting members may be established by the Churchwide Assembly.

~~12.51.10.~~ **Reference and Counsel Committee**

~~12.51.1101.~~ **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**

~~12.51.2102.~~ **Memorials Committee.** A Memorials Committee, appointed by the Church Council, shall review memorials from synodical assemblies and make appropriate recommendations for assembly action.

~~12.51.30.~~ **Nominating Committee**

~~12.51.3103.~~ **Nominating Committee.** A Nominating Committee, elected by the Churchwide Assembly, shall ~~nominate at least one person present nominations~~ for each position for which an election will be held by the Churchwide Assembly ~~and for which a nominating procedure has not otherwise been designated in the constitution, bylaws, and continuing resolutions of this church in accordance with Chapter 19 of this constitution.~~

13.21. The presiding bishop shall be an ordained minister of this church who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church. The presiding bishop shall:

...

~~k.~~ **Recommend legal counsel to the Church Council.**

~~l.~~ **1.** Serve as an advisory member, with voice but not vote, on all committees of this church and all boards or committees of churchwide units, or designate a person to serve as the presiding bishop's representative.

13.41.02. The secretary shall:

...

- e. ~~Coordinate~~ Oversee the general counsel and coordinate the use of legal services by the churchwide organization.

...

14.21.12. The Church Council shall provide for the installation of the churchwide officers. At the installation of a newly elected presiding bishop of this church, the presiding minister shall be the ~~retiring previous~~ presiding bishop of this church or, where that is not possible, a synodical bishop designated by the Church Council.

14.31. **The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and at least ~~33-32~~ and not more than 45 other persons elected by the Churchwide Assembly.**

**14.32.03.** Any Church Council member appointed to fill a vacancy of less than three years in a Church Council position not restricted to a specific synod shall not be deemed to have served a term and is eligible for election to a full term if she or he otherwise satisfies the criteria for election.

~~14.41.10. Executive Committee~~

**14.41.H01.** **Executive Committee.** The Church Council shall have an Executive Committee composed of the churchwide officers, the chair of the Conference of Bishops, and seven members of the Church Council elected by the council. The vice president of this church shall chair this committee. The Executive Committee shall:

...

16.11.01. ~~Consistent with applicable personnel policies, churchwide units and offices will have staff persons, some of whom shall be executive staff and others of whom shall be support staff.~~ In conformity with this church's commitment to inclusive practice, churchwide units and offices will assure that staff include a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and ~~persons on the roster of ordained-rostered ministers.~~ This balance is to be evident

in terms of both executive staff and support staff consistent with the inclusive policy of this church.

**17.50.05.** The board of this organization shall meet at least two times per year and shall be responsible to the assembly that elected it. The assembly of this organization shall be representative of local and other groupings of women who are members of the women's organization. Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article XIII, Section 4.5, Item 9, of the constitution and bylaws of the women's organization.

**18.01.01.** Functions. The regions shall be a means for coordinated responses by synods and the churchwide organization to mission and program opportunities within the region.

**18.01.02.** 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.

**18.01.03.** 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.

**18.01.04.** The funding of the region shall be shared by the participating synods and the churchwide organization according to a cost allocation as decided jointly by the synods and the churchwide organization.

~~**18.10.10.** Functions~~

~~**18.11.11.** The regions shall be a means for coordinated responses by synods and the churchwide organization to mission and program opportunities within the region.~~

~~**18.11.12.** The region shall be a forum where the synods and the churchwide organization may study, plan, and share together in developing common programs unique to the region. Responsibilities carried out together will vary from region to region depending on the decision of the synods and churchwide units.~~

- 18.11.13.** Additional programs or services may be developed in each region upon the request of two or more synods, or upon the request of the churchwide organization and one or more synods, providing that each requesting synod and the churchwide organization supply the necessary financial support for the services requested.
- 18.11.14.** The funding of the region shall be shared by the participating synods and the churchwide organization according to a cost allocation as decided jointly by the synods and the churchwide organization.

*[Update the numbering of subsequent continuing resolutions in Chapter 18.]*

- 19.01.01.** The treasurer shall be elected by a two-thirds vote of the Church Council.
- 19.01.02.** The presiding bishop shall be elected by the Churchwide Assembly by ecclesiastical ballot. Three-fourths of the votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of votes on the second ballot, and two-thirds of the votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of votes on the third ballot, and 60 percent of the votes cast shall be necessary for election. On subsequent ballots, a majority of the votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of votes on the previous ballot.
- 19.01.03.** The vice president shall be elected by the Churchwide Assembly by ecclesiastical ballot. The election shall proceed without oral nominations. If the first ballot for vice president does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties)

receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of votes cast shall elect.

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

**19.01.B09.** *Background checks and screening shall be required and completed for persons nominated as churchwide officers prior to their election, if possible, or as soon as practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Church Council.*

**19.01.C94.** *Ecclesiastical Ballot. An “ecclesiastical ballot” for the election of officers (other than treasurer) of the churchwide organization of the Evangelical Lutheran Church in America is an election process:*

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

- b. *through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;*
- c. *that precludes spoken floor nominations;*
- d. *in which the first ballot is the nominating ballot if no election occurs on the first ballot;*
- e. *in which the first ballot defines the total slates of nominees for possible election on a subsequent ballot, with no additional nominations;*
- f. *that does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;*
- g. *in which any name appearing on the second ballot may not be subsequently withdrawn;*
- h. *that does not preclude an assembly's adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and*
- i. *in which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents.*

**19.01.D07. Election Procedures Utilizing the Ecclesiastical Ballot**

- a. *For each election by ecclesiastical or nominating ballot, the exact number of appropriate ballot sets equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot sets to each of the voting members from the synod.*
- b. *Unless otherwise ordered by the chair, one of the numbered ballots from the appropriate ballot set is to be used on each ballot for elections determined by ecclesiastical or nominating ballot. The chair will announce the number of the ballot from the appropriate ballot set that is to be used for each ballot. Failure to use the correct numbered ballot will result in an illegal ballot.*
- c. *On the first two ballots for each office being selected by ecclesiastical or nominating ballot, both the first and last names of a nominee should be used. Members*

should endeavor to use correct spelling and should provide, on the first ballot, any additional accurate information identifying the nominee, such as title, synod, or residence.

d. On the third and subsequent ballots conducted by written ballot, only the last name of the nominee need be used, provided there is no other nominee with the same or similar name.

e. A member may vote for only one nominee on each ballot.

f. Ballots should not be marked prior to the time the chair advises the voting members to do so.

g. Written ballots should not be folded.

h. Written ballots will be collected from the voting members in accordance with instructions from the Elections Committee or from the chair.

i. When the results of the first ballot are presented, the chair will announce when and how persons nominated may withdraw their names prior to the casting of the second ballot.

j. Whenever the number of names of nominees that will appear on a ballot is nine or less, on recommendation of the chair and with the consent of the assembly, voting may be by means of electronic device.

k. When voting by electronic device, the first position on each ballot shall be given to the nominee who received the greatest number of votes on the immediately preceding ballot, with the remaining positions assigned to the other nominees in descending order of the number of votes received on the immediately preceding ballot. If two or more nominees were tied with the same vote on the immediately preceding ballot, their respective positions shall be determined by draw by the chair of the Elections Committee.

l. On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit voting members to record their votes.

**19.02. The members of the Church Council, except the chair of the Conference of Bishops and the treasurer of this church, shall be elected by the Churchwide Assembly. In preparation for the Churchwide Assembly, the Church Council shall determine how this church's commitment to inclusive representation will affect the**



next election to the Church Council. For ~~33~~ **32** of the council members, the Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions up to ~~12~~ **13**. Excluding the churchwide officers and the chair of the Conference of Bishops, there shall not be more than two members of the Church Council from a synod. The Church Council shall have at least two members from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected. If there is no Churchwide Assembly in the year when terms are scheduled to conclude, they end on August 31.

**19.02.A13.** *The Nominating Committee shall strive to ensure that at least 10 percent of the voting membership of the Church Council shall be youth or young adults. Youth members shall be younger than 18 at the time of their election, and young adults shall be older than 18 and younger than 30 years of age at the time of their election.*

**19.02.B11.** *On behalf of the Nominating Committee, the secretary of the Evangelical Lutheran Church in America—in the year preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the event that the*

vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly.

**19.02.C05.** For purposes of nominations for the Church Council on a rotating basis, the following pairing of synods shall be observed insofar as possible: Alaska Synod and Northwest Washington Synod; Eastern Washington-Idaho Synod and Montana Synod; Southwestern Washington Synod and Oregon Synod; Sierra Pacific Synod and Southwest California Synod; Pacifica Synod and Grand Canyon Synod; Rocky Mountain Synod and South Dakota Synod; Western North Dakota Synod and Eastern North Dakota Synod; Northwestern Minnesota Synod and Northeastern Minnesota Synod; Southwestern Minnesota Synod and Southeastern Minnesota Synod; Minneapolis Area Synod and Saint Paul Area Synod; Nebraska Synod and Central States Synod; Arkansas-Oklahoma and Northern Texas-Northern Louisiana Synod; Southwestern Texas Synod and Texas-Louisiana Gulf Coast Synod; Northwest Synod of Wisconsin and Northern Great Lakes Synod; East-Central Synod of Wisconsin and South-Central Synod of Wisconsin; La Crosse Area Synod and Northeastern Iowa Synod; Western Iowa Synod and Southeastern Iowa Synod; Northern Illinois Synod and Central/Southern Illinois Synod; Metropolitan Chicago Synod and Greater Milwaukee Synod; North/West Lower Michigan Synod and Southeast Michigan Synod; Indiana-Kentucky Synod and Northwestern Ohio Synod; Northeastern Ohio Synod and Southern Ohio Synod; New Jersey Synod and New England Synod and Slovak Zion Synod; Metropolitan New York Synod and Upstate New York Synod; Northeastern Pennsylvania Synod and Southeastern Pennsylvania Synod; Northwestern Pennsylvania Synod and Allegheny Synod; Southwestern Pennsylvania Synod and West Virginia-Western Maryland Synod; Upper Susquehanna Synod and Lower Susquehanna Synod; Delaware-Maryland Synod and Metropolitan Washington, D.C., Synod; Virginia Synod and North Carolina Synod; South Carolina Synod and Southeastern Synod; Florida-Bahamas Synod and Caribbean Synod.

**19.03.01.** Before electing a member to fill a vacancy on a board or committee, the Church Council shall consult with the board or committee.

**19.04.01.** 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.

**19.04.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.*

**19.06.** Further procedures for elections and qualifications for office may be set forth in the bylaws and continuing resolutions, provided that such provisions do not conflict with any other provisions in this constitution.

**19.10. NOMINATION AND ELECTION CONSIDERATIONS**

**19.1106.01.** 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 maintains its commitment to inclusive representation.

- 19.06.02.** ~~b.~~ In all elections by the Churchwide Assembly, other than for the presiding bishop, vice president, and secretary, a majority of the votes cast on the first ballot shall be necessary for election. If an election does not occur on the first ballot, the names of the two persons receiving the highest number of votes cast shall be placed on the second ballot. On the second ballot, a majority of the legal votes cast shall be necessary for election.
- ~~c.~~ Before electing a member to a vacancy on a board or committee, the Church Council shall consult with the board or committee.
- ~~d.~~ On the final ballot for the election of the presiding bishop, vice president, and secretary of this church, when only two names appear on the ballot, a majority of the legal votes cast shall be necessary for election.
- 19.06.03.** ~~e.~~ Each triennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board of a separately incorporated ministry and advisory committee of the churchwide organization. No synodical bishop, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council.
- 19.06.04.** The Church Council shall from time to time, by continuing resolution, establish committees and procedures for the conduct of elections at the Churchwide Assembly.
- 19.06.05.** No member of the Church Council, a committee of the Church Council, a board of a separately incorporated ministry, or committee of the churchwide organization shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a voting member of a committee of the churchwide organization or board of a separately incorporated ministry. Nothing in this section shall be construed to prohibit the payment of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, or committee against any liability asserted against and incurred by such person in or arising from that capacity, whether or not the churchwide organization would have been required to indemnify such person against the liability under provisions of law or otherwise.
- 19.06.06.** No employee of the churchwide organization of this church or its regions, nor any individual under contract to any unit of the churchwide organization or a region shall be eligible

for nomination to or membership on the Church Council, an advisory committee, a board of a separately incorporated ministry, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract, except the full-time salaried officers as specified in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. (The phrase “under contract” shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)

**19.06.07.** No person related to a staff member of the churchwide organization shall be eligible for nomination to or membership on the Church Council or a committee that advises the unit in which the person’s relative is employed. For this purpose, a related individual is one who, with respect to the churchwide employee, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

**19.06.A02. *Election Procedures Utilizing the Common Ballot***

- a. *The common ballot is used in those elections when the ecclesiastical or nominating ballot is not used.*
- b. *For the first common ballot, the exact number of ballot forms equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot forms to each of the voting members from the synod.*
- c. *Upon recommendation of the chair and with the consent of the assembly, the second common ballot may be conducted by electronic device. Unless the second common ballot is conducted by electronic device, the distribution of ballot forms for the second common ballot will be in the same manner as the first common ballot.*
- d. *Any discrepancy between the number of ballots given to a synodical bishop and the number of voting members (including the synodical bishop) from such synod must be reported by the synodical bishop to the Elections Committee.*

- e. Each ticket for which an election is held will be considered a separate ballot.
- f. A voting member may vote for only one nominee on each ticket.
- g. Failure to vote for a nominee for every ticket does not invalidate a ballot for the tickets for which a nominee is marked.
- h. Ballots must be marked in accordance with the instructions presented in plenary session.
- i. Ballot forms should not be folded.
- j. Marked ballot forms must be deposited at the designated Ballot Stations at certain exits of the hall in which plenary sessions are held.
- k. If a ballot is damaged so that it cannot be scanned, a replacement ballot may be obtained at the Ballot Station upon surrender of the damaged ballot.
- l. Unless otherwise ordered by the assembly, polls for the first common ballot close at the time designated in the assembly's Rules of Organization and Procedure.
- m. On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit members to record their votes.
- n. Unless the second ballot is conducted by electronic device, polls for the second common ballot close at the time designated in the assembly's Rules of Organization and Procedure or as otherwise ordered by the assembly.
- o. On the second ballot, whether by common ballot or by electronic device, the first position on each ticket shall be given to the nominee who received the greatest number of votes on the first ballot. If two nominees are tied for the highest vote, the first position on the ticket shall be determined by draw by the chair of the Elections Committee.

**19.06.B98. Breaking Ties in Elections**

- a. On the ballot for the election of the presiding bishop, vice president, and secretary, when only two names appear, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist.
- b. On the first common ballot, the blank ballots of the treasurer and vice president shall be held by the chair

of the Elections Committee to be presented to the treasurer for her or his vote only in those elections where a tie would otherwise exist, and to be presented to the vice president for his or her vote only in those elections to break a tie remaining after the ballot of the treasurer has been counted.

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

**19.06.C13.** A former full-time or part-time employee shall not be eligible for a minimum of six years subsequent to such employment, for nomination or election to the board of the separately incorporated ministry or committee related to the churchwide unit in which the employee served.

**19.2011.** **There shall be a Nominating Committee.**

**19.211.01.** There shall be a Nominating Committee shall consisting of 12–18 members elected by the Churchwide Assembly. Each member shall be elected to one six-year term and shall serve until a successor is elected. Members of the Nominating Committee shall not be eligible for consecutive re-election. The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

**19.211.02.** The—Except as otherwise provided, the Nominating Committee shall nominate two persons for each council, board, or committee position, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. In the case of re-election, if authorized, or for nominees from church bodies with which this church is in a relationship of full communion, only one person need be nominated. Nominations from the floor, where permitted in the

nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

**19.211.03.** The Nominating Committee shall nominate at least one person for the board of trustees of each of the separately incorporated ministries identified in Chapter 17 of this constitution, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

*[Update numbering of subsequent bylaws in Chapter 19.]*

**19.21.05:**

**19.11.06.**

The Nominating Committee shall strive to ensure that all persons nominated for any position, including the boards of separately incorporated ministries, 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.

**19.11.A15. Nominations Desk and Nominations Form**

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

b. A nomination from the floor shall be made by using the form provided by the secretary of this church. Nomination forms may be obtained from the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure.



- c. *The required form to be used in making nominations from the floor shall include the nominee's name, address, phone number, gender, lay or clergy status, white or person of color or primary language other than English status, congregational membership, synodical membership, and affirmation of willingness to serve, if elected; the name, address, and synodical membership of the voting member who is making the nomination; and such other information as the secretary of this church shall require.*
- d. *For purposes of nomination procedures, "synodical membership" means:*
  - 1) *In the case of a layperson who is not on the roster of this church, the synod that includes the congregation in which such person holds membership; and*
  - 2) *In the case of a rostered minister, the synod on whose roster such minister's name is maintained.*

**19.11.B05. Floor Nominations**

- a. *Floor nominations for positions on a board or committee of a churchwide unit require, in addition to the nominator, the written support of at least 10 other voting members. Floor nominations for the Church Council, the Nominating Committee, or other churchwide committee to be elected by the Churchwide Assembly require, in addition to the nominator, the written support of at least 20 other voting members.*
- b. *A nomination from the floor for any position (other than presiding bishop, vice president, and secretary) shall be made by filing the completed nomination form with the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure.*
- c. *Nominations will be considered made in the order in which filed at the Nominations Desk.*

**19.11.C05. Restrictions on Floor Nominations for Boards**

- a. *Nominations from the floor for positions on churchwide boards or committees shall comply with criteria and restrictions established by the Nominating Committee and set forth in materials provided to each voting member of the assembly.*
- b. *So long as the number of incumbent members from a given synod serving on a board or committee with terms not expiring plus the number of positions on the same board or committee to which individuals from the same synod already have been nominated (whether by the*

Nominating Committee or from the floor) total less than the maximum number of two individuals from the same synod who may serve on that board or committee, an individual from the same synod may be nominated for another position on that board or committee, provided other criteria and restrictions are met. Individuals from the same synod may be nominated for a position on a board or committee to which individuals from the same synod already have been nominated, provided other criteria and restrictions are met.

**19.11.D16. Restriction on Floor Nominations for Church Council**

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

**19.11.E98. Restriction on Floor Nominations for Nominating Committee**

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

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

**19.21.A13. The Nominating Committee shall strive to ensure that at least 10 percent of the voting membership of the Church Council shall be youth or young adults. Youth members shall be younger than 18 at the time of their election, and young adults shall be older than 18 and younger than 30 years of age at the time of their election.**

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

**19.21.C05.** *For purposes of nominations for the Church Council on a rotating basis, the following pairing of synods shall be observed insofar as possible: Alaska Synod and Northwest Washington Synod; Eastern Washington-Idaho Synod and Montana Synod; Southwestern Washington Synod and Oregon Synod; Sierra Pacific Synod and Southwest California Synod; Pacifica Synod and Grand Canyon Synod; Rocky Mountain Synod and South Dakota Synod; Western North Dakota Synod and Eastern North Dakota Synod; Northwestern Minnesota Synod and Northeastern Minnesota Synod; Southwestern Minnesota Synod and Southeastern Minnesota Synod; Minneapolis Area Synod and Saint Paul Area Synod; Nebraska Synod and Central States Synod; Arkansas-Oklahoma and Northern Texas-Northern Louisiana Synod; Southwestern Texas Synod and Texas-Louisiana Gulf Coast Synod; Northwest Synod of Wisconsin and Northern Great Lakes Synod; East-Central Synod of Wisconsin and South-Central Synod of Wisconsin; La Crosse Area Synod and Northeastern Iowa Synod; Western Iowa Synod and Southeastern Iowa Synod; Northern Illinois Synod and Central/Southern Illinois Synod; Metropolitan Chicago Synod and Greater Milwaukee Synod; North/West Lower Michigan Synod and Southeast Michigan Synod; Indiana-Kentucky Synod and*

*Northwestern Ohio Synod; Northeastern Ohio Synod and Southern Ohio Synod; New Jersey Synod and New England Synod and Slovak Zion Synod; Metropolitan New York Synod and Upstate New York Synod; Northeastern Pennsylvania Synod and Southeastern Pennsylvania Synod; Northwestern Pennsylvania Synod and Allegheny Synod; Southwestern Pennsylvania Synod and West Virginia-Western Maryland Synod; Upper Susquehanna Synod and Lower Susquehanna Synod; Delaware-Maryland Synod and Metropolitan Washington, D.C., Synod; Virginia Synod and North Carolina Synod; South Carolina Synod and Southeastern Synod; Florida-Bahamas Synod and Caribbean Synod.*

**19.30. ELECTION OF OFFICERS**

**19.31.01.** The churchwide officers shall be elected as follows:

- a. The presiding bishop shall be elected by the Churchwide Assembly by ecclesiastical ballot. Three-fourths of the votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of votes on the second ballot, and two-thirds of the votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of votes on the third ballot, and 60 percent of the votes cast shall be necessary for election. On subsequent ballots, a majority of the votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of votes on the previous ballot.
- b. The vice president shall be elected by the Churchwide Assembly by ecclesiastical ballot. The election shall proceed without oral nominations. If the first ballot for vice president does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven

persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of votes cast shall elect.

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

d. The treasurer shall be elected by a two-thirds vote of the Church Council.

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

**19.40. TERMS OF OFFICE**

**19.41.01.** The terms of office of persons elected to regular terms on a committee or board by the Churchwide Assembly shall begin at the conclusion of the assembly at which such persons were elected.

**19.41.02.** The terms of office of persons elected to regular terms on the Nominating Committee of the Churchwide Assembly, the Committee on Discipline, and the Committee on Appeals shall begin at the conclusion of the Churchwide Assembly at which such persons were elected, except as may be specified in continuing resolutions with respect to particular pending discipline matters.

**19.41.A91.** *With respect to committees that consider disciplinary cases or appeals:*

*a. Any member of the churchwide Committee on Discipline who has been appointed to serve on a discipline hearing committee for a particular pending case shall continue to serve to discharge that appointment notwithstanding that his or her successor has been subsequently elected at a Churchwide Assembly.*

*b. Any member of the synodical Committee on Discipline who is serving at the time that the Executive Committee of the Church Council appoints members from the churchwide Committee on Discipline to a discipline hearing committee shall continue as a member of that discipline hearing committee for the particular pending case, notwithstanding that his or her successor has been subsequently elected at a Synod Assembly.*

*c. Any member of the Committee on Appeals who is serving at the time that an appeal is made shall continue to serve to decide that appeal, notwithstanding that his or her successor has been subsequently elected at a Churchwide Assembly.*

**19.50. EXPERIENCE AND EXPERTISE**

**19.51.01.** The Churchwide Assembly shall elect all members of the board of trustees of the Publishing House of the ELCA, the board of trustees of the Mission Investment Fund, and the board of trustees of the Board of Pensions. The Nominating Committee shall seek to ensure that these boards have within their membership persons with the expertise and experience essential to the fulfillment of the work of these separately incorporated ministries.

**19.60. OTHER MATTERS RELATED TO NOMINATIONS AND ELECTIONS**

**19.61.01.** The Church Council shall from time to time, by continuing resolution, establish committees and procedures for the conduct of elections at the Churchwide Assembly.

- 19.61.02.** No member of the Church Council, a committee of the Church Council, a board of a separately incorporated ministry, or committee of the churchwide organization shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a voting member of a committee of the churchwide organization or board of a separately incorporated ministry. Nothing in this section shall be construed to prohibit the payment of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, or committee against any liability asserted against and incurred by such person in or arising from that capacity, whether or not the churchwide organization would have been required to indemnify such person against the liability under provisions of law or otherwise.
- 19.61.03.** No employee of the churchwide organization of this church or its regions, nor any individual under contract to any unit of the churchwide organization or a region shall be eligible for nomination to or membership on the Church Council, an advisory committee, a board of a separately incorporated ministry, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract, except the full-time salaried officers as specified in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. (The phrase “under contract” shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)
- 19.61.04.** No person related to an executive director or an executive staff member of the churchwide organization shall be eligible for nomination to or membership on the Church Council or a committee that advises the unit in which the person’s relative is employed. For this purpose, a related individual is one who, with respect to the churchwide employee, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).
- 19.61.A94.** *Ecclesiastical Ballot.* An “ecclesiastical ballot” for the election of officers (other than treasurer) of the churchwide

*organization of the Evangelical Lutheran Church in America is an election process:*

- a. in which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;*
- b. through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;*
- c. that precludes spoken floor nominations;*
- d. in which the first ballot is the nominating ballot if no election occurs on the first ballot;*
- e. in which the first ballot defines the total slates of nominees for possible election on a subsequent ballot, with no additional nominations;*
- f. that does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;*
- g. in which any name appearing on the second ballot may not be subsequently withdrawn;*
- h. that does not preclude an assembly's adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and*
- i. in which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents.*

**19.61.B15. Nominations Desk and Nominations Form**

- a. Nominations from the floor at the Churchwide Assembly shall be made at the Nominations Desk, which shall be maintained under the supervision of the secretary of this church.*
- b. A nomination from the floor shall be made by using the form provided by the secretary of this church. Nomination forms may be obtained from the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure.*
- c. The required form to be used in making nominations from the floor shall include the nominee's name, address, phone number, gender, lay or clergy status, white or person of color or primary language other*



than English status, congregational membership, synodical membership, and affirmation of willingness to serve, if elected; the name, address, and synodical membership of the voting member who is making the nomination; and such other information as the secretary of this church shall require.

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

1) In the case of a layperson who is not on the official rosters of this church, the synod that includes the congregation in which such person holds membership, and

2) In the case of an ordained minister, the synod on whose roster such ordained minister’s name is maintained;

3) In the case of an associate in ministry, a deaconess, or a diaconal minister, the synod on whose roster such person’s name is maintained.

#### **19.61.C05. Floor Nominations**

a. Floor nominations for positions on a board or committee of a churchwide unit require, in addition to the nominator, the written support of at least 10 other voting members. Floor nominations for the Church Council, the Nominating Committee, or other churchwide committee to be elected by the Churchwide Assembly require, in addition to the nominator, the written support of at least 20 other voting members;

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

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

#### **19.61.D05. Restrictions on Floor Nominations for Boards**

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

b. So long as the number of incumbent members from a given synod serving on a board or committee with terms not expiring plus the number of positions on the same board or committee to which individuals from the same

synod already have been nominated (whether by the Nominating Committee or from the floor) total less than the maximum number of two individuals from the same synod who may serve on that board or committee, an individual from the same synod may be nominated for another position on that board or committee, provided other criteria and restrictions are met. Individuals from the same synod may be nominated for a position on a board or committee to which individuals from the same synod already have been nominated, provided other criteria and restrictions are met.

**19.61.E05. Restriction on Nominations for Church Council**

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

**19.61.F98. Restriction on Floor Nominations for Nominating Committee**

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

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

**19.61.G02. Election Procedures Utilizing the Common Ballot**

a. The common ballot is used in those elections when the ecclesiastical or nominating ballot is not used.

b. For the first common ballot, the exact number of ballot forms equal to the number of voting members from each

synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot forms to each of the voting members from the synod.

- c. Upon recommendation of the chair and with the consent of the assembly, the second common ballot may be conducted by electronic device. Unless the second common ballot is conducted by electronic device, the distribution of ballot forms for the second common ballot will be in the same manner as the first common ballot.
- d. Any discrepancy between the number of ballots given to a synodical bishop and the number of voting members (including the synodical bishop) from such synod must be reported by the synodical bishop to the Elections Committee.
- e. Each ticket for which an election is held will be considered a separate ballot.
- f. A voting member may vote for only one nominee on each ticket.
- g. Failure to vote for a nominee for every ticket does not invalidate a ballot for the tickets for which a nominee is marked.
- h. Ballots must be marked in accordance with the instructions presented in plenary session.
- i. Ballot forms should not be folded.
- j. Marked ballot forms must be deposited at the designated Ballot Stations at certain exits of the hall in which plenary sessions are held.
- k. If a ballot is damaged so that it cannot be scanned, a replacement ballot may be obtained at the Ballot Station upon surrender of the damaged ballot.
- l. Unless otherwise ordered by the assembly, polls for the first common ballot close at the time designated in the assembly's Rules of Organization and Procedure.
- m. On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit members to record their votes.
- n. Unless the second ballot is conducted by electronic device, polls for the second common ballot close at the time designated in the assembly's Rules of Organization and Procedure or as otherwise ordered by the assembly.

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

**19.61.H07. Election Procedures Utilizing the Ecclesiastical Ballot**

*a. For each election by ecclesiastical or nominating ballot, the exact number of appropriate ballot sets equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot sets to each of the voting members from the synod.*

*b. Unless otherwise ordered by the chair, one of the numbered ballots from the appropriate ballot set is to be used on each ballot for elections determined by ecclesiastical or nominating ballot. The chair will announce the number of the ballot from the appropriate ballot set that is to be used for each ballot. Failure to use the correct numbered ballot will result in an illegal ballot.*

*c. On the first two ballots for each office being selected by ecclesiastical or nominating ballot, both the first and last names of a nominee should be used. Members should endeavor to use correct spelling and should provide, on the first ballot, any additional accurate information identifying the nominee, such as title, synod, or residence.*

*d. On the third and subsequent ballots conducted by written ballot, only the last name of the nominee need be used, provided there is no other nominee with the same or similar name.*

*e. A member may vote for only one nominee on each ballot.*

*f. Ballots should not be marked prior to the time the chair advises the voting members to do so.*

*g. Written ballots should not be folded.*

*h. Written ballots will be collected from the voting members in accordance with instructions from the Elections Committee or from the chair.*

*i. When the results of the first ballot are presented, the chair will announce when and how persons nominated*

may withdraw their names prior to the casting of the second ballot.

j. Whenever the number of names of nominees that will appear on a ballot is nine or less, on recommendation of the chair and with the consent of the assembly, voting may be by means of electronic device.

k. When voting by electronic device, the first position on each ballot shall be given to the nominee who received the greatest number of votes on the immediately preceding ballot, with the remaining positions assigned to the other nominees in descending order of the number of votes received on the immediately preceding ballot. If two or more nominees were tied with the same vote on the immediately preceding ballot, their respective positions shall be determined by draw by the chair of the Elections Committee.

l. On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit voting members to record their votes.

#### **19.61.I98. Breaking Ties in Elections**

a. On the ballot for the election of the presiding bishop, vice president, and secretary, when only two names appear, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist.

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

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

**19.61.J13.** A former full-time or part-time employee shall not be eligible for a minimum of six years subsequent to such employment, for nomination or election to the board of the separately incorporated ministry or committee related to the churchwide unit in which the employee served.

## CONSTITUTION FOR SYNODS

†S3.02. “Determined by the Churchwide Assembly,” as stipulated by †S3.01., is understood to include the reported changes in synod relationship made by any congregation in a border area agreed under ELCA bylaws 10.01.+01. and 10.02.02.

†S5.02. This church confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.

†S5.03. 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.

†S5.04. This church, inspired and led by the Holy Spirit, participates in the Lutheran World Federation as a global communion of churches, engaging in faithful witness to the gospel of Jesus Christ and in service for the sake of God’s mission in the world.

†S6.04.A01. *[continuing resolution becomes bylaw]*

†S6.04.01. 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.

†S7.11. A regular meeting of the Synod Assembly shall be held at least biennially triennially.

S7.11.01. The time and place of the Synod Assembly shall be determined by the Synod Council. The time and place for the next regular assembly normally shall be announced months prior to the assembly.

S8.55. Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the bishop, with the approval

of the Executive Committee of the Synod Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or, in the case of temporary disability, until the officer is able to serve again. The term of the successor officer, elected by the next Synod Assembly, shall be \_\_\_\_\_ years. If the treasurer is appointed by the Synod Council, the Synod Council shall appoint a new treasurer to a \_\_\_\_\_ year term.

- †S8.57. The recall or dismissal of an officer may be effected in accordance with the procedure established by the Committee on Appeals of the Evangelical Lutheran Church in America and the vacating of office may be effected for willful disregard or violation of the constitutions, bylaws, and continuing resolutions of this church; for such physical or mental disability as renders the officer incapable of performing the duties of office; or for such conduct as would subject the officer to disciplinary action as a rostered minister or as a member of a congregation of this church.
- a. Proceedings for the recall or dismissal of a synodical bishop shall be instituted by written petition by:
    - 1) the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;
    - 2) the Synod Assembly on an affirmative vote of at least two-thirds of its members present and voting;
    - 3) at least 10 synodical bishops; or
    - 4) the presiding bishop of this church.
  - b. 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.
  - c. The petition shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631) and shall set forth the specific charge or charges.
  - d. Upon the filing of a written petition, the Executive Committee of the Synod Council may temporarily

suspend the officer from service in the synod without prejudice, but with continuation of compensation, including benefits, if the officer is a salaried employee of the synod.

e. In the case of alleged physical or mental incapacity of an officer of the synod, the procedures outlined in †S8.56. shall be followed, and such officer shall comply with the decision of the Synod Council. If such officer fails or refuses to comply, the Synod Council may proceed to petition for recall or dismissal as follows:

1) the Synod Council will submit a written report of their findings and the basis of their decision to the Committee on Appeals.

2) the Committee on Appeals, other than those who are disqualified, shall review the findings and decision of the Synod Council and by an affirmative vote of at least two-thirds of those present and voting may adopt the findings and grant the petition.

f. If the synod officer is a minister of Word and Sacrament, grounds for recall or dismissal include those set forth in ELCA bylaw 20.21.01. and as defined under the process described in ELCA constitutional provisions 20.20. and 20.21. as grounds for discipline. If the officer is a minister of Word and Service, grounds for recall or dismissal include those set forth in ELCA bylaw 20.22.01. and as defined under the process described in ELCA constitutional provisions 20.20. and 20.21. as grounds for discipline.

g. If the officer is a layperson, grounds for recall or dismissal include those set forth in ELCA bylaw 20.41.01. as grounds for discipline.

h. If the case of alleged willful disregard or violation of the constitutions, bylaws, and continuing resolutions or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:

1) the petition shall be referred to the Committee on Appeals, which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in ELCA bylaw 20.21.16. except to the extent that those rules are in conflict with the provisions of this bylaw; and

2) the members of the Committee on Appeals, other than those who are disqualified, may grant the



petition by an affirmative vote of at least two-thirds of those present and voting.

- i. Written notice of a decision by the Committee on Appeals that the charges have been sustained shall be given to the affected officer and to the Synod Council, and the office shall be vacated.

†S9.01. The Synod Assembly shall elect such officers of this synod and such other persons as the constitution and bylaws may require, according to procedures set forth in the bylaws. The Synod Assembly shall elect members of the Churchwide Assembly in accordance with bylaw 12.41.11. of the constitution and bylaws of the Evangelical Lutheran Church in America.

†S9.10. When notified by the secretary of this church, on behalf of the Nominating Committee of the Churchwide Assembly, the Synod Assembly shall nominate two persons in the specified categories for possible election by the Churchwide Assembly to the Church Council.

†S11.03. The Committee on Discipline of this synod shall consist of 12 persons, of whom six shall be ordained ministers and six shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive re-election.

a. The functions of the Committee on Discipline of this synod are set forth in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

b. The terms of committee members shall be staggered so that the terms of four committee members (two clergy and two lay) expire every two years.

c. The Synod Council shall fill vacancies on the Committee on Discipline for any unexpired term.

†S15.11. Since the congregations, synods, and churchwide organization are interdependent units that share responsibly in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of the whole church. The gifts and offerings of the members of the Evangelical Lutheran Church in America are given to support all parts of this church and thus partnership in this church should be evidenced in

determining each part's share of the gifts and offerings. Therefore:

...

b. This synod shall receive the proportionate share of the mission support from its congregations, and shall transmit that percentage or amount of each congregation's mission support as determined ~~by the Churchwide Assembly to the treasurer of the Evangelical Lutheran Church in America in consultation with the churchwide organization and approved by the Synod Assembly as part of its budget consideration.~~

c. Should the Synod Assembly not approve the proportionate share of mission support determined in consultation with the churchwide organization, a new consultation with the churchwide organization shall take place. The Synod Council is authorized to amend the budget adopted by the Synod Assembly to reflect the results of this consultation.

†S15.12. The annual budget of this synod shall reflect the entire range of its own activities and its commitment to partnership funding with other synods and the churchwide organization. ~~Unless an exception is granted upon the request of this synod by the Church Council, each budget shall include the percentage of congregational mission support assigned to it by the Churchwide Assembly.~~

†S18.12. Whenever the secretary of the Evangelical Lutheran Church in America officially informs this synod that the Churchwide Assembly has amended the *Constitution for Synods*, this constitution may be amended to reflect any such amendment by a simple majority vote at any subsequent meeting of the Synod Assembly without presentation at a prior Synod Assembly. An amendment that is identical to a provision of the *Constitution for Synods* shall be deemed to have been ratified upon its adoption by this synod. The Church Council, through the secretary of this church, shall be given prompt notification of its adoption.

## MODEL CONSTITUTION FOR CONGREGATIONS

- \*C3.02.** This church confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.
- \*C3.03.** The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. The Evangelical Lutheran Church in America, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.
- \*C3.04.** This church, inspired and led by the Holy Spirit, participates in the Lutheran World Federation as a global communion of churches, engaging in faithful witness to the gospel of Jesus Christ and in service for the sake of God's mission in the world.
- \*C3.0305.** The name Evangelical Lutheran Church in America (ELCA or “this church”) as used herein refers in general references to this whole church, including its three expressions: congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in America is also the name of the corporation of the churchwide organization to which specific references may be made herein.
- \*C5.03.** Only such authority as is delegated to the Congregation Council or other organizational units in this congregation's governing documents is recognized. All remaining authority is retained by the congregation. The congregation is authorized to:
- ...
- d. adopt amendments to the constitution, as provided in Chapter ~~17~~ 16, amendments to the bylaws, as specified in Chapter ~~16~~ 17, and continuing resolutions, as provided in Chapter 18;
- ...

**\*C6.05.** ~~A This~~ congregation may terminate its relationship with ~~this church the Evangelical Lutheran Church in America~~ by the following procedure:

...

f. Notice of termination shall be forwarded by the bishop to the secretary of ~~this church the ELCA~~, who shall report the termination to the Churchwide Assembly.

g. This congregation shall abide by these covenants by and among the three expressions of this church:

1) Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing provisions in \*C6.05. shall be required to receive Synod Council approval before terminating their membership in this church.

~~f.~~ 2) Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in \*C6.05., to receive synodical approval before terminating their membership in this church.

~~f.~~ 3) Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in \*C6.05., to satisfy all financial obligations to this church and receive Synod Council approval before terminating their membership in this church.

~~jh.~~ If ~~a this~~ congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in paragraph a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If ~~a this~~ congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of \*C6.05. and may begin no sooner than six months after that second meeting.

**\*C7.03.** If ~~a two-thirds majority~~ of the voting members of this congregation present at a legally called and conducted special meeting of this congregation vote to transfer to another Lutheran church body, title to property shall continue to reside in this congregation, provided the

process for termination of relationship in \*C6.05. has been followed. Before this congregation takes action to transfer to another Lutheran church body, it shall consult with representatives of the *(insert name of synod)* Synod.

**\*C7.04.** If a two-thirds ~~majority~~ of the voting members of this congregation present at a legally called and conducted special meeting of this congregation vote to become independent or relate to a non-Lutheran church body and have followed the process for termination of relationship in \*C6.05., title to property of this congregation shall continue to reside in this congregation only with the consent of the Synod Council. The Synod Council, after consultation with this congregation by the established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of this congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of the Evangelical Lutheran Church in America.

**\*C8.02.** Members shall be classified as follows:

...

- c. **Voting** members are confirmed members. Such confirmed members, during the current or preceding calendar year, shall have communed in this congregation and shall have made a contribution of record to this congregation. Members of this congregation who have satisfied these basic standards shall have the privilege of voice and vote at every regular and special meeting of the congregation as well as the other rights and privileges ascribed to voting members by the provisions of this constitution and its bylaws.
- d. **Associate** members are persons holding membership in other [ELCA] [Lutheran] [Christian] congregations who wish to retain such membership but desire to participate in the life and mission of this congregation, or persons who wish to retain a relationship with this congregation while being members of other congregations. They These individuals 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 or other rights and~~

privileges ascribed to voting members by the provisions of this constitution and its bylaws.

- e. **Seasonal** members are voting members of other ELCA congregations who wish to retain such membership but desire to participate in the life and mission of this congregation, including exercising limited voting rights in this congregation. The Congregation Council may grant seasonal membership to such persons provided that this congregation is a member of a synod where the Synod Council has approved seasonal member voting on its territory. Such seasonal members shall have all the privileges and duties of voting members except that:
- 1) they shall not be eligible for elected office in, or for membership on the Congregation Council or on a call committee of, this congregation;
  - 2) they shall not have the right to vote on any matter concerning or affecting the call or termination of call of any minister of this congregation;
  - 3) they shall not have the right to vote on any matter concerning or affecting the affiliation of this congregation with the ELCA;
  - 4) they shall not be eligible to serve as voting members from this congregation of the Synod Assembly or the Churchwide Assembly;
  - 5) they shall not, even if otherwise permitted by this congregation, vote by proxy or by absentee ballot; and
  - 6) they shall not, within any two calendar month period, exercise voting rights in this congregation and in the congregation where they remain voting members.

- \*C8.05. Membership in this congregation shall be terminated by any of the following:
- a. death;
  - b. resignation;
  - c. transfer or release;
  - d. disciplinary action in accordance with ELCA constitutional provision 20.4041, and the accompanying bylaws; or
  - e. removal from the roll due to inactivity as defined in the bylaws in accordance with the provisions of this constitution and its bylaws.

Such persons who have been removed from the roll of members shall remain persons for whom the Church has a continuing pastoral concern.

**C10.02.** A special Congregation Meeting may be called by the [senior] pastor, the Congregation Council, or the president of this congregation, and shall be called by the president of the congregation upon the written request of \_\_\_\_\_ [number][percent] of the voting members. The president of the Congregation Council shall call a special meeting upon request of the synodical bishop. The call for each special meeting shall specify the purpose for which it is to be held, and no other business shall be transacted.

**C10.04.** \_\_\_\_\_ percent of the voting members shall constitute a quorum.

**C12.12.** A quorum for the transaction of business shall consist of a majority of the members of the Congregation Council, including the [senior] pastor or interim pastor, except when the [senior] pastor or interim pastor requests or consents to be absent and has given prior approval to the agenda for a particular regular or special meeting, which shall be the only business considered at that meeting. Chronic or repeated absence of the [senior] pastor or interim pastor who has refused approval of the agenda of a subsequent regular or special meeting shall not preclude action by the Congregation Council, following consultation with the synodical bishop.

## **Chapter 16:**

### **BYLAWS**

~~\*C16.01. This congregation may adopt bylaws. No bylaw may conflict with this constitution.~~

~~\*C16.02. Bylaws may be adopted or amended at any legally called meeting of this congregation with a quorum present by a majority vote of those voting members present and voting.~~

~~\*C16.03. Changes to the bylaws may be proposed by any voting member, provided that such additions or amendments be submitted in writing to the Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify the congregation's members of the proposal with the council's recommendations at least 30 days in advance of~~

the Congregation Meeting. Notification may take place by mail or electronic means, as permitted by state law.

**\*C16.04.** Approved changes to the bylaws shall be sent by the secretary of this congregation to the synod.

## **Chapter 176.**

### **AMENDMENTS**

**\*C176.01.** Unless provision **\*C176.04.** is applicable, those sections of this constitution that are not required, in accord with the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*, may be amended in the following manner. Amendments may be proposed by at least \_\_\_\_\_ voting members or by the Congregation Council. Proposals must be filed in writing with the Congregation Council 60 days before formal consideration by this congregation at a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify the congregation's members of the proposal together with the council's recommendations at least 30 days in advance of the meeting. Notification may take place by mail or electronic means, as permitted by state law.

**\*C176.02.** An amendment to this constitution, proposed under **\*C176.01.**, shall:

- a. be approved at a legally called Congregation Meeting according to this constitution by a majority vote of those **voting members** present and voting;
- b. be ratified without change at the next annual meeting by a two-thirds **majority** vote of those **voting members** present and voting; and
- c. have the effective date included in the resolution<sup>4</sup> and noted in the constitution.

**\*C176.03.** Any amendments to this constitution that result from the processes provided in **\*C176.01.** and **\*C176.02.** shall be sent by the secretary of this congregation to the synod. The synod shall notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall go into effect upon notification that the synod has approved them.

**\*C176.04.** This constitution may be amended to bring any section into conformity with a section or sections, either required or not

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<sup>4</sup> 2

Such an effective date must be stated in relation to the requirements of **\*C17.03.** to allow time for synodical review of the amendment.



required, of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* as most recently amended by the Churchwide Assembly. Such amendments may be approved by a simple majority vote of those voting members present and voting at any legally called meeting of the congregation without presentation at a prior meeting of the congregation, provided that the Congregation Council has submitted by mail or electronic means, as permitted by state law, notice to the congregation of such an amendment or amendments, together with the council's recommendations, at least 30 days prior to the meeting. Upon the request of \_\_\_\_\_ at least two (2) voting members of the congregation, the Congregation Council shall submit such notice. Following the adoption of an amendment, the secretary of the congregation shall submit a copy thereof to the synod. Such provisions shall become effective immediately following a vote of approval.

## **Chapter 17.**

### **BYLAWS**

- \*C17.01.** This congregation may adopt bylaws. No bylaw may conflict with this constitution.
- \*C17.02.** Bylaws may be adopted or amended at any legally called meeting of this congregation with a quorum present by a majority two-thirds vote of those voting members present and voting.
- \*C17.03.** Changes to the bylaws may be proposed by any voting member, provided that such additions or amendments be submitted in writing to the Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify this congregation's members of the proposal with the council's recommendations at least 30 days in advance of the Congregation Meeting. Notification may take place by mail or electronic means, as permitted by state law.
- \*C17.04.** Approved changes to the bylaws shall be sent by the secretary of this congregation to the synod.

## **Chapter 20.**

### **PARISH AUTHORIZATION**

*[\* Required provisions when congregation is part of a parish]*

- \*C20.01.** This congregation may unite in partnership with one or more other congregations recognized by the synod named

in \*C6.01. to form a parish. Except as provided in \*C20.02. and \*C20.03., a written agreement, developed in consultation with the synod and approved by the voting members of each congregation participating in the parish, shall specify the powers and responsibilities that have been delegated to a Parish Council.

**\*C20.02.** Whenever a letter of call is being recommended for extension to an ordained minister of the Evangelical Lutheran Church in America or a candidate for the roster of ordained ministers who has been recommended to the congregation by the synodical bishop to serve the congregations of a parish, such letter of call shall be first approved by a two-thirds vote at congregational meetings of each of the congregations forming the parish. If any congregation of the parish should fail to approve extending this call, the other congregation(s) in the same parish shall have the right to terminate the parish arrangement.

**\*C20.03.** Any one of the congregations of a parish may terminate the call of a pastor as provided in †S14.13.d. of the synodical constitution of the synod named in \*C6.01. In such case, the other congregation(s) in the same parish shall have the right to terminate the parish arrangement.

**\*C20.04.** Whenever a parish arrangement is terminated, the call of any rostered person serving that parish is terminated. Should any congregation that formerly was part of the parish arrangement desire to issue a new call to that rostered person, it may do so in accordance with the call process of this church.

**\*C20.01.** This congregation may unite in partnership with one or more other congregations recognized by the synod named in \*C6.01. to form a parish. Except as provided in \*C20.02. and \*C20.03., a written agreement, developed in consultation with the synod and approved by the voting members of each congregation participating in the parish, shall specify the powers and responsibilities that have been delegated to the Parish Council. The Parish Agreement shall identify which congregation of the parish issues calls on behalf of the member congregations or shall establish a process for identifying which congregation issues calls on behalf of the member congregations.

**\*C20.02.** One congregation of a parish shall issue a call on behalf of the member congregations to a minister of Word and Sacrament or a candidate for the roster of ministers of

Word and Sacrament who has been recommended by the synodical bishop to serve the congregations of the parish. Such a call shall be approved prior to issuance by a two-thirds vote at a congregational meeting of each congregation forming the parish. If any congregation of the parish should fail to approve the call, the other congregations of the parish shall have the right to terminate the parish agreement.

**\*C20.03.** One congregation of a parish may issue a call on behalf of the member congregations to a minister of Word and Service or a candidate for the roster of ministers of Word and Service who has been recommended by the synodical bishop to serve the congregations of the parish. Such a call shall be approved prior to issuance by a two-thirds vote at a congregational meeting of each congregation forming the parish. If any congregation of the parish should fail to approve the call, the other congregations of the parish shall have the right to terminate the parish agreement.

**\*C20.04.** Any one of the congregations of the parish may terminate their relationship with the pastor as provided in †S14.18.d. of the synodical constitution of the synod named in \*C6.01. In such case, the other congregation(s) of the same parish shall have the right to terminate the parish agreement.

**\*C20.05.** Any one of the congregations of the parish may terminate their relationship with a minister of Word and Service as provided in †S14.43.d. of the synodical constitution of the synod named in \*C6.01. In such case, the other congregation(s) of the same parish shall have the right to terminate the parish agreement.

**\*C20.06.** Whenever a parish agreement is terminated, the call of any rostered minister serving that parish is terminated. Should any congregation that was formerly part of the parish agreement desire to issue a new call to that rostered minister, it may do so in accordance with the call process of this church.

Presiding Bishop Eaton declared that the motion was adopted.

## **Consideration of Proposed Amendments Removed from *En Bloc***

*Reference: 2016 Pre-Assembly Report, Section V, General Amendments to the Constitutions of the ELCA.*

Secretary Wm Chris Boerger made the following motion on behalf of the Church Council.

**Moved;  
Seconded:**

***Two-Thirds Vote Required***

*To amend ELCA bylaw 12.41.11. as follows:*

- 12.41.11. Each synod shall elect one voting member of the Churchwide Assembly for every 6,000 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. Unless otherwise determined by the synod, the synodical vice president shall serve as an *ex officio* member of the Churchwide Assembly and be included in the number of the synod's voting members. These voting members elected by each synod shall comply with the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this constitution. In addition, each synod shall elect one additional voting member who is a youth or young adult at the time of the election and one additional voting member who is a person of color or a person whose primary language is other than English. There shall be at least two voting members from each synod. The Church Council may allocate up to 10 additional voting members among synods, but no single synod may be allocated more than two additional voting members. The secretary shall notify each synod of the number of assembly members it is to elect.

Mr. Scott B. Manske [Greater Milwaukee Synod] asked whether the amendment would add all synod vice presidents to the voting membership of the Churchwide Assembly.

Secretary Boerger explained that the synod vice president would be an *ex officio* voting member of the Churchwide Assembly unless the synod takes action otherwise. The vice president would be counted among the synod's allocation of voting members.

The Rev. Matthew L. Riegel, bishop of the West Virginia-Western Maryland Synod, opposed the proposed amendment, stating that the vice president may attend the Churchwide Assembly to network. Sending the synod vice president as an *ex officio* voting member limits the election of other lay members from the synod.

Mr. Paul W. Wangerin [West Virginia-Western Maryland Synod] favored the amendment because he said it was important for the synod vice president to serve as a voting member of the Churchwide Assembly.

Ms. Nanette C. Dahlke [Metropolitan Chicago Synod] supported the amendment, saying the vice president was a synod's second highest elected official and should provide this church with leadership and guidance as a Churchwide Assembly voting member.

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

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION**

**YES-802; NO-130**

**CA16.05.22**

***To amend ELCA bylaw 12.41.11. as follows:***

12.41.11. Each synod shall elect one voting member of the Churchwide Assembly for every 6,000 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. **Unless otherwise determined by the synod, the synodical vice president shall serve as an *ex officio* member of the Churchwide Assembly and be included in the number of the synod's voting members.** These voting members elected by each synod shall comply with the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this constitution. In addition, each synod shall elect one additional voting member who is a youth or young adult at the time of the election and one additional voting member who is a person of color or a person whose primary language is other than English. **There shall be at least two voting members from each synod.** The Church Council may allocate up to 10 additional voting members among synods, but no single synod may be allocated more than two additional voting members. The secretary shall notify each synod of the number of assembly members it is to elect.

Presiding Bishop Eaton declared that the motion was adopted.

Secretary Boerger made the following motion on behalf of the Church Council.

**Moved;**

*Two-Thirds Vote Required*

**Seconded:**

*To make continuing resolution †S6.04.B09. bylaw †S6.04.02. as follows:*

**†S6.04.B09.** *[continuing resolution becomes bylaw]*

**†S6.04.02.**

It is the goal of this synod that at least 10 percent of the voting members of the Synod Assembly, Synod Council, committees, and organizational units of this synod be youth and young adults. The Synod Council shall establish a plan for implementing this goal. For purposes of the constitution, bylaws, and continuing resolutions of this synod, the term “youth” means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term “young adult” means a voting member of a

congregation between the ages of 18 and 30 at the time of election or appointment for service.

The Rev. Matthew L. Riegel, bishop of the West Virginia-Western Maryland Synod, spoke against proposing this synod goal being elevated from a continuing resolution to a bylaw. He related the synod's history of recognizing and employing the gifts of youth and young adults as full members of the church now.

Ms. Emily Moran [Metropolitan Washington, D.C., Synod] spoke in favor of the proposal, expressing her concern that, without this bylaw, the youth would go largely unrepresented, and the Churchwide Assembly would lose a critical voice.

Ms. Ella L. Peterson [New Jersey Synod] supported the proposal, affirming her role and experience at this Churchwide Assembly as a youth voting member.

Ms. Megan E. Flower [Allegheny Synod] opposed the proposal, expressing resentment for being considered a statistic rather than a voting member with a passion for Jesus Christ.

Mr. Nicholas S. Raab [South Dakota Synod] favored the proposal for keeping the minimum goal of youth and young adult participation before this church.

Mr. Thomas W. Salber [Southeastern Pennsylvania Synod] noted that the Churchwide Assembly had voted to replaced the 10 percent goal from the churchwide constitution for people of color or whose primary language was other than English and asked whether this continuing resolution should be replaced also.

Secretary Boerger replied that the 10 percent goal for the membership of this church to be people of color or whose primary language was other than English did not reflect the demographics of this church's territory. A better method of setting a goal for the participation of youth and young adults has not been found.

Mr. Devin P. Ames [West Virginia-Western Maryland Synod] opposed making the continuing resolution a bylaw because youth and young adults are recognized by their synods without a stated goal in the governing documents.

Ms. Rachael A. Sharpe [New England Synod] supported the goal stated in the continuing resolution because it was the reason for her being a voting member of this assembly.

Mr. Ryan M. Lotocki [Upstate New York Synod] spoke against the proposal for placing an artificial goal for synods rather than demonstrating the advantages of youth and young adult participation.

Mr. Jake D. Putala [Northern Great Lakes Synod] supported the proposal, stating that the continuing resolution had been a driving force in the participation of youth and young adults in the synods. A bylaw would make the goal more long-term.

A voting member asked for clarification about the difference between a bylaw and a continuing resolution.

Secretary Boerger noted that a continuing resolution may be adopted by a two-thirds vote of a council. A bylaw requires a two-thirds vote of the appropriate assembly. An issue with this proposal is whether the Churchwide Assembly can require synods to have a continuing resolution rather than a bylaw.

The Rev. Amy C. Kienzle [Metropolitan New York Synod] called the question.

**Moved;**

*Two-Thirds Vote*

**Seconded:**

To end debate.

The chair called for a vote on the motion to call the previous question.

Moved;  
Seconded;  
Carried:                    **To end debate.**

*Two-Thirds Vote*  
**Yes-864; No-48**

The chair declared that the motion was adopted and called for a vote on the main motion.

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION**

**YES-726; NO-143**

**CA16.05.23**

*To make continuing resolution †S6.04.B09. bylaw †S6.04.02. as follows:*

**†S6.04.B09. [continuing resolution becomes bylaw]**

**†S6.04.02.**

**It is the goal of this synod that at least 10 percent of the voting members of the Synod Assembly, Synod Council, committees, and organizational units of this synod be youth and young adults. The Synod Council shall establish a plan for implementing this goal. For purposes of the constitution, bylaws, and continuing resolutions of this synod, the term “youth” means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term “young adult” means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service.**

Presiding Bishop Eaton declared that the motion was adopted.

**Report of the Reference and Counsel Committee (continued)**

*Reference: 2016 Pre-Assembly Report, Section IX, Revised Report of the Reference and Counsel Committee.*

Presiding Bishop Elizabeth A. Eaton called on Mr. Paul G. Archer and the Rev. Vicki T. Garber, co-chairs of the Reference and Counsel Committee, who resumed the report of the committee.

**Motion A: Resolution on Racial Justice (continued)**

*Reference: 2016 Pre-Assembly Report, Section IX, Revised Report of the Reference and Counsel Committee.*

The Rev. Vicki T. Garber, co-chair of the Reference and Counsel Committee, directed voting members to the revised report of the committee and noted that the adoption of Motion A was previously under consideration by the Churchwide Assembly and the following motion to amend the main motion was on the floor.

**Moved;**

**Seconded:**

*To amend the second “Resolved” clause by addition:*

**RESOLVED**, that the ELCA in assembly strongly encourage every synod to develop or maintain resources for anti-racism training for rostered ministers and congregations every two years.

Ms. Cristina L. Forshay [Northern Texas-Northern Louisiana Synod] made the following motion to amend the proposed amendment.

**Moved;**

**Seconded:** *To amend the proposed amendment to the second “Resolved” clause by addition:*

RESOLVED, that the ELCA in assembly strongly encourage every synod to develop or maintain resources for anti-racism training for rostered ministers and congregations at least every two years.

There being no discussion, the chair called for a vote on the motion to amend the proposed amendment. Noting difficulties with the electronic voting machines, she called for a vote by card.

**Moved;**

**Seconded;**

*Vote by card*

**Carried:**

*To amend the proposed amendment to the second “Resolved” clause by addition:*

**RESOLVED, that the ELCA in assembly strongly encourage every synod to develop or maintain resources for anti-racism training for rostered ministers and congregations at least every two years.**

Presiding Bishop Eaton declared that the motion to amend the proposed amendment was adopted.

Mr. Nicholas S. Raab [South Dakota Synod] made the following motion to amend the proposed amendment as amended.

**Moved;**

**Seconded:**

*To amend the proposed amendment to the second “Resolved” clause by addition:*

RESOLVED, that the ELCA in assembly strongly encourage every synod to develop or maintain resources for anti-racism training for rostered ministers and congregations at least every two years at the synod assembly.

Mr. Raab stated that the synod assembly would be an appropriate venue to carry out anti-racism training.

The Rev. David C. Parsons [Metropolitan New York Synod] called the previous question.

**Moved;**

*Two-Thirds Vote*

**Seconded:**

To end debate.

The chair called for a vote on the motion to call the previous question.

**Moved;**

*Two-Thirds Vote*

**Seconded;**

*Vote by card*

**Carried:**

**To end debate.**



The chair declared that the motion was adopted and called for a vote on the motion to amend the proposed amendment as amended.

**Moved;**  
**Seconded;**  
**Defeated:**

*Vote by card*

*To amend the proposed amendment to the second “Resolved” clause by addition:*

RESOLVED, that the ELCA in assembly strongly encourage every synod to develop or maintain resources for anti-racism training for rostered ministers and congregations at least every two years at the synod assembly.

Presiding Bishop Eaton declared that the motion to amend had been defeated and the proposed amendment as amended was on the floor.

Mr. I. Alejandro Mejia-Porras [South Carolina Synod] moved to amend the second “Resolved” clause of Motion A by addition.

The chair ruled that motion out of order because the proposed amendment as amended was on the floor.

Mr. Kevin M. Anderson [Minneapolis Area Synod] called the previous question.

**Moved;**  
**Seconded:**

*Two-Thirds Vote*

To end debate.

The chair called for a vote on the motion to call the previous question.

**Moved;**  
**Seconded;**  
**Carried:**

*Two-Thirds Vote*  
*Vote by card*

To end debate.

The chair declared that the motion was adopted and called for a vote on the amendment as amended.

**Moved;**  
**Seconded;**  
**Carried:**

*Vote by card*

*To amend the second “Resolved” clause by addition:*  
RESOLVED, that the ELCA in assembly strongly encourage every synod to develop or maintain resources for anti-racism training for rostered ministers and congregations at least every two years.

The chair declared that the motion on the amendment was adopted as amended. The main motion was on the floor.

The Rev. Stephen G. Marsh [South-Central Synod of Wisconsin] spoke in favor of Motion A, stating that he had learned about boundaries from his experiences in this church and that racism was a boundary in the United States that this church needs to study and be intentional about.

Mr. Conner Ashley [North/West Lower Michigan Synod] called the question.

**Moved;**  
**Seconded:**

*Two-Thirds Vote*

To end debate.

The chair called for a vote on the motion to call the previous question.

**Moved;**  
**Seconded;**  
**Carried:**           **To end debate.**

*Two-Thirds Vote*  
**Vote by card**

The chair declared that the motion was adopted and called for a vote on the main motion as amended.

**ASSEMBLY**

**ACTION**

**CA16.05.24**

*To adopt Motion A as amended.*

**VOTE BY CARD**

**Motion A: Resolution on Racial Justice**

**WHEREAS, systemic and institutionalized racism is an acute illness infecting North American culture; and**

**WHEREAS, the church is the body of Christ, and when one member of the body hurts, we all hurt; and**

**WHEREAS, currently rostered ministers are strongly encouraged to receive appropriate training including boundaries training; therefore, be it**

**RESOLVED, that the ELCA in assembly strongly encourage all rostered ministers to receive anti-racism training; and be it further**

**RESOLVED, that the ELCA in assembly strongly encourage every synod to develop or maintain resources for anti-racism training for rostered ministers and congregations at least every two years.**

Presiding Bishop Eaton declared that the motion was adopted as amended.

**Motion B: Resolution for a Strategy Toward Authentic Diversity within the ELCA**

*Reference: 2016 Pre-Assembly Report, Section IX, Revised Report of the Reference and Counsel Committee.*

The Rev. Vicki T. Garber, co-chair of the Reference and Counsel Committee, presented Motion B.

**Motion B: Resolution for a Strategy Toward Authentic Diversity within the ELCA Submitted by the Rev. Priscilla N. Paris-Austin [Northwest Washington Synod]**

**WHEREAS, the ELCA Church Council voted [CC15.11.55] to recognize and affirm the extensive efforts of the presiding bishop to call the entire church to confront racism and to add our voice to that call, and to invite the presiding bishop to include the current efforts in a broader, comprehensive strategy toward becoming a racially and ethnically diverse church committed to dismantling racism; and**

**WHEREAS, Women of the ELCA has developed a wealth of resources and curriculum for racial justice from a biblical and historical perspective and the ethnic specific ministry associations along with the ethnic specific, multicultural and racial justice team have developed strategies for engaging and involving people of color in every aspect of the life of our church; and**

WHEREAS, this church is blessed with a breadth and depth of people of color and people with a first language other than English whose voices need to be amplified in order to guide this church in moving forward towards becoming a more inclusive and diverse church; and

WHEREAS, even with these resources and supports, synods and congregations have had difficulty achieving this church's commitment to diversity as reflected in the continuing resolutions under section 5.01. of the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*; therefore, be it

RESOLVED, the Churchwide Assembly direct the ELCA Church Council to form a task force for the purpose of developing a comprehensive set of strategies to equip congregations and synods to work towards becoming a more authentically diverse church. The work of the task force shall include but is not limited to:

- consulting with Women of the ELCA, the ethnic specific ministry associations, the multicultural and racial justice team, the Conference of Bishops and ecumenical partners
- collecting existing resources such as those available from Women of the ELCA and the ethnic specific ministry associations and beyond the ELCA
- identifying needs for additional resources
- supporting synods in identifying their specific opportunities for growth
- assessing the effectiveness of diversity strategies across the three expressions church in order to identify strategies that have yielded authentic diversity; and be it further

RESOLVED, that the task force be composed of one person from each of the nine regions and one bishop who will serve as co-chair. The composition of the task force shall conform with the representational principles in section 5.01.f. of the ELCA constitution except that persons of color and/or persons whose primary language is other than English shall comprise 100 percent of the task force, and the task force shall be ethnically diverse. The members of the task force shall be appointed by the Church Council in consultation with the ELCA director of ethnic specific and multicultural ministries; and be it further

RESOLVED, that the Church Council designate funds to support the work of the task force as soon as funds become available, no later than April 2017. The work of the task force shall begin no later than August 2017 and conclude at the 2019 Churchwide Assembly; and be it further

RESOLVED, that the task force submit a report and recommendations to the 2019 Churchwide Assembly that includes:

1. a summary of the information gathered by the task force and
2. a proposal of recommendations for metrics and supports to provide mutual accountability for our commitment to diversity across the three expressions of the church and a proposal for funding these efforts.

Pr. Garber delivered the rationale of the Reference and Counsel Committee regarding Motion B and made the following motion on the committee's behalf.

**Moved;**

**Seconded:**                    *To refer Motion B to the Church Council.*

Pr. Paris-Austin spoke in favor of referring Motion B to the Church Council, asking this church to move beyond a commitment, develop a plan to become a diverse church and invest the resources to successfully implement that plan.

The Rev. Matthew R. Kruse [Greater Milwaukee Synod] asked whether the Church Council would report back to a future churchwide assembly.

Pr. Garber pointed out that the second to the last paragraph of Motion B calls for the work of the task force to conclude at the 2019 Churchwide Assembly.

The Rev. Tuhina V. Rasche [Sierra Pacific Synod] supported referring Motion B to the Church Council, noting the resolution offered this church the tools to hold itself accountable in its efforts to become a diverse church body.

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

**ASSEMBLY**

**ACTION**

**VOTE BY CARD**

**CA16.05.25**

*To refer Motion B to the Church Council.*

**Motion B: Resolution for a Strategy Toward Authentic Diversity within the ELCA**

**WHEREAS, the ELCA Church Council voted [CC15.11.55] to recognize and affirm the extensive efforts of the presiding bishop to call the entire church to confront racism and to add our voice to that call, and to invite the presiding bishop to include the current efforts in a broader, comprehensive strategy toward becoming a racially and ethnically diverse church committed to dismantling racism; and**

**WHEREAS, Women of the ELCA has developed a wealth of resources and curriculum for racial justice from a biblical and historical perspective and the ethnic specific ministry associations along with the ethnic specific, multicultural and racial justice team have developed strategies for engaging and involving people of color in every aspect of the life of our church; and**

**WHEREAS, this church is blessed with a breadth and depth of people of color and people with a first language other than English whose voices need to be amplified in order to guide this church in moving forward towards becoming a more inclusive and diverse church; and**

**WHEREAS, even with these resources and supports, synods and congregations have had difficulty achieving this church's commitment to diversity as reflected in the continuing resolutions under section 5.01. of the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*; therefore, be it**

**RESOLVED, the Churchwide Assembly direct the ELCA Church Council to form a task force for the purpose of developing a comprehensive set of strategies to equip congregations and synods to work towards becoming a more authentically diverse church. The work of the task force shall include but is not limited to:**

- consulting with Women of the ELCA, the ethnic specific ministry associations, the multicultural and racial justice team, the Conference of Bishops and ecumenical partners
- collecting existing resources such as those available from Women of the ELCA and the ethnic specific ministry associations and beyond the ELCA

- identifying needs for additional resources
- supporting synods in identifying their specific opportunities for growth
- assessing the effectiveness of diversity strategies across the three expressions church in order to identify strategies that have yielded authentic diversity; and be it further

**RESOLVED**, that the task force be composed of one person from each of the nine regions and one bishop who will serve as co-chair. The composition of the task force shall conform with the representational principles in section 5.01.f. of the ELCA constitution except that persons of color and/or persons whose primary language is other than English shall comprise 100 percent of the task force, and the task force shall be ethnically diverse. The members of the task force shall be appointed by the Church Council in consultation with the ELCA director of ethnic specific and multicultural ministries; and be it further

**RESOLVED**, that the Church Council designate funds to support the work of the task force as soon as funds become available, no later than April 2017. The work of the task force shall begin no later than August 2017 and conclude at the 2019 Churchwide Assembly; and be it further

**RESOLVED**, that the task force submit a report and recommendations to the 2019 Churchwide Assembly that includes:

1. a summary of the information gathered by the task force, and
2. a proposal of recommendations for metrics and supports to provide mutual accountability for our commitment to diversity across the three expressions of the church and a proposal for funding these efforts.

Presiding Bishop Eaton declared that the motion to refer was adopted.

### **Motion C: Resolution Urging Stewardship of the Gift of Water**

*Reference: 2016 Pre-Assembly Report, Section IX, Revised Report of the Reference and Counsel Committee.*

Mr. Paul G. Archer, co-chair of the Reference and Counsel Committee, presented Motion C.

### **Motion C: Resolution Urging Stewardship of the Gift of Water Submitted by the Rev. Christine E. Chiles [Minneapolis Area Synod]**

WHEREAS, Holy Scripture reminds us that “the holy habitation of the Most High” includes “a river whose streams make glad the city of God,” and that “waters of the sea may become fresh, so everything will live where the river goes,” and that “the Holy Spirit descended on [Jesus] in bodily form like a dove” when he was baptized in the River Jordan; and

WHEREAS, a watershed is the ground that water flows within as it moves toward a stream, river or lake, and is a natural boundary within God’s creation, unlike arbitrary and haphazard geopolitical boundaries, and all of God’s creatures live in a watershed; and

WHEREAS, many of the watersheds in this country are degraded, and this environmental damage leads to water shortages and a crisis that disproportionately affects people of color and people with lower incomes; and

WHEREAS, the ELCA social statement “Caring for Creation: Vision, Hope and Justice” states, “We see the despoiling of the environment as nothing less than the degradation of God’s precious gift of creation,” and the social statement also reminds us that “congregations have various opportunities during the year to focus on creation ... Thanksgiving, harvest festivals, and blessings of field, water, and plants and animals” and encourages us to “observe Earth Day or Soil and Water Stewardship Week,” so as to protect and restore “natural and human habitats, including seas, wetlands, forests, wilderness, and urban areas”; and

WHEREAS, “watershed discipleship” requires that Christians acknowledge that water lies both at the center of our Christian rite of baptism and our current ecological and climate crisis, thus deserving deep theological treatment; therefore, let it be

RESOLVED, that the ELCA, in assembly, asks the Church Council to direct the appropriate churchwide unit to provide every active rostered leader with resources to locate each congregation within its watershed district, so that waters may be named and known in worship and intercessory prayers, and that theological and biblical themes may build awareness, care and thanksgiving for the gift of these waters; and let it be further

RESOLVED, that the ELCA, in assembly, asks the Church Council to direct the appropriate churchwide unit to provide resources to congregations and individual members to encourage and support conservation and prayerful stewardship of water resources; and let it be further

RESOLVED, that the ELCA, in assembly, asks the Church Council to direct the appropriate churchwide unit to continue to develop strategies and provide resources to support areas struggling with natural or human-caused disasters that impact access to clean water, such as water contamination, drought and floods, with an awareness that the impact of our environmental actions have disproportionate implication for communities of color with lower incomes; and let it be further

RESOLVED, that the ELCA, in assembly, encourages congregations to plan events outside their doors and within their watersheds, utilizing the many biblical themes of renewal and liberation that water affords.

Mr. Archer made the following motion on behalf of the Reference and Counsel Committee.

**Moved;**

**Seconded:**                    *To adopt Motion C.*

Pr. Chiles [Minneapolis Area Synod] displayed jars of water from points along the length of the Mississippi River to remind the assembly that we are all connected by water. She urged the voting members to adopt Motion C in order to awaken and renew this church’s role as a faithful steward of the waters.

The Rev. Jon V. Anderson, bishop of the Southwestern Minnesota Synod, called the previous question.

**Moved;**

*Two-Thirds Vote*

**Seconded:**                    To end debate.

The chair called for a vote on the motion to call the previous question.

Moved;  
Seconded;  
Carried:                    To end debate.

*Two-Thirds Vote*  
Vote by card

The chair declared that the motion was adopted and called for a vote on the main motion.

**ASSEMBLY**  
**ACTION**  
**CA16.05.26**

*To adopt Motion C.*

**VOTE BY CARD**

**Motion C: Resolution Urging Stewardship of the Gift of Water**

WHEREAS, Holy Scripture reminds us that “the holy habitation of the Most High” includes “a river whose streams make glad the city of God,” and that “waters of the sea may become fresh, so everything will live where the river goes,” and that “the Holy Spirit descended on [Jesus] in bodily form like a dove” when he was baptized in the River Jordan; and

WHEREAS, a watershed is the ground that water flows within as it moves toward a stream, river or lake, and is a natural boundary within God’s creation, unlike arbitrary and haphazard geopolitical boundaries, and all of God’s creatures live in a watershed; and

WHEREAS, many of the watersheds in this country are degraded, and this environmental damage leads to water shortages and a crisis that disproportionately affects people of color and people with lower incomes; and

WHEREAS, the ELCA social statement “Caring for Creation: Vision, Hope and Justice” states, “We see the despoiling of the environment as nothing less than the degradation of God’s precious gift of creation,” and the social statement also reminds us that “congregations have various opportunities during the year to focus on creation ... Thanksgiving, harvest festivals, and blessings of field, water, and plants and animals” and encourages us to “observe Earth Day or Soil and Water Stewardship Week,” so as to protect and restore “natural and human habitats, including seas, wetlands, forests, wilderness, and urban areas”; and

WHEREAS, “watershed discipleship” requires that Christians acknowledge that water lies both at the center of our Christian rite of baptism and our current ecological and climate crisis, thus deserving deep theological treatment; therefore, let it be

**RESOLVED**, that the ELCA, in assembly, asks the Church Council to direct the appropriate churchwide unit to provide every active rostered minister with resources to locate each congregation within its watershed district, so that waters may be named and known in worship and intercessory prayers, and that theological and biblical themes may build awareness, care and thanksgiving for the gift of these waters; and let it be further

**RESOLVED**, that the ELCA, in assembly, asks the Church Council to direct the appropriate churchwide unit to provide

**resources to congregations and individual members to encourage and support conservation and prayerful stewardship of water resources; and let it be further**

**RESOLVED, that the ELCA, in assembly, asks the Church Council to direct the appropriate churchwide unit to continue to develop strategies and provide resources to support areas struggling with natural or human-caused disasters that impact access to clean water, such as water contamination, drought and floods, with an awareness that the impact of our environmental actions have disproportionate implication for communities of color with lower incomes; and let it be further**

**RESOLVED, that the ELCA, in assembly, encourages congregations to plan events outside their doors and within their watersheds, utilizing the many biblical themes of renewal and liberation that water affords.**

Presiding Bishop Eaton declared that the motion was adopted.

#### **Motion D: Resolution on Gender Identity**

*Reference: 2016 Pre-Assembly Report, Section IX, Revised Report of the Reference and Counsel Committee.*

Mr. Paul G. Archer, co-chair of the Reference and Counsel Committee, noted the absence of Motion D: Resolution on Gender Identity, submitted by Ms. Cristina L. Forshay [Northern Texas-Northern Louisiana Synod], from the report of the committee, suggesting that the committee's rationale would provide the motion's intent. The committee noted that the 2016 Churchwide Assembly had already voted [CA16.02.03q] on the recommendation of the Memorials Committee regarding Category D1: Gender Identity. He made the following motion on behalf of the committee.

**Moved;**

**Seconded:**

To refer Motion D: Resolution on Gender Identity to the Church Council and that the Church Council use the resolution to help inform the study of gender identity and the review of existing ELCA definitions and policies regarding gender identity as referenced in the above approved memorial, and urge all three expressions of our church, whenever possible, and when not otherwise guided by current constitution and/or policy, to consider using event registration and other forms that:

- 1) Include additional options for gender, for transgender, non-binary and/or gender non-conforming people; and
- 2) When asking for a person's personal information, include asking for the person's pronouns; and
- 3) When asking for a person's honorific or title, include a gender neutral option.

Ms. Emma W. Northcott [Sierra Pacific Synod] made the following motion.



**Moved;** *Unanimous consent*  
**Seconded:** To extend the current plenary session by 30 minutes.

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

**Moved;** *Unanimous consent*  
**Seconded;** **Vote by card**  
**Defeated:** To extend the current plenary session by 30 minutes.

Presiding Bishop Eaton declared that the motion to extend the session had failed.  
There being no further discussion, she called for a vote on the main motion.

## **ASSEMBLY**

### **ACTION**

*VOTE BY CARD*

**CA16.05.27** To refer **Motion D: Resolution on Gender Identity to the Church Council and that the Church Council use the resolution to help inform the study of gender identity and the review of existing ELCA definitions and policies regarding gender identity as referenced in the above approved memorial, and urge all three expressions of our church, whenever possible, and when not otherwise guided by current constitution and/or policy, to consider using event registration and other forms that:**

- 1) **Include additional options for gender, for transgender, non-binary and/or gender non-conforming people; and**
- 2) **When asking for a person’s personal information, include asking for the person’s pronouns; and**
- 3) **When asking for a person’s honorific or title, include a gender neutral option.**

Presiding Bishop Eaton declared that the motion was adopted.

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

*Reference: 2016 Pre-Assembly Report, Section VII, Memorials Committee Report and Supplemental Report of the Memorials Committee.*

Ms. Marjorie B. Ellis and the Rev. Stephen R. Herr, co-chairs of the Memorials Committee, continued with the committee’s report and recommendations. Ms. Ellis introduced the members of the committee.

## **Category B3: Toward a Responsible Energy Future (continued)**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 37-43.*

The Rev. Stephen R. Herr reminded the assembly that the Memorials Committee had made the following motion.

**Moved;**  
**Seconded:** To receive with gratitude the memorials of the Saint Paul Area, Metropolitan New York, Northeastern Pennsylvania, Upper Susquehanna and Northwestern Pennsylvania synods related to climate change and fossil fuels;

To urge all ELCA members, congregations and synods to inform and educate themselves about the effects of climate change through the lens of the “Caring for Creation: Vision, Hope and Justice” social statement, and to advocate for policies that reduce energy use and our dependence on fossil fuels and encourage development of renewable energy sources as an expression of our commitment to address climate change and caring for God’s creation;

To affirm the action of the 2013 Churchwide Assembly and subsequent action of the Church Council in 2014 related to the development of revised or additional investment screens on fossil fuels, and to support and commend ELCA members, congregations, synods, the churchwide organization, and related institutions and agencies such as ELCA Endowment Fund and Portico Benefit Services for their leadership efforts to invest in companies that are taking steps toward a sustainable environment;

To affirm Portico’s balanced approach to supporting this church’s principles and directives as stated in the social statements — including the commitment to help transition to an economy less dependent on fossil fuels. The approach includes:

- shareholder advocacy (filing and supporting resolutions on environmental issues, including 150 resolutions in 2015),
- focused investment screening, which has identified 113 companies screened for environmental reasons, and
- ramping up positive social investments, such as investments in companies that develop solar, wind and water power generation systems, repurposing waste products and reducing toxic emissions;

To support the ELCA network of affiliated social ministry organizations with programs to address unemployment caused by changing patterns of fossil fuel use, to advocate for retraining workers — especially for renewable energy jobs, to advocate for programs that will support those in transition, and to encourage congregations and ministries to address the resulting unemployment and poverty; and

To urge ELCA members, congregations and synods to set measurable goals to reduce their consumption of fossil fuels and improve their stewardship of energy resources, transition to renewable energy sources and promote care for God’s creation.

Pr. Herr added that the following motion to amend was on the floor when the orders of the day were called.

**Moved;**  
**Seconded:**

*To amend the fourth paragraph of the motion by insertion and deletion:*

To affirm Portico’s **past** balanced approach to supporting this church’s principles and directives as stated in the social statements — including the commitment to help transition to an economy less dependent on fossil fuels. That approach **includes has included**:

- shareholder advocacy (filing and supporting resolutions on environmental issues, including 150 resolutions in 2015),

- focused investment screening, which has identified 113 companies screened for environmental reasons, and
- ramping up positive social investments, such as investments in companies that develop solar, wind and water power generation systems, repurposing waste products and reducing toxic emissions; **and now**

**To call upon Portico to:**

- offer an optional fossil-free fund for retirement plan participants; and
- work with the ELCA to heed the call of the Lutheran World Federation Council in 2015 to member churches “not to invest in fossil fuels” to revise the social criteria investment screen with the eventual goal of divesting “Investment Fund A” of the ELCA Endowment pooled trust from the largest fossil fuel companies;

The Rev. Emily R. Tveite [South-Central Synod of Wisconsin] called the previous question.

**Moved;**

*Two-Thirds Vote*

**Seconded:**

To end debate.

The chair called for a vote on the motion to call the previous question.

**Moved;**

*Two-Thirds Vote*

**Seconded;**

**Vote by card**

**Carried:**

**To end debate.**

Presiding Bishop Eaton declared that the motion was adopted and called for a vote on the motion to amend.

**Moved;**

**Vote by card**

**Seconded;**

**Defeated:**

*To amend the fourth paragraph of the motion by insertion and deletion:*

To affirm Portico’s **past** balanced approach to supporting this church’s principles and directives as stated in the social statements — including the commitment to help transition to an economy less dependent on fossil fuels. That approach **includes has included:**

- shareholder advocacy (filing and supporting resolutions on environmental issues, including 150 resolutions in 2015),
- focused investment screening, which has identified 113 companies screened for environmental reasons, and
- ramping up positive social investments, such as investments in companies that develop solar, wind and water power generation systems, repurposing waste products and reducing toxic emissions; **and now**

**To call upon Portico to:**

- offer an optional fossil-free fund for retirement plan participants; and
- work with the ELCA to heed the call of the Lutheran World Federation Council in 2015 to member churches “not to invest in fossil fuels” to revise the social criteria investment screen with the

eventual goal of divesting “Investment Fund A” of the ELCA Endowment pooled trust from the largest fossil fuel companies;

Presiding Bishop Eaton declared that the motion to amend had been defeated.

Ms. Kim M. Winchell [North/West Lower Michigan Synod] made the following motion to amend the main motion.

**Moved;**

**Seconded:**

*To amend the fourth paragraph of the motion by insertion and deletion:*

To affirm Portico’s balanced approach to supporting this church’s principles and directives as stated in the social statements — including the commitment to help transition to an economy less dependent on fossil fuels.

That approach includes has included:

- shareholder advocacy (filing and supporting resolutions on environmental issues, including 150 resolutions in 2015),
- focused investment screening, which has identified 113 companies screened for environmental reasons, and
- ramping up positive social investments, such as investments in companies that develop solar, wind and water power generation systems, repurposing waste products and reducing toxic emissions;

and now

To call upon Portico to evaluate the viability of an optional fossil-free fund for retirement plan participants; and

To call upon the ELCA to heed the call of the Lutheran World Federation Council in 2015 to member churches “not to invest in fossil fuels and to support energy efficiency and renewable energy companies, and to encourage their institutions and individual members to do likewise”; and

As part of this church’s response to the Lutheran World Federation’s call, to request that the ELCA churchwide organization review the ELCA’s applicable social teachings and Corporate Social Responsibility policies and procedures, with the goal of not investing in, and removing the largest fossil fuel companies as identified by Carbon Tracker, and investing in corporations which are taking positive steps toward a sustainable environment;

The Rev. Timothy R. Weisman [New England Synod] asked the parliamentarian whether unanimous consent or a two-thirds vote was needed to extend the current plenary session.

After consulting the parliamentarian, Presiding Bishop Eaton explained that unanimous consent is required when the motion to extend is made while another matter is on the floor. A two-thirds vote is needed when the motion to extend is the main motion.

Ms. Winchell pointed out differences from the previous proposed amendment and spoke of this amendment taking into account the processes to establish screens as well as the call of The Lutheran World Federation.

The Rev. Anja Nicole Stuckenberger [Northeastern Pennsylvania Synod] supported the amendment because it asked this church to address climate change by both investing in some companies while not investing in others.

Ms. Anita T. Nuetzman [Northeastern Iowa Synod] opposed the amendment because not investing in fossil fuel companies seemed punitive.

The Rev. Andrew J. Bell [Texas-Louisiana Gulf Coast Synod] called the previous question.

**Moved;**

*Two-Thirds Vote*

**Seconded:** To end debate.

The chair called for a vote on the motion to call the previous question.

**Moved;**

*Two-Thirds Vote*

**Seconded;**

**Vote by card**

**Carried:** To end debate.

Presiding Bishop Eaton declared that the motion was adopted and called for a vote on the motion to amend.

**Moved;**

**Yes-495; No-411**

**Seconded;**

**Carried:**

*To amend the fourth paragraph of the motion by insertion and deletion:*

**To affirm Portico’s balanced approach to supporting this church’s principles and directives as stated in the social statements — including the commitment to help transition to an economy less dependent on fossil fuels. That approach includes has included:**

- **shareholder advocacy (filing and supporting resolutions on environmental issues, including 150 resolutions in 2015),**
- **focused investment screening, which has identified 113 companies screened for environmental reasons, and**
- **ramping up positive social investments, such as investments in companies that develop solar, wind and water power generation systems, repurposing waste products and reducing toxic emissions; and now**

**To call upon Portico to evaluate the viability of an optional fossil-free fund for retirement plan participants; and**

**To call upon the ELCA to heed the call of the Lutheran World Federation Council in 2015 to member churches “not to invest in fossil fuels and to support energy efficiency and renewable energy companies, and to encourage their institutions and individual members to do likewise”; and**

**As part of this church’s response to the Lutheran World Federation’s call, to request that the ELCA churchwide organization review the ELCA’s applicable social teachings and Corporate Social Responsibility policies and procedures, with the goal of not investing in, and removing the largest fossil fuel companies as identified by Carbon Tracker, and investing in corporations which are taking positive steps toward a sustainable environment;**

Presiding Bishop Eaton declared that the motion to amend was adopted and the main motion was on the floor.

Ms. Brenda B. Wagner [Northeastern Minnesota Synod] made the following motion.

**Moved;** *Two-Thirds Vote*  
**Seconded:** To suspend the rules and limit speeches to one minute.

The Rev. Justin J. Walker [North/West Lower Michigan Synod] called for the orders of the day.

Presiding Bishop Eaton stated all pending matters would be considered during the next plenary session.

## **Announcements**

Presiding Bishop Elizabeth A. Eaton called on Secretary Wm Chris Boerger, who made several announcements regarding the evening's scheduled activities and plans to conclude the assembly the next day. The offering from the day's worship service totaled \$8,352.08 and was designated for ELCA World Hunger.

## **Hymn and Prayer**

*Reference: Worship and Song.*

Presiding Bishop Elizabeth A. Eaton invited Ms. Erin R. Eversall [Northern Texas-Northern Louisiana Synod] to lead the assembly in a closing hymn and prayer. Participants sang "A Mighty Fortress Is Our God."

## **Recess**

Plenary Session Eight of the fourteenth Churchwide Assembly of the Evangelical Lutheran Church in America recessed at 5:54 p.m. (CDT) for Friday, August 12, 2016.

# Plenary Session Nine

Saturday, August 13, 2016

10:30 a.m.–12:30 p.m.

The final day of the fourteenth Churchwide Assembly of the Evangelical Lutheran Church in America began with a service of Holy Communion at 8:30 a.m. in the Great Hall of the Ernest N. Morial Convention Center in New Orleans, La. Presiding Bishop Elizabeth A. Eaton presided. The Rev. Gordon W. Lathrop preached. The assisting minister was Ms. Hepzibah Penumaka [Metropolitan New York Synod] and the reader was Ms. Paris Wicker. Secretary Wm Chris Boerger served as presenter. Mr. Calvin Johnson and Native Son were the musicians with the assembly choir and assembly musicians. The service was also the occasion of the installation of Mr. William B. Horne II as vice president of the Evangelical Lutheran Church in America; his term begins Nov. 1, 2016.

## Call to Order

Presiding Bishop Elizabeth A. Eaton called the ninth plenary session of the assembly to order at 10:29 a.m.

## Motion to Suspend the Rules

Presiding Bishop Elizabeth A. Eaton called on Secretary Wm Chris Boerger, who announced that, at the end of the previous plenary session, the following motion was on the floor when orders of the day were called.

**Moved;**

*Two-Thirds Vote*

**Seconded:**

To suspend the rules and limit speeches to one minute.

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

**ASSEMBLY**

**TWO-THIRDS VOTE**

**ACTION**

**VOTE BY CARD**

**CA16.06.28**

**To suspend the rules and limit speeches to one minute.**

Presiding Bishop Eaton declared that the motion was adopted.

## Quasi Committee of the Whole: Called Forward Together in Christ Conversation

*Reference: 2016 Pre-Assembly Report, Section VI, Called Forward Together in Christ for the Sake of the World: A Consultation Paper on Future Directions of the ELCA, and Other, Leadership Letter on Future Directions.*

Presiding Bishop Elizabeth A. Eaton called on Secretary Wm Chris Boerger, who made the following motion.

**Moved;**

**Seconded:**

To go into a quasi committee of the whole for a period of 45 minutes to discuss the Called Forward Together in Christ process of this church.

Secretary Boerger noted that there would be no parliamentary motions or votes while in the quasi committee of the whole.

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

## **ASSEMBLY**

### **ACTION**

**VOTE BY CARD**

**CA16.06.29      To go into a quasi committee of the whole for a period of 45 minutes to discuss the Called Forward Together in Christ process of this church.**

Presiding Bishop Eaton declared that the motion was adopted and that the assembly was in the quasi committee of the whole.

The presiding bishop said, “Welcome to this important session where we will consider progress and emerging thinking from Called Forward Together in Christ. As hopefully most of you know by now, this process was initiated by the Church Council with the support and actually at the suggestion of a task force from the Conference of Bishops, the leadership team in the churchwide organization and many others. Through Called Forward Together in Christ, we have embarked on a process to discern future directions and priorities for the ELCA. We plan to launch a directions statement in 2017 as part of ELCA’s observance of the 500th Reformation anniversary.

“This process is happening in a different way from some other strategic work that is undertaken by the ELCA. It has a relatively short time frame, commencing as it did in November of last year, but the decisions that Church Council will make in November this year mark the beginning rather than the end of the process, as we further discern, strategize and implement the priorities. And we have intentionally reached out to engage people, ministries and expressions across this church. Over the first half of this year we sought input through many different channels — social media and online feedback, guided conversations, formal meetings of leadership tables and church networks, discussions at synod assemblies, a survey of lay and ordained leaders, and much more. And this consultative approach continues. The Church Council and Conference of Bishops both gave time to in-depth discussion at their meetings earlier this year. Their support and commitment to any priorities that emerge is critical if the ELCA is to move forward around a common vision and shared priorities.

“We are hoping the result will be a statement on priorities that speaks to the ELCA as church together, around which we build strategy and action plans that are contextually and culturally relevant to the many parts of this broad church.

“The directions paper, ‘Called Forward Together in Christ for the Sake of the World,’ is the summation of what we have heard so far. It is a step in the process, a basis for further discussion and reaction. We welcome your feedback at this critical point in the process.

“The Future Directions Table, appointed by the Church Council, continues to provide advice and wisdom in discerning what God is calling this church to be. The passion, diversity of perspectives, and expertise at this table has been a wonderful asset. I want to introduce you to members of this table who are here at the assembly.

- Bishop Jon V. Anderson
- Bishop Tracie L. Bartholomew
- Mr. Allan J. Bieber
- The Rev. Stephen R. Herr
- Mr. Randall S. Foster



- The Rev. Cheryl Stewart Pero
- The Rev. Vicki T. Garber and
- Ms. Lyla Rogan, our consultant.

There are six other members not present at the assembly. Members and people resourcing the table are listed at the back of the directions paper.

“In their pre-assembly meetings, the Church Council, Conference of Bishops and synod vice presidents affirmed their continuing support for this process, and Bishop Gafkjen [the Rev. William O. Gafkjen, bishop of the Indiana-Kentucky Synod and chair of the Conference of Bishops] and I bring this to the assembly on behalf of these leadership tables.”

Bp. Gafkjen stated, “We are grateful to the members of this church for their openness to rediscover God’s call, as well as their willingness to help us understand and plan to meet some of the big issues facing this church. We acknowledge this is a broad church and that God has a purpose for us, for the ELCA together and in our many expressions and through our wide ranging ministries. We affirm our continuing support for this important process, and we pledge ourselves to listen well to the feedback we receive and to carry forward priorities for this church that help us more faithfully and effectively serve God’s mission and live into the Lutheran church God is calling us to become.”

Presiding Bishop Eaton said, “A future directions statement will be launched in 2017, as we observe the 500th anniversary of the Reformation. We look forward to your support as we move forward to decisions in November and implementation of priorities for the ELCA together in the years ahead.

“I want to thank everyone who has contributed to the Called Forward Together in Christ process so far, and to those who helped to facilitate conversations in congregations, synods, the churchwide organization, and ministries across this church. I understand the hearings on Tuesday night generated very positive energy around some of the questions and priorities under discussion. This morning, we are inviting reflection and feedback on the priorities that are emerging, as outlined in the directions paper.

“I am going to ask Bishop Anderson to explain how this is going to work. With so many voting members and visitors present, what a golden opportunity to take a reading on the emerging priorities.”

Bp. Anderson invited assembly participants to view a list of several emerging priorities from the directions paper.

### **The church the ELCA is becoming**

- The ELCA is growing, thriving and more connected across the United States and the Caribbean.
- We are an inclusive church that reflects the diversity in U.S. society today.
- We are a visible church, deeply engaged in public witness and service for the sake of justice, peace and reconciliation in America and the world.

### **Our most important ministries**

- Worship, word and sacraments.
- Faith formation and discipleship.
- Formation, education and development of lay, lay rostered and ordained leaders.
- Youth and young adults.
- Domestic and global ministries addressing poverty, inequality, disasters, violence, and peace building.

## **ELCA governance and sustainability**

- Relationships among leaders of this church are deepened and the ELCA's governing bodies provide visionary and collaborative leadership in the interests of the whole church.
- Resources for mission are growing and distributed in line with future roles and expectations of congregations, synods and churchwide ministries, and within a framework of priorities for the whole church.

To gather feedback from assembly participants on these summary priorities, Bp. Anderson asked them to organize themselves into groups of six or less and to discuss and record their responses to three questions.

1. Are the emerging priorities in the directions paper the "right" priorities for the ELCA in the future?
2. Are there areas of high importance that are missing or need to be given higher prominence?
3. Any other feedback or advice that you would want the Future Directions Table to consider?

At the end of the time allotted for the quasi committee of the whole, Presiding Bishop Eaton directed assembly participants to submit the responses they had recorded.

## **Greeting: Lutheran Men in Mission**

Presiding Bishop Elizabeth A. Eaton called the 2016 Churchwide Assembly to order and introduced Mr. Richard L. White, president of Lutheran Men in Mission.

Mr. White greeted the assembly on behalf of the board, staff and members of Lutheran Men in Mission. He described resources, projects and events offered by the ministry, as well as plans for its triennial gathering to be held July 21-23, 2017, in Minneapolis, Minn.

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

*Reference: 2016 Pre-Assembly Report, Section VII, Memorials Committee Report and Supplemental Report of the Memorials Committee.*

Presiding Bishop Elizabeth A. Eaton reminded the voting members that any remaining agenda items will be referred to the Church Council for consideration. She listed the Memorials Committee recommendations awaiting consideration.

- Category B3: Toward a Responsible Energy Future
- Category C2: Justice for the Holy Land through Responsible Investment
- Category B1: Call to Discernment on U.S. Foreign and Military Policy
- Category B10: Supporting Military Personnel, Veterans and their Families

The presiding bishop invited Ms. Marjorie B. Ellis and the Rev. Stephen R. Herr, co-chairs of the Memorials Committee, to continue with the committee's report and recommendations.

## **Category B3: Toward a Responsible Energy Future (continued)**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 37-43, and Amended Category B3.*

Presiding Bishop Elizabeth A. Eaton drew the attention of the voting members to the motion as amended regarding Category B3: Toward a Responsible Energy Future, which was on the floor.

**Moved;**

**Seconded:**

To receive with gratitude the memorials of the Saint Paul Area, Metropolitan New York, Northeastern Pennsylvania, Upper Susquehanna and Northwestern Pennsylvania synods related to climate change and fossil fuels;

To urge all ELCA members, congregations and synods to inform and educate themselves about the effects of climate change through the lens of the “Caring for Creation: Vision, Hope and Justice” social statement, and to advocate for policies that reduce energy use and our dependence on fossil fuels and encourage development of renewable energy sources as an expression of our commitment to address climate change and caring for God’s creation;

To affirm the action of the 2013 Churchwide Assembly and subsequent action of the Church Council in 2014 related to the development of revised or additional investment screens on fossil fuels, and to support and commend ELCA members, congregations, synods, the churchwide organization, and related institutions and agencies such as ELCA Endowment Fund and Portico Benefit Services for their leadership efforts to invest in companies that are taking steps toward a sustainable environment;

To affirm Portico’s balanced approach to supporting this church’s principles and directives as stated in the social statements — including the commitment to help transition to an economy less dependent on fossil fuels. That approach has included:

- shareholder advocacy (filing and supporting resolutions on environmental issues, including 150 resolutions in 2015),
- focused investment screening, which has identified 113 companies screened for environmental reasons, and
- ramping up positive social investments, such as investments in companies that develop solar, wind and water power generation systems, repurposing waste products and reducing toxic emissions; and now

To call upon Portico to evaluate the viability of an optional fossil -free fund for retirement plan participants;

To call upon the ELCA to heed the call of the Lutheran World Federation Council in 2015 to member churches “not to invest in fossil fuels and to support energy efficiency and renewable energy companies, and to encourage their institutions and individual members to do likewise”;

As part of this church’s response to the Lutheran World Federation’s call, to request that the ELCA churchwide organization review the ELCA’s applicable social teachings and Corporate Social Responsibility policies and procedures, with the goal of not investing in, and removing the largest fossil fuel companies as identified by Carbon Tracker, and investing in corporations which are taking positive steps toward a sustainable environment;

To support the ELCA network of affiliated social ministry organizations with programs to address unemployment caused by changing patterns of fossil fuel use, to advocate for retraining workers — especially for renewable energy jobs, to advocate for programs that will support those in transition, and to encourage congregations and ministries to address the resulting unemployment and poverty; and

To urge ELCA members, congregations and synods to set measurable goals to reduce their consumption of fossil fuels and improve their stewardship of energy resources, transition to renewable energy sources and promote care for God’s creation.

Ms. Kim M. Winchell [North/West Lower Michigan Synod] moved the previous question.

**Moved;** *Two-Thirds Vote*  
**Seconded:** To end debate.

The chair called for a vote on the motion to call the previous question.

**Moved;** *Two-Thirds Vote*  
**Seconded;** *Vote by card*  
**Carried:** To end debate.

The chair declared that the motion was adopted and called for a vote on the main motion as amended.

**ASSEMBLY**

**ACTION**

*VOTE BY CARD*

**CA16.06.30**

To receive with gratitude the memorials of the Saint Paul Area, Metropolitan New York, Northeastern Pennsylvania, Upper Susquehanna and Northwestern Pennsylvania synods related to climate change and fossil fuels;

To urge all ELCA members, congregations and synods to inform and educate themselves about the effects of climate change through the lens of the “Caring for Creation: Vision, Hope and Justice” social statement, and to advocate for policies that reduce energy use and our dependence on fossil fuels and encourage development of renewable energy sources as an expression of our commitment to address climate change and caring for God’s creation;

To affirm the action of the 2013 Churchwide Assembly and subsequent action of the Church Council in 2014 related to the development of revised or additional investment screens on fossil fuels, and to support and commend ELCA members, congregations, synods, the churchwide organization, and related institutions and agencies such as ELCA Endowment Fund and Portico Benefit Services for their leadership efforts to invest in companies that are taking steps toward a sustainable environment;

To affirm Portico’s balanced approach to supporting this church’s principles and directives as stated in the social statements — including the commitment to help transition to an economy less dependent on fossil fuels. That approach has included:

- shareholder advocacy (filing and supporting resolutions on environmental issues, including 150 resolutions in 2015),
- focused investment screening, which has identified 113 companies screened for environmental reasons, and

- **ramping up positive social investments, such as investments in companies that develop solar, wind and water power generation systems, repurposing waste products and reducing toxic emissions; and now**

**To call upon Portico to evaluate the viability of an optional fossil -free fund for retirement plan participants;**

**To call upon the ELCA to heed the call of the Lutheran World Federation Council in 2015 to member churches “not to invest in fossil fuels and to support energy efficiency and renewable energy companies, and to encourage their institutions and individual members to do likewise”;**

**As part of this church’s response to the Lutheran World Federation’s call, to request that the ELCA churchwide organization review the ELCA’s applicable social teachings and Corporate Social Responsibility policies and procedures, with the goal of not investing in, and removing the largest fossil fuel companies as identified by Carbon Tracker, and investing in corporations which are taking positive steps toward a sustainable environment;**

**To support the ELCA network of affiliated social ministry organizations with programs to address unemployment caused by changing patterns of fossil fuel use, to advocate for retraining workers — especially for renewable energy jobs, to advocate for programs that will support those in transition, and to encourage congregations and ministries to address the resulting unemployment and poverty; and**

**To urge ELCA members, congregations and synods to set measurable goals to reduce their consumption of fossil fuels and improve their stewardship of energy resources, transition to renewable energy sources and promote care for God’s creation.**

Presiding Bishop Eaton declared that the motion was adopted as amended.

## **Category C2: Justice for the Holy Land through Responsible Investment**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 100-105, and Category C2 Recommendation.*

Ms. Marjorie B. Ellis, co-chair of the Memorials Committee, presented Category C2: Justice for the Holy Land through Responsible Investment.

### **1. Sierra Pacific Synod (2A) [2016]**

RESOLVED, that the Sierra Pacific Synod meeting in assembly memorialize the 2016 Churchwide Assembly of the ELCA to direct the Church Council (with the assistance of the Corporate Social Responsibility Review Team and taking into account its already approved Social Criteria Investment Screens policy) to develop an investment screen addressing companies whose products and services have significantly exacerbated the conflict between

Israel and Palestine and the violation of human rights of Palestinians, further preventing a just and lasting peace in the region.

## 2. Southwest California Synod (2B) [2016]

WHEREAS, in 2005, the ELCA approved “Peace Not Walls” as a strategy for this church’s engagement in the efforts to bring a just and lasting peace to the conflict between Israel and Palestine; and

WHEREAS, in spite of this church’s call to “awareness, accompaniment and advocacy,” the nation of Israel and the Palestinian Authority remain deeply divided and unable to negotiate an agreement that will provide security, justice and peace for both states; and

WHEREAS, the continued occupation of the Palestinian Territories, including East Jerusalem, by the State of Israel hampers efforts to create a just and lasting peace, and violates the rights of Palestinians as defined by the “International Covenant on Civil and Political Rights” (ICCPR) which was adopted by the General Assembly of the United Nations on December 16, 1966, and to which both Israel and the United States are parties; and

WHEREAS, several multinational corporations have provided materials and resources that instead of encouraging solutions that will bring a just and lasting peace in fact have exacerbated the conflict, perpetuated injustice, and violated the human rights of Palestinians, including:

**Caterpillar Corporation**, which provides bulldozers that Israel has used for the demolition of homes of Palestinians accused or suspected of activity that challenges or combats Israel’s continued occupation of the Palestinian territories seized during the 1967 War, thus violating Article 17 of the ICCPR, which states, “No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence”;

**Hewlett-Packard Company**, which developed, integrates and maintains finger print and facial recognition data collected on every Palestinian over the age of 16 that enables Israel to track and control their movements, which violates Article 17 of the ICCPR, which states, “Everyone has the right to the liberty of movement and freedom to choose his residence”;

**Motorola Solutions**, which supplies Israel with weapon components, military communications systems and surveillance systems that sustain the occupation of the Palestinian Territories and delay the formation of Palestine as a nation, which violates Article 24 of the ICCPR, which states, “Every child has the right to acquire a nationality”;

**Group 4 Securicor (G4S)**, which provides equipment and services to Israeli prisons where political prisoners and children are detained without trial and subjected to torture, which violates Article 7 of the ICCPR, which states, “No one shall be subjected to torture or cruel, inhuman or degrading treatment or punishment”;

WHEREAS, three of the ELCA’s full communion partners — the Presbyterian Church (U.S.A.), the United Church of Christ and The United Methodist Church — have each voted within the past two years to similarly divest funds from these and other companies that prolong Israel’s occupation or inhibit the formation of a viable Palestinian state; therefore, be it

RESOLVED, that the Southwest California Synod meeting in assembly recommend that the Synod Council take those steps necessary to divest any and all stocks the Southwest California Synod may have invested in Caterpillar Corporation, Hewlett-Packard Company, Motorola Solutions and G4S; and be it further

RESOLVED, that the Southwest California Synod meeting in assembly recommend to its member congregations, rostered leaders, agencies and institutions that they consider divesting any and all funds they may have in Caterpillar Corporation, Hewlett-Packard Company, Motorola Solutions and G4S; and be it further

RESOLVED, that the Southwest California Synod meeting in assembly recommend that the ELCA Church Council take whatever steps to divest any and all funds the ELCA has invested in Caterpillar Corporation, Hewlett-Packard Company, Motorola Solutions and G4S; and be it further

RESOLVED, that the Southwest California Synod meeting in assembly recommend that the ELCA Churchwide Assembly consider referring a motion to divest pension funds from

Caterpillar Corporation, Hewlett-Packard Company, Motorola Solutions and G4S to the ELCA Board of Pensions for recommendation and action.

### **3. Metropolitan New York Synod (7C) [2016]**

RESOLVED, that the Metropolitan New York Synod meeting in assembly direct the Metropolitan New York Synod Council to recommend that the ELCA Church Council take steps necessary to divest any and all funds the ELCA has invested in Caterpillar Corporation, Hewlett-Packard Company and Motorola Solutions; and, with the assistance of the Corporate Social Responsibility Review Team of the churchwide organization and taking into account the ELCA's Church Council-approved Social Criteria Investment Screens policy, develop an investment screen addressing companies whose products and services have significantly exacerbated the conflict between Israel and Palestine and the violation of human rights of Palestinians, further preventing a just and lasting peace in the region; and be it further

RESOLVED, that the Metropolitan New York Synod meeting in assembly memorialize the ELCA Churchwide Assembly to consider referring a motion to divest pension funds from Caterpillar Corporation, Hewlett-Packard Company and Motorola Solutions to the ELCA Board of Pensions for recommendation and action.

### **4. Delaware-Maryland Synod (8F) [2016]**

WHEREAS, the continued occupation of the Palestinian Territories by the State of Israel, the ongoing building of Israeli settlements in the Palestinian Territories and other activities associated with this occupation and settlement — including but not limited to expulsion of Palestinians from their legally held lands; demolition of their homes; prolonged detention with torture and without due process; arrest, mistreatment and detention of children; separate and unequal systems of law for Israeli settlers and Palestinians; severe restrictions on movement and travel through arbitrary permit systems, checkpoints and the separation wall; and segregated roads and buses — deny the fundamental human rights of Palestinians, hamper efforts to create a just and lasting peace, jeopardize a two-state solution and violate international law as set forth in the United Nations Charter, the Fourth Geneva Convention and the International Covenant on Civil and Political Rights; and

WHEREAS, the 2005 Churchwide Assembly of the Evangelical Lutheran Church in America adopted “Peace Not Walls: Stand for Justice in the Holy Land” as this church’s strategy of engagement in the Holy Land, a strategy that advocates for equal human dignity and rights for all people in the Holy Land, an end to Israeli settlement building and the occupation of Palestinian land, and a two-state solution, with two viable, secure states living side-by-side; and

WHEREAS, Palestinian Christians, in the 2009 statement “Kairos Palestine,” written and supported by leaders and heads of thirteen churches in the Holy Land, including Catholic, Orthodox and Lutheran (Bishop Munib Younan and Pastor Mitri Raheb of the Evangelical Lutheran Church in Jordan and the Holy Land both contributed to the statement), called on churches of the world to “stand alongside the oppressed” and work to end “the sin of occupation imposed upon us”; and

WHEREAS, multiple sources, including the American Friends Service Committee’s investment screening database, confirm that certain multinational corporations, including Caterpillar, HP Inc., Hewlett Packard Enterprise, Motorola Solutions and G4S, have been complicit in the occupation and its associated human rights abuses: Caterpillar provides specialized bulldozers, including unmanned bulldozers, to demolish Palestinian civilian homes and property; HP Inc. and Hewlett Packard Enterprise provide IT services and systems so that the State of Israel can collect fingerprint and facial recognition data on every Palestinian over the age of 16 to track and control their movements; Motorola Solutions provides invisible radar fences, surveillance and communication equipment used in the occupied territories; and G4S provides security systems for Israel’s prisons and detention centers, West Bank settlements and military checkpoints; and

WHEREAS, three of the ELCA’s full communion partners — the Presbyterian Church (U.S.A.), the United Church of Christ and The United Methodist Church — have each voted within the past two years

to divest funds from these and other companies and banks that profit from or are complicit in human rights violations arising from the occupation; therefore be it

RESOLVED, that the Delaware-Maryland Synod Assembly direct the Synod Council to divest of direct or substantive indirect holdings in companies profiting from, or complicit in, human rights violations arising from the occupation, such as Caterpillar, HP Inc., Hewlett Packard Enterprise, Motorola Solutions and G4S, until such time as those companies no longer profit from the occupation or cease operations in the illegal settlements; and be it further

RESOLVED, that the Delaware-Maryland Synod Assembly encourage its members and congregations, to divest of direct or substantive indirect holdings in companies profiting from, or complicit in, human rights violations arising from the occupation, such as Caterpillar, HP Inc., Hewlett Packard Enterprise, Motorola Solutions and G4S, until such time as those companies no longer profit from the occupation or cease operations in the illegal settlements; and be it further

RESOLVED, that the Delaware-Maryland Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to direct the Church Council to divest of direct or substantive indirect holdings in companies profiting from, or complicit in, human rights violations arising from the occupation, such as Caterpillar, HP Inc., Hewlett Packard Enterprise, Motorola Solutions, and G4S, until such time as those companies no longer profit from the occupation and cease operations in the illegal settlements; and be it further

RESOLVED, that the Delaware-Maryland Synod Assembly memorialize the 2016 Churchwide Assembly of the ELCA to encourage synods, congregations, and agencies and institutions of this church to divest of direct or substantive indirect holdings in companies profiting from, or complicit in, human rights violations arising from the occupation, such as Caterpillar, HP Inc., Hewlett Packard Enterprise, Motorola Solutions and G4S, until such time as those companies no longer profit from the occupation and cease operations in the illegal settlements.

Ms. Ellis announced that the committee had revised its recommended action for the Churchwide Assembly regarding Category C2: Justice for the Holy Land through Responsible Investment and made the following motion on behalf of the Memorials Committee.

**Moved;**

**Seconded:**

To receive with gratitude the memorials from the Sierra Pacific, Southwest California, Metropolitan New York and Delaware-Maryland synods regarding Justice for the Holy Land through Responsible Investment;

To reaffirm the actions of the 2005, 2007, 2011 and 2013 Churchwide Assemblies regarding responsible investment in Israel-Palestine;

To direct the ELCA's Corporate Social Responsibility review team to develop a human rights social criteria investment screen based on the social teachings of this church and, in the case of Israel and Palestine, specifically based on the concerns raised in the ELCA Middle East Strategy;

To encourage ELCA members, congregations, synods, agencies and institutions to increase positive investment in Palestine and other under-resourced areas where human rights abuses materially impact the well-being of all people; and

To encourage ELCA members, congregations, synods, agencies and institutions to engage in shareholder advocacy in support of human rights,



exercising the right of a shareholder to submit resolutions at a corporation's annual meeting.

The Rev. Emily R. Tveite [South-Central Synod of Wisconsin] called for the question.

**Moved;** *Two-Thirds Vote*  
**Seconded:** To end debate.

The chair called for a vote on the motion to call the previous question.

**Moved;** *Two-Thirds Vote*  
**Seconded;** **Yes-394; No-431**  
**Defeated:** To end debate.

The chair declared that the motion failed and debate on the motion would resume. The chair honored a request for information from Ms. Luisa M. Ruge-Jones [Southwestern Texas Synod] regarding investment screens currently used by Portico Benefit Services and whether they include a human rights screen.

At the request of the chair, the Rev. Jeffrey D. Thiemann, president of Portico Benefit Services, said that there are currently investment screens for the environment, alcohol, tobacco, pornography, private prisons and weapons, but there was no human rights screen at this time.

Ms. Emma W. Northcott [Sierra Pacific Synod] called the previous question.

As a point of order, the Rev. Matthew L. Riegel, bishop of the West Virginia-Western Maryland Synod, reminded the chair that the motion was out of order because debate had not actually resumed.

The chair declared the motion out of order.

The Rev. Alexis A. Twito [Greater Milwaukee Synod] supported the motion as being consistent with previous actions and positions of the ELCA regarding human rights, Israel and Palestine.

The Rev. Erik L. Grayvold [Indiana-Kentucky Synod] favored the motion. As a former Young Adult in Global Mission, he said he witnessed the damage caused by corporations in the Holy Land.

Ms. Eleanore L. Sudbrock [Metropolitan New York Synod] called for the question.

**Moved;** *Two-Thirds Vote*  
**Seconded:** To end debate.

The chair called for a vote on the motion to call the previous question.

**Moved;** *Two-Thirds Vote*  
**Seconded;** **Vote by card**  
**Carried:** To end debate.

Presiding Bishop Eaton declared that the motion was adopted and called for the vote on the main motion.

**ASSEMBLY**

**ACTION**

*VOTE BY CARD*

**CA16.06.31**

**To receive with gratitude the memorials from the Sierra Pacific, Southwest California, Metropolitan New York and Delaware-Maryland synods regarding Justice for the Holy Land through Responsible Investment;**

**To reaffirm the actions of the 2005, 2007, 2011 and 2013 Churchwide Assemblies regarding responsible investment in Israel-Palestine;**

**To direct the ELCA's Corporate Social Responsibility review team to develop a human rights social criteria investment screen based on the social teachings of this church and, in the case of Israel and Palestine, specifically based on the concerns raised in the ELCA Middle East Strategy;**

**To encourage ELCA members, congregations, synods, agencies and institutions to increase positive investment in Palestine and other under-resourced areas where human rights abuses materially impact the well-being of all people; and**

**To encourage ELCA members, congregations, synods, agencies and institutions to engage in shareholder advocacy in support of human rights, exercising the right of a shareholder to submit resolutions at a corporation's annual meeting.**

Presiding Bishop Eaton declared that the motion was adopted.

**Category B1: Call to Discernment on U.S. Foreign and Military Policy (continued)**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 34-36.*

Presiding Bishop Elizabeth A. Eaton noted that the assembly had voted to postpone consideration of the Memorials Committee recommendation regarding Category B1: Call to Discernment on U.S. Foreign and Military Policy until the eighth plenary session. The following main motion and a motion to amend were on the floor.

**Moved;**

**Seconded:**

**To receive with gratitude the memorial of the Minneapolis Area Synod regarding their call for the ELCA to study, reflect, search and act in light of ongoing and widening war efforts;**

**To recognize with gratitude the efforts of the current and previous presiding bishops, the Church Council, synod bishops, clergy and the laity to engage as responsible citizens living out the baptismal calling;**

**To issue a call for congregations to engage in prayer, Scripture-study and communal reading of the teaching resources of this church, particularly "Church in Society: A Lutheran Perspective," "For Peace in God's World" and "Talking Together as Christians about Tough Social Issues";**

To invite this church to a particular time of prayer and communal discernment during the election season of 2016 on the moral impact and societal consequences of current U.S. foreign and military policy; and

To direct the presiding bishop to communicate this church's time of prayer and discernment to the U.S. President and members of Congress and to encourage ELCA members in this election season of 2016 to communicate the same to candidates for federal office.

The following was the motion to amend the main motion.

**Moved;**

**Seconded:**

*To replace the second to last paragraph of the motion with the following:*

To invite this church to a particular time of prayer and communal discernment over the next three years to promote robust examination of the consequences of expanded U.S. war efforts since 1990. The Church Council through the Office of the Presiding Bishop will solicit diverse partners, including scholars whose work focuses in these areas, activists, ecumenical partners, seminaries, colleges/universities, synods, VA and other federal chaplains. We especially hope to include those whose lives are most impacted by these developments in the United States and world. This group will form a task force to study this aspect of our reality as Christians and citizens of the United States.

Topics of inquiry could include:

- The impact on well being of some military veterans, contractors, affiliates, and their families:
  - o Chronic disabilities and loss (including chemical dependencies and brain injury)
  - o Collateral involvement with criminal justice system
  - o Diminished lives and early deaths of veterans and their families from toxins, PTSD symptoms, and violence
  - o Moral injury
  - o Character and skill development
- Broader societal impacts, such as:
  - o climate change and global pollution load
  - o changes in policing practices
  - o engagement with and prejudice against neighbor Muslims
  - o policy decisions due to commercial motivations for the proliferation of arms
- Social needs met and unmet due to prioritizing public spending on expanding war efforts; and

The Rev. Anthony D. Christoffels [Southwestern Minnesota Synod] made the following motion.

**Moved;**

**Seconded:**

*To amend the following text of the proposed amendment by deletion and insertion:*

Topics of inquiry could include:

- The impact on well-being of **some-all** military **personnel and veterans; active, reserve and retired**, contractors, affiliates, and their families:

Pr. Christoffels explained that issues facing military personnel are not limited to only those who are currently serving our country in combat zones.

Ms. Amy A. Blumenshine [Minneapolis Area Synod] spoke against the proposal, suggesting that a substitute amendment was being developed.

The Rev. Gail V. Wolling [Upstate New York Synod] asked that the text of the proposed amendment to the amendment to be displayed on all screens in the hall.

The Rev. Carol A. Yeager [North Carolina Synod] sought to add another amendment to the proposal but was ruled out of order at this time.

Ms. Khadijah Islam [La Crosse Area Synod] called the previous question.

**Moved;** *Two-Thirds Vote*  
**Seconded:** To end debate.

The chair called for a vote on the motion to call the previous question.

**Moved;** *Two-Thirds Vote*  
**Seconded;** *Vote by card*  
**Carried:** To end debate.

Presiding Bishop Eaton declared that the motion was adopted and called for the vote on the motion to amend the proposed amendment.

The Rev. Kristen L. Larsen-Schmidt [Eastern North Dakota Synod] reminded the chair that this matter had been postponed with the understanding that it would return with a report on its possible financial impact on this church.

The chair ruled that the possible financial impact would be addressed after the pending vote.

**Moved;**  
**Seconded;** *Vote by card*  
**Carried:** *To amend the following text of the proposed amendment by deletion and insertion:*

**Topics of inquiry could include:**

- **The impact on well-being of some-all military personnel and veterans; active, reserve and retired**, contractors, affiliates, and their families:

Presiding Bishop Eaton declared that the motion was adopted. She invited the Rev. Linda O. Norman, treasurer of the ELCA, to comment on the possible financial impact of the proposed amendment.

Treasurer Norman responded that she had consulted with Ms. Blumenshine, who had made the original motion to amend, to develop a substitute amendment that would allow the Church Council to evaluate the costs of implementation.

The chair received the consent of the assembly to allow Ms. Blumenshine to speak next.

Ms. Blumenshine made the following motion.

**Moved;  
Seconded:**

*To substitute the following for the proposed amendment as amended:*

To invite this church to a particular time of prayer and communal discernment over the next three years to promote robust examination of the consequences of expanded U.S. war efforts since 1990. To refer to the Church Council to formulate the next steps, including any budgetary implications. To encourage the Office of the Presiding Bishop to consider dialogue with Called Forward Together in Christ, Declaration on the Way and other ecumenical partners in planning this initiative, including inviting scholars whose work focuses in these areas, activists, seminaries, colleges/universities, synods, VA and other federal chaplains. We especially hope to include those whose lives are most impacted by these developments in the United States and world.

Topics of inquiry could include:

The impact on well-being of some military veterans, contractors, affiliates, and their families:

- Chronic disabilities and loss (including chemical dependencies and brain injury),
- Collateral involvement with criminal justice system,
- Diminished lives and early deaths of veterans and their families from toxins, PTSD symptoms, and violence,
- Moral injury,
- Character and skill development, and

Broader societal impacts, such as:

- Climate change and global pollution load,
- Changes in policing practices,
- Engagement with and prejudice against neighbor Muslims,
- Policy decisions due to commercial motivations for the proliferation of arms,
- Social needs met and unmet due to prioritizing public spending on expanding war efforts;

with Church Council to recommend next steps by April 2017; and

Ms. Blumenshine added that, with this language, there would be no related budgetary implications unless the Church Council decided to take “next steps.”

The chair explained that, according to the assembly’s Rules of Organization and Procedure, secondary amendments could be made to both motions to amend before taking a vote on whether to proceed with the original motion to amend or with the substitute motion to amend.

Ms. Marti C. Weber [Rocky Mountain Synod] made the following motion.

**Moved;  
Seconded:**

*To amend the following text of the proposed substitution by deletion and insertion:*

Topics of inquiry could include:

- The impact on well-being of some-all military personnel and veterans: active, reserve and retired, contractors, affiliates, and their families:

Presiding Bishop Eaton asked the assembly to accept the amendment without objection.

**Moved;**  
**Seconded;**  
**Carried:**

*By consensus*

*To amend the following text of the proposed substitution by deletion and insertion:*

**Topics of inquiry could include:**

- **The impact on well-being of some all military personnel and veterans: active, reserve and retired, contractors, affiliates, and their families:**

Presiding Bishop Eaton declared that the proposed substitute amendment had been amended without objection.

Mr. Kevin M. Anderson [Minneapolis Area Synod] moved the previous question.

**Moved;**  
**Seconded:**

*Two-Thirds Vote*

To end debate.

The chair called for a vote on the motion to call the previous question.

**Moved;**  
**Seconded;**  
**Carried:**

*Two-Thirds Vote*  
*Vote by card*

**To end debate.**

Presiding Bishop Eaton declared that the motion was adopted and called for the vote on the motion to use the original motion to amend or the substitute motion to amend.

**Moved;**  
**Seconded;**  
**Carried:**

*Vote by card*

*To substitute the following for the proposed amendment as amended:*

**To invite this church to a particular time of prayer and communal discernment over the next three years to promote robust examination of the consequences of expanded U.S. war efforts since 1990. To refer to the Church Council to formulate the next steps, including any budgetary implications. To encourage the Office of the Presiding Bishop to consider dialogue with Called Forward Together in Christ, Declaration on the Way and other ecumenical partners in planning this initiative, including inviting, scholars whose work focuses in these areas, activists, seminaries, colleges/universities, synods, VA and other federal chaplains. We especially hope to include those whose lives are most impacted by these developments in the United States and world.**

**Topics of inquiry could include:**

**The impact on well-being of all military personnel and veterans: active, reserve, retired, and national guard, contractors, affiliates, and their families:**

- **Chronic disabilities and loss (including chemical dependencies and brain injury),**
- **Collateral involvement with criminal justice system,**

- Diminished lives and early deaths of veterans and their families from toxins, PTSD symptoms, and violence,
  - Moral injury,
  - Character and skill development, and
- Broader societal impacts, such as:**
- Climate change and global pollution load,
  - Changes in policing practices,
  - Engagement with and prejudice against neighbor Muslims,
  - Policy decisions due to commercial motivations for the proliferation of arms,
  - Social needs met and unmet due to prioritizing public spending on expanding war efforts;

**with Church Council to recommend next steps by April 2017; and**

Presiding Bishop Eaton declared that the substitute amendment had been adopted and the main motion was on the floor.

The Rev. Barbara L. Girod [East-Central Synod of Wisconsin] spoke in favor of the motion, especially because it included contractors and affiliates.

Mr. Nicholas S. Raab [North Dakota Synod] moved the previous question.

The chair ruled the motion out of order because there was no one waiting to speak.

The Rev. Paul T. Mussachio [Northern Texas-Northern Louisiana Synod] made a parliamentary inquiry regarding the possible budgetary impact of this new version of the motion.

Presiding Bishop Eaton called on Treasurer Norman.

Treasurer Norman relied that the current wording would let the churchwide organization work with the Church Council to determine implementing activities and how to budget accordingly.

There now being voting members waiting to speak, the chair entertained the previous motion to end debate.

**Moved;**

*Two-Thirds Vote*

**Seconded:** To end debate.

The chair called for a vote on the motion to call the previous question.

**Moved;**

*Two-Thirds Vote*

**Seconded;**

*Vote by card*

**Carried:** To end debate.

Presiding Bishop Eaton declared that the motion was adopted and called for the vote on the main motion.

**ASSEMBLY**

**ACTION**

*VOTE BY CARD*

**CA16.06.32**

**To receive with gratitude the memorial of the Minneapolis Area Synod regarding its call for the ELCA to study, reflect, search and act in light of ongoing and widening war efforts;**

To recognize with gratitude the efforts of the current and previous presiding bishops, the Church Council, synod bishops, clergy and the laity to engage as responsible citizens living out the baptismal calling;

To issue a call for congregations to engage in prayer, Scripture-study and communal reading of the teaching resources of this church, particularly “Church in Society: A Lutheran Perspective,” “For Peace in God’s World” and “Talking Together as Christians about Tough Social Issues”;

To invite this church to a particular time of prayer and communal discernment over the next three years to promote robust examination of the consequences of expanded U.S. war efforts since 1990. To refer to the Church Council to formulate the next steps, including any budgetary implications. To encourage the Office of the Presiding Bishop to consider dialogue with Called Forward Together in Christ, Declaration on the Way and other ecumenical partners in planning this initiative, including inviting, scholars whose work focuses in these areas, activists, seminaries, colleges/universities, synods, VA and other federal chaplains. We especially hope to include those whose lives are most impacted by these developments in the United States and world.

Topics of inquiry could include:

The impact on well-being of all military personnel and veterans: active, reserve, retired, and national guard, contractors, affiliates, and their families:

- Chronic disabilities and loss (including chemical dependencies and brain injury),
- Collateral involvement with criminal justice system,
- Diminished lives and early deaths of veterans and their families from toxins, PTSD symptoms, and violence,
- Moral injury,
- Character and skill development, and

Broader societal impacts, such as:

- Climate change and global pollution load,
- Changes in policing practices,
- Engagement with and prejudice against neighbor Muslims,
- Policy decisions due to commercial motivations for the proliferation of arms,
- Social needs met and unmet due to prioritizing public spending on expanding war efforts;

with Church Council to recommend next steps by April 2017; and

To direct the presiding bishop to communicate this church’s time of prayer and discernment to the U.S. President and



**members of Congress and to encourage ELCA members in this election season of 2016 to communicate the same to candidates for federal office.**

Presiding Bishop Eaton declared that the motion was adopted.

## **Category B10: Supporting Military Personnel, Veterans and their Families**

*Reference: 2016 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 73-83.*

The Rev. Stephen R. Herr, co-chair of the Memorials Committee, presented Category B10: Supporting Military Personnel, Veterans and their Families.

### **1. Eastern Washington-Idaho Synod (1D) [2016]**

WHEREAS, 1.2 million Americans are currently serving in the various branches of the U.S. Armed Forces, and about 21.2 million American men and woman are veterans of military service; and

WHEREAS, hundreds of thousands of military personnel have been injured over the years and returned home with wounded bodies, minds and hearts; and

WHEREAS, the Evangelical Lutheran Church in America is highly committed to ministry among those in military uniform and those who have faithfully and often sacrificially served this nation; therefore, be it

RESOLVED, that the Eastern Washington-Idaho Synod memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage congregations of the ELCA to offer their gratitude and support for all military personnel, veterans and their family and friends with tangible expressions of care and encouragement in one or more of the following ways:

- 1) Express our gratitude often and remain especially attentive to those serving in the Armed Forces, as well as veterans, including the military and federal chaplains.
- 2) Present copies of the Prayer Book for the Armed Services (Augsburg Fortress), a companion to Evangelical Lutheran Worship designed for those serving in uniform, veterans and their families, to military personnel and their families and donate additional copies of the prayer book to military chaplains.
- 3) Regularly lift up in prayer those who are serving and those who have served, and pray especially with and for members of the military and the families of those who have been wounded or killed in the line of duty.
- 4) Give ongoing support and hold in constant prayer the military chaplains who bring the means of grace in the name of Christ Jesus on our behalf to the 1.2 million women and men in the Armed Forces, as well as to those in Veterans Affairs Hospitals and wherever else they are called to serve.
- 5) Explore and facilitate congregational, conference and/or synodical events that equip individuals and congregations to offer needed care and support for returning veterans such as the ELCA "Care for Returning Veterans," the Wounded Warrior Project, Point Man International Ministries, Partners in Care and other efforts to receive those returning home with open hearts and arms.
- 6) Lift up the vocational call of those who serve in the Armed Forces and raise up the need in our congregations for those who may hear the call of the Spirit of God and the church to serve as ordained military and federal chaplains of the Evangelical Lutheran Church in America.
- 7) Designate one Sunday each year to especially remember those in military uniform, the veterans who have served, the wounded and their families in their recovery and in their

coping, and the families of those who have lost their lives in service who live with pain and loss.

- 8) Remembering that injuries of the mind, spirit and relationships do not show as clearly as physical injuries, offer rituals of healing and reconciliation for active duty members, reservists and members of the National Guard upon their return from deployment or special duty and periodically thereafter.”
- 9) Realizing that not all honorably discharged veteran’s transition well and some find themselves incarcerated, congregations which already have prison ministries are encouraged to make a special effort to seek out incarcerated veterans and thank them for their service and help them access their veterans benefits that they might have a more successful transition upon their release.

## **2. Pacifica Synod (2C) [2015]**

WHEREAS, 1.2 million Americans are currently serving in the various branches of the U.S. Armed Forces and about 21.2 million American men and woman are veterans of military service; and

WHEREAS, hundreds of thousands of military personnel have been injured over the years and returned home with wounded bodies, minds and hearts; and

WHEREAS, the Evangelical Lutheran Church in America is highly committed to ministry among those in military uniform and those who have faithfully and often sacrificially served this nation; therefore, be it

**RESOLVED**, that the Pacifica Synod memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage congregations of the ELCA to offer their gratitude and support for all military personnel, veterans and their family and friends with tangible expressions of care and encouragement in one or more of the following ways:

- Express this church’s gratitude often and remain especially attentive to those serving in the Armed Forces, as well as veterans, including the military and federal chaplains.
- Present copies of the “Prayer Book for the Armed Services” (Augsburg Fortress, Publishers), a companion to Evangelical Lutheran Worship designed for those serving in uniform, veterans and their families, to military personnel and their families and donate additional copies of the prayer book to military chaplains.
- Regularly lift up in prayer those who are serving and those who have served, and pray especially with and for members of the military and the families of those who have been wounded or killed in the line of duty.
- Give ongoing support and hold in constant prayer the military chaplains who bring the Means of Grace in the name of Christ Jesus on our behalf, to the 1.2 million women and men in the Armed Forces, as well as to those in Veterans Affairs Hospitals and wherever else they are called to serve.
- Explore and facilitate congregational, conference and/or synodical events that equip individuals and congregations to offer needed care and support for returning veterans such as the ELCA “Care for Returning Veterans,” the Wounded Warrior Project, Point Man International Ministries, [National Guard] Partners in Care and other efforts to receive those returning home with open hearts and arms.
- Lift up the vocational call of those who serve in the Armed Forces and raise up the need in ELCA congregations for those who may hear the call of the Spirit of God and this church to serve as ordained military and federal chaplains of the Evangelical Lutheran Church in America.
- Designate one Sunday each year to especially remember those in military uniform, the veterans who have served, the wounded and their families in their recovery and in their coping, and the families of those who have lost their lives in service who live with pain and loss.

- Remembering that injuries of the mind, spirit and relationships do not show as clearly as physical injuries, offer rituals of healing and reconciliation for active duty members, reservists and members of the National Guard upon their return from deployment or special duty and periodically thereafter.”
- Realizing that not all honorably discharged veterans transition well and some find themselves incarcerated, congregations which already have prison ministries are encouraged to make a special effort to seek out incarcerated veterans and thank them for their service and help them access their veterans benefits that they might have a more successful transition upon their release.

### **3. South Dakota Synod (3C) [2016]**

WHEREAS, 1.2 million Americans are currently serving in the various branches of the U.S. Armed Forces and about 21.2 million American men and women are veterans of military service; and

WHEREAS, hundreds of thousands of military personnel have been injured over the years and returned home with wounded bodies, minds and hearts; and

WHEREAS, the Evangelical Lutheran Church in America is highly committed to ministry among those in military uniform and those who have faithfully and often sacrificially served this nation; therefore, be it

**RESOLVED**, that the South Dakota Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to encourage congregations of the ELCA to offer their gratitude and support for all military personnel, veterans, and their families and friends with tangible expressions of care and encouragement in one or more of the following ways:

- Express our gratitude often and remain especially attentive to those serving in the Armed Forces and veterans, including the military and federal chaplains. Present copies of the Prayer Book for the Armed Services (Augsburg Fortress) — a companion to Evangelical Lutheran Worship designed for those serving in uniform, veterans, and their families — to military personnel and their families and donate additional copies of the prayer book to military chaplains.
- Regularly lift up in prayer those who are serving and those who have served, and pray especially with and for soldiers and the families of those who have been wounded or killed in the line of duty.
- Give ongoing support and hold in constant prayer the military chaplains who bring the means of grace in the name of Christ Jesus on our behalf, to the 1.2 million women and men in the Armed Forces, as well as to those in Veterans Affairs Hospitals and wherever else they are called to serve.
- Explore and facilitate congregational, conference and/or synodical events that equip individuals and congregations to offer needed care and support for returning veterans such as the ELCA “Care for Returning Veterans,” the Wounded Warrior Project, Point Man International Ministries, Partners in Care and other efforts to receive those returning home with open hearts and arms.
- Lift up the vocational call of those who serve in the Armed Forces and raise up the need in our congregations for those who may hear the call of the Spirit of God and the church to serve as ordained military and federal chaplains of the ELCA.
- Designate one Sunday each year to especially remember those in military uniform, the veterans who have served, the wounded and their families in their recovery and in coping, and the families of those who have lost their lives in service who live with pain and loss.
- Remembering that injuries of the mind, spirit and relationships do not show as clearly as physical injuries, offer rituals of healing and reconciliation for active duty members,

reservists and members of the National Guard upon their return from deployment or special duty, and periodically thereafter.

#### **4. Southeastern Minnesota Synod (3I) [2016]**

WHEREAS, 1.2 million Americans currently serve in the U.S. Armed Forces; and

WHEREAS, the United States has about 21.2 million military veterans; and

WHEREAS, 2.2 million Americans are wounded veterans; and

WHEREAS, this church is highly committed to ministry with military personnel and veterans; therefore, be it

RESOLVED, that the Southeastern Minnesota Synod, in assembly, encourage its congregations to support military personnel and veterans by:

- a. expressing the congregation's gratitude to military personnel and veterans;
- b. remaining attentive to military personnel and veterans;
- c. presenting military personnel and veterans copies of the Prayer Book for the Armed Services (Augsburg Fortress), a companion to Evangelical Lutheran Worship;
- d. donating copies of the Prayer Book for the Armed Services for use by military chaplains;
- e. regularly praying for military chaplains, military personnel, veterans and their families, those who are hospitalized and those families with a member or member who have been wounded or killed in military service;
- f. participating in programs like the ELCA "Care for Returning Veterans," the Wounded Warrior Project, Point Man International Ministries, and Partners in Care;
- g. lifting up the vocational call of military service and chaplaincy;
- h. keeping members aware of the need for chaplains and contributing to the ELCA Federal Chaplaincy Fund for Leaders Endowment; and
- i. designating one Sunday each year as a day of thanksgiving and remembrance for individuals and the families of individuals who are serving in the military, are veterans, have been wounded in military service, or have died in military service; and be it further

RESOLVED, that the Southeastern Minnesota Synod memorialize the 2016 ELCA Churchwide Assembly to express this church's gratitude and support for all individuals — and the families of such individuals — who serve in the military or are veterans of military service and to encourage all ELCA congregations to involve themselves in the activities listed above.

#### **5. Southwestern Texas Synod (4E) [2016]**

WHEREAS, 1.2 million Americans are currently serving in the various branches of the U.S. Armed Forces, and about 21.2 million American men and woman are veterans of military service; and

WHEREAS, 1.6 million veterans live in Texas, and South Texas was ranked second out of all regions in the country where military retirees reside; and

WHEREAS, South Texas is home to two major Air Force installations, one major Army post, one large Naval base and numerous National Guard and Reserve units; and

WHEREAS, hundreds of thousands of military personnel have been injured over the years and returned home with wounded bodies, minds and hearts; and

WHEREAS, the Evangelical Lutheran Church in America is highly committed to ministry among those in military uniform and those who have faithfully and often sacrificially served this nation; therefore, be it

RESOLVED, that the Southwestern Texas Synod in its 2016 annual Synod Assembly offer our gratitude and support for all military personnel, veterans, and their family and friends and encourage the people and congregations of the synod to support them with tangible expressions of care and encouragement in one or more of the following ways:

- 1) Express our gratitude often and remain especially attentive to those serving in the Armed Forces, as well as veterans, including the military and federal chaplains.
- 2) Present copies of the Prayer Book for the Armed Services (Augsburg Fortress, Publishers), a companion to Evangelical Lutheran Worship designed for those serving in uniform, veterans and their families, to military personnel and their families and donate additional copies of the prayer book to military chaplains.
- 3) Regularly lift up in prayer those who are serving and those who have served, and pray especially with and for members of the military and the families of those who have been wounded or killed in the line of duty.
- 4) Utilize the elcachaps.com website as a resource in providing ministry to our military personnel, veterans and families.
- 5) Lift up the vocational call of those who serve in the Armed Forces and raise up the need in our congregations for those who may hear the call of the Spirit of God and the church to serve as ordained military and federal chaplains of the Evangelical Lutheran Church in America and contribute to the ELCA Federal Chaplaincy Fund for Leaders Endowment.
- 6) Encourage our congregations with pastors serving part-time in the Reserves or National Guard to grant time-off for monthly drill and two-week annual training not counted as pastor's vacation time.
- 7) Designate one Sunday each year to especially remember those in military uniform, the veterans who have served, the wounded and their families in their recovery and in their coping, and the families of those who have lost their lives in service who live with pain and loss; and be it further

RESOLVED, the 2016 Southwestern Texas Synod Assembly memorialize the 2016 Churchwide Assembly for the support and actions of the entire ELCA in these efforts of care, encouragement and hospitality for those whose lives have been at risk, those returning home from military service, and those persons and/or their families who have been wounded or who have lost their lives in service to this country.

## **6. East-Central Synod of Wisconsin (5I) [2016]**

WHEREAS, 1.2 million Americans are currently serving in the various branches of the U.S. Armed Forces, and about 21.2 million American men and woman are veterans of military service; and

WHEREAS, hundreds of thousands of military personnel have been injured over the years and returned home with wounded bodies, minds and hearts; and

WHEREAS, the Evangelical Lutheran Church in America is highly committed to ministry among those in military uniform and those who have faithfully and often sacrificially served this nation; therefore, be it

RESOLVED, that the East-Central Synod of Wisconsin memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage congregations of the ELCA to offer their gratitude and support for all military personnel, veterans and their family and friends with tangible expressions of care and encouragement in one or more of the following ways:

- Express our gratitude often and remain especially attentive to those serving in the Armed Forces, as well as veterans, including the military and federal chaplains.
- Present copies of the Prayer Book for the Armed Services (Augsburg Fortress), a companion to Evangelical Lutheran Worship designed for those serving in uniform, veterans and their families, to military personnel and their families and donate additional copies of the prayer book to military chaplains.

- Regularly lift up in prayer those who are serving and those who have served, and pray especially with and for members of the military and the families of those who have been wounded or killed in the line of duty.
- Give ongoing support and hold in constant prayer the military chaplains who bring the means of grace in the name of Christ Jesus on our behalf to the 1.2 million women and men in the Armed Forces, as well as to those in Veterans Affairs Hospitals and wherever else they are called to serve.

## **7. Southern Ohio Synod (6F) [2016]**

WHEREAS, 1.2 million Americans are currently serving in the various branches of the U.S. Armed Forces, and about 21.2 million American men and women are veterans of military service; and

WHEREAS, hundreds of thousands of military personnel have been injured over the years and returned home with wounded bodies, minds and hearts; and

WHEREAS, the Evangelical Lutheran Church in America is highly committed to ministry among those in military uniform and those who have faithfully and often sacrificially served this nation; therefore, be it

RESOLVED, that the Southern Ohio Synod memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to encourage congregations of the ELCA to offer their gratitude and support for all military personnel, veterans and their family and friends with tangible expressions of care and encouragement in one or more of the following ways:

- Express our gratitude often and remain especially attentive to those serving in the Armed Forces, as well as veterans, including the military and federal chaplains.
- Present copies of the “Prayer Book for the Armed Services” (Augsburg Fortress), a companion to “Evangelical Lutheran Worship” designed for those serving in uniform, veterans and their families, to military personnel and their families and donate additional copies of the prayer book to military chaplains.
- Regularly lift up in prayer those who are serving and those who have served, and pray especially with and for members of the military and the families of those who have been wounded or killed in the line of duty.
- Give ongoing support and hold in constant prayer the military chaplains who bring the means of grace in the name of Christ Jesus on our behalf to the 1.2 million women and men in the Armed Forces, as well as to those in Veterans Affairs Hospitals and wherever else they are called to serve.
- Explore and facilitate congregational, conference and/or synodical events that equip individuals and congregations to offer needed care and support for returning veterans such as the ELCA “Care for Returning Veterans,” wounded warrior programs, Rural Clergy Training Program, Point Man International Ministries, Partners in Care and other efforts to receive those returning home with open hearts and arms.
- Lift up the vocational call of those who serve in the Armed Forces and raise up the need in our congregations for those who may hear the call of the Spirit of God and the church to serve as ordained military and federal chaplains of the Evangelical Lutheran Church in America.
- Designate one Sunday each year to especially remember those in military uniform, the veterans who have served, the wounded and their families in their recovery and in their coping, and the families of those who have lost their lives in service who live with pain and loss.
- Remembering that injuries of the mind, spirit and relationships do not show as clearly as physical injuries, offer rituals of healing and reconciliation for active duty members,

reservists and members of the National Guard upon their return from deployment or special duty and periodically thereafter.”

- Realizing that not all honorably discharged veteran’s transition well and some find themselves incarcerated, congregations which already have prison ministries are encouraged to make a special effort to seek out incarcerated veterans and thank them for their service and help them access their veterans benefits that they might have a more successful transition upon their release.

## **8. Northwestern Pennsylvania Synod (8A) [2016]**

WHEREAS, 1.2 million Americans are currently serving in the various branches of the U.S. Armed Forces, and about 21.2 million American men and woman are veterans of military service; and

WHEREAS, hundreds of thousands of military personnel have been injured over the years and returned home with wounded bodies, minds and hearts; and

WHEREAS, the Evangelical Lutheran Church in America is highly committed to ministry among those in military uniform and those who have faithfully and often sacrificially served this nation; therefore, be it

**RESOLVED**, that the Northwestern Pennsylvania Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to encourage congregations of the ELCA to offer their gratitude and support for all military personnel, veterans and their family and friends with tangible expressions of care and encouragement in one or more of the following ways:

- Express our gratitude often and remain especially attentive to those serving in the Armed Forces, as well as veterans, including the military and federal chaplains.
- Present copies of the “Prayer Book for the Armed Services” (Augsburg Fortress), a companion to “Evangelical Lutheran Worship” designed for those serving and their families, and donate additional copies of the prayer book to military chaplains.
- Regularly lift up in prayer those who are serving and those who have served, and pray especially with and for members of the military and the families of those who have been wounded or killed in service.
- Give ongoing support and hold in prayer military chaplains who bring the means of grace in the name of Christ Jesus on our behalf to the 1.2 million women and men in the Armed Forces, as well as to those in Veterans Affairs Hospitals and wherever else they are called to serve.
- Explore and facilitate congregational, conference and/or synodical events that equip individuals and congregations to offer needed care and support for returning veterans such as the ELCA “Care for Returning Veterans,” the Wounded Warrior Project, Point Man International Ministries, Partners in Care and other efforts to receive those returning home with open hearts and arms.
- Designate one Sunday each year to especially remember those in military uniform, the veterans who have served, the wounded and their families in their recovery and in their coping, and the families of those who have lost their lives in service who live with pain and loss.
- Remembering the injuries of the mind, spirit and relationships do not show as clearly as physical injuries, offer rites of healing and reconciliation for active duty members, reservists and members of the National Guard upon their return from deployment or special duty and periodically thereafter.
- Lift up the vocational call of those who serve in the Armed Forces and raise up the need in our congregations for those who may hear the call of the Spirit of God and the church to serve as ordained military and federal chaplains of the Evangelical Lutheran Church in America.

## **9. Allegheny Synod (8C) [2016]**

WHEREAS, 1.2 million Americans are currently serving in the various branches of the U.S. Armed Forces, and about 21.2 million American men and woman are veterans of military service; and

WHEREAS, hundreds of thousands of military personnel have been injured over the years and returned home with wounded bodies, minds and hearts; and

WHEREAS, the Evangelical Lutheran Church in America is highly committed to ministry among those in military uniform and those who have faithfully and often sacrificially served this nation; therefore, be it

RESOLVED, that the Allegheny Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to encourage congregations of the ELCA to offer their gratitude and support for all military personnel, veterans and their family and friends with tangible expressions of care and encouragement in one or more of the following ways:

- Express our gratitude often and remain especially attentive to those serving in the Armed Forces, as well as veterans, including the military and federal chaplains.
- Present copies of the “Prayer Book for the Armed Services” (Augsburg Fortress), a companion to “Evangelical Lutheran Worship” designed for those serving in uniform, veterans and their families, to military personnel and their families and donate additional copies of the prayer book to military chaplains.
- Regularly lift up in prayer those who are serving and those who have served, and pray especially with and for members of the military and the families of those who have been wounded or killed in the line of duty.
- Give ongoing support and hold in constant prayer the military chaplains who bring the means of grace in the name of Christ Jesus on our behalf to the 1.2 million women and men in the Armed Forces, as well as to those in Veterans Affairs Hospitals and wherever else they are called to serve.
- Explore and facilitate congregational, conference and/or synodical events that equip individuals and congregations to offer needed care and support for returning veterans such as the ELCA “Care for Returning Veterans,” the Wounded Warrior Project, Point Man International Ministries, Partners in Care and other efforts to receive those returning home with open hearts and arms.
- Lift up the vocational call of those who serve in the Armed Forces and raise up the need in our congregations for those who may hear the call of the Spirit of God and the church to serve as ordained military and federal chaplains of the Evangelical Lutheran Church in America.
- Designate one Sunday each year to especially remember those in military uniform, the veterans who have served, the wounded and their families in their recovery and in their coping, and the families of those who have lost their lives in service who live with pain and loss.

## **10. Metropolitan Washington, D.C., Synod (8G) [2016]**

WHEREAS, 1.2 million Americans are currently serving in the various branches of the U.S. Armed Forces, and about 21.2 million American men and woman are veterans of military service; and

WHEREAS, hundreds of thousands of military personnel have been injured over the years and returned home with wounded bodies, minds and hearts; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is highly committed to ministry among those in military uniform and those who have faithfully, and often sacrificially, served this nation, as exemplified by the service of the Rev. Karis Graham, the Rev. Charles Hodges, the Rev. Jeffrey Jacobson, the Rev. John Kallerson, the Rev. Alexis King and the Rev. Terri King, military chaplains rostered in this synod; therefore, be it



RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly memorialize the 2016 ELCA Churchwide Assembly in New Orleans to encourage churchwide ministries, synods and congregations to offer their gratitude and support for all military personnel, veterans, and their families and friends with tangible expressions of care and encouragement in one or more of the following ways:

- a. Express gratitude often and remain especially attentive to those serving in our Armed Forces and veterans, including military and federal chaplains;
- b. Congregations provide to their members who serve in the military copies of the Prayer Book for the Armed Services, (Augsburg Fortress, Publishers) — a companion to Evangelical Lutheran Worship designed for those serving in uniform, veterans and their families — to military personnel and their families, and collaborate with their synod and the ELCA Bureau of Federal Chaplaincy Ministries to donate additional copies of the prayer book to military chaplains for them to distribute to those in their care;
- c. Regularly lift up in prayer those who are serving and those who have served, and pray especially with and for members of the military who have been wounded or killed in the line of duty, as well as for their families;
- d. Regularly remember in intercessory prayer all of our federal chaplains, to include military chaplains, Veterans Affairs hospital chaplains and Federal Bureau of Prison chaplains, who bring the means of grace in the name of Christ Jesus on our behalf wherever they are called to serve;
- e. Lift up the vocation of those who serve in our Armed Forces, and encourage gifted women and men in our congregations to be open to the call of the Holy Spirit and the church for them to serve as ordained military and federal chaplains of the ELCA;
- f. The presiding bishop invite synods and congregations one Sunday each year (on the Sunday closest to Veterans Day) to especially remember in prayer those in military uniform, the veterans who have served, the wounded and their families in their recovery and in their coping, and the families of those who have lost their lives in military service who now live with pain and loss;
- g. Remembering that injuries of the mind, spirit, and relationships do not show as clearly as physical injuries, offer rituals of healing and reconciliation for active duty members and members of the National Guard and Reserve upon their return from deployment or special duty, and periodically thereafter;
- h. Conduct and/or participate in events in our congregations, conferences, and/or our synod that equip individuals and congregations to offer needed care and support for returning veterans. Such activities include the ELCA “Centurion Connection” and “Care for Returning Veterans” programs, support to wounded warriors, Partners in Care (a state National Guard initiative), and other efforts to receive those returning home with open hearts and arms;
- i. Realizing that not all honorably discharged veterans transition well, and some find themselves incarcerated, congregations which already have a prison ministry are encouraged to make a special effort to seek out incarcerated veterans to thank them for their service and to help them access their veterans’ benefits so that they might have a more successful transition upon their release.

## **11. West Virginia-Western Maryland Synod (8H) [2016]**

WHEREAS, 1.2 million Americans are currently serving in the various branches of the U.S. Armed Forces, and about 21.2 million American men and woman are veterans of military service; and

WHEREAS, since Sept. 11, 2001, the United States has deployed more than 2.5 million service members. About one in five of those returning veterans experience severe PTSD (posttraumatic stress

disorder) or depression symptoms six months *after* they return home. Of particular relevance to the church, many veterans from all eras are experiencing what is now being called “moral injury.” This involves guilt, shame or betrayal over things service members did, witnessed or failed to do in the line of duty. In addition to these “invisible wounds of war,” veterans also struggle with a number of other difficult issues as they seek to reconnect with their family, their community and themselves. Unemployment, change in family, divorce, homelessness, substance abuse and physical injuries can add tremendous stress to families and contribute to a veteran suicide rate of 22 per day, according to the U.S. Department of Veterans Affairs (2012), and

WHEREAS, the church has a unique role to play in the healing of veterans and their families. Because of mental health stigma in the military, lack of trust and the military’s emphasis on self-reliance, many veterans are not getting the help they need. Many veterans are looking for help more informally in places like their family or church. Our congregations are often “first responders” to the needs of veterans and their families. The church plays a key role in restoring our warriors to their community, their families and their relationships with themselves and with God. Reconciliation is what our veterans need most in all aspects of their lives. We know that the church has been given “the ministry of reconciliation” (2 Corinthians 5:18). The church cannot simply wait for veterans to come to us asking for help. Isolation and avoidance are symptoms of PTSD and characterize many of our nation’s veterans. The church must not only minister to those veterans inside our churches, we must reach beyond our walls, build partnerships with the communities we live in, and offer veterans and their families the healing, support and resources they need. It has been said, “If we send ‘em, we must mend ‘em”; and

WHEREAS, the Evangelical Lutheran Church in America is highly committed to ministry among those in military uniform and those who have faithfully and often sacrificially served this nation; therefore, be it

RESOLVED that the West Virginia-Western Maryland Synod memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage congregations of the ELCA to offer their gratitude and support for all military personnel, veterans, and their family and friends with tangible expressions of care and encouragement in one or more of the following ways:

- Express our gratitude often and remain especially attentive to those serving in the Armed Forces and veterans, including the military and federal chaplains.
- Present copies of the Prayer Book for the Armed Services (Augsburg Fortress) — a companion to Evangelical Lutheran Worship designed for those serving in uniform, veterans and their families — to military personnel and their families and donate additional copies of the prayer book to military chaplains.
- Regularly lift up in prayer those who are serving and those who have served, and pray especially with and for soldiers and the families of those who have been wounded or killed in the line of duty.
- Give ongoing support and hold in constant prayer the military chaplains who, on our behalf, bring the means of grace in the name of Christ Jesus on our behalf to the 1.2 million women and men in the Armed Forces, as well as to those in Veterans Affairs Hospitals and wherever else they are called to serve.
- Explore and facilitate congregational, cluster, conference and/or synodical events that equip individuals and congregations to offer needed care and support for returning veterans such as the ELCA “Care for Returning Veterans,” Congregational Centurions and other efforts to receive those returning home with open hearts and arms.
- Explore and facilitate congregational, conference and/or synodical events that equip individuals and congregations to offer needed care and support for returning veterans such as the ELCA “Care for Returning Veterans,” the multi-denominational partnership with the West Virginia National Guard called “Partners in Care,” and the Veterans Health Administration’s National Chaplains Center directed, Office of Rural Health

supported, Rural Clergy Training Program, along with other efforts which are working to receive returning veterans home with open hearts and arms.

- Lift up the vocational call of those who serve in the Armed Forces and raise up the need in our congregations for those who may hear the call of the Spirit of God and the church to serve as ordained military and federal chaplains of the Evangelical Lutheran Church in America.
- Designate one Sunday each year to remember those in military uniform, veterans who have served, the wounded and their families in their recovery and in their coping, and the families of those who have lost their lives in service and who continue to live with pain and loss.
- Remembering that injuries of the mind, spirit and relationships do not show as clearly as physical injuries, offer rituals of healing and reconciliation for active duty members, reservists and members of the National Guard upon their return from deployment or special duty and periodically thereafter.
- Realizing that not all honorably discharged veterans transition well and some find themselves incarcerated, congregations which already have prison ministry are encouraged to make a special effort to seek out incarcerated veterans and thank them for their service and help them access their veterans' benefits that they might have a more successful transition upon their release.
- Form or join a local private or government partnership with community, county, state and federal organizations or agencies to advocate and provide support for veterans in need (e.g., community action organizations, health departments, homeless organizations, food banks, job organizations, higher education organizations, state veteran organizations, Department of Veterans Affairs organizations and mental health provider organizations).

## **12. Southeastern Synod (9D) [2016]**

WHEREAS, 1.2 million Americans are currently serving in the various branches of the U.S. Armed Forces, and about 21.2 million American men and woman are veterans of military service; and

WHEREAS, hundreds of thousands of military personnel have been injured over the years and returned home with wounded bodies, minds and hearts; and

WHEREAS, the Evangelical Lutheran Church in America is highly committed to ministry among those in military uniform and those who have faithfully and often sacrificially served this nation; therefore, be it

RESOLVED, that the Southeastern Synod Assembly memorialize the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage congregations of the ELCA to offer their gratitude and support for all military personnel, veterans and their family and friends with tangible expressions of care and encouragement in one or more of the following ways:

- Express our gratitude often and remain especially attentive to those serving in the Armed Forces and veterans, including the military and federal chaplains.
- Present copies of the Prayer Book for the Armed Services (Augsburg Fortress) — a companion to Evangelical Lutheran Worship designed for those serving in uniform, veterans and their families — to military personnel and their families and donate additional copies of the prayer book to military chaplains.
- Regularly lift up in prayer those who are serving and those who have served, and pray especially with and for soldiers and the families of those who have been wounded or killed in the line of duty.
- Give ongoing support and hold in constant prayer the military chaplains who, on our behalf, bring the means of grace in the name of Christ Jesus on our behalf to the 1.2

million women and men in the Armed Forces, as well as to those in Veterans Affairs Hospitals and wherever else they are called to serve.

- Explore and facilitate congregational, cluster, conference and/or synodical events that equip individuals and congregations to offer needed care and support for returning veterans such as the ELCA “Care for Returning Veterans,” Congregational Centurions and other efforts to receive those returning home with open hearts and arms.
- Lift up the vocational call of those who serve in the Armed Forces and raise up the need in our congregations for those who may hear the call of the Spirit of God and the church to serve as ordained military and federal chaplains of the Evangelical Lutheran Church in America.
- Designate one Sunday each year to remember those in military uniform, veterans who have served, the wounded and their families in their recovery and in their coping, and the families of those who have lost their lives in service and who continue to live with pain and loss.
- Remembering that injuries of the mind, spirit and relationships do not show as clearly as physical injuries, offer rituals of healing and reconciliation for active duty members, reservists and members of the National Guard upon their return from deployment or special duty and periodically thereafter.

Pr. Herr made the following motion on behalf of the Memorials Committee.

**Moved;**

**Seconded:**

To receive with gratitude, the memorials of Eastern Washington-Idaho, Pacifica, South Dakota, Southeastern Minnesota, Southwestern Texas, East-Central Wisconsin, Southern Ohio, Northwestern Pennsylvania, Allegheny, Metropolitan Washington, D.C., West Virginia-Western Maryland and Southeastern synods regarding their interest and vision for ministry affirming those called to military service, veterans, their families and this church’s support for chaplaincy ministries;

To recognize with gratitude ELCA members, congregations, agencies and institutions which have initiated creative ministry and mission engaging members of the military, veterans, ELCA chaplains and their families;

To encourage congregations, agencies, families and individuals to assist those considering military service and those continuing in service through moral discernment and vocational guidance concerning the life-changing decisions they must make involving justice, service and the ethical application of force;

To direct the Office of the Presiding Bishop to establish a Sunday of prayer and action near Veterans Day each year to unite this church in prayer and encourage assistance for military members, veterans, ELCA chaplains and families;

To encourage ELCA members, congregations and synods to offer care and support for returning veterans;

To encourage congregations to seek out incarcerated veterans to thank them for their service and to help them access veterans’ benefits so that they might have a more successful transition upon release;

To affirm the publication of the Prayer Book for the Armed Services and to encourage congregations to present gift copies to veterans, military personnel and chaplains;

To encourage synod bishops, candidacy committees, congregations and seminaries to make known the need for ordained pastors to serve as chaplains in the military, Veterans Affairs hospitals, federal corrections and other chaplaincies;

To urge ELCA members and congregations to contribute to the ELCA Federal Chaplaincy Ministries Fund for Leaders Scholarship to attract the next generation of chaplains; and

To encourage ELCA seminaries, colleges and universities to integrate practicing chaplains to teach about specialized ministries, preach in chapel, and foster awareness and consideration of a call to chaplaincy ministry.

Mr. Christopher R. Baldwin [Pacifica Synod] supported the motion, talking about a play presented at California Lutheran University that illustrated how veterans want to tell their stories.

The Rev. Carol A. Yaeger [North Carolina Synod] favored the motion and encouraged congregations to support pastors who feel called to chaplaincy.

Ms. Lori E. Herman [Pacifica Synod] spoke in favor of the motion, noting the military personnel in her family and that her son keeps the Prayer Book for the Armed Services at his bedside.

Ms. Melanie Plummer [Northeastern Ohio Synod] supported the motion as a military family member.

Ms. Sandra D. Reback [Metropolitan Chicago Synod] asked whether ministers of Word and Service were excluded from military chaplaincy.

Presiding Bishop Eaton explained that they were excluded according to military rules.

The chair ruled that four consecutive speakers had favored the motion and debate was ended. She called for the vote on the motion.

## **ASSEMBLY**

### **ACTION**

**VOTE BY CARD**

#### **CA16.06.33**

**To receive with gratitude, the memorials of Eastern Washington-Idaho, Pacifica, South Dakota, Southeastern Minnesota, Southwestern Texas, East-Central Wisconsin, Southern Ohio, Northwestern Pennsylvania, Allegheny, Metropolitan Washington, D.C., West Virginia-Western Maryland and Southeastern synods regarding their interest and vision for ministry affirming those called to military service, veterans, their families and this church's support for chaplaincy ministries;**

**To recognize with gratitude ELCA members, congregations, agencies and institutions which have initiated creative ministry and mission engaging members of the military, veterans, ELCA chaplains and their families;**

**To encourage congregations, agencies, families and individuals to assist those considering military service and those continuing in service through moral discernment and vocational guidance**

concerning the life-changing decisions they must make involving justice, service and the ethical application of force;

To direct the Office of the Presiding Bishop to establish a Sunday of prayer and action near Veterans Day each year to unite this church in prayer and encourage assistance for military members, veterans, ELCA chaplains and families;

To encourage ELCA members, congregations and synods to offer care and support for returning veterans;

To encourage congregations to seek out incarcerated veterans to thank them for their service and to help them access veterans' benefits so that they might have a more successful transition upon release;

To affirm the publication of the Prayer Book for the Armed Services and to encourage congregations to present gift copies to veterans, military personnel and chaplains;

To encourage synod bishops, candidacy committees, congregations and seminaries to make known the need for ordained pastors to serve as chaplains in the military, Veterans Affairs hospitals, federal corrections and other chaplaincies;

To urge ELCA members and congregations to contribute to the ELCA Federal Chaplaincy Ministries Fund for Leaders Scholarship to attract the next generation of chaplains; and

To encourage ELCA seminaries, colleges and universities to integrate practicing chaplains to teach about specialized ministries, preach in chapel, and foster awareness and consideration of a call to chaplaincy ministry.

Presiding Bishop Eaton declared that the motion was adopted.

At the invitation of the chair, the Rev. Elizabeth E. Ekdale, Church Council member from San Francisco, Calif., led the assembly in prayer.

Pr. Herr announced that the report of the Memorials Committee was complete.

## **Report of the Reference and Counsel Committee (continued)**

*Reference: 2016 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee, Revised: Report of the Reference and Counsel Committee, and Report of the Reference and Counsel Committee 081216.*

Presiding Bishop Elizabeth A. Eaton asked Mr. Paul G. Archer and the Rev. Vicki T. Garber, co-chairs of the Reference and Counsel Committee, to continue presenting the committee's report and recommendations.

## **Motion E: Resolution on Compensation for the Council Vice President**

*Reference: 2016 Pre-Assembly Report, Section IX, Revised: Report of the Reference and Counsel Committee.*

Mr. Paul G. Archer, co-chair of the Reference and Counsel Committee, presented Motion E.

## **Motion E: Resolution on Compensation for the Council Vice President Submitted by the Rev. Emily E. Ewing [Rocky Mountain Synod]**

WHEREAS, bylaw 13.32.02. of the ELCA Constitution states, "The vice president shall serve without salary"; and

WHEREAS, provision 13.31. of the ELCA Constitution states, “The vice president shall be a lay person”; and

WHEREAS, the level of commitment without any stipend, salary or compensation creates economic barriers to service for people living in situations of economic poverty, people dependent on full-time income or work, people working jobs without paid vacation, and people who are sole caregivers to children or elders; and

WHEREAS, the ELCA’s social statement, “Sufficient, Sustainable Livelihood for All,” calls us as a denomination to access economic activities in terms of how they affect all especially people living in poverty (p. 4), calls us to support and encourage one another as we live out our vocation in ways that serve the neighbor and contribute to family and community vitality (p. 8) and commits us to develop mutual face-to-face, empowering relationships between people who have enough and people living in poverty, especially through congregational and synodical partnerships (p. 12); therefore, be it

RESOLVED, that the Churchwide Assembly requests the Church Council study the removal of constitutional bylaw 13.32.02., which prohibits compensation for the vice president except for reimbursements; and be it further

RESOLVED, that the Churchwide Assembly requests the Church Council study compensation or reimbursement for child or elder care and salary or stipend for service related to the duties of the vice president; and be it further

RESOLVED, that the Church Council bring a report and recommendation to the 2019 Churchwide Assembly.

Mr. Archer made the following motion on behalf of the Reference and Counsel Committee.

**Moved;**

**Seconded:** To adopt Motion E.

Pr. Ewing supported the motion, saying that prohibiting compensation for such an active officer of this church created a barrier for many to consider serving as vice president.

Mr. Nicholas A. Oyen [South Dakota Synod] spoke against the motion. He cited the presentations of the nominees for vice president, lay people willing to sacrificially serve this church, and suggested a salary may provide different motivation for service.

Ms. Linda Warren [North Carolina Synod] favored the motion, suggesting younger people may be willing to serve as vice president with financial support.

The Rev. Andrew J. Bell [Texas-Louisiana Gulf Coast Synod] spoke in support of the motion, pointing out that receiving a salary does not diminish ones call or commitment. It allows one to dedicate more of ones time.

Ms. Khadijah Islam [La Crosse Area Synod] called the previous question.

**Moved;**

**Seconded:** To end debate.

*Two-Thirds Vote*

The chair called for a vote on the motion to call the previous question.

**Moved;**

**Seconded;**

**Carried:** To end debate.

*Two-Thirds Vote*

**Vote by card**

Presiding Bishop Eaton declared that the motion was adopted and called for the vote on the main motion.

*To adopt Motion E.*

**Motion E: Resolution on Compensation for the Council Vice President**

**WHEREAS, bylaw 13.32.02. of the ELCA Constitution states, “The vice president shall serve without salary”; and**

**WHEREAS, provision 13.31. of the ELCA Constitution states, “The vice president shall be a lay person”; and**

**WHEREAS, the level of commitment without any stipend, salary or compensation creates economic barriers to service for people living in situations of economic poverty, people dependent on full-time income or work, people working jobs without paid vacation, and people who are sole caregivers to children or elders; and**

**WHEREAS, the ELCA’s social statement, “Sufficient, Sustainable Livelihood for All,” calls us as a denomination to access economic activities in terms of how they affect all especially people living in poverty (p. 4), calls us to support and encourage one another as we live out our vocation in ways that serve the neighbor and contribute to family and community vitality (p. 8) and commits us to develop mutual face-to-face, empowering relationships between people who have enough and people living in poverty, especially through congregational and synodical partnerships (p. 12); therefore, be it**

**RESOLVED, that the Churchwide Assembly requests the Church Council study the removal of constitutional bylaw 13.32.02., which prohibits compensation for the vice president except for reimbursements; and be it further**

**RESOLVED, that the Churchwide Assembly requests the Church Council study compensation or reimbursement for child or elder care and salary or stipend for service related to the duties of the vice president; and be it further**

**RESOLVED, that the Church Council bring a report and recommendation to the 2019 Churchwide Assembly.**

Presiding Bishop Eaton declared the motion was adopted.

Mr. I. Alejandro Mejia-Porras [South Carolina Synod] made the following motion.

**Moved;**

**Seconded:** To reconsider assembly action CA16.05.22, which was to adopt Motion A: Resolution on Racial Justice as amended.

Mr. Mejia-Porras said he asked for reconsideration so that he could offer an amendment to expand training to include other ethnic groups and to improve the previously adopted action.

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



**Moved;**  
**Seconded;**  
**Defeated:**

*Vote by Card*

To reconsider assembly action CA16.05.22, which was to adopt Motion A: Resolution on Racial Justice as amended.

Presiding Bishop Eaton declared that the motion to reconsider had failed.

**Motion F: Resolution on Call Process**

*Reference: 2016 Pre-Assembly Report, Section IX, Revised: Report of the Reference and Counsel Committee.*

The Rev. Vicki T. Garber, co-chair of the Reference and Counsel Committee, presented Motion F.

**Motion F: Resolution on Call Process**

**Submitted by Mr. Brandon M. Graves [Northern Illinois Synod]**

WHEREAS, an effective call process requires many stakeholders working together to accomplish an effective and healthy transition;

WHEREAS, synods and congregations constantly evaluate and learn from each call process to increase the odds of a successful call process and congregational partnership; therefore, be it

RESOLVED, that the assembly asks the ELCA Church Council, in consultation with the Conference of Bishops, to initiate a conversation including synod leadership regarding rostered minister vacancies throughout this church; and be it further

RESOLVED, that the assembly encourages the Conference of Bishops to continue their work of facilitating and always reforming the call process for congregations and institutions in our changing contexts; and be it further

RESOLVED, that regions, institutions, synods, and congregations be encouraged to raise up leaders in this church for rostered leadership with the encouragement and oversight of the Theological Education Advisory Committee of the Church Council; and be it further

RESOLVED, that the Conference of Bishops communicate with the ELCA Church Council and mutually review the status of this work every year and a half for three years.

Pr. Garber made the following motion on behalf of the Reference and Counsel Committee.

**Moved;**

**Seconded:** To adopt Motion F.

Mr. Graves said he submitted the resolution to launch a conversation about long vacancies in congregations and long waits for ministerial candidates seeking calls.

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

**ASSEMBLY**

**ACTION**

**CA16.06.35**

*To adopt Motion F.*

**VOTE BY CARD**

**Motion F: Resolution on Call Process**

**WHEREAS, an effective call process requires many stakeholders working together to accomplish an effective and healthy transition;**

WHEREAS, synods and congregations constantly evaluate and learn from each call process to increase the odds of a successful call process and congregational partnership; therefore, be it

RESOLVED, that the assembly asks the ELCA Church Council, in consultation with the Conference of Bishops, to initiate a conversation including synod leadership regarding rostered minister vacancies throughout this church; and be it further

RESOLVED, that the assembly encourages the Conference of Bishops to continue their work of facilitating and always reforming the call process for congregations and institutions in our changing contexts; and be it further

RESOLVED, that regions, institutions, synods, and congregations be encouraged to raise up leaders in this church for rostered leadership with the encouragement and oversight of the Theological Education Advisory Committee of the Church Council; and be it further

RESOLVED, that the Conference of Bishops communicate with the ELCA Church Council and mutually review the status of this work every year and a half for three years.

Presiding Bishop Eaton declared that the motion was adopted.

### **En Bloc Consideration of Appreciation Motions**

*Reference: 2016 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee 081216.*

The Rev. Vicki T. Garber, co-chair of the Reference and Counsel Committee, presented resolutions of appreciation for Presiding Bishop Elizabeth A. Eaton, Vice President Carlos E. Peña, Secretary Wm Chris Boerger and Treasurer Linda O. Norman.

#### **ASSEMBLY**

#### **ACTION**

**CA16.06.36**

**VOTE BY ACCLAMATION**

*To adopt the following resolution:*

#### **Resolution of Appreciation for Presiding Bishop Elizabeth A. Eaton**

We, the members of the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America, give thanks to God for the leadership of our Presiding Bishop Elizabeth Eaton.

We celebrate her dedication to inclusivity, inter-faith relationships, ecumenism and anti-racism. Her witness of loving our neighbors inspires us to live the gospel in the same way.

We give thanks for her courage in leading us into opposition as we continue to work against racism, from the repudiation of the doctrine of discovery to Black Lives Matter. She, furthermore, led the vote adopting AMMPARO to further accompaniment with

children and families in Central America, inspired by her conviction that we are all God's children.

We rejoice, especially as we look to the upcoming 500th anniversary of the Reformation, that our presiding bishop is distinctly Lutheran and reminds us that the Lutheran perspective is one the world needs. At the same time, she showed us the need for humility as she led the church in passing the Declaration on the Way. With her, we commit to the study of Luther's Small Catechism; we look forward to being quizzed and to the opportunity to quiz her!

We congratulate her for expertly presiding over this, her first Churchwide Assembly, and for her eloquent and inspiring report to the assembly and for sharing with us her intellect, wit, faith, prophetic voice and love of a certain camp song.

**ASSEMBLY  
ACTION  
CA16.06.37**

*VOTE BY ACCLAMATION*

*To adopt the following resolution:*

**Resolution of Appreciation for Vice President Carlos E. Peña**

The voting members of the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America wish to conjoin their voices of gratitude and appreciation with those of subsequent assemblies, church councils and executive staff as well as the countless thousands for whom you serve as the embodiment of the ELCA as we extend our thanks to you, Vice President Carlos Peña.

We are church, we are church together! And through your tireless example of unwavering fortitude as a servant-leader, together we have and are becoming better equipped and positioned to effectuate change for the sake of the world. We do so in our efforts as being judicious stewards, as advocates for social justice, in our care and protection of God's creation, as we stand in solidarity with and respond to those in need and, most importantly, as we proclaim and share the gospel that is ours in Jesus Christ.

We profess that a good steward is one who gives of his or her time, talent and treasures. To do so with humility, determination and prayer-inspired guidance is indicative of what we have come to know and appreciate in you.

Thank you, Carlos; for you are indeed a "good and faithful servant."

**ASSEMBLY  
ACTION  
CA16.06.38**

**VOTE BY ACCLAMATION**

*To adopt the following resolution:*

**Resolution of Appreciation for Secretary Wm Chris Boerger**

We, the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America, accept the report of Secretary Chris Boerger, thanking him for the splendor and orchestration extended by he and his office in the pre-planning and facilitation of this year's assembly.

We thank him for his faithful work on behalf of our church and the church worldwide, united in the mission of Christ. His keen knowledge and love of the constitution and his ability to translate it for us are a tremendous asset to our church. His attention to detail and efforts to digitize the records are commendable. Through it all, he manifests his love for Christ's church. A consummate churchman, Secretary Boerger inspires us all to BE THE ELCA.

We extend our gratitude to you for the seamless nature of our daily logistics, the movement of over 1,000 participants to and from the assembly gathering. We are particularly mindful of the triangulation you created between the sites of our hotel lodging and the center of our deliberation at the convention. The simplicity of this triangle is a symbolic reminder of the Trinity in God that sustains and keep us steadfast.

We are indebted to you and those whom you represent for the diligence and resourcefulness you employed in not only attending to the details of constitutional and bylaw revisions but the thoughtfulness that was required in recasting our governing principles with great care and responsiveness to the current and projected needs of the church.

We thank you immensely for the uniformity of these tasks you undertook and the faithfulness in which you dutifully addressed them.

**ASSEMBLY  
ACTION  
CA16.06.39**

**VOTE BY ACCLAMATION**

*To adopt the following resolution:*

**Resolution of Appreciation for Treasurer Linda O. Norman**

We, the 2016 Churchwide Assembly of the ELCA, accept the report of Treasurer Linda Norman and give thanks to God for her leadership in this church. We have received and approved the

**2017-2019 budget and affirm the care and stewardship employed by the treasurer, the Office of the Treasurer, and other churchwide staff in the financial reflection of and planning for our program services and ministries. The ELCA endeavors to do the work of God in all of the places for which the Holy Spirit directs. Our approval of the 2017-2019 budget attests to this conviction, and we are resolved to be faithful stewards of the many gifts of this church. We give thanks for Treasurer Norman's careful attention to detail and diligent oversight of the rich blessings God has bestowed upon us.**

Pr. Garber read a resolution of appreciation for staff of the churchwide organization, asking they stand by office and unit for affirmation.

**ASSEMBLY**

**ACTION**

**VOTE BY ACCLAMATION**

**CA16.06.40**

*To adopt the following resolution:*

**Resolution of Appreciation for Churchwide Staff**

**We, the members of the 2016 Churchwide Assembly of the Evangelical Lutheran Church in America, give thanks to God for the churchwide staff. We wish to thank the staff and offices for making this assembly possible and for their day to day work on behalf of this church.**

**We thank each of the offices and units of the churchwide organization:**

- **Office of the Presiding Bishop**
- **Office of the Secretary**
- **Office of the Treasurer**
- **Mission Advancement**
- **Domestic Mission**
- **Global Mission**

**We appreciate their tireless work of renewing and growing the church's mission. We continue to keep them and their work, which is our work, in prayer.**

Mr. Paul G. Archer, co-chair of the Reference and Counsel Committee, read a resolution of appreciation for the hospitality voting members received at the assembly.

**ASSEMBLY**

**ACTION**

**VOTE BY ACCLAMATION**

**CA16.06.41**

*To adopt the following resolution:*

**Resolution of Appreciation and Thanksgiving for Hospitality  
Be it resolved:**

The members of the 2016 Churchwide Assembly and the Evangelical Lutheran Church in America deeply thank New Orleans and the Texas-Louisiana Gulf Coast Synod for hosting this assembly. As we started this assembly we were introduced to the original ancestors of this land, the Houma Nation, and in doing so we were made aware not only of these brothers and sisters but of all our siblings in Christ who make New Orleans a diverse setting of hospitality.

The Ernest N. Morial Convention Center hosted us generously with their accommodations and empowered us to worship boldly, assemble earnestly and give us shelter and safe keeping through the week.

The Sheraton and Marriott Hotel gave us respite and recovery for our long days and presented opportunity for fun and fellowship unique to New Orleans right outside their doors.

The unique hospitality of the week can only be found in New Orleans and has redefined “service with a smile.” The city of New Orleans has made it possible for each member of this assembly to reimagine hospitality in their own context and given new life for practices of accompaniment and servant leadership, as we strive to be “Church for the Sake of the World.”

We express great thanks for the long and diverse history of New Orleans, the contributions to the arts, cooking, leisure and home-grown quality of life found on every street corner. We also give thanks for the witness to the resurrection in how New Orleans rose after Hurricane Katrina and the breaking of the levees. We strive to never forget your hard work and how far you have come and what a people can do when they keep their eye on the prize.

We recognize the local and diverse selections of music that filled our worship services. The talented performers made us grateful for New Orleans’ creativity and character and brought our worship to life in new and unique ways. The Mississippi gave us a perpetual remembrance of our baptism in Christ but also reminded us of the environmental gifts and ecology which make up New Orleans.

A special thank you for all our volunteers who made this event possible, who came from all over to New Orleans to give their time and work both seen and unseen, making this assembly a success.

From “second lines” to singing bus drivers, New Orleans created space for the 2016 ELCA Churchwide Assembly and gave

**of themselves and shaped our time together with their talents and treasures.**

**In doing so, they have only further endowed the church with experience to, “act justly, love mercy and walk humbly with our God.”**

Presiding Bishop Eaton declared the resolutions of appreciation adopted by acclamation. Pr. Garber stated that the report of the Reference and Counsel Committee was complete.

The voting members demonstrated their appreciation with applause for the parliamentarian, Mr. John W. Sleasman.

### **Honoring outgoing synod bishops**

Presiding Bishop Elizabeth A. Eaton acknowledged those who completed their serve as synod bishops during 2013-2016.

- The Rev. Murray D. Finck, Pacifica Synod
- The Rev. Peter Rogness, Saint Paul Area Synod
- The Rev. Kevin S. Kanouse, Northern Texas-Northern Louisiana Synod
- The Rev. James A. Justman, East-Central Synod of Wisconsin
- The Rev. Marcus C. Lohrmann, Northwestern Ohio Synod
- The Rev. Marie C. Jerge, Upstate New York Synod
- The Rev. Greg R. Pile, Allegheny Synod
- The Rev. Leonard H. Bolick, North Carolina Synod
- The Rev. Ralph W. Dunkin, West Virginia-Western Maryland Synod
- The Rev. William E. Rindy, Eastern North Dakota Synod
- The Rev. Jeffrey S. Barrow, Greater Milwaukee Synod
- The Rev. Robert L. Driesen, Upper Susquehanna Synod
- The Rev. Wolfgang D. Herz-Lane, Delaware-Maryland Synod
- The Rev. Gary M. Wollersheim, Northern Illinois Synod

The assembly showed its appreciation with a standing ovation.

### **Question of Privilege**

Ms. Holly O. Schmitt [Southwestern Pennsylvania Synod] asked that assembly participants pray for the outgoing synod bishops and for those suffering the effects of storms over Louisiana and the United States while the assembly was meeting.

Presiding Bishop Elizabeth A. Eaton requested that Ms. Schmitt lead the assembly in prayer after the conclusion of the recognitions.

### **Honoring incoming synod bishops**

Presiding Bishop Elizabeth A. Eaton recognized those who began their service as synod bishops during 2013-2016.

- The Rev. Andrew A. Taylor, Pacifica Synod
- The Rev. Terry A. Brandt, Eastern North Dakota Synod
- The Rev. Patricia J. Lull, Saint Paul Area Synod
- The Rev. Erik K. Gronberg, Northern Texas-Northern Louisiana Synod
- The Rev. Jerry L. Mansholt, East-Central Synod of Wisconsin
- The Rev. Mary B. Froiland, South-Central Synod of Wisconsin

- The Rev. Abraham D. Allende, Northeastern Ohio Synod
- The Rev. John S. Macholz, Upstate New York Synod
- The Rev. Michael L. Rhyne, Allegheny Synod
- The Rev. Matthew L. Riegel, West Virginia-Western Maryland Synod
- The Rev. Timothy M. Smith, North Carolina Synod
- The Rev. Daniel G. Beaudoin, Northwestern Ohio Synod
- The Rev. Paul D. Erickson, Greater Milwaukee Synod
- The Rev. Barbara J. Collins, Upper Susquehanna Synod
- The Rev. H. Jeffrey Clements, Northern Illinois Synod

The assembly demonstrated its appreciation with a standing ovation.

## Prayer

At the invitation of the chair, Ms. Holly O. Schmitt [Southwestern Pennsylvania Synod] led assembly participants in prayer on behalf of those suffering the effects of storms over Louisiana and the United States while the assembly was meeting.

## Honoring outgoing Church Council members

Presiding Bishop Elizabeth A. Eaton and Vice President Carlos E. Peña invited the assembly to view a photo of Ms. Kayla S. Koterwski and introduced Mr. Oliver W. Thul. The 2013 Churchwide Assembly elected Ms. Koterwski and Mr. Thul to a three-year term as youth members of the Church Council.

The presiding bishop read the following citation, which was signed by the ELCA's officers.

On behalf of a grateful church, this is presented to you in recognition of your conscientious service as a member of the Church Council of the Evangelical Lutheran Church in America (2013-2016). You have served diligently and thoughtfully in rendering strategic leadership in the work of the board of directors.

For your commitment to the faith of the whole Church of Jesus Christ, for your care of the mission that God has entrusted to the Evangelical Lutheran Church in America in all its expressions and entities, and for the wisdom and compassion that you have offered so generously in your service as a member of the Church Council, we hereby express our heartfelt gratitude.

Although you now complete your three-year term as a member of the Church Council, we will continue to be grateful for your ongoing, constructive contributions to the life of the Evangelical Lutheran Church in America.

The assembly responded with applause.

Church Council members elected by the 2011 Churchwide Assembly to a six-year term will complete their service in August 2017. Presiding Bishop Eaton asked those members to stand and receive the gratitude of the assembly.

## Update: Lutheran Disaster Response

Presiding Bishop Elizabeth A. Eaton introduced the Rev. Daniel Rift, director for ELCA World Hunger and Disaster Appeal, the Rev. Joseph K. Chu, associate program director for Lutheran Disaster Response, and Dr. Rebecca Duerst, director for diakonia, for an update on Lutheran Disaster Response.

Pr. Rift spoke of the ELCA's work in response to disasters in the New Orleans area. He reported that, since the 2013 Churchwide Assembly, Lutheran Disaster Response has been a



welcome partner responding to disasters in 26 states across the United States and in 42 other countries around the world.

Dr. Duerst and Pr. Chu presented detailed descriptions of this church's response to Hurricane Sandy, the Europe-Middle East migration crisis, earthquakes in Nepal, Hurricane Katrina and drought in Africa.

## **Announcements**

Presiding Bishop Elizabeth A. Eaton called on Secretary Wm Chris Boerger, who announced that the offering from the day's worship service totaled \$7,636.84 and was designated for leadership services of *Always Being Made New: The Campaign for the ELCA*. All offerings received during the 2016 Churchwide Assembly totaled \$49,144.85. The secretary thanked assembly participants for their generosity and the voting members for the decisions made during this assembly on behalf of the ELCA. He instructed the voting members on matters regarding the close of the assembly and travel.

## **Order for Closing the Churchwide Assembly**

*Reference: Worship and Song.*

Presiding Bishop Elizabeth A. Eaton said, "You have seen what happens across the church. You have seen what we have done and what we do here. You need to tell your congregations. This is not a dying church, it is a changing church. I believe God still has something for us to do. But I cannot do it by myself. It is going to take all of you going back to your congregations, your communities, and saying, 'Let's get busy, church.' Thank you."

Presiding Bishop Eaton led assembly participants in the Closing of the Assembly, saying, "I declare this Churchwide Assembly closed in the name of the Father and of the Son and of the Holy Spirit."

## **Adjournment**

The fourteenth Churchwide Assembly of the Evangelical Lutheran Church in America was adjourned at 12:33 p.m. (CDT) on Saturday, August 13, 2016.

# Members of the Churchwide Assembly

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## Voting Members

### Officers

Pr. Wm Chris Boerger, *secretary*  
Bp. Elizabeth A. Eaton, *presiding bishop*  
Pr. Linda O. Norman, *treasurer*  
Mr. Carlos E. Peña, *vice president*

### Alaska Synod (1A)

Mr. Thomas O. Ahgupuk  
Ms. Susie D. Delgado  
Pr. Martin W. Eldred  
Ms. Carol A. Norquist 8/8-8/11  
Mr. Randall A. Sutak  
Ms. Leslie J. Swenson 8/13  
Bp. Shelley R. Wickstrom

### Northwest Washington Synod (1B)

Ms. Hannah L. Berg  
Pr. Tor K. Berg  
Mr. Franklin Chu  
Sr. Elizabeth J. Colver  
Mr. Noah Foster-Koth  
Pr. Ivar D. Hillesland  
Pr. Priscilla N. Paris-Austin  
Ms. Georganne W. Robertson  
Mr. Rodney G. Schofield  
Bp. B. Kirby Unti

### Southwestern Washington Synod (1C)

Mr. David Anderson 8/11-8/13  
Ms. Deborah Anderson  
Ms. Clara S. Eickhoff  
Bp. Richard E. Jaech  
Mr. Larry P. Johnson  
Ms. Elizabeth J. Lee  
Pr. Kathleen M. Neeley  
Mr. Paul M. Opgrande 8/8-8/10  
Pr. Sigrid M. Sandrock-Helgeson  
Mr. Douglas R. Wright 8/8-8/12

### Eastern Washington-Idaho Synod (1D)

Pr. Misael Fajardo-Perez  
Mr. Gary H. Gemar  
Pr. David J. Haven  
Pr. Meggan H. Manlove  
Ms. Cheryl L. Nelson  
Mr. Adan F. Tijerina  
Ms. Kathryn A. Wee  
Bp. Martin D. Wells

### Oregon Synod (1E)

Ms. Roseta Akin  
Ms. Bonnie J. Beadles-Bohling  
Bp. David H. Brauer-Rieke  
Ms. Deborah L. Chenoweth  
Pr. Scott J. Dunfee  
Mr. Joel D. Eichler  
Mr. Stan K. Ihuri  
Ms. Rachel S. Kramer  
Ms. Sofia A. Krissie  
Pr. Barbara M. Punch

### Montana Synod (1F)

Ms. Beverly J. Bell  
Pr. Tamara M. Bull  
Bp. Jessica R. Crist-Graybill  
Mr. Thomas V. Gossack  
Mr. Rick L. Mikkelson  
Ms. Alicia C. Moe  
Ms. Debra Oldfield  
Mr. Benjamin R. Peterson  
Ms. Carly R. Tatoo  
Pr. Bradley D. Ulgenes

### Sierra Pacific Synod (2A)

Pr. Clark M. Brown  
Pr. Cindy G. Carroll  
Ms. Patricia R. Cash  
Bp. Mark W. Holmerud  
Ms. Gail Kiyomura

Ms. Linda B. Lownes  
Ms. Emma W. Northcott  
Pr. Tuhina V. Rasche  
Mr. Stephen M. Rosendale  
Mr. Andrew W. Stevens  
Pr. Patricia M. Vargas  
Mr. James L. White  
Ms. Elaine H. Whitney

8/8-8/12

**Southwest California Synod (2B)**

Ms. Tempie D. Beaman  
Mr. Joseph W. Bullock  
Pr. Jennifer E. Burgos  
Pr. Caleb J. Crainer  
Bp. R. Guy Erwin  
Mr. Brian N. Etienne  
Mr. Randall S. Foster  
Ms. Karen L. Moyer  
Ms. Shannon L. Savage

**Pacifica Synod (2C)**

Mr. Christopher R. Baldwin  
Pr. Brenda K. Bos  
Mr. Jay S. Finnecey  
Ms. Lori E. Herman  
Pr. Kim M. Krogstad  
Pr. Samuel S. Kumissa  
Ms. Karen L. Lathrop  
Bp. Andrew A. Taylor  
Ms. Abigail R. Vaughn

8/8-8/12

**Grand Canyon Synod (2D)**

Ms. Mary J. Baker  
Mr. Bryan R. Barchey  
Ms. Mary B. Baron  
Pr. Ryan M. Hersch  
Ms. Susan M. Jensen  
Pr. Jeffrey D. Kallevig  
Mr. James W. Krueger  
Ms. Sarah E. Naylor  
Mr. Terrel L. Pochert  
Mr. Erik C. Rehms  
Bp. Stephen S. Talmage  
Pr. Jennifer E. Zahnnow

**Rocky Mountain Synod (2E)**

Ms. Kayla M. Aspeslagh  
Pr. Matthew T. Barnhouse

Pr. Tomas A. Bayou  
Ms. Earline A. Bohling  
Mr. Richard D. Burk  
Ms. Laura R. Carson  
Mr. Robert C. Erickson  
Pr. Emily E. Ewing  
Mr. Collin R. Felix  
Ms. Carlene C. Goldthwaite  
Bp. James W. Gonia  
Mr. Rado N. Josoa  
Pr. Alena M. Lamirato  
Pr. Timothy P. Orłowski  
Ms. Hannah J. Purkey  
Ms. Marti C. Weber

8/8-8/12

**Western North Dakota Synod (3A)**

Ms. Beth D. Anderson  
Ms. Sonna M. Anderson  
Pr. Roger E. Dieterle  
Ms. Anna L. Dykeman  
Ms. Jessica Harkins  
Pr. Derek C. Harkins  
Pr. Anna C. Haugen  
Ms. Sherie F. Heine  
Ms. E. D. Laub  
Ms. Joan M. Lorenz  
Bp. Mark E. Narum  
Ms. Dina O. Nygard  
Pr. Michael J. Pretzer  
Pr. Paul B. Schick  
Mr. Mason T. Schmidt  
Ms. Gail Slinde  
Ms. Sarah M. Sorenson  
Ms. Tara L. Ulrich

8/12-8/13

8/8-8/12

8/13

**Eastern North Dakota Synod (3B)**

Ms. Julie K. Abrahamson  
Pr. Jul'e K. Ballinger  
Bp. Terry A. Brandt  
Pr. Ryan J. Ferwerda  
Mr. Stanley R. Franek  
Ms. Carroll A. Gjovik  
Pr. Aanen D. Gjovik  
Ms. Phyllis E. Johnson  
Ms. Shelby R. Johnson  
Pr. Julie L. Johnson  
Mr. Jared A. Kolles  
Pr. Kristen L. Larsen-Schmidt

Ms. Inez M. Olson  
Pr. Beth A. Peterson  
Ms. Michelle V. Reynolds  
Pr. Donald L. Reynolds  
Mr. Dale E. Schulz 8/8-8/12  
Mr. James Storhoff  
Ms. Katherine A. Sukalski  
Ms. Darla K. Thiele  
Pr. Chimezie Ukaonu  
Pr. Natasha R. Woitzel-Kolles

### **South Dakota Synod (3C)**

Ms. Verdelle F. Anderson  
Ms. LeShea L. Avery  
Ms. Rebecca J. Blue  
Ms. Carla J. Borchardt  
Pr. Tamara S. Craker  
Ms. Hannah Fleming  
Ms. Debbie R. Gallipo  
Mr. Thomas J. Gehring  
Mr. Timothy A. Hayes  
Pr. Ramona S. Hayes  
Pr. Elizabeth J. Hoiuum  
Ms. Jody M. Johnson 8/9-8/13  
Mr. Gary N. Johnson 8/9-8/13  
Pr. Michael A. Mortvedt 8/8-8/12  
Pr. Erik K. Olson  
Pr. Thomas E. Opoien  
Mr. Nicholas A. Oyen  
Mr. Nicholas S. Raab  
Mr. Steven L. Rhody  
Pr. Carlene K. Rhody  
Mr. Gregg A. Stormo  
Pr. Christopher R. Strohm  
Ms. Margene Thompson  
Bp. David B. Zellmer

### **Northwestern Minnesota Synod (3D)**

Ms. Katie DeMarais  
Pr. Simon G. Fensom  
Ms. Nancy J. Hillier-Fensom  
Mr. Charles H. Jensvold  
Ms. Gothe Jensvold  
Ms. Sandra J. Johnson  
Pr. Francis B. Johnson 8/8-8/12  
Pr. Katherine E. Johnson  
Pr. Rufus K. Kudée  
Ms. Darcey N. Larsen

Ms. Caroline Larson  
Ms. Heidi M. Mattson  
Mr. Dennis L. Minks 8/8-8/12  
Ms. Emily J. Papke-Larson  
Pr. Dale J. Pepelnjak  
Pr. Ruth A. Popkin  
Pr. Kathryn E. Rothman  
Pr. Ernest L. Simmons Jr. 8/12-8/13  
Mr. Daniel F. Stauffer  
Mr. Alan C. Sundby  
Mr. Gregory A. Tvrdik  
Mr. Allen J. Westby  
Bp. Lawrence R. Wohlrabe

### **Northeastern Minnesota Synod (3E)**

Bp. Thomas M. Aitken  
Mr. Bjornstjerne O.V. Anderson  
Ms. Sonja M. Carlson  
Ms. Adrianna M. Carlson  
Pr. Craig S. Carlson  
Pr. Elizabeth D. Cheney  
Ms. Sheralee I. Fossen  
Pr. Chris L. Hill  
Ms. Karen M. Leslie  
Pr. Paul A. Leslie  
Mr. Immanueli E. Magomolla  
Mr. Robert A. Nelson  
Ms. Brenda B. Wagner  
Pr. Mark E. Wagner  
Pr. Kari J. Williamson

### **Southwestern Minnesota Synod (3F)**

Bp. Jon V. Anderson  
Ms. Gwen E. Arneson  
Pr. Rita M. Augsburg  
Pr. Daniel L. Bowman  
Pr. Anthony D. Christoffels  
Ms. Ashley A. Dahl  
Mr. Ian E. Graue  
Ms. Marie E. Hoff  
Mr. Dale A. Holmes  
Pr. Salim S. Kaderbhai  
Pr. Amy K. Karlson  
Pr. Erica E. Kennedy  
Ms. Karen M. Koeder  
Mr. David M. Nelson  
Mr. David A. Pedersen  
Pr. David C. Peterson

Pr. Stephen P. Rasmusson  
 Ms. Wendy K. Seefeldt  
 Mr. Brendon M. Siems  
 Ms. Linda J. Simonson  
 Pr. Kimberly A. Swanson-Buffie  
 Ms. Brenda K. Wiese  
 Pr. Arthur E. Wiese  
 Mr. Bruce E. Wornson  
 Mr. Eli J. Yackel-Juleen  
 Pr. Ann Y. Zastrow

**Minneapolis Area Synod (3G)**

Mr. Kevin M. Anderson  
 Ms. Sandra J. Aslaksen  
 Ms. Carol Bauer-Langager  
 Pr. Christine M. Bellefeuille  
 Pr. Matthew E. Bersagel  
 Ms. Amy A. Blumenshine  
 Pr. Thomas M. Carlson  
 Ms. Babette C. Chatman  
 Pr. Christine E. Chiles  
 Pr. Susan K. Debner 8/8-8/11  
 Mr. Andrew S. Dosdall  
 Pr. Kaitlyn M. Forster  
 Pr. Brian D. Fragott  
 Pr. Bradley A. Froslee  
 Ms. Victoria D. Gbanoe  
 Pr. David P. Grant  
 Mr. Gregory M. Hornicke  
 Mr. Samuel M. Howell  
 Pr. John A. Hulden  
 Ms. Marilyn M. Jacobson  
 Mr. Craig R. Johnson  
 Ms. Nyssa Jorenby  
 Ms. Mary R. Knutson  
 Ms. Naomi N. Lewis  
 Mr. John A. Lindstrom  
 Mr. Mario W. Locust  
 Ms. Rebecca A. Long 8/8-8/12  
 Pr. Keith A. Long 8/8-8/12  
 Mr. Ian G. McConnell 8/12-8/13  
 Pr. Joanna C. Mitchell  
 Pr. Andrea B. Mwalilino  
 Ms. Gretchen E. Pierskalla  
 Mr. Steven D. Richmond  
 Ms. Janice L. Schmidt  
 Mr. Gary W. Schmidt  
 Bp. Ann M. Svennungsen

Pr. Christine J. Valenti

**Saint Paul Area Synod (3H)**

Pr. Jacqueline I. Belzer  
 Pr. Timothy L. Bernard  
 Ms. Victoria R. Bosin  
 Mr. Craig A. Dokken  
 Ms. Mary Kay B. DuChene  
 Pr. Brent J. Erler  
 Sr. Tashina J. Good  
 Pr. Peter K. Hanson  
 Ms. Kristen M. Holien  
 Ms. Carol A. Hood  
 Mr. Michael P. Johnson  
 Bp. Patricia J. Lull  
 Pr. Meredith A. McGrath  
 Ms. Erin C. Morris  
 Mr. Ryan Muralt  
 Ms. Roberta G. Olson  
 Pr. Amanda M. Olson-de Castillo  
 Mr. Colin P. Owens  
 Mr. David R. Peet  
 Pr. Bradley E. Schmelting  
 Ms. Jennifer L. Schneider  
 Ms. Sarah Y. Storvick 8/8-8/12  
 Pr. Daniel J. Streeper 8/8-8/12  
 Pr. Karen P. Williams  
 Ms. Lynnette Zika

**Southeastern Minnesota Synod (3I)**

Pr. Carl F. Bruihler Jr.  
 Bp. Steven H. Delzer  
 Pr. Mark S. Docken  
 Mr. Brian Ellsworth  
 Pr. Jerod K. Freeberg  
 Mr. William Fried  
 Mr. Jace J. Hendricks  
 Pr. Elizabeth A. Krolak  
 Mr. Les K. Kyllö 8/8-8/11  
 Ms. Cheryl K. Kyllö 8/8-8/11  
 Pr. Darby J. Lawrence  
 Pr. DeAnn P. Meyer  
 Mr. Craig S. Nelson  
 Ms. Amalie R. Niethammer  
 Pr. Mark T. Niethammer  
 Pr. Sarah E. Nietz  
 Ms. Kolloh W. Nimley  
 Mr. Duane L. Olson 8/8-8/12

Ms. Ann M. Peterson  
Mr. Burton C. Svendsen  
Ms. Nancy J. Svendsen  
Mr. Payton M. Terpstra  
Pr. Kristen A. Venne  
Pr. Mary L. Waudby  
Ms. Anna K. Wencil  
Ms. Kimberly A. Wilder

**Nebraska Synod (4A)**

Ms. Jolene V. Anderson  
Ms. Pamela B. Anderson  
Pr. Becky J. Beckmann  
Pr. Ronald E. Drury  
Pr. Erin K. Dunlavy  
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Pr. Kevin L. Strickland, *assistant to the presiding bishop for worship*

## Resource Members

- Pr. Cherlyne V. Beck, *program director for disability ministries and support of lay rostered leaders*
- Mr. Doug Haugen, *executive director for Lutheran Men in Mission*
- Ms. Kathryn L. Johnson, *director for ecumenical and inter-religious relations*
- Ms. Beth A. Lewis, *president of the Publishing House of the ELCA*
- Ms. Linda Post Bushkofsky, *executive director of Women of the ELCA*
- Ms. Eva M. Roby, *president of the Mission Investment Fund of the ELCA*
- Ms. Sue E. Rothmeyer, *executive for Office of the Secretary administration*
- Pr. Martin A. Seltz, *publisher for worship and music of the Publishing House of the ELCA*
- Ms. Evelyn B. Soto, *director for operations and programs of the Domestic Mission unit*
- Pr. Jonathan P. Strandjord, *program director for seminaries*
- Pr. Jeffrey D. Thiemann, *president of the Board of Pensions of the ELCA*
- Pr. Gregory J. Villalón, *director for leadership for mission/candidacy*
- Pr. Mark N. Wilhelm, *director for colleges and universities*
- Pr. David C. Wunsch, *director for operations of the Global Mission unit*

## Other Non-Voting Members

### Presidents of ELCA Colleges and Universities

- Mr. David R. Anderson, *St. Olaf College, Northfield, Minn.*
- Mr. Steven C. Bahls, *Augustana College, Rock Island, Ill.*
- Ms. Rebecca M. Bergman, *Gustavus Adolphus College, St. Peter, Minn.*
- Ms. Paula J. Carlson, *Luther College, Decorah, Iowa*
- Mr. Darrel D. Colson, *Wartburg College, Waverly, Iowa*

- Mr. William J. Craft, *Concordia College, Moorhead, Minn.*
- Mr. Stuart Dorsey, *Texas Lutheran University, Seguin, Texas*
- Mr. Richard Guarasci, *Wagner College, Staten Island, N.Y.*
- Mr. Richard “Dick” Helton, *interim, Wittenberg University, Springfield, Ohio*
- Mr. Kent L. Henning, *Grand View University, Des Moines, Iowa*
- Ms. Jody Horner, *Midland University, Fremont, Neb.*
- Pr. Philip R. Johnson, *Finlandia University, Hancock, Mich.*
- Mr. William Jones, *Bethany College, Lindsborg, Kan.*
- Mr. Christopher Kimball, *California Lutheran University, Thousand Oaks, Calif.*
- Mr. Thomas W. Krise, *Pacific Lutheran University, Tacoma, Wash.*
- Mr. L. Jay Lemons, *Susquehanna University, Selinsgrove, Pa.*
- Mr. Michael C. Maxey, *Roanoke College, Salem, Va.*
- Mr. Robert C. Oliver, *Augustana University, Sioux Falls, S.D.*
- Ms. Elizabeth L. Paul, *Capital University, Columbus, Ohio*
- Mr. Wayne B. Powell, *Lenoir-Rhyne University, Hickory, N.C.*
- Mr. Paul C. Pribbenow, *Augsburg College, Minneapolis, Minn.*
- Ms. Janet Morgan Riggs, *Gettysburg College, Gettysburg, Pa.*
- Mr. Maurice W. Scherrens, *Newberry College, Newberry, S.C.*
- Ms. Susan Traverso, *Thiel College, Greenville, Pa.*
- Mr. John I. Williams Jr., *Muhlenberg College, Allentown, Pa.*
- Mr. Gregory S. Woodward, *Carthage College, Kenosha, Wis.*

### **Leaders of ELCA Seminaries**

- Pr. Robert C. “Rick” Barger, president, *Trinity Lutheran Seminary, Columbus, Ohio*
- Pr. Michael L. Cooper-White, president, *Lutheran Theological Seminary at Gettysburg, Gettysburg, Pa.*
- Pr. Louise N. Johnson, president, *Wartburg Theological Seminary, Dubuque, Iowa*
- Pr. David J. Lose, president, *Lutheran Theological Seminary at Philadelphia, Philadelphia, Pa.*
- Pr. James R. Nieman, president, *Lutheran School of Theology at Chicago, Chicago, Ill.*
- Pr. Clayton J. Schmit, provost, *Lutheran Theological Southern Seminary, Columbia, S.C.*
- Pr. Brian D. Stein-Webber, interim chief administrative officer, *Pacific Lutheran Theological Seminary, Berkeley, Calif.*
- Pr. Robin J. Steinke, president, *Luther Seminary, St. Paul, Minn.*

### **Faculty Resource Persons**

- Pr. Jann E. Boyd, *Lutheran Theological Southern Seminary, Columbia, S.C.*
- Pr. Andrew J. Keck, *Luther Seminary, St. Paul, Minn.*
- Pr. Samuel D. Giere, *Wartburg Theological Seminary, Dubuque, Iowa*
- Pr. Shauna K. Hannan, *Pacific Lutheran Theological Seminary, Berkeley, Calif.*
- Pr. Kristin J. Lagen, *Lutheran Theological Seminary at Gettysburg, Gettysburg, Pa.*
- Pr. Raymond W. Pickett, *Lutheran School of Theology at Chicago, Chicago, Ill.*
- Pr. J. Paul Rajashekar, *Lutheran Theological Seminary at Philadelphia, Philadelphia, Pa.*
- Pr. Robert C. Saler, *Association of Teaching Theologians*
- Pr. Elizabeth I. Swanson, *Trinity Lutheran Seminary, Columbus, Ohio*

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- Mr. Hans E. Becklin
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- Ms. Diana G. Haywood
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- Mr. Brandon W. Huston
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- Mr. Jordan Krey
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Pr. Raymond D. Ranker  
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Mr. Scott C. Weidler, *music coordinator*  
Mr. John E. Weit  
Pr. Steven T. Wilco

# Report of the Elections Committee

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## First Common Ballot

The people elected on this ballot are indicated in bold-face print. A second ballot was cast electronically for Ticket 51 on which there was no election on the first ballot. The designation (PC/L) is used to indicate positions reserved for persons of color or whose primary language is other than English; and (Y/YA) is used to indicate positions reserved for youth and young adults. An asterisk (\*) indicates an incumbent who was eligible for re-election.

		VOTES	PERCENT
<hr/>			
Ticket 1 / Church Council / Ordained Minister <i>Northeastern Iowa Synod (5F)</i>			
A	<b>Pr. Chad M. Huebner, Decorah, Iowa (5F)</b>	516	62.9
B	Pr. Dave A. Nerdig, Jewell, Iowa (5F)	305	37.1
	Invalid Ballots	0	0
	<b>Total Ballots</b>	<b>821</b>	<b>100</b>
<hr/>			
Ticket 2 / Church Council / Ordained Minister <i>Allegheny Synod (8C)</i>			
A	<b>Pr. Dena M. Gable, Somerset, Pa. (8C)</b>	456	55.3
B	Pr. Kevin T. Shock, Pleasant Gap, Pa. (8C)	368	44.7
	Invalid Ballots	0	0
	<b>Total Ballots</b>	<b>824</b>	<b>100</b>
<hr/>			
Ticket 3 / Church Council / Ordained Minister <i>Caribbean Synod (9F)</i>			
A	Pr. Martin J. Lopez-Vega, Dorado, Puerto Rico (9F)	354	43.0
B	<b>Pr. Lorie B. Tatum, Charlotte Amalie, Virgin Islands (9F)</b>	<b>470</b>	<b>57.0</b>
	Invalid Ballots	0	0
	<b>Total Ballots</b>	<b>824</b>	<b>100</b>
<hr/>			
Ticket 4 / Church Council / Lay Female <i>Minneapolis Area Synod (3G)</i>			
A	Ms. Felecia A. Boone, Minneapolis, Minn. (3G)	363	43.9
B	<b>Ms. Cheryl T. Chatman, Minneapolis, Minn. (3G)</b>	<b>464</b>	<b>56.1</b>
	Invalid Ballots	0	0
	<b>Total Ballots</b>	<b>827</b>	<b>100</b>
<hr/>			
Ticket 5 / Church Council / Lay Female <i>Greater Milwaukee Synod (5J)</i>			
A	<b>Ms. Carolyn D. Jewett, Milwaukee, Wis. (5J)</b>	<b>421</b>	<b>51.3</b>
B	Ms. Brenda F. Skelton-Bendtsen, Milwaukee, Wis. (5J)	400	48.7
	Invalid Ballots	0	0
	<b>Total Ballots</b>	<b>821</b>	<b>100</b>
<hr/>			
Ticket 6 / Church Council / Lay Female <i>Slovak Zion Synod (7G)</i>			
A	Ms. Lisa A. Burk, Torrington, Conn. (7G)	404	49.3
B	<b>Ms. Andrea Micovsky, Windsor, Ontario (7G)</b>	<b>415</b>	<b>50.7</b>
	Invalid Ballots	0	0
	<b>Total Ballots</b>	<b>819</b>	<b>100</b>

Ticket 7 / Church Council / Lay Female (Y/YA) <i>Delaware-Maryland Synod (8F)</i>		
A	Ms. Colleen M. Carpenter-Gonia, Aberdeen, Md. (8F)	279 ..... 33.9
<b>B</b>	<b>Ms. Emma K. Wagner, Baltimore, Md. (8F)</b>	<b>543 ..... 66.1</b>
	Invalid Ballots	0 ..... 0
	Total Ballots	822 ..... 100
Ticket 8 / Church Council / Lay Male <i>Southeastern Iowa (5D)</i>		
A	Mr. Quentin R. Boyken, Windsor Heights, Iowa (5D)	268 ..... 32.9
<b>B</b>	<b>Mr. Joseph T. Nolte, Des Moines, Iowa (5D)</b>	<b>547 ..... 67.1</b>
	Invalid Ballots	0 ..... 0
	Total Ballots	815 ..... 100
Ticket 9 / Church Council / Lay Male <i>Northern Great Lakes Synod (5G)</i>		
<b>A</b>	<b>Mr. Ervin F. Sparapani, Norway, Mich. (5G)</b>	<b>492 ..... 60.7</b>
B	Mr. Philip L. Wirtanen, Ironwood, Mich. (5G)	319 ..... 39.3
	Invalid Ballots	0 ..... 0
	Total Ballots	811 ..... 100
Ticket 10 / Church Council / Lay Male <i>Northeastern Pennsylvania Synod (7E)</i>		
A	Mr. Robert J. Cimerol, New Tripoli, Pa. (7E)	319 ..... 39.4
<b>B</b>	<b>Mr. James J.F. Jennings, Bangor, Pa. (7E)</b>	<b>490 ..... 60.6</b>
	Invalid Ballots	0 ..... 0
	Total Ballots	809 ..... 100
Ticket 11 / Church Council / Lay Male <i>Southeastern Synod (9D)</i>		
A	Mr. Hilton M. Austin Jr., Lilburn, Ga. (9D)	229 ..... 28.2
<b>B</b>	<b>Mr. Gary A. Pederson, Peachtree City, Ga. (9D)</b>	<b>583 ..... 71.8</b>
	Invalid Ballots	0 ..... 0
	Total Ballots	812 ..... 100
Ticket 12 / Church Council / Lay Female (Y) (Region 6) [Three-Year Term]		
<b>A</b>	<b>Ms. Halle E. Bledsoe, Cincinnati, Ohio (6F)</b>	<b>480 ..... 59.0</b>
B	Ms. Emilee M. Le Blanc, Dearborn, Mich. (6A)	333 ..... 41.0
	Invalid Ballots	0 ..... 0
	Total Ballots	813 ..... 100
Ticket 13 / Church Council / Lay Male (Y) [Three-Year Term]		
A	Mr. Adam M. Fairchild, Westminster, Md. (8F)	328 ..... 40.1
<b>B</b>	<b>Mr. Seth M. Zimmann, Mechanicsburg, Pa. (8D)</b>	<b>490 ..... 59.9</b>
	Invalid Ballots	0 ..... 0
	Total Ballots	818 ..... 100
Ticket 14 / Mission Investment Fund / Ordained Minister (PC/L)		
<b>A *</b>	<b>Pr. John E. Mack Jr., Jersey City, N.J. (7A)</b>	<b>780 ..... 100</b>
	Invalid Ballots	0 ..... 0
	Total Ballots	780 ..... 100
Ticket 15 / Mission Investment Fund / Lay Female		
<b>A *</b>	<b>Ms. Kathryn E. Baerwald, Washington, D.C. (8G)</b>	<b>789 ..... 100</b>
	Invalid Ballots	0 ..... 0
	Total Ballots	789 ..... 100

Ticket 16 / Mission Investment Fund / Lay Female			
<b>A * Ms. Heather Miller, Clive, Iowa (5D)</b>	779	100	
Invalid Ballots	0	0	
Total Ballots	779	100	
Ticket 17 / Mission Investment Fund / Lay Female			
<b>A * Ms. Susan P. Troutman, Greenville, S.C. (9C)</b>	783	100	
Invalid Ballots	0	0	
Total Ballots	783	100	
Ticket 18 / Mission Investment Fund / Lay Male (PC/L)			
<b>A * Mr. Robert James Chillison II, Los Angeles, Calif. (2B)</b>	778	100	
Invalid Ballots	0	0	
Total Ballots	778	100	
Ticket 19 / Mission Investment Fund / Lay Male			
<b>A Mr. Paul M. Opgrande, University Place, Wash. (1C)</b>	438	54.3	
B Mr. Roger W. Paulsberg, Chicago, Ill. (5A)	369	45.7	
Invalid Ballots	0	0	
Total Ballots	807	100	
Ticket 20 / Mission Investment Fund / Lay Male			
<b>A Mr. Michael F. Fallon Jr., Haddonfield, N.J. (7A)</b>	492	60.9	
B Mr. Donn M. Gehret, Spokane, Wash. (1D)	316	39.1	
Invalid Ballots	0	0	
Total Ballots	808	100	
Ticket 21 / Mission Investment Fund / Lay Male			
<b>A Mr. Mark E. Fiebrink, Naples, Fla. (9E)</b>	413	51.0	
B Mr. Frederick H. Heintz, Sylvania, Ohio (6D)	397	49.0	
Invalid Ballots	0	0	
Total Ballots	810	100	
Ticket 22 / Board of Pensions / Ordained Minister (Plan Participant)			
<b>A * Pr. Paul W. Stumme-Diers, Bainbridge Island, Wash. (1B)</b>	777	100	
Invalid Ballots	0	0	
Total Ballots	777	100	
Ticket 23 / Board of Pensions / Lay Female (PC/L)			
<b>A * Ms. Janette E. Drew, Walnut Creek, Calif. (2A)</b>	776	100	
Invalid Ballots	0	0	
Total Ballots	776	100	
Ticket 24 / Board of Pensions / Lay Female (PC/L)			
<b>A * Ms. Diana G. Haywood, Durham, N.C. (9B)</b>	784	100	
Invalid Ballots	0	0	
Total Ballots	784	100	
Ticket 25 / Board of Pensions / Lay Female			
A Ms. Lori A. Kirkland, Rochester, Minn. (3I)	326	40.0	
<b>B Sr. Elizabeth-Ann (Becky) I. Swanson, Columbus, Ohio (6F)</b>	489	60.0	
Invalid Ballots	0	0	
Total Ballots	815	100	

Ticket 26 / Board of Pensions / Lay Male

<b>A * Mr. Peter J. Enko, Overland Park, Kan. (4B)</b> .....	<b>765</b>	<b>100</b>
Invalid Ballots .....	0	0
Total Ballots .....	765	100

Ticket 27 / Board of Pensions / Lay Male

<b>A * Mr. John R. Hoffman, Minneapolis, Minn. (3G)</b> .....	<b>772</b>	<b>100</b>
Invalid Ballots .....	0	0
Total Ballots .....	772	100

Ticket 28 / Board of Pensions / Lay Male

<b>A * Mr. Bruce E. Johnson M.D., Roanoke, Va. (9A)</b> .....	<b>769</b>	<b>100</b>
Invalid Ballots .....	0	0
Total Ballots .....	769	100

Ticket 29 / Board of Pensions / Lay Male

<b>A * Mr. Leon J. Schwartz, Winterset, Iowa (5D)</b> .....	<b>770</b>	<b>100</b>
Invalid Ballots .....	0	0
Total Ballots .....	770	100

Ticket 30 / Board of Pensions / Lay Male

<b>A</b> Mr. John A. Dexheimer, Stamford, Conn. (7B) .....	294	36.4
<b>B</b> <b>Mr. James B. Vos, St. Louis Park, Minn. (3G)</b> .....	<b>514</b>	<b>63.6</b>
Invalid Ballots .....	0	0
Total Ballots .....	808	100

Ticket 31 / Board of Pensions / Lay Male Invalid Ballots Total Ballots

<b>A</b> Mr. Mark S. Helmke, San Antonio, Texas (4E) .....	310	38.6
<b>B</b> <b>Mr. Frank A. Roth, Ardmore, Pa. (7F)</b> .....	<b>494</b>	<b>61.4</b>
Invalid Ballots .....	0	0
Total Ballots .....	804	100

Ticket 32 / Board of Pensions / Full Communion (*Plan Participant*)

<b>A</b> <b>Pr. Adam J. Copeland, St. Paul, Minn.</b> .....	<b>770</b>	<b>100</b>
Invalid Ballots .....	0	0
Total Ballots .....	770	100

Ticket 33 / Board of Pensions / Full Communion

<b>A * Ms. Pamela S. Moench, St. Louis, Mo.</b> .....	<b>770</b>	<b>100</b>
Invalid Ballots .....	0	0
Total Ballots .....	770	100

Ticket 34 / Publishing House of the ELCA / Ordained Minister

<b>A * Pr. Clint Schnekloth, Fayetteville, Ark. (4C)</b> .....	<b>747</b>	<b>100</b>
Invalid Ballots .....	0	0
Total Ballots .....	747	100

Ticket 35 / Publishing House of the ELCA / Ordained Minister

<b>A * Pr. Pamela I. Smith, Nashville, Tenn. (9D)</b> .....	<b>773</b>	<b>100</b>
Invalid Ballots .....	0	0
Total Ballots .....	773	100

Ticket 36 / Publishing House of the ELCA / Lay Female		
A	Ms. Lisa J. Peck, Overland Park, Kan. (4B)	304 . . . . . 38.0
<b>B</b>	<b>Ms. Jill Yetman, Seattle, Wash. (1B)</b>	<b>497 . . . . . 62.0</b>
	Invalid Ballots	0 . . . . . 0
	Total Ballots	801 . . . . . 100
Ticket 37 / Publishing House of the ELCA / Lay Female		
A	Ms. Christine M. Morse, Isanti, Minn. (3G)	358 . . . . . 45.1
<b>B</b>	<b>Ms. Christine M. Smith, Waunakee, Wis. (5K)</b>	<b>435 . . . . . 54.9</b>
	Invalid Ballots	0 . . . . . 0
	Total Ballots	793 . . . . . 100
Ticket 38 / Publishing House of the ELCA / Lay Male		
<b>A *</b>	<b>Mr. Daniel G. Currell, Egan, Minn. (3H)</b>	<b>767 . . . . . 100</b>
	Invalid Ballots	0 . . . . . 0
	Total Ballots	767 . . . . . 100
Ticket 39 / Publishing House of the ELCA / Lay Male		
<b>A *</b>	<b>Mr. Robert T. Flynn, Woodland Hills, Calif. (2B)</b>	<b>769 . . . . . 100</b>
	Invalid Ballots	0 . . . . . 0
	Total Ballots	769 . . . . . 100
Ticket 40 / Publishing House of the ELCA / Full Communion (PC/L)		
<b>A</b>	<b>Pr. Michele E. Watkins-Branch, Englewood, Colo.</b>	<b>768 . . . . . 100</b>
	Invalid Ballots	0 . . . . . 0
	Total Ballots	768 . . . . . 100
Ticket 41 / Publishing House of the ELCA / Full Communion		
<b>A *</b>	<b>Mr. Mark Brokering, Mill Valley, Calif.</b>	<b>768 . . . . . 100</b>
	Invalid Ballots	0 . . . . . 0
	Total Ballots	768 . . . . . 100
Ticket 42 / Committee on Appeals / Ordained Minister (YA)		
<b>A</b>	<b>Pr. Fritz E. Fowler, Philadelphia, Pa. (7F)</b>	<b>433 . . . . . 53.6</b>
B	Pr. Jennifer M. McLellan, Allendale, N.J. (7A)	375 . . . . . 46.4
	Invalid Ballots	0 . . . . . 0
	Total Ballots	808 . . . . . 100
Ticket 43 / Committee on Appeals / Ordained Minister		
<b>A *</b>	<b>Pr. Cheryl Meinschein Hausman, Fleetwood, Pa. (7E)</b>	<b>763 . . . . . 100</b>
	Invalid Ballots	0 . . . . . 0
	Total Ballots	763 . . . . . 100
Ticket 44 / Committee on Appeals / Lay Female		
<b>A *</b>	<b>Ms. Louise A. Hemstead, La Farge, Wis. (5L)</b>	<b>777 . . . . . 100</b>
	Invalid Ballots	0 . . . . . 0
	Total Ballots	777 . . . . . 100
Ticket 45 / Committee on Appeals / Lay Male		
<b>A *</b>	<b>Mr. Kevin D. Anderson, Gaithersburg, Md. (8G)</b>	<b>771 . . . . . 100</b>
	Invalid Ballots	0 . . . . . 0
	Total Ballots	771 . . . . . 100

Ticket 46 / Committee on Discipline / Ordained Minister (PC/L)

<b>A Pr. Linda Boston, San Francisco, Calif. (2A)</b> .....	<b>432</b> .....	<b>53.4</b>
B Pr. Sara Yoos, Bothell, Wash. (1B) .....	377 .....	46.6
Invalid Ballots .....	0 .....	0
Total Ballots .....	809 .....	100

Ticket 47 / Committee on Discipline / Ordained Minister (PC/L)

<b>A Pr. Yehiel Curry, Riverdale, Ill. (5A)</b> .....	<b>446</b> .....	<b>55.2</b>
B Pr. Maritza Torres-Dolich, Allentown, Pa. (7E) .....	362 .....	44.8
Invalid Ballots .....	0 .....	0
Total Ballots .....	808 .....	100

Ticket 48 / Committee on Discipline / Ordained Minister

<b>A Pr. Paul E. Lutter, Austin, Minn. (3F)</b> .....	<b>487</b> .....	<b>60.9</b>
B Pr. Jeffrey M. Otterman, Yankton, S.D. (3C) .....	313 .....	39.1
Invalid Ballots .....	0 .....	0
Total Ballots .....	800 .....	100

Ticket 49 / Committee on Discipline / Ordained Minister

<b>A Pr. Christine M. Bellefeuille, Golden Valley, Minn. (3G)</b> .....	<b>412</b> .....	<b>51.2</b>
B Pr. Corinne R. Johnson, Wallace, Mich. (5G) .....	392 .....	48.8
Invalid Ballots .....	0 .....	0
Total Ballots .....	804 .....	100

Ticket 50 / Committee on Discipline / Lay Female (Rostered)

<b>A Sr. Clare Josef-Maier, Seattle, Wash. (1B)</b> .....	<b>474</b> .....	<b>59.1</b>
B Ms. Kim M. Winchell, Saginaw, Mich. (6B) .....	328 .....	40.9
Invalid Ballots .....	0 .....	0
Total Ballots .....	802 .....	100

Ticket 51 / Committee on Discipline / Lay Female

A Ms. Robin B. Kaelin, Hamilton, Ohio (6F) .....	334 .....	41.6
B Ms. Johanna (Jody) T. Marquardt, Wenatchee, Wash. (1D) .....	238 .....	29.7
C Ms. Holly L. Schmitt, Munhall, Pa. (8B) .....	230 .....	28.7
Invalid Ballots .....	0 .....	0
Total Ballots .....	802 .....	100

Ticket 52 / Committee on Discipline / Lay Male

<b>A Mr. Joel T. Kangas, Fargo, N.D. (3B)</b> .....	<b>460</b> .....	<b>57.8</b>
B Mr. Steven M. Shermoen, International Falls, Minn. (3E) .....	336 .....	42.2
Invalid Ballots .....	0 .....	0
Total Ballots .....	796 .....	100

Ticket 53 / Committee on Discipline / Lay Male

A Mr. John I. Gordon, Lafayette Hill, Pa. (7F) .....	387 .....	48.7
<b>B Mr. Thomas W. Salber, Philadelphia, Pa. (7F)</b> .....	<b>407</b> .....	<b>51.3</b>
Invalid Ballots .....	0 .....	0
Total Ballots .....	794 .....	100

Ticket 54 / Nominating Committee / Ordained Minister (PC/L)

A Pr. Manuel Retamoza, San Diego, Calif. (2C) .....	353 .....	43.8
<b>B Pr. Nathan V.A. Luong, Saint Peter, Minn. (3F)</b> .....	<b>453</b> .....	<b>56.2</b>
Invalid Ballots .....	0 .....	0
Total Ballots .....	806 .....	100

Ticket 55 / Nominating Committee / Ordained Minister

A	Pr. Brandi Jo Hacker, Madison, Ohio (6E)	304	37.5
<b>B</b>	<b>Pr. Kathryn A. Tiede, Lino Lakes, Minn. (3H)</b>	<b>507</b>	<b>62.5</b>
	Invalid Ballots	0	0
	Total Ballots	811	100

Ticket 56 / Nominating Committee / Lay Female (Region 7)

<b>A</b>	<b>Ms. Joyce D. Adams, East Lansdowne, Pa. (7F)</b>	<b>452</b>	<b>56.8</b>
B	Ms. Julie P. Grindle, Baldwinsville, N.Y. (7D)	344	43.2
	Invalid Ballots	0	0
	Total Ballots	796	100

Ticket 57 / Nominating Committee / Lay Male (Region 2)

A	Mr. Robert T. Flynn, Woodland Hills, Calif. (2B)	352	44.6
<b>B</b>	<b>Mr. Louis Moehlman, Garden Grove, Calif. (2C)</b>	<b>437</b>	<b>55.4</b>
	Invalid Ballots	0	0
	Total Ballots	789	100

Ticket 58 / Nominating Committee / Lay Male (Region 3)

<b>A</b>	<b>Mr. Zachary C. Baker, Minneapolis, Minn. (3G)</b>	<b>417</b>	<b>52.3</b>
B	Mr. Raul Garcia III, Brooklyn Park, Minn. (3G)	380	47.7
	Invalid Ballots	0	0
	Total Ballots	797	100

Ticket 59 / Nominating Committee / Lay Male (Region 6)

A	Mr. Roy E. Hart, Lancaster, Ohio (6F)	266	33.7
<b>B</b>	<b>Mr. Bryan L. Penvose, Valley City, Ohio (6E)</b>	<b>524</b>	<b>66.3</b>
	Invalid Ballots	0	0
	Total Ballots	790	100

Ticket 60 / Nominating Committee / Lay Male (Y/YA)

A	Mr. Samuel F. Schlouch, Rock Island, Ill. (5B)	395	49.5
<b>B</b>	<b>Mr. Samuel P. Swenson-Reinhold, Fairfax, Va. (8G)</b>	<b>403</b>	<b>50.5</b>
	Invalid Ballots	0	0
	Total Ballots	798	100

**Second Common Ballot**

**VOTES PERCENT**

Ticket 51 / Committee on Discipline / Lay Female

<b>A</b>	<b>Ms. Robin B. Kaelin, Hamilton, Ohio (6F)</b>	<b>454</b>	<b>52.2</b>
B	Ms. Johanna (Jody) T. Marquardt, Wenatchee, Wash. (1D)	415	47.8
	Invalid Ballots	0	0
	Total Ballots	869	100



# Report of the Presiding Bishop

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## Part One: Written Report

Within the first few months of my term I invited a group of our bishops to think with me about mission support. They dubbed themselves the Bishops' Think Tank and set to work. This was not the first time in the life of our young church that attention has been given to the ways we support the work we do together as the churchwide expression of the Evangelical Lutheran Church in America. We have learned something from each previous effort as we have from the work of the think tank. One of the findings of the think tank is that this church does a lot, all of the time, everywhere. The question about mission support soon became a question about mission. What are our priorities as the Evangelical Lutheran Church in America? Which expression of our three-expression church (congregations, synods, churchwide organization) should take the lead on any priorities we identify? Who should do what, once we determine what "what" is?

Thus was launched the Called Forward Together in Christ process. We have finished the conversation stage in which we asked people all across this church questions about who we are, who is God calling us to be, what should be our top three priorities for the next five years. These conversations were held in synod assemblies, congregations, with the Conference of Bishops, the ELCA Church Council, churchwide staff, synod councils, synod staffs, ELCA college and university presidents, the Multicultural Summit, Portico Benefit Services Leadership Team, the Faith Formation Summit, the boards of trustees for the Endowment Fund and for the Mission Investment Fund, among others. Questionnaires were completed by hundreds of rostered leaders, lay leaders and youth.

All of these thousands of responses have been read and synthesized into the Future Directions paper. This paper will be distributed and discussed across this church. We will give significant time at the Churchwide Assembly to consider the findings — does the paper capture the conversations we have had? Is a clear direction emerging? Only after thorough consideration will any recommendations be made to the Church Council. We have to be confident that whatever emerges is the voice of the church and is of God. We need to be able to say, "For it has seemed good to the Holy Spirit and to us" (Acts 15:28).

But, even as we engage in Called Forward Together in Christ, the work of this church goes on. Major initiatives were launched at or around the time of the 2013 Churchwide Assembly: *Always Being Made New: The Campaign for the ELCA*, the Theological Education Advisory Council, Ministry To and With Same Gender Families, the consideration of unifying the three lay rosters, #ELCA Votes, the ecclesiology of a global church, the AMMPARO movement (Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities), and preparations for the observance of the 500th anniversary of the Reformation. The harvesting of 50 years of Lutheran/Roman Catholic dialogue resulted in the book, *Declaration on the Way*, which will be considered at this assembly. One hundred and eleven memorials from synods have been received. Constitutional provisions have been studied and proposed. A Worship Jubilee was held and more than 800 people from across this church participated and helped in the

development of a five-year plan for the worship life of this church. The ongoing work of this church continues in Domestic Mission, Global Mission and Mission Advancement. You can find reports of the work of the units and offices in the pre-assembly materials and will receive reports about these ministries at the Churchwide Assembly.

Over the past three years I have been organizing my work around four emphases — We are Church, We are Lutheran, We are Church Together, We are Church for the Sake of the World.

## **We are Church**

We are children of God gathered around word and sacraments. We find our life in Christ and, liberated from sin and death by the death and resurrection of Jesus and empowered by the Holy Spirit, are free to serve the neighbor.

## **We are Lutheran**

The Lutheran movement has a particular understanding of the gospel that needs to be shared. The gospel word creates faith. The gospel word is judgement and promise. Faith created by this gospel word sets people free to serve the neighbor. The church's proper work is to proclaim the gospel word. Luther's Small Catechism is an excellent and accessible exposition of the gospel. Many of us studied it as teenagers. Luther wrote the Small Catechism in response to dire need for parishioners and pastors to understand the basics of the faith. We would do well to pick up the Small Catechism again and to that end I am calling this church to read and study the Small Catechism together beginning at the Churchwide Assembly and continuing through Reformation Day, 2017.

## **We are Church Together**

This isn't a slogan; it is the reality created by baptism. St. Paul writes, "so we, though many, are one body in Christ, and individually members one of another" (Romans 12:5). And here is what we get to do together — start new congregations, feed the hungry, advocate for the voiceless, send short and long-term missionaries around the world, be present in communities at home and overseas when disaster strikes, participate in the global church through our membership in The Lutheran World Federation, raise up and train rostered and lay leaders, fight malaria, engage in ecumenical and interreligious dialogue that lead to real understanding and, in some cases, visible unity. Each September we put on our yellow T-shirts and do God's work with our hands, all of this because of and in the name of the resurrection life we have through Jesus.

## **We are Church for the Sake of the World**

One of the most important parts of the liturgy is the dismissal, which is really a commissioning of the people of God. "Go in peace and serve the Lord," to which we answer "Thanks be to God," through the work of our congregations as they serve their local communities, social ministry organizations, colleges and universities, and through advocacy, the ministries of 1517 Media, the Mission Investment Fund, Portico Benefit Services, Women of the ELCA and Lutheran Men in Mission. The gospel is not too good to be true, but it is too good not to be shared and lived in the world.

There will be important decisions made at this assembly not the least of which is the election of a new vice president. Carlos Peña has served this church as vice president faithfully and with distinction for 13 years. He has traveled across this church and the world. He is a kind of human glue that connects congregations, synods and the churchwide expression to each other and

connects this church to the church around the world. Though he has loved this call, Carlos has decided it is time for someone new to serve. And I believe there are grandchildren that need to be spoiled. He will be missed.

We have been on quite a journey as the ELCA. We are 28 now. We have experienced the excitement and the pain that comes from growing up. We still have work to do to continue to build trust and to see ourselves not as competitors, but as “members one of another” working together in the reconciling work of Christ. And we are a changing church. The world is a lot different than it was in 1988. The gospel hasn’t changed, but we need to change so that gospel can be heard as good news by this generation. That is why I am hopeful about the Called Forward Together in Christ process. We are having this conversation together, and we are listening to God. The Future Directions paper that will be considered and discussed at the Churchwide Assembly and across this church has outlined some bold goals that we together have identified as priorities of this church. Some of these goals throw the difference from where we are now as the ELCA and what we believe God is calling this church to become into stark relief. Do we have the will and the imagination to be a part of God’s ongoing reformation of this church? God knows. Let’s find out!

## **Part Two: Churchwide Assembly Presentation**

“Here we are three years later. We do a lot in this church, all the time everywhere, all over the place. And we do a lot of it very well. But I just wanted to recap some of the things that we have been doing the last three years. It is pretty stunning.

“We looked at an Ecclesiology of the Global Church. You heard Secretary Boerger talk about that. Thanks to Bishop Jim Mauney for chairing that task force. We started and came up with a report from the Theological Education Advisory Council, and we are on the third iteration of the committee that is going to transform all of theological education for our entire church, in about six weeks, I think we are going to get that done.

“We have had a Youth Gathering. We have had a Women of the ELCA triennial. The Lutheran Men in Mission met together in Nashville. We have this thing, this campaign, which has been doing really wonderful work around the world. You have heard about that, and many of you have been involved in that, and I hope many more will be involved in that.

“Yesterday we celebrated the wonderful fruits of the ‘Declaration on the Way.’ That was, I think for me, one of the most meaningful, poignant, exciting moments of this assembly, certainly. But I never expected that in my life, that we would hear from Bishop Madden saying: ‘Yes, this moves us closer to Eucharistic fellowship.’ For him to hold up that chalice and say that one day soon he hoped that we would be drinking from the same cup, it was just a wonderful experience.

“We have come up with a social message on gender-based violence, which I commend to each one of you, since that is certainly an issue that is a reality for many people, not only in this church, but in this country and around the world.

“We are working on a social statement of women and justice. We are going to be spending some time with all of you on Called Forward Together in Christ. We had two hearings about that, but we will be speaking about that more, listening to you on Saturday.

“You heard about the AMMPARO initiative, thank you for saying ‘yes’ to that, which is also an important thing that we are doing as a church. Just saying, the Holy Family were not documented when they fled to Egypt for their lives. So it is something we need to keep in mind as we welcome these children here.

“We worked on ministry to and with same-gender families, and a number of those recommendations have been implemented. We continue to work on that.

“We are trying to confront racism as this church. We have had three webcasts so far. We are getting a little bit better at them. I hope I don’t look quite as terrified as I did in the first one, but we are really trying to have some kind of conversation or start a conversation in this church about the realities of racism. I think many of us hoped that we were beyond that in this country, but I think the events of the last two years make it clear that we are not.

“We have considered and are considering the unification of the three lay rosters. We had a Worship Jubilee last summer so we are busy doing these things all the while starting new congregations, renewing congregations, supporting our global church ministries and missionary personnel, sending hundreds of young adults in global mission, responding to disasters, domestic and foreign, resettling refugees, forming rostered ministers, advocacy in Washington and at the U.N., in state public policy offices, feeding the hungry, tending to ecumenical and interreligious relationships. All before lunch.

*[Assembly participants responded with applause.]*

“This is work that we do together. I thought Secretary Boerger had a stellar report yesterday. And I particularly liked the part when he said: ‘We are all the ELCA.’ So this is work that we all do together, but we do it in different places. But how and why do we do this work is something also that I have been focusing on for the past three years.

“And it is getting, I think it is getting, some traction because I have been in some synods where you could chant my four emphases: We are church. We are Lutheran. We are church together. We are church for the sake of the world.

“So I think it is important when we organize our work together that we understand that we are church first. Annette Shoemaker, your director for the ELCA Foundation, likes to remind people, we are not the American Cancer Society. We are not a not governmental organization. We are not a business in that sense.

“We are the church. And we need to be clear that our lives are formed by Word and sacrament, that we gather as the beloved children of God around the means of grace, that our lives are hidden in Christ. That is where we have our life, our identity, our peace, our strength and then we are sent out to do all the things we are able to do. This is a very specific uniquely Lutheran way of understanding who we are. The gospel Word forms faith, and people need to hear in a variety of ways and experience in a variety of ways the living Word of God, through Scripture, through the sacraments, through music, but especially through the incarnate Jesus Christ.

“We are not always so good at talking about that, as Lutherans. Not all of us. But there are great swaths of us who, I have heard, hold the name of the Lord in such reverence that we don’t even speak it out loud.

“Well, how will people believe unless they hear? Can we take a look at our reticence about speaking about how our lives make sense because they are caught up in the life and death and resurrection of Jesus Christ? I think we need to take a look at that. We have heard from our vice presidential candidates that, in fact, the world longs to hear the gospel. Well, they are not going to hear it if we just think about it. They need to hear it from us. And the notion that somehow if they just see how we live our lives and by our wonderful example, they will be moved to ask us how and why are you doing these things; that is not going to work.

“How many people have come up to you in the last 10 years and said: ‘Gee, you’re living this wonderful, marvelous life. Tell me about how that works.’ I don’t think that is going on. We have to be willing to say that.

“I found in some places, of course, we as Lutherans deeply hold onto our relationship and trust in this relationship that God has forged with us, through Jesus Christ, and strengthens through the Holy Spirit. But we do not talk about it. It is almost as if Jesus has become wallpaper. That is not who we are as the church. So how can we somehow feel free and comfortable and joyful when talking about the joy of the gospel?”

“We are also Lutheran, which after yesterday’s festivities might seem a little counter intuitive to hold up as an emphasis. But I am pretty clear that we cannot form relationships with other denominations or other religions if we are not clear about who we are.

*[Assembly participants responded with applause.]*

“And I still believe that Lutherans have a distinctive voice, not only in ecumenical circles and interreligious circles, but also in the public square. We talk about law and gospel. We say that we are saint and sinner. We understand that we are bound and free so we live with that paradox. We see that the world can be both/and, as David Swartling likes to say, as opposed to either/or, which increasingly in the narrative and in the discourse going on in our society today, especially around some of the — I don’t know how you would say it — craziness of our election cycles, that people want to sort everybody out into one or the other.

“And we say: That is not how it works. You cannot do it that way. Now, what is our fight song? See if you get this one right? ‘A Mighty Fortress,’ there you go. ‘A Mighty Fortress,’ Yes!

“What would be our chant? ‘Justified by grace through faith’ — okay, good, you got it.

“That is not unique to us, exactly. Long before Luther or St. Paul or even Jesus, God demonstrated God’s complete generous grace to the people of Israel when he elected them. That is an important thing, yes. But we understand that we, as Lutherans, tell the Jesus story in a particular way, based on grace. But the notion is not that somehow we are out there as wildly running around with unbridled freedom, and we need to be sort of corralled and then bound.

“The notion is that ‘we are in bondage to sin and cannot free ourselves,’ if you have the LBW (Lutheran Book of Worship), or ‘we are captive to sin and cannot free ourselves,’ if you are in the ELW (Evangelical Lutheran Worship) and that through the work of God and Jesus Christ we have been set free, free from that, and now we are free to serve the neighbor.

“We also have a theology of the cross, which often I hear used by someone saying: ‘You need to die.’ Have you heard that? Something needs to die, and they usually do not mean themselves. I do not believe that is what the theology of the cross is talking about at all. I think it is talking about the reality that this is a sinful and broken world, and in the midst of this sin and brokenness, to save us, redeem us, and reconcile us, that is where the cross had to stand. And we understand also from the theology of the cross that the cross not only puts to death the worst among us, the worst things among us, the most deadly things among us. The cross also puts to death our best intentions so that it is not we who are working, but Christ who is working through us.

*[Assembly participants responded with applause.]*

“One thing I hope we are beginning to understand is that God is calling us to be a diverse, inclusive, multicultural church.

“Well, what does that look like? What does Lutheran look like? I never had lefse until I was 60 years old. And if you put enough butter and sugar on anything, it is really good. *[Laughter]*

“We came over to this world. It was not new to Native Americans, it was their world. We came over to this land in ethnic ways, and we stayed in our ethnic enclaves which was fine for a while because that protected us from being assimilated into the Calvinist-Deist culture that was around us, so we could still be able to participate. But now we have come to identify Lutheranism with a particular ethnic group — usually northern and central Europeans. We had a discussion at your churchwide office. We were talking about what it means to be Lutheran, so

Marcus Kunz was leading this, and people were saying Jell O™ and green bean casserole, or I suppose that is a tater tot hot dish in South Dakota. And one of your colleagues, who happens to be a colleague of color said, ‘That is not my experience at all, and I have been a Lutheran all my life.’

*[Assembly participants responded with applause.]*

‘We have to be very, very careful that we do not define ourselves by culture or by cuisine. There are more Lutherans of color throughout the world and throughout The Lutheran World Federation than there are European descent Lutherans.

*[Assembly participants responded with applause.]*

‘Now, I don’t want to, for a moment, discount the faithfulness of our European immigrant ancestors and their importance, clearly, that is part of my own heritage, as well. But, when we get stuck in defining Lutherans in a Garrison Keillor sort of way, we are automatically othering and excluding those who are equally Lutheran but have a different experience.

*[Assembly participants responded with applause.]*

‘How do we recognize and welcome the gifts that others bring, as opposed to seeing — this was maybe indelicate in the sermon on Monday — that people of color or language other than English can sort of accessorize the ELCA to make it more multicultural. Those are gifts to be enjoyed and welcomed, not problems to be solved.

‘So, if it is not culture and cuisine that defines it, our theology must help us define what it to be Lutheran and unify us, and, to that end, I am calling this church to read the Small Catechism together from now until October 2017.

‘We have a number of resources ready for you online. ‘With New Voices’ is one of the toolkits we are getting out there. And 1517 Media, Augsburg Fortress, I believe has available for every one of you the Small Catechism.

*[Assembly participants responded with applause.]*

‘Sometimes I think just as youth is wasted on the young, so is the catechism wasted on the young.

*[Assembly participants responded with applause.]*

‘How much do you remember from your catechism? ‘This is most certainly true.’ I have tested you all across the church, you know? In several sermons, it really impressed the Roman Catholic bishop in eastern North Dakota at Terry Brandt’s installation when I said, ‘Can you begin to recite Luther’s explanation to the third article to the Apostles’ Creed?’

*[Assembly participants responded quietly.]*

‘You did not do as well as they did, I’ll tell you. That is a treasure. Beth Lewis was pretty charitable in the quote she chose from Luther about him assessing the spiritual and theological acumen of his pastors and of his people. Basically, Luther was calling us ravenous pigs and horrible lazy cows; he gets pretty blunt, but that was meant so that people at home could study, that parents could help catechize their children. He was a little extreme to have the kids recite the Lord’s Prayer, the Creeds and the Ten Commandments before they got anything to eat.

‘But it is something that we need to discover. It is a very concise, beautiful way of understanding the gospel of Jesus Christ. And so we are going to be doing that. If you want to keep reading it on November 1 of 2017, I also encourage that. But this is something that we have in common.

‘Probably one of the most familiar phrases for Lutherans all over the world in hundreds of languages is: ‘This is most certainly true.’ or ‘What does this mean?’

‘You have seen, I think, some of the work that we have done with women leaders, international women leaders. And sometimes I have heard people say in this church: ‘Maybe we should drop off the Lutheran identification and just say we are Christians.’ And I have seen this

in some contexts when people thought, particularly in the '80s, if we did not call ourselves St. Paul Lutheran Church but somehow renamed ourselves the Church at Pleasant Corners, people would come running to church. It did not work that way.

“But let me tell you, when Pastor Wyvetta Bullock and I were at the Zaatari refugee camp in Jordan, the Syrian refugees knew what Lutheran was. When people are, as they sometimes tell me, the godless West Coast (especially Washington/Oregon), when they go to social services they just call it Lutheran. They know what Lutheran is. The women who come to these international women seminars in Wittenberg, for them it is precious to be grounded in this tradition, because they are a minority as Christians, and often as Christians are a minority in a Muslim culture. They understand what it means to be Lutheran.

“We have had the privilege in this country not to have to think about it very much. So now, why can't we — this is one way for us to bind ourselves together so that will be happening this year. We are going to read the Small Catechism together, and when I show up in your synods and your congregations, I think I might quiz you. And you can quiz me back. *[Laughter]*

“We are also church together. And this is not just a slogan. It is Scripture. In baptism, not only has something changed, we have been changed. In baptism, we are members one of another. There is no such thing as a solitary Christian, and there is no such thing as a private religion. We are in this together.

*[Assembly participants responded with applause.]*

“You know in this country, in some ways, the autonomy of the individual has been raised to the level of idolatry. That is not the Christian understanding. First of all, we do not exist apart from God. We have our lives hidden in Christ. We are cared for, nourished and supported by the Holy Spirit so right there, there is a relationship. But also, we understand that we are all members of the same body. Something that happens in South Dakota is going to affect our members down in the Caribbean. Something that happens in Alaska will have an effect on people in Hawaii. This is not just us doing things in separate places. We are church together. Now, I have seen this happen. When people talk about ‘churchwide,’ right? They get that face. ‘Higgins Road.’

“You see it? I tell you, your bishops and their staffs also know when people talk about ‘the synod.’

“We are all in this together. And so if someone disparages the ELCA, you should take offense at that, because they are talking about you.

*[Assembly participants responded with applause.]*

“I remember back in my former synod going to a particularly contentious congregation council meeting. I'm sure that does not happen in any other synods, and I know with Bishop Allende that is never happening anymore in Northeastern Ohio, but it happened when I was there. Finally I just took a breath and looked at the Congregation Council and said: ‘You know, I have a mother. I am a human being.’ I did not say, ‘And my mother's coming down here. You better get outta her way.’ *[Laughter]*

“But your churchwide staff are also members of the body of Christ. They are your brothers and sisters in Christ. They had parents or still have parents. They are human beings, and they are right here. Look at these lovely people. Aren't they wonderful? Yes!

*[Assembly participants responded with applause.]*

“I had the wonderful opportunity to be with National Bishop Susan Johnson at the Evangelical Lutheran Church in Canada's — do you call them conventions? ‘Yes,’ she said. And by golly, someone stood up and said: ‘What do we get from the national church?’

“I said, ‘That is the wrong question.’ What do we get to do as church together? That is the question we should be asking and answering.

*[Assembly participants responded with applause.]*

“And you have all heard the joke, and you can substitute whatever denomination or people you want in that, that a Lutheran goes to heaven, and gets there — no, no, make it be an Episcopalian in honor of my husband. An Episcopalian goes to heaven, and he is looking around and there at the river of life, all the Baptists are frolicking and splashing themselves, it is wonderful. Over in the corner, you see the Methodists having very orderly meetings together. Somewhere Baptists are singing Hallelujah, and then there is a fortress. ‘A Mighty Fortress’ is being sung, and the Episcopalian says, ‘Who are they?’ St. Peter says, ‘Shhh, those are the ELCA Lutherans, and they don’t think anyone else is here.’ *[Laughter]*

“We don’t quite get that bad, but I think in some cases many people in our congregations believe that is the church entirely in that congregation, even though I know that in many places in this country there is another Lutheran church maybe two miles down the road. They don’t understand they are part of a conference. Do you know you have conferences in your synods? You do! That is encouraging. They don’t always know that they are part of a synod or part of the Evangelical Lutheran Church in America, so we are trying to work on that concept. But it is not just the ELCA. We are part of The Lutheran World Federation, where we are church together with churches from all across the world, all across the world. And we are not just Lutheran. As you have seen yesterday, we have relationships with six full communion partners, and maybe after yesterday there will be another full communion partner in the not too distant future.

*[Assembly participants responded with applause.]*

“So we have relationships with all of us. It is not just us, we are one expression or one part of the Lord’s vineyard, but we are not doing this on our own or by ourselves. And we have also understood that God has created a marvelously diverse world, and there are many expressions of religious belief. And so we just cannot somehow ignore that we live in an interreligious culture right now, and that we need to work together, particularly at this time in this country when there is so much fear of the other, particularly of people of other religious traditions.

“We are church together. AMMPARO is a wonderful example of what we can do better together than we can do apart, so let’s keep up the work on that.

“And we are church for the sake of the world. Of course, we have this personal relationship with Jesus Christ. Of course we are gathered around Word and sacrament, but some of the most important words that are spoken in a liturgy are: ‘Go in peace, serve the Lord.’ So we are sent out each worship time to be engaged in the world, understanding that we are nurtured by the sacraments and the Word but that we are called to serve this world, and not to see people as problems to be solved.

“God sees this world and each person in it as fascinating and precious, and we should be doing the same thing. That is what informs our work.

*[Assembly participants responded with applause.]*

“This year, our day of service, ‘God’s work. Our hands.’ Sunday, falls on 9/11, and it falls on the 15th anniversary of that tragic, wrenching day. We are paying particular attention to thanking first responders in the work that we do on ‘God’s work. Our hands.’ Sunday, and I wonder, have we any first responders in the hall today? Could you please stand? Thank you.

*[Assembly participants responded with applause.]*

“9/11 shook us, I think, many of us, to the foundations. We were sort of an island, the U.S., and we did not think we could be hurt that way, but we were. What has happened since 9/11 has been both good and bad. The good is that in many ways, we understood that: Well, golly, the terrorists seemed to think we were all Americans and did not divide us into African Americans



and European Americans and Latino Americans. They hated all of us equally. They saw us as one nation, and we were able in some ways to come together as one nation.

“But one of the bad things that came out of 9/11 was an increase in Islamophobia. We heard from Dr. Syeed, and I have spoken with Muslim colleagues, that they are living in fear right now. I did have the chance to go to the Islamic Society of North America’s convention in Detroit in Southeast Michigan Synod. Bishop Kreiss was with me. And one thing happened, I was almost near tears. First of all, their conventions are just like our churchwide assemblies, only they use prayer rugs instead of pews. But the way they start their assembly is a little bit different. So they start with a color guard, a little Boy Scout troop. You know how they are when they are little, the ties are crooked, and their pants are not right and whatever. Little cute group of Boy Scouts. They must have been 9 or 10 years old. They march in, and the guy who was in charge of it says first of all, this was hard for me to take: ‘Color guard, proudly post the colors of the great State of Michigan.’ Being from Ohio, that was a little difficult. *[Laughter]*

“But then he said: ‘Color guard, proudly post the colors of the United States of America.’

“These are American citizens. They are us. They are our neighbors. And we are called, as we understand, to love the neighbor. That is part of our Christian tradition and our Lutheran tradition. We need to be intentional about that.

*[Assembly participants responded with applause.]*

“One of the most poignant stories I heard about 9/11 is something that we can carry with us. Stephen Bouman, your executive director for Domestic Mission, was bishop in Metropolitan New York, where Bishop Rimbo now serves. And he had a number of members who were first responders or chaplains. And there was one of his pastors, who was a chaplain to the firefighters. And when he saw the first plane hit the first tower, he ran down to lower Manhattan to get there, and there the firefighters were mustering and getting ready to run into the building. And the pastor was there and anointed each one with oil, with a cross on their foreheads, and then prayed with them. And then the firefighters ran into the building. The people who survived said they could see the crosses shining on the foreheads of the firefighters. In baptism, we have all been marked with the cross of Christ and are all called not to run away, but to run to those dark and deadly places, bringing the light and life of Christ.

“So I ask for a moment of prayer for all those who were lost on 9/11.

*[Assembly participants observed a moment of silence.]*

“Good and gracious God, by the death and resurrection of your Son, Jesus Christ, and by the anointing of your Holy Spirit, you have made us a holy people, and also a people who can give ourselves wholly to the world. Bless and keep all the families who lost members on that terrible day. Thank you for the service and witness of those who gave their lives, and may our continued witness be one of peace, one of justice, one of love, and never of retribution. You hold all of them in your hands. They are seated at their heavenly places now. May we be faithful to that day when we will join them and you. In Jesus’ name. Amen.

“Well, we still have work to do. A lot of work. And I don’t just mean for the rest of the week, because we are behind on the memorials stuff right now. When we talk about church together, I think that is one of the toughest nuts to crack. That has always been difficult. I am not the first one to talk about this. I remember a Synod Assembly probably 20 years ago where the whole synod staff wrote, ‘We are the synod. The synod is us. You are the synod.’ And we are still working on this.

“So how do we understand we are really in this together? Very often, especially in our culture now, there is something which Rafael Malpica Padilla, your executive director for Global Mission, calls ‘the hermeneutics of suspicion.’ We are very quick to ascribe a motive to somebody else without having a conversation with them. That is when you get the ‘churchwide’

thing, the ‘synod’ thing going on like that. We cannot do that any more. There are not that many of us. There are more Muslims than ELCA Lutherans. We can’t be working against each other anymore. We need to come together. That is very, very important.

“We are going to help that happen. Reading the Small Catechism together and talking about it together will do that, but we will have for the first time in the history of this church a rostered ministers gathering next summer in Atlanta, Georgia. It is going to be August 7 through 10. It is going to be like a youth gathering but for rostered ministers.

“So that is something we can do to see ourselves as partners in this work together and not as somehow competitors for the same piece of the pie. We are church together. And those attitudes will only change — you are the stealth army now. You need to go out to your congregations and say: ‘I have seen them, and they are not that bad.’

“And tell about the work that we are doing here. That was a question that was asked at the press conference after the plenary about ‘Declaration on the Way.’ How is this going to be any different than just another report? How will this new relationship in increased unity and understanding between Lutherans and Roman Catholics, how will that get to the pews? That is up to you. I cannot be everywhere. And as marvelous and as tireless as your bishops are, they can’t be everywhere. You have to do that, because you are the church. You are the ELCA.

*[Assembly participants responded with applause.]*

“We also the need to reclaim the word ‘evangelical.’

*[Assembly participants responded with applause.]*

“I remember in the ‘80s, when ‘evangelical,’ that expression of Christian tradition, was associated with one particular group, and a reporter came to our congregation, which said: Evangelical Lutheran Church in America. And they said, ‘What are evangelicals?’ And the senior pastor said, ‘Well, we understand that God has given us the good news of Jesus Christ.’ And she said, ‘Oh, no, you’re the wrong ones,’ and then off she went.

“So, yes, that is what *euangélion* means in Greek. It is ‘the good news.’ But also we have to reclaim an evangelical spirit. People are not going to know unless we tell them. That is not me. That is pretty much, I don’t know, St. Paul, who himself was a proto-Lutheran, just putting that out there a little bit. It is up to us. We have been given this great treasure, sure in earthen vessels, but we need to have an evangelical spirit.

“People, what was the former Lutheran understanding of evangelism? ‘If they want us, they know where to find us?’ No. No. And there are so many other options on Sunday morning. I mean 50, 60 years ago you did not have to worry about soccer on Sunday mornings. Of course, no one played soccer in this country then, but some people did.

“So we do not exist or can claim this privileged spot in the society anymore. We are a missionary church once again. And I’m pretty clear the Roman Empire did not give Christians Sundays off.

“So this is what we have been given. It is not our fault the world has changed, but how do we change so that we can have encounters with people and invite them into this wonderful, intimate relationship with God and Jesus Christ? We have to reclaim the word ‘evangelical.’

“We also have work to do on immigration reform in this country.

*[Assembly participants responded with applause.]*

“There are more immigrants and displaced persons in the world now than at any time since World War II. One of the things that we have done is the AMMPARO strategy. We are working with Syrian refugees to resettle them, and, yes, they are vetted. I do not care what you hear on the news. They are vetted. I probably would not pass the test to get into this country compared to what they go through.

*[Assembly participants responded with applause.]*

“We are working with our partners, Lutheran Immigration and Refugee Service, to settle immigrants, especially the Syrian immigrants as they come over here, and to make them, welcome them so they become a part of our fabric of our country. Let me tell you, when Pastor Bullock and I were in the Zaatari refugee camp, they did not want to come here. They did not want to be in Jordan. They just wanted to go home. So, it is not that people or these unaccompanied migrant children are saying or their parents, ‘North America, great babysitting, child care option.’ They want to go home, but they cannot because their homes are devastated, or it is too dangerous for them to be there.

“As I said on Monday, I was stunned how quickly we forgot the image of that little toddler’s body on the beach in the Mediterranean after the Paris attacks. That is going to keep happening, but we have to keep our focus. These are children of God. They are human beings.

“Let me tell you some of the benefits of immigrants. My grandparents on my mother’s side came over on the boat, and I benefited from that.

“We have seen when we have settled the lost boys of Sudan, two of those lost boys are now ELCA pastors [*applause*] — Wal Reat and Mawein Ariik. Wal went from south Sudan to Minnesota. Talk about climate change. He walked past one of our churches and heard singing. He loves music. He came in, and they said sure you can join the choir practice. He joined the choir. He joined the church. He entered the Theological Education in Emerging Ministries program. He was ordained. Mawein had a similar path to ordination. And they said, ‘We want to go back now.’ And as we, as the ELCA, work with the Episcopal Church and found a new Lutheran church in the newest country in the world. Wal is Nuer, Mawein is Dinka; those are the groups that are killing each other even now in Sudan and South Sudan. They wanted to go back and say, ‘We are founding this church, specifically as Nuer and Dinka, to show that in Christ we are all one.’ That is what immigrants can do.

*[Assembly participants responded with applause.]*

“And we have a lot of work to do on racial justice, or the lack of it, in this country. We have had some conversations. We were trying to put on the web — I think Jocelyn has been busy putting up videos of what is happening in many of our synods across the church, in many of our congregations and communities. Why can’t we be the ones to lead that effort? Why couldn’t we do that? It is going to be a hard conversation, people, because this is a deep and intractable problem. But with God, all things are possible.

“But, if we believe that in baptism we have been joined to the death and resurrection of Christ, and we have already experienced the only death that really matters, and that, as Jesus said, no one can snatch us from his hand, then we can stand in there and have those difficult conversations, because we are not going to die from it. And we can begin to form these relationships.

“Now, one thing that gets in the way is the notion of White privilege. Oh, I resented that. That stung, when I first heard about White privilege. I worked hard. Then I read a book called ‘Color and Money,’ which your program director for racial justice ministries, Judith Roberts had given me, and it talked about the way things are baked into our political system and into our economic system that favors some of us over others. And then I remembered this. My father, like thousands in his generation, enlisted during World War II. My dad flew B-24s. My dad was a brave man. He very rarely talked about real combat experiences, but he was a brave man. And when he came back to this country, after the war, he had the benefit of the G.I. Bill. But you know who were the escorts for the B-24s? I don’t know if it was my father’s squadron, but it was the Tuskegee air men. It was the Red Tails.

*[Assembly participants responded with applause.]*

“So, these men were flying, giving their lives, risking their lives for this country, protecting my father. But, when they came back to this country, one of the benefits of the G.I. Bill was a low-interest loan. My dad and mom could buy their first home. If you were African American, you were not eligible for the same benefit. That is White privilege.

“We did not create it. We inherited it. But now that we know that it exists, and our eyes are open, we are complicit if we do not do something to change laws and attitudes so that there is a level playing field in this country, and so there is liberty and justice for all.

*[Assembly participants responded with applause.]*

“We can be a force for good. And to my European American brothers and sisters, this is a conversation we have to have amongst ourselves, and to be honest about this.

“But we can’t do it alone or in isolation. We deeply need all of our brothers and sisters of color for us to understand what life is like in this country, and then we need to commit ourselves to do something about it. So please, would you go back to your congregations — and this is a tough one — and right now, if this is being live streamed and you can quote this and tweet this out: Pastors, when you start to get pushback from your congregations, just blame it on me.

“And your bishops, pastors, will give you support and cover as best as they can. But most importantly, you folks who are members of congregations, when you see in your own congregation that when people are trying to work for racial justice and understanding and the pastor starts to catch heck for it, you need to stand up and say, ‘No, that is not who we are as a people.’

*[Assembly participants responded with a standing ovation.]*

“Thank you. Now, I know it is possible for a Lutheran church to do this on a national scale, and a shout out to my sister Bishop Susan Johnson. Their church has taken racial justice, particularly in terms of rights of indigenous and First Nations people, very seriously. A system of residential schools run by churches on behalf of the government of Canada took First Nations, Native American people, children from their homes, into these residential schools, and literally beat out of them any sense of being from that culture. In fact, we have found out [that the schools] over 70 years sexually abused these children. Even though the Lutheran church was not part of that, Bishop Susan Johnson was a part of the truth and reconciliation process in Canada, and went to every single one of those hearings and stood up for that. That has made a difference in Canada. Seventy percent of the people in Canada said: ‘Yes, this was racial and cultural genocide that we perpetrated on Native Americans.’ The church can do this. And let me tell you something else. Canada has taken in more Syrian refugees than we have. When the Syrian refugees, when the first shipment of them came over, flew over, the Canadian government had literally a welcome banner out at the airport. We can learn from the Canadians.

*[Assembly participants responded with applause.]*

“But we can’t do everything all the time everywhere, and that is what the Called Forward Together in Christ process has been about. All of your bishops knew about this. When did we start talking about this? March? April? Last year.

“So we have known about this, we have been having these conversations across the church. How many of you had this conversation ‘called forward’ in your synod assemblies this year? I went to five. I know that happened in at least four, so come on. Maybe you were not at your Synod Assembly. I’m not sure. We have had this conversation with the Conference of Bishops, with the Church Council, with our networks, with youth and young adults, with our ethnic associations. We have had this online across the church, and we brought together then the results of these conversations, of what you have said you believe God is calling us toward. Because we are going to have to figure out what these priorities are and then emphasize. We might have to

let some things go. It might be the thing you like the best, but we are going to try to do this together.

“On Saturday, we are going to take a look at the future directions paper, which is a synthesis of all of our thinking across the church. If you have not had a chance to do this, go to [www.ELCA.org/future](http://www.ELCA.org/future), and you can look at what we have all been doing.

“And you could take this back to your congregations. That was another question someone had: ‘How will this get down to the congregations?’ And I said: ‘How many of you are members of ELCA congregations?’ How many of you are? Yeah.

“Go home, and tell people about this process. So we will take a look at that together on Saturday to see if we have gotten this right. It is kind of like an MSP, a Ministry Site Profile, for the entire church. And we have said some pretty bold things, some of which I think are aspirational, pretty bold things, like: ‘We believe God is calling us to be an inclusive, multicultural, diverse church.’

“We are not quite there yet. But we will take a look at that, talk about that, bring that back. Once we see if we have gotten that profile right, that will be distributed across the church. Now that you know about it, you better watch for it, if it is not showing up in your parish. I was a parish pastor, my desk is where a lot of stuff went to die, because there are so many things going on all the time. You could pick it up. You could do this. It is not just some top down thing we have done. It has been an expansive conversation across the church. It is not being foisted on you by ‘churchwide,’ nor do I believe in the conversations I have had with people who were very helpful and I mostly said, sorry, clergy: Pastors, be quiet so the lay people have a chance to speak in these small groups.

“What you have said is important. And I saw hopefulness and not a sense this is just some sort of survival strategy to keep an institution going. There is hope in this church, that God is not finished with us yet and may have a use for the ELCA.

*[Assembly participants responded with applause.]*

“And it is out of this hope that we dare to take some of these steps. But we are going to have to hold ourselves accountable, each other accountable. There is no legislated accountability in this church for anyone other than the churchwide staff. And you know this in your congregation. Someone can show up or not on Sunday. Someone can be a part of work and plan, someone can contribute to the ministry of your congregation, or not. No one holds them accountable.

“Congregations can decide whether or not they are going to participate in the work of the synod. I know that there might be some synods someplace where you have congregations who have not shown up at a Synod Assembly meeting in decades. Do any of us call that congregation and say: Hey, we missed you? Show up next time. We do not. We do not hold each other accountable. Pastors can opt into say I’m on board with what the synod is doing because I am a part of that and what the church is doing together? No, we can opt in or opt out.

“Synods face the pressure of trying to work in their territories and at the same time looking at what’s coming for the entire church. It is hard. Bishop Dick Graham of Metropolitan [Washington] D.C. said this profound, profound, true thing one time. He was part of the LIFT task force (Living into the Future Together) and they took a look at how our church was put together, and we still have not worked it out. And he said, ‘It was clear that when the church came together, we trusted the Holy Spirit and no one else.’ And that was not the intention, when we put together the constitution. But I think that is true. We tend to be a pixelated church. But it is time for us to say, when a parishioner doesn’t show up, do not wait for the pastor to call that person. Say, ‘We missed you in church on Sunday, can you be there?’ A congregation or a pastor in your text study or in your conference, if that pastor has become a lone ranger you get on the

phone and say to her: 'We need you, and we miss you.' Don't wait for the bishop to do that. You do that.

"And then, synods, we have to come together. We have to hold each other accountable. It is something we are working together on in the Conference of Bishops. Our governance does not ensure that, but our unity in Christ makes it possible. That is work we have to do.

"So, dear church, I thank you for these past three years. They are less terrifying now. Thank you for the work that you do in your congregations, your communities, your synods, your regions all across this church. Thanks to our churchwide staff, who really are your allies in all this. Thanks to my brother and sister bishops, who really do serve courageously, tirelessly and with a sense of humor across this church. And I also thank my dear husband, who, as he said when he was in Pittsburgh, did not even get a vote. But he has been a great support for all of this.

"We have work to do. God will give us the energy and the courage and the will to do it. Let's go, church! Thank you."

# Report of the Secretary

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## Part One: Written Report

I begin this report by recognizing the good work done by my predecessors in the Office of the Secretary. Both the Rev. Lowell Almen and David Swartling were good stewards of the responsibilities given them and surrounded themselves with hardworking, faithful people. I inherited a staff that is experienced and extremely capable of handling the variety of tasks assigned to this office. The number of people in this office who have worked in the churchwide organization for more than 20 years is amazing. This church is blessed by them.

### Responsibilities

The duties of the secretary of this church are established in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (ELCA). Provision **13.41**, states:

**The secretary shall serve under the presiding bishop of this church, providing leadership, as specified in Chapter 11 of this constitution, and shall fulfill the normal functions of the secretary of a corporation.**

The specific duties assigned to the secretary are described in the bylaws that follow this provision. Most are listed in bylaw **13.41.02**. The secretary shall:

- a. Be responsible for the minutes and records of the Churchwide Assembly, Church Council, Executive Committee, and Conference of Bishops, and shall receive complete minutes for permanent record of all boards and committees of the churchwide organization.
- b. Maintain the rosters of ordained ministers, all other rostered persons, congregations, and synods.
- c. Provide for the publication of official documents and policies of this church, pre-assembly reports, assembly minutes, a directory of congregations, rostered persons, and entities of this church, and other informational and statistical material.
- d. Receive the annual report of the congregations in a form devised by the secretary, summarize the information, and make the summary available to this church.
- e. Coordinate the use of legal services by the churchwide organization.
- f. Be responsible for the archives of this church.
- g. Implement and operate a records management system for the churchwide organization.
- h. Arrange for and manage churchwide meetings, including the Churchwide Assembly, Church Council, Conference of Bishops, and others.
- i. Have custody of the seal, maintain a necrology, and attest documents.

The secretary is to prepare interpretations of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. In consultation with the presiding

bishop, the secretary is to prepare proposed amendments to the governing documents of this church. The secretary is also responsible for providing staff support to the Nominating Committee and to the nomination process of the ELCA Church Council.

To accomplish all this, and additional duties as assigned, this church is served by the staff of the Office of the Secretary. I've had the honor and privilege to work with good and faithful colleagues in this office and in the churchwide organization. Several are serving as staff for this assembly. Others are in Chicago, around this country and throughout the world doing the work that previous assemblies have called us to do. At times it's easy to focus on an organization's leaders as if they were doing all the work. It's important for us to recognize that, in this complex organization that is the churchwide expression of the ELCA, a number of people are actually doing often-unseen jobs that allow this church to function in so many parts of the world.

**Staff of the Office of the Secretary**

As stated earlier, I'm surrounded by an experienced and hardworking staff. This church is blessed by their knowledge and expertise in many areas. It's a joy to work with them. Those marked in bold serve with me as the management team for this office.

- Associate general counsel . . . . . Mr. Thomas Cunniff
- Churchwide assembly registrar . . . . . Ms. Erin Daubert
- ELCA yearbook editor . . . . . Mr. Thom Ehlen
- Executive administrative assistant . . . . . Ms. Marie Fellows
- Manager for roster/records . . . . . Ms. Lauren Gioe
- Senior meeting planner . . . . . Ms. Emmalene Harbin
- General counsel . . . . . Mr. Phil Harris**
- Archives assistant . . . . . Ms. Jill Hetland
- Manager for official documentation . . . . . Mr. Frank Imhoff
- Assistant general counsel . . . . . Ms. Laura L. Knitt
- Archivist for collection management and development . . . Ms. M. Catherine Lundeen
- Director for meeting management . . . . . Ms. MaryBeth Nowak**
- Meeting planner . . . . . Ms. Rosa Perez
- Executive for Office of the Secretary administration . Ms. Sue Rothmeyer**
- Meetings and events manager . . . . . Ms. Gail Schroeder
- Director for risk management . . . . . Mr. Rob Thoma
- Archivist for reference, management and technology . . . Mr. Joel A. Thoreson
- Legal assistant . . . . . Ms. Natalie Young

Since the 2013 Churchwide Assembly, there have been three staff changes. David A. Ullrich, associate general counsel, died in 2014 after a battle with cancer. He was in the office until a week before his death. In 2015, Katherine English, legal assistant, transferred to Information Technology as a project manager. Joanne Brady, churchwide assembly registrar, left the churchwide organization after 27 years of service.

I've often said that the Office of the Secretary is a service unit to the whole church. On a daily basis this office responds to members of congregations, rostered leaders, synod staff, bishops and staff of the churchwide organization. The priority is to give accurate responses in a timely manner. The structure of the church is here to facilitate the mission that God has given us. God's mission is our first priority. Constitutions, policies and procedures give support and structure to this work.

This means that the Office of the Secretary needs to be ready to respond to changes in the church and world. Much of this work involves keeping a record of what the church has said and done in the past. Staff also works with synods and bishops to anticipate the changes needed to



governing documents as this church moves into the future. I often say that the purpose of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* is to enable us to accomplish the ministry that God has set before us. If our understanding of the church's mission or ministry changes, then we need to write the rules and policies that allow us to accomplish that ministry. The rules should not prohibit change but give structure to the change we believe God is calling us to make.

## Constitutions

The work of the Word and Service Task Force and its recommendations called for a review of Chapter 7 of the ELCA constitution, Chapter 14 of the *Constitution for Synods* and Chapter 9 of the *Model Constitution for Congregations*. The recommendations also meant looking at the titles used in the constitution for the new roster and for the current roster of ordained ministers. It seemed strange to refer to one roster by its entrance rite and the other by its primary function. Thus the roster of ordained ministers was renamed to "ministers of word and sacrament." It has been noted that some ministers of word and sacrament are called to serve in "service" arenas. This is true, but the primary call for people on this roster is to be engaged in word and sacrament.

If adopted, these changes will call for several amendments to the *Constitution for Synods* and the *Model Constitution for Congregations*. A number of these amendments will require action by synod assemblies; all will require votes of congregational meetings. The Office of the Secretary will work with synods and congregations as the amendments are considered.

In another matter, the Church Council instructed the Office of the Secretary to prepare amendments to the constitution that would look at ways to establish the appropriate level of mission support for the churchwide organization. The result is the proposed amendments to provision **10.71**.

One concern that has arisen since the 2013 Churchwide Assembly is that a significant number of congregations have not adopted changes made in the *Model Constitution for Congregations* related to member discipline. While this leaves the old pattern for discipline in place, the *Constitution for Synods* was also amended in 2013 to remove the authority of synod councils to hear appeals. This means that congregation members who were disciplined under the previous system are left without a place to appeal the discipline imposed by the congregation council. Some difficult situations have resulted from this. I would encourage all congregations to amend their constitutions in line with the *Model Constitution for Congregations*, especially Chapter 15.

The Office of the Secretary continues to monitor the ways in which questions come up related to the constitutions of this church. These aren't static documents, but significant reasons are needed to consider amending them. Staff has tried to address those areas where questions or problems have developed over the years. One of these issues that will be coming before the 2016 Churchwide Assembly is seasonal membership. Congregations in the southern tier of states find that Lutherans from the north are requesting some form of formal participation in the life of the congregation they attend during winter months. The Grand Canyon Synod requested an "associate membership" that would allow voice and vote at congregational meetings. This led to a proposal for "seasonal membership" to be included in the *Model Constitution for Congregations*. This optional provision would require prior approval of the synod council of the synod where the congregation is located. There are limitations on the right of voting for seasonal members that affect both the congregation where the person is a regular member and where they would be a seasonal member. The office will monitor this provision carefully should the assembly approve this amendment.

## Digitalization of records

The Office of the Secretary is beginning a process to digitize the files of leaders who have resigned or have been removed from the ELCA rosters. Plans call for a protocol that all synods and the Office of the Secretary will use to maintain digital records for rostered leaders. This will be a long-term project that will begin in the Office of the Secretary. I hope the Office of the Secretary's experience will put staff in the position to advise and assist synods in moving from paper files to digital files.

This office continues to work with synods that have the Synod Online Data Archives. Currently 59 synods use this system to archive their assembly minutes, synod council minutes and other important information. As the records are digitized in the churchwide offices, we are pleased to be able to support synods with the potential for using less paper and reducing storage space. The Office of the Secretary will continue to explore the various ways in which the church's work is made easier and more productive through the use of technology.

## Polity of the ELCA

One of the interesting and disturbing realizations this call has opened to me is that we still have significant misunderstandings of the polity of this church. We use the language of three expressions of one church frequently, but I believe many don't understand what this means. The ELCA is unique among denominations in this country in describing the church without a primary expression as the source of authority. Provision **5.01.c.** says:

**The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibility in God's mission. In an interdependent relationship primary responsibility for particular functions will vary between partners. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for the decision and implementation, with the other entities facilitating and assisting. Each congregation, synod, and separately incorporated ministry, as well as the churchwide organization itself, is a separate legal entity and is responsible for exercising powers and authorities.**

The three expressions share the same membership. I am a member of St. Luke's Lutheran Church, Park Ridge, Ill. That also means that I am a member of the Metropolitan Chicago Synod and a member of the ELCA. So when I place my offering in the plate at St. Luke's, I expect that it supports all three expressions of this church of which I am a member. Too often I hear people speak and act as if the expressions other than the one from whose perspective they are speaking are the others. They feel their expression is the real church. Other denominations have identified a preferred or superior expression, but we have not.

This reality affects the way in which we speak about funding the ministries of this church. It affects the way in which we respond to decisions made by congregational meetings, synod assemblies and this Churchwide Assembly. As we are confused by this, so we confuse our partners when we make promises that seem to be at odds with what others are doing in this church. I am working on presentations to be made at first-call gatherings and that will be shared with seminarians. In discussing this reality, I hope we will increase our understanding of this church and become more interdependent and responsive in ways in which we work in this three-expression church.

Perhaps the one place where the three expressions do come together in a visible way is the candidacy process. Congregations raise up and support people they believe will be good leaders for the whole church. The churchwide organization sets the policies and standards that are required to be a rostered leader in this church. Synod candidacy committees receive these

potential leaders from congregations and work with candidates in meeting the standards that have been established. Final approval from synod candidacy committees places candidates in a process in which the whole church has opportunity to call these new leaders. All three expressions of this church have a unique but essential role in preparing rostered leaders for this church.

As we implement this principle of interdependence, we can call out the experience and support of the whole church in addressing the local context. It is clear that we are not living in a “one size fits all” world. Our polity gives us the ability to respond to the context of an issue with the confidence and assurance that the rest of the church is present and adding to our response. Communication between the expressions is essential. This is not for “permission” but for information so we can support and interpret what the church is doing in all of its expressions.

## **Other duties**

One of the delights of this call is the opportunity to serve as the representative of the churchwide organization at synod assemblies. Seeing bishops functioning as the pastor of the synod that has called them is informative and gives a new perspective on the bishops and the synod they serve. In my first three years, I have been to 15 assemblies. In 10 of these, the synods held elections or re-elections of their bishops. Being with synods at these moments of significant prayer and discussion about the future is a humbling experience. The role of the churchwide representative is one of sharing information but also listening and observing the joys and concerns of the synod.

The Rev. Walter May and I will continue to evaluate and modify the Bishop’s Election Toolkit. This resource is available on the ELCA website and is used by synod transition or bishop’s election committees. Synods have a variety of processes and procedures for elections, and we have attempted to share their “best practices.” This is a work in progress. While we do not anticipate major revisions to the toolkit, we do take what we have heard each year in preparing the next year’s version.

The presiding bishop has an advisory seat on the boards of the Publishing House of the Evangelical Lutheran Church in America and Portico Benefit Services. Presiding Bishop Elizabeth A. Eaton has appointed me as adviser to these boards. Sitting on the boards of these separately incorporated ministries is helpful in looking at governance issues and in communicating between the churchwide organization and these ministries. Both organizations have faced significant challenges in recent years. Both have come through these challenges stronger and more responsive to the needs of this church. I want to commend the leadership teams of Augsburg Fortress and Portico Benefits Services for their forward-looking approach to the work of these companies on behalf of this church.

The 2013 Churchwide Assembly referred a resolution to the Conference of Bishops and the Church Council that called for the discussion of term limits and identifying leaders to serve as officers of this church. Ultimately it was referred to the Office of the Secretary to assess and come up with any proposed changes to ELCA governing documents. A survey of the Conference of Bishops, Church Council and synod vice presidents found little support for adding term limits to the constitution for ELCA officers. The reality of an election every six years gives the assembly the authority to impose its own limits by either electing or not electing individuals open to serving beyond their current term. Those surveyed generally did not support term limits that could place restrictions on the potential decision-making of the assembly.

The survey found that some form of identification process was desired for the election of vice president and secretary but not for presiding bishop. The result was the adoption of continuing resolution **19.31.B15.:**

*In a year when the vice president shall be elected, the voting members of the Churchwide Assembly shall be invited to identify the names of up to three persons who might be considered for election as vice president. Names shall be submitted to the Office of the Secretary at least four months prior to the assembly. The Office of the Secretary shall contact those persons identified and request biographical information. At least 60 days prior to the Churchwide Assembly, the biographical information received from those persons open to consideration shall be distributed to the voting members.*

This process will be used in 2016 for the election of vice president. The process will be evaluated to see how well it assisted voting members in the decision-making process. If deemed helpful, I intend to propose the same or similar process for the election of the secretary in 2019. I welcome your evaluation of this as we choose a new person to serve as vice president.

The summary of the annual reports from congregations is attached to this report. I am concerned that the number of congregations submitting these reports decreases every year. This is a constitutional requirement and an important tool in maintaining trend reports for the congregation and for the whole church. The form was modified this year to include questions related to congregational vitality. While numbers are not the whole story, they are important. But there may be other ways to establish benchmarks in helping congregations gauge their vitality and the areas that might help strengthen their ministries. The Office of the Secretary is looking at how it can make this tool helpful to congregational leaders and give the churchwide organization and synods information that will help better support congregational ministry.

The Office of the Secretary and Mission Advancement unit will be revising the annual report forms for rostered leaders. The current forms do not provide the type of information that is most helpful to synod bishops. Several synods have already redesigned forms that they have been using. These efforts will be considered in designing new report forms.

## **Conclusion**

People have asked me how I like this call. My response is that I enjoy it and am invigorated by it. Being the ELCA secretary is a unique experience. Coming from a synod office has given me and the Office of the Secretary a new perspective on the work we do. I believe this helps staff understand the issues that come from synods and helps synods do the work that is needed for the whole church.

My conversations with members of congregations and staff of synod offices cause me to have renewed confidence in this church. We are people who do care about sharing the good news of God in Jesus in word and deed. We know that we need structures to help us when we are making decisions, but we are not structure-driven — we are gospel-driven. That is a source of hope and opportunity for this church. It is a joy to serve such a church.

The Rev. Wm Chris Boerger, *secretary*

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## Part Two: Churchwide Assembly Presentation

“We gather in New Orleans under the theme ‘Freed and Renewed in Christ.’ This theme reminds us that we are always looking back at what has been done in Christ that frees us and makes us a new creation. It also points forward with the unasked but distinctively Lutheran question, ‘What does this mean?’ We have not been freed so that only we would know the joy of freedom in Christ. We have been freed from sin, death and the power of the devil so that we might serve God, the world and our neighbor.

“Three years ago, I came into the Office of the Secretary with the perspectives of a parish pastor and then a synodical bishop. I have served under call from all three expressions of this church. This reality has shaped the way in which I view this church.

“We are a unique denomination in the American religious landscape. Most of our other sisters and brothers in Christ have decided to organize with one of the three expressions as the primary expression of the church. That primary expression then grants or restricts the authority of the other two expressions. So, we have denominations in which the congregation is the church. Authority is or is not delegated to a regional body or a national body. This is probably the most common governance structure in American churches. We are very familiar with Baptist, Pentecostal, independent and non-denominational churches.

“A second polity or form of governance is the presbyterian structure. In this system the elders or presbyters gather in a regional gathering and share authority with congregations and the national structure. Several of our full communion partners use this presbyterian form of governance. The local congregation is usually part of a regional structure that has authority and responsibility for the health of the congregation and the whole church.

“The third model is the episcopal model. In this model, authority comes from the bishop or the hierarchy. The larger regional, national or international expression has authority over the local congregations and the regional body. The Roman Catholic, the Orthodox and the Episcopal churches all have versions of this model.

“The Evangelical Lutheran Church in America is unique. Rather than choosing one of the three, we said ‘yes’ to all three. As a result, we confuse ourselves and our Christian colleagues on a regular basis. [Laughter] 5.01.c. of the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* states: ‘The congregations, synods, and

churchwide organization of this church are interdependent partners sharing responsibility in God's mission. In an interdependent relationship primary responsibility for particular functions will vary between the partners. Wherever possible, the entity most directly affected by a decision shall be the principle party responsible for the decision and implementation, with the other entities facilitating and assisting.'

"As I noted in my written report, there are areas where this is working very well, like candidacy. There are also areas where we still struggle with understanding how to apply this unique organizational structure, such as in decisions about mission partnership support. The work that each expression does is important to the whole church. We will continue to work on ways to inform and invite our members to claim their membership in all three expressions of this church.

"Another symptom of this is the way in which we speak of the three expressions. We call our congregations and our synods by name. I often hear the churchwide expression referred to as the ELCA. In fact, each congregation is the ELCA, and each synod is the ELCA. All three expressions should refer to themselves as the ELCA, and no one expression has exclusive use of the name of this church. It may be that the title 'churchwide organization' is not the most exciting name, but to make it sound like the office in Chicago is the ELCA alone is not helpful. As you will continue to hear in this assembly, the ELCA, in all of its expressions, is doing exciting and important work in this world. Each expression should be encouraged to claim its identity as the Evangelical Lutheran Church in America.

"We are a church of almost 3.7 million members. Like other denominations in this country that number is decreasing. Since 1988, we are 31 percent smaller in terms of baptized membership today. That is a sobering statistic. This decline in denominational membership has our members demoralized and unsure of what the future will look like. But, as we recall our theme, we know that we are freed and renewed in Christ. This is Christ's church, and we need that fact to direct us back to our reason for being. God is in Christ reconciling the world to God and sending us as ambassadors into the world with this good news. We have almost 3.7 million missionaries of the gospel in our congregations. Rather than nostalgically remembering a church that probably never existed, we are called to do what God has always called the church to do, share the gospel in word and deed with the neighbor and the stranger.

*[Assembly participants responded with applause.]*

"That work begins in our neighborhoods. The sad truth is that we have congregations that have lost touch with their neighbors. My first call was as a mission developer in the San Juan Islands of Washington state. That work was not looking for lapsed Lutherans, rather it was getting connected with the people of those island communities and sharing the gospel with a Lutheran accent. It meant getting to know the people who actually live around us. Our annual parochial reports suggest that we are not connecting well with the people who live around us. We may not even know who they are. I say this because the demographics of our neighborhoods is not matching the demographics of our congregations.

"When this church began we set a goal that by our 10th year of existence we would be a church that had as members 10 percent persons of color or whose primary language was other than English. We failed to reach that goal. Twenty-eight years into our life together, only 6 percent of our members are persons of color. More disturbing to me is the reality that reaching this goal is often seen as the responsibility of the other expressions of the church and not our responsibility. Thus congregations see it as a synod or churchwide issue. My being a member of the churchwide staff, I look at congregations and wonder why this is not a greater priority. It is also disturbing when I hear the comment that, if we reach the 10 percent goal, we will have

accomplished our work in this area. The 10 percent goal is seen as a ceiling rather than a floor for our work of outreach.

“We live in increasingly diverse communities and nation. Our future will be as a diverse church that reflects the communities in which we live and work, thus the proposed amendments to continuing resolutions 5.01.A16., 5.01.B16. and 5.01.C16. that address the issue of a 10 percent goal. We are proposing to move from a goal to a commitment and not choosing an arbitrary percentage. This continuing resolution could have been adopted by a two-thirds vote of the Church Council. It seemed wise to the council to bring it to this assembly so that we can be very clear that this is a commitment of the whole church.

“With this action, we are calling on all expressions of this church to look at the demographics of their community and work to reflect the communities in which they serve. I would note that, at this assembly, the Southeastern Pennsylvania Synod sent a group, or delegation, that is made up of 50 percent persons of color or whose primary language is other than English, reflecting the demographics of their community.

*[Assembly participants responded with applause.]*

“Certainly there are congregations and faith communities that will reflect specific cultural and ethnic groups. That is how our ancestors came into this church. They gathered in specific cultural and ethnic communities in order to understand how to be a Lutheran in their settings. But, as communities became established, they diversified in order to serve the communities in which they were located. We need both communities now of new Lutherans searching to understand their call and their participation in this church. We also need congregations that intentionally seek out their neighbors. That will change who we are and what we look like. It will be because we are freed and renewed in Christ to be a church in America today and not a church that remembers what it used to be.

“In Appendix A of my written report, you will find the Parochial Report Forms A and C. There were significant changes to this form in 2015. Questions 17 and 18 come from a project that attempts to find ways to measure congregational vitality. We are still receiving and evaluating the data received this past year. It is our hope that this tool can be used by congregations, directors of evangelical mission and synod staffs in planning and working on congregational renewal. It is my hope that this tool and others we might consider using with the parochial report might give us more usable information beyond the traditional numbers we collect.

“That is not to say that the numbers are not important. It is to say that numbers do not give us all that we need to help us access the health or vitality of a congregation. The numbers do give us an interesting snapshot of how we have changed over the years. We know that in 2014 the congregations of this church received \$1.8 billion in unrestricted offerings. In 2014, the congregations of this church had close to \$2 billion in savings, memorial funds and endowments. Total assets of the congregations of this church were \$20 billion. We are not a poor church. We have significant wealth.

*[Assembly participants responded with applause.]*

“Stewardship will continue to be an important faith practice for us as we ask how these gifts from God will be well managed.

“One concern related to the parochial report is the number of congregations that are actually completing the report. 77.1 percent of the congregations completed the forms in 2015. There is a deadline of February 15 every year. The fact that there is online reporting means that congregations can, and should, complete these forms at any time, even if they missed the deadline. The deadline is important for reports like this one, but the data is important for long-term studies and reports. I still hope that we will achieve an over 80 percent return rate on

a regular basis. As the other appendices to my report show, there is a lot of valuable information to be gained from these annual reports.

“I want to point out other information that is contained in the appendices to my written report. Please note that the number of congregations withdrawing from this church has returned to a more normal level. In fact, in the past three years, we have received as many new congregations as we have seen withdraw from this church.

*[Assembly participants responded with applause.]*

“We would pray that all of our congregations would see themselves as an important partner in this shared ministry. My thanks goes out to our synodical bishops and their staffs who have walked with those congregations that have decided to disaffiliate and with those new congregations that have come into the ELCA. Walking with congregations as they are born, as they go through conflict and as they decide to close or become part of a new congregation is important and time consuming work. We cannot say thank you enough to our synod bishops and their staffs for their good and faithful work.

*[Assembly participants responded with applause.]*

“If you look at the trend lines related to the number of ordained ministers, you see a significant concern. In the years 2013-2015, we saw 1,150 ordained ministers leave the roster because of death, resignation, removal or transfer. In that same time period we ordained 789 new pastors. The difference of 368 might not seem like a large number, but add in the number of retiring rostered leaders and you see that we need to be intentional and active in helping people hear God’s call to service in this church. There are congregations and synods of this church that regularly invite their members into discerning a call into ministry. How many of your congregations have had a member ordained, consecrated or commissioned? How many of those in the past 28 years? How many in the past 10 years? These are questions that we need to be intentional in asking.

“I will leave the other statistical and roster information for your examination. As with much of what we do in the Office of the Secretary, this is at best a snapshot of this church today. Like all snapshots, someone may have blinked so that the end result is not as clear as we would have liked it to be. Over time, however, snapshots do show the growth, the maturing and the transitioning that the church has experienced.

“Another significant responsibility of the secretary of the Evangelical Lutheran Church in America is the governing documents of this church. You heard yesterday about the numerous amendments to the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* that will be considered if the proposal to unify the lay rosters into one roster of ministers of Word and Service is adopted by this assembly. I want to spend a few minutes looking at what we have called the general amendments to the constitution.

“If you have read Edgar Trexler’s book, ‘Anatomy of a Merger,’ you might recall his treatment of how Chapter 3 of our constitution was written. In many ways we have been hesitant to consider any amendments to this chapter. The Ecclesiology of the Global Church task force was created to look at how this church relates to The Lutheran World Federation in its governing documents. The result of their work are the proposed amendments to 3.02. and 3.04. and the amendments to Chapter 8 in our constitution. The force of these amendments is not to create a fourth expression of this church. It is to recognize that this church is part of the one, holy, catholic and apostolic church and has relationships with other Lutherans around the world. If adopted, this change will need to be reflected in Chapter 5 of the *Constitution for Synods* and Chapter 3 of the *Model Constitution for Congregations*.

“Another significant change proposed is the addition of the definition of seasonal members in C8.02. This proposal is in response to a request from the Grand Canyon Synod. The issue of



persons spending time in the southern tier of this country during the winter months does create issues for those congregations that want to develop relationships with ELCA members from the North. This amendment would allow, with Synod Council approval, for limited voting privileges for seasonal members. It also limits the positions and types of votes for which they would be granted the privilege of voting.

“The last significant change I wish to address is the change in the way in which mission partnership support is determined between synods and the churchwide organization. Currently the constitution requires that the Churchwide Assembly establish a percentage of unrestricted receipts received by a synod from the congregations of the synod to be forwarded to the churchwide organization. From the forming of this church, 55 percent of unrestricted giving from congregations was to go to the churchwide organization and 45 percent would go to the synod.

“The Churchwide Assembly in 1993 assigned the responsibility of establishing a percentage of proportionate-share of unrestricted congregational income to the Church Council. The Church Council did not change the formula that was established at the forming of this church. This 55/45 percentage was affirmed by the Blue Ribbon Commission on Mission Funding in 2007.

“The Church Council acting on recommendations from the Bishops’ Think Tank, made up of one bishop from each region of this church, instructed the secretary to propose constitutional language that would allow for individual consultations with synods and the approval either of a percentage or dollar amount of mission partnership support to the churchwide organization. It also was to allow for sources of income other than unrestricted receipts from congregations to be included in the agreed upon formula. This emphasis on consultation created the need to propose amendment to synod constitutions. If a Synod Assembly did not approve the percentage or amount agreed upon in consultation, there would need to be a new consultation. The proposed amendment to S15.11. would then allow the Synod Council to modify the budget to reflect the results of a new consultation between the synod and the churchwide organization. The Church Council and the Synod Council would need to act to approve this new percentage or dollar amount.

“The rest of the general amendments are housekeeping. We have attempted to remove titles as provisions of the constitution. We also tried to ensure that bylaws do connect to provisions of the constitution. We have also recommended not having required continuing resolutions in the *Constitution for Synods* but have made these bylaws.

“In the *Model Constitution for Congregations*, we have reordered Chapters 16 and 17 so that the chapter on amending the constitution precedes the chapter on amending the bylaws. Like the ELCA constitution and the *Constitution for Synods*, the amendments to the congregational bylaws would require a two-thirds vote.

“Finally, we are proposing language to clarify the current practice and policy related to congregations forming a parish and how they call rostered ministers. Actually, there is no new policy or practice being proposed in these amendments. It is rather clarifying the existing policy that, when a rostered minister is called to serve in a parish setting, it is one of the congregations of the parish that actually issues the letter of call on behalf of the others. All of the congregations in the parish would still need to vote to extend the call and one of them then issues it on behalf of all of the member congregations. This church understands that a call must be issued by one of the three expressions of this church. A parish is not one of the expressions of the church. It is made up of congregations that are. It is important to note that there have been no significant changes to the method of calling or terminating a call in the proposed changes to the *Model Constitution for Congregations* in Chapter 20. It is an attempt to be more clear in our existing process.

“I know that there will be considerable work to be done if all of the amendments to the constitutions are approved by this assembly. The Office of the Secretary stands ready to assist synods and congregations in the adoption of those sections that will require synod assembly or congregation meeting action.

“In addition to the management of the rosters and the stewarding of the constitutions of this church, the Office of the Secretary is responsible for maintaining the archives of this church. When I first visited the warehouse that contains the archives, one of the first questions I was asked was: ‘Do you want to see the indulgence?’ Of course, I said ‘yes.’ The old National

Lutheran Council was given an indulgence by the German producers of the 1954 film, ‘Martin Luther.’ I remember seeing that film every year at the Reformation Day celebration at Trinity Lutheran School, Marysville, Ohio. As we prepare to observe the 500th anniversary of the Lutheran Reformation, we have framed the indulgence so that you and others might see it. It is here to my left.

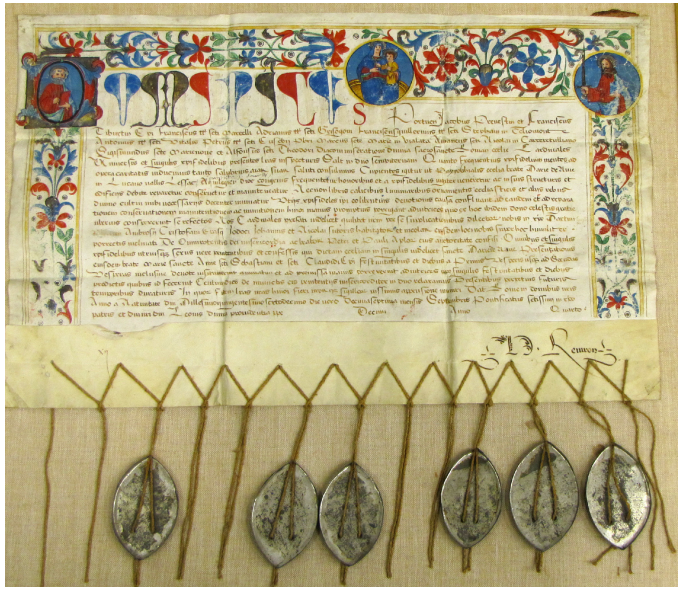
“I will tell you there’s a bit of a question among those who read theological 16th century Latin and those who received the indulgence as to whether this is an indulgence

or authorization to sell indulgences. If you read 16th century Latin script, we invite you to help us figure that out. [Laughter] You can see the indulgence near the dais, and it will be shown later in the Grace Gathering area this week.

“When I first said we had an indulgence, the presiding bishop said: ‘Can we sell it?’ [Laughter] To which I said, that is what got us here in the first place. [Laughter] You can see it here. It is not for sale. [Laughter]

“The archives maintain a significant collection of documents from this church and its predecessors. It is important for us to keep learning how we came to be a church. It is also important to note that we are part of a church that did not begin with us and will continue after us. It is humbling to know that this church is the result of much hard work and significant investments of talent and treasure. We have received a gift from those who preceded us, and we steward this church for those who will follow us. It has been a story of how we have been freed and renewed in Christ. The actions of this assembly and the resulting work of this church will be the next chapter housed in the archives.

“Just as we maintain the papers and pictures of the past, we are moving into a new way of communicating and preserving the past. The Office of the Secretary is working to digitize our filing system. When this is in place, it is my hope that our rostered minister files will all be digitized for easier sharing and more efficient storage. We will also be moving away from a printed yearbook in 2018. Augsburg Fortress, Publishers, has informed us that the last printed



yearbook will be in 2017. It will be a collectors' item. Remember that. Starting in 2018 we will have an electronic yearbook. The planning for this transition has begun. We will keep you informed as more information becomes available.

“Bylaw 12.31.01. of our constitution says that the time and place of the next regular assembly normally shall be announced at the preceding assembly. Among a number of issues, we are facing in moving to a triennial assembly is the reality that we are not in a position to negotiate the terms favorable to this church starting four years out from the next assembly. The Office of the Secretary will be bringing a proposal for time and place of the 2019 assembly to the Church Council meeting in April. I say this now so that you are not surprised when we do not announce the location and date of our 2019 assembly at the conclusion of this assembly. We will communicate this information through our normal channels when it becomes available.

“I cannot end this report without saying ‘thank you.’ Thank you to this church for this call to serve as secretary of the Evangelical Lutheran Church in America. I am honored every day in coming to work in a place where I can live out my vocation as a pastor and participate in God’s work in and through this church. Thank you to my colleagues on the staff of the Office of the Secretary and the churchwide staff. I have come to know them as colleagues and co-workers with you in the ministry that Christ is calling this church to accomplish.

“Thank you to Bishop Eaton. I grow daily in my appreciation of your dedication, love and leadership of this church. We started together on November 1, 2013, by going to a reception in our honor and leaving early to catch airplanes for events that connected this church with its synods and institutions. In a very real way that was a metaphor about the work and leadership that you provide.

“I also want to say ‘thank you’ to my wife, DeDe, for relocating to Chicago, away from grandchildren in Seattle and for supporting me in this call.

*[Assembly participants responded with applause.]*

“You should know that while she is retired, she now continues her career in nursing by volunteering two days a week as the faith community nurse in the Lutheran Center.

*[Assembly participants responded with applause.]*

“It is not at all surprising that she is the member of our family most appreciated by the staff of the churchwide organization. *[Laughter]*

“Finally, thanks be to God, who has freed and renewed us in Christ. We are a church in transition. We are being freed from that which would condemn us and renewed so that we can live as God’s hopeful people in a world in need of hope. We Lutherans have just the right theology for this time of transition. We know that we will not bring in God’s reign perfectly in this world, and yet we know the presence and hope of God in the face of fear, terror and doubt around us. We have been freed and renew in Christ. Thanks be to God.”



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

**CONGREGATIONAL REPORT FOR THE YEAR ENDING DECEMBER 31, 2015**

FORM **A**

This report can be filed online. Connect to the website ([www.ELCA.org/congregationreport](http://www.ELCA.org/congregationreport)) and enter your congregation's ID and password (printed below). If you are unable to file electronically, complete this paper form and return it to your synod office by February 15, 2016.

Latest report on file:

INFORMATION ABOUT MEMBERS

Congregation ID#: \_\_\_\_\_ Online Password (2015 only): \_\_\_\_\_  
Synod: \_\_\_\_\_  
Conference: \_\_\_\_\_

1. Baptized Membership at end of 2014		
2. Baptized Members received during 2015		
a. By Baptism: children (15 yrs. and younger)		
b. By Baptism: adults (16 yrs. and older)		
c. By affirmation of faith		
d. By transfer		
e. From other sources and statistical adjustment		
f. Total members received this year	+	
3. Baptized Members removed during 2015		
a. By death		
b. By transfer		
c. For other reasons and statistical adjustment		
d. Total members removed this year	-	
4. Baptized Membership, end of 2015	=	
5. Total Confirmed Membership, end of 2015		
6. Number of baptized youth who were confirmed in 2015		
7. Average weekly worship attendance in 2015		
8. Total number of people (including children) actively participating in the life of the congregation in 2015		

12. Location address describes where the church or place of worship is physically located. This may differ from the mailing address, but must identify a street name. Corrections should be made below.

Verify the following congregation information; correct as necessary.

- 13. Phone: \_\_\_\_\_
- 14. Fax: \_\_\_\_\_
- 15. Email: \_\_\_\_\_
- 16. Website: Corrections can be made online ([www.ELCA.org/tools/updateCongregation/](http://www.ELCA.org/tools/updateCongregation/))

**INFORMATION ABOUT THIS CONGREGATION'S FINANCIAL STEWARDSHIP**  
*(Please round all figures to nearest dollar. Omit cents.)*

<b>9. Receipts during 2015</b>	
a. Regular giving .....	\$ _____
b. Designated giving .....	\$ _____
c. Earned income (any source) .....	\$ _____
d. Grants (any source) .....	\$ _____
e. All other receipts .....	\$ _____
<b>f. TOTAL RECEIPTS</b> .....	\$ _____
<b>10. Total indebtedness as of Dec. 31, 2015</b> .....	
\$ _____	
<b>11. Disbursements during 2015</b>	
a. Current operating expenses .....	\$ _____
b. Capital improvements .....	\$ _____
c. Payments on debts .....	\$ _____
d. Mission Support (regular synod benevolence) .....	\$ _____
e. Other benevolence sent <b>directly to the synod</b> (for any synod OR churchwide appeal including ELCA World Hunger, Lutheran Disaster Response, Missionary Sponsorship, etc.) .....	\$ _____
f. Other benevolence sent <b>directly to the churchwide office</b> (for any churchwide appeal including ELCA World Hunger, Disaster Response, Missionary Sponsorship, etc.) .....	\$ _____
g. Benevolence sent <b>directly</b> to any of the following	
1. an activity in another country including a missionary, a congregation, a companion synod, a hunger program, disaster response, etc. ....	\$ _____
2. camps .....	\$ _____
3. colleges .....	\$ _____
4. seminaries .....	\$ _____
5. social service group, agency or institution .....	\$ _____
6. campus ministry .....	\$ _____
h. All other benevolence sent directly to the recipient! .....	\$ _____
i. Other expenses and realized losses .....	\$ _____
<b>j. TOTAL DISBURSEMENTS</b> .....	\$ _____

17. Please tell us how each phrase describes this congregation:

	Hardly at all	Somewhat	Very well
a. Worship nurtures people's faith.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. There is a clear sense of mission here.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. There is excitement about the future here.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. This congregation is a positive force in the community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. This congregation is always ready to try something new.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. This congregation works for social justice/advocacy.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. This congregation helps people deepen their relationship with God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

18. Please tell us how this congregation is at the following:

	Poor	Moderately good	Great
a. Building strong, healthy relationships among members.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Incorporating newcomers into the congregation's life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Seeking out and using the gifts of members of all ages.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. Equipping members to share their faith with others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. Addressing social concerns (helping those in need).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. Managing disagreements in a healthy, respectful manner.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. Interacting with the local community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. Helping members live out their faith in their daily lives.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Pastor \_\_\_\_\_ Council Officer \_\_\_\_\_ Date \_\_\_\_\_



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

**INFORMATION ABOUT THIS CONGREGATION'S PROGRAM  
FOR THE YEAR ENDING 2015**

Congregation ID Number:  
Online Password:  
Synod:

**FORM C**

30. Educational ministry provided by this congregation:  
 Did this congregation have Sunday school in 2015?  Yes  No How many teachers? \_\_\_\_\_ How many students? \_\_\_\_\_  
 Did this congregation have mid-week education in 2015?  Yes  No How many teachers? \_\_\_\_\_ How many students? \_\_\_\_\_  
 Did this congregation have confirmation in 2015?  Yes  No How many teachers? \_\_\_\_\_ How many students? \_\_\_\_\_  
 Did this congregation have adult Bible studies in 2015?  Yes  No How many teachers? \_\_\_\_\_ How many students? \_\_\_\_\_  
 Did this congregation have vacation Bible school in 2015?  Yes  No How many teachers? \_\_\_\_\_ How many students? \_\_\_\_\_

31. Curriculum used for education: *(check all that apply)*  
 Augsburg Fortress resources  Create own materials  Concordia Publishing resources  
 Independent publishers  Sparkhouse  Other denominational publisher \_\_\_\_\_

32. Languages in which this congregation regularly conducts liturgies (make 1 the most used language, 2 the next most used language, etc.).  
 Do not include languages used for special services or by others using the building.

1) \_\_\_\_\_ 3) \_\_\_\_\_  
 2) \_\_\_\_\_ 4) \_\_\_\_\_

33. What assistance does this congregation provide to people with disabilities? *(check all that apply)*  
 Wheelchair access throughout the building(s)  Assistive devices for the hard of hearing  
 Braille worship materials  Sign language interpreters  
 Large print worship materials  Outreach and support for those with special needs and their families

34. Number of active participants who are:

African American/Black	African National/African-Caribbean	American Indian/Alaska Native	Arab/Middle Eastern	Asian/Pacific Islander	Latino/Hispanic	Multi-racial	White/Caucasian	Other	TOTAL

35. Does this congregation operate a weekday early childhood education center, kindergarten, and/or school?  Yes  No

36. In what type of advocacy does this congregation engage? *(check all that apply)*  
 Education and conversation around issues impacting communities  Voter registration drives  
 Letters or phone calls to elected decision-makers  Participation in a regional/national advocacy network

37. Is this congregation aware of the ELCA endorsed insurance program?  Yes  No

38. Does this congregation encourage members to practice tithing (giving ten percent) as a spiritual discipline?  Yes  No

39. In what ways is this congregation connecting with military members, veterans, and/or their families? *(check all that apply)*  
 Specialized training for the pastor in helping distressed veterans  Recognition during the intercessions  
 Direct engagement with a local VA medical center or Vet Center program  Community assistance in responding to veteran homelessness  
 Contributions to the ELCA Federal Chaplaincy Scholarship  Other \_\_\_\_\_

40. Which of the following best describes this congregation's future?  
 We are thriving and that should continue.  We are doing okay and that should continue.  
 We are doing okay now, but the future is very uncertain.  We are struggling, but the future clearly looks better.  
 We are struggling and that should continue.  We are not sure this congregation will survive much longer.

Congregation's mailing address  
 (corrections can be made below or emailed to [conginfo@elca.org](mailto:conginfo@elca.org))

If you do not file electronically, return Forms A and C to the synod office at:

The secretary is responsible for maintaining the official rosters of the Evangelical Lutheran Church in America (ELCA). These include the rosters of congregations, ordained ministers, associates in ministry, deaconesses and diaconal ministers.

**Roster of Congregations**

The ELCA counted 9,392 congregations on December 31, 2014, including 131 congregations under development.

The record of those added to the roster of congregations is indicated in Table 1.

The record of removals from the roster of congregations by categories is shown in Table 2.

The process for *withdrawal* of a congregation is specified by constitutional provisions 9.62. and 9.71. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

“Merged” is defined as involving a congregation giving up its separate identity and uniting with an already existing congregation (i.e., being *merged* into an existing congregation).

“Consolidated” is defined as involving two or more congregations that join together to become a new entity with a new name and a new congregation identification number (i.e., the congregations are *consolidated* to become a new congregation).

The roster of congregations is published annually in the yearbook of the ELCA, prepared by staff of the Office of the Secretary. Congregations that have been received into this church or that have been consolidated, merged, withdrawn, disbanded, or removed are listed at the end of the roster of congregations in the yearbook.

**Table 1: Additions to the Roster of Congregations**

Congregations	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
Received by synodical action	18	31	16	9	12	12	16	22	11	2	6	11	13	18	13	9
Resulting from consolidations	2	1	0	2	1	5	5	10	7	4	7	4	7	3	5	2
<b>Totals</b>	<b>20</b>	<b>32</b>	<b>16</b>	<b>11</b>	<b>13</b>	<b>18</b>	<b>21</b>	<b>32</b>	<b>18</b>	<b>6</b>	<b>13</b>	<b>15</b>	<b>20</b>	<b>21</b>	<b>18</b>	<b>11</b>

**Table 2: Removals from the Roster of Congregations**

Congregations	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
Withdrawn	12	6	17	8	26	22	18	7	13	16	299	292	43	18	13	9
Disbanded	33	42	26	39	40	31	38	29	24	38	43	53	38	39	45	42
Merged	2	2	0	9	7	3	10	2	5	9	1	5	5	5	6	8
Consolidated	4	0	0	6	2	5	12	12	8	9	14	8	16	6	11	4
Removed	0	0	0	1	4	1	0	0	1	2	5	8	4	4	2	5
<b>Totals</b>	<b>51</b>	<b>50</b>	<b>43</b>	<b>63</b>	<b>79</b>	<b>62</b>	<b>78</b>	<b>50</b>	<b>51</b>	<b>74</b>	<b>362</b>	<b>366</b>	<b>106</b>	<b>72</b>	<b>77</b>	<b>68</b>

**Change of Synodical Relationship**

Any change in a congregation’s synodical relationship is to be reported to the Churchwide Assembly. As provided by ELCA bylaw 10.02.02., “Any congregation in a border area desiring to change its synod relationship may do so upon approval of the synod assemblies of the synods concerned, which shall report any such change to the Churchwide Assembly.” Two congregations reported changes in their synodical relationships in the 2013–2015 triennium.

Number	Congregation	Location	From	To	Date
12127	St. Paul	Lowry, Minn.	Northwestern Minnesota Synod (3D)	Southwestern Minnesota Synod (3F)	7/1/2013
12422	Leeds	Leeds, N.D.	Eastern North Dakota Synod (3B)	Western North Dakota Synod (3A)	6/8/2013

## Roster of Ordained Ministers

As of December 31, 2015, the roster of ordained ministers of this church listed a total of 16,376 ordained ministers (active and retired). Included in that number were 4,238 women and 780 persons of color or whose primary language is other than English.

Additions to the roster of ordained ministers take place only in the ways defined by the constitution and bylaws of the ELCA. Those specific ways are:

1. Individuals who are ordained in accord with the constitution and bylaws of this church in effect at the time of their ordinations, after having been approved by a duly constituted synodical candidacy committee and having received and accepted a regular, attested Letter of Call to be a pastor.
2. Individuals received:
  - a. Individuals approved by a synodical candidacy committee who previously were ordained in another Lutheran church body or another Christian church body, under bylaw 7.31.14., whose ordination is recognized by this church under the policy that addresses such recognition. Others would be ordained by this church under the policy of such reception.
  - b. Individuals received, under churchwide bylaw 8.72.15.c., through the candidacy process for the roster of ordained ministers who were ordained in a full-communion partner church body.
3. Individuals reinstated to the roster of ordained ministers, under churchwide bylaw 7.31.15., who previously were ordained in this church or one of its predecessor church bodies.

<i>Additions</i>	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
Ordained	315	309	279	308	270	279	283	295	327	294	288	279	266	225	251	247
Reinstated	23	19	9	19	22	11	8	15	2	9	13	13	11	14	10	11
Received	15	25	12	11	9	9	8	18	14	10	22	14	7	15	6	10
<b>Totals</b>	<b>353</b>	<b>353</b>	<b>300</b>	<b>338</b>	<b>301</b>	<b>299</b>	<b>299</b>	<b>328</b>	<b>343</b>	<b>313</b>	<b>323</b>	<b>306</b>	<b>284</b>	<b>254</b>	<b>267</b>	<b>268</b>
<i>Removals by</i>																
Death	211	224	213	246	223	226	208	227	226	274	293	262	281	273	282	322
Resignation	52	57	48	45	63	62	78	48	44	65	300	265	98	65	49	36
Removal	42	36	56	46	50	48	62	45	33	29	108	154	58	42	45	26
Transfer to ELCIC*	2	3	2	4	1	2	3	5	3	0	0	4	0	5	4	1
<b>Totals</b>	<b>307</b>	<b>320</b>	<b>319</b>	<b>341</b>	<b>337</b>	<b>338</b>	<b>351</b>	<b>325</b>	<b>306</b>	<b>371</b>	<b>701</b>	<b>685</b>	<b>437</b>	<b>385</b>	<b>380</b>	<b>385</b>

\* Evangelical Lutheran Church in Canada

As was the case in predecessor church bodies, including those that existed prior to 1960, unauthorized or irregular ordinations are not recognized.

**Only ELCA clergy called:** In keeping with the criteria for membership in the ELCA, congregations agree to call as pastors only ordained ministers on the ELCA roster or duly

approved candidates for the roster (churchwide constitutional provision 9.21.d. and bylaw 9.21.01.).

**Partner church clergy under contract:** Service by ordained ministers from full-communion partner church bodies is addressed in churchwide bylaws 8.72.15. and 9.21.02. and takes place under contract with the approval of the synodical bishop. Such ministers are not eligible for call by an ELCA congregation.

**Added to roster:** Only the names of individuals ordained or received in conformity with the governing documents and policy statements in place at the time of the ordination or reception are added to the roster of ordained ministers of the ELCA.

The names of people added to and removed from the roster of ordained ministers are listed annually in the yearbook of the ELCA. The number of additions to the roster of ordained ministers and removals from that roster are shown in Table 3.

Percentages of pastors who are women as part of the *whole* clergy roster (active and retired) and as part of the *active* roster for 1998 through 2015 appear in Table 4.

**Table 4: Percentage of Ordained Ministers who are Women**

	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
Whole Roster	14.2	14.9	15.6	16.5	17.0	17.7	18.3	19.1	19.9	21.3	21.8	23.1	23.5	25.1	25.5	25.9
Active Roster	19.9	21.2	22.2	24.6	25.4	26.7	28.0	30.2	31.2	30.8	31.3	n/a	n/a	n/a	n/a	n/a

**Official Rosters of Laypersons**

This church has established three rosters of laypersons. They are associates in ministry, deaconesses and diaconal ministers.

The names of those approved by the ELCA for admission to the roster of associates in ministry, the roster of deaconesses and the roster of diaconal ministers — as well as the names of those removed from those rosters — are listed annually in the yearbook of the ELCA.

As of December 31, 2015, the roster of associates in ministry numbered 956 people (*see Table 5*).

The roster of deaconesses numbered 58 women as of December 31, 2015 (*see Table 6*). This figure does not include those in the Evangelical Lutheran Church in Canada.

Diaconal ministers, as of December 31, 2015, numbered 204 people (*see Table 7*). The roster of diaconal ministers, established by the 1993 Churchwide Assembly, was started in 1996 with the consecration of seven people.

**Table 5: Associates in Ministry**

	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
<b>Additions</b>																
Commissioning	34	27	33	24	31	36	28	35	27	25	17	14	13	18	19	11
Reinstatement	6	2	1	3	0	1	1	1	1	0	2	0	0	1	1	0
<b>Totals</b>	<b>40</b>	<b>29</b>	<b>34</b>	<b>27</b>	<b>31</b>	<b>37</b>	<b>29</b>	<b>36</b>	<b>28</b>	<b>25</b>	<b>19</b>	<b>14</b>	<b>13</b>	<b>19</b>	<b>20</b>	<b>11</b>
<b>Removals by</b>																
Death	11	2	9	12	12	11	11	12	15	17	19	13	14	15	12	14
Resignation	10	2	3	2	2	7	5	5	5	9	8	7	3	3	5	5
Removal	29	16	17	16	9	8	17	12	6	11	8	6	8	8	5	3
<b>Totals</b>	<b>50</b>	<b>20</b>	<b>29</b>	<b>30</b>	<b>23</b>	<b>26</b>	<b>33</b>	<b>29</b>	<b>26</b>	<b>37</b>	<b>35</b>	<b>26</b>	<b>25</b>	<b>26</b>	<b>22</b>	<b>22</b>



**Table 6: Deaconesses**

<i>Additions</i>	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
Consecration	1	1	3	2	0	2	0	3	4	0	3	3	1	1	1	2
Reinstatement	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
<b>Totals</b>	<b>1</b>	<b>1</b>	<b>3</b>	<b>2</b>	<b>0</b>	<b>2</b>	<b>0</b>	<b>3</b>	<b>4</b>	<b>0</b>	<b>3</b>	<b>3</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>2</b>
<i>Removals by</i>																
Death	7	4	3	4	2	2	1	0	1	5	1	1	1	3	1	2
Resignation	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Removal	0	1	0	0	0	0	1	0	0	0	0	0	1	2	0	0
<b>Totals</b>	<b>7</b>	<b>5</b>	<b>3</b>	<b>4</b>	<b>2</b>	<b>2</b>	<b>2</b>	<b>0</b>	<b>1</b>	<b>5</b>	<b>1</b>	<b>1</b>	<b>2</b>	<b>5</b>	<b>1</b>	<b>2</b>

**Table 7: Diaconal Ministers**

<i>Additions</i>	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
Consecration	20	12	11	13	14	10	15	28	12	22	10	9	16	9	13	8
Reinstatement	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
<b>Totals</b>	<b>20</b>	<b>12</b>	<b>11</b>	<b>13</b>	<b>14</b>	<b>10</b>	<b>15</b>	<b>28</b>	<b>12</b>	<b>22</b>	<b>10</b>	<b>9</b>	<b>16</b>	<b>9</b>	<b>13</b>	<b>8</b>
<i>Removals by</i>																
Death	0	0	0	0	0	0	0	0	0	1	1	1	1	0	0	1
Resignation	0	1	2	0	0	0	1	0	0	0	1	4	0	0	0	1
Removal	0	1	0	0	1	1	0	0	1	0	1	2	1	0	0	1
<b>Totals</b>	<b>0</b>	<b>2</b>	<b>2</b>	<b>0</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>1</b>	<b>3</b>	<b>7</b>	<b>2</b>	<b>0</b>	<b>0</b>	<b>3</b>

## Summary of Congregational Statistics

## Appendix C

### Summary of Congregational Statistics as of December 31, 2013

Summary of Membership Statistics	2012	2013	Change	Percent	<i>Statistical Analysis Avg./Congregation</i>
Total Number of Congregations	9,533	9,464	-69	-0.72	
Baptized Members	3,950,924	3,863,133	-87,791	-2.22	414.41
Confirmed Members	3,002,270	2,967,754	-34,516	-1.15	320.28
<b>Analysis of Membership Gains and Losses</b>					
<i>Baptized Members—Accessions</i>					
By Baptism—Children under Age 16	47,844	44,998	-2,846	-5.95	
By Baptism—Adults Age 16 and Older	4,748	4,521	-227	-4.78	
By Affirmation of Faith	42,465	41,274	-1,191	-2.80	
By Transfer	47,308	44,696	-2,612	-5.52	
From Other Sources and Statistical Adjustments	16,581	16,877	296	1.79	
Total Accessions—Baptized Members	158,946	152,366	-6,580	-4.14	
<i>Baptized Members—Losses</i>					
By Death	40,372	40,116	-256	-0.63	
By Transfer	40,653	38,179	-2,474	-6.09	
From Other Sources and Statistical Adjustments	150,189	163,679	13,490	8.98	
Total Losses—Baptized Members	231,214	241,974	10,666	4.60	
<i>Baptized Members—Confirmed</i>	35,921	41,259	5,338	14.86	
<i>Active Participants</i>	2,510,634	2,435,558	-75,076	-2.99	
<i>Percent of Congregations reporting the program/activity is the congregation's specialty.</i>					
a. Worship		40.34			
b. Music		26.13			
c. Christian education for those 15 or younger		12.96			
d. Other activities for children		6.63			
e. Confirmation Ministry		10.19			
f. Christian education for those 16 to 19		2.91			
g. Other activities for those 16 to 19		3.72			
h. Young Adult activities		1.14			
i. Bible study or other adult Christian education		12.98			
j. Prayer, meditation, or spiritual development activities		5.40			
k. Fellowship or other social activities		19.79			
l. Support groups (bereavement, divorce, 12-step)		2.54			
m. Evangelism or recruitment activities		2.94			
n. Stewardship		5.22			
o. Identifying and using the spiritual gifts of active participants		4.97			
p. Social justice activities		7.08			
q. Community service activities		24.65			

# Summary of Congregational Statistics as of December 31, 2013

## Summary of Financial Statistics

Totals—End of Year	2012	2013	Change	Statistical Analysis	
				Percent	Avg./Congregation
Total Receipts	2,450,592,274	2,439,683,871	-10,908,403	-0.45	259,734.26
Total Disbursements	2,428,108,085	2,423,004,738	-5,103,347	-0.21	258,068.46
Assets, Value on December 31	19,689,359,432	20,622,260,413	932,900,981	4.74	2,217,685.82
Total Indebtedness on December 31	1,761,685,062	1,602,626,610	-159,058,452	-9.03	514,652.09
Average Total Giving per Baptized Member	524.05	533.26	9.21	1.76	<b>Indebtedness/Assets</b> 7.77%
Average Total Giving per Confirmed Member	689.64	694.15	4.51	0.65	<b>Congregations with no debt</b> 67.23%

### Detail of Financial Statistics

#### Receipts for Regular Operation

Regular Giving by Members	1,780,790,167	1,769,311,014	-11,479,153	-0.64	
Designated Giving by Members	289,703,681	290,744,888	1,041,207	0.36	
Earned Income (Any Source)	138,723,379	150,601,786	11,878,407	8.56	
Grants (Any Source)	24,535,970	25,128,587	592,617	2.42	
Other Receipts	216,839,077	203,897,596	-12,941,481	-5.97	

#### Statistical Analysis

##### Percent of

#### Disbursements for Regular Operation

	Total Disbursements				
Current Operating Expenses	1,765,623,026	1,778,012,886	12,389,860	0.70	73.43
Capital Improvements	174,285,490	174,869,615	584,125	0.34	7.22
Payment on Debts	199,618,104	186,918,606	-12,699,498	-6.36	7.72
Mission Support	102,619,378	100,517,920	-2,101,458	-2.05	4.15
Non-Mission Support Benevolences	106,087,136	108,226,806	2,139,670	2.02	4.47
Other Expenses	77,180,422	72,692,111	-4,488,311	-5.82	3.00

#### Assets, Value on December 31

Church Real Estate	17,212,586,343	18,016,958,070	804,371,727	4.67	
Endowment and Memorial Funds	1,292,971,616	1,383,325,168	90,353,552	6.99	
Cash, Savings, Bonds, etc.	864,387,543	901,879,300	37,491,757	4.34	
Other Assets	319,413,930	320,097,875	683,945	0.21	

#### Bequests Received During Year

Number of Bequests Received	2,441	3,392	951	38.96	Per 100 Deaths: 8.46
Total Value of Bequests Received	72,166,017	80,758,708	8,592,691	11.91	Avg. Beq. 23,808.58
Projected Mission Support	110,586,165	107,506,243	-3,079,922	-2.79	

## Summary of Congregational Statistics as of December 31, 2013

*Statistical Analysis*  
**Percentage of Congregations  
Reporting Ethnic Group  
Active Participants**

<b>Worship Services</b>	<b>2012</b>	<b>2013</b>	<b>Change</b>	<b>Percent</b>	
Total Attendance at Worship Each Week	1,088,737	1,052,278	-36,459	-3.35	
Average Sunday Attendance per Congregation	114	111	-3	-2.63	
Percent of Baptized Members Attending Worship	27.56	27.24	-0.32	-1.16	

### Congregations Reporting Ethnic Group Participants

African American/Black	3,454	3,431	-23	-0.67	36.25
African National/African Caribbean	838	889	51	6.09	9.39
American Indian and Alaska Native	1,051	1,025	-26	-2.47	10.83
Arab/Middle Eastern	628	621	-7	-1.11	6.56
Asian/Pacific Islander	3,119	3,048	-71	-2.28	32.21
Latino/Hispanic	3,174	3,125	-49	-1.54	33.02
Multiracial	2,804	2,868	64	2.28	30.30
White/Caucasian	9,307	9,204	-103	-1.11	97.25
Other	451	442	-9	-2.00	4.67

### Total Ethnic Active Participants

					<b>Percent Ethnic Active Participants</b>
African American/Black	41,123	40,576	-547	-1.33	1.58
African National/African Caribbean	8,582	9,494	912	10.63	0.37
American Indian and Alaska Native	5,579	4,876	-703	-12.60	0.19
Arab/Middle Eastern	2,410	2,495	85	3.53	0.10
Asian/Pacific Islander	19,930	19,871	-59	-0.30	0.77
Latino/Hispanic	44,015	43,651	-364	-0.83	1.70
Multiracial	19,921	20,051	130	0.65	0.78
White/Caucasian	2,528,980	2,419,048	-109,932	-4.35	94.00
Other	10,415	13,409	2,994	28.75	0.52

### Distribution of Congregations by Size: Baptized Members

	<b>Size of Congregation</b>	<b>Total Congregations</b>	<b>Percent</b>	<b>Total Baptized Members</b>	<b>Percent</b>
Under Development	-0-	3	0.03	0	0.00
Very Small	1-175	3,276	34.62	325,341	8.42
Small	176-350	2,487	26.28	629,657	16.30
Moderately Small	351-500	1,251	13.22	524,070	13.57
Medium Sized	501-700	932	9.85	552,480	14.30
Moderately Large	701-950	556	5.87	449,056	11.62
Large	951-1,500	500	5.28	582,037	15.07
Very Large	More than 1,500	320	3.38	800,492	20.72

### Distribution of Congregations by Size: Confirmed Members

	<b>Size of Congregation</b>	<b>Total Congregations</b>	<b>Percent</b>	<b>Total Confirmed Members</b>	<b>Percent</b>
Under Development	-0-	59	0.62	0	0.00
Very Small	1-175	4,017	42.45	379,825	12.80
Small	176-350	2,599	27.46	652,558	21.99
Moderately Small	351-500	1,063	11.23	444,351	14.97
Medium Sized	501-700	732	7.73	430,133	14.49
Moderately Large	701-950	393	4.15	315,298	10.62
Large	951-1,500	305	3.22	358,188	12.07
Very Large	More than 1,500	157	1.66	387,401	13.05

## Summary of Congregational Statistics as of December 31, 2014

Summary of Membership Statistics	2013	2014	Change	Percent	Statistical Analysis
					Avg./Congregation
Total Number of Congregations	9,464	9,392	-72	-0.76	
Baptized Members	3,863,133	3,765,362	-97,771	-2.53	407.11
Confirmed Members	2,967,754	2,868,102	-99,652	-3.36	312.06
<b>Analysis of Membership Gains and Losses</b>					
<b>Baptized Members—Accessions</b>					
By Baptism—Children under Age 16	44,998	42,820	-2,178	-4.84	
By Baptism—Adults Age 16 and Older	4,521	4,362	-159	-3.52	
By Affirmation of Faith	41,274	37,936	-3,338	-8.09	
By Transfer	44,696	48,267	3,571	7.99	
From Other Sources and Statistical Adjustments	16,877	15,768	-1,109	-6.57	
Total Accessions—Baptized Members	152,366	149,153	-3,213	-2.11	
<b>Baptized Members—Losses</b>					
By Death	40,116	39,581	-535	-1.33	
By Transfer	38,179	34,656	-3,523	-9.23	
From Other Sources and Statistical Adjustments	163,679	164,344	665	0.41	
Total Losses—Baptized Members	241,974	238,581	-3,511	-1.45	
<b>Baptized Members—Confirmed</b>	41,259	37,004	-4,255	-10.31	
<b>Active Participants</b>	2,435,558	2,397,606	-37,952	-1.56	
<b>Percent of Congregations reporting the program/activity is the congregation's specialty.</b>					
a. Worship	40.97				
b. Music	26.33				
c. Christian education for those 15 or younger	12.36				
d. Other activities for children	6.53				
e. Confirmation Ministry	9.82				
f. Christian education for those 16 to 19	2.78				
g. Other activities for those 16 to 19	3.76				
h. Young Adult activities	0.94				
i. Bible study or other adult Christian education	12.89				
j. Prayer, meditation, or spiritual development activities	4.97				
k. Fellowship or other social activities	20.32				
l. Support groups (bereavement, divorce, 12-step)	2.67				
m. Evangelism or recruitment activities	2.72				
n. Stewardship	4.61				
o. Identifying and using the spiritual gifts of active participants	4.69				
p. Social justice activities	6.70				
q. Community service activities	24.57				

# Summary of Congregational Statistics as of December 31, 2014

## Summary of Financial Statistics

Totals—End of Year	2013	2014	Change	Statistical Analysis	
				Percent	Avg./Congregation
Total Receipts	2,439,683,871	2,425,578,399	-14,105,472	-0.58	260,534.74
Total Disbursements	2,423,004,738	2,419,360,714	-3,644,024	-0.15	259,978.59
Assets, Value on December 31	20,622,260,413	20,713,507,313	91,246,900	0.44	2,246,097.08
Total Indebtedness on December 31	1,602,626,610	1,608,056,113	5,429,503	0.34	537,451.91
Average Total Giving per Baptized Member	533.26	541.63	8.37	1.57	<b>Indebtedness/Assets</b> 7.76%
Average Total Giving per Confirmed Member	694.15	711.08	16.93	2.44	<b>Congregations with no debt</b> 68.27%
<b>Detail of Financial Statistics</b>					
<b>Receipts for Regular Operation</b>					
Regular Giving by Members	1,769,311,014	1,752,677,614	-16,633,400	-0.94	
Designated Giving by Members	290,744,888	286,760,111	-3,984,777	-1.37	
Earned Income (Any Source)	150,601,786	151,701,378	1,099,592	0.73	
Grants (Any Source)	25,128,587	24,562,751	-565,836	-2.25	
Other Receipts	203,897,596	209,876,545	5,978,949	2.93	
<b>Statistical Analysis</b>					
<b>Percent of Total Disbursements</b>					
<b>Disbursements for Regular Operation</b>					
Current Operating Expenses	1,778,012,886	1,803,579,816	25,566,930	1.44	74.59
Capital Improvements	174,869,615	166,193,244	-8,676,371	-4.96	6.87
Payment on Debts	186,918,606	172,071,712	-14,846,894	-7.94	7.12
Mission Support	100,517,920	99,364,601	-1,153,319	-1.15	4.11
Non-Mission Support Benevolences	108,226,806	107,222,156	-1,004,650	-0.93	4.43
Other Expenses	72,692,111	69,471,750	-3,220,361	-4.43	2.87
<b>Assets, Value on December 31</b>					
Church Real Estate	18,016,958,070	18,026,617,730	9,659,660	0.05	
Endowment and Memorial Funds	1,383,325,168	1,421,279,203	37,954,035	2.74	
Cash, Savings, Bonds, etc.	901,879,300	924,797,340	22,918,040	2.54	
Other Assets	320,097,875	340,813,040	20,715,165	6.47	
<b>Bequests Received During Year</b>					
Number of Bequests Received	3,392	3,620	228	6.72	<i>Per 100 Deaths:</i> 9.15
Total Value of Bequests Received	80,758,708	82,596,314	1,837,606	2.28	<i>Avg. Beq.</i> 22,816.66
Projected Mission Support	107,506,243	105,423,647	-2,082,596	-1.94	

## Summary of Congregational Statistics as of December 31, 2014

*Statistical Analysis*  
**Percentage of Congregations  
Reporting Ethnic Group  
Active Participants**

<b>Worship Services</b>	<b>2013</b>	<b>2014</b>	<b>Change</b>	<b>Percent</b>	
Total Attendance at Worship Each Week	1,052,278	1,018,949	-33,329	-3.17	
Average Sunday Attendance per Congregation	111	109	-2	-1.80	
Percent of Baptized Members Attending Worship	27.24	27.06	-0.18	-0.66	

### **Congregations Reporting Ethnic Group Participants**

African American/Black	3,431	3,320	-111	-3.24	35.35
African National/African Caribbean	889	913	24	2.70	9.72
American Indian and Alaska Native	1,025	984	-41	-4.00	10.48
Arab/Middle Eastern	621	592	-29	-4.67	6.30
Asian/Pacific Islander	3,048	2,931	-117	-3.84	31.21
Latino/Hispanic	3,125	3,066	-59	-1.89	32.64
Multiracial	2,868	2,869	1	0.03	30.55
White/Caucasian	9,204	8,818	-386	-4.19	93.89
Other	442	422	-20	-4.52	4.49

**Percent Ethnic  
Active Participants**

<b>Total Ethnic Active Participants</b>					
African American/Black	40,576	38,050	-2,526	-6.23	1.57
African National/African Caribbean	9,494	9,519	25	0.26	0.39
American Indian and Alaska Native	4,876	4,723	-153	-3.14	0.20
Arab/Middle Eastern	2,495	2,387	-108	-4.33	0.10
Asian/Pacific Islander	19,871	20,752	881	4.43	0.86
Latino/Hispanic	43,651	37,612	-6,039	-13.83	1.56
Multiracial	20,051	33,709	13,658	68.12	1.40
White/Caucasian	2,419,048	2,254,471	-164,577	-6.80	93.30
Other	13,409	15,133	1,724	12.86	0.63

### **Distribution of Congregations by Size: Baptized Members**

	<b>Size of Congregation</b>	<b>Total Congregations</b>	<b>Percent</b>	<b>Total Baptized Members</b>	<b>Percent</b>
Under Development	-0-	3	0.03	0	0.00
Very Small	1-175	3,350	35.67	331,406	8.80
Small	176-350	2,453	26.12	620,421	16.48
Moderately Small	351-500	1,229	13.09	515,964	13.70
Medium Sized	501-700	893	9.51	530,269	14.08
Moderately Large	701-950	534	5.69	432,257	11.48
Large	951-1,500	481	5.12	557,549	14.81
Very Large	More than 1,500	309	3.29	777,496	20.65

### **Distribution of Congregations by Size: Confirmed Members**

	<b>Size of Congregation</b>	<b>Total Congregations</b>	<b>Percent</b>	<b>Total Confirmed Members</b>	<b>Percent</b>
Under Development	-0-	61	0.65	0	0.00
Very Small	1-175	4,113	43.79	380,269	13.26
Small	176-350	2,507	26.69	627,314	21.87
Moderately Small	351-500	1,057	11.25	439,509	15.32
Medium Sized	501-700	692	7.37	406,304	14.17
Moderately Large	701-950	385	4.10	309,636	10.80
Large	951-1,500	286	3.05	335,394	11.69
Very Large	More than 1,500	151	1.61	369,676	12.89

## Summary of Congregational Statistics as of December 31, 2015

	2014	2015	Change	Percent	Averages per Congregations Reporting
<b>Summary of Membership Statistics</b>					
Total Number of Congregations	9,392	9,320	-72	-0.77	
Baptized Members	3,765,362	3,668,034	-97,328	-2.58	399.35
Confirmed Members	2,868,102	2,803,450	-64,652	-2.25	306.56
<b>Analysis of Membership Gains and Losses</b>					
<i>Baptized Members—Accessions</i>					
By Baptism—Children under Age 16	42,820	41,055	-1,765	-4.12	
By Baptism—Adults Age 16 and Older	4,362	3,975	-387	-8.87	
By Affirmation of Faith	37,936	35,834	-2,102	-5.54	
By Transfer	48,267	39,487	-8,780	-18.19	
From Other Sources and Statistical Adjustments	15,768	14,587	-1,181	-7.49	
Total Accessions—Baptized Members	149,153	134,938	-14,215	-9.53	
<i>Baptized Members—Losses</i>					
By Death	39,581	39,123	-458	-1.16	
By Transfer	34,656	32,390	-2,266	-6.54	
From Other Sources and Statistical Adjustments	164,344	146,634	-17,710	-10.78	
Total Losses—Baptized Members	238,581	218,147	-20,470	-8.57	
<i>Baptized Members—Confirmed</i>	37,004	33,968	-3,036	-8.20	
<i>Active Participants</i>	2,397,606	2,327,502	-70,104	-2.92	
<b>Congregation Description (Averages)</b>					
<i>Range: Hardly at All(1) - Very Well(5)</i>					
a. Worship Nurtures People's Faith	4.46				
b. Clear Sense of Mission	3.81				
c. Excitement About the Future	3.80				
d. Positive Force in the Community	4.46				
e. Ready to Try Something New	3.49				
f. Works for Social Justice/Advocacy	3.18				
g. Helps Deepen Relationship with God	4.11				
<b>Congregation Strengths (Averages)</b>					
<i>Range: Poor(1) - Great(5)</i>					
a. Building Member Relationships	3.87				
b. Incorporating Newcomers	3.64				
c. Seeking/Using Member Gifts	3.57				
d. Equipping Members to Share Faith	3.19				
e. Addressing Social Concerns	4.02				
f. Managing Disagreements	3.60				
g. Interacting with Local Community	3.90				
h. Live Out Faith in Their Daily Lives	3.81				



# Summary of Congregational Statistics as of December 31, 2015

## Summary of Financial Statistics

<b>Totals—End of Year</b>	<b>2014</b>	<b>2015</b>	<b>Change</b>	<b>Percent Avgs./Congregation</b>	
Total Receipts	2,425,578,399	2,464,222,611	38,644,212	1.59	266,229.75
Total Disbursements	2,419,360,714	2,457,828,454	38,467,740	1.59	265,711.18
Total Indebtedness on December 31	1,608,056,113	1,619,208,424	11,152,311	0.69	544,454.75
Average Total Giving per Baptized Member	541.63	558.32	16.69	3.08	<b>Congregations with no debt 68.16%</b>
Average Total Giving per Confirmed Member	711.08	730.50	19.42	2.73	

## Detail of Financial Statistics

### Receipts for Regular Operation

Regular Giving by Members	1,752,677,614	1,755,747,689	3,070,075	0.18	
Designated Giving by Members	286,760,111	292,179,422	5,419,311	1.89	
Earned Income (Any Source)	151,701,378	164,436,811	12,735,433	8.40	
Grants (Any Source)	24,562,751	27,996,622	3,433,871	13.98	
Other Receipts	209,876,545	223,862,067	13,985,522	6.66	

### Disbursements for Regular Operation

				<b>Percent of Total Disbursements</b>	
Current Operating Expenses	1,803,579,816	1,824,485,333	20,905,517	1.16	74.26
Capital Improvements	166,193,244	186,464,307	20,271,063	12.20	7.59
Payment on Debts	172,071,712	172,753,226	681,514	0.40	7.03
Mission Support	99,364,601	97,942,700	-1,421,901	-1.43	3.99
Non-Mission Support Benevolences	107,222,156	107,101,553	-120,603	-0.11	4.36
Other Expenses	69,471,750	68,013,213	-1,458,537	-2.10	2.77

## Summary of Congregational Statistics as of December 31, 2015

Worship Services	2014	2015	Change	Percent
Total Attendance at Worship Each Week	1,018,949	973,809	-45,140	-4.43
Average Sunday Attendance per Congregation	109	105	-4	-3.67
Percent of Baptized Members Attending Worship	27.06	26.55	-0.51	-0.66

Congregations Reporting Ethnic Group Participants	Percentage of Congregations				
African American/Black	3,320	2,520	-800	-24.10	27.04
African National/African Caribbean	913	753	-160	-17.52	8.08
American Indian and Alaska Native	984	774	-210	-21.34	8.30
Arab/Middle Eastern	592	479	-113	-19.09	5.14
Asian/Pacific Islander	2,931	2,128	-803	-27.40	22.83
Latino/Hispanic	3,066	2,277	-789	-25.73	24.43
Multiracial	2,869	2,133	-736	-25.65	22.89
White/Caucasian	8,818	5,975	-2,843	-32.24	64.11
Other	422	402	-20	-4.74	4.31

Total Ethnic Active Participants	Percent Ethnic Active Participants				
African American/Black	38,050	25,979	-12,071	-31.72	1.50
African National/African Caribbean	9,519	6,214	-3,305	-34.72	0.36
American Indian and Alaska Native	4,723	3,663	-1,060	-22.44	0.21
Arab/Middle Eastern	2,387	1,935	-452	-18.94	0.11
Asian/Pacific Islander	20,752	12,539	-8,213	-39.58	0.73
Latino/Hispanic	37,612	23,812	-13,800	-36.69	1.38
Multiracial	33,709	15,494	-18,215	-54.04	0.90
White/Caucasian	2,254,471	1,590,402	-664,069	-29.46	91.96
Other	15,133	49,453	34,320	226.79	2.86

### Distribution of Congregations by Size: Baptized Members

	Size of Congregation	Total Congregations	Percent	Total Baptized Members	Percent
Under Development	-0-	3	0.03	0	0.00
Very Small	1-175	3,395	36.43	333,416	9.09
Small	176-350	2,450	26.29	615,528	16.78
Moderately Small	351-500	1,194	12.81	500,831	13.65
Medium Sized	501-700	869	9.32	515,059	14.04
Moderately Large	701-950	518	5.56	419,407	11.43
Large	951-1,500	463	4.97	537,285	14.65
Very Large	More than 1,500	296	3.18	746,508	20.35

### Distribution of Congregations by Size: Confirmed Members

	Size of Congregation	Total Congregations	Percent	Total Confirmed Members	Percent
Under Development	-0-	43	0.46	0	0.00
Very Small	1-175	4,212	45.19	388,261	13.85
Small	176-350	2,440	26.18	608,542	21.71
Moderately Small	351-500	1,020	10.94	422,986	15.09
Medium Sized	501-700	680	7.30	400,227	14.28
Moderately Large	701-950	362	3.88	290,675	10.37
Large	951-1,500	277	2.97	322,531	11.50
Very Large	More than 1,500	154	1.65	370,228	13.21

## Additions to the Roster of Ordained Ministers 2013–2015 Appendix D

\*Unless otherwise noted, the reason for the addition to the roster was ordination.

Name	City, State (Country)	*Reason	Date	Region Synod
Aasheim, Sarah J.	Manson, Iowa		8/16/2014	5E
Abner, Robert C.	Bryant, Ind.		11/1/2014	6C
Acosta, Miguel A.	Akron, Ohio		8/2/2013	6E
Adams, Benjamin S.	Chicago, Ill.		5/9/2015	5A
Adams, Jason S.	Las Vegas, Nev.		6/5/2014	2D
Adams, Richard A.	Liberty, Pa.		6/15/2013	8E
Adams, Scott L.	Wisconsin Rapids, Wis.		11/30/2015	5I
Ahles-Iverson, Mara K.	Hixton, Wis.		7/14/2013	5H
Ajer, Rebecca M.	Lake Elsinore, Calif.		8/9/2014	2C
Albaugh, Karin M.	Frederick, Md.		5/3/2014	8F
Albert Donovan, Carolyn B.	Austin, Texas		2/16/2013	4E
Alexander, L. Cuttino	Stanley, N.C.		7/27/2013	9B
Allen, Nathaniel D.	San Diego, Calif.		2/8/2015	2C
Amborn, Marla L.	Center City, Minn.		1/19/2013	3H
Anderson, Daniel R.	Apple Valley, Minn.	Reinstated	11/14/2015	3H
Anderson, Edward O.	Madison, Wis.	Reinstated	9/20/2013	5K
Anderson, Lando J.	Hartford, S.D.		9/11/2015	3C
Anderson, Maria L.	Portland, Maine		10/24/2014	7B
Anderson, Matthew A.	Victorville, Calif.		3/23/2013	2C
Anderson, Susan E.	Napoleon, N.D.		11/22/2015	3A
Andrews-Lux, Annette M.	Seattle, Wash.		1/19/2013	1B
Applegate, Lauren M.	Bethlehem, Pa.		9/13/2015	7E
Arneson Rasmussen, Ingrid C.	Minneapolis, Minn.		9/15/2013	3G
Arnold, Norman P. III	Olympia, Wash.		10/20/2013	1C
Ashman, Michael G.	Green Bay, Wis.	Reinstated	12/31/2014	5I
Auch, Christina L.	Shelby, N.C.		6/22/2014	9B
Augustson, Alyssa C.	Hoople, N.D.		7/19/2014	3B
Baires, Elizabeth M.	Milwaukee, Wis.	Received from Salvadoran Lutheran Church	7/19/2013	5J
Bakkum, Bryant J.	West Allis, Wis.		8/1/2015	5J
Ballard, Carl E.	Coldwater, Mich.		11/1/2014	6B
Banales, Irma B.	Garland, Texas		5/24/2014	4D
Bankert, Brian Jay	Appleton, Wis.		6/7/2013	5I
Bantz, Susan K.	Greenleaf, Kan.		3/22/2014	4B
Barclay, Douglas D.	Manchester, Conn.		8/28/2015	7B
Barnhouse, Matthew T.	El Paso, Texas		6/22/2014	2E
Barrett, Sean P.	Salisbury, N.C.		7/12/2014	9B
Barthels, Tammy K.	Rhineland, Wis.		7/11/2015	5G
Baseman, Edward H.	Green Bay, Wis.		3/8/2014	5I
Bass-Deschenes, Cary M.	Berkeley, Calif.		8/30/2015	2A
Baughman, Aaron R.	Port Jervis, N.Y.		9/18/2015	7C
Bauman-Johnson, Jodell L.	Minneapolis, Minn.		10/20/2013	3G

Baumann, Kristin Luana	Port Angeles, Wash.		9/26/2015	1C
Baumann, Olaf	Port Angeles, Wash.		9/26/2015	1C
Bauser, David R.	Columbia, S.C.		9/18/2014	9C
Baxter, Cynthia K.	Butler, Pa.		1/31/2015	8B
Beaman, Haley V.	York, Pa.		2/8/2013	8D
Beane, Tyler M.	The Dalles, Ore.		12/13/2014	1E
Beauchemin, Cristina L.	San Jose, Calif.		2/6/2015	2A
Becker, Joel H.	Sumner, Iowa		12/19/2015	5F
Beckering, Emily E.	Wyoming, Ohio		8/6/2015	6F
Beckius, Chad J.	Newcastle, Neb.		7/11/2015	4A
Beeson, Rose A.	Hoboken, N.J.		12/13/2014	7A
Belew, Julie L.	Baraga, Mich.		9/22/2013	5G
Belken, Kimberly R.	Stromsburg, Neb.		8/27/2015	4A
Belzer, Jacquelline I.	West Saint Paul, Minn.		10/19/2014	3H
Bendorf, Nathaniel D.	Bemidji, Minn.		6/22/2013	3D
Benedict, Hannah L. R.	Baldwinsville, N.Y.		7/25/2015	7D
Benolkin, Scott K.	Rockford, Ill.		10/25/2015	5B
Bentz, David H.	Elk Point, S.D.		6/23/2013	3C
Bergstrom de Leon, Hannah J.	Goodhue, Minn.		1/18/2015	3I
Berry, John J.	Oaklyn, N.J.		11/22/2015	7A
Biedermann, Steven E.	Apple Valley, Minn.		4/5/2014	3H
Biery, Brian A.	Dillsburg, Pa.		12/6/2013	8D
Biggs, John A.	Pahrump, Nev.		10/13/2013	2D
Billa, John R. R.	Chamblee, Ga.	Received	5/28/2014	9D
		from Andhra Ev. Lutheran Church-India		
Billings, Kayla R.	Glyndon, Minn.		8/15/2015	3D
Bird, Lynn M.	Woodridge, Ill.		10/12/2013	5A
Bischoff, James M.	Muncie, Ind.	Reinstated	3/1/2013	6C
Bixby, James D.	Marblehead, Mass.		9/12/2015	7B
Black, W. Curtis	Versailles, Ind.		8/24/2014	6C
Boesenecker, Andrew G.	Loveland, Colo.		12/10/2013	2E
Boettcher, Charles J.	Upsala, Minn.		7/12/2015	3E
Bolander, Joy M.	Lake City, Fla.		4/19/2015	9E
Bork, Robert D.	Cincinnati, Ohio		11/22/2015	6F
Bos, Brenda	San Clemente, Calif.		8/16/2014	2C
Bothwell, Minna A. O.	Des Moines, Iowa		9/13/2014	5D
Boyd, Martha S.	Hummelstown, Pa.		6/7/2015	8D
Brace, Charles R.	Farmington, Minn.		11/2/2014	3H
Brademeyer, Christopher W.	Tower City, N.D.		6/20/2013	3B
Brady, Neil B.	Wapakoneta, Ohio		7/19/2014	6D
Bramble, Jennifer C.	Bethlehem, Pa.		11/15/2015	7E
Brecht, Joshua K.	Lexington, S.C.		5/3/2014	9C
Breddin, Karl C.	Langdon, N.D.		11/8/2014	3B
Breddin, Rebecca A.	Langdon, N.D.		11/8/2014	3B
Brick, Katherine H.	Madras, Ore.		6/6/2015	1E
Brieske, Jamie L. B.	Eau Claire, Wis.		8/17/2014	5H
Bringman, Julie R.	Washington, D.C.		10/17/2015	8G
Brinkopf, J. Wade	Circle, Mont.		6/6/2014	1F

Britton, Russell A.	Cherry Hills Village, Colo.		6/15/2014	2E
Brobst-Renaud, Amanda J.	Malone, Texas		1/4/2015	4D
Brooks, Shawn M.	Le Mars, Iowa		8/30/2015	5E
Brosious, Joseph S.	Madison, Wis.		7/30/2013	5K
Brown, Christopher D.	Solvang, Calif.		5/1/2015	2B
Brown, Gregory S.	Hickory, N.C.		7/27/2013	9B
Brown, Jeffrey S.	Page, N.D.		6/20/2015	3B
Brown, Sharon R.	Wooster, Ohio		8/2/2013	6E
Buco, David S.	Avoca, Neb.		9/5/2014	4A
Buller, Erika G. B.	Wahpeton, N.D.		11/30/2014	3B
Buller, Michael T.	Abercrombie, N.D.		7/22/2014	3B
Bullwinkle, Ruth D.	Davis, W. Va.		1/20/2013	8H
Burbank, Lisa M.	Elizabeth, Ill.		2/22/2015	5B
Burkman, Jacob H.	Pine River, Minn.		3/14/2013	3E
Burleigh, Mary-Alyce	Kirkland, Wash.		12/7/2014	1B
Burris, Daniel R.	Boyetown, Pa.		9/13/2013	7E
Butler, Adam K.	Paynesville, Minn.		6/15/2013	3F
Buuck, Elizabeth J.	Hilliard, Ohio		7/25/2015	6F
Buzbee, Joshua A.	Indianapolis, Ind.		12/12/2015	6C
Cain, Jessica L.	Blanco, Texas		7/1/2015	4E
Caldwell, Robin E.	Joliet, Ill.		3/17/2013	5B
Campbell, Diane E.	Stafford, Texas		11/23/2014	4F
Cannon, Neal C.	Belvidere, Ill.		10/26/2014	5B
Carlson, Britta M. M.	Somerville, Mass.		1/17/2015	7B
Carlson, Daniel E.	San Luis Obispo, Calif.		8/3/2013	2B
Carlson, Natalie J.	Harwood, N.D.		5/30/2015	3B
Carmack, Melissa A.	Aitkin, Minn.		8/24/2013	3E
Carstens, Jeffrey S.	Easton, Pa.		1/27/2013	7E
Carter, Amy R.	Centreville, Va.		5/31/2015	8G
Caruthers, Meheret Y.	Linthicum Heights, Md.		5/3/2014	8F
Cassidy, Kimberly M.	Stewartville, Minn.		9/7/2014	3I
Castillo, Horacio D.	Oakdale, Minn.	Received	9/30/2015	3H
		from Lutheran Church of Guatemala		
Caudill, Jean K.	Smicksburg, Pa.		8/17/2013	8A
Ceballos-Gonzalez, Diana	San Juan, Puerto Rico		6/30/2013	9F
Chaddick, Ryan M.	Santa Clarita, Calif.		3/22/2015	2B
Chalupnik, Amy J.	Ramsey, Minn.		2/14/2015	3G
Chamberlain, Thomas L.	Coral Gables, Fla.	Reinstated	6/16/2015	9E
Chaney, Tiffany C.	Dorchester Center, Mass.		6/9/2013	7B
Cheek, Derek J.	Olean, N.Y.	Received	4/13/2014	7D
		from Lutheran Church—Missouri Synod		
Cheney, Elizabeth D.	Tower, Minn.		9/20/2014	3E
Chiu, Newman Chusheng	Torrance, Calif.	Received	5/10/2013	2B
		from Evangelical Covenant Church		
Christoffels, Anthony D.	Welcome, Minn.		6/1/2013	3F
Christoffels, Stephanie R.	Trimont, Minn.		6/1/2013	3F
Chullino, Katherine Jo	Englewood, Colo.		8/3/2013	2E

Clark, Daniel F.	Scottsdale, Pa.		10/31/2014	8B
Clark, Kerri L.	Connellsville, Pa.		10/31/2014	8B
Clark, Linnéa K.	Melrose Park, Pa.		9/12/2015	7F
Clark-Moore, James E.	Santa Clara, Calif.		2/8/2015	2A
Clement, C. Wayne	Texas City, Texas		10/26/2014	4F
Clements, Nathan H.	Kalispell, Mont.		6/1/2014	1F
Cline-Smythe, Gloria M.	Lanham, Md.	Received	12/31/2013	8G
		from Anglican Church of Sierra Leone		
Clothier, Elizabeth V.	Dublin, Ohio		11/3/2013	6F
Cogar, Theodore M.	Coral, Pa.		3/17/2013	8A
Cogsil, Sara R.	East Lansing, Mich.		12/7/2013	6B
Cohen, Evered C.	San Francisco, Calif.		11/16/2014	2A
Collinge, Thomas A.	Norwalk, Calif.		4/26/2014	9E
Collins, Jenifer L. L.	Forest Lake, Minn.		9/27/2015	3H
Compton, Christa Marianne	Chatham, N.J.		7/20/2013	7A
Cook, Jacqueline R.	Hector, Minn.		8/3/2014	3F
Cordes, Matthew C.	Fargo, N.D.		8/16/2015	3B
Core, Christine M.	Portland, Ore.		4/18/2015	1E
Cosgrove, Ryan M.	Burlington, Iowa		4/13/2013	5D
Costello, Rebekah M.	Itasca, Ill.		7/7/2013	5A
Cottingham, Dorothy M.	Tigard, Ore.		11/22/2015	1E
Cowan, Christine A. C.	Ogden, Iowa		9/6/2014	5D
Crews, Chryll D.	Brooklyn, N.Y.		2/21/2015	7C
Crim, Jeffery P.	Chattanooga, Tenn.		5/9/2013	9D
Crossfield, Marilyn R.	Cushing, Wis.		7/19/2014	5H
Curtis, Kirsten M.	Cross Plains, Wis.		8/16/2014	5K
Dahle, Jennifer H.	Wausau, Wis.		8/21/2015	5I
Dahm, Robert C.	Wilson, Wis.		11/30/2014	5H
Dalen, Scott A.	Underwood, Iowa		6/16/2013	5E
Damico, Elizabeth A.	St Louis Park, Minn.		4/6/2013	3G
Darty, Jason A.	Larimore, N.D.		6/29/2014	3B
Darty, Jessica K.	Larimore, N.D.		9/21/2014	3B
Davis, Evan M.	Mount Crawford, Va.		9/13/2013	9A
Davis, Rebekah E.	San Francisco, Calif.		2/24/2013	2A
Dawes, Timothy M.	West Newton, Pa.	Received	8/31/2015	8B
		from Roman Catholic Church		
Dean, Paul C.	Burnsville, Minn.		6/7/2014	3H
deForest, Allison R.	Lehighton, Pa.		8/4/2013	7E
Dellagiacomma, Ashley E. B.	Houston, Texas		11/15/2015	4F
Denker, Angela K.	Yorba Linda, Calif.		8/18/2013	2C
Dennison, Matthew E.	North East, Pa.		6/12/2015	8A
Deuchler, Betty Lou	Choteau, Mont.		7/12/2014	1F
Deutscher, Hope M.	Hawley, Minn.		1/11/2014	3D
Dieseth, Elizabeth M.	Aberdeen, S.D.		7/27/2013	3C
Dietzel, Andrew P.	Mead, Neb.		10/25/2013	4A
Dill, Douglas S.	Minong, Wis.		10/17/2015	5H
Diller, Amanda N.	Davenport, Iowa		6/20/2015	5D

Doeden, Andrea L.	Trinidad, Colo.		12/14/2013	2E
Doerrer, Daniel J.	St Anthony, Minn.		5/11/2013	3G
Dohrmann, Kristine M.	Knoxville, Iowa		6/8/2013	5D
Donnelly, Scott F.	Enfield, N.H.		10/29/2013	7B
Dorn, Marcia A.	Wolbach, Neb.		10/18/2015	4A
Doty, Ruth E. F.	Fleetwood, Pa.		8/15/2015	7E
Doucette, Rosemarie G.	San Antonio, Texas		9/6/2014	4E
Downing, Gwen E.	Park Falls, Wis.		5/26/2013	5H
Dragseth, JonPaul R.	Eleva, Wis.		10/24/2015	5H
Drobena, Thomas S.	Stafford Springs, Conn.		8/24/2014	7G
Duenez, Genaro	Houston, Texas		11/17/2013	4F
Dunbar, Mark E.	Elko, Nev.	Reinstated	3/31/2013	2A
Dunlavy, Erin K.	Sutherland, Neb.		2/16/2014	4A
Durance, Matthew H.	Axtell, Kan.		8/9/2014	4B
Durbin, Benjamin D.	Fergus Falls, Minn.		2/9/2014	3D
Edwards, Bruce L.	Dade City, Fla.		5/2/2013	9E
Effisah, Godfred	Millersburg, Pa.		6/7/2015	8D
Efflandt, David A.	Glenville, Minn.		6/24/2015	3I
Egan, Donald T.	Jersey City, N.J.		6/4/2015	7A
Egtvedt, Richard T.	Mc Henry, Md.		2/14/2015	8H
Eidson, Bradley D.	Golden, Ill.		6/23/2014	5C
Eisenberg, Daniel K.	Trenton, N.J.		9/21/2014	7A
Emery, Kathryn L.	Fallon, Mont.		9/11/2015	1F
Emowrey, Daryl J.	Angola, Ind.		5/15/2015	6C
Erzkus, Benjamin S.	Marquette, Neb.		9/6/2015	4A
Erzkus, Courtney A.	Central City, Neb.		9/6/2015	4A
Espinoza Perez, Jorge L.	Mendota Hts, Minn.		6/8/2014	2E
Espinoza, Justo	Gurnee, Ill.	Received	2/23/2013	5A
		from Costa Rican Lutheran Church		
Evans, Steve J.	Everest, Kan.		10/24/2015	4B
Evenson, Sarah L.	Brandon, Minn.		12/12/2015	3D
Ewing, Emily E.	Peterson, Minn.		8/23/2014	2E
Fair, Chad E.	Gainesville, Fla.		8/17/2014	9E
Fajardo-Perez, Misael	Wenatchee, Wash.		2/16/2014	1D
Falenschek, Maggie S.	Urbana, Ill.		5/24/2015	5C
Falenschek, Nikoli W.	Mahomet, Ill.		6/10/2015	5C
Faltin, Natalie M.	Great Falls, Mont.		7/11/2015	1F
Faust, Timothy D.	Cavalier, N.D.		12/15/2013	3E
Fawcett, Christin R.	Holland, Mich.		10/30/2014	6B
Feala, Joshua P.	Genoa, Neb.		8/24/2013	4A
Feiertag, Timothy M.	Everett, Wash.		12/13/2015	1B
Fenlason, Ann M.	Luck, Wis.		8/10/2014	5H
Ferguson, Allan J.	Redwood, N.Y.	Received	4/30/2015	7D
		from The United Methodist Church		
Ferguson, Glenda K.	Wahoo, Neb.		9/7/2014	4A
Ferin, Ali C.	Roseville, Minn.		7/26/2014	3H

Ferris, Joshua H.	Narberth, Pa.		10/17/2015	7F
Ferwerda, Ryan J.	Medina, N.D.		6/22/2013	3B
Fielder, Nicole L.	Frazier Park, Calif.		1/13/2013	2B
Fielder, Scott T.	Frazier Park, Calif.		12/19/2014	2B
Fish, Patrick J.	Cedar Rapids, Iowa		8/16/2014	5D
Flanigan, Everett	Atlanta, Ga.		12/6/2015	9D
Flatt, Sarah E.	Capac, Mich.		8/24/2013	6A
Fleace, Timothy W.	Loogootee, Ind.		8/2/2014	6C
Flesher, Nels B.	Chinook, Wash.		3/10/2013	1C
Flomo, Elizabeth A.	New Brighton, Minn.		11/13/2015	3H
Fluegel, Andrea N.	Eagle River, Wis.		7/11/2014	5G
Forbes, Daniel Adam	Phoenix, Md.		11/17/2014	8F
Forehand, Daniel F.	Elkhart, Ind.		7/26/2014	6C
Forrest, Kathee L.	Beatrice, Neb.		7/11/2015	4A
Forster, Kaitlyn M.	Mound, Minn.		10/25/2014	3G
Fossen, Denise A.	Hendricks, Minn.		8/3/2013	3F
Fossum, Bailey D.	Worthington, Minn.		12/21/2013	3F
Fowler, Fritz E.	Philadelphia, Pa.		8/15/2015	7F
Freeberg, Jerod K.	North Mankato, Minn.		7/17/2014	3I
Frenz, Randall W.	Franklin, Pa.		6/12/2015	8A
Freudenburg-Puricelli, Sara M.	Ann Arbor, Mich.		9/29/2013	6A
Fruehling, James K.	Omaha, Neb.		6/7/2014	4A
Fuller, Aaron D.	Portsmouth, Va.		9/14/2013	9A
Gable, Lee R.	Rockwood, Pa.		2/14/2014	8C
Gabrielson, John A.	Saint Joseph, Minn.		3/9/2013	3F
Gamble, Elette A.	Minneapolis, Minn.		5/26/2013	3G
Gamble, Rebecca M. M.	Prior Lake, Minn.		9/12/2015	3G
Gantt, Jonathan C.	Cherryville, N.C.	Reinstated	9/20/2015	9B
Gawlik, Jacob M.	Coloma, Wis.		9/7/2013	5I
Gayeuski, Alina S.	Media, Pa.		12/14/2013	7F
Geddada, Sarah J.	Floral Park, N.Y.	Reinstated	5/3/2014	7C
Geib, Andrew R.	Gettysburg, Pa.		8/28/2015	8D
Gentes, Carl-Eric S.	Rochester, Minn.		9/27/2015	3I
Gibson, Paul B.	Saint Petersburg, Fla.		8/16/2014	9E
Glanzer, Donald W. Jr.	Loganville, Wis.		6/21/2014	5K
Glass Perez, Kristen S.	Rock Island, Ill.		10/26/2014	5B
Glombicki, Jason S.	Chicago, Ill.		2/23/2014	5A
Gobah, Moses B.	Abingdon, Md.	Received from Lutheran Church of Liberia	11/12/2013	8F
Goeres, Richard J.	Winston Salem, N.C.		6/27/2014	9B
Goggins, Jeffery D.	Canal Fulton, Ohio		8/17/2014	6E
Gonsalves, Jennifer K.	Luthersburg, Pa.		6/6/2013	8C
Gonyea-Alexander, Ann M.	Munising, Mich.		7/12/2015	5G
Gordon, Wendi C.	Waianae, Hawaii	Reinstated	3/5/2015	2C
Grainson, David M.	Rockville Centre, N.Y.	Received from Roman Catholic Church	4/30/2014	7C
Grate, Rebecca M.	Evansville, Ind.		2/1/2014	6C



Gravelle, Grace	Shrewsbury, Pa.		2/28/2015	8D
Gravley, Liesebet E.	Davenport, Iowa		6/27/2015	5D
Grayvold, Erik L.	Chesterton, Ind.		7/27/2014	6C
Greimel, Karen S.	Maple Grove, Minn.		2/24/2013	3G
Groth, Benjamin A.	Menomonee Falls, Wis.		7/12/2014	5J
Gruel, Nathan	Ocala, Fla.	Received	6/16/2015	9E
		from Lutheran Church—Missouri Synod		
Gubsch, Tyler G.	Tekamah, Neb.		7/27/2014	4A
Gudeta, Kibreab B.	Hagerstown, Md.		1/11/2014	8F
Gulliford, Joyce E.	Satsuma, Fla.		11/1/2013	9E
Guthridge, John E.	Grandview, Wash.		7/1/2015	1D
Haaland, Erik J.	Minneapolis, Minn.		11/24/2013	3G
Hacker, Matthew Z.	Bertrand, Neb.		9/15/2013	4A
Hahn, Jessica M.	Hillsdale, Mich.		3/23/2013	6B
Hall, Nathan M.	Bittinger, Md.		1/12/2014	8H
Hall-Schordje, Laura M.	Hanover Park, Ill.		6/29/2014	5A
Hallstrom, LuRae A.	Filley, Neb.		6/14/2015	4A
Halmarson, Cynthia G.	Chicago, Ill.		2/9/2015	5A
Hamel, Robert A.	West Covina, Calif.	Reinstated	9/19/2014	2B
Han, Sung Bae	Lawrenceville, Ga.		8/25/2013	9D
Hanck, Michael P.	Toledo, Ohio		9/26/2015	6D
Hansen, Heather L.	San Antonio, Texas		10/17/2015	4E
Hansen-Joyce, Mary R.	Kingston, R.I.		12/10/2013	7B
Hanson, Sally E.	Libertyville, Ill.		8/29/2015	5A
Hanson-Carlson, Debra L.	Askov, Minn.		11/1/2014	3E
Hanssen, David W.	Herman, Minn.		7/12/2014	3D
Harder, Tamra Mary	Negaunee, Mich.		2/22/2013	5G
Harris, Jane E.	Bloomfield, Iowa		10/18/2015	5D
Harris, Kathleen Jones	Egg Harbor City, N.J.		1/24/2015	7A
Harrison, Martha S.	Glenburn, N.D.		5/23/2015	3A
Harthun-Wooldridge, Caroline R.	Harris, Minn.		1/3/2015	3H
Haugen, Bradley G.	Port Byron, Ill.		11/17/2013	5B
Haupt, Nancy L.	Vincennes, Ind.	Reinstated	11/14/2013	6C
Haupt, Laura L.	York, Pa.		6/6/2014	8D
Hawk, Beth Ann R.	Lancaster, Pa.		6/12/2015	8B
Hayden, Barbara A.	Clinton, Iowa		3/9/2013	5D
Heffernan, Lisa E.	Chamberlain, S.D.		6/28/2014	3C
Heidelberger, Erin M.	Aberdeen, S.D.		2/21/2015	3C
Heider, Carolyn W.	Valparaiso, Ind.		1/12/2014	6C
Heidlberger, Janice E.	Scribner, Neb.		9/20/2013	4A
Heim, David J.	Palatine, Ill.		10/20/2013	5A
Helmon, Robyn A.	Kenmore, Wash.		2/7/2015	1B
Hemphill, Jonathan P.	Gardena, Calif.		8/11/2015	2B
Hermanson, Andrew L.	West Des Moines, Iowa		10/19/2014	5D
Hertzog Betkoski, Joanna M.	Charlestown, R.I.		9/5/2013	7B
Hilding, Alicia A.	Hudson, Wis.		7/7/2013	5H
Hilding, Benjamin C.	Hudson, Wis.		7/7/2013	5H

Hilgeman, Stephen W.	Savannah, Ga.		1/19/2014	9D
Hill, Ian A.	Trenton, N.J.		9/21/2014	7A
Hinderlie, Peder Donald	Milnor, N.D.		3/21/2014	3B
Hinsarmu, Sileshi B.	Richardson, Texas	Received	5/31/2014	4D
		from Ethiopian Catholic Church		
Hjelmstad, Christine L.	Ruskin, Neb.		5/7/2015	4A
Hjelmstad, Douglas K.	Benkelman, Neb.		1/17/2015	4A
Hlad, Lorne R.	Loveland, Ohio		6/14/2013	6F
Hoadley, David E.	Waconia, Minn.	Reinstated	10/25/2015	3G
Hochhalter, Kaila J.	Los Alamos, N.M.		2/23/2014	2E
Hoffer, Eric E.	St Louis Park, Minn.		11/3/2013	3G
Hoh, Pamela J.	Loudonville, N.Y.	Reinstated	8/4/2013	7D
Holden, Joan E.	Crystal River, Fla.		8/20/2015	9E
Holland, Toby R.	Johnstown, Pa.		2/28/2015	8C
Holler-Dinsmore, Christine G.	Wolf Point, Mont.		4/26/2014	1F
Honig, Christopher J.	Norridge, Ill.		2/23/2014	5A
Honstein, Mark E.	Watford City, N.D.		4/7/2013	3A
Hoops, Alex D.	Minot, N.D.		6/22/2013	3A
Horst, Susan M.	Shoemakersville, Pa.	Received	7/26/2014	7E
		from United Church of Christ		
Houdek, Amelia M.	New Richmond, Wis.		4/17/2013	5H
Hove, Scott K.	Las Vegas, Nev.	Reinstated	2/21/2015	2D
Howard, Tanner C.	Havre, Mont.		11/14/2015	1F
Howson, Jana L.	Gardner, Ill.		6/14/2014	5B
Huebner, Jason W.	Rockwell, N.C.		3/14/2015	9B
Hull Somers, Bethany C.	Burlington, Wash.	Received	10/14/2015	1B
		from Church of the Nazarene		
Hulse, David J.	La Grange, Ill.		3/10/2013	5A
Hundley, Terry E.	Mount Pleasant, S.C.		4/27/2013	9C
Hunt, Megan E.	Granada Hills, Calif.		6/1/2014	2B
Huseby, Nicholas	Bird Island, Minn.		10/25/2014	3F
Huseth, Eric S.	Bonner, Mont.		1/31/2015	1F
Ihlenfeld, Paul C.	Milwaukee, Wis.	Reinstated	1/30/2013	5J
Iocona, Vincent R. Jr.	Palm Coast, Fla.		4/20/2013	9E
Irvin, Susan	Nordheim, Texas		7/11/2015	4E
Isder, Kristine M.	Milan, Minn.		6/22/2014	3F
Isenhower, Lisa W.	Batesburg-Leesville, S.C.		3/22/2015	9C
Iverson, Joseph C.	Chassell, Mich.		8/23/2014	5G
Jack, Brian D.	Creston, Iowa		6/8/2014	5E
Jackson, Jennifer M.	Topeka, Kan.		6/22/2013	4B
Jackson, Kyle M.	Shoreview, Minn.		4/28/2013	3H
James, Matthew L.	Worcester, Mass.		4/26/2013	7B
Jeffers, Caleb E.	Maxwell, Texas		11/22/2015	4E
Jensen, Charisse J.	Barrington, Ill.		9/21/2014	5A
Jensen, Richard C. Jr.	Continental, Ohio		4/19/2015	6D
Jensen, Tyler W.	Hayward, Calif.		3/15/2015	2A

Johnson, Emily C.	Louisville, Neb.	9/20/2014	4A
Johnson, Faron H.	Watson town, Pa.	6/21/2014	8E
Johnson, Jeffrey C.	Brockton, Mass.	8/20/2015	7B
Johnson, Jeremy D.	Adams, Minn.	6/2/2013	3I
Johnson, Katherine E. Longtin	Alvarado, Minn.	10/19/2014	3D
Johnson, Marrion O. Sr.	Chicago, Ill.	8/23/2015	5A
Johnson, Michael A. Jr.	Mount Pleasant, N.C.	11/9/2013	9B
Johnson, Vickie D.	Chicago, Ill.	8/23/2015	5A
Johnson, William P.	Glendive, Mont.	9/12/2015	1F
Johnson-Esparza, Travis E.	Aurora, Colo.	9/14/2013	2E
Johnson-Holt, LaVonne M.	Roswell, N.M.	9/27/2014	2E
Johnson-Rivas, Adriana M.	Houston, Texas	3/10/2013	4F
Jones, Anne A.	Fredericksburg, Va.	11/9/2013	9A
Joseph, Martine	Gratz, Pa.	5/19/2013	8D
Jost, Karen L.	Shorewood, Wis.	3/21/2015	5J
Jurich, Israel S.	North Bend, Ore.	2/22/2015	1E
Kacynski, Paul D.	Renton, Wash.	12/12/2015	1B
Kaderbhai, Salim S.	Madelia, Minn.	4/27/2013	3F
Kaegler, Axel T.	Spinnerstown, Pa.	9/27/2014	7F
Kamphuis, David J.	Youngstown, Ohio	8/17/2014	6E
Kanzaki, Michelle K.	Cordova, Neb.	2/16/2015	4A
Kärkkäinen, Veli M.	Solvang, Calif.	11/1/2015	2B
Karlson, Amy K.	Hector, Minn.	7/26/2014	3F
Kearney, D. Micah	Belmont, N.C.	7/27/2014	9B
Kehlenbach, Maryanne	Port Saint Lucie, Fla.	5/2/2013	9E
Keller, David E.	Charlotte, Mich.	8/4/2014	6B
Kelly, Ann W.	Hudson, N.C.	8/24/2013	9B
Keltz, Denise E.	Woonsocket, R.I.	1/10/2014	7B
Kennedy, Alexander T.	Lynbrook, N.Y.	8/24/2013	7C
Kielstrup, Erika J.	Monona, Iowa	6/1/2013	5F
Kifer, Benjamin J.	Washington, N.C.	2/9/2013	9B
Kindsvatter, Jennifer P.	Cypress, Texas	5/31/2015	4F
King, Alexandra C.	Fairfax, Va.	3/28/2015	8G
King, Terri J.	Watertown, N.Y.	Received 1/31/2015	8G
from Evangelical Covenant Church			
Kingsborough, David P.	Berwick, Pa.	12/12/2015	8E
Kingsborough, Jessica A.	Nescopeck, Pa.	7/21/2013	7E
Kipp, Lisa J.	Rochester, Minn.	9/8/2013	3I
Kirkpatrick, H. Daniel	Greenville, S.C.	5/19/2013	9C
Klade, Kristin R.	Fort Worth, Texas	10/24/2015	4D
Klein, Christina G.	Homewood, Ill.	6/29/2014	5A
Klobe, Brock B.	Prospect, Ohio	6/6/2015	6D
Klos, Bonnie	Port Huron, Mich.	6/7/2015	6A
Knoke, Rachel A.	Green Bay, Wis.	2/28/2015	5I
Knol, Nancy W.	Liverpool, Pa.	6/6/2014	8D
Knutson, Cara L. Q.	Storm Lake, Iowa	12/5/2015	5E
Kobert, Ryan D.	New Florence, Pa.	6/13/2014	8B

Koeberl, Gena M.	Elkhorn, Neb.		7/13/2013	4A
Koos, Sean M.	De Witt, Neb.		6/14/2014	4A
Kosec, Justin M.	Smithtown, N.Y.		2/22/2015	7C
Kowitz, Peter R.	Proctor, Minn.		7/26/2014	3E
Kramer McComb, Natalie A.	Seymour, Wis.		6/2/2013	5I
Krey, Marissa H.	Newtown, Pa.		11/24/2013	7F
Krogstad, Lowell J.	Morgan, Minn.		6/21/2014	3F
Krumm, Barbara W.	Bergton, Va.		9/13/2014	9A
Krushas, Jennifer S.	High Point, N.C.		3/9/2013	9B
Kudee, Rufus K.	Williams, Minn.		11/8/2015	3D
Kuehner, John M.	South San Francisco, Calif.		6/9/2013	2A
Kuenzli, Luke A.	Mineola, Iowa		8/13/2014	5E
Kumissa, Samuel S.	San Diego, Calif.		11/16/2014	2C
Kuntz, Laura E.	Lansing, Mich.		6/7/2014	6B
Kyllingstad, Carol A.	Portland, Ore.		1/26/2013	1E
LaChapelle, Alexis J. D.	Park Ridge, Ill.		6/29/2014	5A
Lackey, Russell L.	Des Moines, Iowa	Reinstated	1/13/2013	5D
Ladnier, Anne S.	Spring Valley, Wis.		8/22/2015	5H
Ladnier, Lucas O.	Beldenville, Wis.		7/25/2015	5H
Lahammer, Warren L.	Rapid City, S.D.		6/17/2015	3C
Laine, Larry D.	Bangor, Pa.	Reinstated	1/17/2013	7E
Landers, Terri R.	Leechburg, Pa.		6/14/2013	8B
Landry, Edwina E.	Manchester, Pa.		12/5/2014	8D
Lange, Corey	Arenzville, Ill.		5/23/2015	5C
Lange, Marilyn K.	Mosinee, Wis.		6/27/2015	5I
Langford, Rachel R. B.	Gettysburg, Pa.		12/6/2015	8D
Langholz, Rebecca J.	Custer, Wash.		9/19/2013	1B
Lanyi, Bonnie E.	Saint Simons Island, Ga.		8/1/2015	9D
Larson, Victoria A.	Steelton, Pa.		12/6/2015	8D
Lawson, Jacquelin L.	West Fargo, N.D.		5/2/2014	3D
Leach, Christopher L.	Barnesville, Minn.		6/27/2015	3D
Lee, Jared J.	Lexington, Ky.		8/14/2015	6C
Lee, Scott	Wallingford, Pa.		6/1/2013	8F
Linman, Joshua D.	West Des Moines, Iowa		10/25/2015	5D
Lipke, Kari A.	Seattle, Wash.		4/7/2013	1B
Lohrmann, Rebekkah D.	Joliet, Ill.		2/22/2015	5B
Long, Julie C.	Broadus, Mont.		7/30/2014	1F
Lord, Rebecca J.	Rock Hill, S.C.		6/28/2015	9C
Lowe, Jeanne C.	Arlington, Va.	Reinstated	2/2/2013	8G
Lowe, Tera L.	Bison, S.D.		5/22/2015	3C
Lowry, Elizabeth E.	Reynoldsburg, Ohio		9/18/2015	6F
Lundberg, Gary L.	Jamestown, N.D.	Reinstated	2/15/2013	3B
Luong, Nathan V. A.	Saint Peter, Minn.		6/20/2015	3F
Lutjohann, Robin J.	Cambridge, Mass.		10/17/2015	7B
Lyda, Paul S.	Beaverton, Ore.		2/9/2014	1E

Maass, Traci A.	New Holstein, Wis.		6/29/2014	5I
Mack, Lindsay K.	Tlalpan, Mexico City, Mexico		1/18/2014	5A
MacLean, Jon-Marc E.	The Villages, Fla.	Received	12/31/2013	9E
		from The United Methodist Church		
MacLean, William B.	Minneapolis, Minn.		6/30/2013	3G
Malpica, Felix J.	West Lake Hills, Texas		4/5/2014	4E
Manson, Linda B.	Philadelphia, Pa.		11/22/2014	7F
Markey, Annabelle P.	Sterling, Va.		10/26/2013	8G
Marolla, Vincent E.	Galesburg, Ill.	Reinstated	9/12/2014	5B
Marple, Jealaine Rae	Clinton, Iowa		11/24/2013	5D
Marquis, John E.	West Springfield, Mass.	Received	6/1/2013	7B
		from Roman Catholic Church		
Marrero, Ángel D.	Waltham, Mass.		4/26/2015	7B
Martin, Christina A.	Mandan, N.D.		7/27/2013	3A
Martini, Alexander Ryan	Littlestown, Pa.		8/2/2013	8D
Mason, Benjamin M.	West Des Moines, Iowa		3/1/2015	5D
Maul, Katherine M.	Stoystown, Pa.		6/5/2014	8C
Mauntel, Christina M.	Valdez, Alaska		9/29/2014	1A
Maybee, Timothy G.	Circle Pines, Minn.		6/1/2013	3H
McCaffery, Joshua A.	Altoona, Pa.		6/4/2015	8C
McCain, Julie E.	Marshall, Minn.		12/21/2013	3F
McCluskey, Melinda McVey	Lake Mills, Iowa		2/8/2015	5F
McCready, Jane L.	New Providence, N.J.		6/7/2014	7A
McCright, Martha C. R.	Butte, Mont.		8/3/2014	1F
McGawley, Thomas A.	Saint Augustine, Fla.		7/21/2013	9E
McKechnie, Raymond Wyatt	Grand Junction, Colo.		1/11/2014	2E
McKenna, Charles H. IV	Rockford, Ill.		6/15/2013	5B
McLellan, Jennifer M.	Allendale, N.J.		8/25/2013	7A
McPeak, Linda J.	Shakopee, Minn.		3/9/2013	3G
Meier, Travis A.	Fredericksburg, Texas		7/20/2013	4E
Melber, Kenneth T. Jr.	New Ringgold, Pa.		7/28/2013	7E
Melnick, Melissa L.	Richfield, Minn.		10/20/2014	3G
Melusky, Tina M.	Red Lion, Pa.		8/2/2013	8D
Menke, Wesley R.	Santa Ana, Calif.		11/30/2014	2C
Merkle, Briana R.	Brenham, Texas		8/9/2015	4F
Merkle, Kyle D.	Brenham, Texas		7/19/2015	4F
Meyer, D. Patricia	Waseca, Minn.		9/23/2014	3I
Meyer, Michael C.	Salinas, Calif.	Reinstated	8/24/2013	6A
Meyer, Timothy K.	Eureka, Kan.		10/31/2015	4B
Mikkelson, Janna L.	Pioneer, Calif.		5/3/2015	2A
Miller, Caryl L.	Kimball, Neb.	Reinstated	11/18/2015	4A
Miller, Chelsea E.	Somerville, N.J.		11/8/2014	7A
Milton, Phyllis K.	Hampton, Va.		8/23/2014	9A
Miranda, Carmen E.	Albuquerque, N.M.		5/24/2014	2E
Misina, Michal	New York, N.Y.	Received	4/20/2013	7G
		from Ev. Lutheran Church of the Augsburg Confession		

Misinova, Silvia	New York, N.Y.	Received	4/30/2013	7G
	from Ev. Lutheran Church of the Augsburg Confession			
Mitchell, Jay C.	Philadelphia, Pa.		5/16/2015	7F
Monson, Kayla A.	Minnetonka, Minn.		9/6/2014	3G
Montgomery, Colleen R.	Bloomington, Ind.		12/12/2014	6C
Moore, Kirsten M.	Rio Linda, Calif.		8/10/2014	2A
Morey, Peter J. Jr.	Spring Hill, Fla.		9/12/2014	9E
Morris, Bobby M.	Prosperity, S.C.		10/11/2015	9C
Morris, Daniel R.	Naperville, Ill.		9/21/2014	5A
Morton, Adam T.	Lancaster, Pa.		12/21/2013	8D
Morton, Daniel S.	Fertile, Minn.		2/1/2013	3D
Mosa, Gemechisa	Des Moines, Iowa		4/19/2015	5D
Mountain, Jane F.	Muskegon, Mich.		8/1/2015	6B
Mull, Eric D.	Bronx, N.Y.		12/13/2014	7C
Mundt, Gail G.	Parker, Colo.		1/20/2013	2E
Muratore, Lauren K.	Gettysburg, Pa.		5/3/2014	8F
Murphy, Arthur E.	Houston, Texas		5/25/2014	4F
Murphy, David M.	Peshtigo, Wis.		6/28/2013	5G
Mwitanti, Elijah	Dale City, Va.	Reinstated	3/15/2014	8G
Myers, Jonathan C.	Bedford, Va.		11/15/2013	9A
Natwick, Joseph B.	Dickinson, N.D.		5/30/2015	3A
Nausin, Jeremy T.	Pembine, Wis.		3/1/2015	5G
Nease, Julane D.	Rockford, Ill.		6/20/2015	5B
Neighoff, Carolyn S.	Newcastle, Maine		10/12/2014	7B
Nelson, Amanda B.	East Hartford, Conn.		5/31/2015	7B
Nelson, Andrew Tobias J.	Chatham, N.Y.		3/29/2014	7D
Nelson, Brandon R.	Sterling, Ill.		6/14/2013	5B
Nelson, Daniel A.	Brandon, S.D.		6/7/2014	3C
Nelson, Seth M.	Ronan, Mont.		6/7/2014	1F
Nelson, Zachary C.	Traverse City, Mich.		9/29/2013	6B
Neptun, Christopher P.	Glenview, Ill.		12/14/2014	5A
Ness, Timothy W.	Clifton Heights, Pa.		9/8/2013	7F
Nesvold, Amanda C.	Severn, Md.		9/7/2013	7D
Newberry, Austin H.	Louisville, Ky.	Received	5/3/2015	6C
	from Roman Catholic Church			
Newman, Charles V.	San Tan Valley, Ariz.	Reinstated	2/16/2015	2D
Newton, Brandon E.	Eagan, Minn.		5/9/2015	3H
Ng, Doris S. L.	Richmond, Calif.	Received	8/24/2013	2A
	from Assemblies of God			
Noel, Lynn J.	Thompson, Iowa		10/20/2013	5E
Notardonato, Michelle L.	Paducah, Ky.		9/12/2015	6C
Nowak, Robert M.	Indianapolis, Ind.		10/10/2015	6C
Nowak, Sarah A.	Indianapolis, Ind.		10/10/2015	6C
Nygaard, Kathleen A.	Granville, N.D.		4/25/2015	3A
O'Callaghan, Asher H.	Idaho Springs, Colo.		7/2/2015	2E
Ogilvie, Kevin A.	Lexington, S.C.		6/30/2015	9C

Oleson, Timothy M.	Edmonds, Wash.		5/3/2014	1B
Olsen, Emily R.	Gladwin, Mich.		6/20/2015	6B
Olsen, Gregory S.	Holgate, Ohio		9/17/2014	6D
Olson De Castillo, Amanda M.	South Saint Paul, Minn.	Received	9/14/2013	3H
		from Lutheran Church of Guatemala		
Olson, Daniel R. C.	Braham, Minn.	Reinstated	10/31/2014	3G
Ortiz, Leila M.	Gaithersburg, Md.		3/22/2014	8G
Osborn, Ashley C.	Faribault, Minn.		7/12/2014	3I
O'Shea, Lynne A.	Johnstown, Pa.		7/28/2013	8C
Osterhout, Julie A.	Wernersville, Pa.		11/21/2015	7E
Oviedo, Alfredo M. Sr.	Hendersonville, N.C.		1/12/2014	9B
Padgett, Sally L.	Lexington, N.C.		11/24/2013	6F
Paetzold, Ryan R.	Audubon, N.J.		6/4/2015	7A
Palmer, Glenn A.	Columbus, Ind.	Reinstated	2/28/2015	4A
Panahon, Marcos M. Jr.	Glendale, Calif.		2/6/2013	2B
Pankratz, Lori D.	Halstad, Minn.		6/6/2015	3D
Papson, Kristen M.	Erie, Pa.		6/28/2015	8A
Parr, David A.	Long Beach, Miss.		8/9/2013	9D
Partyka Staib, Joyce A.	Sterling Heights, Mich.		6/29/2014	6A
Peck, David A.	Burtonsville, Md.		9/6/2014	8G
Penman, Bryan J.	Conshohocken, Pa.		7/19/2013	7F
Pensing, Kelly J.	Millsboro, Del.		5/31/2014	8F
Pernini, Carmine A.	Rahway, N.J.		8/25/2013	7A
Peterson, Anders W.	San Francisco, Calif.		1/12/2014	2A
Peterson, Daniel J.	Seattle, Wash.		7/28/2013	1B
Peterson-Johnson, Sarah K.	Baudette, Minn.		6/7/2014	3D
Pharr, Daniel E.	Prattville, Ala.		4/7/2013	9D
Piggy, Bridget L.	Atlanta, Ga.		4/28/2013	9D
Pitcher, Youngshim E.	Washington, Ill.		2/23/2014	5C
Pitts, Kwame L.	South Holland, Ill.		8/23/2015	5A
Pocalyko, Kathryn L.	North Chesterfield, Va.		3/14/2015	9A
Poe, Ronald E.	Las Vegas, Nev.		11/9/2015	2D
Popkin, Ruth A.	Hitterdal, Minn.		7/24/2014	3D
Porter-Reid, Martha K.	Jackson, Mich.		8/22/2015	6B
Powell, Kenneth	Baltimore, Md.		6/1/2013	8F
Priddy, Kjersten L.	Battle Creek, Mich.		6/14/2014	6B
Probst, Dennis J.	Boonsboro, Md.		8/10/2014	8H
Proper, Joy A.	Eugene, Ore.		7/27/2013	1E
Propst, Kara J.	Delmont, Pa.		7/27/2013	8B
Pruitt, Rhonda L.	Arlington Heights, Ill.		9/14/2013	5A
Pulkowski, Jenna R.	Fargo, N.D.		7/26/2014	3B
Putt, Valorie L.	Chinook, Mont.		1/19/2013	1F
Raabe, Alexander W.	Austin, Texas		6/20/2015	4E
Rabbe, Carl P.	Evergreen Park, Ill.		12/17/2015	5A
Rahlf, Michael J.	Radcliffe, Iowa		6/28/2014	5F
Raidel, Heinz D.	Logan, Ohio		12/8/2013	6F

Rajcok, Brian R.	Cherryville, Pa.	9/19/2015	7E
Ranos, Kenneth G.	Three Lakes, Wis.	2/9/2014	5G
Rasche, Tuhina V.	Oakland, Calif.	6/29/2013	2A
Rawlings, Elizabeth M.	Seattle, Wash.	11/9/2013	1B
Raymond, Sarah L.	Grand Forks, N.D.	6/30/2013	3B
Rearson, Jeanine L.	Berwyn, Ill.	4/6/2013	5A
Reat, Wal L.	Faribault, Minn.	3/24/2013	3I
Recher, Julie P.	Wyomissing, Pa.	9/27/2014	7E
Reddy, Wade Emmett	Monticello, Iowa	1/17/2015	5D
Reedstrom, Megan M.	Bigfork, Minn.	7/21/2013	3E
Reedstrom, Patricia M.	Mankato, Minn.	5/23/2015	3I
Renner, Steven S.	Louisville, Ky.	4/25/2015	6C
Ressel, Karen L.	Pine Ridge, S.D.	5/23/2015	3C
Reyes, Kristina L. L.	Sparta, N.J.	2/17/2013	7A
Rhodes, Anthony T.	Townsend, Mont.	5/9/2015	1F
Richards, Christopher T.	Cyrus, Minn.	11/14/2015	3F
Richards, Scott D.	Gaylord, Minn.	2/27/2015	3F
Riehle, Barry S.	Greendale, Ind.	Received from Roman Catholic Church	4/21/2013 6C
Rieke, Anna K.	New York, N.Y.	11/22/2014	7C
Rinell, J. Roderick Jr.	Wallingford, Conn.	Reinstated	5/31/2015 7B
Ringlaben, Rachel B.	Kenner, La.	5/30/2015	4F
Ritter, Cynthia A.	Findlay, Ohio	1/18/2014	6D
Rivera, Rosalina	Pflugerville, Texas	7/28/2013	4E
Robinson, Antoinette A.	Memphis, Tenn.	5/18/2014	9D
Robinson, Janai E.	Bartlesville, Okla.	11/10/2013	4C
Rod, Kristen C.	Buffalo, Iowa	2/9/2013	5D
Roddis, Linda M.	Mountlake Terrace, Wash.	Reinstated	8/31/2014 1B
Rode, Gretchen S.	New Hope, Minn.	9/19/2015	3G
Rode, Jill C.	Saint Paul, Minn.	2/21/2015	3H
Rohde, Sarah W.	Saint Charles, Ill.	7/27/2013	5A
Rohloff, Katherine C.	Saint Peter, Minn.	2/1/2014	3F
Rondeau-Bassett, Cheryl M.	Claire City, S.D.	6/19/2015	3C
Rosin, Paul A.	Austin, Colo.	7/6/2014	2E
Ross, Jillian A.	Prosser, Wash.	Reinstated	5/16/2014 1D
Rossi, Ashley B.	Glenside, Pa.	3/29/2014	8E
Rossing, Elizabeth A.	Pewaukee, Wis.	1/23/2015	5J
Rothharpt, Chris A.	Pottsville, Pa.	8/16/2015	7E
Roy, Peter J.	Gettysburg, Pa.	9/15/2013	7E
Rue, Jennell Nicole	Delaware, Ohio	4/28/2013	6F
Rundquist, Ann C.	Kansas City, Mo.	5/9/2013	4B
Rundquist, Erik G.	Svea, Minn.	6/8/2014	3F
Runge, Donna L.	Plainview, Neb.	10/13/2014	4A
Rusche, Arlyn W.	Presho, S.D.	6/21/2014	3C
Rusert, Thomas M.	Doylestown, Pa.	2/23/2013	7F
Russell, Denise R.	Hartland, Mich.	6/1/2014	6A
Ruth, Christine M.	Waconia, Minn.	Reinstated	4/30/2015 3G
Rutten, Donna E.	Poplar, Wis.	7/13/2014	5H



Sager, Marie R.	Hays, Kan.		9/19/2015	4B
Sandeen, Nile J.	Ferryville, Wis.		5/2/2013	5L
Sangobiyi, Miltoria Annette	Evanston, Ill.		2/17/2013	6C
Scalet, Blake A.	Summit, N.J.		7/18/2014	7A
Schaefer Dawson, Pamela S.	Rohnert Park, Calif.		8/24/2013	2A
Schalk, Ingrid J.	Knoxville, Tenn.		4/26/2014	9D
Schjang, Theresa	Aurora, Colo.		8/25/2013	2E
Schori, Benjamin T.	Hibbing, Minn.		6/29/2014	3E
Schreffler, Ursula E.	Hershey, Pa.		6/6/2014	8D
Schroeder, Lynnette C.	Worthington, Ohio	Reinstated	4/10/2014	6F
Schultz, Amanda E.	Cashton, Wis.		6/1/2013	5L
Schulz, Iva B.	Gwinner, N.D.		8/29/2015	3B
Schwindler, Karen L.	Elberton, Ga.		12/14/2014	9D
Scornavacchi, Thomas	Wyomissing, Pa.		7/17/2013	7E
Scott, George B.	Dillsburg, Pa.		8/2/2013	8D
Sease, Karen M.	Pottstown, Pa.		12/6/2014	7F
Seely, Rebecca A.	New York, N.Y.		8/8/2015	7C
Sensenig, David A.	Liverpool, Pa.		7/20/2014	8D
Serrano, Jeremy P.	Concord, Calif.		12/13/2014	2A
Setley, Anthony D.	Port Clinton, Ohio		9/12/2015	6D
Severson, Kyle R.	Glenview, Ill.		8/23/2015	5A
Shailer, John S.	Centerville, Ohio		9/6/2014	6F
Shally, Laura J.	Loudon, Tenn.		2/16/2013	9D
Sheridan, Richard D.	Omaha, Neb.		8/16/2014	4A
Shifley, Tennyson C.	Charlotte, N.C.		11/16/2014	9B
Shim, Hyuk Tae	Aurora, Ill.		7/21/2013	5A
Shin, Young-Kyu	Palmyra, N.J.		11/22/2015	7A
Shipman, Emily L.	Crosby, N.D.		6/15/2014	3A
Shipman, Zachariah M.	Crosby, N.D.		7/13/2014	3A
Shobor, Kenassa T.	Washington, D.C.	Received	1/31/2015	8G
		from Ethiopian Ev. Church Mekane Yesus		
Siebert, Ben W.	Arendtsville, Pa.		6/6/2014	8D
Siebrasse, Stacey L.	Billings, Mont.		7/7/2013	1F
Sievenpiper, Micah N.	Ida, Mich.		3/29/2014	6A
Simenson, Craig F.	Darlington, Wis.		1/17/2015	5K
Simmons, Scott R.	Saint Paul, Minn.		6/5/2013	3H
Simons, Amanda J. K.	Saint Paul, Minn.		8/3/2013	3H
Sirotzki, Carl L.	Sharon, Wis.		11/21/2015	5K
Skogmo, Joseph T. Sr.	Lowry, Minn.		9/28/2013	3F
Slack, Katie L.	Ely, Minn.		9/14/2014	3E
Sloss, Benjamin J.	Fort Wayne, Ind.		8/17/2014	6C
Smith, B. Wesley III	Bendersville, Pa.		12/6/2015	8D
Smith, James E.	Madison, Ind.		6/23/2015	6C
Smith, Laura S.	Assaria, Kan.		7/12/2015	4B
Smith, Matthew M.	Lexington, N.C.		12/7/2014	9B
Smoot, Justin H.	Lagrange, Ind.		5/29/2015	6C
Solberg, Derek W.	Bethesda, Md.		12/6/2015	8G
Solem, Arlen P.	Milwaukee, Wis.		11/10/2013	5J

Sollom, Nicholas J.	Plainview, N.Y.		5/23/2015	7C
Speiser, Peter G.	Ponca, Neb.		9/4/2014	4A
Spidahl, Rodney J.	Fergus Falls, Minn.	Received	2/28/2013	3D
	from Church of the Lutheran Brethren of America			
Spigelmyer, Daniel W. Jr.	Roslyn, Pa.		12/5/2015	7F
Srutowski, Diane C.	Rapid River, Mich.		8/17/2014	5G
Starkweather, William R.	Rhinebeck, N.Y.		8/3/2013	7C
Stedje, Kristine M.	Menomonie, Wis.		9/13/2014	5H
Steiner, Jonathan R.	Rapid City, S.D.		7/26/2014	3C
Steward, Alexander N.	Richmond, Mich.		1/13/2013	6A
Stibb, Joshua A.	Lexington, Neb.		6/11/2015	4A
Storer, Angela R.	Chagrin Falls, Ohio		11/7/2015	6E
Streed, Barbara A.	Dodge Center, Minn.		1/25/2014	3I
Striffler, Anthony J.	Syracuse, N.Y.	Received	1/28/2013	7D
	from Ev. Lutheran Conference and Ministerium of North America			
Strom, David E.	Wheaton, Minn.	Received	6/30/2014	3D
	from Church of the Lutheran Brethren of America			
Stum, Melinda S.	Kelso, Wash.		6/8/2014	1C
Sturgis, Aaron J.	Chippewa Falls, Wis.		12/28/2013	5H
Sturtz, Kimberly R.	Sandstone, Minn.		7/26/2015	3E
Stutzel, Marc A.	Woodcliff Lake, N.J.		11/8/2014	7A
Suehr, Christopher J.	Cranberry Township, Pa.		6/14/2013	8B
Suhr, Andrew R.	Cedarburg, Wis.		9/21/2014	5J
Sullivan, Rebecca S. I.	Maplewood, Minn.		11/8/2014	3H
Sutton, Nathan C. D.	Puyallup, Wash.		6/29/2013	1C
Suwak, Peter M.	Accident, Md.		7/27/2013	8H
Svennungsen, Kyle E.	Prairie Du Chien, Wis.		3/28/2015	5L
Swanson, Javen D.	Saint Paul, Minn.		8/10/2014	3H
Swanstrom, Nord L.	Rockford, Ill.		6/14/2013	5B
Swartz, Robert W.	Elliottsburg, Pa.		3/9/2014	8D
Taffe, Bryan D.	Willow Lake, S.D.		6/20/2015	3C
Tahtinen, Timothy N.	Milwaukee, Wis.		11/24/2013	5J
Tancredi, Gerald L.	Kimberton, Pa.		2/14/2015	7F
Tancredi, Laura M.	Ardmore, Pa.		12/6/2014	7F
Tatum, Lorie B.	St Thomas, Virgin Islands		3/23/2014	9F
Telyea, John B.	Newry, Pa.		1/27/2015	8C
Teppo, Valerie R. V.	Petersburg, N.D.		3/24/2013	3B
Terfa, Natalia E.	Minneapolis, Minn.		5/31/2015	3G
Thiele, Lorenzo T.	Sheyenne, N.D.		8/24/2013	3B
Thisell, Susan K.	Savannah, Ga.		10/10/2015	9D
Thompson, Durk D.	Arlington, S.D.		8/24/2014	3C
Thompson, Julia A.	Saint Paul, Minn.	Reinstated	9/9/2015	3H
Thompson, Lynda S.	Saint Paul, Minn.		2/17/2013	3H
Thompson, Rodney E.	Tescott, Kan.		6/29/2013	4B
Tielbar, David J.	Saint Ignace, Mich.		7/25/2015	5G
Tigerman, Justin T. W.	Caldwell, Idaho		10/15/2015	1D
Tisdell, Daniel A.	Gypsum, Colo.		10/11/2015	2E

Tonn, David.	Ortonville, Minn.		2/9/2014	3F
Toufar, Joshua R.	Sand Creek, Wis.		9/13/2014	5H
Trott, David O. Sr.	Decatur, Ga.	Received	9/26/2015	9D
		from African Methodist Episcopal		
Trubey-Weller, Emily F.	Hicksville, N.Y.		1/31/2015	7C
Trussell, Caitlin Palm	Denver, Colo.		2/2/2013	2E
Tucker, Joshua A.	Kings Mountain, N.C.		7/14/2013	9B
Twiton, Andrew R.	Orfordville, Wis.		11/15/2014	5K
Ullrich, Amanda L.	Lubbock, Texas		6/1/2014	4D
Ullrich, Jeremy D.	Lubbock, Texas		5/31/2014	4D
Ulmanis, J. Krister	Grosse Pointe Park, Mich.		9/7/2015	6A
Ulmanis, Kristen A.	Casco, Mich.		1/11/2014	6A
Unger, John R. II	Martinsburg, W. Va.		2/9/2013	8H
Updegraff-Balow, Ashley E.	New Hope, Minn.		7/20/2013	3G
Utley, Jacqueline	Columbia, S.C.		6/2/2013	9C
Valadez, Ronald N.	Clovis, Calif.		7/14/2013	2A
Van Kley, Anne Michelle L.	Seattle, Wash.		10/30/2015	1B
Van Stee, Kristen E.	Davenport, Neb.		9/21/2013	4A
Vang, Logan T.	Milwaukee, Wis.		11/1/2015	5J
Varner, Adam C.	Chicago, Ill.		12/14/2014	5A
Vasey, Brian D.	Mifflinville, Pa.	Received	7/31/2015	8E
		from The United Methodist Church		
Vaughan, Megan E.	Rockford, Ill.		10/27/2013	5B
Vieira, Mauricio C. F.	Chatsworth, Ill.		7/28/2014	5C
Vila, Sadi O.	Margate, Fla.		4/12/2015	9E
Vos, Stephanie R.	Stillwater, Minn.		12/13/2013	3H
Wachter, Shannon C.	New London, Minn.		6/24/2013	3F
Waelchli, Amy E.	Marion, Iowa		6/22/2014	5D
Wagner, Gretchen	Culbertson, Mont.		7/22/2014	1F
Wagner, Mark E.	Bovey, Minn.		5/1/2015	3E
Wagner, Zachary D.	Wilmington, Ill.		10/26/2014	5B
Walerius, Michael R.	Ellendale, Minn.		6/15/2013	3I
Walsvik, Ann C.	Rio, Wis.		6/6/2015	5K
Walters, David H.	Wheaton, Ill.		9/11/2015	5A
Warren, Peter J.	Bemidji, Minn.		7/25/2015	3D
Wartick, Elizabeth M.	Tipton, Iowa		6/23/2015	5D
Waselik, Phillip J.	Pottstown, Pa.		1/24/2015	7F
Wassell, Candice K.	O'Fallon, Ill.		7/9/2014	5C
Weant, Jonathan A.	Boone, N.C.		11/8/2015	9B
Weathers, Charis A.	Bellingham, Wash.	Received	5/15/2013	1B
		from Canadian Baptists of Western Canada		
Webb, Christine C. A.	Mount Prospect, Ill.		8/23/2015	5A
Weber, C. Edwin Jr.	Anchorage, Alaska		12/19/2015	1A
Weidenbach, William C. Jr.	Somonauk, Ill.		6/14/2014	5B
Weinhold, David M.	Bedford, Pa.		6/5/2014	8C

Weinkauf, Amanda L.	Owatonna, Minn.		6/23/2013	3I
Weiss, Kenneth W.	Brenham, Texas		2/17/2013	4F
Welke, Nicole M.	Valders, Wis.		12/13/2014	5I
Welton, Leslie K.	Sacramento, Calif.		11/9/2013	2A
Wentz, Mark A.	Elmore, Ohio		9/6/2014	6D
Werner, Ronald T. Jr.	Portland, Ore.		2/8/2015	1E
Westcott, Thomas G.	Devils Lake, N.D.		7/11/2015	3B
Weston Miller, Peter J.	New Brighton, Minn.		7/27/2014	3H
White, Rick L.	Selinsgrove, Pa.		6/21/2014	8E
Wiener, Chasity L.	Fallston, Md.		3/21/2015	8F
Wiggins, Mary A.	Scranton, N.D.		9/26/2015	3A
Wiles, Emily A.	Avon, Ind.		7/6/2014	6C
Williams, Inge M.	Shartlesville, Pa.		11/1/2014	7E
Winkler, Colleen J.	Virginia, Ill.		1/31/2015	5C
Winsand, Randy L.	Oro Valley, Ariz.		6/30/2013	2D
Witt, Jared F.	Longwood, Fla.		5/18/2013	9E
Wolff, Bradley H.	Moultonborough, N.H.	Reinstated	10/4/2014	7B
Wolter, Keith R.	Mililani, Hawaii	Reinstated	1/31/2013	2C
Wood, Stephanie A.	Owatonna, Minn.		10/10/2015	3I
Woodruff, Gary Andrew B.	Asbury Park, N.J.		9/21/2014	7A
Woodward, E. Joseph	Bartlett, Texas		7/5/2014	4D
Worringer, Eric R.	Lawrence, Mass.		10/17/2015	7B
Worzala Dumke, Kirsten M.	Oshkosh, Wis.		4/11/2015	5I
Wright, Dustin G.	Schenectady, N.Y.		8/16/2014	7D
Wright, Julie J.	Inver Grove Heights, Minn.		3/1/2015	3H
Wright, Margot F.	Centennial, Colo.	Reinstated	9/25/2013	2E
Wynard, Daniel P.	Rockford, Ill.		6/14/2014	5B
Wynard, Lucy R.	Rockton, Ill.		2/22/2015	5B
Young, Courtney R.	Richfield, Minn.		11/29/2015	3F
Youngvorst, Lori Rae	Minneapolis, Minn.		4/28/2013	3G
Zarate, Juan Ramon	Vista, Calif.		5/18/2013	2C
Zarnke, Rachel M.	Bogota, N.J.		11/22/2015	7A
Zastrow, Ann Y.	Belgrade, Minn.		6/7/2014	3F
Zeller, Stephen P.	Cole Camp, Mo.		6/15/2013	4B
Zimdars, Heidi S.	Maple Grove, Minn.	Reinstated	8/31/2013	3G

## Removals from the Roster of Ordained Ministers 2013–2015 Appendix E

Name	City, State (Country)	Reason	Date	Region Synod
Aalborg, Nan Hirleman	Berkeley, Calif.	Removed	4/24/2014	5D
Aanestad, D. Rolf	Waubun, Minn.	Removed	10/6/2013	3D
Achariam, David Swarganandan	Jersey City, N.J.	Removed	9/2/2013	7A
Albers, Randle L.	New Albany, Pa.	Removed	9/9/2013	7E

Alberti, Brian C.	Sewanee, Tenn.	Removed	10/4/2014	5J
Anderson, Thomas J.	Stillwater, Minn.	Resigned	12/2/2013	3H
Anholt, Gary L.	Houston, Texas	Removed	9/1/2015	4F
Auguste, Roldano	Fellsmere, Fla.	Removed	10/4/2014	7C
AuMiller, K. Renee	Holstein, Iowa	Removed	5/31/2013	5E
Austin, Amy C.	Saint Louis, Mo.	Resigned	8/8/2013	4B
Avendaño Manzanares, José L.	Toronto, Ontario, Canada	Removed	7/1/2015	5D
Baglien, Paul A.	Fallbrook, Calif.	Resigned	9/27/2013	6D
Bailey, Andrew J.	Griffith, Ind.	Resigned	12/11/2014	6C
Baker, Richard C.	Brenham, Texas	Resigned	1/26/2015	4F
Ballard, Brian N.	Cumming, Ga.	Resigned	1/4/2015	9D
Barootian, Nicholas J.	Racine, Wis.	Resigned	3/2/2015	5L
Bauer, Timothy L.	Fargo, N.D.	Resigned	8/27/2014	3B
Beamsley, Christopher T.	Joliet, Ill.	Resigned	7/21/2014	5B
Behrens, Haiko	St. Peter-Pagig, Switzerland	Resigned	1/31/2013	7C
Berg, David G.	Annapolis, Md.	Removed	12/31/2013	8F
Berner, Scott F.	Boise, Idaho	Resigned	12/13/2013	1D
Berntson, Steven C.	Fargo, N.D.	Resigned	12/31/2015	3B
Bethke, Jeffrey S.	Gresham, Ore.	Removed	1/1/2015	1E
Birnbaum, David T.	Saginaw, Mich.	Removed	2/2/2013	6B
Birra, Michael B.	Tampa, Fla.	Removed	10/29/2015	9E
Bockelman, Sharon S.	Lees Summit, Mo.	Resigned	7/31/2014	4B
Boehnke-Becker, Caroline	Cumming, Iowa	Removed	12/27/2014	5D
Boettner, Ronald E.	Forest Lake, Minn.	Resigned	1/31/2014	3E
Bollinger, S. Craig	Charlotte, N.C.	Resigned	5/2/2013	9B
Borg, Paul M.	Indianapolis, Ind.	Removed	10/15/2014	6C
Bost, Larry W.	Salisbury, N.C.	Resigned	12/12/2013	9B
Braaten-Lee, Arland W.	Northfield, Minn.	Removed	9/18/2013	3F
Brentlinger, Denise R.	Indianapolis, Ind.	Removed	10/6/2013	6C
Brewer, Hugh W.	Lennox, S.D.	Removed	3/22/2013	3C
Brissett Erkkila, Erin J.	Grand Rapids, Minn.	Resigned	6/17/2013	3E
Bronemann, Ronald E.	Lorain, Ohio	Resigned	9/3/2013	5F
Brophy, Charles A.	Carlisle, Pa.	Resigned	8/28/2013	8D
Brown, Sara M.	Anchorage, Alaska	Resigned	8/12/2015	1A
Buabeng, Edward K.	Woodbridge, Va.	Removed	2/13/2013	8G
Burke, Kenneth O.	Lafayette, La.	Resigned	7/6/2015	4F
Burns, Sharon Schwerin	Houston, Texas	Removed	10/6/2013	4F
Burnside, Bruce H.	Madison, Wis.	Resigned	5/12/2014	5K
Campbell, Jeffrey D.	Dayton, Ohio	Removed	11/9/2014	6F
Carlson, Steven L.	Ridgeland, Wis.	Resigned	1/27/2014	5H
Carlson-Cassem, Carlene M.	Roebuck, S.C.	Removed	2/28/2014	9C
Church, Ronnie L. Jr.	Charlotte, N.C.	Removed	10/6/2013	9B
Cobb, Marion Edward	Columbia, S.C.	Removed	10/4/2014	9A
Cross, Paul M.	Savage, Minn.	Removed	9/20/2013	3G
Curet, Priscilla	Melrose Park, Pa.	Removed	10/4/2014	7F
Daley, James R.	Woodstock, Va.	Resigned	7/18/2013	9A

Daniels, Mark J.	Logan, Ohio	Resigned	8/15/2013	6F
Devol, Susan W.	Los Angeles, Calif.	Resigned	8/7/2014	2B
Devonshire, Winfield J. Jr.	Smoketown, Pa.	Resigned	3/3/2014	8D
Doely, Cheryl L. Kleven	Vining, Minn.	Resigned	7/22/2013	4D
Doely, David O.	Vining, Minn.	Resigned	7/22/2013	4D
Doerring, Beth Ann	Colorado Springs, Colo.	Resigned	11/2/2014	2E
Dollhausen, Matthew M.	Pensacola, Fla.	Resigned	12/1/2014	9E
Domeier, Debra L.	Rockford, Ohio	Resigned	10/14/2013	6D
Driscoll, Jeffrey M.	Arlington, Wash.	Resigned	8/25/2014	1C
Duke, Teshome Wege	Washington, D.C.	Resigned	11/29/2015	8F
Dumpys, Jon M.	Naperville, Ill.	Resigned	6/12/2015	5A
Eckert, J. Martin	Normal, Ill.	Removed	10/4/2014	5C
Ede, Tony D.	Webster City, Iowa	Resigned	7/8/2013	5E
English, Jeanne R.	Perrysburg, Ohio	Removed	2/7/2015	6D
Erickson, Mary L.	Menomonie, Wis.	Removed	3/4/2013	5H
Evens, Thomas L.	Yucaipa, Calif.	Resigned	8/22/2014	2C
Farwig, Stephen E.	Kohler, Wis.	Removed	10/4/2014	6C
Fawcett, Louis R. III	Columbia, S.C.	Removed	10/4/2014	9C
Fink, Kenneth W.	Monroe, N.C.	Resigned	7/22/2015	9B
Flaten, Mark S.	Golden Valley, Minn.	Resigned	2/20/2014	3G
Frances, Mary C.	Naperville, Ill.	Resigned	9/11/2014	5B
Freese, Annette M.	South Bend, Ind.	Resigned	7/1/2015	7F
Fritts, Richard Barry	Seattle, Wash.	Removed	2/22/2013	1F
Frost, Ruth M.	Minneapolis, Minn.	Resigned	5/20/2013	3G
Fugate, M. Terrell Jr.	Hixson, Tenn.	Resigned	7/1/2013	9D
Fuglestad, Dawn M.	Minneapolis, Minn.	Removed	6/1/2015	3G
Gapter, Harrison D.	Olmsted Falls, Ohio	Resigned	7/1/2013	6E
Gfall, Jean E.	New Richmond, Wis.	Resigned	11/7/2013	3H
Graham, Ronald F.	Mendon, Ill.	Removed	9/22/2013	5C
Griffin, Jacalyn R.	Stillwater, Minn.	Removed	7/1/2014	3C
Gruca, Christina L.	South Windsor, Conn.	Removed	10/30/2013	7B
Haberman, Wendy L.	La Crescent, Minn.	Removed	1/15/2015	5L
Hagberg, John F.	Sioux City, Iowa	Resigned	6/30/2015	5E
Hagedorn, Ronald F.	Reynoldsburg, Ohio	Resigned	11/5/2014	6F
Haglund, Anthony L.	Canton, S.D.	Resigned	9/15/2013	3C
Hansen, Paul D.	West Lawn, Pa.	Resigned	11/15/2013	7E
Harmon, John W.	Berlin, Pa.	Resigned	3/15/2014	8C
Harris, Kenath K.	Saint Paul, Minn.	Resigned	3/1/2015	2B
Haugestuen, Joe R.	Kalispell, Mont.	Resigned	9/1/2015	1F
Havens, Mary B.	Columbia, S.C.	Resigned	5/14/2013	9C
Henson, Janet A.	Gastonia, N.C.	Removed	1/18/2014	8H
Hicks, Sherman G.	Chicago, Ill.	Removed	5/1/2014	8G
Hinderlie, Johan L.	Robbinsdale, Minn.	Resigned	1/15/2013	3D
Hodges, Frederick A.	Christiansburg, Va.	Resigned	1/21/2015	9A
Holck, Laura R.	Calgary, Alberta, Canada	Transfer	6/1/2013	4E
			to Evangelical Lutheran Church in Canada	
Holck, Philip C.	Calgary, Alberta, Canada	Transfer	4/27/2013	4E
			to Evangelical Lutheran Church in Canada	

Horn, Peter MacGregor	Bloomsburg, Pa.	Resigned	12/8/2015	8E
Houck, James Hiller	Lexington, S.C.	Resigned	9/4/2013	9C
Houck, Mary A.	Winston Salem, N.C.	Resigned	11/14/2013	8A
Hoy, Michael C.	Decatur, Ill.	Resigned	1/15/2014	5C
Hoyum, Lori J.	Bainbridge Island, Wash.	Resigned	3/8/2013	1C
Hoyum, Ronald A.	Bainbridge Island, Wash.	Resigned	2/10/2014	1C
Huckfeldt, Detlef	Cogan Station, Pa.	Removed	3/1/2013	8E
Hughes, Thomas E.	Hayden, Idaho	Removed	2/28/2014	1D
Hultgren, Stephen J.	North Adelaide, South Australia, Australia	Resigned	1/1/2015	7C
Hunter, Todd A.	Bettendorf, Iowa	Removed	12/15/2014	5D
Irgens, David J.	Eau Claire, Wis.	Removed	3/22/2013	5H
Jarrell, Jane E.	Baton Rouge, La.	Removed	11/17/2014	4F
Jarvis, Carlos W.	North Bergen, N.J.	Removed	1/25/2014	7A
Johnsen, Frederick J.	Olivebridge, N.Y.	Resigned	2/27/2014	7C
Johnson, James H.	Darlington, Wis.	Resigned	12/2/2013	5K
Johnson, Randall D.	Northfield, Minn.	Removed	8/28/2015	3I
Johnson, Timothy D.	Mound, Minn.	Removed	1/31/2015	3G
Johnson, W. Carol	Darlington, Wis.	Resigned	12/2/2013	5K
Johnson, W. Stephen	Goose Creek, S.C.	Resigned	2/25/2013	9C
Jordon, David E.	Philadelphia, Pa.	Resigned	9/23/2015	5F
Justman, James A.	Appleton, Wis.	Resigned	10/15/2014	5I
Kazanjian, Karnig M. Jr.	Foley, Ala.	Resigned	5/12/2014	9D
Keen, Tamara J.	Derby, Kan.	Resigned	6/2/2013	4B
Kim, Chung-Woo	Elk Grove, Calif.	Resigned	5/20/2013	2A
Kindem, Mark A.	Bemidji, Minn.	Resigned	11/2/2013	3D
Kinnard, Jo N.	Cedar Rapids, Iowa	Resigned	12/2/2013	5D
Kline, R. Kevin	Eau Claire, Wis.	Resigned	6/24/2015	2C
Knappe, Mark W.	Menomonee Falls, Wis.	Removed	9/29/2013	5J
Knappe, Wolf D.	Milwaukee, Wis.	Resigned	5/3/2014	5J
Knopf, Matt R.	Fremont, Neb.	Removed	3/1/2015	4A
Koch, Paul C.	Howard Lake, Minn.	Resigned	6/7/2015	3D
Koch, Todd Andrew	Tulsa, Okla.	Removed	8/26/2013	4C
Korthauer, Jason W.	San Antonio, Texas	Resigned	9/4/2013	4E
Kovitch, Joseph G.	Granville, Ohio	Resigned	1/7/2014	6E
Krueger, Nancy A.	Menasha, Wis.	Resigned	6/15/2014	5I
Kruse, Karl W.	Apple Valley, Minn.	Resigned	7/31/2013	3F
Kung, Emily M.	Los Angeles, Calif.	Removed	8/24/2015	2C
Kung, Stephen K.	Los Angeles, Calif.	Removed	8/24/2015	2C
Larsen, Tom A.	Galesburg, Ill.	Removed	7/31/2015	5B
Larson, Ralph J.	Blaine, Minn.	Removed	12/29/2015	3G
Larson, Stephen M.	New Hamburg, Ontario, Canada	Transfer	8/14/2014	5A
	to Evangelical Lutheran Church in Canada			
Laub, Roger M.	Columbus, Ohio	Removed	6/6/2013	6F
Lausterer, Liberty A.	Laramie, Wyo.	Resigned	12/4/2015	6C
Laustsen, Jeffrey P.	Rockville Centre, N.Y.	Transfer	5/1/2014	7C
	to Evangelical Lutheran Church in Canada			
Lee, Jen-Hao	Irvine, Calif.	Resigned	8/10/2015	2C

Lee, Joel	Santa Monica, Calif.	Removed	3/4/2013	2C
Lehrke, Eugene A.	Silver Bay, Minn.	Resigned	12/18/2013	3E
Leon, Joseph	San Jose, Calif.	Removed	1/24/2014	2A
Letscher, David B.	Duboistown, Pa.	Resigned	5/19/2015	8E
Letsinger, Abigail R. B.	Fayetteville, Ark.	Resigned	1/29/2015	4C
Ley, K. Troy	Billings, Mont.	Removed	3/17/2014	1F
Lien, Stephen C.	Gallatin, Mo.	Resigned	12/31/2013	2B
Lingle, Mark D.	Stamford, Conn.	Resigned	10/1/2013	7B
Lo, Samuel Shi-Piu	Bolingbrook, Ill.	Removed	10/25/2014	5A
Lundberg, Bruce G.	Auburn, Calif.	Resigned	4/28/2014	2A
Lundborg, Andrew J.	Woodbury, Minn.	Removed	7/1/2015	3H
Lundmark, Paul C.	Wilmington, Del.	Resigned	6/27/2014	8F
Lura, Dale J.	Kimberton, Pa.	Resigned	1/1/2014	7F
Lutey, Lorenz W.	Wheaton, Ill.	Removed	10/25/2014	5A
Luttio, Mark D.	Boca Raton, Fla.	Resigned	5/11/2014	9E
Maatta, Thomas M.	Easton, Pa.	Resigned	8/26/2015	2D
Mann, Heidi L.	Ely, Minn.	Resigned	10/4/2014	3D
Marburger, Duane P.	Bloomfield, Iowa	Resigned	4/19/2013	5D
Marks, Robert J.	Grapeville, Pa.	Resigned	11/13/2013	8B
Marsh, Jeffrey D.	Columbus, Texas	Resigned	5/19/2013	4F
Marshall, Alan F.	Yelm, Wash.	Removed	3/4/2013	1C
Mathai, Philip K.	Kitchener, Ontario, Canada	Transfer	1/27/2014	5B
	to Evangelical Lutheran Church in Canada			
Matson, Curtis L.	Sioux Falls, S.D.	Removed	3/22/2013	3C
McBride, Douglas H.	Columbus, Ohio	Removed	8/29/2015	4E
Meckler, Sarah H.	Sacramento, Calif.	Resigned	7/22/2015	2A
Meinhardt, Bjoern E.	Vashon, Wash.	Resigned	2/5/2014	1B
Melhus, Melinda	Virginia, Minn.	Removed	10/6/2013	5L
Mendez, Adeliz de Jesus	Allentown, Pa.	Removed	3/4/2013	7E
Meyer, Scott A.	Waseca, Minn.	Removed	2/28/2014	5E
Midthun, Erling J.	Duluth, Minn.	Removed	10/4/2014	3E
Miller, Brian C.	New Kensington, Pa.	Resigned	7/1/2015	8A
Miller, Scott D.	Eau Claire, Wis.	Removed	1/7/2013	5H
Miller, Thomas O.	Mount Shasta, Calif.	Removed	6/26/2014	2A
Miller, Walter J.	Taylor, Texas	Removed	11/25/2013	4E
Miss, Dieter	Raynham, Mass.	Removed	9/2/2013	7D
Moffat, Douglas G.	Calgary, Alberta, Canada	Removed	10/6/2013	2B
Moorman, Cary	Frederick, Md.	Resigned	9/19/2013	8F
Morck, Frederick L.	Chokio, Minn.	Resigned	5/28/2013	3F
Morey, Scott M.	Shevlin, Minn.	Removed	12/29/2014	3D
Morton, Drexel E.	Canton, Mich.	Removed	10/15/2015	6A
Morton, MeLinda Sue	Centennial, Colo.	Removed	9/28/2013	4D
Mosher, David M.	Amana, Iowa	Removed	9/21/2013	5D
Mulvaine, Troy A.	Tonawanda, N.Y.	Resigned	10/7/2013	7D
Myhre, Thomas A.	Bottminggen, Switzerland	Removed	11/1/2014	7B
Nascembeni, Daniel J.	Petersburg, W.Va.	Resigned	5/8/2014	8H
Nel, Michael J.	Langley, British Columbia, Canada	Transfer	7/15/2015	1B
	to Evangelical Lutheran Church in Canada			



Nelson, Daryl E.	Deshler, Neb.	Removed	1/1/2015	4A
Nestingen, James A.	Dallas, Ore.	Removed	8/13/2015	1E
Nestingen, Rolf A.	Eau Claire, Wis.	Removed	3/22/2013	5H
Olson, Dale C.	Katy, Texas	Removed	6/1/2015	4F
Olson, Penny R.	Baltimore, Md.	Resigned	1/1/2014	8F
Ortiz, Carlos A.	Chicago, Ill.	Removed	4/6/2013	5A
Ostlie-Olson, Marc D.	Minneapolis, Minn.	Resigned	11/7/2013	3H
Pabst, Gary L.	Sioux Falls, S.D.	Resigned	3/3/2014	3C
Paterson, Lydia	Vancouver, Wash.	Removed	3/4/2013	4F
Plexico, Thurmond C.	Concord, N.C.	Resigned	10/10/2013	9B
Poole, Patrick W.	Malverne, N.Y.	Resigned	6/12/2015	7C
Portillo, Pedro B.	Irving, Texas	Removed	10/29/2015	4D
Potuznik, Melanie L.	Hoffman Estates, Ill.	Removed	10/4/2014	5A
Powell, Daniel D.	Kingsburg, Calif.	Resigned	4/4/2014	2A
Prasek, Matthew S.	Seattle, Wash.	Removed	2/28/2014	2A
Purcell, Reyna M.	Waseca, Minn.	Resigned	5/21/2013	3I
Ramos, Vincent W.	Toledo, Ohio	Removed	9/25/2014	6D
Rasmussen, Ryan G.	McIntosh, Minn.	Resigned	9/1/2013	3D
Rawl, Leon A.	Lexington, S.C.	Resigned	3/12/2013	9C
Reinke, Clemens I.	Teaneck, N.J.	Resigned	11/7/2014	7A
Reitmeyer, Ralph W. Jr.	Schertz, Texas	Removed	11/14/2014	4E
Remmers, Joel H.	Hastings, Neb.	Removed	2/9/2014	4A
Rex, Yvonne E.	Colorado Springs, Colo.	Resigned	3/10/2014	2E
Rhodenbaugh, Lindsay A.	Pottstown, Pa.	Resigned	6/5/2013	7F
Roepken, Stephen F.	Mansfield, Texas	Removed	2/14/2014	4D
Rogers, John H.	Mound, Minn.	Removed	3/4/2013	3G
Roser, Scott W.	Iowa City, Iowa	Resigned	7/1/2015	5F
Russell, Jeffery R.	Seattle, Wash.	Resigned	1/20/2014	1B
Said, Rimon R.	Chicago, Ill.	Resigned	2/23/2014	5A
Saline, Mark D.	Duck River, Tenn.	Removed	9/21/2013	5D
Salmon, Gary L.	Sewell, N.J.	Resigned	9/21/2013	7A
Samuelson, Mark A.	Everett, Wash.	Resigned	10/23/2015	1B
Schaefer, Erich M.	College Station, Texas	Resigned	4/29/2014	4F
Schaefer, Gregory L.	Santa Monica, Calif.	Removed	2/28/2014	2B
Scharmer, Jedidiah S.	Eden Prairie, Minn.	Removed	9/27/2015	3G
Schaus, Maurice A.	Hales Corners, Wis.	Removed	6/16/2014	5I
Schmidt, Judy A.	Lawton, Okla.	Resigned	7/15/2014	4C
Schoelles, Douglas J.	Fort Worth, Texas	Resigned	9/18/2015	4D
Schreck, Paul A.	Round Lake Beach, Ill.	Removed	10/6/2013	8B
Schwinck, Carl W.	Normandy Park, Wash.	Removed	5/1/2013	1B
Seitz, Ronald W.	Shreveport, La.	Resigned	1/14/2014	4D
Seyenkulo, D. Jensen	Aitkin, Minn.	Resigned	3/13/2014	5A
Seymour, Ronald E.	Corvallis, Ore.	Removed	10/6/2013	1B
Shears, James R.	Memphis, Tenn.	Removed	8/1/2014	4F
Sheeks, Bruce C.	Rockwell, N.C.	Resigned	1/15/2013	9B
Simonik, Stanley	Lubbock, Texas	Resigned	1/31/2013	2D
Smetters, Luke S.	South Wayne, Wis.	Resigned	6/3/2013	5K
Son, Hang Mo	Auburn, Wash.	Removed	1/13/2014	1C

Sorum, Jonathan D.	Brookings, S.D.	Resigned	6/23/2014	3D
Sperstad, David J.	Little Falls, Minn.	Removed	8/15/2014	3E
Spilde, Steven L.	Onalaska, Wis.	Resigned	6/30/2014	5L
Stave, Douglas W.	Fargo, N.D.	Removed	2/28/2014	3B
Steinberg, Crystal L.	Burlington, Wis.	Resigned	5/13/2015	2D
Stellhorn, Thomas E.	York, Pa.	Resigned	12/14/2014	8D
Stenberg, Mark E.	Roseville, Minn.	Removed	8/1/2015	3G
Strecker-Baseler, Charlotte M.	Edmonton, Alberta, Canada	Transfer	10/10/2013	4B
	to Evangelical Lutheran Church in Canada			
Strecker-Baseler, John G.	Armena, Alberta, Canada	Transfer	9/1/2013	4A
	to Evangelical Lutheran Church in Canada			
Stroh, Dennis J.	Muskegon, Mich.	Removed	2/8/2014	7G
Struck, Michael R.	Casper, Wyo.	Resigned	5/16/2014	2E
Svoboda, Steven W.	Buffalo, Minn.	Removed	12/31/2014	3G
Teichert, Bjorn	Bryant, Ind.	Removed	3/4/2013	6C
Thom, Bradley J. H.	Clear Lake, Minn.	Resigned	8/1/2013	3F
Thomas, R. Griffin Jr.	Jamaica Plain, Mass.	Resigned	2/5/2015	7C
Thorson, Eric J.	Billings, Mont.	Resigned	8/27/2015	1F
Tjarks, Jacqueline K.	Johnson Lake, Neb.	Resigned	8/28/2013	4A
Torgersen, Jack L.	Cokato, Minn.	Removed	8/24/2015	3F
Trachte, Russell T.	Neenah, Wis.	Resigned	12/1/2013	5L
Vance, Booker S.	Chicago, Ill.	Removed	4/5/2014	5A
Venable, Jennifer E.	Blountville, Tenn.	Resigned	11/22/2014	9D
Volker, Deborah L.	York, Pa.	Removed	6/21/2014	8D
Voss, Ronald A.	Miles, Iowa	Resigned	8/21/2015	5B
Wagner, Harry A.	Cheboygan, Mich.	Resigned	10/28/2013	6B
Wahl, Andrew M.	Pittsburgh, Pa.	Resigned	11/1/2015	8B
Ward, Paul A.	Fort Collins, Colo.	Resigned	3/8/2013	2E
Waters, Michelle J.	Powell, Ohio	Removed	9/3/2015	6F
Weinrich, Molly J.	Brainerd, Minn.	Removed	1/27/2014	5D
Weiss, Arthur R. Jr.	El Campo, Texas	Transfer	2/1/2015	5G
	to Evangelical Lutheran Church in Canada			
Werrell, Pamela L.	Gilbert, Ariz.	Resigned	8/13/2013	2D
Whritenour, Jack R.	Derby, Conn.	Resigned	6/1/2015	7B
Wiesner, Jay A.	Glenside, Pa.	Resigned	2/24/2015	7F
Wilkins-Arnold, Meredith A.	California, Md.	Resigned	7/3/2014	8G
Wilson, Jennifer L.	Delta, British Columbia, Canada	Transfer	4/14/2013	1F
	to Evangelical Lutheran Church in Canada			
Winke, Dayna M.	Sumner, Iowa	Removed	6/1/2015	5F
Witkop, Philip D.	Springfield, Ill.	Removed	6/4/2015	5C
Wolfe, Ian Jacob	Maynard, Iowa	Resigned	2/2/2013	5F
Wood, James J.	Virginia Beach, Va.	Removed	2/28/2014	8F
Wood, Otto L.	Huntsville, Ala.	Resigned	7/7/2013	9D
Zandt, David K.	Thornville, Ohio	Resigned	1/31/2013	5J
Zaske, Michael J.	Rosemount, Minn.	Resigned	8/31/2013	3F

## Additions to the Roster of Associates in Ministry 2013–2015 Appendix F

\*Unless otherwise noted, the reason for the addition to the roster was commissioning.

Name	City, State (Country)	*Reason	Date	Region Synod
Baker-Trinity, Jennifer L.	Beaver Springs, Pa.		6/19/2015	8E
Baseman, Beverly Ann Marie	Willmar, Minn.		6/16/2013	3F
Bjork, Carl K. III	Midland, Mich.		8/25/2013	6B
Bjorklund, Patricia M.	Hopkins, Minn.		4/6/2014	3G
Bodenstab, Erin R. T.	Hinsdale, Ill.		1/18/2015	5A
Bracken, Julie A.	Vancouver, Wash.		6/28/2015	1C
Cantrell, Deborah D.	Olathe, Kan.		10/11/2014	4B
Christensen, Brett M.	Oshkosh, Wis.		4/7/2013	5I
Czycalla, Mindy S.	Litchfield, Minn.		4/7/2013	3F
Demaree, Hannah E.	Overland Park, Kan.		4/28/2013	4B
Ekedahl, Peggy A.	Janesville, Wis.		6/15/2014	5K
Ertl, Mark J.	Apple Valley, Minn.		9/15/2013	3H
Files, Kari L. D.	Minot, N.D.		5/18/2013	3A
Finlay, Joyce C.	Naples, Fla.		11/10/2013	9E
Fisher, Elizabeth A.	Kannapolis, N.C.		1/24/2015	9B
Hostler, Ryan K.	Vero Beach, Fla.		8/23/2015	9E
Huber, Lisa R.	Madison, Wis.		3/9/2014	5K
Huber, Sarah M.	Marshfield, Mass.		5/19/2013	7B
Jacob, Daniel R.	Oakwood, Ohio		12/13/2014	6F
Jestmore, Cherri M.	Overland Park, Kan.		5/17/2014	4B
Johnson, Lisa C.	Marquette, Mich.		10/18/2015	5G
Kautz, Marilyn E.	Camp Hill, Pa.		8/28/2015	8D
Kosberg, Karen M.	Fort Wayne, Ind.		4/26/2014	6C
Kudirka, Barbara L.	Arlington Heights, Ill.		1/26/2014	5A
Lorenz, Joan M.	Ray, N.D.		11/22/2015	3A
Luedtke, Stephanie K.	Wauwatosa, Wis.		5/3/2014	5J
Mangold, Elizabeth M.	Eagan, Minn.		5/18/2014	3H
Metzger, Deborah K.	Akron, Ohio		11/2/2014	6E
Meyer, S. Claire	Sinai, S.D.		2/3/2013	3C
Moore, Joel M.	Davenport, Iowa		4/26/2014	5D
Nielsen, Margaret F.	Mc Farland, Wis.	Reinstated	11/7/2014	5K
O'Donnell, Michael S.	Frederick, Md.		6/1/2013	8F
Olason, Marj J.	Gig Harbor, Wash.		11/16/2014	1C
Olson, Kyle W.	Manhattan, Kan.		4/6/2014	4B
Ose, Glenndy Lee	East Bethel, Minn.		10/12/2014	3G
Poling, Robyn M.	Fairborn, Ohio		9/26/2015	6F
Price, John D.	Chambersburg, Pa.		3/9/2014	8D
Raabe, Nancy M.	Milton, Wis.		11/23/2014	5K
Rohde, Susan Wold	Sioux Falls, S.D.		7/28/2013	3C
Schenck, Frank T.	Cuyahoga Falls, Ohio		8/2/2013	6E
Solik, Jeanne E.	Waukesha, Wis.		11/9/2014	5J
Steinken, Penny	Rapid City, S.D.		9/15/2014	3C
Swenson-Reinhold, Erin M.	Annandale, Va.		12/19/2015	8G

Tamburello, Pamela J.	Houston, Texas		4/28/2013	4F
Thielke, Jessica E.	Moorhead, Minn.		9/13/2015	3D
Wilcox, Allison S.	Exton, Pa.		4/13/2013	7F
Williams, Susan E.	Mora, Minn.	Reinstated	2/2/2013	3E
Wise, Jean A.	Edon, Ohio		6/19/2013	6D
Wittgren, Nancy A.	Missoula, Mont.		4/27/2013	1F
Wojahn, Elizabeth A.	Pipestone, Minn.		1/26/2013	3H
Zimelman, Janice L.	Phoenix, Ariz.		8/31/2014	2D

## Removals from the Roster of Associates in Ministry 2013–2015

## Appendix G

Name	City, State (Country)	Reason	Date	Region Synod
Atteberry, Jane E.	Belvidere, Ill.	Resigned	9/1/2014	5B
Bader, Donald L.	Omaha, Neb.	Removed	10/6/2013	4A
Barr, Lindsay S.	Chamblee, Ga.	Removed	10/6/2013	9A
Blank, Janet L.	Cedarburg, Wis.	Resigned	6/9/2014	5J
Domines, Celia C.	Elizabethtown, Pa.	Removed	2/23/2013	8D
Eckert, Kathy A.	Normal, Ill.	Resigned	3/21/2015	5C
Frame, Maria G.	Richland, Wash.	Removed	10/6/2013	1D
Gallardo, Eva V.	Miami, Fla.	Removed	10/31/2014	9E
Grondahl, Kevin J.	Kaukauna, Wis.	Resigned	2/27/2015	5I
Hanson, Myrna E.	Fargo, N.D.	Removed	10/6/2013	3D
Johnson, Candice A.	Goose Creek, S.C.	Resigned	1/7/2013	9C
King, Maureen (Molly)	Delaware, Ohio	Resigned	9/24/2015	6D
Knutson, Randy A.	Fort Bragg, Calif.	Removed	6/28/2014	2A
Marburger, Jeremy J.	Wellington, Colo.	Removed	3/31/2015	2E
Matulevich, Mary E.	Billings, Mont.	Removed	6/19/2014	1F
McQuarrie, Celeste T.	Dover, N.H.	Resigned	7/19/2014	7B
Nelson, Sonja L.	Woodbury, Minn.	Removed	2/15/2015	3C
Olson, Debra Jane B.	Coon Rapids, Minn.	Removed	12/13/2014	3G
Peters, Catherine	Woodstock, Ill.	Removed	10/6/2013	5A
Roberts, Sheri L.	Gretna, Neb.	Resigned	12/13/2013	4A
Rogers, John A.	Paducah, Ky.	Resigned	12/31/2014	6C
Sanford, J. Jeannine	Vandergrift, Pa.	Resigned	6/30/2015	8B
Schroeder, Tyrona L.	Medford, Ore.	Resigned	1/10/2013	5I
Smith, Angela C.	Sioux Falls, S.D.	Removed	10/11/2013	3C
Smith, Patricia L.	Henderson, Nev.	Removed	3/4/2013	2D
Tatlian, Edward A.	Lakeland, Fla.	Resigned	10/22/2015	9E
Thompson, Jay T.	Espoo, Finland	Removed	1/1/2015	9B
Thompson, Maria L.	Shoreview, Minn.	Resigned	6/12/2014	3H
Wimmer, Leesa Berges	Bethlehem, Pa.	Removed	10/4/2014	7E

**Additions to the Roster of Deaconesses 2013–2015****Appendix H**

In all cases, the reason for the addition to the roster was consecration.

<b>Name</b>	<b>City, State</b>	<b>Date</b>	<b>Region Synod</b>
Almoney, Dorothy K.	Lancaster, Pa.	6/6/2014	8D
Colver, Elizabeth J.	Seattle, Wash.	3/15/2015	1B
Josef-Maier, Clare A.	Seattle, Wash.	12/20/2015	1B
Myers, Jennifer L.	Bedford, Va.	11/15/2013	9A

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**Removals from the Roster of Deaconesses 2013–2015****Appendix I**

<b>Name</b>	<b>City, State</b>	<b>Reason</b>	<b>Date</b>	<b>Region Synod</b>
Castner, Elizabeth M.	Burke, Va.	Removed	10/6/2013	8B
Wright, Carol A.	Oxford, Mich.	Removed	12/14/2013	6A

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**Additions to the Roster of Diaconal Ministers 2013–2015****Appendix J**

In all cases, the reason for the addition to the roster was consecration.

<b>Name</b>	<b>City, State</b>	<b>Date</b>	<b>Region Synod</b>
Arnold, Jennifer T.	Jacksonville, Fla.	9/14/2014	9E
Bates, Nicholas A.	Columbus, Ohio	11/15/2014	6F
Baublitz, Sara J.	Baltimore, Md.	6/8/2013	8B
Beaman, Tempie D.	Los Angeles, Calif.	5/17/2014	2B
Britt, Gail C.	Gypsum, Colo.	9/19/2015	2E
Byerly, Marylou	Shamokin, Pa.	6/20/2014	8E
Dykeman, Anna L.	Dickinson, N.D.	8/10/2014	3A
Groth, Tami L.	Le Mars, Iowa	9/28/2015	5E
Hintzman, Kimberly K.	Frederick, Md.	10/31/2015	8F
Jensen, Kelly S.	Menomonie, Wis.	2/16/2014	5H
Johnson, Deborah A.	Hickory, N.C.	3/30/2014	9B
Johnson, Melanie M.	Atlanta, Ga.	10/24/2015	9D
Kelly, Karen Beth	Egg Harbor Township, N.J.	9/21/2014	7A
Koschmann, Christyn C.	Lees Summit, Mo.	4/10/2013	4B
LeMay, Craig H.	Portland, Ore.	3/16/2013	1E
Manis, Jennifer M.	Raleigh, N.C.	7/13/2013	9B
Nelson, Julia E.	Traverse City, Mich.	12/13/2014	6B
Peterson, Emmerentia E.	Round Rock, Texas	11/9/2014	4E
Power, Erin A.	Denver, Colo.	1/31/2015	2E
Price, Reginald B.	Baltimore, Md.	6/1/2013	8F
Ramsey, Laura A.	Elizabethtown, Pa.	8/2/2013	8D
Reinhart, Peter J.	Columbia, S.C.	9/13/2014	9C
Robles, Cynthia M.	Aurora, Colo.	11/7/2015	2E
Santrizos, Martha	Santa Barbara, Calif.	12/6/2015	2B
Simons, JoAnn L.	Kingsley, Iowa	2/7/2013	2D
Smith, Louis H.	Lafayette, Calif.	5/11/2014	2A
Stauffer, Daniel F.	Twin Valley, Minn.	4/14/2013	3D
Tillman, Patricia A.	Davenport, Iowa	6/8/2013	5D
Vought, Kristin A.	Baltimore, Md.	5/10/2014	8G
Weaver, Mary Beth E.	Portland, Ore.	11/24/2013	1E
Webb, David P.	Mount Prospect, Ill.	8/23/2015	5A

**Removals from the Roster of Diaconal Ministers 2013–2015****Appendix K**

<b>Name</b>	<b>City, State</b>	<b>Reason</b>	<b>Date</b>	<b>Region Synod</b>
Heine, Joy T.	Homewood, Ill.	Resigned	6/11/2015	5A
Whited, Leslie A.	Salt Lake City, Utah	Removed	8/18/2015	2E

**Ordained Ministers**

<b>Name</b>	<b>City, State</b>	<b>Date</b>	<b>Region Synod</b>
Adami, Charles A. Jr.	Fleetwood, Pa.	10/19/2013	7E
Aden, LeRoy H.	Canton, Ga.	12/3/2015	7E
Aguirre, Frank B.	Stockton, Calif.	7/24/2015	2A
Akerman, H. Eldon	Houston, Texas	1/28/2013	4F
Albee, Lowell C. Jr.	Princeton, Ill.	3/15/2013	5B
Albright, Malcolm W.	Bethlehem, Pa.	1/18/2013	7E
Aller, Edward R.	Grosse Ile, Mich.	4/30/2014	6A
Almen, Louis T.	Oviedo, Fla.	6/3/2014	8G
Almquist, James A.	Brainerd, Minn.	12/30/2013	3E
Andersen, Harry S.	Madison, Wis.	12/4/2015	5G
Andersen, Paul F.	Decorah, Iowa	3/11/2013	5F
Andersen, Peter H.	Marquette, Mich.	10/20/2013	5G
Andersen, Stanley B.	San Jose, Calif.	4/27/2014	2A
Anderson, Carroll N.	Madison, Wis.	4/6/2014	5K
Anderson, Charles S.	Saint Paul, Minn.	6/14/2013	3G
Anderson, Donald D.	Pittsburgh, Pa.	1/28/2013	8B
Anderson, E. Earl	Indiana, Pa.	1/18/2015	8B
Anderson, Gary W.	Brookville, Ind.	3/7/2013	6C
Anderson, Leonard A.	Brainerd, Minn.	7/1/2013	3E
Anderson, Theodore L.	Cedar Rapids, Iowa	4/26/2013	5D
Anderson, Thomas R.	Rochester, Minn.	1/29/2013	3I
Andrews, Paul H.	Groveport, Ohio	12/10/2013	6F
Andrews, R. William Jr.	Santa Claus, Ind.	7/30/2015	6C
Anschuetz, Robert H.	McKnight, Pa.	11/11/2013	8B
Arbaugh-Patmon, V. Kathy	Columbus, Ohio	2/1/2013	6F
Armentrout, Donald S.	Sewanee, Tenn.	3/30/2013	9D
Asplund, Lowell H.	Butterfield, Minn.	2/5/2015	3F
Aurelius, Marjorie B.	Mahtomedi, Minn.	9/11/2015	3H
Aurich, George C.	Houston, Texas	7/16/2015	4F
Awes, Robert S.	Chicago, Ill.	4/14/2015	5A
Bachman, Ronald B.	Muskego, Wis.	10/10/2015	5J
Backman, Ralph J.	Marinette, Wis.	4/13/2015	5G
Bahe, Richard R.	Alexandria, Minn.	5/3/2014	3D
Baker, Richard L.	Bradenton, Fla.	9/19/2014	9E
Baldus, Benjamin M.	Lansing, Mich.	1/18/2013	6B
Ballantine, John O.	Selinsgrove, Pa.	4/20/2014	8E
Barker, David C.	Wabasha, Minn.	9/18/2013	3I
Barnes, Allen R.	Fresno, Calif.	6/14/2014	2A
Bartels, Robert A.	Bloomington, Minn.	12/29/2013	3G
Barthel, Wayne	Papillion, Neb.	9/13/2013	4A
Barthelmeh, Thomas C.	Miles City, Mont.	12/4/2013	1F

Bartsch, James D.	Charleston, W.Va.	12/24/2013	2D
Bash, William H.	Hillsboro, Ore.	10/29/2014	1E
Bateson, John G.	Pittsburgh, Pa.	11/29/2014	8B
Baucom, Michael R.	Green Bay, Wis.	4/11/2014	5I
Bauermeister, Jeannette H.	Ballwin, Mo.	11/2/2014	4B
Baughan, Robert L. Jr.	Carlisle, Pa.	1/8/2014	8D
Beck, John T.	Colorado Springs, Colo.	3/1/2015	4A
Becker, Arthur H.	Columbus, Ohio	1/23/2015	2E
Beckingham, Charles S.	Moline, Ill.	10/28/2013	5B
Beckman, Reinhard A.	Syracuse, Neb.	1/19/2013	4A
Beistel, Brian K.	Seattle, Wash.	12/17/2014	1B
Bella, Igor V.	Dublin, N.H.	12/13/2015	7B
Benedict, Rosemarie	Roswell, Ga.	2/7/2014	8D
Bengtson, Earl M.	Lincolnshire, Ill.	6/15/2015	5A
Bengtson, F. Jan	Saint Helens, Ore.	12/27/2014	5B
Bensen, Arnold R.	Northumberland, Pa.	11/26/2013	8E
Benson, J. Stanley	Saint Peter, Minn.	8/15/2013	3F
Bentley, Elder K.	Saint Paul, Minn.	5/26/2014	3H
Berg, William E.	Minneapolis, Minn.	2/11/2013	3G
Berggren, C. Wendell	Lindsborg, Kan.	7/11/2014	4B
Bernal, Manuel	Fontana, Calif.	1/3/2014	2B
Bernhardson, Drell E.	Eden Prairie, Minn.	1/13/2013	3D
Bernheisel, John G.	York, Pa.	11/28/2014	8D
Bernsdorff, Karl G.	Lancaster, S.C.	8/7/2014	9C
Beronius, Charles P.	Saint Cloud, Minn.	7/9/2014	3F
Bersagel, Edwin L.	Victoria, Minn.	3/31/2015	3H
Bersie, Richard B.	Kent, Wash.	4/4/2015	1B
Berven, Oliver J.	Minneapolis, Minn.	9/5/2014	3G
Best, Warren F.	Chicago, Ill.	1/9/2014	5A
Bey, DeWayne M.	Portland, Ore.	11/12/2015	1E
Bichel, Charles W.	Carson, Iowa	12/15/2015	4A
Bidne, Arvid E.	North Oaks, Minn.	1/24/2015	3H
Bieber, Warren L.	Gibsonia, Pa.	7/31/2013	8B
Billow, Harry R.	Mifflintown, Pa.	9/1/2015	8E
Birkholz, Reuben E.	Cottonwood, Ariz.	5/8/2015	3D
Bjorlie, Leo O.	Northfield, Minn.	3/17/2014	3I
Blair, Ralph E. Jr.	Greenville, Pa.	10/31/2014	8A
Bloomquist, Roy R.	Golden Valley, Minn.	9/29/2014	3G
Bockelman, Wilfred	Duluth, Minn.	9/2/2013	3G
Bohn, Donald M.	Greencastle, Pa.	2/18/2015	8D
Bolinger, Ronald J.	Pine Island, Minn.	3/1/2015	5F
Boots, Patrick W.	Cortez, Colo.	2/10/2013	2E
Boraas, Roger S.	Philadelphia, Pa.	12/3/2014	7A
Bortnem, Paul L.	Arlington, Minn.	1/13/2014	3F
Bose, Charles N.	Carson City, Nev.	10/13/2015	5I
Boss, Walter G.	Dallas, Ore.	12/13/2015	1E
Bowley, Richard H.	Pacifica, Calif.	7/7/2015	2A
Boye, Richard E.	Devon, Pa.	10/25/2014	7F



Bradfield, Cecil D.	Bridgewater, Va.	6/24/2015	9A
Brake, Denny K.	Raleigh, N.C.	7/3/2015	9B
Brandt, Roland C.	Bayport, Minn.	3/1/2015	3H
Brau, Henry R.	Warren, Conn.	5/17/2013	7C
Braugher, John T.	Upper St Clair, Pa.	2/13/2015	8B
Bredeson, Van V.	Somerset, Wis.	10/30/2014	5H
Bredfeldt, Jack H.	Austin, Minn.	2/11/2014	3I
Brewer, Donald R.	Toledo, Ohio	3/23/2013	6D
Bridinger, Don R.	Findlay, Ohio	3/30/2013	6D
Bringman, Dale S.	Gettysburg, Pa.	5/16/2014	2C
Bringman, David J.	Alameda, Calif.	10/5/2015	2A
Brosius, George R.	Bogart, Ga.	9/2/2014	2C
Brown, Gerald F.	Washington, Iowa	5/8/2014	5D
Brown, Peter S.	Williamsville, N. Y.	1/18/2013	7D
Brueckner, Robert M.	Nescopeck, Pa.	7/17/2015	7C
Brugger, Ronald C.	Huron, S.D.	9/12/2013	3C
Brzowsky, Richard T.	Centralia, Ill.	5/17/2013	5C
Buerger, Martin A.	Zelienople, Pa.	2/3/2014	8B
Buhler, Herbert J. Jr.	Grove City, Pa.	1/3/2015	8A
Buhr, Robert H.	Overland Park, Kan.	6/13/2013	4B
Bungum, Paul E.	Modesto, Calif.	1/15/2013	5C
Burck, Katherine G.	Hopkins, Minn.	11/16/2013	2E
Burkey, Charles A.	Deland, Fla.	3/14/2013	9E
Busch, Emmett T.	Maquoketa, Iowa	1/14/2015	5D
Bush, Vera Arndt	West Simsbury, Conn.	12/18/2013	7B
Butenshon, Donald E.	Lake Elsinore, Calif.	10/17/2015	2C
Capps, Donald E.	Princeton, N.J.	8/26/2015	7A
Carlson, Duane H.	Springfield, Va.	5/17/2015	8G
Carlson, E. Roald	Saint Paul, Minn.	3/13/2015	3H
Carlson, Roger E.	Brooklyn Park, Minn.	1/10/2013	3G
Carswell, Robert W.	Columbia, S.C.	3/10/2013	9C
Carter, Thomas C.	Duarte, Calif.	1/23/2015	2B
Chapman, Robert B.	Winfred, S.D.	4/7/2013	5E
Christensen, C. J.	Lindsborg, Kan.	6/9/2015	4B
Christensen, Merton E. L.	Billings, Mont.	4/2/2014	1F
Christianson, Conrad J. Jr.	Winchester, Va.	2/27/2015	9A
Chu, Daniel	Tacoma, Wash.	11/21/2013	1C
Church, Thomas S.	Beverly Hills, Fla.	1/5/2013	9E
Clark, Charles J.	Sacramento, Calif.	1/27/2014	2A
Clark, William Jr.	Bronx, N.Y.	2/12/2014	7C
Click, E. Dale	Moorpark, Calif.	2/17/2013	2B
Collard, Ernest W.	East Wenatchee, Wash.	3/28/2014	1D
Conrad, Robert L.	Iowa City, Iowa	2/27/2013	5A
Conway, Beverly L.	South Holland, Ill.	4/8/2015	5A
Cordes, Stephen L.	Poestenkill, N.Y.	11/20/2015	7D
Cornell, Paul M.	Lansdale, Pa.	4/7/2014	7F
Cox, William E.	Sylvania, Ohio	6/20/2013	6D

Cronrath, Daniel M.	Lewiston, Idaho	5/8/2013	1D
Crozier, Fred S.	Lakeland, Fla.	5/13/2013	8H
Crumley, James R. Jr.	Chapin, S.C.	4/7/2015	9C
Cruse, Guy C.	White Rock, S.C.	12/24/2015	9C
Cubbon, Arthur E. Jr.	Stow, Ohio	11/8/2014	6E
Culver, Max	Columbus, Ohio	11/5/2015	6F
Cumbee, L. E. Jr.	Ridge Spring, S.C.	7/13/2015	9C
Damrow, Thomas A.	San Antonio, Texas	3/20/2015	4E
Daniels, Gerald C.	Deland, Fla.	1/13/2014	9E
Daniels, James A.	Lebanon, Tenn.	6/5/2015	7F
Danielson, David L.	Minnetonka, Minn.	4/22/2013	5J
Davis, Benjamin F.	Apache Junction, Ariz.	3/3/2015	2D
Deal, Harold G. Jr.	Silver Spring, Md.	10/28/2013	8G
DeCamp, Stanley	Little Egg Harbor Twp, N.J.	1/9/2013	7A
Decker, Sigmund S.	Charleston, S.C.	1/2/2015	8A
Deines, John D.	Cedar Falls, Iowa	11/11/2013	5F
Diamond, William F.	Valdosta, Ga.	5/4/2013	9D
Dicke, Harold F.	Cleveland Heights, Ohio	9/21/2013	6E
Diemer, Max H.	Las Cruces, N.M.	8/29/2014	2E
Dietrich, Elroy E.	Genoa, Ohio	2/18/2014	6D
Dietrich, Helmut T.	Orange City, Fla.	1/25/2015	7C
Digerness, Berdell	Saint Paul, Minn.	3/8/2013	3F
Divine-Koch, Karl A.	Iowa City, Iowa	12/24/2013	5D
Docken, L. Donald	Saint Paul, Minn.	11/5/2014	5H
Doering, Paul O.	Overland Park, Kan.	1/1/2015	4B
Doll, Donald G.	Ocean City, N.J.	1/7/2015	7F
Dommer, Fred D.	Ledger, Mont.	12/26/2015	1F
Dorward, Craig J.	Lebanon, Pa.	10/25/2015	8D
Drake, Marlin R.	Strasburg, Ohio	1/25/2013	6E
Dressen, William A.	Syracuse, Neb.	1/12/2015	4A
Drury, James H.	Price, Utah	4/7/2015	2E
Dzwonczyk, Gregory P.	Cape Coral, Fla.	6/29/2014	9E
Early, Henry R.	Cornwall, Pa.	3/17/2014	8D
Ebbinga, Jerry R.	Fountain Hills, Ariz.	8/29/2015	2D
Ebelt, Gerald E.	Cut Bank, Mont.	9/6/2015	1F
Eckard, O. Rick Jr.	Tallahassee, Fla.	11/11/2013	9E
Ecklund, Stanley G.	Lincoln, Neb.	1/26/2014	4A
Edstrom, Paul A.	Eagan, Minn.	11/22/2013	3H
Egertson, Erick R.	Temecula, Calif.	6/9/2013	4A
Egertson, Mark G.	Lynden, Wash.	12/20/2014	1D
Ehlers, Edwin L.	Fletcher, N.C.	4/13/2015	9B
Ehrhart, Carl E.	Whiting, N.J.	5/27/2015	7A
Eikanger, J. LeeRoy	Sioux Falls, S.D.	4/10/2015	3C
Elhard, Paul L.	Logan, Ohio	11/12/2014	6F
Elliott, Robert C.	Drain, Ore.	7/16/2014	1E
Ely, Albert B.	Jupiter, Fla.	7/10/2014	8F

Engelstad, Stephen L.	Saint Ansgar, Iowa	7/23/2015	5F
Engwall, Paul R.	Prior Lake, Minn.	5/14/2015	3G
Epting, Eugene L. Jr.	Savannah, Ga.	10/23/2014	9D
Erb, Alfred H.	Wernersville, Pa.	5/10/2014	7E
Ericksen, Henry E.	Bellevue, Wash.	3/22/2014	1B
Espeland, Loren J.	Saint Paul, Minn.	9/2/2015	3F
Evans, George W. Jr.	Saint Michaels, Md.	6/10/2014	8F
Everett, David P.	Mora, Minn.	11/16/2014	5H
Fagre, Ivan B.	Northfield, Minn.	10/26/2014	3I
Fahlman, Kenneth C.	Prescott Valley, Ariz.	1/30/2014	7C
Falk, Philip L.	Seven Bays, Wash.	5/21/2014	1D
Fehl, Bruce A.	Clearwater, Fla.	12/26/2013	9E
Feil, Paul H.	Reading, Pa.	10/19/2015	7E
Ferree, Brenda J.	Felton, Pa.	4/22/2015	8D
Ficken, Carl F. W. Jr.	Stone Mountain, Ga.	1/8/2013	9D
Finger, Andrew R.	South Portland, Maine	12/17/2014	7B
Fintzen, Howard E.	Sheboygan, Wis.	5/22/2013	5J
Fischer, Ralph	Dallas, Ore.	8/26/2014	1E
Fish, Peter D.	Cherry Hill, N.J.	3/29/2014	7A
Flachman, Leonard R.	Golden Valley, Minn.	9/23/2013	3G
Flachmeier, Raymond H.	Austin, Texas	1/12/2013	4E
Flak, Lorents J.	Santa Rosa, Calif.	3/8/2015	2A
Flaten, Donald M.	Saint Paul, Minn.	2/17/2013	3I
Flaten, Irwin A.	Eau Claire, Wis.	3/7/2013	5H
Floan, Hans S. T.	Mount Horeb, Wis.	4/18/2014	5K
Foege, Richard H.	Tacoma, Wash.	12/7/2015	1C
Ford, Martin M.	Fairbanks, Alaska	9/23/2015	1A
Foss, Arlen J.	Worthington, Minn.	1/17/2015	3F
Foster, Howell S.	Huntington Beach, Calif.	3/5/2015	2C
Fousek, Marianka S.	Evanston, Ill.	7/5/2015	5A
Frank, John G.	Louisville, Ky.	11/16/2015	6C
Fredine, Donald W.	Maplewood, Minn.	6/20/2014	3H
Freed, Edwin D.	Wooster, Ohio	12/12/2014	8D
Freed, Wilbur R.	Alden, N. Y.	2/20/2013	7D
Frerichs, Wendell W.	Saint Paul, Minn.	6/23/2015	3H
Frickey, Mark A.	Elizaville, N.Y.	6/3/2013	7D
Fromhartz, Henry G.	Long Beach, Calif.	11/14/2015	7E
Fuller, Harold F. Jr.	Staunton, Va.	6/25/2014	9A
Fuzzey, Timothy J.	Minneapolis, Minn.	3/6/2014	3G
Gahagen, Kathleen E.	North Tonawanda, N.Y.	2/28/2014	7D
Gahl, Enno O.	Westlake, Ohio	11/7/2014	6F
Gangsei, Philip A.	Scottsdale, Ariz.	10/22/2014	2D
Garrett, Rufus R.	Springfield, Ohio	8/5/2014	6F
Garrison, D. Richard	Woodbine, N.J.	11/1/2015	7A
Garrity, Paul F.	San Antonio, Texas	5/7/2013	4E
Garton, Darwin D.	Verdon, Neb.	12/14/2015	4A

Gerberding, John H.	Fort Collins, Colo.	1/13/2013	2E
Gerry, John R.	Merriam, Kan.	8/20/2015	4B
Gertner, Willis S.	Altoona, Wis.	6/12/2015	5H
Gibson, Albert W.	Fayetteville, Pa.	7/1/2013	8D
Gibson, Boyd	Mifflinburg, Pa.	3/9/2013	8E
Gibson, Calder A. II	League City, Texas	11/4/2013	4F
Gibson, Robert F.	Waverly, Ohio	10/18/2015	6F
Gifford, Judy A.	Sutherland, Neb.	2/18/2013	4A
Gittler, Henry D.	Homestead, Fla.	3/1/2014	4A
Glass, Joseph D. Jr.	Hickory, N.C.	12/12/2014	9B
Gobbel, A. Roger	Palmyra, Pa.	10/17/2015	8D
Gobins, Vitolds	Winfield, Pa.	11/26/2013	8E
Goetting, Paul F.	Worcester, Mass.	2/27/2013	7B
Gold, Maurice O.	Fredericksburg, Texas	10/13/2015	4E
Graf, Robert F.	Cedar Falls, Iowa	1/11/2013	4B
Grant, Ordean L.	Saint Charles, Minn.	7/21/2014	5L
Grant, Theodore S.	Hicksville, N.Y.	4/16/2014	7C
Greeny, John T.	Everett, Wash.	4/12/2015	1B
Grendahl, Robert M.	Chisago City, Minn.	9/12/2013	3H
Greder, Albert O.	Nekoosa, Wis.	2/18/2014	5I
Grimstad, Arthur H.	Fargo, N.D.	12/7/2013	3D
Grissom, Ronald E. C.	Grove City, Ohio	8/9/2015	6F
Gronseth, Milo G.	Inver Grove Heights, Minn.	1/16/2013	3G
Gronseth, Stephen L.	Atlantic, Iowa	11/16/2014	5E
Gronstal, Harold K.	Kearney, Neb.	10/10/2015	4A
Grossman, Carl A.	Myrtle Beach, S.C.	4/23/2013	9C
Grote, Harvey A.	Maquoketa, Iowa	5/7/2013	5D
Gulliford, Roy E.	Sarasota, Fla.	1/10/2015	7E
Gunther, James E.	Philadelphia, Pa.	5/7/2015	7C
Gustafson, Roy N.	Saint James, Minn.	10/23/2015	3H
Gutknecht, William J. Jr.	Port Hueneme, Calif.	5/18/2013	2B
Haack, Harlin H.	Lakeville, Minn.	6/14/2014	5G
Haas, Harold I.	Hickory, N.C.	8/27/2013	9B
Hackbarth, Victor C.	Fond Du Lac, Wis.	6/21/2013	5J
Haerberle, John F.	Pittsburgh, Pa.	7/9/2013	8B
Hagen, Marvin L.	Saint Paul, Minn.	11/29/2013	3G
Hagen-Arndt, Andrea R.	Glen Burnie, Md.	6/6/2013	8F
Hagens, Clarence J.	Shiner, Texas	5/24/2014	4E
Haimerl, Arthur F.	Worthington, Ohio	5/6/2013	6F
Hall, Marshall E.	Eau Claire, Wis.	11/6/2015	5H
Hall, Robert F.	Hayesville, Ohio	12/17/2015	6E
Hallerberg, James W.	Chula Vista, Calif.	6/19/2015	2C
Hallstrom, N. Fred	Metairie, La.	6/28/2014	3C
Halvorsen, Richard E.	Fresno, Calif.	2/19/2015	2A
Hamilton, Harold E.	Lincoln, Neb.	12/5/2013	4A
Hampton, William R.	Alta Loma, Calif.	11/12/2014	2B
Hanko, George M.	Jeannette, Pa.	11/4/2014	7G

Hannemann, Eugene E.	Thousand Oaks, Calif.	11/4/2014	2C
Hansen, Dale D.	New York, N.Y.	2/27/2015	7C
Hansen, Mary E.	Thief River Falls, Minn.	7/22/2014	3D
Hansen, Maynard O.	Springfield, Mo.	10/14/2015	4B
Hansen, Robert N.	Northfield, Minn.	12/29/2013	3I
Hansen, Roger K.	Rockford, Ill.	5/28/2015	5B
Hansen, Thorvald C.	Des Moines, Iowa	1/27/2015	5D
Hansing, Marlyn D.	Bloomington, Minn.	11/12/2014	5F
Hanson, Duane E.	Middleton, Wis.	2/24/2015	5K
Hanson, Gordon J.	Gold River, Calif.	4/16/2015	2A
Hanson, James H.	Tuscola, Texas	8/21/2013	4D
Hanson, Rolf G.	Saint Paul, Minn.	7/11/2015	3H
Hanson, Vernon R.	Seattle, Wash.	10/14/2013	1C
Harding, Marvin L.	Reading, Pa.	7/18/2014	7E
Harding, Warren S.	Allentown, Pa.	6/28/2013	7E
Harkins, John W.	Lewisburg, Pa.	11/3/2015	8E
Harley, Raymond E. II	Columbia, S.C.	7/27/2015	9C
Harr, David P.	Chandler, Ariz.	10/25/2014	2D
Harriday, Isaiah W.	Saint Paul, Minn.	12/19/2014	3H
Harris, Robert N.	Warwick, R.I.	5/6/2015	7C
Hart, Maurice J.	Wyalusing, Pa.	5/10/2013	7E
Hasvold, Paul M.	Decorah, Iowa	1/19/2015	5F
Hatfield, Scott A.	West Allis, Wis.	9/9/2015	5J
Hattendorf, Norbert E.	Lafayette, Colo.	4/22/2014	2E
Haubrich, Gerrard A.	Columbus, Ohio	10/6/2015	6F
Haugen, Wesley N.	Moorhead, Minn.	9/6/2015	3B
Hausele, Raymond E.	Cabot, Pa.	9/11/2015	8B
Hausken, Terje C.	Pine Island, Minn.	1/18/2014	3I
Heckmann, Paul R.	Elmhurst, Ill.	1/16/2015	5A
Hedahl, Susan K.	Gettysburg, Pa.	7/7/2013	8D
Hedberg, Raymond W.	Seattle, Wash.	11/21/2013	1B
Heggem, Warren L.	Fargo, N.D.	5/28/2014	3B
Heidtke, Ray W.	Roseville, Minn.	11/15/2013	3B
Heiliger, Robert L.	Oxford, Ohio	1/19/2014	6F
Heiney, Mark A.	Marietta, Pa.	3/25/2014	8D
Helland, Erling M.	Olmsted Falls, Ohio	4/12/2013	6E
Heltne, Adolph B.	Scandia, Kan.	6/3/2013	4B
Hemken, Lowell E.	Fort Collins, Colo.	12/15/2015	2E
Henderschedt, Donald L.	East Stroudsburg, Pa.	11/16/2014	7E
Henderson, Wayne L.	Holmen, Wis.	8/22/2013	5L
Henneberger, James E.	Chambersburg, Pa.	9/13/2015	9A
Herder, Merrill O.	Onalaska, Wis.	12/26/2015	5L
Hermann, Bruce I.	Golden, Colo.	7/25/2013	2E
Hermanns, Walter E.	Racine, Wis.	12/12/2013	5J
Hernes, David G.	Albert Lea, Minn.	4/27/2015	3I
Heroff, Lloyd A.	Pelican Rapids, Minn.	1/3/2015	3D
Hershey, Marjorie Ronken	Piedmont, S.D.	12/11/2015	3C
Heskin, Adrienne G.	Phoenix, Ariz.	12/18/2013	2D

Hewes, D. Scott	Riverside, Calif.	12/14/2015	2C
Hickman, Gerald L.	Pasco, Wash.	9/21/2013	1D
Hill, Garth L.	Gilbert, S.C.	2/22/2013	9C
Hillstrom, Richard L.	Edina, Minn.	12/16/2014	3G
Hitchcock, Walter L. Jr.	Hickory, N.C.	6/2/2013	9B
Hlatshwayo, Kathy F.	Upper Marlboro, Md.	6/20/2014	8G
Hobert, Bruce M.	Mount Dora, Fla.	5/7/2013	9E
Hock, Robert L. Jr.	Oviedo, Fla.	12/9/2015	9E
Hoeger, John A.	Kissimmee, Fla.	5/25/2015	2E
Hofmann, Richard E.	Fostoria, Ohio	4/2/2015	6D
Hohenstein, Herbert E.	Saint Louis, Mo.	6/10/2014	4B
Holje, Marvin L.	Minot, N.D.	8/12/2015	3A
Hollertz, Warren R.	Valencia, Pa.	3/25/2015	8B
Hollinger, Richard M.	Isle of Palms, S.C.	2/26/2013	9C
Holmin, Ralph W.	Toms River, N.J.	5/24/2014	7A
Homme, James H.	Altoona, Wis.	9/2/2015	5H
Horton, Dianna L.	Weyers Cave, Va.	10/22/2013	9A
Hovda, Alden H.	Sioux Falls, S.D.	10/8/2015	3C
Hoversten, Chester E.	Brainerd, Minn.	11/16/2015	3E
Hoyer, Wilson R.	Lebanon, Pa.	8/28/2014	8D
Hubert, Frederick D.	Venice, Fla.	10/20/2015	6C
Huenniger, John A.	Burlington, Ky.	7/21/2013	7D
Huglen, Erling	Roseau, Minn.	12/19/2015	3D
Hull, Elliott	Toppenish, Wash.	4/3/2014	1D
Huneke, John G.	Ridgewood, N.Y.	9/20/2013	7C
Hunt, Willie W.	Fort Worth, Texas	2/12/2013	4D
Hunteman, Paul R.	Winter Haven, Fla.	4/19/2014	6C
Hurty, Robert G.	Minneapolis, Minn.	8/27/2013	3H
Huseth, Joseph L. F.	Madison, Wis.	5/17/2015	2D
Imbrock, Arnold F.	Waverly, Iowa	10/4/2013	5F
Inglebret, Lyle J.	Sioux Falls, S.D.	4/11/2014	3C
Ingram, G. Stephen	Perry, Utah	11/5/2014	2E
Jackson, Diane C.	Ivins, Utah	10/28/2014	2D
Jacobson, Kenneth C.	Fairburn, Neb.	3/25/2014	4A
Jacobson, William E.	Fairbanks, Alaska	1/16/2015	4A
Javorsky, Joseph W.	Lake Placid, Fla.	4/1/2014	9E
Jensen, Richard A.	Apple Valley, Minn.	11/19/2014	3H
Johnson, A. Wallace	Spokane, Wash.	8/13/2015	1B
Johnson, Dale B.	Surfside, Calif.	12/17/2014	2C
Johnson, David L.	Lancaster, Pa.	6/20/2013	8D
Johnson, David P.	Rice Lake, Wis.	6/12/2013	5H
Johnson, Harold A.	Fort Collins, Colo.	1/17/2013	2E
Johnson, Judeen O.	Volga, S.D.	9/8/2015	3C
Johnson, Mark C.	Oak Ridge, N.C.	1/15/2013	9B
Johnson, Milton D.	Stillwater, Minn.	4/26/2013	5F
Johnson, Morris M.	Saint Paul, Minn.	6/2/2015	3H

Johnson, Murray I.	Sun City, Ariz.	5/3/2014	2D
Johnson, O. Franklin	Portsmouth, Ohio	10/18/2015	6F
Johnson, Paul G.	Brockton, Mass.	4/22/2013	7B
Johnson, Robert M.	Eagan, Minn.	4/3/2015	3H
Johnson, Roger A.	Scarborough, Maine	7/27/2015	7B
Johnson, Ronald N.	Valparaiso, Ind.	6/26/2015	9D
Johnson, Roy T.	Lakewood, Wash.	2/10/2013	1C
Johnstad, Ronald I.	Emigrant, Mont.	1/30/2014	1F
Jordan, Paul N.	Bellingham, Wash.	1/5/2015	1B
Jortack, Hilda G.	Rochester, Minn.	11/16/2015	3I
Joslyn, John S.	Mayfield, N.Y.	11/26/2014	7D
Jurgensen, L. Richard	Galesburg, Ill.	11/4/2014	6F
Jurgenson, Stanley D.	Las Vegas, Nev.	1/3/2013	2D
Kahl, Dopuglas W.	Saginaw, Mich.	11/26/2013	6B
Kammerer, John W.	Lancaster, Pa.	2/5/2014	8D
Kane, Paul J.	Pittsburgh, Pa.	11/18/2013	8B
Karns, William C.	Littlestown, Pa.	12/29/2013	8D
Karsten, Robert E.	Columbus, Ohio	11/12/2014	6F
Kasperson, Robert B.	Lombard, Ill.	8/5/2013	5B
Kaylor, R. Buford	Gastonia, N.C.	6/4/2014	9B
Keemss, Ulrich M.	Nutley, N.J.	6/2/2014	7A
Keenan, Dawn R.	Neponset, Ill.	4/5/2015	5B
Keller, Arnold F. Jr.	Vero Beach, Fla.	2/16/2013	8G
Kennedy, J. Paul	York, Pa.	11/8/2013	8D
Kenyon, George E. Jr.	Melbourne, Fla.	12/1/2014	7D
Kepley, Robert J.	Raleigh, N.C.	3/31/2014	9B
Kerschner, Pamela C.	Racine, Wis.	4/11/2013	5J
Kile, Noble E.	Scotland, S.D.	10/18/2015	3C
Kimpel, Jeffrey K.	Perrysburg, Ohio	2/5/2014	6D
Kinard, John D.	Glenside, Pa.	9/9/2014	7F
Kjellberg, Bruce H.	Maple Grove, Minn.	11/8/2015	3G
Klein, Frank O.	Peachtree City, Ga.	3/24/2014	9D
Kloth, Robert W.	Wichita, Kan.	7/25/2014	4B
Klyve, Stanely S.	Middleton, Wis.	3/2/2013	5K
Knecht, Paul E.	Richmond, Ind.	8/30/2013	6C
Knotts, Louise A.	Saint Marys, W.Va.	6/29/2015	8H
Knudsen, Daniel L.	Huntington Beach, Calif.	10/26/2015	2B
Knutsen, Vance R.	Glendale, Calif.	3/18/2015	2B
Knutson, Thomas C.	Harvey, Ill.	9/18/2013	5A
Koenig, Jennifer Anderson	Northfield, Minn.	9/20/2013	3I
Koiner, Junius S. Jr.	Candler, N.C.	8/31/2014	9B
Kompelien, Robert M.	Delray Beach, Fla.	2/16/2013	9E
Koppenhoefer, Laura A.	Rock Island, Ill.	11/30/2015	5B
Korman, Marlys A.	Pine River, Minn.	1/25/2013	3E
Koschade, Alfred	Longmont, Colo.	1/7/2013	5D
Kraatz, Joe F.	Benbrook, Texas	4/27/2013	4D
Kragthorpe, Maynard H.	Seattle, Wash.	4/26/2015	1B

Kretschmer, Ellis K.	Hanover, Pa.	6/2/2015	8F
Krier, Thyra M.	Groveland, Fla.	11/18/2015	9E
Krueger, Kenneth A.	Anaheim, Calif.	8/1/2015	2C
Kruger, Robert L.	Rock Island, Ill.	6/14/2014	3G
Kruse, Alfred L.	Washington, Iowa	9/22/2013	5D
Kugler, H. Gerhardt	Union City, N.J.	5/15/2015	7A
Kuhn, H. Alvin Jr.	Williamsburg, Va.	6/9/2013	9A
Kutz, Earl Jr.	Mechanicsburg, Pa.	8/3/2015	8D
Kvamme, Rodney A.	Billings, Mont.	11/8/2015	1F
Kverndal, Roald	Mercer Island, Wash.	3/1/2015	1B
Kvinge, Stanley M.	Peoria, Ariz.	4/13/2013	2D
Kysar, Robert D.	Flowery Branch, Ga.	10/31/2013	9D
LaBuhn, Gerald H.	Oregon, Ohio	9/23/2015	6D
Laeger-Hagemeister, Jeffrey G.	Albert Lea, Minn.	10/3/2014	3I
Laine, Iris B.	Boca Raton, Fla.	8/14/2014	9E
Lambert, Geroge E.	Mansfield, Ohio	3/21/2014	6E
Langholz, Eugene N.	Dublin, Ohio	10/30/2015	6F
Larsen, Homer	Cedar Falls, Iowa	5/17/2015	5F
Larsen, Stanley R.	Battle Lake, Minn.	9/11/2014	3D
Larson, Kenneth C.	Spokane, Wash.	11/20/2013	1E
Lartz, Elizabeth (Betsy) L.	Harrisburg, Pa.	11/22/2013	8D
Lassman, Lonnie D.	Duluth, Minn.	3/22/2014	3E
Laursen, Chris A.	Sault Sainte Marie, Mich.	12/2/2015	5G
Leaf, C. Stanley	Stamford, Texas	4/24/2015	4D
Leaf, Glenn R.	Breezy Point, Minn.	12/13/2013	3E
Lee, David A.	Salisbury, N.C.	6/26/2015	9B
Lee, Fred W.	Chico, Calif.	2/25/2015	2A
Leedom, George C. Jr.	Williamstown, N.J.	5/8/2013	7A
Leino, Henry W.	Harrison, Maine	10/31/2014	7B
Lemnitzer, John G.	Phoenix, Ariz.	10/12/2015	2D
Lepley, E. Joan	Vancouver, Wash.	3/14/2013	1E
Leslie, Clarence A.	Denver, Colo.	5/9/2015	2E
Lestor, Albert D.	Rock Island, Ill.	9/12/2014	5B
Lewis, W. Arthur	College Park, Ga.	9/12/2013	9D
Lignell, Robert J.	Grand Rapids, Mich.	2/7/2014	6B
Lin, John	Bridgewater, N.J.	3/11/2015	7C
Lindblad, Thomas G.	Menominee, Mich.	3/30/2015	5G
Lindeblad, Harold O.	Wichita, Kan.	7/28/2015	4B
Linder, Robert L.	Flagstaff, Ariz.	11/28/2014	2D
Lindgren, Douglas E.	Austin, Minn.	11/1/2015	3D
Lindquist, Theodore Jr.	Selinsgrove, Pa.	3/11/2013	8E
Linn, Hubert C.	Selwyn, Pa.	3/1/2013	7F
Litzner, Norman L.	Hot Springs Village, Ark.	7/10/2015	4C
Livingston, Edward A.	Loudon, Tenn.	3/15/2013	9D
Loberger, Diane K.	Sheboygan, Wis.	4/7/2014	5J
Lochhaas, Leland A.	Hot Springs Village, Ark.	1/17/2015	4C
Lofgren, Melvin I.	Shawnee, Kan.	1/18/2013	4C



Lokensgard, Fritjof T.	Bloomington, Minn.	12/9/2015	3G
Lopez, Roberto	Edinburg, Texas	11/27/2013	5A
Lorenz, Harry J. Jr.	Knoxville, Tenn.	7/4/2015	9D
Loucks, Robert H.	Allentown, Pa.	8/25/2014	7E
Luckemeyer, Donald W.	San Antonio, Texas	9/30/2014	4E
Lund, Burnell A.	Amarillo, Texas	6/21/2014	3C
Lund, Gene J.	Moorhead, Minn.	7/27/2013	3D
Lund, Ronald E.	Roseville, Mich.	8/11/2014	6A
Lundahl, Stuart P.	Seattle, Wash.	7/26/2014	1B
Lundborg, Arnon L.	Lexington, Ky.	2/12/2014	6C
Lundby, Gerald L.	Carol Stream, Ill.	4/15/2015	5A
Maakestad, John L.	Anchorage, Alaska	12/31/2014	1A
Maakestad, Theodore	Cedar Falls, Iowa	6/4/2013	5F
Magnuson, Norman I.	Springfield, Mo.	10/27/2015	3H
Mahler, Kenneth L.	Silver Spring, Md.	2/17/2014	8G
Maldoon, Anne-Marie E.	Casper, Wyo.	3/4/2015	2E
Mann, Milton C.	Pemberville, Ohio	9/29/2015	6D
Martin, Albert C.	Harveys Lake, Pa.	3/25/2015	7E
Martin, David L.	Salisbury, N.C.	3/23/2014	9B
Martin, Lawrence E.	Apple Valley, Minn.	5/31/2015	3H
Martinson, LeRoy O. A.	Valparaiso, Ind.	6/17/2015	6C
Martinson, Ronald D.	Anchorage, Alaska	8/19/2015	1A
Mathison, Milo A.	Sandpoint, Idaho	1/3/2015	3D
Matson, John W.	Bloomington, Minn.	11/20/2013	3F
Matthews, Larry W.	Rockford, Ill.	3/26/2015	5B
Mau, Joan A.	Decorah, Iowa	5/24/2015	5F
Mauney, Marshall F.	Norfolk, Va.	4/12/2015	9A
Mawbey, Elizabeth K.	Terry, Mont.	10/5/2015	1F
May, Nicholas B.	Jacksonville, Fla.	7/29/2013	9B
Mayer, George E.	Great Barrington, Mass.	7/29/2014	7B
Mayer, Milton E.	San Antonio, Texas	6/24/2014	4E
McCracken, Martha L.	Jersey Shore, Pa.	8/31/2015	8E
McPherson, Michael S.	Grayslake, Ill.	12/15/2013	5A
Mees, Arthur F.	Tucson, Ariz.	3/24/2015	2D
Meiburg, Herman J.	Bellevue, Wash.	8/30/2013	7A
Meimerstorf, James E.	Bartlesville, Okla.	11/17/2013	4C
Menchhofer, Raymond E.	Cincinnati, Ohio	9/28/2015	6F
Mesplay, Kenneth P.	Golden, Colo.	12/28/2013	2E
Messersmith, Alvin F.	Rio Rancho, N.M.	9/2/2014	7C
Metz, Michael A.	New Castle, Pa.	9/12/2013	7E
Meyer, Harold J.	Margate, Fla.	6/1/2013	9E
Meyer, John E.	St Augustine, Fla.	1/28/2014	6D
Meyer, Ronald E.	Granbury, Texas	11/28/2014	4D
Miley, James E.	Ventura, Calif.	11/26/2014	1B
Miller, Clifford R. Jr.	Florence, Ky.	11/13/2015	8E
Miller, Earlean	Chicago, Ill.	11/10/2014	6F
Miller, Richard L.	Bethlehem, Pa.	1/26/2014	7E

Miller, W. Donald	Dolgeville, N.Y.	2/12/2014	7D
Miller, William A.	Plymouth, Minn.	5/8/2013	3G
Mills, Paul R. Jr.	Tuscaloosa, Ala.	7/11/2015	9D
Monson, Daniel E.	Fremont, Neb.	10/18/2014	4A
Monte, Lenwood L.	Ames, Iowa	10/31/2015	5D
Moore, Clarence C.	Martinsburg, Pa.	12/8/2014	8C
Morrison, Steven E.	Bremerton, Wash.	3/16/2013	1C
Morrod, Roy	Largo, Fla.	12/11/2013	9E
Morstad, Galen E.	Tacoma, Wash.	9/11/2013	1C
Mower, Dennis P.	Oxnard, Calif.	1/20/2013	2A
Moyer, Frank S.	Machesney Park, Ill.	7/30/2014	5B
Moyer, Virgil A. Jr.	Waynesboro, Va.	6/1/2015	9A
Muedeking, George H.	Albuquerque, N.M.	4/20/2014	2A
Muehlberger, Milton	Corpus Christi, Texas	2/20/2013	4E
Mueller, Gilbert G.	Yukon, Okla.	10/7/2014	4C
Muller, John D.	Rockville, Md.	7/19/2015	8G
Mullins, Terence	Philadelphia, Pa.	12/22/2015	9A
Myhrwold, Arvid	Minneapolis, Minn.	3/31/2014	5H
Myrom, Donald B.	Hoffman Estates, Ill.	12/17/2015	5A
Nace, James R.	York, Pa.	7/9/2014	8D
Naig, Harold L.	Davenport, Iowa	10/27/2013	5D
Naylor, Gary L.	Marietta, Ga.	1/3/2013	9D
Neal, Richard E.	Martinsburg, W.Va.	12/21/2014	8H
Neff, Larry M.	Lehigh, Pa.	9/9/2014	8D
Neiderhiser, Frederick G.	Secaucus, N.J.	11/11/2015	7A
Nelson, Carl O.	Minneapolis, Minn.	3/4/2015	3G
Nelson, Lloyd A.	Willmar, Minn.	1/27/2015	3F
Nelson, Robert S.	Rochester, Minn.	1/12/2013	3G
Nelson, Vernon A.	Bemidji, Minn.	2/20/2015	3D
Nesheim, Obed J.	Hacienda Heights, Calif.	12/31/2014	2B
Ness, Lyle J.	Mondovi, Wis.	7/22/2015	5L
Ness, Orlin E.	Fisher, Minn.	2/23/2013	3D
Netzer, A. Ambrose	Bismarck, N.D.	8/29/2014	3A
Neubauer, Glenn G.	Allentown, Pa.	7/30/2015	7E
Neve, Lloyd R.	Blair, Neb.	5/24/2015	4A
Niebling, Glenn E.	Golden, Colo.	7/2/2015	2E
Nimal, Dorothy M.	Richmond, Va.	1/27/2015	9A
Njus, Irving C.	San Antonio, Texas	12/12/2013	4E
Norden, Norman F.	Malinta, Ohio	2/10/2014	6D
Nordlander, J. Robert	Yarmouth Port, Mass.	8/17/2013	7B
Nordstrand, H. Arthur	Stanton, Calif.	11/7/2013	2C
Norem, Harlan M.	Sioux Falls, S.D.	10/3/2014	3C
Norlin, Dennis A.	Beulah, Mich.	6/7/2013	6B
Nygaard, Gerhard J.	Northfield, Minn.	1/23/2015	3I
Nygaard, Marvin E.	Owatonna, Minn.	2/26/2014	3I
Nyland, Albert F. III	Fishers, Ind.	10/10/2015	6C

Oberdorfer, Donald N.	Roseville, Minn.	9/20/2014	3H
Okerlund, E. Earl	Mount Jewett, Pa.	12/22/2015	8A
Olawsky, Ruben H.	Lexington, S.C.	9/16/2015	9C
Olivarez, Gilbert	Houston, Texas	1/13/2014	4E
Olsen, Arthur L.	Sioux Falls, S.D.	5/4/2014	3C
Olsen, Harold E.	Fayetteville, Ark.	5/10/2015	4C
Olson, Albert S.	Amery, Wis.	11/7/2014	5H
Olson, Don E.	Islamorada, Fla.	12/29/2015	9E
Olson, Donald E.	Omaha, Neb.	11/22/2015	4A
Olson, Duane A.	Bloomington, Minn.	12/8/2015	3G
Olson, Neal O.	Carlos, Minn.	7/24/2015	3D
Olson, Roger H.	Woodstock, Ill.	12/6/2014	5B
Olson, Stanley E.	Sacramento, Calif.	7/2/2014	2A
Oman, Glen H.	Minneapolis, Minn.	3/2/2015	3G
Oravec, Daniel D.	Frederick, Md.	1/16/2015	8G
Ott, Kathleen R.	Springtown, Texas	11/20/2015	4D
Palmquist, Keith S.	Abilene, Texas	10/17/2014	4D
Palmquist, Marvin A.	Edina, Minn.	11/30/2013	3H
Palonen, Pentti G.	Greenacres, Fla.	6/23/2013	7C
Parr, Dan M.	Valencia, Calif.	1/23/2015	2B
Paul, David A.	Hudsonville, Mich.	11/18/2014	6B
Paulson, Russell A.	Davis, Calif.	1/11/2015	2A
Pearson, Daniel W.	Minneapolis, Minn.	8/19/2015	3G
Pearson, Joanne S.	Bellingham, Wash.	9/4/2015	1B
Pecht, Virgil Y.	Brenham, Texas	11/13/2015	4F
Pederson, Lowell C.	Springfield, Ohio	10/15/2013	6F
Pelkonen, J. Peter	St Johns, Fla.	5/7/2014	6F
Pene, Bonnie L.	Tucson, Ariz.	5/18/2013	2D
Perella, Peter J. L.	Chicago, Ill.	2/24/2014	6A
Pero, Albert Jr.	Chicago, Ill.	11/18/2015	5A
Petersen, Jerome S.	West Bend, Wis.	10/4/2013	5J
Petersen, John P.	Evanston, Ill.	5/9/2015	5A
Petersen, Paul I.	Lincoln, Neb.	8/24/2014	4A
Petersen, Robert G.	Southampton, N.J.	3/5/2014	7A
Peterson, Delpho P.	Bradenton, Fla.	4/29/2013	5D
Peterson, Eldred R.	Chippewa Falls, Wis.	10/15/2014	5H
Peterson, Eugene S.	Jackson, Minn.	10/17/2015	3F
Peterson, F. Leonard	Naperville, Ill.	3/31/2013	5A
Peterson, H. Milton	Eugene, Ore.	6/4/2013	1E
Peterson, Harold E.	Bella Vista, Ark.	4/14/2015	4C
Peterson, Leslie C.	Chippewa Falls, Wis.	10/16/2014	5H
Peterson, Raymond E.	Jackson, Mich.	1/11/2014	6B
Pettenger, Roger W.	Pullman, Wash.	4/14/2014	1D
Pettyjohn, Dennis G.	Owatonna, Minn.	9/19/2015	3I
Pfennig, Robert H.	New Braunfels, Texas	1/21/2015	4F
Pflug, Ernst R.	Flushing, N.Y.	3/15/2013	7C
Philabaum, Bernard G.	Midland, Mich.	1/14/2015	6B

Phillips, Leon A. Jr.	Allentown, Pa.	6/19/2013	7E
Phillips, R. William Jr.	Downingtown, Pa.	9/1/2013	7F
Phillips, Stanley M. Jr.	Jonestown, Pa.	4/21/2014	7A
Phyles, Raymond H.	Peabody, Mass.	5/31/2015	7B
Pickering, Eldon L.	Renton, Wash.	6/8/2014	1B
Piel, Daniel R.	Peshtigo, Wis.	1/18/2013	5G
Pieper, Paul F. W.	St Petersburg, Fla.	11/18/2014	9E
Pilch, Piotr	Hackensack, N.J.	1/8/2013	7A
Place, David L.	Battle Lake, Minn.	1/13/2014	2A
Poling-Goldenne, David	Henderson, Nev.	12/22/2014	2D
Poock, Richard F.	Aiken, S.C.	1/21/2014	9C
Popp, Harold	Cape Coral, Fla.	8/24/2014	9E
Porrirt, Richard H. Sr.	Oak Harbor, Wash.	1/17/2014	7B
Pounder, Sadie C.	Gettysburg, Pa.	10/25/2014	8D
Pratt, Lawrence C. Jr.	Minneapolis, Minn.	7/12/2015	3G
Preis, Richard I.	Kansas City, Mo.	4/9/2013	4B
Preisinger, Arthur A.	Houston, Texas	3/11/2014	4F
Price, Richard F.	Monongahela, Pa.	1/5/2015	8B
Purdham, Aldon E.	Salisbury, N.C.	7/1/2014	9A
Putman, William M.	Pearland, Texas	12/4/2013	4F
Query, James R.	Brainerd, Minn.	5/31/2013	3E
Ramseth, Rudolph A.	Sacramento, Calif.	7/29/2015	2A
Ranstrom, Donald T.	Davis, Calif.	11/17/2013	2A
Rasmussen, LaVern D.	Frederick, Md.	4/24/2014	8F
Ray, Edward E.	Tacoma, Wash.	11/18/2014	1C
Reed, Ronald B.	Johnstown, Pa.	9/7/2015	8C
Refsell, John R.	Estes Park, Colo.	4/6/2015	2E
Reichert, Carl B.	Akron, N.Y.	8/6/2015	7D
Reimet, Walter O.	Audubon, Pa.	12/22/2013	7F
Reinicke, Verle A.	Bismarck, N.D.	7/11/2013	3A
Reitan, John R.	Tacoma, Wash.	12/26/2014	1C
Reiter, Darwin G.	Cedar Falls, Iowa	9/6/2014	5F
Reitz, Robert H.	Edgerton, Wis.	3/22/2013	5K
Rem, Richard N.	Stoughton, Wis.	10/5/2014	5K
Reppe, Paul D.	Zumbrota, Minn.	10/12/2015	3I
Rhoads, Russell W.	Minot, N.D.	3/14/2014	3A
Richards, Clements O.	Stamford, Texas	11/20/2015	4F
Rick, Thomas C.	Valparaiso, Ind.	12/15/2013	6C
Ridenhour, Ernest W.	Arden, N.C.	9/14/2014	9B
Ries, Eugene D.	Geneva, Switzerland	7/19/2013	8F
Riethmiller, R. Russell	Zelienople, Pa.	2/2/2015	8H
Riley, David T.	Columbus, Ohio	8/6/2014	6F
Rinck, Charles F. Jr.	Palmero, N.J.	7/25/2015	7A
Ring, Delbert C.	Nisswa, Minn.	10/12/2013	3E
Ritter, Guy A. Jr.	Salem, Va.	11/19/2013	9A
Robertson, Charles A. S.	Debary, Fla.	6/2/2014	9E

Robinson, Theodore K.	Beatrice, Neb.	8/9/2014	4A
Rodgers, John A.	Tuscaloosa, Ala.	7/12/2014	8A
Roof, Elford B. Sr.	West Columbia, S.C.	7/5/2014	9C
Roof, Lester O. Jr.	Newton, N.C.	12/24/2013	9B
Roseke, Dale W.	Otho, Iowa	7/12/2015	5E
Rosenberg, Dagmar R.	New Britain, Conn.	12/18/2015	7B
Rossbach, David C.	Saint Francis, Kan.	4/29/2015	4B
Rotto, John T.	Decorah, Iowa	11/29/2013	5F
Roufs, Kenneth L.	Woodbury, Minn.	10/6/2015	3H
Ruby, Charles H.	Scottsdale, Ariz.	12/19/2013	2D
Runestad, Luverne T.	Rockford, Ill.	1/13/2013	5B
Runkel, Ramon A.	Des Moines, Iowa	8/3/2015	5F
Ruosch, Dale L.	Trempealeau, Wis.	11/3/2015	5L
Rusley, Ralph S.	Bemidji, Minn.	9/30/2013	3B
Ryckman, Ronald J.	Palm Bay, Fla.	11/4/2015	9E
Rygh, Gerald L.	North Aurora, Ill.	7/5/2014	5A
Rykken, T. Ansgar	Black River Falls, Wis.	10/5/2013	3B
Saeger, John R.	Grapevine, Texas	12/25/2015	4D
Saethre, Roland A.	Pequot Lakes, Minn.	7/28/2015	3E
Sagebiel, Nolan A.	San Antonio, Texas	12/23/2015	4E
Sanders, Gerald J. Jr.	Oakmont, Pa.	11/23/2015	8B
Sandquist, J. Glen	Lago Vista, Texas	1/14/2015	4E
Sanoden, Russell C.	Saint Paul, Minn.	11/27/2013	3H
Savage, Everett	Lynnwood, Wash.	1/26/2015	1B
Saxe, Joanne S.	Cape May Court House, N.J.	5/23/2014	7A
Saylor, Donald R.	Perrysville, Ohio	8/5/2014	6E
Schaefer, Henry E. Jr.	Bel Air, Md.	12/7/2015	8F
Scharf, David L.	Akron, Ohio	10/29/2013	6E
Schattauer, Carl F. Jr.	Blair, Neb.	10/22/2013	4A
Scheike, Ursula S.	Lehigh Acres, Fla.	1/8/2013	7C
Schell, Larry V.	Reading, Pa.	5/25/2015	7E
Schlegel, Richard D.	East China, Mich.	9/13/2014	6A
Schlueter, Kenneth C.	Suamico, Wis.	7/2/2014	5I
Schmidt, Albert R.	Miami Springs, Fla.	1/29/2013	9E
Schmidt, Edward C.	Woodbury, N.J.	9/22/2014	7A
Schmidt, Frederick J.	Olathe, Kan.	10/16/2014	4B
Schmidt, John M.	Colorado Springs, Colo.	11/4/2014	2E
Schmitt, Emmett L.	Alamogordo, N.M.	1/22/2014	2E
Schmitthenner, Samuel W.	Gettysburg, Pa.	5/17/2015	8D
Schmitz, Conrad J.	Omaha, Neb.	2/16/2013	4A
Schneider, Maynard F.	Glendale, Ariz.	8/22/2013	2D
Schneiter, John F.	Knoxville, Tenn.	10/9/2014	9D
Schoo, Ronald E.	Calvert City, Ky.	4/19/2013	6C
Schreck, Clifford L.	Bellevue, Wash.	7/4/2013	6C
Schroeder, Howard	Colorado Springs, Colo.	3/9/2014	4A
Schultheiss, Walter E.	Fort Collins, Colo.	1/5/2015	2E
Schultz, George D.	Bandera, Texas	8/2/2014	4E

Schulze, Paul J.	Walnut Creek, Calif.	8/5/2013	2A
Schwarz, Richard W.	Elwood, Neb.	3/19/2013	4A
Score, Severt O.	Saint Cloud, Minn.	7/26/2014	3E
Sease, Milas Y. III	Ballentine, S.C.	4/26/2014	9C
Seastrand, Reid L.	Redmond, Ore.	8/3/2015	1F
Selander, Gregg J.	Lake Oswego, Ore.	1/3/2014	1E
Senft, Roderic N.	Chambersburg, Pa.	11/10/2014	8D
Servey, James N.	Oreland, Pa.	3/3/2014	7F
Settlage, A. Craig	Bradenton, Fla.	10/21/2015	9E
Severson, Donald J.	Lindstrom, Minn.	7/18/2014	3H
Severtson, Murley A.	Clear Lake, Iowa	4/15/2014	5F
Shannon, M. Gregory Jr.	Silver Spring, Md.	1/4/2015	8G
Shaul, Robert K.	Easton, Md.	1/11/2015	8F
Shearer, Adrian J.	Northumberland, Pa.	12/1/2015	8E
Sheets, Weldon R.	Staunton, Va.	12/12/2013	9B
Shell, Austin F.	Columbia, S.C.	1/17/2013	9C
Sheneman, Lloyd E.	Audubon, Pa.	5/21/2013	7F
Sherman, Wayne L.	Warren, Ohio	10/24/2013	6E
Sieber, John H.	Imperial Beach, Calif.	9/15/2014	2C
Siegele, O. Kenneth	Santa Barbara, Calif.	1/28/2013	2B
Sifferath, Norman A.	Hutchinson, Minn.	7/28/2015	3F
Sigmar, Harald S.	Prosser, Wash.	12/15/2013	1B
Simmons, John G.	Burbank, Calif.	4/7/2013	2B
Simonton, Donald C.	Grand Junction, Colo.	3/17/2015	2E
Simundson, Daniel J.	Roseville, Minn.	1/28/2013	1B
Sitler, John E.	Colorado Springs, Colo.	10/10/2013	2E
Sjoberg, Merlin O.	Pasadena, Texas	3/28/2014	8C
Skarsten, Trygve R.	Pickerington, Ohio	11/6/2014	6F
Slee, William M.	Mount Dora, Fla.	7/1/2015	9E
Smith, Rodney J.	Jamaica, N.Y.	4/29/2014	7C
Sneen, Donald J.	Sioux Falls, S.D.	9/5/2014	3C
Solberg, Robert A.	Des Moines, Iowa	11/20/2015	5D
Solberg, Timothy H.	Minneapolis, Minn.	2/12/2015	3A
Sondrol, Donald	Muscatine, Iowa	3/23/2015	5D
Sorbel, David L.	Alexandria, Minn.	12/13/2015	3D
Sorenson, John D.	Hickory, N.C.	11/2/2015	5E
Sorum, Duane K.	Bismarck, N.D.	9/10/2015	3A
Souders, Harry G.	Wexford, Pa.	2/24/2015	8B
Sovik, Arne B.	Minneapolis, Minn.	9/16/2014	3G
Spande, Richard E.	Albert Lea, Minn.	7/3/2015	3I
Spencer, William C.	Gilbert, Ariz.	12/23/2013	1F
Springer, Charles R.	Burlington, N.C.	6/13/2014	9B
Stacy, John C.	Crawfordsville, Ind.	10/27/2014	6C
Stadler, Glen D.	Toledo, Ohio	10/22/2015	6D
Starkey, Frank L.	King City, Calif.	5/20/2013	2C
Starr, C. Marion	Weaverville, N.C.	1/3/2014	9B
Stein, Alvin T.	Delaware, Ohio	9/10/2014	6D
Steinbruck, John F.	Lewes, Del.	3/1/2015	8F

Stellhorn, Theodore III	Marblehead, Ohio	9/1/2015	6D
Stensaas, Roger I.	Blaine, Minn.	3/8/2015	3G
Stenson, Stanford O.	Rapid City, S.D.	12/29/2015	8A
Stephenson, James R.	Hickory, N.C.	1/31/2015	9B
Stetser, Harry G.	Reading, Pa.	4/2/2015	8C
Stevens, Richard D.	Norristown, Pa.	9/13/2014	7F
Stewart, Russell L.	Rockville, Md.	1/17/2014	8D
Stilwell, Arnold B.	Appleton, Wis.	1/21/2014	5I
Stippich, Gunther J.	Wernersville, Pa.	12/1/2014	7E
Stone, Paul R.	Brier, Wash.	10/6/2015	1B
Stonesifer, Donald R.	Sebastian, Fla.	6/16/2013	9E
Stoughton, Donald W.	Indianapolis, Ind.	1/15/2013	6C
Stratman, Thomas R.	Surprise, Ariz.	7/30/2013	2D
Streeter, Jarvis VII	Thousand Oaks, Calif.	12/23/2013	2B
Strege, Arthur H.	Kirkwood, Mo.	4/29/2013	4B
Strege, Paul H.	Saint Louis, Mo.	3/30/2014	4B
Streich, Charles R.	Pittsboro, N.C.	6/22/2015	7C
Strieter, Thomas W.	Forest Park, Ill.	4/17/2014	5A
Strohl, Robert R.	Princeton Junction, N.J.	6/30/2015	7A
Strom, Herbert E.	Saint Paul, Minn.	9/6/2014	1F
Stromberg, Robert H.	St Charles, Ill.	7/20/2014	5A
Stucke, Clarence H.	Chapin, S.C.	1/17/2013	9C
Styblo, Elaina L.	Massillon, Ohio	1/2/2015	6E
Suarez, Peter R.	Syracuse, N.Y.	10/17/2014	7D
Sucher, Melvin R.	Perham, Minn.	6/8/2014	3D
Sullivan, Glenn T.	Selinsgrove, Pa.	1/11/2014	8E
Sumption, James D.	Glenwood, Minn.	7/3/2015	3F
Svendsbye, Lloyd A.	Eden Prairie, Minn.	3/2/2014	3G
Swanson, Edward E.	Madelia, Minn.	1/13/2013	3F
Swanson, Gerald K.	Thousand Oaks, Calif.	7/3/2015	2B
Swanson, Stephen O.	Northfield, Minn.	8/23/2015	3I
Swantz, Lloyd W.	Koitti, Finland	12/22/2014	5K
Swartz, Karl A.	Jamestown, N.Y.	11/20/2014	7D
Swensen, John E.	Fargo, N.D.	12/2/2013	3B
Swenson, Daniel R.	Raytown, Mo.	1/26/2013	4B
Swiggum, Harland A.	Madison, Wis.	5/16/2015	5K
Tanner, Ira J. Jr.	Roseville, Calif.	1/9/2015	2A
Teichmann, Frederic J.	Center Tuftonboro, N.H.	12/10/2013	7B
Thielo, Paul J.	Akron, Ohio	3/12/2014	6E
Thompson, Duane W.	Phoenix, Ariz.	7/5/2015	1B
Thompson, Lewis J.	Osseo, Wis.	9/29/2015	5H
Thompson, Tenner C. Jr.	Alexandria, Minn.	12/23/2013	3F
Thomsen, Mark W.	Wautoma, Wis.	1/20/2014	5J
Thomsen, Peter D.	Saint Peter, Minn.	7/28/2015	3G
Thurau, Robert H.	Franklin, Pa.	8/18/2014	8A
Tidemann, Paul A.	Minneapolis, Minn.	7/26/2014	3H
Tollefson, Merle O.	Citrus Heights, Calif.	10/11/2013	2A

Tollefson, Wesley D.	Renton, Wash.	2/27/2014	1B
Torgerson, Lowell I. Jr.	Fox Island, Wash.	2/20/2014	1C
Torvend, E. Silas	Tacoma, Wash.	4/17/2015	1C
Trost, Richard L.	Des Moines, Iowa	9/16/2015	5D
Troutman, C. Bernard	Harrisonburg, Va.	6/15/2015	9A
Trower, Ross H.	Springfield, Va.	10/31/2014	8G
Tweedt, Vernon T.	Plano, Ill.	10/31/2013	5B
Uhle, John F.	Rocky River, Ohio	11/18/2015	6E
Ujije, Shigeru S.	Long Beach, Calif.	1/16/2013	2B
Ullestad, Norman	Urbandale, Iowa	11/17/2014	5D
Urdahl, E. Richard	Greenfield, Wis.	12/1/2015	7C
Valdes, Evelio A.	Miami, Fla.	7/15/2015	9E
Vander Tuig, Stephen G.	Hampton, Neb.	10/30/2014	4A
Varblow, Robert W.	Lancaster, Calif.	3/9/2015	2B
Vedell, C. Emerson	Bothell, Wash.	7/25/2013	1B
Verhulst, Harold C.	Sioux Falls, S.D.	9/9/2015	3C
Victor, Athisayam D.	Reisterstown, Md.	10/19/2013	8F
Vinge, Daniel J.	Oak Park Heights, Minn.	7/25/2014	3H
Wagaman, C. Albert	Scranton, Pa.	12/13/2013	7E
Wahl, J. Philip	Worthington, Ohio	1/7/2015	6F
Walen, Philip A.	Stillwater, Minn.	9/9/2015	3H
Walker, Jan C.	Breinigsville, Pa.	10/18/2015	7E
Walla, Joseph L.	Yakima, Wash.	9/5/2013	1D
Walrod, Robert L.	Blaine, Minn.	1/11/2015	3H
Ward, Ann	Marshall, Minn.	6/26/2014	3F
Warner, Donald B.	York, Pa.	1/2/2015	8D
Warren, Carl W.	Newton, N.C.	11/18/2015	9B
Watrous, Harold A.	Sioux Falls, S.D.	3/27/2014	3C
Weaver, John F.	Newberry, S.C.	5/5/2013	9C
Weddington, G. Thomas	Taylorsville, N.C.	1/8/2013	9B
Weeks, W. Gerald	Maryville, Tenn.	6/5/2015	9D
Weigandt, Ernesto W.	Penonome Cocle, Panama	11/26/2015	4D
Weiser, Conrad W.	Allentown, Pa.	4/1/2015	7E
Wekander, Eugene G.	Osceola, Wis.	9/26/2013	5H
Wenger, Victor R.	Minneapolis, Minn.	10/14/2013	5L
Wennerstrom, Robert J.	Penfield, N.Y.	9/16/2015	7D
Wentz, Frederick K.	Gettysburg, Pa.	10/24/2014	8D
Wessinger, Carroll L.	Wytheville, Va.	10/27/2014	9A
Westerbuhr, Gerald G.	League City, Texas	9/1/2014	4F
Westerfield, John R.	Seguin, Texas	9/11/2013	4E
Whitaker, Hugh C.	Saugerties, N.Y.	5/4/2015	7D
Wiediger, Edward H.	Carlsbad, Calif.	12/15/2015	7B
Wiley, Robert G.	Tampa, Fla.	1/22/2014	9E
Wilkowski, Donald E.	Van Nuys, Calif.	4/27/2015	2B
Williams, Donna Reilly	Seattle, Wash.	11/4/2015	1B



Williams, Hugh R. III	Lithonia, Ga.	1/27/2015	9D
Williams, Robert E.	Marinette, Wis.	3/16/2014	5G
Wilson, Charles I.	Luverne, Minn.	10/7/2014	3F
Wilson, J. F.	Beaufort, S.C.	3/26/2015	9C
Wilson, Thomas A.	Toledo, Ohio	10/30/2013	6D
Wilson, Woodrow W.	Lincoln, Neb.	9/11/2015	4A
Wilson-Garrison, James	Albany, N.Y.	7/22/2014	7D
Wimmer, Harold R.	Guilford, Conn.	6/29/2015	7B
Winkler, Edward T.	Howard, Ohio	8/18/2013	6F
Winzig, Judy A. Burgett	Minneapolis, Minn.	11/25/2015	3G
Witschorke, James E.	Marion, Texas	1/24/2013	4E
Witte, Marvin L.	Rochester, Minn.	7/29/2014	3I
Wolber, David A.	Key Largo, Fla.	5/22/2014	9E
Wolf, Jesse E.	Kingsport, Tenn.	3/24/2014	9D
Wolf, Raymond F.	Pickerington, Ohio	8/31/2014	6F
Wolfert, Robert G.	Addison, Ala.	9/3/2013	9D
Wolford, Thomas E.	Brookville, Ohio	9/14/2013	6F
Woolard, Richard A.	York, Neb.	7/25/2013	4A
Worth, John H.	Germantown, Wis.	5/5/2015	5J
Wortherly, Churchill B. Jr.	Baltimore, Md.	5/28/2015	8F
Wright, George J.	Huntsville, Ala.	8/21/2014	6E
Yeager, Leslie C.	Richmond, Ind.	7/11/2014	6C
Yeide, Harry E. Jr.	Gaithersburg, Md.	2/6/2013	8G
Yoder, George W.	Lancaster, Pa.	5/2/2013	8D
Yost, John L. Jr.	Chapin, S.C.	2/17/2014	9C
Young, Dallas W.	Eden Prairie, Minn.	8/16/2014	3G
Young, Ralph H.	Grand Rapids, Mich.	4/28/2013	9E
Youngblom, Howard A.	Lindsborg, Kan.	12/30/2014	4B
Youngquist, Theodore A.	Brookfield, Wis.	10/2/2015	5J
Youse, Carol H.	Lutherville, Md.	5/7/2013	8F
Zavadil, Leon E.	Jamestown, N.D.	7/14/2013	3B
Zeckser, Clifford A.	Venice, Fla.	6/14/2014	9E
Zehner, Carl G.	Tucson, Ariz.	12/9/2014	2D
Zeilinger, Alvin R.	Newhall, Calif.	10/28/2015	2A
Zellmer, Bruce E.	Sioux City, Iowa	11/30/2014	3C
Ziegler, John J. Jr.	Colorado Springs, Colo.	12/9/2013	2E
Zimmerman, Earl P.	Rothschild, Wis.	1/14/2013	5I
Zimmerman, John R.	Trout Lake, Mich.	7/6/2013	6F
Zimmerman, Katharine L.	Olympia Fields, Ill.	4/9/2013	5B
Zimmerman, P. Philip Jr.	Watson, Pa.	6/30/2015	8E

## Associates in Ministry

Name	City, State	Date	Region Synod
Aaseng, Helen J.	Los Angeles, Calif.	1/17/2015	2B
Ammerman, Calvin P.	Highlands Ranch, Colo.	3/28/2013	2E
Blundell, Merle N.	Florissant, Mo.	12/31/2013	4B
Bohnsack, Joyce E.	Davenport, Iowa	12/16/2015	5D
Burri, Phyllis D.	Decorah, Iowa	1/13/2015	5F
Carlson, Marie A.	Minneapolis, Minn.	6/25/2015	3G
Chrichlow, Livingston	Elmont, N.Y.	6/17/2013	7C
Christnagel, Diane L.	Hastings, Minn.	6/15/2015	3H
Corbett, Juliana J.	West Columbia, S.C.	12/30/2014	9C
Crump, Mae L.	Thousand Oaks, Calif.	5/27/2013	2B
Dekker, Lois A.	Hot Springs Village, Ark.	5/28/2013	4C
Duncan, Calvin S.	Minneapolis, Minn.	11/14/2015	3G
Durán, Ruth	Chicago, Ill.	12/1/2015	5A
Gieser, Naomi M.	Baltimore, Md.	1/18/2014	8F
Gilbertson, Barbara Jo	Richardson, Texas	1/31/2014	4D
Gring, Darlene M.	Michigan City, Ind.	3/17/2014	6C
Harper, David E.	Hartford, Conn.	6/26/2013	7B
Hartstad, Bonnie N.	Lexington, Ky.	9/5/2014	6C
Hartman, Robert S.	Port Clinton, Ohio	9/4/2014	6D
House, J. Lawrence	Philadelphia, Pa.	8/13/2013	7F
Janick, Alice S.	Oregon, Ohio	3/12/2013	6D
Kershner, Georgie J.	Detroit Lakes, Minn.	10/11/2014	3D
Klos, Sarah W.	Medford, N.J.	12/24/2015	7A
Kull, Dorothy	Austin, Texas	9/7/2013	4E
Lemon, Shirley A.	Lancaster, Pa.	12/10/2013	8D
Mantey, K. Isabella	Watertown, Wis.	5/17/2015	5K
Matheny, E. Joyce	Mobridge, S.D.	7/21/2013	3C
Meiers, Albert J.	Clarkfield, Minn.	8/30/2015	3F
Mickelson, Marjorie A.	Golden Valley, Minn.	5/5/2013	3G
Musolf, Gail M.	New Haven, Ind.	6/23/2013	5J
Nebel, Deborah	Cleveland Heights, Ohio	7/5/2014	6E
Ostergaard, Marilyn J.	Kennewick, Wash.	6/22/2014	1D
Pilot-Peters, Norma L.	Rockville, Md.	12/24/2013	8F
Rager, M. Lawreta	Lancaster, Ohio	11/10/2015	6F
Roose, Carol E.	Strongsville, Ohio	2/2/2015	6E
Rustad, Rena M.	Northwood, Iowa	1/20/2014	2C
Sanford, Bonnie R.	Winston Salem, N.C.	8/21/2014	9B
Schroeder, David L.	Valparaiso, Ind.	1/28/2015	6C
Stang, Violet E.	Carter Lake, Iowa	3/2/2015	5J
Thoresen, Ethel M.	Bloomington, Minn.	4/22/2014	3G
Torrin, Margaret L.	Cedar Falls, Iowa	1/12/2013	5F

## Deaconesses

<b>Name</b>	<b>City, State (Country)</b>	<b>Date</b>	<b>Region Synod</b>
Blomberg, Ingeborg E.	Albert City, Iowa	8/23/2014	5E
Chafin, Patricia R.	Brush, Colo.	11/10/2015	2E
Gatzke, Frieda	Victoria, British Columbia, Canada	2/25/2015	7F
Pantel, Bernice A.	Houston, Texas	5/21/2013	7E
Patchen, Ginger A.	Winnipeg, Manitoba, Canada	10/21/2013	7F
Peterson, Bernice E.	Colorado Springs, Colo.	10/12/2013	2E

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## Diaconal Ministers

<b>Name</b>	<b>City, State</b>	<b>Date</b>	<b>Region Synod</b>
Peterson, Barbara Ann	Rochester, Minn.	2/20/2015	3I

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## Congregations Organized or Received 2013–2015

## Appendix M

Congregations organized or received prior to 2016 but not previously reported in minutes of a churchwide assembly are included in this list. The ELCA congregation identification number (in parentheses) follows the name of each congregation.

State/City	Congregation and Congregation Number	Action	Date	Region Synod
<b>Arizona</b>				
Apache	Epiphany of Christ (31158)	Organized	12/13/2015	2D
Fountain Hills	New Journey Lutheran Church (30902)	Organized	2/2/2014	2D
Maricopa	Maricopa Lutheran Church (30979)	Organized	2/10/2013	2D
Phoenix	Iglesia Luterana Vida Nueva (30613)	Organized	1/27/2013	2D
<b>Arkansas</b>				
Bentonville	The Neighborhood Church (30949)	Organized	4/19/2015	4C
<b>Colorado</b>				
Denver	House for All Sinners and Saints Lutheran Church (30831)	Organized	1/13/2014	2E
<b>Connecticut</b>				
Naugatuck	Grace Lutheran Church of Naugatuck (31095)	Organized	9/1/2014	7B
<b>District of</b>				
Washington	Oromo Evangelical Lutheran Church (31055)	Organized	9/15/2013	8G
<b>Florida</b>				
Dade City	Resurrection House Mission (90100)	Organized	1/5/2013	9E
Sarasota	New Life Lutheran Church, Inc. (90176)	Organized	3/3/2013	9E
Wildwood	Rock of Ages Lutheran Church (30697)	Organized	3/17/2013	9E
<b>Georgia</b>				
Bethlehem	Nativity Lutheran Church (30747)	Organized	5/19/2013	9D
<b>Illinois</b>				
Aurora	Naperville Yuhllin Church (30525)	Organized	3/17/2013	5A
Chicago	Iglesia de la Santa Cruz (30531)	Organized	1/13/2013	5A
<b>Indiana</b>				
Fort Wayne	Come2go Ministries, Inc. (30580)	Organized	6/30/2013	6C
Goshen	Faith Lutheran Church (31076)	Organized	3/16/2014	6C
<b>Kansas</b>				
Spring Hill	Hillside Community Lutheran Church (30941)	Organized	11/10/2013	4B
<b>Maryland</b>				
Ijamsville	Living Grace Lutheran Church (30938)	Organized	2/10/2013	8F
Oakland	Shepherd of the Hills Lutheran Church (30659)	Organized	6/1/2013	8H
<b>Massachusetts</b>				
Marshfield	Sanctuary (30876)	Organized	5/31/2015	7B
<b>Michigan</b>				
Livonia	Celebration Lutheran Church (31048)	Organized	8/1/2013	6A
Southgate	Unity Lutheran Church (31118)	Organized	10/19/2014	6A

**Minnesota**

Elk River	Elk River Lutheran Church-ELCA (30884)	Organized	5/2/2014	3G
Minneapolis	Mercy Seat Lutheran Church (30702)	Organized	5/31/2013	3G
Minneapolis	Minnesota Swahili Christian Congregation (30933)	Organized	5/31/2013	3G
Prior Lake	Living Joy (31102)	Organized	6/1/2015	3G
Saint Paul	House of Mercy Lutheran Church (30824)	Organized	4/6/2014	3H

**Montana**

Great Falls	New Hope Lutheran Church (30946)	Organized	6/7/2015	1F
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**New Mexico**

Truth or Consequences	Desert Springs Lutheran Church (31122)	Received	5/10/2014	2E
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**New York**

Olean	Immanuel Lutheran Church (31080)	Received	4/13/2014	7D
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**North Dakota**

Reynolds	Reynolds Lutheran Church (31077)	Organized	12/22/2013	3B
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**Ohio**

Rossford	Threshold Lutheran Church (30869)	Organized	5/1/2014	6D
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**South Carolina**

Blythewood	Breath of Life Lutheran Church (30796)	Organized	6/1/2014	9C
Indian Land	Crossroads Lutheran Church (30706)	Organized	6/1/2014	9C
Pickens	Faith Lutheran Chapel (30683)	Organized	6/1/2014	9C

**South Dakota**

Sioux Falls	Westside Lutheran Church (30905)	Organized	5/19/2013	3C
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**Tennessee**

Loudon	Shepherd of the Lake Lutheran Church (31001)	Organized	6/8/2014	9D
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**Texas**

Alvarado	San Gabriel Lutheran Church (30826)	Organized	12/7/2014	4D
Bridge City	Good Shepherd Lutheran Church (31029)	Organized	2/17/2013	4F
Laredo	Mision Luterana Agua Viva el Cenizo (30242)	Organized	3/17/2013	4E
Seguin	Spirit of Joy Lutheran Mission (30937)	Organized	5/26/2015	4E
Spicewood	Spirit in the Hills Lutheran Mission (30818)	Organized	4/26/2015	4E

**Virginia**

Manassas	River of Grace Lutheran Church (30987)	Organized	5/10/2015	8G
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**Washington**

Seattle	Church of Steadfast Love (30775)	Organized	5/3/2015	1B
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**West Virginia**

Wheeling	Grace Evangelical Lutheran Church (31157)	Organized	11/1/2015	8H
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**Wisconsin**

Cameron	Living Water Lutheran Church (30852)	Organized	6/8/2014	5H
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Eau Claire	Spirit Lutheran (31154)	Organized	11/8/2015	5H
Mazomanie	St. John-St. Paul Lutheran Church (31068)	Organized	3/1/2014	5K
Milwaukee	Spirit of Peace Lutheran Church (31084)	Organized	4/27/2014	5J

## Congregations Removed, Disbanded, Withdrawn, Consolidated or Merged 2013–2015

## Appendix N

Congregations removed, disbanded, withdrawn, consolidated or merged prior to 2016 but not previously reported in minutes of churchwide assemblies are included in this list. The ELCA congregation identification number (in parentheses) follows the name of each congregation.

“Merged” is defined as involving a congregation giving up its separate identity and uniting with an already existing congregation (i.e., being merged into an existing congregation).

“Consolidated” is defined as involving two or more congregations that join together to become a new entity with a new name and a new congregation identification number (i.e., the congregations are consolidated to form a new congregation).

The process for withdrawal of a congregation is specified by constitutional provisions 9.62. and 9.71. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

State/City	Congregation and Congregation Number	Action	Date	Region Synod
<b>Arizona</b>				
Glendale	Concordia (13817)	Disbanded	12/8/2013	2D
Miami	St. Paul (04988)	Withdrawn	9/9/2015	2D
Phoenix	Christ the King (13929)	Disbanded	1/26/2014	2D
<b>California</b>				
Arroyo Grande	St. John’s, Arroyo Grande (05089)	Withdrawn	5/11/2013	2B
Diamond Bar	Shepherd of the Hills (05223)	Disbanded	3/15/2015	2B
Hilmar	Berea (05236)	Disbanded	10/19/2013	2A
Pasadena	Messiah (05209)	Disbanded	5/31/2015	2B
Ranchos Palos Verdes	Ascension (13948)	Withdrawn	11/9/2014	2B
Van Nuys	Christ the King (05085)	Disbanded	10/6/2014	2B
<b>Colorado</b>				
Denver	Resurrection (05469)	Disbanded	2/15/2015	2E
<b>Connecticut</b>				
Naugatuck	Immanuel (03461)	Consolidated	9/1/2014	7B
	to form Grace Lutheran Church of Naugatuck (31095)			
Naugatuck	Salem (03462)	Consolidated	9/1/2014	7B
	to form Grace Lutheran Church of Naugatuck (31095)			
Norwalk	Good Shepherd (03467)	Removed	9/21/2013	7B
<b>District of Columbia</b>				
Washington	Oromo Evangelical Church of Washington, D.C. (30769)	Removed	7/25/2015	8G
<b>Florida</b>				
Melbourne Beach	Grace (10412)	Merged with	7/1/2013	9E
	Advent Lutheran Church - Suntree Campus (16240)			

North Miami	Christ (10440)	Disbanded	5/27/2013	9E
Orlando	Atonement (10449)	Disbanded	10/25/2015	9E
Tequesta	Christ the King Evangelical (01795)	Disbanded	4/23/2013	9E
Winter Haven	Abiding Savior (01777)	Withdrawn	2/22/2013	9E
<b>Georgia</b>				
Chamblee	Cross and Crown (10347)	Disbanded	8/9/2015	9D
Norcross	St. James (07215)	Disbanded	8/24/2014	9D
Valdosta	Gloria Dei (07840)	Disbanded	3/31/2013	9D
<b>Illinois</b>				
Cairo	Immanuel (02151)	Disbanded	12/29/2013	5C
Camp Point	St. Peter Evangelical (02105)	Withdrawn	9/22/2013	5C
Chicago	The Upper Room Ministries of the ELCA (30837)	Withdrawn	6/15/2015	5A
Chicago	St. Elias Christian Church (30287)	Removed	7/25/2015	5A
Chicago	United Mission of Christ (30250)	Disbanded	7/27/2014	5A
Chicago Heights	Prince of Peace (07144)	Disbanded	9/13/2015	5A
East Moline	Immanuel (02040)	Disbanded	8/24/2014	5B
Elgin	Iglesia San Esteban Martir, ELCA (01959)	Disbanded	4/20/2014	5A
Forest Park	St. Peter (01901)	Disbanded	8/13/2013	5A
Huntley	Faith (10598)	Disbanded	2/8/2015	5A
Melrose Park	Christ (01908)	Disbanded	3/31/2013	5A
Naperville	Peace (30256)	Disbanded	12/15/2013	5A
Oswego	Living Spirit (30259)	Disbanded	7/25/2014	5B
Villa Park	Grace (01912)	Disbanded	11/2/2014	5A
<b>Indiana</b>				
Delphi	St. Matthew (02367)	Withdrawn	9/20/2014	6C
Gary	Bethlehem (02277)	Disbanded	9/29/2013	6C
Goshen	First English (02282)	Consolidated	3/16/2014	6C
			to form Faith Lutheran Church (31076)	
Goshen	St. Peter (02292)	Disbanded	6/29/2014	6C
Goshen	Trinity (10676)	Consolidated	3/16/2014	6C
			to form Faith Lutheran Church (31076)	
Indianapolis	Good Shepherd (02216)	Disbanded	6/15/2015	6C
South Bend	Bethany (02298)	Disbanded	1/31/2014	6C
<b>Iowa</b>				
Belmond	St. John (10849)	Disbanded	5/3/2015	5F
Blakesburg	Munterville Evangelical (02450)	Disbanded	4/12/2015	5D
<b>Kansas</b>				
Chapman	Scherer Memorial (01574)	Disbanded	12/31/2015	4B
Garden City	Iglesia Luterana de la Resurreccion (30260)	Disbanded	6/28/2015	4B
Kansas City	Prince of Peace (01590)	Disbanded	5/19/2013	4B
Liberal	Good Shepherd (10148)	Disbanded	1/27/2013	4B
Mulvane	Our Saviour (01653)	Removed	3/15/2015	4B
Weskan	Bethany (01692)	Disbanded	12/31/2014	4B
Wichita	Good Shepherd (10245)	Withdrawn	6/13/2013	4B

**Kentucky**

Hanson	Christ (07464)	Disbanded	9/16/2013	6C
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**Louisiana**

Monroe	Messiah (05977)	Disbanded	12/29/2013	4D
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**Maryland**

Baltimore	Oromo Mission of Baltimore (30924)	Removed	11/29/2015	8F
Taneytown	Mount Union (02628)	Withdrawn	9/19/2015	8F
Temple Hills	Our Saviour's Evangelical (02648)	Merged with	1/1/2014	8G
	St. Michael's Truth Lutheran Church (07194)			

**Massachusetts**

Dorchester Center	Our Saviour (03541)	Disbanded	12/18/2014	7B
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**Michigan**

Detroit	St. Andrew-Redeemer (20118)	Disbanded	12/6/2015	6A
Farmington Hills	Bethlehem Evangelical (02794)	Merged with	10/12/2014	6A
		St. John Lutheran Church (11274)		
Livonia	Christ the King (02809)	Consolidated	8/1/2013	6A
		to form Celebration Lutheran Church (31048)		
Livonia	Faith (20126)	Merged with	6/14/2015	6A
		Holy Cross Lutheran Church (02819)		
Livonia	Prince of Peace (11409)	Consolidated	8/1/2013	6A
		to form Celebration Lutheran Church (31048)		
Riverview	Immanuel (11416)	Consolidated	10/19/2014	6A
		to form Unity Lutheran Church (31118)		
Rockford	St. Stephen (07383)	Withdrawn	9/6/2014	6B
Southgate	Peace (20133)	Consolidated	10/19/2014	6A
		to form Unity Lutheran Church (31118)		
Taylor	Transfiguration (02815)	Consolidated	10/19/2014	6A
		to form Unity Lutheran Church (31118)		
West Bloomfield	Lutheran Church of the Ascension (02772)	Merged with	4/8/2015	6A
		Spirit of Grace Church (11382)		

**Minnesota**

Bemidji	Bethel (05298)	Withdrawn	11/2/2013	3D
Butterfield	Long Lake (12198)	Disbanded	8/10/2014	3F
Clitherall	Leaf Mountain (11685)	Withdrawn	1/25/2015	3D
Evansville	Christina Lake (05359)	Withdrawn	7/24/2014	3D
Fertile	St. John (05300)	Disbanded	12/28/2014	3D
Kiester	Bethel (12201)	Withdrawn	9/27/2015	3I
Lake Park	Houglum (11570)	Disbanded	8/11/2013	3D
Luverne	Kenneth (12106)	Disbanded	6/28/2015	3F
McIntosh	Salem (05312)	Disbanded	7/19/2015	3D
McIntosh	Vernes (11581)	Withdrawn	12/31/2013	3D
Minneapolis	El Milagro/The Miracle (30550)	Disbanded	4/14/2013	3G
Monticello	Resurrection (30113)	Withdrawn	11/10/2015	3G
Murdock	Calvary (03212)	Disbanded	10/19/2014	3F
Saint Cloud	University (30176)	Disbanded	12/7/2015	3F
Saint Paul	Eastside Community (11925)	Removed	7/1/2014	3H



Savage	St. Mary Magdalene (07802)	Disbanded	8/31/2014	3G
St. Louis Park	Evangelical Lutheran Church of the Reformation (03007)	Disbanded	1/12/2014	3G
<b>Missouri</b>				
Kansas City	Abiding Peace (10134)	Disbanded	2/2/2013	4B
Kansas City	Ruskin Heights (10215)	Disbanded	3/30/2014	4B
Saint Peters	Christ the King (07712)	Disbanded	10/12/2014	4B
<b>Montana</b>				
Opheim	First (13443)	Withdrawn	5/31/2015	1F
Plentywood	Highland (13444)	Removed	2/23/2013	1F
Poplar	Our Savior's (13360)	Disbanded	5/31/2015	1F
<b>Nebraska</b>				
Bloomfield	Good Shepherd (03357)	Withdrawn	3/21/2015	4A
Hastings	First St. Paul (03395)	Withdrawn	2/9/2014	4A
Johnson	Martin Luther (10012)	Withdrawn	12/7/2014	4A
Omaha	Pella (10191)	Disbanded	3/2/2014	4A
Superior	Our Redeemer (03408)	Disbanded	4/20/2014	4A
<b>New Jersey</b>				
Hasbrouck Heights	Lutheran Church of the Redeemer (03686)	Disbanded	1/5/2014	7A
Haworth	Our Saviour (03678)	Disbanded	6/23/2013	7A
Jersey City	Grace (20288)	Disbanded	1/18/2015	7A
Leonia	Holy Spirit (10403)	Disbanded	6/29/2014	7A
Newark	St. John (03632)	Withdrawn	6/21/2014	7A
North Bergen	Bethany (03638)	Disbanded	11/23/2013	7A
<b>New York</b>				
Bronx	Bethlehem (10426)	Disbanded	3/10/2013	7C
Brooklyn	English Evangelical (03866)	Disbanded	9/13/2015	7C
Brooklyn	Christ Evangelical (03856)	Withdrawn	3/18/2014	7C
Brooklyn	St. Luke (03877)	Disbanded	6/22/2014	7C
Brooklyn	Zion (10309)	Disbanded	1/26/2014	7C
East Elmhurst	Augustana Evangelical (03978)	Merged with	11/23/2014	7C
		Grace Evangelical Lutheran Church (20185)		
Elmira	Holy Trinity (07109)	Merged with	7/26/2015	7D
		Bethany Lutheran Church (07108)		
Fort Plain	St. James (07138)	Disbanded	6/10/2013	7D
Little Falls	Christ (06993)	Disbanded	1/26/2014	7D
New York	Reformation (03869)	Disbanded	2/23/2014	7C
Niagara Falls	Calvary (10435)	Disbanded	3/3/2013	7D
Niskayuna	Grace (07069)	Disbanded	4/27/2014	7D
North Tonawanda	Grace (07043)	Disbanded	9/22/2013	7D
<b>North Carolina</b>				
Charlotte	German Ch. in Charlotte (90171)	Removed	6/13/2013	9B
Greensboro	Lutheran Church of the Resurrection (04136)	Disbanded	7/28/2013	9B
Monroe	St. Luke (04204)	Withdrawn	9/7/2013	9B
Salisbury	St. Mark (04067)	Withdrawn	4/1/2013	9B
Stanley	Christ's Evangelical (04239)	Withdrawn	5/30/2014	9B

**North Dakota**

Goodrich	Hurdsfield (12392)	Disbanded	9/2/2015	3A
Kenmare	Bethlehem (12598)	Disbanded	8/17/2014	3A
Lamoure	High Prairie (12411)	Disbanded	12/31/2015	3B
Minot	Augustana (05409)	Merged with	6/30/2013	3A
		Christ Lutheran Church (12670)		
Newburg	Lesje (12714)	Disbanded	7/20/2014	3A
Regent	Faith (12704)	Withdrawn	7/13/2014	3A
Reynolds	St. Olaf (12498)	Consolidated	12/22/2013	3B
		to form Reynolds Lutheran Church (31077)		
Reynolds	Zion (12500)	Consolidated	12/22/2013	3B
		to form Reynolds Lutheran Church (31077)		
Rugby	Bethel (12506)	Disbanded	8/25/2013	3A
Wyndmere	Grace (12542)	Disbanded	6/2/2013	3B

**Ohio**

Adamsville	Zion (04645)	Disbanded	8/9/2015	6F
Akron	St. John/St. Paul (13052)	Disbanded	7/12/2015	6E
Canton	Bethel (13085)	Disbanded	11/29/2015	6E
Cleveland	Gloria Dei (04490)	Disbanded	12/27/2015	6E
Cleveland	St. Matthew (04508)	Disbanded	12/29/2013	6E
Cleveland	St. Thomas (04494)	Merged with	6/8/2014	6E
		Bethany English Lutheran Church (04483)		
Cleveland Heights	Grace (20227)	Disbanded	11/22/2015	6E
Dayton	St. Mark's (13162)	Disbanded	7/27/2014	6F
Fairfield	Holy Cross (13202)	Disbanded	3/23/2014	6F
Lockbourne	St. Matthew (13231)	Merged with	12/17/2014	6F
		Bethel Lutheran Church (13198)		
Mansfield	St. Matthew (04559)	Disbanded	12/27/2015	6E
Sandusky	Resurrection (13297)	Disbanded	9/13/2015	6D
Sugarcreek	Zion (04670)	Disbanded	12/27/2015	6E
Sylvania	Advent (04740)	Disbanded	8/30/2015	6D
Upper Sandusky	North Salem Evangelical (13316)	Merged with	12/31/2015	6D
		St. Paul Lutheran Church (13317)		
Youngstown	Bethlehem (04606)	Disbanded	12/28/2014	6E

**Oregon**

Aloha	Light of Life (07701)	Disbanded	7/13/2014	1E
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**Pennsylvania**

Allentown	St. Joseph (00357)	Disbanded	5/24/2015	7E
Avis	Trinity Evangelical (01441)	Merged with	10/1/2013	8E
		St. John Evangelical Lutheran Church (01442)		
Baden	St. Matthew's (06429)	Disbanded	9/1/2013	8B
Beaver Falls	First (06433)	Disbanded	3/31/2013	8B
Dornsife	St. Peter (01412)	Disbanded	8/10/2014	8E
Easton	St. John (00400)	Disbanded	12/27/2015	7E
Flourtown	Zion (00707)	Disbanded	8/30/2015	7F
Girardville	Zion Evangelical (30138)	Disbanded	12/29/2013	7E
Grantville	Zion (01180)	Disbanded	12/24/2015	8D
Grove City	Holy Trinity (10378)	Withdrawn	6/22/2014	8A

Harrisburg	Memorial (01105)	Disbanded	3/31/2013	8D
Kulpmont	All Saints (00981)	Disbanded	11/23/2014	8E
Lackawaxen	St. Mark (00808)	Disbanded	5/25/2014	7E
Mayport	St. James (06367)	Disbanded	7/31/2015	8A
Montoursville	Bethany (01451)	Withdrawn	5/19/2015	8E
Newport	St. Samuel (01019)	Disbanded	2/16/2014	8D
Newtown Square	Messiah (00454)	Disbanded	5/31/2015	7F
Philadelphia	Holy Spirit (00648)	Disbanded	2/24/2013	7F
Pittsburgh	Bethlehem (10467)	Merged with	8/31/2014	8B
		Trinity Evangelical Lutheran Church (20253)		
Pittsburgh	Emanuel (06541)	Merged with	7/12/2015	8B
		Good Shepherd Lutheran Church (07228)		
Pittsburgh	Evaline (07230)	Withdrawn	9/14/2013	8B
Pittsburgh	St. John (06592)	Disbanded	5/12/2013	8B
Pleasantville	Elim (01551)	Disbanded	7/31/2015	8A
Quakake	Ascension (00517)	Disbanded	9/23/2015	7E
Reading	Epiphany (00786)	Merged with	4/13/2015	7E
		Calvary Lutheran Church (00764)		
Spring Grove	Christ (01092)	Disbanded	8/17/2014	8D
Springboro	Christ (06304)	Disbanded	7/31/2015	8A
Sunbury	St. John (01427)	Disbanded	8/31/2014	8E
Weissport	St. Paul (00606)	Disbanded	6/29/2014	7E
Wilkes Barre	Messiah (00822)	Disbanded	9/15/2013	7E
Williamsport	Church of the Savior (01506)	Disbanded	10/12/2014	8E
<b>South Carolina</b>				
Goose Creek	St. Timothy (05693)	Withdrawn	2/25/2013	9C
Lexington	St. Peter (05717)	Withdrawn	2/25/2013	9C
North Augusta	Holy Trinity (05720)	Withdrawn	4/28/2014	9C
<b>South Dakota</b>				
Lennox	First English (13625)	Withdrawn	2/25/2013	3C
Letcher	Trinity (13629)	Disbanded	5/24/2015	3C
Roslyn	Roslyn (13689)	Disbanded	11/16/2014	3C
Sioux Falls	Bethel Fellowship Church	Withdrawn	2/8/2013	3C
<b>Texas</b>				
Beaumont	Bethlehem (14065)	Disbanded	8/30/2015	4F
Bridge City	St. Mark (14079)	Consolidated	2/17/2013	4F
		to form Good Shepherd Lutheran Church (31029)		
Dallas	Oak Cliff (14107)	Disbanded	6/30/2013	4D
Fredericksburg	St. Paul (14089)	Removed	10/29/2015	4E
Jourdanton	St. John (14162)	Removed	11/19/2014	4E
Leander	Living Water (30565)	Disbanded	1/25/2015	4E
Liberty	Trinity (14175)	Withdrawn	7/30/2013	4F
Llano	St. James (14178)	Withdrawn	8/4/2013	4E
Orange	Trinity (14210)	Consolidated	2/17/2013	4F
		to form Good Shepherd Lutheran Church (31029)		
San Angelo	Christ (05944)	Disbanded	8/31/2014	4D
San Antonio	Peace (05909)	Disbanded	11/3/2013	4E
Thrall	Zion (14255)	Withdrawn	11/10/2013	4E

**Washington**

Cathlamet	Our Saviour's (12814)	Withdrawn 10/13/2013	1C
Kirkland	Trinity (12883)	Disbanded 6/30/2013	1B
Tacoma	Hope (13025)	Disbanded 3/9/2014	1C

**West Virginia**

Charleston	St. Paul (10321)	Merged with 11/30/2013	8H
		Trinity Evangelical Lutheran Church (06604)	
Weirton	Resurrection (10545)	Disbanded 10/27/2013	8H
Wheeling	Edgwood (06613)	Consolidated 11/1/2015	8H
		to form Grace Evangelical Lutheran Church (31157)	
Wheeling	Zion (06617)	Consolidated 11/1/2015	8H
		to form Grace Evangelical Lutheran Church (31157)	

**Wisconsin**

Blanchardville	Hollandale (14682)	Merged with 4/1/2015	5K
		New Hope Lutheran (14623)	
Blanchardville	Trinity (14624)	Merged with 6/9/2013	5K
		New Hope Lutheran (14623)	
Bowler	St. Matthew (14348)	Disbanded 8/25/2013	5I
Eau Claire	First (14387)	Consolidated 11/8/2015	5H
		to form Spirit Lutheran (31154)	
Eau Claire	Our Savior's (14391)	Consolidated 11/8/2015	5H
		to form Spirit Lutheran (31154)	
Elkhorn	St. John (06678)	Removed 7/20/2013	5K
Mazomanie	St. John (14618)	Consolidated 3/1/2014	5K
		to form St. John-St. Paul Lutheran Church (31068)	
Mazomanie	St. Paul (14619)	Consolidated 3/1/2014	5K
		to form St. John-St. Paul Lutheran Church (31068)	
Milwaukee	Divine Word (14746)	Consolidated 4/27/2014	5J
		to form Spirit of Peace Lutheran Church (31084)	
Milwaukee	Florist Avenue (14733)	Merged with 6/30/2015	5J
		All Peoples Gathering Lutheran Church (30144)	
Milwaukee	Immanuel (14736)	Disbanded 11/30/2015	5J
Milwaukee	Pentecost (06731)	Consolidated 4/27/2014	5J
		to form Spirit of Peace Lutheran Church (31084)	

**Wyoming**

Casper	Prince of Peace (13364)	Withdrawn 5/12/2014	2E
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# Report of the Treasurer

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## Part One: Work of the Office

### Responsibilities

The treasurer of the Evangelical Lutheran Church in America (ELCA) proposes policy and provides for the implementation, within such policies, of the financial, accounting, audit, banking, investment, property, information technology and building management systems of the churchwide organization. The governing description of the Office of the Treasurer appears in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, continuing resolutions **15.14.A10.** and **15.14.B10.**

### Budget development and accounting analyst services

The Office of the Treasurer has continued to estimate revenue, recommend spending authorization levels and advise the Office of the Presiding Bishop regarding financial sustainability. Working closely with the Office of the Presiding Bishop and the Mission Advancement unit, this office engages in collaborative efforts to monitor and align resources with anticipated income. Primary areas of emphasis during this triennium have been strengthening mission support, enhancing infrastructure for *Always Being Made New: The Campaign for the ELCA* and bolstering other funding streams.

### Building management

In January 2015, the Lutheran Center received a Leadership in Energy and Environmental Design (LEED) Gold certification. Efforts to reduce energy consumption have resulted in a 25 percent decrease in electricity usage, 11 percent reduction in water consumption, 19 percent lower maintenance costs and 34 percent lower greenhouse emissions compared to other facilities of similar size. Installation of a new heating, ventilation and air conditioning (HVAC) system has contributed to reduced electricity consumption. Due to this and other facility investments, the ELCA churchwide organization received recognition from the local power utility.

### Information technology

Information technology is an area for many organizations that carries both the potential for delivering great organizational capacity and efficiency and a high level of risk. As such, the churchwide organization has dedicated significant staff time and financial resources to ensuring that the systems are as secure as possible from external and internal threats to processes, systems and data. This endeavor includes investment in technology, information management and security architecture.

The churchwide organization invests in new business and technology systems that enhance the efficiency and effectiveness of how it carries out ministry through the churchwide expression and in support of the other expressions of this church. Information Technology collaborates with all aspects of the organization to facilitate technology-related project selection and prioritization criteria aligned with the ELCA churchwide organization's operational plan. Over the triennium, several projects have been or are in the process of being implemented. These projects are

grounded in a commitment to the organization: People delivering and supporting technology solutions and products in a secure, friendly, consistent and cost-effective manner to assist people in accomplishing the goals and objectives of the ELCA, related ministries and organizations.

Selected initiatives having significant operational and strategic impact are:

- **Online/digital technology:** In partnership with Mission Advancement, Information Technology delivered two new web properties: LivingLutheran.org and my.ELCA.org. LivingLutheran.org is the new, mobile-friendly digital companion to the flagship ELCA periodical *Living Lutheran* (formerly *The Lutheran*). My.ELCA.org is an online sharing and collaboration platform for use by church networks and committees that desire to communicate virtually, share information and build relationships. Ongoing enhancements to ELCA.org include upgrades to the resource library, blogs, site search and a mobile version. Internally, the churchwide organization migrated to a new telephony, communication and contact center system that integrates email, voice, video and instant messaging across multiple devices and provides additional communication channels and enhanced connections.
- **Peer-to-peer fundraising system:** A platform was built in collaboration with Mission Advancement to allow individuals and groups to create and manage personalized webpages, establish fundraising goals, ask friends for donations and celebrate their achievements in support of ELCA programs. For the 2016 ELCA World Hunger Big Game Synod Challenge, the North Carolina, South Carolina and Rocky Mountain synods leveraged this technology for a friendly Super Bowl competition in support of the ELCA's commitment to ending hunger.
- **Information and security management:** Data security and management have become a visible threat to all organizations, and the churchwide organization is executing coordinated strategies to protect this church's information and assets. Prioritized projects are already providing for improved management, integration, analysis, security and accessibility to the vast amount of information that the organization creates, retains and deletes. Information and security management will continue to be a focus in the next triennium.
- **Modernization of call process and candidacy systems:** This project delivered updated technology mediums for collecting candidacy and call process information as well as sharing information. Mediums now include personal computers, tablets and mobile devices of varying operating systems in a simplified portal.
- **Capacity analysis:** At the request of the Office of the Presiding Bishop, Information Technology leadership spent several months in 2015 collecting and analyzing internal data, staff input and industry benchmarks to prepare a current state analysis and set of recommendations that will meet both the current and emerging needs of the church. Implementation of recommendations has begun in 2016 and will continue into the next triennium.

## Audit

CapinCrouse LLP has conducted regular reviews of processes and controls across financial operations. Their work provides third-party assessment of the churchwide organization's financial integrity and includes valuable consultation and best practice recommendations. The internal audit function relates directly to the ELCA Audit Committee.

Crowe Horwath LLP provides external audit services for the churchwide organization, meeting three times each year with the ELCA Audit Committee and coordinating with the internal audit function to maximize the audit scope and results. During the triennium, audit

processes have resulted in unmodified audit opinions and positive results. No significant deficiencies or material weaknesses were identified.

## Accounting

Accounting functions include general accounting, financial reporting, receipts processing and accounts payable. These teams process financial transactions for the churchwide organization and produce internal and external reports. Responsible for accurate, timely depositing and recording of payments to and from the churchwide organization, the receipts processing and accounts payable teams have supported daily operations as well as major events such as the ELCA Youth Gathering and Churchwide Assembly. The general accounting team is responsible for general ledger management and financial reporting functions for general operations, endowment funds and deferred gifts.

## Banking and investments

The Office of the Treasurer's treasury and asset management team is responsible for recommending policies to the ELCA Church Council and the Endowment Fund of the ELCA and monitoring the activities of investment advisers and managers. Investment strategies are designed to meet the objectives and needs of the operating, endowment and deferred gift programs. Operating banking and investment relationships remained consistent throughout the triennium. BMO Harris Bank provides treasury management services for churchwide operations. Partnering with ELCA-related ministries whenever possible, the endowment fund program continues to use investment vehicles of Portico Benefit Services and the Mission Investment Fund. The charitable gift annuity pool is also managed by Portico. Other deferred gifts are managed by unrelated banks and investment companies.

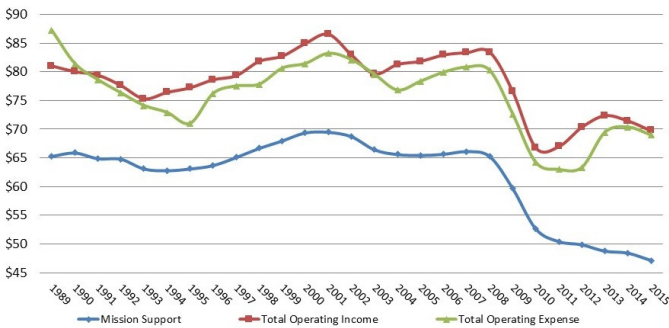
## Major work for 2017-2019

Major work that will be undertaken within the Office of the Treasurer is expected to include:

- **Sustainability:** Partnering with leaders of the churchwide expression, governance and advisory bodies, and other leaders across this church, the Office of the Treasurer will undertake efforts in support of the church's priority to address future sustainability of the ELCA.
- **Enterprise risk management:** As part of the churchwide organization's emerging enterprise risk management priority, this office will be documenting existing and creating additional mitigation strategies for risks identified as related to the operations of the Office of the Treasurer.
- **Business process workflow, security and information management:** Continuing efforts begun in 2014-2016, implementation of the Enterprise Systems and Information Management Strategy will include prioritized projects that foster improved security, management, efficiency, integration, analysis, reporting and accessibility for churchwide systems. Through collaboration with the Office of the Secretary and Mission Advancement, a secure, electronic version of the ELCA yearbook will also be developed and securely distributed.
- **Rostered leader system enhancements:** Subject to approval of related recommendations by the Churchwide Assembly, updates will be made to our systems related to "word and service" roster unification. The rostered leader system will also be enhanced to support digital storage of rostered leader profiles.

# Current Fund Income vs. Expense 1989 – 2015

In Millions



## Part Two: 2013, 2014 and 2015 financial report Audited financial report for fiscal years 2013, 2014 and 2015

The audited financial statements of the ELCA churchwide administrative offices for the years ended Jan. 31, 2016; Jan. 31, 2015; and Jan. 31, 2014, are attached as Appendices A-C of this report. These statements include the activities of all units and offices of the churchwide organization as well as the ELCA Endowment Fund Pooled Trust. Consolidating statements of the General Operating Funds, Endowment Fund and Deferred Gift Fund are also provided as supplementary information to the financial statements. Financial statements are prepared by management, audited by Crowe Horwath LLP and reviewed by the ELCA Audit Committee.

### Current operating results for 2013, 2014 and 2015

Net operating results (reported exclusive of the Endowment Fund and Deferred Gift Funds and non-operational, pre-audit closing entries) remained positive throughout the triennium with operating revenue greater than operating expenses in each of the three years. Net revenue for the 2013, 2014 and 2015 fiscal years amounted to \$2.9 million, \$1.1 million and \$0.8 million, respectively. Expenses amounted to approximately \$69-\$70 million in each of 2013, 2014 and 2015.

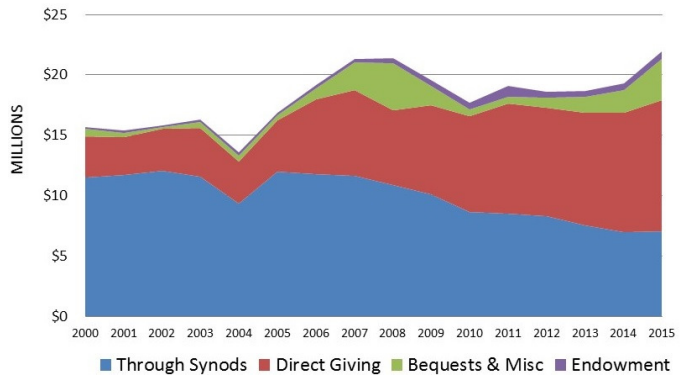
Income from congregations in the form of mission support decreased from \$49.9 million in 2012 to \$47.1 million in 2015, a decline of 5.5 percent over the triennium. Reductions in mission support and certain other operating revenue categories were partially offset by additional grants from the Mission Investment Fund in support of new congregations and generally positive results from endowment, bequest and trust, and investment income.

### ELCA World Hunger

Giving to ELCA World Hunger grew from \$18.7 million in 2013 to \$21.9 million in 2015. Additionally, ELCA members contributed approximately \$15.4 million to the ELCA Malaria Campaign, surpassing the goal of \$15 million by Jan. 31, 2016. Continuing the strong commitment to accompanying communities in times of disaster, approximately \$23 million was contributed to Lutheran Disaster Response, including generous gifts for Pacific Typhoon Response, Nepal Region Earthquake Relief, Middle East-Europe Refugee Crisis, Domestic Tornadoes, West Africa Ebola Outbreak and U.S. Floods.



## World Hunger Revenue By Source Type 2000 – 2015



### ***Always Being Made New: The Campaign for the ELCA***

Fiscal year 2015 marked the end of the second year of the ELCA’s five-year \$198 million campaign in support of several ministry priorities: congregations, leadership, global church, and hunger and poverty. Through Jan. 31, 2016, this church had raised more than \$80 million in revenue and commitments, 40.4 percent of the five-year goal. In addition to strong results in ELCA World Hunger and the ELCA Malaria Campaign as noted above, giving has been particularly strong in support for ELCA Fund for Leaders, missionaries/young adults in global Mission, new congregations and gifts to where needed most.

### **Deferred gifts**

As of Dec. 31, 2015, the churchwide organization’s gift annuity program had 3,788 active annuities with associated segregated assets totaling \$67.8 million. The ELCA issued approximately 256 new gift annuities during the triennium, and more than 940 gift annuities matured during that same time period, with \$14.4 million distributed to ELCA ministries and other charitable organizations.

The churchwide organization administers 351 active charitable remainder trusts and a limited number of pooled income funds with investments totaling approximately \$72.1 million as of Dec. 31, 2015. During the triennium, approximately \$9.2 million in matured gifts were distributed to ELCA ministries and other charitable organizations through these programs.

### **ELCA Endowment Fund Pooled Trust (Pooled Trust)**

As of Dec. 31, 2015, the Pooled Trust had 930 participants holding 2,344 accounts that totaled \$589.8 million. This represents a net increase of approximately 340 accounts and \$142.1 million since Dec. 31, 2012. The ELCA churchwide organization is the largest participant in the fund with invested assets of approximately 55.6 percent of total market value. No other participant has more than 5 percent ownership in the Pooled Trust. Further discussion of the Pooled Trust and its activities is available in the report of the Endowment Fund of the ELCA located in Section II: Report of the Officers.

## Summary

We are indeed a church that believes God is calling us into the world together for the sake of the world. I give thanks for the continuing generosity and stewardship of ELCA members, synodical leaders, ministry partners, churchwide staff and governance bodies. Living out our baptismal calling, we are participating in God's work locally, nationally and globally. Thanks be to God!

The Rev. Linda O. Norman, *treasurer*

## Part Three: The Endowment Fund of the ELCA

### Board of trustees

Mr. John Bauder, *chair*, Tampa, Fla. (2016)  
Ms. Kelly Dean Brende, *secretary*, Kansas City, Mo. (2017)  
Ms. Liza Canino, Buffalo Grove, Ill. (2021)  
Mr. Kenneth C. Feinour Jr., Jenkintown, Pa. (2019)  
Ms. Anna Geleske, Argyle, Texas (2019)  
Mr. Eric Goldberg, Hudson, N.Y. (2021)  
Mr. David W. Heise, *vice chair*, New Braunfels, Texas (2017)  
The Rev. Ruth Ann Loughry, Cherry Hills Village, Colo. (2019)  
Ms. Lauren M. Williams, Washington, D.C. (2019)

### Leadership staff

Ms. Christina Jackson-Skelton, *president*  
The Rev. Linda O. Norman, *treasurer*

### Statement of purpose

The Endowment Fund of the Evangelical Lutheran Church in America (ELCA) is a separately incorporated ministry that holds and manages endowment assets of the churchwide organization and offers pooled investment services for related congregations, synods, agencies and institutions. The constitutional description of this separately incorporated ministry appears in ELCA provision 15.15. and its related bylaws.

Most of the assets of the Endowment Fund are invested in the Endowment Fund Pooled Trust – Fund A (Fund A), which allows for the collective long-term investment of funds belonging to the churchwide organization, Endowment Fund, congregations, synods, seminaries and other eligible affiliated entities. When organizations invest in Fund A, their endowment assets are pooled into a larger aggregate fund, allowing for a diversity of investments that may not otherwise be available to all ministries. To the extent practicable, investments are made in accordance with the ELCA’s guidelines for socially responsible investing.

The Trustee, a Minnesota nonprofit corporation, is responsible for administering the Trust in accordance with the terms of the Declaration of the Trust. The Trustee is governed by a board of trustees appointed by the ELCA Church Council. The churchwide organization serves as the administrator of the Pooled Trust, with responsibilities carried out primarily through the Office of the Treasurer, Office of the Secretary and the Mission Advancement unit. The ELCA Board of Pensions, doing business as Portico Benefit Services, serves as investment adviser.

### Report of work for 2013-2016

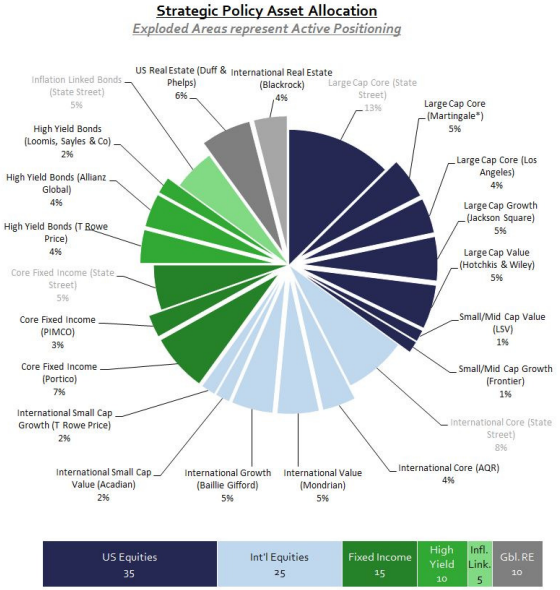
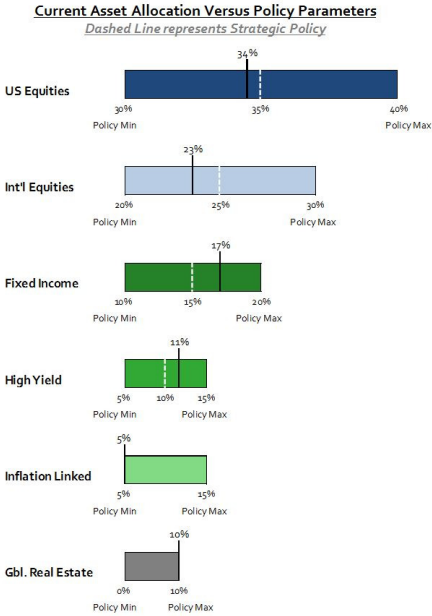
The investment objective of Fund A is to provide participants with a stable, quarterly stream of distributable investment income that grows over time approximately in line with the expected long-term rate of inflation. To the extent consistent with this objective, Fund A also seeks to provide long-term capital appreciation, while assuming a moderate level of investment risk.

The distribution rate for 2013, 2014 and 2015 was 4.25 percent. The distribution rate for the period 2016-2018 is anticipated to be 4 percent.

The investment adviser endeavors to achieve these objectives by investing Fund A’s assets in a diversified portfolio of investment pools primarily comprised of global equities and fixed income securities, selected where feasible in accordance with social responsibility criteria that

are consistent with ELCA values and programs. The current target asset allocation is 35 percent U.S. equity, 25 percent non-U.S. equity, 15 percent investment grade fixed income, 5 percent inflation indexed bonds, 10 percent high yield fixed income and 10 percent global real estate securities.

The charts below depict the current asset allocation within the range of investment policy parameters and by asset class as a percentage of the total pool as of March 31, 2016. *[For best results, view charts with at least 200% resolution.]*



\*Martingale replaced JPMorgan on 4/1/2016.

Over the three-year period, assets in Fund A have gone from \$519.7 million to \$589.8 million – a net increase of 13.5 percent. Individual accounts have increased from 2,015 to 2,332. This growth is due primarily to increases in funds owned by outside investors – 80 percent of the new assets and 88 percent of new accounts. As of Dec. 31, 2015, 982 accounts (\$328 million) were owned by the ELCA churchwide organization and 1,350 (\$261.8 million) were owned by other investor participants. The ratio of internally held endowments to funds owned by outside participants has gone from 60/40 at the end of 2013 to 56/44 at the end of 2015.

During the triennium, Fund A added 236 new investor participants, representing \$34.3 million in new investor deposits. Additions to existing accounts for the same period totaled \$78.4 million. Total withdrawals for the period totaled \$42.3 million, which includes 37 closed accounts representing \$18 million. It should be noted that 25 of the closed accounts (68 percent) and nearly all of the lost assets (\$15.7 million or 87 percent) occurred in 2013 when accounts held by congregations no longer affiliated with the ELCA were closed.

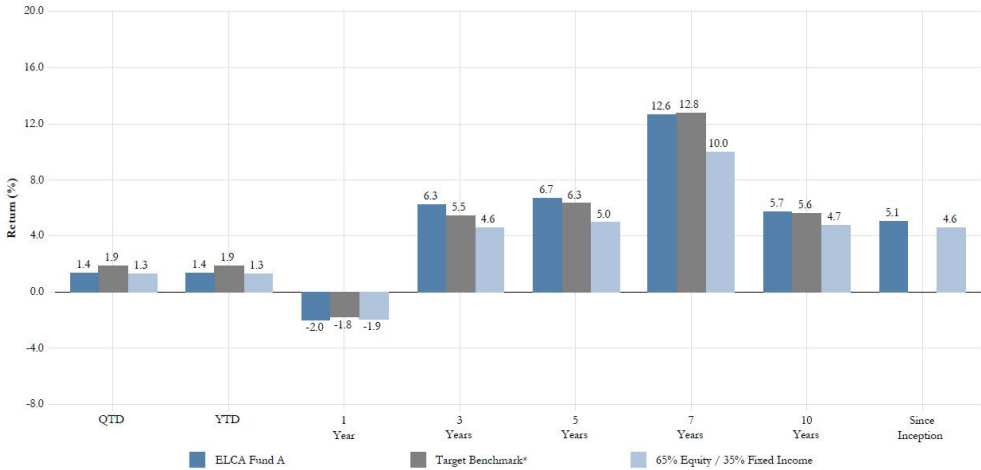
The charts below illustrate upward trends in ELCA-related ministries, particularly congregations, that have invested in Fund A.



<sup>1</sup>Cumulative / Average Growth Per Year based on 2011-2015 data

On March 9, 2016, the current stock market bull celebrated its seventh birthday, but it did begin to show its age throughout 2015. During the triennium, Fund A was well allocated within sectors and fully diversified across segments to take advantage of the market conditions. Returns for the past three years were 17.27 percent in 2013, 7.67 percent in 2014 and -0.57 percent in 2015. As the market conditions deteriorated somewhat in 2015, Portico managed through the volatile environment to remain nearly flat despite declining markets.

## Multi-period performance summary (as of March 31, 2016)<sup>1</sup>



	QTD	YTD	1 Year	3 Years	5 Years	7 Years	10 Years	Since Inception Jul 1999
ELCA Fund A (Gross)	1.38	1.38	-1.96	6.28	6.69	12.60	5.72	5.06
Target Benchmark*	1.91	1.91	-1.79	5.47	6.34	12.76	5.58	N/A
65% Equity / 35% Fixed Income	1.32	1.32	-1.91	4.64	4.96	9.98	4.72	4.58

<sup>1</sup> Target Benchmark: Russell 3000 (35%), MSCI ACWI xUSA (25%), Dow Jones US Select Real Estate (6%), Dow Jones Gbl. xUSA Select Real Estate (4%), Citigroup Treasury/Government Sponsored (3.75%), Citigroup Collateralized (6%), Citigroup Credit Index (5.25%), Citigroup High Yield Cash Pay Capped (10%), and Citigroup US 1-10 Year Inflation Linked (5%). The benchmark is rebalanced on a monthly basis.

## Major directions for 2016-2019

Two years ago the churchwide organization engaged Graystone Consulting, a division of Morgan Stanley, to help create a business strategy that addresses the significant growth in Fund A and the sustainability of the Foundation and its component programs, including the Endowment Fund of the ELCA. It is our goal to provide services at an industry standard upon which our donors and investor participants can depend.

During the next three years, internal administrative procedures for Fund A will be reviewed for efficiency. To retain and continue to grow the number of outside participants in Fund A, it is essential to provide a high level of participant communications, including statements and performance reporting, and to ensure the underlying systems and structure support the aspired level of customer service. Through use of Graystone's interactive tool, SMART Planner, revenues and expenses will be reviewed and projected to ensure that the Foundation can maintain its financial viability and continue to invest in strategic growth and placement of gift planners.

The ELCA Foundation is determined to continue its tradition of providing an excellent donor, participant and beneficiary experience and ensuring that funds invested in the Endowment Fund Pooled Trust are well managed and administered.

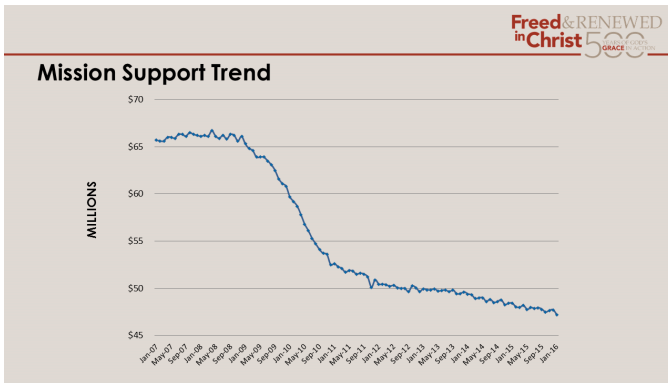
Ms. Christina Jackson-Skelton, *president*

## Part Four: Churchwide Assembly Presentation

“As Christ’s church, we are stewards of God’s abundance. And it is my privilege today to bear witness to that abundance, sharing the financial highlights of some of our shared ministries over the last triennium. When we consider that, over the last three years, almost \$6 billion has been given as regular Sunday offerings to support God’s ministry through ELCA congregations, synods, churchwide and other ministries, it is clear that we are sharing in and being entrusted with a multitude.

“Many of the financial highlights that I will share are included in the *Pre-Assembly Report*. That report also includes the churchwide organization’s audited financial statements and more detailed information for fiscal years 2013 through 2015. That report can be found in the Report of the Treasurer.

“My hope, in this time, is that within all of the numbers and graphs — or maybe even despite all of the numbers and graphs and the financial terminology — we will each hear the story of God’s continuing faithfulness in our time.



“Mission support is the portion of congregational offerings that are shared with synods and the churchwide organization as unrestricted gifts to support ministries across this country and throughout the world. Grounded in our theology of stewardship and biblical principles of proportional giving, it is a primary way that this church engages our mutuality and our holy

obligation to one another. Our treasure is together, that our heart may be also [Matthew 6:21].

“In 2015, the churchwide organization received \$47 million in mission support revenue. Mission support enables the sending of missionaries, accompanying new congregations, investing in theological education, developing leaders, addressing public issues, engaging ecumenical and interfaith partners, even funding of this Churchwide Assembly. We lift up all that our church is able to accomplish through mission support, and we also acknowledge that we’ve continued to experience annual decreases in mission support revenue. At congregational, synodical and churchwide levels, we must make difficult funding decisions about domestic and global ministries for which we have a desire to support but not the financial resources to sustain.

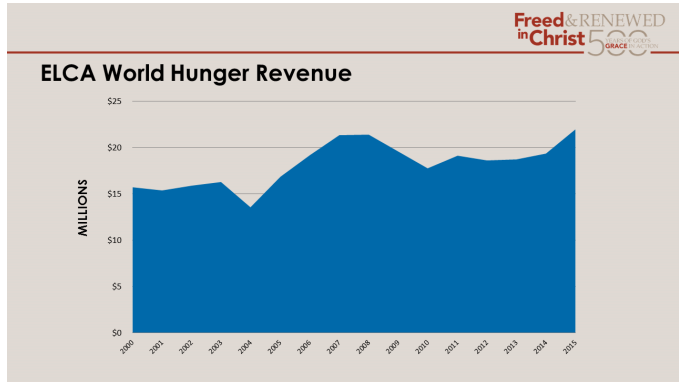
“As the ELCA Church Council, churchwide organization, bishops, synod councils and congregational councils, we all continue to collaborate about ways to bolster mission support as our shared priority. In April 2015 the ELCA Church Council approved a number of mission support-related actions that are intended to increase our capacity for wider engagement, for greater flexibility and for mutual accountability in matters related to mission support. The Called Forward Together in Christ discernment process and several proposed constitutional amendments regarding mission support are two components of these actions that are part of our work this week.

“The ELCA Church Council will continue to direct and monitor our church’s mission support efforts. I give thanks for their commitment and to the many members, congregations and

synods that, amidst their own financial challenges and yet still out of our abundance, have held constant or increased levels of sharing to our shared ministries. As we monitor mission support trends and plan for the next triennium, my prayer is that our collaborative initiatives will bear much fruit and that it will be fruit that will last.

“We are a generous church. We see this reflected and have heard it in Mikka’s [McCracken] report, for example, in the trends of giving to ELCA World Hunger.

“This graph represents the over \$290 million in gifts to ELCA World Hunger since the year 2000. And we rejoice over reaching new heights Mikka mentioned in giving to ELCA World Hunger. 2015 was our highest giving in the program’s history.



“These results shown here don’t even capture all of the soup kitchens and the community gardens and the backpack programs that are supported by local gifts from ELCA congregations and members. Year after year, we show up as church together for the sake of the world. Our commitment and our work will not end ‘until all are fed.’

“Gifts to ELCA World Hunger are used both internationally and domestically to provide those sustainable solutions that address root causes of poverty and hunger. With the continuing generosity of ELCA members, we are well on our way to achieving that \$24 million goal of 2016, our year of emphasis for ELCA World Hunger in our church’s campaign.

“In 2013, the 25th anniversary of the ELCA, we asked ourselves as a church, ‘What if we could do more?’ We prayed, we planned, and then we committed ourselves by action of the Churchwide Assembly and stepped forth in faith, launching *Always Being Made New: The Campaign for the ELCA*. The five-year campaign goal is \$198 million in the areas of congregations, leadership, global church, and hunger and poverty.

“At the end of the second year of our campaign, we had raised over \$80 million in revenue and commitments, which is 40 percent of that five-year goal. In 2015, we heard how we celebrated that we had not only reached but exceeded the \$15 million goal set for the ELCA

Always Being Made New				
	Revenue	Revenue & Commitments	Campaign Goal	Percent of Goal
Where Needed Most	\$2,187	\$3,737	N/A	N/A
Congregations	1,775	1,854	16,000	11.6%
Leadership	6,813	7,177	19,000	37.8%
Global Church	8,126	9,370	33,000	28.4%
Hunger and Poverty	56,713	57,901	130,000	44.5%
<b>TO TAL</b>	<b>\$75,614</b>	<b>\$80,039</b>	<b>\$198,000</b>	<b>40.4%</b>

Malaria Campaign. There has also been great response thus far in giving in the areas of ELCA Fund for Leaders, ELCA World Hunger, Missionaries, Young Adults in Global Mission, New Congregations and International Leaders: Women. Additionally, you can see, we have also received significant support for the campaign through the ‘Where Needed



Most' giving option. We have yet to reach the desired level of giving and programmatic response for the Youth and Young Adults, Disability Ministries and Renewing Congregations categories of the campaign. This church in assembly has called us to fulfill all of the campaign priorities, and it will take the continued engagement and response from this whole church to make the campaign a success. But our progress thus far reinforces that, yes, by the help of God, we can do more.

“Supporting missionaries has been a longstanding commitment of generations of Lutheran congregations and members. Since 1991 almost \$100 million has been given through the churchwide organization in support of ELCA missionaries around the world. In 2015, the ELCA sent over 220 missionaries to accompany our companion churches in more than 40 countries. As part of the *Always Being Made New* campaign, ELCA Global Church Sponsorship, which raises gifts to support long-term missionaries, Young Adults in Global Mission — as we call them YAGMs — and global ministry initiatives, they asked, ‘What if we could do more?’ During the first two years of the campaign, new YAGM country programs have been opened in Cambodia, Senegal and Australia. At the beginning of the campaign, we had approximately 60 YAGMs. This next year, more than 90 new young adults will begin their year of service.

*[Assembly participants responded with applause.]*

“We celebrate that part of the *Always Being Made New* campaign that is ELCA Fund for Leaders, which has raised almost half of their five-year campaign goal in the first two years. This scholarship program has been growing year by year and is now supported by churchwide and synod endowments totaling over \$45 million.

*[Assembly participants responded with applause.]*

“In the year 2000, the ELCA Fund for leaders awarded its first eight full-tuition scholarships to students preparing for rostered ministry at an ELCA seminary. During the most recent academic year, 235 students received Fund for Leaders scholarships.

*[Assembly participants responded with applause.]*

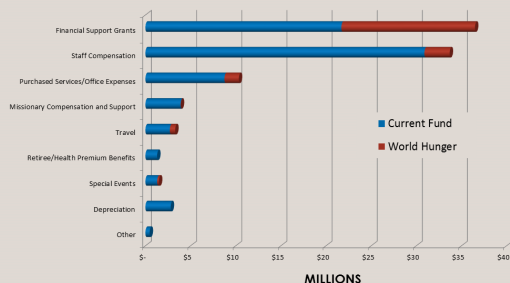
“The ELCA, through our Lutheran Disaster Response program, is recognized as a leader in disaster response efforts. As has been our history, we have continued to respond generously in times of disaster, both domestic and international. Almost \$23 million was given over the last triennium to enable our church’s response to domestic tornadoes, the Pacific Typhoon, West Africa Ebola Outbreak, the Nepal Region Earthquake, and numerous other disasters that aren’t necessarily part of news headlines. Our church’s commitment and our capacity to accompany others who are affected by disasters is a product of our faith and part of our public witness.

“Programs supported by mission support, ELCA World Hunger, Lutheran Disaster Response, Fund for Leaders, and Global Church Sponsorship are all of our ministries. Approximately 40 percent of churchwide expenditures support grants to ELCA ministries and partners. That is the largest category of churchwide expenses.

“In 2015, over \$36 million in grants were issued. Grants to new and renewing congregations, our eight ELCA seminaries, social ministry organizations and synods have been our major domestic priorities. Internationally, we’ve continued our financial commitment to global companion churches and The Lutheran World Federation.

“Together, grants and staff compensation — including missionaries, program and administrative staff — represent approximately 75 percent of expenditures from current operating and world hunger funds. In our spending, we have maintained commitments called for by the wider church, including a commitment to spending at least \$1 million per year in HIV and AIDS response. Annually, we also spend at least 10 percent of current operating funds in support of multicultural ministries. This financial commitment dates back to 2004 as we continue to work towards the day when this church will fully reflect the biblical vision of all God’s children

### 2015 Expenditures by Type



‘from all tribes and peoples and languages’ [Revelation 12:9], as Revelation says, gathering together in worship.

“Throughout this assembly, we’ve been hearing stories of our church’s ministries. A significant amount of their financial support comes through current operating funds of the

churchwide organization. Current operating funds represent the unrestricted dollars available for general use and certain donor-restricted gifts that are fully spent within a single year. Nearly 80 percent, or \$74 million of the \$94 million in expenditures detailed on the previous slide, are current fund expenditures. We have successfully managed current

### Current Fund Summary (in thousands)

	2015	2014	2013
<b>Revenue</b>			
Mission Support	\$47,142	\$48,409	\$48,754
Other	19,029	19,033	22,037
Total Revenue	\$66,171	\$67,442	\$70,791
<b>Des/Res Funds Released</b>	\$3,562	\$4,009	\$1,558
<b>Expenses</b>	\$68,973	\$70,346	\$69,442
<b>Net Operating</b>	\$760	\$1,105	\$2,907
Less: Church Council Trsfirs	\$380	\$338	\$7,481
<b>Net</b>	\$380	\$767	(\$4,574)

operating and world hunger expenses, ensuring that our annual spending does not exceed available funds. In 2013, you will see that the net is over a negative \$4 million, and in that year the Church Council designated \$5 million in support of our campaign fundraising costs. Benefitting from short-term positive performance in bequests, investment income and other service revenue, we’ve also been able to fund future churchwide priorities through transfers to the Mission Development Fund, a Church Council-established fund in that ‘Church Council transfers’ line. We’ve continued to maintain a healthy balance sheet, meet the cash reserve requirements and receive unqualified audit opinions in each of the years 2013 through 2015.

“As a means of enriching the stewardship life of this church, the ELCA has always called forth ministries such as the Mission Investment Fund, the ELCA Foundation and Portico Benefit Services to offer financial products and services that are built upon our corporate stewardship principles. I am happy to share that, in July 2015, the ELCA Federal Credit Union was chartered as the most recent ELCA financial ministry, the first such ministry to offer consumer loans and federally insured financial products to ELCA members and ministries.

*[Assembly participants responded with applause.]*

“The new credit union celebrated its grand opening with a ribbon-cutting ceremony on June 6 at its headquarters in the Lutheran Center in Chicago. We hope that you will consider becoming a member of the credit union and part of this exciting new ministry. There is a credit union booth in the exhibit area.

“As a church in mission over these last three years, we have borne witness to God’s abundance. We have shared our financial resources in support of God’s mission, and we have

continued to lift up the living hope of Jesus in our time. I hope you've heard it: this story of God's continuing faithfulness in this and every generation.

“We are part of that ongoing story.

“Speaking on behalf of numerous colleagues at the churchwide organization, we are humbled by the generosity of members of this church. As an expression of our faith, this generosity inspires us in our work and our commitment to be faithful stewards of the financial resources entrusted to the churchwide organization. As instruments of God's love, we have accomplished so much more together than we ever could have done alone. Thank you for your gifts of faith, your tithes and offerings. We are truly church together for the sake of the world.”

**Audited Financial Statements of the ELCA Churchwide Organization  
for the Fiscal Year Ended January 31, 2014**

**Appendix A**

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2014 and 2013

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EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2014 and 2013



INDEPENDENT AUDITOR'S REPORT

The Church Council  
Evangelical Lutheran Church in America  
Churchwide Administrative Offices

**Report on the Financial Statements**

We have audited the accompanying consolidated financial statements of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America (the Church), which comprise the consolidated statements of financial position as of January 31, 2014 and 2013, and the related consolidated statements of activities and cash flows for the years then ended, and the related notes to the financial statements.

**Management's Responsibility for the Financial Statements**

Management is responsible for the preparation and fair presentation of these consolidated financial statements in accordance with accounting principles generally accepted in the United States of America. This includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of consolidated financial statements that are free from material misstatement, whether due to fraud or error.

**Auditor's Responsibility**

Our responsibility is to express an opinion on these consolidated financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the consolidated financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the consolidated financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the consolidated financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the consolidated financial statements in order to express an opinion on the financial statements, not to provide assurance on the effectiveness of those internal controls. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the consolidated financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

(Continued)

**Opinion**

In our opinion, the consolidated financial statements referred to above present fairly, in all material respects, the financial position of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America as of January 31, 2014 and 2013, and the changes in their net assets and their cash flows for the years then ended in accordance with accounting principles generally accepted in the United States of America.

**Emphasis of Matter**

As discussed in Note 1, the financial statements being presented are only for the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and do not include the assets, liabilities and net assets, and the revenue and expenses of the entire Evangelical Lutheran Church in America that are recorded in the accounts of the other organizations of the Evangelical Lutheran Church in America. Accordingly, the accompanying financial statements are not intended to present the financial position of the entire Evangelical Lutheran Church in America as of January 31, 2014 and 2013, or the changes in its net assets and its cash flows for the years then ended in conformity with accounting principles generally accepted in the United States of America. Our opinion is not modified with respect to this matter.

**Other Matter**

Our audits were conducted for the purpose of forming an opinion on the financial statements that collectively comprise the Churchwide Administrative Offices of the Evangelical Lutheran Church in America's consolidated financial statements. The accompanying supplementary information is presented for purposes of additional analysis and is not a required part of the consolidated financial statements. Such information is the responsibility of management and was derived from and relates directly to the underlying accounting and other records used to prepare the consolidated financial statements. The information has been subjected to the auditing procedures applied in the audit of the consolidated financial statements and certain additional procedures, including comparing and reconciling such information directly to the underlying accounting and other records used to prepare the consolidated financial statements, and to the accounting and other records used to prepare the consolidated financial statements. In our opinion, the accompanying supplementary information is fairly stated, in all material respects, in relation to the consolidated financial statements as a whole.



Crowe Horwath LLP

Chicago, Illinois  
June 4, 2014

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION  
January 31, 2014 and 2013

	2014	2013
<b>ASSETS</b>		
Cash and cash equivalents	\$ 43,511,470	\$ 38,468,608
Accounts receivable (Note 2)	10,636,521	10,386,521
Interest receivable	813,313	923,936
Investments (Note 3)	706,080,934	649,898,840
Prepaid expenses and other assets	11,086,631	11,117,447
Mortgages, notes, and contracts for deed, net (Note 4)	2,846,727	3,655,575
Overseas church construction loans (Note 5)	864,107	1,136,013
Property, furniture, and equipment, net (Note 6)	29,850,233	30,049,860
Beneficial interest in perpetual trusts (Note 3)	19,874,000	16,933,567
<b>Total assets</b>	<b>\$ 825,370,596</b>	<b>\$ 762,235,912</b>

**LIABILITIES AND NET ASSETS**

<b>Liabilities</b>		
Accounts payable	\$ 3,467,286	\$ 3,695,573
Deferred revenue	2,130,184	3,406,918
Due to related organizations	808,837	1,166,737
Accrued liabilities	1,956,911	2,378,047
Amortized payable (Note 7)	90,545,466	95,842,912
Notes payable	169,489	117,339
Funds held for others	252,391,035	232,865,049
Funds held for others in perpetuity	64,870,976	55,638,655
<b>Total liabilities</b>	<b>416,591,174</b>	<b>395,201,230</b>
<b>Net assets</b>		
Unrestricted (Note 18)	97,546,330	90,462,544
Temporarily restricted (Note 19)	140,552,596	114,884,967
Permanently restricted (Note 20)	170,880,836	161,887,171
<b>Total net assets</b>	<b>408,779,762</b>	<b>367,034,682</b>
<b>Total liabilities and net assets</b>	<b>\$ 825,370,596</b>	<b>\$ 762,235,912</b>

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2014

	2014				2013			
	Unrestricted	Temporarily Restricted	Permanently Restricted		Unrestricted	Temporarily Restricted	Permanently Restricted	
			Restricted	Unrestricted			Restricted	Unrestricted
Operating revenue and support	\$ 48,816,379	\$ -	\$ -	\$ -	\$ 48,819,379	\$ -	\$ -	\$ 48,817,623
Contributed support								
Synod mission support (Note 15)		21,451,864			21,451,864			21,603,010
World Hunger Appeal		2,951,757			2,951,757			2,951,757
Worldwide Sponsorship		9,024,865			9,024,865			7,729,515
Diaster relief		1,376,121			1,376,121			1,387,696
Vision for Mission		327,932		501,167	829,099			1,156,247
Deferred gift contributions		6,534,510		6,654,864	13,626,813			16,986,869
Enowment fund contributions		35,000			35,000			35,000
Mission Investment Fund		1,790,956			1,790,956			1,500,000
Bequests, trusts, and residuums		3,363,048			3,363,048			6,486,207
Grants—corporate and other		141,500			141,500			1,425,000
Other gifts		2,288,935			2,288,935			3,388,935
<b>Total contributed revenue</b>	<b>63,052,974</b>	<b>42,820,634</b>	<b>7,166,031</b>	<b>-</b>	<b>113,038,639</b>	<b>-</b>	<b>-</b>	<b>114,468,172</b>
Other revenue								
Dividend and interest income	3,533,191	194,129			3,667,320			3,052,892
Investment fees	(1,024,635)	(1,024,635)			(2,049,270)			(2,049,270)
Unrestricted	(1,336,660)	(1,336,660)			(2,673,920)			(2,673,920)
Enowment distributions	769,140	6,331,619			7,091,759			6,865,406
Region offices revenue	1,188,363	-			1,188,363			1,288,340
Services and other revenue	4,817,370	-			4,817,370			4,965,029
Investment services	1,323,390	-			1,323,390			1,464,294
Miscellaneous income	-	-	24,417		24,417			64,724
<b>Total other revenue</b>	<b>12,546,238</b>	<b>6,465,746</b>	<b>24,417</b>	<b>-</b>	<b>19,036,403</b>	<b>-</b>	<b>-</b>	<b>27,375,266</b>
<b>Net assets released from restrictions</b>	<b>33,922,535</b>	<b>(33,922,535)</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>
Satisfaction of program restrictors (Note 14)								
Income expended from:								
Investments held in perpetuity	2,233,352	(2,233,352)			(224,618)			(1,349,586)
Change in donor designation	(474,778)	(474,778)			290,160			(1,349,586)
<b>Net assets released from restrictions</b>	<b>36,195,987</b>	<b>(36,630,665)</b>	<b>290,160</b>	<b>-</b>	<b>(224,618)</b>	<b>(224,618)</b>	<b>-</b>	<b>(1,349,586)</b>
<b>Total operating revenue and support</b>	<b>111,729,089</b>	<b>12,755,917</b>	<b>7,450,608</b>	<b>-</b>	<b>131,914,624</b>	<b>-</b>	<b>-</b>	<b>140,483,435</b>
Operating expenses								
Program services								
Congregational and Synodical Mission	37,386,008	-			37,386,008			42,418,869
Global Mission	37,180,960	-			37,180,960			40,097,481
Mission Advancement	5,867,823	-			5,867,823			4,292,948
Church periodicals	2,099,675	-			2,099,675			2,942,789
Office of the Presiding Bishop	2,765,648	-			2,765,648			2,774,375
Region Offices expense	1,319,061	-			1,319,061			1,168,410
Administrative expenses	(60,919)	-			(60,919)			(366,261)
Post-retirement health care benefits (Note 10)	2,500,000	-			2,500,000			2,500,000
<b>Total program services</b>	<b>89,456,276</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>89,456,276</b>	<b>-</b>	<b>-</b>	<b>86,838,805</b>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2014

	2014		2013 Total
	Unrestricted	Temporarily Restricted	
Operating expenses (Continued)			
Management and general			
Office of the Presiding Bishop	\$ 3,671,700	\$ -	\$ 3,671,700
Office of the Treasurer	8,036,188	-	8,036,188
Office of the Secretary	2,194,762	-	2,194,762
Mission Advancement	-	-	-
Total management and general	13,962,650	-	13,962,650
Fundraising			
Mission Advancement	4,322,398	-	4,322,398
Total fundraising	4,322,398	-	4,322,398
Total operating expenses	18,285,048	-	18,285,048
Net operating revenue and support less operating expenses	(1,918,772)	7,430,608	5,511,836
Non-operating transactions:			
Recovery of undrawn inter-endowment balances (Note 21)	2,370,979	(2,370,979)	-
Dividend and interest income	12,679,800	1,288,659	13,968,459
Realized gains	21,015,305	6,688,335	27,703,640
Other endowment distributions	(28,884,489)	(6,331,619)	(35,216,108)
Operating expenses	1,720,953	15,345,168	17,066,121
Change in fair value of beneficial interest in outside trusts (Note 3)	-	(1,677,583)	(1,677,583)
Change in value of split interest agreements	9,002,558	12,911,712	21,914,270
Total non-operating transactions	10,208,873	23,477,327	33,686,199
Changes in net assets	7,093,796	8,995,065	16,088,861
Net assets at beginning of year	30,462,544	114,894,967	145,357,511
Net assets at end of year	\$ 37,556,340	\$ 123,890,032	\$ 161,446,372

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2013

	2013		Total
	Unrestricted	Temporarily Restricted	
Operating revenue and support			
Contributed support			
World Hunger Appeal	\$ 48,871,823	\$ -	\$ 48,871,823
Synod mission support (Note 15)	21,603,010	-	21,603,010
Global Church sponsorship	2,807,059	-	2,807,059
Disaster relief	7,729,515	-	7,729,515
Vision for Mission	1,387,696	-	1,387,696
Deferred gift contributions	684,325	-	684,325
Endowment contributions	1,971,601	-	1,971,601
Residual income	7,604,480	-	7,604,480
Business and residuals	5,633,100	-	5,633,100
Grants—corporate and other	1,000,000	-	1,000,000
Other gifts	1,159,191	-	1,159,191
Total contributed revenue	64,444,470	9,095,213	73,539,683
Other revenue			
Dividend and interest income	2,826,220	226,700	3,052,920
Realized gains	(83,289)	-	(83,289)
Unrealized losses	(222,800)	-	(222,800)
Endowment distributions	755,040	6,111,366	6,866,406
Region offices revenue	1,285,740	-	1,285,740
Services and other revenue	14,965,028	-	14,965,028
Lease income	1,453,435	-	1,453,435
Miscellaneous income	56,277	-	56,277
Total other revenue	21,028,753	6,338,066	27,366,819
Net assets released from restrictions	36,987,500	(36,987,500)	-
Satisfaction of program restrictions (Note 14)	-	-	-
Income expended from investments held in perpetuity	3,111,540	(3,111,540)	-
Change in donor designation	(104,529)	-	(104,529)
Net assets released from restrictions	40,095,040	(40,203,569)	(1,208,529)
Total operating revenue and support	125,572,263	7,092,939	132,665,202
Operating expenses			
Program services			
Congregational and Synodical Mission	42,418,866	-	42,418,866
Global Mission	40,037,481	-	40,037,481
Mission Advancement	4,232,846	-	4,232,846
Church periodicals	2,942,788	-	2,942,788
Office of the Presiding Bishop	2,774,375	-	2,774,375
Region Offices expense	1,168,410	-	1,168,410
Presiding Bishop's Office expense	(536,261)	-	(536,261)
Benefits (Note 10)	2,500,000	-	2,500,000
Total program services	95,838,505	-	95,838,505

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2013

Operating expenses (Continued)	2013		
	Unrestricted	Temporarily Restricted	Permanently Restricted Total
Management and general			
Office of the Presiding Bishop	\$ 3,085,092	\$ -	\$ 3,085,092
Office of the Treasurer	7,226,269	-	7,226,269
Office of the Secretary	4,106,438	-	4,106,438
Mission Advancement	2,838,418	-	2,838,418
Total management and general	17,266,267	-	17,266,267
Fundraising	4,397,877	-	4,397,877
Mission Advancement	4,397,877	-	4,397,877
Total fundraising	8,795,754	-	8,795,754
Total operating expenses	117,502,649	-	117,502,649
Net operating revenue and support less operating expenses	8,069,614	7,692,939	7,692,939 22,960,796
Non-operating transactions:			
Recovery of undrawn after endowment balances (Note 21)	5,288,650	(5,288,650)	-
Dividend and interest income	13,346,613	340,132	13,686,745
Realized gains	10,212,091	1,839,108	12,041,199
Other endowment distributions and investing expenses	(20,272,941)	(6,111,366)	(26,384,307)
Unrealized gains	1,703,236	15,076,614	1,199,505 17,979,355
Change in fair value of beneficial interest in outside trusts (Note 3)	-	-	839,229
Change in value of split interest agreements	(2,560,798)	(672,303)	(3,233,101)
Total non-operating transactions	10,277,649	3,296,040	13,573,689
Changes in net assets	18,347,263	10,337,979	9,224,664 37,909,906
Net assets at beginning of year	72,115,281	104,546,998	152,462,507 299,124,776
Net assets at end of year	\$ 90,462,544	\$ 114,884,967	\$ 161,687,171 \$367,034,682

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF CASH FLOWS  
Years ended January 31, 2014 and 2013

	2014		2013	
		\$ 41,745,080	\$ 37,909,906	
Cash flows from operating activities				
Change in net assets				
Adjustments to reconcile change in net assets to net cash used in operating activities:				
Depreciation	2,507,766		2,437,573	
Gain on investments, net	(65,814,923)		(5,442,287)	
Acquisition of investments through gifts	(394,470)		(1,147,902)	
Gifts restricted for long-term investment	(6,654,864)		(8,410,888)	
Gain on beneficial interest in perpetual trusts	(3,270,433)		(893,039)	
Currency exchange loss (gain) on overseas loan	21,148		(35,891)	
Increase in allowance on notes	-		(363,161)	
Changes in:				
Accounts receivable	(252,455)		(1,244,009)	
Interest receivable	115,623		155,773	
Prepaid expenses and other assets	28,816		(1,180,026)	
Accounts payable	(198,287)		(1,754,876)	
Deferred revenue	(1,276,734)		(5,870,762)	
Due to related organizations	(556,900)		(367,210)	
Accrued liabilities	(421,136)		(329,609)	
Funds held for others	19,634,986		22,183,954	
Funds held for others in perpetuity	9,232,321		10,316,665	
Net cash used in operating activities	(35,353,462)		(23,271,358)	
Cash flows from investing activities				
Purchase and acquisition of equipment	(2,541,540)		(1,521,544)	
Issuance of mortgages, notes, and contracts for deed	(265,277)		(39,464)	
Payments received on mortgages, notes, and contracts for deed	1,840,638		588,208	
Payments received on overseas church construction loans	250,759		178,241	
Purchase of investments	(48,115,178)		(43,352,244)	
Proceeds from sale of investments	87,993,964		63,311,628	
Net cash provided by investing activities	39,133,366		19,164,806	
Cash flows from financing activities				
Proceeds from gifts restricted for long-term investment	6,654,864		8,410,888	
Amortizes payable	(5,247,456)		(2,343,574)	
Payments on mortgage payable, notes payable, and capital leases	(94,450)		(95,723)	
Net cash provided by financing activities	1,312,958		5,971,591	
Increase in cash and cash equivalents	5,042,862		1,865,027	
Cash and cash equivalents at beginning of year	38,468,628		36,603,561	
Cash and cash equivalents at end of year	\$ 43,511,470		\$ 38,468,608	
Supplemental disclosure of cash flow information				
Interest paid	\$ 4,130		\$ 5,033	
Gifts of investments	794,470		1,147,502	

See accompanying notes to consolidated financial statements.



**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**

**Organization:** The Evangelical Lutheran Church in America (the ELCA) is a Minnesota nonprofit organization that functions independently with the congregations and synods of the ELCA. The ELCA serves on behalf of and in support of the ELCA's members, congregations and synods. To fulfill its purpose, the ELCA receives, establishes, and supports congregations and ministries necessary to carry out its mission. The ELCA has constituent Lutheran congregations in 65 states throughout the United States and the Caribbean. The ELCA's principal source of revenue is contributions.

The ELCA Endowment Fund Pooled Trust (the Trust) was initially established on October 9, 1995, and restated on January 20, 1999, under a Restated Declaration of Trust by and between the ELCA and the Endowment Fund of the Evangelical Lutheran Church in America (the Endowment Fund or the Trustee). The ELCA established the Trust to allow for the collective long-term investment of funds belonging to the ELCA and the Endowment Fund of the Trust. The ELCA is the administrator of the Trust. The Board of Pensions of the Evangelical Lutheran Church in America (dba Portico Benefit Services), an affiliated and separately incorporated unit of the ELCA, is the investment advisor to the Trust.

The accompanying consolidated financial statements include all administrative and program offices and departments of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and the ELCA Endowment Fund Pooled Trust (collectively, the Church). These financial statements do not include the accounts of organizations, such as the Board of Pensions, Mission Investment Fund of the Evangelical Lutheran Church in America (Mission Investment Fund), Publishing House of the Evangelical Lutheran Church in America, Lutheran Men in Mission, and Women of the Evangelical Lutheran Church in America, congregations, schools, cemeteries, homes, seminaries, or any other institution owned and operated by the Church. The ELCA and the Church are separate legal entities. There are no agreements between them and the Church (e.g., subsidies, loans, and deposits). These organizations may or may not be separate corporations under civil law and may or may not be under the control of the ELCA; however, each is an operating entity distinct from the Church, maintains separate accounts, carries on its own services and programs, and reports annually to its respective constituency.

**Basis of Presentation:** The accompanying consolidated financial statements have been prepared on the accrual basis of accounting. All significant intercompany transactions between the Church and the Trust have been eliminated from the accompanying consolidated financial statements.

To ensure the observance of limitations and restrictions placed on the use of resources available, the Company has established a policy of classifying net assets into restricted and unrestricted net assets and accounting. The financial statements focus on the organization as a whole and present balances and transactions classified based upon the existence or absence of donor-imposed restrictions. Net assets, revenue, distributed support, expenses, gains, and losses have been classified into three net asset classes based on these donor-imposed restrictions. A description of each net asset class follows:

**Unrestricted** - Net assets that are not subject to donor-imposed restrictions including the carrying value of all property, furniture, and equipment. Items that affect this category of net assets include unrestricted contributions and bequests, restricted contributions and bequests whose donor-imposed restrictions were met during the fiscal year and investment income whose use is unrestricted, as well as all expenses incurred in connection with the operations of the Church. Consistent with past policy, the Company's net assets are reported on a current basis and are not subject to any restrictions that were expanded in the current year. Certain funds, generally set aside by Church Council action, function as endowments and are included in unrestricted net assets.

(Continued)

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)**

**Temporarily Restricted** - Net assets subject to donor-imposed restrictions that will be met either by actions of the Church or the passage of time. Items in this net asset category are restricted contributions, bequests, and investment income whose use is limited to specific purposes by the donor. These amounts are reclassified when such restrictions are met or when time restrictions have expired.

**Permanently Restricted** - Net assets that are subject to donor-imposed restrictions which require them to be maintained by the Church in this net asset category for an indefinite period of time. Gifts whose use was stipulated that they be held perpetually and the proceeds made available for unrestricted or restricted purposes (primarily gifts for endowments and gifts solicited by the Church that will fund perpetual endowments).

**Cash and Cash Equivalents:** Cash and cash equivalents include investments in money market accounts, commercial paper, and other short-term investments with original maturities of three months or less from the date of purchase. Cash and cash equivalents used by the Church in managing its investments are reported in investments. The Church maintains cash balances at several financial institutions in excess of the insurance limits provided by the Federal Deposit Insurance Corporation.

**Beneficial Interest in Perpetual Trusts Administered by Outside Organizations:**

**Trusts in Perpetuity** - The Church has been granted a beneficial interest in various irrevocable trust accounts created under wills or deeds of trust. These trust accounts are administered and held by outside trustees. The Church records the fair value of the beneficial interest as a receivable and as a liability. The receivable is recorded at the fair value of the trust assets less the net assets of income from these trusts are recorded directly by the Church divisions which benefit from this interest.

**Charitable Remainder Trusts** - A charitable remainder trust is an arrangement with an outside organization in which the donor establishes and funds a trust and stipulates that specific distributions be made to a designated beneficiary or beneficiaries over the life of the beneficiary(ies), with the remainder to be distributed to the Church upon death of the beneficiary(ies). When notified of the irrevocable interest in the trust, the Church records the fair value of the trust's assets, which represents the net present value of future amounts to be received, as a contribution receivable. The Church also records the fair value of the trust's assets as a contribution payable. Each year, the expenses (unless the end dates of the trusts in number of years are specified) are revalued. Each year, the difference is reported as a change in the value of the split-interest agreements. At death and voluntary distribution, the assets received by the Church are recognized at fair value, the contribution receivable is closed, and any remaining difference is reported as a change in the value of split-interest agreements.

**Investments and Related Income, Gains, and Losses:** Investments are reported at fair value, except for certain investments in real estate, which are reported at cost. Investments carried at fair value consist primarily of stocks, corporate and government obligations, publicly traded real estate securities, hedge-fund securities, and mutual funds. The cost of sales on investments is determined using the first-in, first-out method. Unrestricted net assets include investments and related expenses as recorded as changes in unrestricted net assets in the statement of activities unless their use is temporarily or permanently restricted by explicit donor stipulations.

**Due To / Due From:** The Church handles transactions including receipts processing, accounts payable and payroll for certain affiliated organizations which are periodically reimbursed by the affiliate. The outstanding balances in these accounts reflect the net amount due to or due from the related organizations.

(Continued)

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)**

**Property, Furniture, Equipment, and Depreciation:** Property, furniture, and equipment are recorded at cost less accumulated depreciation to date. On an ongoing basis, the Church reviews long-lived assets for impairment whenever events or circumstances indicate that the carrying amount may be overstated. Depreciation is provided over the following useful lives on a straight-line basis:

- Office building 50 years
- Miscellaneous equipment 25 years
- Building improvements 20 years
- Furniture, fixtures, and equipment 10 years
- Computers, software, and related components 3 years

**Funds Held for Others:** Funds held for others consist of contributions received on behalf of and other resources held for other Lutheran organizations that are separate, nonconsolidated entities. The Church does not have variance power over these funds.

**Deferred Revenue:** Deferred revenue consists of funds received relating to subsequent periods. Additionally, the Church also recognizes its remainder interest in the assets received from donors under pooled income fund agreements and life income fund agreements as contribution revenue in the period in which the assets are received from the donor. The difference between the assets recognized and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future interest.

**Vacation Pay:** The Church recognizes vacation pay expense when earned by its nonmissionary staff and when the liability for vacation pay of missionary personnel cannot be reasonably estimated, and such amounts are recognized when paid.

**Revenue, Expenses, and Contributions:** Revenues are reported as increases in unrestricted net assets unless use of the related assets is limited by donor-imposed restrictions. Expenses are reported as decreases in unrestricted net assets. Gains and losses on investments and other assets or liabilities are reported as increases or decreases in unrestricted net assets unless their use is restricted by explicit donor-imposed restrictions. Expenses of temporary restrictions on net assets (i.e., the donor stipulated purpose has not been fulfilled and the specified related time period has elapsed) are reported as reclassifications between applicable classes of net assets.

Contributions, including unconditional promises to give, are recognized in the period received. Conditional contributions are not recognized until the conditions on which they depend are substantially met. Contributions of assets other than cash are recorded at estimated fair value.

Contributions to be received after one year are discounted at an appropriate discount rate commensurate with the risk involved. Amortization of discount is recorded as additional contribution revenue in accordance with donor-imposed restrictions, if any, on the contributions.

Contributions received with donor-imposed restrictions are reported as revenue of the temporarily restricted net asset class. Contributions of land, buildings, and equipment without donor-imposed restrictions concerning the use of such long-lived assets are reported as revenue of the unrestricted net asset class.

(Continued)

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)**

**Endowment Pool Utilization:** Endowment investments are pooled and managed on the total return concept. When a pool is established, ownership interests are initially assigned through unitization to the pool based on the fair value of the cash and securities placed in the pool by each participant. Current fair value is used to determine the number of units allocated to additional assets placed in the pool and to value withdrawals from the pool.

**Income Tax:** The Church has received a determination letter from the Internal Revenue Service indicating that it is exempt from Federal income taxes on income related to its exempt purpose under Section 501(c)(3) of the Internal Revenue Code. There were no significant unrelated business income activities during the years ended January 31, 2014 and 2013.

**Uncertainty in Income Taxes:** The ELCA follows guidance issued by the Financial Accounting Standards Board (FASB) with respect to accounting for uncertainty in income taxes. A tax position is recognized as a benefit only if it is more likely than not that the tax position would be sustained in a tax examination, with a tax examination being presumed to occur. The amount recognized is the largest amount of tax benefit that is greater than 50% likely of being realized on examination. For tax positions not meeting the more likely than not test, no tax benefit is recorded.

The Church recognizes interest and penalties related to unrecognized tax benefits in interest and income tax expense, respectively. The Church has no amounts accrued for interest or penalties as of January 31, 2014 and 2013.

Due to its tax-exempt status, the Church is not subject to U.S. Federal income tax or state income tax. The Church is no longer subject to examination by U.S. Federal or state taxing authorities for years before January 31, 2011. The Church does not expect the total amount of unrecognized tax benefits to significantly change in the next 12 months.

**Use of Estimates:** The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosures of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenue and expenses during the reporting period. A significant estimate is the liability related to annuities payable. Actual results could differ from estimates.

**Reclassifications:** Certain amounts and footnote disclosures in the financial statements have been revised to conform to the current year presentation.

**NOTE 2 - ACCOUNTS RECEIVABLE**

Included in accounts receivable at January 31, 2014 and 2013, were \$7,492,492 and \$7,401,426, respectively, relating to synods' contributions for mission support, world hunger appeal, global church sponsorship, and other programs that have been collected subsequent to year end. Interest is not normally charged on receivables. Management reviews the receivables on an individual basis for collectability and determines whether an allowance is necessary. No allowance for bad debts has been established because management considers all accounts receivable to be collectible.

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS**

Investments at January 31, 2014 and 2013, consist of the following:

	2014	2013
Investments in pools	\$ 524,333,191	\$ 461,047,146
Direct investments		
Equity securities	29,622,168	28,365,290
U.S. equity securities	12,466,002	12,556,658
Non-U.S. equity securities		
Fixed income securities	53,489,549	54,940,405
U.S. government obligations	81,583,282	87,816,412
Corporate bonds	1,636,815	1,658,903
Mission investment Fund	2,614,810	1,708,114
Real estate investments (at cost)	<u>135,127</u>	<u>1,591,910</u>
Other		
	<u>\$ 706,080,934</u>	<u>\$ 649,688,840</u>

Out of the \$706,080,934 and \$649,688,840 of total investments held at January 31, 2014 and 2013, \$669,548,941 and \$611,053,710 are valued at December 31, 2013 and 2012, respectively. Such amounts reported as of December 31 are related to the endowment and deferred gift programs. Dividend and interest income are recorded net of investment-related expenses. Investment-related expenses were \$4,759,881 and \$4,160,952 for the years ended January 31, 2014 and 2013, respectively.

The Church is a pass-through entity for investment income related to certain deferred gift investments managed and distributed by an external financial institution. In relation to these investments, there were realized gains of approximately \$665,300 and \$308,000 on temporarily restricted investments and \$81,700 and \$1,105,900 on permanently restricted investments for the years ended January 31, 2014 and 2013, respectively. In addition, there were net operating increases in certain liabilities reported. Investment return shown above is net of such pass-through gains and losses.

Also, unrealized gains of approximately \$2,588,900 and \$4,985,600 on these investments with offsetting changes in certain liabilities were reported for the years ended January 31, 2014 and 2013, respectively.

Investments are reported at fair value except for certain investments in real estate which are reported at cost. Investments carried at fair value consist primarily of stocks, corporate and government obligations, publicly traded real estate securities, mortgage-backed securities, mutual funds and investments in pools.

Fair value is the price that would be received for an asset (an exit price) in the principal or most advantageous market for the asset. The fair value measurement is based on the assumptions that market participants would use in measuring their interest in the asset. Fair values of investments that have readily determinable market values are determined using quoted market prices. Fair values of investments for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, appraisals, or pricing models utilizing market-observable inputs from comparable securities.

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)**

The fair value hierarchy is based on maximizing observable inputs and minimizing unobservable inputs when measuring fair value. Three levels of inputs may be used to measure fair value:

- Level 1: Quoted prices (unadjusted) for identical assets in active markets that the Church has the ability to access as of the measurement date.
- Level 2: Significant other observable inputs other than Level 1 prices, such as quoted prices for similar assets, quoted prices in markets that are not active, or other inputs that are observable or can be corroborated by observable market data.
- Level 3: Significant unobservable inputs that reflect the Church's own assumptions that the market participants would use in pricing an asset.

In many cases, a valuation technique used to measure fair value includes inputs from multiple levels of the fair value hierarchy. Investments are classified in their entirety based on the lowest level of input that is significant to the fair value measurement.

**Investments in Pools:** The Church's pooled investments are invested in the investment pools of Portico Benefit Services. The fair value of each of the Church's portfolios is measured using a unitization method, with values differing according to the underlying securities of each pool. Security prices are based on quotes that are obtained from an independent pricing service. Fair values of securities for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, or pricing models utilizing market-observable inputs from comparable securities. This total fair value is divided by the total number of units in the pool to determine the per-share value that is assigned to the Trust's units. (Level 2 inputs — market approach).

**Direct Investments:** The Church's direct investments which are reported at fair value are valued using the following inputs and valuation techniques:

**Equity securities:** The Church's equity securities are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets (Level 1 inputs). Also included in equity securities is an investment that the Church holds at cost, which management believes approximates fair value. Audited financial statements are obtained on an annual basis, and the investment is reviewed for impairment. The investment is in a cooperative society that offers loans of investment capital for microfinance institutions, cooperatives and small and medium-sized enterprises in developing countries (Level 2 inputs — income approach).

**Fixed income securities:** Fair values of U.S. Government securities reflect closing prices reported in the active markets in which the securities are traded (Level 1 inputs). Fair values of corporate bonds are determined based on quoted prices for similar instruments in active markets, quoted prices for identical or similar instruments in markets that are not active and other market-corroborated sources, such as indices, yield curves and matrix pricing (Level 2 inputs — market approach).

**Mission Investment Fund:** Demand accounts are estimated to approximate deposit account balances. Term certificates are estimated to approximate principal amounts plus capitalized interest as of the reporting date. No discounts for credit quality or liquidity were determined to be applicable. Term certificates have varying maturity dates, may be redeemed prior to maturity at the discretion of the Mission Investment Fund, and are subject to an early redemption penalty. (Level 2 inputs — income approach).

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)**

**Beneficial interests in Trusts:** The fair value of beneficial interests in trusts is determined based upon the Church's proportional interest in the fair value of the underlying trust assets. The underlying trust assets are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets. This valuation method has been estimated to represent the present value of future distributed income. The liquidation of these assets is contingent upon the business that are out of the Church's control and cannot be liquidated on a periodic basis (Level 3 inputs).

The following table sets forth, by level within the fair value hierarchy, financial instruments owned, at fair value as of January 31, 2014 and 2013.

	2014			Total
	Level 1	Level 2	Level 3	
Investments in pools	\$	\$ 524,333,191	\$	\$ 524,333,191
Direct investments				
Equity securities	29,652,446	269,713	-	29,922,159
Non-U.S. equity securities	11,539,786	926,216	-	12,466,002
Fixed income securities	53,489,549	-	-	53,489,549
U.S. government obligations	-	81,653,281	-	81,653,281
Corporate bonds	-	1,636,815	-	1,636,815
Mission Investment Fund	26,262	108,955	-	135,217
Other	\$ 84,608,043	\$ 608,958,081	\$	\$ 703,466,124
Investments held at fair value				
Physical real estate held at cost*	-	-	-	2,614,810
Total investments	\$	\$	\$ 19,874,000	\$ 19,874,000

Beneficial interest in trusts, fair value

	2013			Total
	Level 1	Level 2	Level 3	
Investments in pools	\$	\$ 461,047,148	\$	\$ 461,047,148
Direct investments				
Equity securities	28,695,577	269,713	-	28,965,290
U.S. equity securities	11,632,442	926,216	-	12,558,658
Non-U.S. equity securities	54,940,405	-	-	54,940,405
Fixed income securities	-	87,818,412	-	87,818,412
U.S. government obligations	-	1,658,903	-	1,658,903
Corporate bonds	18,531	1,573,379	-	1,591,910
Mission Investment Fund	\$ 94,686,955	\$ 553,293,771	\$	\$ 647,980,726
Other	-	-	-	1,708,114
Investments held at fair value				
Physical real estate held at cost*	-	-	-	1,708,114
Total investments	\$	\$	\$ 16,603,567	\$ 16,603,567

Beneficial interest in trusts, fair value

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)**

\* Physical real estate investments, comprised of land and building held by the Church at cost, were \$2,614,810 and \$1,708,114 as of January 31, 2014 and 2013, respectively, and were not included in the fair value tables above.

The table below rolls forward balances for Level 3 beneficial interest in trusts from February 1, 2012, through January 31, 2014.

Balance as of February 1, 2012	\$ 15,710,520
Unrealized losses	59,810
Funds held for others	639,229
Permanently restricted	
Balance as of February 1, 2013	\$ 16,603,567
Unrealized gains	(108,436)
Funds held for others	3,379,869
Permanently restricted	
Balance as of January 31, 2014	\$ 19,874,000

Unrealized gains/(losses) recorded in funds held for others in the Statement of Financial Position and change in fair value of beneficial trusts in the Statement of Activities for the year ended January 31, 2014 and 2013, that are still held at January 31, 2014 and 2013, totaled \$(109,436) and \$53,810, respectively.

**Assets held at net asset value:** The Church participates in certain investment pools that calculate a net asset value (NAV) per share. Accounting requirements necessitate certain disclosures in relation to these investments which are included below.

Investments in pools are allocated to the following asset categories at January 31, 2014 and 2013:

	2014	2013
Investments in pools	\$ 206,285,131	\$ 163,243,460
Common stocks	130,344,752	109,183,272
Non-U.S. stocks	70,316,432	70,892,983
Government and corporate bonds	23,195,630	23,482,595
Inflation-indexed securities	48,674,538	46,612,065
High-yield securities	45,361,406	47,124,509
Real estate investment securities	175,302	507,895
Other		
Total investment pools	\$ 524,333,191	\$ 461,047,148

On the first business day of each month, the Church may purchase or redeem units in the investment pools based on the pools' prior month-end closing unit prices. Units in these pools are not exchanged and do not have quoted prices in active markets; however, the majority of the underlying securities of the pool have quoted prices in active markets.

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS** (Continued)

Strategies Employed for Achieving Objectives for Endowed Investments: Portfolio Benefit Services, the Investment Advisor for the Trust and for the Church's charitable gift annuity program, endeavors to achieve long-term return objectives within prudent risk constraints. Investments are selected in accordance with the criteria of social responsibility that is consistent with the values and programs of the Church.

A portion of the Church's charitable gift annuity assets are invested in the Investment Advisor's Social Purpose 40b Fund. The Fund seeks to generate rates of return moderately in excess of the rate of inflation. The Fund invests in U.S. equity securities, 20% to 30% in U.S. equity securities, 25% to 35% in fixed income securities, 5% to 15% in Non-U.S. equity securities, 5% to 15% in high-yield securities, 5% to 15% in real assets, 5% to 15% in inflation indexed bonds, and 0% to 10% in alternative equities.

The Trust's assets are invested in a diversified portfolio that places a greater emphasis on equity-based and fixed-income investments. The Trust's target asset allocation ranges are 30% to 40% in U.S. equity securities, 20% to 30% in Non-U.S. equity securities, 10% to 20% in investment grade fixed income securities, 5% to 15% in high-yield fixed income securities, 5% to 15% in global real estate securities and 0% to 10% in U.S. inflation-indexed securities with the balance in cash and cash equivalents.

The investment Advisor, at its option, may appoint one or more investment advisors to carry out certain responsibilities with respect to the Trust, including investment advisory responsibilities subject to the approval of the Trustee. The investment advisors as of December 31, 2013 are:

The U.S. equity securities portfolio is invested in the Investment Advisor's Social Purpose U.S. Equity Pool, which is managed by the following investment advisors: State Street Global Advisors (33% to 38%), JP Morgan Asset Management (12% to 16%), Los Angeles Capital Management (10% to 14%), Delaware Investment Advisors (13% to 17%), Hotchkiss and Wiley Capital Management (13% to 17%), LSV Asset Management (3% to 5%), and Frontier Capital Management (3% to 5%).

The Non-U.S. equity securities portfolio is invested in the Investment Advisor's Social Purpose Non-U.S. Equity Pool, which is managed by the following investment advisors: State Street Global Advisors (26% to 32%), ACR Capital Management (11% to 21%), Mondrian Investment Partners (18% to 23%), Baillie Gifford Overseas Limited (18% to 22%), Acadian Asset Management (1/2-2% of half of the small cap weight in the Morgan Stanley Capital International All-Country World ex-U.S. Investable Market Index (Index) or generally 5% to 9%), and T. Rowe Price (1/2-2% of half of the small cap weight in the Index or generally 5% to 9%). The small cap weight in the previously mentioned Index tilts with the changes in the market cap of small cap stocks relative to large cap stocks.

The fixed income securities portfolio is invested in the Investment Advisor's Social Purpose Investment Grade Bond Pool, which is managed by the following investment advisors: the ELCA Board of Pensions, doing business as Portfolio Benefit Services (40% to 50%), State Street Global Advisors (30% to 40%), and Pacific Investment Management Company (15% to 25%).

The inflation-indexed securities portfolio is invested in the Investment Advisor's Inflation-Indexed Bond Pool, which is managed by State Street Global Advisors.

The high-yield portfolio is invested in the Investment Advisor's Social Purpose High Yield Pool, which is managed by the following investment advisors: Allianz Global Investors U.S., LLC (34% to 45%); T. Rowe Associates, Inc. (35% to 45%); and Loomis, Slayles & Company, LP (15% to 25%).

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS** (Continued)

The global real estate securities portfolio is invested in the Investment Advisor's Global Real Estate Pool which consists of a diversified portfolio of U.S. and non-U.S. equity real estate securities, which include the stock of Real Estate Investment Trusts (REITs), investment builders, residential builders, developers, or other companies engaged in various aspects of real estate business or which hold significant real estate assets. The global real estate securities pool is managed by Duff & Phelps (55% to 65%) and Eli Capital Management (35 to 45%).

BNY Mellon Cash Investment Strategies (BNY Mellon) is responsible for managing a short-term cash portfolio to be invested in short-term debt securities of government, corporate and structured asset issuers with a significant portion invested in repurchase agreements. The Investment Advisor anticipates that BNY Mellon will not be substantially all of the cash and cash equivalents of the Trust as of January 31, 2014 and 2013. As of January 2012, BNY Mellon managed 100% of the cash and cash equivalents, excluding operating accounts.

**NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED**

Mortgages, notes, and contracts for deed as of January 31, 2014 and 2013, are summarized as follows:

	Interest Rates	2014	2013
Real estate mortgages held by trusts	5.0% to 9.3%	\$ 905,000	\$ 1,068,502
Direct loans	2%	—	50,000
Indirect loans	—	1,610,000	3,230,164
Partnership support loans to congregations	1.0% to 2.5%	284,727	27,422
Less: allowance for doubtful accounts	0%	(130,000)	(568,515)
Total		\$ 2,649,727	\$ 3,856,575

There is one segment and one class in this portfolio.

Real estate mortgages are held by three Charitable Remainder Trusts for which ELCA is the trustee.

Direct loans are made to nonprofit organizations that use the funds for job creation, affordable housing initiatives and economic development activities. The loan amounts are \$50,000 and less.

Indirect loans are given to Community Development Financial Institutions, an intermediary, who in turn distributes these funds to organizations, profit and not-for-profit that otherwise would not be able to access funds from a traditional financial institution. The funds are used for job creation, affordable housing initiatives, and in general economic development activities. The loan amounts are \$50,000 and more.

Partnership support loans to Congregations relate to Partnership Support grants, which are given for New Starts and strategic renewal and transformation. Congregations that receive these grants sign a covenant where they agree to return the funds if the congregation leaves the Church.

(Continued)

**NOTE 7 - SPLIT-INTEREST AGREEMENTS**

**Charitable Remainder Trusts:** Charitable remainder trusts are arrangements in which the donor establishes and funds a trust with specific distributions to be made to a designated beneficiary or beneficiaries over the trust's term. Obligations to the beneficiaries are limited to the trust's assets. Assets are recorded at fair value when received, and a liability is recorded for the present value of the estimated future payments to the beneficiaries. Present values are calculated using a discount rate based on the risk-adjusted rate at the date of the trust and the life expectancies of the beneficiaries. The 2000 mortality tables are used to calculate life expectancies unless a time restriction is specified.

Upon termination of the trust, the remaining assets are given to a combination of the Church, related organizations, and other organizations, with no more than 50% of the remainder going to unrelated organizations. The Church may ultimately have unrestricted use of the assets, or the donor may place permanent or temporary restrictions on their use.

**Charitable Gift Annuities:** Charitable gift annuities are arrangements between a donor and the Church in which the donor contributes assets to the Church in exchange for a promise by the Church to pay a fixed amount for the life of the donor or other individuals designated by the donor. Due to state insurance regulations, the assets received are held as segregated assets. The annuity liability is a general obligation of the Church, and the assets are recognized at value on the date of contribution. Annuity liability is measured as the present value of the cash flows expected to be paid to the donor or to the designated individual. The discount rate is the appropriate risk-adjusted rate on the date of the contract. The 2000 mortality tables are used to calculate the life expectancies of the annuity beneficiaries.

At the death of the donor or designated individual, the book value of the contract is distributed to the Church or related organization for unrestricted, temporarily restricted, or permanently restricted use depending upon the donor restrictions.

**Endowed Income Funds and Life Income Contracts:** Donors contribute assets to an investment pool and the fair value of the pool is recorded on the balance sheet. The pool's income is distributed to the donor or designated beneficiary, and the actual ordinary income earned on the donor's units. Realized gains or losses are added to each unit's principal. Upon the donor's death, the value of the units is released to the Church or a related organization to be used as specified by the donor.

The contributed assets are recorded at fair value. A contribution is recorded at the fair value of the assets discounted for the estimated time period until the donor's death. The appropriate risk-adjusted rate at the date of the contribution is used for the discount rate, and the 2000 mortality tables are used to calculate life expectancies. The difference between the fair value of the assets received and the revenue recorded is deferred revenue, representing the amount of the discount for future revenue.

(Continued)

**NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED (Continued)**

**Concentration of Credit Risk:** There are no delinquencies with the mortgage notes held by trusts, direct loans or congregations as of January 31, 2014. There is one loan past due for indirect loans for a total of approximately \$150,000 for a period greater than 1 year. The Church uses the specific identification method for the allowance for doubtful accounts, and the item has been fully-allowed for. If a congregation decides to leave and is not able to pay the full amount received, the Church provides the opportunity for them to repay in installments.

**NOTE 5 - OVERSEAS CHURCH CONSTRUCTION LOANS**

Overseas church construction loans bear interest at rates ranging from 2% to 5% and mature at various dates through September 1, 2022. The balances of overseas church construction loans outstanding as of January 31, 2014 and 2013 are \$864,107 and \$1,136,013, respectively.

**Concentration of Credit Risk:** The loan portfolio consists of one segment and one class. ELCA's overseas lending activities are primarily conducted with companion churches. Notes receivable are generally not collateralized with real estate but are secured by the grants from the ELCA. At January 31, 2014 and 2013, there was approximately \$12,000 and \$39,000 past due, some of which were past due a period of 90 days or more. The Church uses the specific identification method for the allowance for doubtful accounts, and the item has been fully-allowed for. In the opinion that it does not warrant an allowance in the current period. The following is a summary of notes by region for year ended January 31.

	2014	2013
Middle East	\$ 146,933	\$ 187,889
Asia/Pacific	212,077	323,809
Latin America/Caribbean	492,758	600,230
Europe	12,339	24,085
Total overseas construction loans	\$ 864,107	\$ 1,136,013

**NOTE 6 - PROPERTY, FURNITURE, AND EQUIPMENT**

Property, furniture, and equipment are recorded at cost less accumulated depreciation. Details relating to these assets as of January 31, 2014 and 2013 are presented below.

	2014	2013
Land	\$ 133,000	\$ 133,000
Buildings and improvements	48,317,147	44,863,870
Furniture and equipment	10,468,781	9,399,518
	58,918,928	54,396,388
Less accumulated depreciation	(27,086,695)	(24,345,528)
Totals	\$ 29,850,233	\$ 30,049,860

Depreciation expense for the years ended January 31, 2014 and 2013 was \$2,907,766 and \$2,437,573, respectively.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
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**NOTE 7 - SPLIT-INTEREST AGREEMENTS** (Continued)

A summary of recorded amounts related to these arrangements as of December 31, 2013 and 2012, is as follows:

	2013		2012	
	Deferred Revenue	Amnity Payable	Deferred Revenue	Amnity Payable
Charitable remainder annuity trusts	\$ -	\$ 1,850,366	\$ -	\$ 1,567,738
Charitable remainder unitrusts	-	39,467,311	-	39,976,145
Charitable gift annuities	-	49,227,749	-	53,909,029
Pooled income funds	877,173	-	836,855	-
Life income funds	66,605	-	69,794	-
Life income estates	89,275	-	69,072	-
	\$ 1,032,053	\$ 30,545,466	\$ 975,721	\$ 95,842,912

The summary of recorded amounts listed above is as of December 31, 2013 and 2012, which management believes is not materially different than if the amounts were recorded as of January 31, 2014 and 2013.

Adjustments to the liability to reflect amortization of the discount and changes in actuarial assumptions are recognized in the statement of activities as a change in the value of split-interest agreements in temporarily or permanently restricted net assets based on the donor's restrictions.

**NOTE 8 - RELATED-PARTY TRANSACTIONS**

The Church provided building space, accounting and management services to some affiliated entities at negotiated rates which were below the fair value of the services.

The services provided have an estimated fair value of \$114,000 and \$93,000 for the years ended January 31, 2014 and 2013, respectively.

The Church does not recognize the economic substance (fair value) of the unbilled services in the financial statements as these are considered by management to be immaterial.

**NOTE 9 - DEFINED-CONTRIBUTION PENSION PLAN**

Substantially all active employees of the Church are enrolled in the noncontributory defined-contribution pension plan administered by the Board of Pensions. The employer contributions to the plan for the years ended January 31, 2014 and 2013 were \$2,953,427 and \$2,959,326, respectively. All contributions to the plan are funded on a current basis.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH-WIDE ADMINISTRATIVE OFFICES  
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**NOTE 10 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS**

**Pension Benefits:** The Church has established minimum pension levels, assumed from predecessor church organizations, for certain members who retired prior to January 1, 1998. The Church provides funding for these minimum pension benefits to the extent that the reserves, maintained by the Board of Pensions are insufficient to fund the plan. During the years ended January 31, 2014 and 2013, the Church made no payments to the Board of Pensions to cover the cost of retirees' pension benefits. Employer contributions to the Pension Plan during the fiscal year ending January 31, 2013, are expected to be zero.

During 2014, \$222,245 was paid in benefits to members and survivors under these plans. The total actuarial liability as of January 31, 2014, was \$1,275,949, and plan assets were \$3,236,440, which resulted in excess plan assets over actuarial liabilities of \$1,960,491. The assumed long-term rate of return on plan assets is 7.5%. Minimum and non-contributory benefits was 3.45% and 2.70% at January 31, 2014 and 2013, respectively.

Expected future cash flows for minimum and non-contributory pension benefits for the years ending December 31 are as follows:

	Minimum and Non-Contributory Pension Plans
2014	\$ 204,392
2015	181,322
2016	160,391
2017	141,439
2018	124,297
2019-2023	419,523
	<u>\$ 1,231,164</u>

**Post-Retirement Medical Benefits:** Members with service in a predecessor organization may be eligible to continue their health care coverage through the Church's ELCA Health Plan. The Church's Health Benefit Subsidies and in some cases a monthly reimbursement of their SMI (Medicare Part B) premiums. These subsidies are expressed as a percentage of the monthly cost for coverage paid by eligible retirees under the Church Medical and Dental Benefits Plan. Subsidies are based on age or a combination of age and service. Approximately 11,500 active or retired members and spouses are eligible or potentially eligible for these subsidies.

These post-retirement medical subsidies are funded through trust funds set aside for that purpose. The trust funds are held and reported by Portico, additional contributions are made by ELCA entities pursuant to a funding agreement with Portico and participating employers. The full actuarial valuation of the obligation reported on the financial statements of Portico as of January 31, 2014, was \$100,032,000, as well as Expected Post-Retirement Benefit Obligation (EPBO) as actuarial liabilities of approximately \$148,504,000 and \$162,795,000, respectively.

(Continued)

**NOTE 12 - COLLECTIONS**

The Church's art collections, which were acquired through purchases and contributions, are not recognized as assets on the statement of financial position. The collections represent a wide variety of art mediums: collage, etching, intaglio, dry-point engraving, katazome, linocut, oil, serigraph/silk-screen, stained glass, watercolor, and woodcut. The art is intended to share the Gospel visually with many of the pieces having biblical references. Purchases of collection items, if any, are recorded as decreases in unrestricted net assets in the year in which the items are acquired. Contributed collection items, if any, are not reflected on the financial statements. Proceeds from de-accessions or insurance recoveries are recorded as increases in unrestricted net assets. On the year ended January 31, 2014, the Church sold an art collection for a gain of approximately \$1,300,000.

**NOTE 13 - LINE OF CREDIT**

At January 31, 2014, the Church had a \$10,000,000 unsecured and uncommitted line of credit with no termination date. Interest on outstanding borrowings is charged at the greatest of: (i) the bank's prime commercial rate plus 1.0%, (ii) the quoted federal funds rate in the secondary market plus 1.5%, or (iii) one-month LIBOR rate plus 2.0%. There were no borrowings outstanding under the line of credit at January 31, 2014 or 2013, or during the years then ended.

**NOTE 14 - NET ASSETS RELEASED FROM RESTRICTIONS**

Net assets which were released from donor restrictions by incurring expenses satisfying the restricted purposes or by occurrence of other events specified by donors were as follows during the year ended January 31:

	2014	2013
Satisfaction of program restrictions:		
World Hunger	\$ 22,417,965	\$ 19,745,520
Disaster Relief	9,157,423	10,470,321
Congregational and Synodical Mission	424,656	2,228,912
Global Mission	1,710,098	1,421,854
Office of the Presiding Bishop	175,447	133,574
Other programs	<u>36,576</u>	<u>2,997,518</u>
Satisfaction of program restrictions	<u>\$ 33,922,535</u>	<u>\$ 36,987,500</u>

(Continued)

**NOTE 10 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS (Continued)**

The Church contributed \$2,500,000 during fiscal years ended January 31, 2014 and 2013, toward the funding of this post-retirement health care benefit, and expects to contribute \$2,500,000 during the fiscal year ending January 31, 2015. During fiscal years ended January 31, 2014 and 2013, other ELCA employees that sponsor employees in the ELCA Pension and Other Benefits Program contributed 0.7% of sponsored members' defined compensation. Contributions collected in this manner for the year ended January 31, 2015, are expected to be about \$4,500,000. The contribution rates, including the contribution for retiree support, are set annually by the Board of Trustees of Potluc.

Based on current assumptions, it is anticipated that full funding may be achieved between 2016 and 2020 if the number of sponsored members decreases by 1% to 5%, average salaries increase by 2.5% per year and the return on the fund ranges from 4.56% to 6.56%.

**NOTE 11 - LEASES**

**Operating Leases:** The Church leases certain office facilities and equipment under various operating leases. The facilities are generally provided for renewal options and include escalator clauses based on the Consumer Price Index. Total lease expense for the years ended January 31, 2014 and 2013, respectively, are approximately \$407,668 and \$294,555.

Minimum annual rental commitments under non-cancelable leases for the years ending January 31 are as follows:

	Office Facilities	Office Equipment	Total
2015	\$ 245,883	\$ 8,471	\$ 254,354
2016	248,887	771	249,658
2017	251,655	-	251,655
2018	122,307	-	122,307
Total	<u>\$ 868,732</u>	<u>\$ 9,242</u>	<u>\$ 877,974</u>

**Capital Lease:** The following schedule shows the years of future annual minimum lease payments under capital lease, together with the present value of the net minimum lease payments.

Year ending January 31,	
2015	\$ 13,800
2016	13,800
2017	13,800
2018	47,234
Total minimum lease payments	<u>\$ 48,134</u>

(Continued)



**NOTE 15 - CONCENTRATIONS OF RISK**

The Church's primary sources of revenue are contributions from synods. The synod contributions are distributed to the Church through the membership of congregations in the Church. There are 65 synods in the Church, which are divided into 13 regions. The following is a summary of the contributions by synods in each of the regions during the years ended January 31:

	2014	2013
Region 1 – Northwest area	\$ 2,152,654	\$ 2,106,500
Region 2 – Southwest area	4,288,176	4,259,783
Region 3 – Northwest Midwest area	7,444,921	7,439,340
Region 4 – Southwest Midwest area	4,903,129	4,936,681
Region 5 – Northeast Midwest area	10,265,249	10,624,358
Region 6 – Southeast Midwest area	4,287,159	4,437,876
Region 7 – Northeast area	5,382,082	5,572,023
Region 8 – East area	5,334,716	5,599,840
Region 9 – Southeast area	4,761,283	4,895,362
Total synod mission support	<u>\$ 48,816,379</u>	<u>\$ 49,871,823</u>

**NOTE 16 - FAIR VALUE OF FINANCIAL INSTRUMENTS**

Accounting rules require the disclosure of the methods and assumptions used to estimate the fair value of each class of financial instruments for which it is practical to estimate that value. Changes in assumptions could significantly affect the estimates.

Cash, cash equivalents, and interest receivable: The carrying amount approximates fair value because of the short maturity of these instruments.

Mortgages, notes, contracts for deed: The mortgages, notes, and contracts for deed carrying values approximate fair values based on current interest rates and the present values of the estimated future cash flows.

Overseas church construction loans: The carrying value is recognized as the principal due at January 31, 2014. The carrying value, which approximates fair value, is based on the current interest rate (ranging from 2% to 5%), discounted at the prime rate, at January 31, 2014.

Annuities payable, funds held for others and funds held for others in perpetuity: The carrying value of funds held for others and funds held for others in perpetuity approximates the fair value as the carrying value is calculated as the present value of the estimated future cash flows. The fair value of annuities payable is also calculated as the present value of the estimated future cash flows; however, the fair value is approximately \$106,406,000 and 111,800,000 versus a carrying value of approximately \$90,546,000 and \$93,300,000 at January 31, 2014 and 2013, respectively. Notes payable: The carrying value approximates the fair value as the carrying value is calculated as the remaining amounts due on these notes.

(Continued)

**NOTE 17 - SECURITIES LOANED**

The Church previously had an agreement which ended during fiscal year 2013, with its investment custodian to lend securities to brokers in exchange for a fee. The security lending agreement specifies that the custodian is responsible for the lending of securities and obtaining adequate collateral from the borrower. The Church receives compensation in the form of fees or retains a portion of interest on the investment of any cash received as collateral. The Church also continues to receive interest or dividends on the securities loaned. The loans are secured by collateral at least equal, at all times, to the fair value of the securities loaned plus accrued interest. Any gain or loss in the fair value of the securities loaned that may occur during the term of the loan will accrue to the benefit of the Church.

The ELCA earned approximately \$122,000 and \$132,000 in fees for the fiscal years ended 2014 and 2013, respectively.

**NOTE 18 - UNRESTRICTED NET ASSETS**

Unrestricted net assets consist of the following at January 31:

	2014	2013
General	\$ 41,737,346	\$ 41,072,877
Funds functioning as endowment (Note 21)	26,479,950	22,128,625
Underwater portion of donor-restricted endowment funds (Note 21)	(331,710)	(2,671,479)
Net investment in property, furniture, equipment and building	<u>29,660,744</u>	<u>29,932,521</u>
	<u>\$ 97,546,330</u>	<u>\$ 90,462,544</u>

**NOTE 19 - TEMPORARILY RESTRICTED NET ASSETS**

Temporarily restricted net assets are available for the following purposes or periods at January 31:

	2014	2013
Program-restricted:		
Disaster Relief	\$ 17,592,073	\$ 16,791,509
World Hunger	8,377,775	6,716,425
Office of the Presiding Bishop	272,107	367,746
Congregational & Synodical Mission	8,632,804	7,903,529
Global Mission	2,843,190	2,748,404
Mission Advancement	773,630	466,360
Other programs	4,647	21,688
	<u>38,496,226</u>	<u>35,096,661</u>
Time-restricted, expendable in subsequent years	<u>102,056,370</u>	<u>79,789,306</u>
	<u>\$ 140,552,596</u>	<u>\$ 114,884,967</u>

(Continued)

**NOTE 20 - PERMANENTLY RESTRICTED NET ASSETS**

Permanently restricted net assets are restricted to:

	2014	2013
Investments in perpetuity, the income from which is expendable (Note 21)	\$ 135,076,937	\$ 144,792,044
Deferred gifts that will provide proceeds upon death of annuitant for a permanent endowment	13,543,953	14,859,598
Paid-up life insurance policies that will provide proceeds upon death of insured for permanent endowments	<u>2,059,545</u>	<u>2,055,523</u>
	<u>\$ 170,680,435</u>	<u>\$ 161,697,171</u>

**NOTE 21 - ENDOWMENT FUNDS**

**Interpretation of Relevant Law.** The Uniform Prudent Management of Institutional Funds Act (UPMIFA) modernizes the laws governing a not-for-profit organization's investment and management of donor-restricted endowment funds. The Board of Trustees of the Endowment Fund, serving as the body delegated to manage the Church's endowments, has interpreted UPMIFA as allowing, but not requiring, the preservation of the historic dollar value of the original gift of donor-restricted endowment funds, and the original value of gifts donated to the Church. As a result, the Church has elected to classify as permanently restricted net assets (a) the original value of gifts donated to the permanent endowment, (b) the original value of subsequent gifts to the permanent endowment, and (c) accumulations to the permanent endowment made in accordance with the direction of the applicable donor gift instrument at the time the accumulation is added to the fund.

In accordance with accounting principles governing not-for-profit organizations subject to an enacted version of UPMIFA, the portions of donor-restricted endowments not classified as permanently restricted net assets are classified as temporarily restricted net assets until appropriated for expenditure. Realized and unrealized gains and losses on all Church permanently restricted endowments are being recognized in temporarily restricted net assets, except for unrealized gains and losses on deferred gifts that will provide proceeds upon death of the annuitant for a permanent endowment.

The Church classifies as temporarily restricted net assets all donor-restricted endowment funds where donor stipulation allows for the release of such funds according to an event or time restriction. In the absence of donor stipulations to the contrary, losses on the investment of such a donor-restricted endowment fund reduce temporarily restricted net assets to the extent that the donor-imposed temporary restrictions on net appreciation of the fund have not been met before the loss occurs. Any remaining loss is recorded as a reduction of unrestricted net assets.

The aggregate amount of funds for which the fair value of the assets held is less than the level required in order to support the donor stipulation is approximately \$5,272,500 as of January 31, 2014 and \$5,272,500 as of January 31, 2013. At December 31, 2013, a cumulative loss of approximately \$3,932,000 was realized in unrestricted net assets to re-establish unoverer endowment balances in accordance with governing accounting principles. During the current year, approximately \$2,371,000 has been reclassified from temporarily to unrestricted restricted net assets.

(Continued)

**NOTE 21 - ENDOWMENT FUNDS (Continued)**

**Endowment Spending Policies.** Endowment pool distributions are made quarterly at a rate established annually by the Trustee. The distribution rate reflects the Trustees' consideration of the anticipated returns of the Trust and anticipated changes in the purchasing power of the Trust. The rate established for fiscal year ended January 31, 2014 and 2013, was 4.25%, and is normally less than the anticipated total return of the Trust. The distribution unit value is equal to the average of the unit values on December 31 of the five preceding years multiplied by the annual distribution rate. The Trustee-approved distribution for the year 2015 is 4.25% of the average December 31 unit values of the five preceding years.

Earnings in excess of the distribution rate are allocated among the endowment accounts in proportion to the number of units assigned to each account as undistributed earnings. If the quarterly distribution exceeds the actual dividend, interest, and net realized gains earned in the quarter, the excess is distributed from accumulated undistributed earnings or participant capital. At December 31, 2013, 388 of 2,015 accounts had accumulated undistributed earnings compared to 1,359 at December 31, 2012.

In consideration of donor request or intent, certain donor-restricted endowments are invested through instruments held outside of the Trust. Investment income is distributed or reinvested according to the donor-imposed restriction(s) for the usage of endowment distributions.

**Endowment Investment Policies.** The Trust's investment objective is to provide a stable stream of investment income with long-term capital appreciation, while assuming a moderate level of investment risk. In accordance with guidelines approved by the Trustee, the Trust's assets are invested in a manner that is intended to produce results that exceed the investment's benchmark by 35 basis points over rolling five-year time periods. Actual returns in any given year may vary from this objective.

The Board of Pensions, doing business as Portico Benefit Services, serving as the investment advisor to the Trust, endeavors to achieve long-term return objectives within prudent risk constraints by investing in the Trust's assets. Investment portfolios are established and managed by the Trust's investment advisor. The Trust's assets are selected in accordance with the criteria of social responsibility that are consistent with the values and programs of the Church. The Trust's target asset allocation ranges are 30% to 40% in U.S. equity securities, 20% to 30% in Non-U.S. equity securities, 10% to 20% in investment grade fixed income securities, 5% to 15% in high-yield fixed income securities, 5% to 15% in global real estate securities and 0% to 10% in U.S. inflation-indexed securities with the balance in cash and cash equivalents. The Investment Advisor, at its option, may appoint one or more investment advisors to carry out certain responsibilities with respect to the Trust, including investment advisory responsibilities subject to the approval of the Trustee.

Certain donor-restricted endowments that are held outside of the Trust are generally invested in term certificates of deposit to provide interest income and preserve principal amounts while assuming a low level of investment risk.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Years ended January 31, 2014 and 2013

**NOTE 21 - ENDOWMENT FUNDS** (Continued)

Net asset composition by type of endowment fund as of January 31, 2014 and 2013:

	2014		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Donor-restricted funds*	\$ (331,710)	\$ 87,929,584	\$ 155,076,937
Funds functioning as endowment	26,473,950	-	26,473,950
	<u>\$ 26,142,240</u>	<u>\$ 87,929,584</u>	<u>\$ 155,076,937</u>
			<u>\$ 289,154,761</u>
	2013		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Donor-restricted funds*	\$ (2,671,479)	\$ 64,781,430	\$ 144,752,044
Funds functioning as endowment	22,128,625	-	22,128,625
	<u>\$ 19,457,146</u>	<u>\$ 64,781,430</u>	<u>\$ 144,752,044</u>
			<u>\$ 229,030,620</u>

\* With the exception of certain investments held by outside trust, Church permanently restricted net assets are based on the historic dollar value of donor-stipulated permanently restricted net assets.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Years ended January 31, 2014 and 2013

**NOTE 21 - ENDOWMENT FUNDS** (Continued)

	Unrestricted	Endowment Roll-Forward		Total
		Temporarily Restricted	Permanently Restricted	
Net assets, January 31, 2013	\$ 19,457,146	\$ 64,781,430	\$ 144,752,044	\$ 229,030,620
Investment return:				
Net investment income	7,885,690	1,288,659	-	9,174,349
Net gain in fair value (realized and unrealized)	22,736,268	21,556,779	3,379,869	47,672,916
Total investment return	<u>30,621,958</u>	<u>22,845,438</u>	<u>3,379,869</u>	<u>56,847,265</u>
New gifts	3,148,765	6,534,510	6,654,864	16,338,139
Net assets released from restriction	3,386,037	(3,860,815)	250,160	(224,618)
Other changes				
Distribution of endowment income	(32,836,645)	-	-	(32,836,645)
Total other changes	<u>(32,836,645)</u>	<u>-</u>	<u>-</u>	<u>(32,836,645)</u>
Recovery of endowment balance	2,370,979	(2,370,979)	-	-
Net assets, January 31, 2014	26,142,240	87,929,584	155,076,937	289,154,761
Cash surrender value of life insurance	-	-	2,059,946	2,059,946
Net assets, January 31, 2014	<u>\$ 26,142,240</u>	<u>\$ 87,929,584</u>	<u>\$ 157,136,883</u>	<u>\$ 271,214,707</u>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Years ended January 31, 2014 and 2013

**NOTE 21 - ENDOWMENT FUNDS (Continued)**

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Net assets, January 31, 2012	\$ 11,882,693	\$ 50,021,961	\$ 136,787,354	\$ 198,692,008
Investment return:				
Net investment income	9,241,938	340,132	-	9,582,070
Net gain in fair value (realized and unrealized)	<u>11,915,327</u>	<u>16,076,077</u>	<u>839,229</u>	<u>28,830,633</u>
Total investment return	<u>21,157,265</u>	<u>16,416,209</u>	<u>839,229</u>	<u>38,412,703</u>
New gifts	1,512,759	7,604,480	8,410,888	17,528,127
Net assets released from restriction	3,868,041	(3,972,570)	(1,245,427)	(1,349,956)
Other changes				
Distribution of endowment income	<u>(24,252,262)</u>	<u>-</u>	<u>-</u>	<u>(24,252,262)</u>
Total other changes	<u>(24,252,262)</u>	<u>-</u>	<u>-</u>	<u>(24,252,262)</u>
Recovery of endowment balance	<u>5,288,650</u>	<u>(5,288,650)</u>	<u>-</u>	<u>-</u>
Net assets, January 31, 2013	<u>19,457,146</u>	<u>64,781,430</u>	<u>144,752,044</u>	<u>229,030,620</u>
Cash surrender value of life insurance	<u>-</u>	<u>-</u>	<u>2,035,529</u>	<u>2,035,529</u>
Net assets, January 31, 2013	<u>\$ 19,457,146</u>	<u>\$ 64,781,430</u>	<u>\$ 146,827,573</u>	<u>\$ 231,066,149</u>

**SUPPLEMENTARY INFORMATION**

**NOTE 22 - CONTINGENCIES**

The Church is a party to litigation in various matters arising in the ordinary course of operations. Typically, the Church's insurance carriers are defending these matters. Pending litigation will be vigorously defended and, in the opinion of management, is likely to be resolved without any material adverse effect upon the financial statements of the Church.

**NOTE 23 - SUBSEQUENT EVENTS**

Management has performed an analysis of the activities and transactions subsequent to January 31, 2014, to determine the need for any adjustments to and/or disclosures within the audited financial statements for the year ended January 31, 2014. Management has performed their analysis through June 4, 2014, the date the financial statements were available to be issued. Activities subsequent to this date have not been evaluated by management.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH-WIDE ADMINISTRATIVE OFFICES  
CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND  
January 31, 2014

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>ASSETS</b>				
Cash and cash equivalents	\$ 30,311,208	\$ 7,096,924	\$ 6,103,338	\$ 43,511,470
Accounts receivable	10,507,809	1,003	129,709	10,638,521
Interest receivable	157,365	-	655,948	813,313
Investments	37,531,693	516,822,969	151,725,942	706,080,604
Prepaid expenses and other assets	6,238,502	3,834,042	1,016,087	11,088,631
Mortgages, notes, and contracts for deed, net	1,744,727	-	905,000	2,649,727
Overseas church construction loans, net	864,107	-	-	864,107
Property, furniture, and equipment, net	29,850,233	-	-	29,850,233
Beneficial interest in perpetual trusts	-	18,816,800	1,057,200	19,874,000
Total assets	\$ 117,205,944	\$ 546,571,768	\$ 161,593,224	\$ 825,370,936
<b>LIABILITIES AND NET ASSETS</b>				
<b>Liabilities</b>				
Accounts payable	\$ 3,457,309	\$ 11,758	\$ 28,219	\$ 3,497,286
Deferred revenue	686,828	409,303	1,032,063	2,130,184
Due to related organizations	(361,307)	949,109	222,035	809,837
Accrued liabilities	1,856,811	-	100	1,856,911
Annuitiies payable	-	-	90,545,456	90,545,456
Note payable	188,489	-	-	188,489
Funds held for others	17,590	209,115,915	43,457,130	252,591,035
Funds held for others in perpetuity	-	64,870,976	-	64,870,976
Total liabilities	\$ 5,945,120	\$ 275,357,081	\$ 135,284,993	\$ 416,591,174
<b>Net assets</b>				
Unrestricted	71,184,106	28,148,240	213,984	97,546,330
Temporarily restricted	40,072,718	87,929,584	12,850,284	140,852,586
Permanently restricted	-	157,136,863	13,543,853	170,880,836
Total net assets	\$ 111,256,824	\$ 273,214,707	\$ 28,308,231	\$ 408,779,762
Total liabilities and net assets	\$ 117,205,944	\$ 546,571,768	\$ 161,593,224	\$ 825,370,936

See accompanying Independent Auditors' Report

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH-WIDE ADMINISTRATIVE OFFICES  
CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND  
January 31, 2013

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>ASSETS</b>				
Cash and cash equivalents	\$ 25,536,837	\$ 5,721,539	\$ 7,210,232	\$ 38,468,608
Accounts receivable	10,183,635	-	202,231	10,386,066
Interest receivable	186,735	-	742,201	928,936
Investments	38,635,130	446,421,653	164,632,052	649,688,840
Prepaid expenses and other assets	6,345,074	3,685,408	1,086,665	11,117,447
Mortgages, notes, and contracts for deed, net	2,788,073	-	1,088,502	3,856,575
Overseas church construction loans, net	1,136,013	-	-	1,136,013
Property, furniture, and equipment, net	30,049,860	-	-	30,049,860
Beneficial interest in perpetual trusts	-	15,395,461	1,210,078	16,605,567
Total assets	\$ 114,841,557	\$ 471,222,068	\$ 176,172,258	\$ 762,235,912
<b>LIABILITIES AND NET ASSETS</b>				
<b>Liabilities</b>				
Accounts payable	\$ 3,458,688	\$ 183,944	\$ 52,041	\$ 3,695,573
Deferred revenue	2,085,411	985,786	975,721	3,408,918
Due to related organizations	(463,579)	1,024,244	626,072	1,186,737
Accrued liabilities	2,377,947	-	100	2,378,047
Annuitiies payable	-	-	95,842,912	95,842,912
Note payable	117,339	-	117,339	234,678
Funds held for others	99,007	182,943,318	48,912,724	232,955,049
Funds held for others in perpetuity	-	55,638,655	-	55,638,655
Total liabilities	\$ 7,634,813	\$ 240,155,947	\$ 147,410,470	\$ 365,201,230
<b>Net assets</b>				
Unrestricted	70,556,697	19,457,146	448,701	90,462,544
Temporarily restricted	38,650,047	84,781,430	13,453,480	114,884,987
Permanently restricted	-	148,827,573	14,859,598	161,687,171
Total net assets	\$ 107,206,744	\$ 233,066,149	\$ 28,781,789	\$ 367,034,682
Total liabilities and net assets	\$ 114,841,557	\$ 471,222,068	\$ 176,172,258	\$ 762,235,912

See accompanying Independent Auditor's Report

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 CONSOLIDATED SCHEDULES OF EXPENSES BY OBJECT  
 Years ended January 31, 2014 and 2013

	2014	2013
Financial support - grants	\$ 53,120,368	\$ 55,310,808
Compensation		
Central staff	21,966,020	20,390,629
Missionaries	2,819,323	2,557,107
Employee benefits		
Central staff	9,669,743	9,317,153
Missionaries	1,383,833	1,370,882
Retiree pension expenses	(60,919)	(366,261)
Postretirement health care benefits	2,500,000	2,500,000
Travel - staff, board, and committees	4,219,646	4,082,828
Special events	2,769,514	6,811,897
Office expenses	851,014	921,944
Printing/duplicating	2,677,267	2,663,751
Purchased services	3,765,226	4,835,674
Regional office expenses	1,319,061	1,168,410
Insurance	621,890	573,244
Interest expense	9,436	5,033
Facilities and utilities	2,361,702	2,125,023
Non-capitalized equipment, repairs, and rentals	980,608	783,271
Depreciation	2,741,209	2,437,573
Miscellaneous	446,317	369,775
	<u>113,881,588</u>	<u>117,916,741</u>
Total operating expenses		
Investment expense	1,710,029	1,239,861
Endowment interest, payments and distribution	25,798,974	17,486,016
	<u>\$ 141,390,591</u>	<u>\$ 136,704,618</u>

See accompanying Independent Auditor's Report

**Audited Financial Statements of the ELCA Churchwide Organization  
for the Year Ended January 31, 2015**

**Appendix B**

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2015 and 2014

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EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2015 and 2014





Crowe Horwath LLP  
Independent Member Crowe Horwath International

INDEPENDENT AUDITOR'S REPORT

The Church Council  
Evangelical Lutheran Church in America  
Churchwide Administrative Offices

**Report on the Financial Statements**

We have audited the accompanying consolidated financial statements of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America (the Church), which comprise the consolidated statements of financial position as of January 31, 2015 and 2014, and the related consolidated statements of activities and cash flows for the years then ended, and the related notes to the financial statements.

**Management's Responsibility for the Financial Statements**

Management is responsible for the preparation and fair presentation of these consolidated financial statements in accordance with accounting principles generally accepted in the United States of America. This includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of consolidated financial statements that are free from material misstatement, whether due to fraud or error.

**Auditor's Responsibility**

Our responsibility is to express an opinion on these consolidated financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the consolidated financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the consolidated financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the consolidated financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the consolidated financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the consolidated financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

(Continued)

**Opinion**

In our opinion, the consolidated financial statements referred to above present fairly, in all material respects, the financial position of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America as of January 31, 2015 and 2014, and the changes in their net assets and their cash flows for the years then ended in accordance with accounting principles generally accepted in the United States of America.

**Emphasis of Matter**

As discussed in Note 1, the financial statements being presented are only for the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and do not include the assets, liabilities and net assets, and the revenue and expenses of the entire Evangelical Lutheran Church in America that are recorded in the accounts of the other organizations of the Evangelical Lutheran Church in America. Accordingly, the accompanying financial statements are not intended to present the financial position of the entire Evangelical Lutheran Church in America as of January 31, 2015 and 2014, or the changes in its net assets and cash flows for the years then ended. The accompanying financial statements are generally accepted in the United States of America. Our opinion is not modified with respect to this matter.

**Other Matter**

Our audits were conducted for the purpose of forming an opinion on the financial statements that collectively comprise the Churchwide Administrative Offices of the Evangelical Lutheran Church in America's consolidated financial statements. The accompanying supplementary information is presented for purposes of additional analysis and is not a required part of the consolidated financial statements. Such information is the responsibility of management and was derived from and relates directly to the underlying accounting and other records used to prepare the consolidated financial statements. The information has been subjected to the auditing procedures applied in the audit of the consolidated financial statements and, in certain instances, to other auditing procedures, including comparing and reconciling such information directly to the underlying accounting and other records used to prepare the consolidated financial statements or to the consolidated financial statements themselves, and other additional procedures in accordance with auditing standards generally accepted in the United States of America. In our opinion, the accompanying supplementary information is fairly stated, in all material respects, in relation to the consolidated financial statements as a whole.

Crowe Horwath LLP  
Crowe Horwath LLP

Chicago, Illinois  
June 3, 2015



EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH-WIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION  
January 31, 2015 and 2014

	2015	2014
<b>ASSETS</b>		
Cash and cash equivalents	\$ 48,468,936	\$ 43,511,470
Accounts receivable (Note 2)	9,369,907	10,638,521
Interest receivable	755,351	813,313
Due from related organizations	652,374	-
Investments (Note 3)	760,611,290	706,080,984
Prepaid expenses and other assets	11,611,013	11,088,631
Mortgages, notes, and contracts for deed, net (Note 4)	1,961,463	2,649,727
Overseas church construction loans (Note 5)	668,002	864,107
Property, furniture, and equipment, net (Note 6)	29,631,027	29,850,333
Beneficial interest in perpetual trusts (Note 3)	22,422,568	19,874,000
<b>Total assets</b>	<b>\$ 885,792,131</b>	<b>\$ 825,370,936</b>
<b>LIABILITIES AND NET ASSETS</b>		
Liabilities		
Accounts payable	\$ 4,350,069	\$ 3,497,286
Deferred revenue	5,476,832	2,130,184
Due to related organizations	-	808,837
Accrued liabilities	1,914,566	1,956,911
Amortized liabilities (Note 7)	86,046,931	90,546,466
Notes payable	104,200	189,469
Funds held for others	288,242,822	252,591,035
Funds held for others in perpetuity	71,947,873	64,870,976
<b>Total liabilities</b>	<b>468,065,693</b>	<b>416,501,174</b>
Net assets		
Unrestricted (Note 18)	100,908,278	97,546,330
Temporarily restricted (Note 19)	146,558,014	140,552,566
Permanently restricted (Note 20)	160,241,626	170,368,639
<b>Total net assets</b>	<b>427,708,448</b>	<b>408,779,162</b>
<b>Total liabilities and net assets</b>	<b>\$ 885,792,131</b>	<b>\$ 825,370,936</b>

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH-WIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2015

	2015		2014
	Unrestricted	Temporarily Restricted	Total
Operating revenue and support			
Contributed support			
World Hunger Appeal	\$ 48,468,910	-	\$ 48,468,910
World Hunger Appeal	19,741,407	-	19,741,407
Churchwide sponsorship	3,192,142	-	3,192,142
Disaster relief	4,133,377	-	4,133,377
Vision for Mission	1,459,278	-	1,459,278
Deferred gift contributions	271,469	396,630	671,089
Endowment contributions	2,148,162	4,722,199	6,791,989
Mission Investment Fund	3,867,707	-	3,867,707
Other gifts	2,317,000	2,065,835	4,382,835
Investment income	3,937,000	-	3,937,000
Grants—corporate and other	39,035	4,116,965	4,156,000
Other gifts	1,001,988	4,839,519	5,841,507
<b>Total contributed revenue</b>	<b>80,883,332</b>	<b>7,181,819</b>	<b>88,065,151</b>
Other revenue	3,159,537	87,707	3,247,244
Realized investment income	1,236,089	-	1,236,089
Unrealized gains (loss)	59,886	-	59,886
Endowment distributions	8,648,119	7,800,089	16,448,208
Regional office revenue	1,111,186	-	1,111,186
Services and other revenue	4,529,597	-	4,529,597
Investment income	1,529,931	-	1,529,931
Miscellaneous income	182,716	-	182,716
<b>Total other revenue</b>	<b>12,678,981</b>	<b>7,887,779</b>	<b>20,566,767</b>
<b>Net assets released from restrictions (Note 14)</b>	<b>35,638,857</b>	<b>(35,638,857)</b>	<b>-</b>
Income expended from investments held in perpetuity	3,743,206	(3,743,206)	-
Change in donor designation	39,580,002	(39,529,039)	50,963
<b>Net assets released from restrictions</b>	<b>39,580,002</b>	<b>(39,529,039)</b>	<b>50,963</b>
<b>Total operating revenue and support</b>	<b>113,062,886</b>	<b>7,138,022</b>	<b>120,200,908</b>
Operating expenses			
Programs and services			
Compassionate and Synodical Mission	40,359,805	-	40,359,805
Global Mission	36,759,929	-	36,759,929
Mission Advancement	4,237,307	-	4,237,307
Church periodicals	2,408,465	-	2,408,465
Office of the Presiding Bishop	2,949,884	-	2,949,884
Office of the General Synod	1,100,000	-	1,100,000
Retiree's pension	(225,869)	-	(225,869)
Post-retirement health care benefits (Note 10)	4,000,000	-	4,000,000
<b>Total program services</b>	<b>91,668,852</b>	<b>-</b>	<b>91,668,852</b>
Administrative	13,514,924	-	13,514,924
<b>Total operating expenses</b>	<b>105,183,776</b>	<b>-</b>	<b>105,183,776</b>
<b>Change in net assets</b>	<b>7,879,110</b>	<b>7,138,022</b>	<b>15,017,132</b>
Net assets at beginning of year	416,501,174	408,779,162	825,280,336
<b>Net assets at end of year</b>	<b>424,380,284</b>	<b>415,917,184</b>	<b>840,297,468</b>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2015

Expenses (Continued)	2015		2014	
	Unrestricted	Temporarily Restricted	Unrestricted	Total
Management and general	\$ 3,734,626	\$ -	\$ 3,734,626	\$ 3,671,700
Office of the Presiding Bishop	8,129,483	-	8,129,483	8,036,188
Office of the Treasurer	3,339,872	-	3,339,872	5,965,985
Mission Advancement	2,897,017	-	2,897,017	2,194,524
Total management and general	18,099,998	-	18,099,998	19,968,597
Fundraising	6,260,624	-	6,260,624	4,322,388
Mission Advancement	6,260,624	-	6,260,624	4,322,388
Total fundraising	11,919,472	-	11,919,474	11,946,871
Total operating expenses	(2,600,598)	8,242,795	7,138,022	18,267,753
Net operating revenue and support less operating expense				
Non-operating transactions				
Revenue from investments	334,487	(334,487)	-	-
Dividend and interest income	15,017,787	2,443,409	17,459,176	13,868,459
Realized gains (loss)	31,356,888	11,394,035	42,843,468	27,673,840
Employment distributions	(38,321,122)	(7,662,457)	(46,983,579)	(35,016,108)
Investment gains (losses)	(1,087,374)	(8,102,820)	(9,546,674)	(7,193,667)
Change in fair value of beneficial interest in outside trusts (Note 3)	-	2,598,847	2,598,847	3,379,869
Change in value of split interest agreements	-	196,023	196,023	315,119
Total non-operating transactions	6,296,638	(2,228,377)	2,422,185	(4,138,200)
Changes in net assets	3,362,046	6,006,418	9,560,220	10,926,886
Net assets at beginning of year	87,546,330	146,562,586	408,779,762	397,034,682
Net assets at end of year	\$100,908,376	\$152,568,904	\$427,708,446	\$408,779,762

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2014

Operating revenue and support	2014		Total
	Unrestricted	Temporarily Restricted	
Contributed support			
World Hunger Appeal (Note 15)	\$ 48,619,379	\$ -	\$ 48,619,379
World Hunger Appeal	2,431,854	-	2,431,854
Global Church sponsorship	2,951,757	-	2,951,757
Disaster relief	9,024,865	-	9,024,865
Vision for Mission	1,378,121	-	1,378,121
Deferred gift contributions	327,532	501,167	828,699
Employment distributions	6,534,410	6,654,864	13,026,813
Mission investment fund	2,000,000	30,000	2,030,000
Bequests, trusts, and residuaries	5,176,806	1,765,000	6,941,806
Corporate and other	712,500	1,486,712	2,189,212
Other gifts	1,143,730	2,269,505	3,413,235
Total contributed revenue	63,023,974	49,920,834	7,156,031
Other revenue			
Dividend & interest income	3,833,191	134,129	3,867,320
Investment gains	(338,880)	-	(338,880)
Unrealized gains	(338,689)	-	(338,689)
Employment Distributions	760,140	6,331,619	7,091,759
Regional offices revenue	1,166,363	-	1,166,363
Services and other revenue	4,817,370	-	4,817,370
License income	1,173,327	-	1,173,327
Miscellaneous income	1,323,360	-	1,323,360
Total other revenue	12,546,238	6,465,748	24,417
Net assets released from restrictions	33,922,555	(33,922,535)	-
Satisfaction of program restrictions (Note 14)	2,233,352	(2,233,352)	-
Investments held in perpetuity	36,155,897	(36,630,695)	(224,618)
Change in donor designation	111,728,099	12,755,917	7,430,608
Net assets released from restrictions	36,155,897	(36,630,695)	(224,618)
Total operating revenue and support	111,728,099	12,755,917	131,914,624
Operating expenses			
Program services			
Congregational and Synodical Mission	37,386,008	-	37,386,008
Global Mission	37,180,960	-	37,180,960
Mission Advancement	3,697,623	-	3,697,623
Church periodicals	2,839,675	-	2,839,675
Office of the Presiding Bishop	2,783,648	-	2,783,648
Regional Offices' expense	1,319,081	-	1,319,081
Post-retirement health care benefits (Note 10)	(90,919)	-	(90,919)
Total program services	2,600,000	-	2,600,000
Total operating expenses	88,456,216	-	88,456,216

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2014

Expenses (Continued)	2014		Total
	Unrestricted	Temporarily Restricted	
Management and General Office of the Presiding Bishop	\$ 3,671,700	\$ -	\$ 3,671,700
Office of the Treasurer	8,036,168	-	8,036,168
Office of the Secretary	5,865,965	-	5,865,965
Mission Advancement	2,194,724	-	2,194,724
Total management and general	19,868,557	-	19,868,557
Fundraising	4,322,388	-	4,322,388
Mission Advancement	4,322,388	-	4,322,388
Total fundraising	4,322,388	-	4,322,388
Total operating expenses	113,646,871	-	113,646,871
Net operating revenue and support less operating expenses	(1,918,772)	12,756,917	7,430,608
Non-operating transactions:			
Recovery of timber sale	2,370,079	(3,270,970)	-
Dividend on investments (Note 21)	13,679,803	1,298,659	13,858,469
Realized gains	21,015,305	6,658,335	27,673,640
Endowment distributions and other investing expenses	(29,684,489)	(6,331,619)	(35,016,108)
Unrealized gains	1,720,863	15,346,199	17,709,667
Change in fair value of beneficial interest in outside trusts (Note 3)	-	3,379,869	3,379,869
Change in value of split interest agreements	-	(2,460,317)	(4,138,200)
Total non-operating transactions	9,002,558	12,911,712	28,477,327
Changes in net assets	7,083,786	29,667,629	8,993,665
Net assets at beginning of year	99,462,544	114,884,987	161,887,171
Net assets at end of year	\$ 97,546,330	\$ 140,552,296	\$ 170,680,836

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF CASH FLOWS  
Years ended January 31, 2015 and 2014

Cash flows from operating activities	2015	2014
	Change in net assets	\$ 18,928,686
Adjustments to reconcile change in net assets to net cash used in operating activities:		
Depreciation	2,924,721	2,907,766
Gain on investments, net	(70,806,931)	(95,814,923)
Acquisition of investments through gifts	(255,436)	(794,470)
Gifts restricted for long-term investment	(6,751,969)	(6,654,869)
Gain on beneficial interest in perpetual trusts	(2,548,588)	(3,270,433)
Currency exchange (gain)/loss on overseas loan	(17,487)	21,147
Changes in		
Accounts receivable	1,268,614	(252,455)
Interest receivable	57,762	115,623
Prepaid expenses and other assets	(522,382)	28,816
Accounts payable	852,783	(198,287)
Deferred revenue	3,346,648	(1,276,734)
Due to/from related organizations	(1,502,211)	(395,900)
Accrued liabilities	(41,955)	(421,135)
Funds held for others	35,651,787	19,635,986
Funds held for others in perpetuity	7,076,897	9,232,321
Net cash used in operating activities	(12,179,061)	(35,353,462)
Cash flows from investing activities		
Purchase and acquisition of equipment	(2,705,516)	(2,541,540)
Issuance of mortgages, notes, and contracts for deed	-	(265,277)
Payments received on mortgages, notes, and contracts for deed	1,088,264	1,840,638
Payments received on overseas church construction loans	213,592	250,759
Purchase of investments	(76,123,808)	(48,115,178)
Proceeds from sale of investments	92,461,819	87,953,964
Net cash provided by investing activities	14,926,351	39,133,366
Cash flows from financing activities		
Proceeds from gifts restricted for long-term investment	6,791,969	6,654,864
Amortibles payable	(4,486,525)	(5,297,456)
Payments on mortgage payable, notes payable, and capital leases	(65,288)	(64,450)
Net cash provided by financing activities	2,208,176	1,262,958
Increase in cash and cash equivalents	4,957,466	5,042,862
Cash and cash equivalents at beginning of year	43,511,470	38,468,608
Cash and cash equivalents at end of year	<u>\$ 48,468,936</u>	<u>\$ 43,511,470</u>
Supplemental disclosure of cash flow information		
Interest paid	\$ 3,101	\$ 4,130
Gifts of investments	255,436	794,470

See accompanying notes to consolidated financial statements.

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**

**Organization:** The Evangelical Lutheran Church in America (the ELCA) is a Minnesota nonprofit corporation that functions interdependently with the congregations and synods of the ELCA. The ELCA serves on behalf of and in support of the ELCA's members, congregations, and synods. To fulfill its purpose, the ELCA receives, establishes, and supports congregations and ministries necessary to carry out its mission. The ELCA has constituent Lutheran congregations in 65 synods throughout the United States and the Caribbean. The ELCA's principal source of revenue is contributions.

The ELCA Endowment Fund Pooled Trust (the Trust) was initially established on October 9, 1995, and restated on January 20, 1999, under a Restated Declaration of Trust by and between the ELCA and the Endowment Fund of the Evangelical Lutheran Church in America (the Endowment Fund or the Trustee). The ELCA established the Trust to allow for the collective long-term investment of funds belonging to the ELCA Endowment Fund, its congregations, synods, seminaries, and other eligible affiliated entities. The Endowment Fund is the trustee of the Trust. The ELCA is the administrator of the Trust. The Board of Pensions of the Evangelical Lutheran Church in America (dba Portico Benefit Services), an affiliated and separately incorporated unit of the ELCA, is the investment advisor to the Trust.

The accompanying consolidated financial statements include all administrative and program offices and departments of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and include the Endowment Fund (as defined in the preceding paragraph). The consolidated financial statements also include the units of organizations, such as the Ely of Persons, Missionary Support Fund of the Evangelical Lutheran Church in America (Mission Investment Fund), Publishing House of the Evangelical Lutheran Church in America, Lutheran Men in Mission, and Women of the Evangelical Lutheran Church in America, congregations, schools, cemeteries, homes, seminaries, or any other institution owned and operated by religious orders of men or women, except insofar as financial transactions have taken place between them and the Church (e.g., subsidies, loans, and deposits). These organizations may or may not be separate corporations under civil law and may or may not be under the control of the ELCA; however, each is an operating entity distinct from the Church, maintains separate accounts, carries on its own services and programs, and reports annually to its respective constituency.

**Basis of Presentation:** The accompanying consolidated financial statements have been prepared on the accrual basis of accounting. All significant intercompany transactions between the Church and the Trust have been eliminated from the accompanying consolidated financial statements.

To ensure the observance of limitations and restrictions placed on the use of resources available, the Church maintains its financial accounts in accordance with the principles and practices of fund accounting. The financial statements focus on the organization as a whole and present balances and transactions classified based upon the existence or absence of donor-imposed restrictions. Net assets, revenue, contributed support, expenses, gains, and losses have been classified into three net asset classes based on these donor-imposed restrictions. A description of each net asset class follows:

**Unrestricted:** Net assets that are not subject to donor-imposed restrictions including the carrying value of all property, investments, and other assets that are not subject to donor-imposed restrictions. Net assets, revenue, and expenses are reported at fair value. Unrestricted contributions and bequests, restricted contributions and bequests whose donor-imposed restrictions were met during the fiscal year and investment income whose use is unrestricted, as well as all expenses incurred in connection with the operations of the Church. Consistent with past policy, certain temporarily restricted contributions are classified as unrestricted because they are fully expended in the current year. Certain funds, generally set aside by Church Council action, function as endowments and are included in unrestricted net assets.

(Continued)

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)**

**Temporarily Restricted** – Net assets subject to donor-imposed restrictions that will be met either by actions of the Church or the passage of time. Items in this net asset category are restricted contributions, bequests, and investment income whose use is limited to specific purposes by the donor. These amounts are reclassified when such restrictions are met or when time restrictions have expired.

**Permanently Restricted** – Net assets that are subject to donor-imposed restrictions which require them to be maintained permanently by the Church. Items in this net asset category include gifts when donors stipulate that the corpus be held in perpetuity and only the income be made available for unrestricted or restricted purposes (primarily gifts for endowments and gifts solicited by the Church that will fund perpetual endowments).

**Cash and Cash Equivalents:** Cash and cash equivalents include investments in money market accounts, short-term investments, and investments in highly liquid securities. Investments in securities are reported on the date of purchase. Cash and cash equivalents used by the Church in managing its investments are reported in investments. The Church maintains cash balances at several financial institutions in excess of the insurance limits provided by the Federal Deposit Insurance Corporation.

**Beneficial Interest in Perpetual Trusts Administered by Outside Organizations**

**Trusts in Perpetuity** – The Church has been granted a beneficial interest in various irrevocable trust accounts created under wills or deeds of trust. These trust accounts are administered and held by outside trustees. The Church records the fair value of the beneficial interest as a receivable and as revenue when documentation of the beneficial interest is received. Annual distributions of income from these trusts are recorded directly by the Church divisions which benefit from this interest.

**Charitable Remainder Trusts** – A charitable remainder trust is an arrangement with an outside organization in which the donor establishes and funds a trust and stipulates that specific distributions be made to the donor, the donor's estate, or the donor's heirs or other beneficiaries of the trust (referred to as the remainder beneficiary). The remainder beneficiary of the trust is the Church. When the trust is set up, the remainder interest in the trust is sold to the remainder beneficiary. The net present value of future amounts to be received, as a contribution receivable. Present values are calculated using a risk adjusted discount rate at the date of the trust and life expectancies unless the end dates of the trusts, in number of years, are specified. Each year, the contracts are revalued; the difference is reported as a change in the value of the split-interest agreements. At death and voluntary distribution, the assets received by the Church are recognized at fair value, the contribution receivable is closed, and any remaining difference is reported as a change in the value of split-interest agreements.

**Investments and Related Income, Gains, and Losses:** Investments are reported at fair value, except for certain investments in real estate, which are reported at cost. Investments carried at fair value consist primarily of stocks, corporate and government obligations, publicly traded real estate securities, mortgage-backed securities, mutual funds, and investments in pools. The cost of securities sold is based on either the specific identification or average-cost method. Investment income, gains and losses, and any investment-related expenses are recorded as changes in unrestricted net assets in the statement of activities unless their use is temporarily or permanently restricted by explicit donor stipulations.

**Due To/ Due From:** The Church handles transactions including receipts processing, accounts payable and payroll for certain affiliated organizations which are periodically reimbursed by the affiliate. The outstanding balances in these accounts reflect the net amount due to or due from the related organizations.

(Continued)

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)**

Property, Furniture, Equipment, and Depreciation: Property, furniture, and equipment are recorded at cost less accumulated depreciation to date. On an ongoing basis, the Church reviews purchased assets for impairment whenever events or circumstances indicate that the carrying amount may be overstated. Depreciation is provided over the following useful lives on a straight-line basis:

Office building	50 years
Mission homes and apartments	25 years
Building improvements	20 years
Furniture, fixtures, and equipment	10 years
Computers, software, and related components	3 years

Funds Held for Others: Funds held for others consist of contributions received on behalf of and other resources held for other Lutheran organizations that are separate, nonconsolidated entities. The Church does not have variance power over these funds.

Deferred Revenue: Deferred revenue consists of funds received relating to subsequent periods. Additionally, the Church also recognizes its remainder interest in the assets received from donors under purchase agreements and income split agreements with donors. The difference between the amount in which the assets are sold and the amount in which the assets are sold to the donor is recorded as deferred revenue. The revenue recognized is recorded as deferred revenue, representing the amount of the discount for future interest.

Vacation Pay: The Church recognizes vacation pay expense when earned by its non-missionary personnel. The liability for vacation pay of missionary personnel cannot be reasonably estimated, and such amounts are recognized when paid.

Revenue, Expenses, and Contributions: Revenues are reported as increases in unrestricted net assets unless use of the related assets is limited by donor-imposed restrictions. Expenses are reported as decreases in unrestricted net assets. Gains and losses on investments and other assets or liabilities are reported as increases or decreases in unrestricted net assets unless their use is restricted by explicit donor stipulation. Expirations of temporary restrictions on net assets (i.e., the donor-stipulated purpose has been fulfilled and/or the stipulated time period has elapsed) are reported as reclassifications between applicable classes of net assets.

Contributions, including unconditional promises to give, are recognized in the period received. Conditional contributions are not recognized until the conditions on which they depend are substantially met. Contributions of assets other than cash are recorded at estimated fair value.

Contributions to be received after one year are discounted at an appropriate discount rate commensurate with the risk involved. Amortization of discount is recorded as additional contribution revenue in accordance with donor-imposed restrictions, if any, on the contributions.

Contributions received with donor-imposed restrictions are reported as revenue of the temporarily restricted net asset class. Contributions of land, buildings, and equipment without donor-imposed restrictions concerning the use of such long-lived assets are reported as revenue of the unrestricted net asset class.

(Continued)

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)**

Endowment Pool Utilization: Endowment investments are pooled and managed on the total return concept. When a pool is established, ownership interests are initially assigned through unitization to the pool based on the fair value of the cash and securities placed in the pool by each participant. Current fair value is used to determine the number of units allocated to additional assets placed in the pool and to value withdrawals from the pool.

Income Tax: The Church has received a determination letter from the Internal Revenue Service indicating that it is exempt from federal income taxes on income related to its exempt purpose under Section 501(c)(3) of the Internal Revenue Code. There were no significant unrelated business income activities during the years ended January 31, 2015 and 2014.

Uncertainty in Income Taxes: The ELCA follows guidance issued by the Financial Accounting Standards Board (FASB) with respect to accounting for uncertainty in income taxes. A tax position is recognized as a benefit only if it is more likely than not that the tax position would be sustained in a tax examination, with a tax examination being presumed to occur. The amount recognized is the largest amount of tax benefit that is greater than 50% likely of being realized on examination. For tax positions not meeting the more likely than not test, no tax benefit is recorded.

The Church recognizes interest and penalties related to unrecognized tax benefits in interest and income tax expense, respectively. The Church has no amounts accrued for interest or penalties as of January 31, 2015 and 2014.

Due to its tax-exempt status, the Church is not subject to U.S. federal income tax or state income tax. The Church is no longer subject to examination by U.S. federal or state taxing authorities for years before January 31, 2011. The Church does not expect the total amount of unrecognized tax benefits to significantly change in the next 12 months.

Use of Estimates: The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosures of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenue and expenses during the reporting period. A significant estimate is the liability related to annuities payable. Actual results could differ from estimates.

Reclassifications: Certain amounts and footnote disclosures in the financial statements have been revised to conform to the current year presentation.

**NOTE 2 - ACCOUNTS RECEIVABLE**

Included in accounts receivable at January 31, 2015 and 2014 were \$6,554,369 and \$7,492,492, respectively relating to donors' contributions for mission support, world hunger appeal, global church sponsorship and other programs that have been collected subsequent to year end and interest is not normally charged on receivables. Management reviews the receivables on an individual basis for collectability and determines whether an allowance is necessary. No allowance for bad debts has been established because management considers all accounts receivable to be collectible.

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS**

Investments at January 31, 2015 and 2014, consist of the following:

	2015	2014
Investments in pools		
Common stocks	\$ 203,964,551	\$ 206,265,131
Non-U.S. stocks	142,600,143	130,344,752
Government and corporate bonds	68,064,602	70,316,432
Inflation-indexed securities	29,230,663	23,199,630
High-yield securities	58,429,046	48,674,538
Real estate investment securities	58,126,184	45,361,406
Other	288,927	175,302
Direct investments		
Equity securities		
Non-U.S. equity securities	30,585,449	29,622,158
U.S. equity securities	12,353,959	12,465,002
Fixed income securities		
U.S. government obligations	52,799,687	53,489,549
Corporate bonds	80,554,590	81,953,282
Mission Investment Fund	1,505,150	1,638,615
Real estate investments (at cost)	1,019,169	2,614,810
Other	109,460	135,127
	<u>\$ 760,611,290</u>	<u>\$ 706,080,934</u>

Out of the \$760,611,290 and \$706,080,934 of total investments held at January 31, 2015 and 2014, \$721,231,867 and \$668,548,941 are valued at December 31, 2014 and 2013, respectively. Such amounts reported as of December 31 are related to the endowment and deferred gift programs. Dividend and interest income are recorded net of investment-related expenses. Investment-related expenses were \$5,493,340 and \$4,759,881 for the years ended January 31, 2015 and 2014, respectively.

The Church is a pass-through entity for investment income related to certain deferred gift investments managed and operated by certain financial institutions. In addition to the income, the Church has realized gains of approximately \$755,800 and \$665,300 on temporarily restricted investments and \$977,800 and \$951,200 on permanently restricted investments for the years ended January 31, 2015 and 2014, respectively, with offsetting increases in certain liabilities reported. Investment return shown above is net of such pass-through gains and losses.

Also, unrealized gains and losses of approximately \$(971,800) and \$2,568,900 on these investments with offsetting changes in certain liabilities were reported for the years ended January 31, 2015 and 2014, respectively.

Investments are reported at fair value except for certain investments in real estate which are reported at cost. Investments at fair value consist primarily of stocks, mortgage-backed securities, and publicly traded real estate securities, mortgage-backed securities, mutual funds and investments in pools.

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)**

Fair value is the price that would be received for an asset (an exit price) in the principal or most advantageous market for the asset in an orderly transaction between market participants on the measurement date. Investments that have readily determinable market values are determined using quoted market prices. Fair values of investments for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, appraisals, or pricing models utilizing market-observable inputs from comparable securities.

The fair value hierarchy is based on maximizing observable inputs and minimizing unobservable inputs when measuring fair value. These levels of inputs may be used to measure fair value.

Level 1: Quoted prices (unadjusted) for identical assets in active markets that the Church has the ability to access as of the measurement date.

Level 2: Significant other observable inputs other than Level 1 prices, such as quoted prices for similar assets, quoted prices in markets that are not active, or other inputs that are observable or can be corroborated by observable market data.

Level 3: Significant unobservable inputs that reflect the Church's own assumptions that the market participants would use in pricing an asset.

In many cases, a valuation technique used to measure fair value includes inputs from multiple levels of the fair value hierarchy. Investments are classified in their entirety based on the lowest level of input that is significant to the fair value measurement.

**Investments in Pools.** The Church's pooled investments are invested in the investment pools of Porfco Benefit Services. The fair value of each of the Church's portfolios is measured using a unitization method, with values differing according to the underlying securities of each pool. Security prices are based on quotes that are obtained from an independent pricing service. Fair values of securities for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, or pricing models utilizing market observable inputs from comparable securities. This total fair value is divided by the total number of units in the pool to determine the per-share value that is assigned to the Trust's units. (Level 2 inputs — market approach).

**Direct Investments.** The Church's direct investments which are reported at fair value are valued using the following inputs and valuation techniques:

**Equity securities:** The Church's equity securities are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets (Level 1 inputs). Also included in equity securities is an investment that the Church holds at cost, which management believes approximates fair value. Audited financial statements are obtained on an annual basis, and the investment is reviewed for impairment. The investment is in a cooperative society that offers loans or investment capital for microfinance institutions, cooperatives and small and medium-sized enterprises in developing countries (Level 2 inputs — income approach).

**Fixed income securities:** Fair values of U.S. Government securities reflect closing prices reported in the active markets in which the securities are traded (Level 1 inputs). Fair values of corporate bonds are determined based on quoted prices for similar instruments in active markets, quoted prices for identical or similar instruments in markets that are not active and other market-corroborated sources, such as indices, yield curves and matrix pricing (Level 2 inputs — market approach).

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCH-WIDE ADMINISTRATIVE OFFICES  
 NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
 Years ended January 31, 2015 and 2014

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS** (Continued)

*Mission Investment Fund* - Demand accounts are estimated to approximate deposit-account balances. Term certificates are categorized to appropriate periods of maturity, plus unliquidated interest as of the reporting date. No discounts for credit quality or liquidity were determined to be applicable. Term certificates have varying maturity dates, may be redeemed prior to maturity at the discretion of the Mission Investment Fund, and are subject to an early redemption penalty. (Level 2 inputs – income approach).

*Beneficial interests in Trusts* - The fair value of beneficial interests in trusts is determined based upon the Church's proportional interest in the fair value of the underlying trust assets. The Church's interest is based on the Church's ownership of the trust units, which are valued by obtaining quoted market prices in active markets. This valuation method has been estimated to represent the present value of future distributed income. The liquidation of these assets is contingent upon circumstances that are out of the Church's control and cannot be liquidated on a periodic basis (Level 3 inputs).

The following table sets forth, by level within the fair value hierarchy, financial instruments owned, at fair value as of January 31, 2015 and 2014.

	Level 1	Level 2	Level 3	Total
Investments in pools				
Common stocks	\$ -	\$ 203,964,551	\$ -	\$ 203,964,551
Non-U.S. stocks	-	142,600,143	-	142,600,143
Government and corporate bonds	-	88,064,802	-	88,064,802
Inflation-indexed securities	-	29,236,063	-	29,236,063
High-yield securities	-	16,725,474	-	16,725,474
Real estate investment securities	-	58,138,184	-	58,138,184
Other	-	-	298,827	298,827
Direct investments				
Equity securities				
U.S. equity securities	30,295,737	269,712	-	30,565,449
Non-U.S. equity securities	11,427,853	926,216	-	12,354,069
Fixed income securities	52,799,687	-	-	52,799,687
Corporate bonds	-	80,554,590	-	80,554,590
Mission Investment Fund	90,420	1,500,000	-	1,590,420
Other	-	-	1,009,460	1,009,460
Investments held at fair value	\$ 94,613,157	\$ 654,979,824	\$ -	\$ 749,592,981
Physical real estate held at cost*	-	-	1,019,169	1,019,169
Total investments				\$ 750,612,150
Beneficial interest in trusts, fair value	\$ -	\$ -	\$ 22,422,588	\$ 22,422,588

(Continued)

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**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS** (Continued)

	Level 1	Level 2	Level 3	Total
Investments in pools				
Common stocks	\$ -	\$ 206,265,131	\$ -	\$ 206,265,131
Non-U.S. stocks	-	130,344,752	-	130,344,752
Government and corporate bonds	-	70,316,432	-	70,316,432
Inflation-indexed securities	-	23,195,630	-	23,195,630
High-yield securities	-	48,674,538	-	48,674,538
Real estate investment securities	-	45,361,406	-	45,361,406
Other	-	175,302	-	175,302
Direct investments				
Equity securities				
U.S. equity securities	29,552,446	269,713	-	29,822,159
Non-U.S. equity securities	11,539,796	826,216	-	12,466,012
Fixed income securities	53,489,549	-	-	53,489,549
U.S. government obligations	-	81,583,281	-	81,583,281
Corporate bonds	-	1,636,815	-	1,636,815
Mission Investment Fund	29,262	109,895	-	139,157
Other	-	-	703,466,124	703,466,124
Investments held at fair value	\$ 94,603,043	\$ 608,839,081	\$ -	\$ 703,466,124
Physical real estate held at cost*	-	-	2,614,610	2,614,610
Total investments				\$ 706,080,734
Beneficial interest in trusts, fair value	\$ -	\$ -	\$ 19,874,000	\$ 19,874,000

\* Physical real estate investments, comprised of land and building held by the Church at cost, were \$1,019,169 and \$2,614,810 as of January 31, 2015 and 2014, respectively, and were not included in the fair value tables above.

The table below rolls forward balances for Level 3 beneficial interest in trusts from February 1, 2013, through January 31, 2015.

Balance as of February 1, 2013	\$ 16,603,567
Unrealized losses	(109,436)
Funds held for others	3,379,869
Permanently restricted	-
Balance as of February 1, 2014	\$ 19,874,000
Unrealized gains	(50,378)
Funds held for others	2,596,946
Permanently restricted	-
Balance as of January 31, 2015	\$ 22,422,568

Unrealized gains/(losses) recorded in funds held for others in the Statement of Financial Position and change in fair value of beneficial trusts in the Statement of Activities for the year ended January 31, 2015 and 2014, that are still held at January 31, 2015 and 2014, totaled \$(150,378) and \$(109,436), respectively.

(Continued)

**NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED** (Continued)

Indirect loans are given to Community Development Financial Institutions, an intermediary, who in turn distributes these funds to organizations, profit and not-for-profit that otherwise would not be able to access funds from a traditional financial institution. The funds are used for job creation, affordable housing initiatives, and in general economic development activities. The loan amounts are \$50,000 and more.

Partnership support loans to congregations relate to Partnership Support grants, which are given for New Starts and strategic renewal and transformation. Congregations that receive these grants sign a covenant where they agree to return the funds if the congregation leaves the Church.

**Concentration of Credit Risk:** There are no delinquencies with the mortgage notes held by trusts, direct loans or congregations as of January 31, 2015. There is one loan past due for indirect loans for a total of approximately \$150,000 for a period greater than 1 year. The Church uses the specific identification method for the allowance for doubtful accounts, and the item has been fully-allowed for. If a congregation decides to leave and is not able to pay the full amount received, the Church provides the opportunity for them to repay in installments.

**NOTE 5 - OVERSEAS CHURCH CONSTRUCTION LOANS**

Overseas church construction loans bear interest at rates ranging from 2% to 5% and mature at various dates through September 1, 2022. The balances of overseas church construction loans outstanding as of January 31, 2015 and 2014 are \$668,002 and \$864,107, respectively.

**Concentration of Credit Risk:** The loan portfolio consists of one segment and one class. ELCA's overseas construction activities are primarily conducted with non-church entities. These overseas ELCA general collateralized with real estate but are secured by the grants from the ELCA. At January 31, 2015 and 2014, there was approximately \$0 and \$12,000 past due, some of which were past due for a period greater than 1 year. The following is a summary of notes by region for the years ended January 31,

	2015	2014
Middle East	\$ 127,810	\$ 146,933
Asia/Pacific	134,089	212,077
Latin America/Caribbean	406,093	492,758
Europe	-	12,339
Net overseas construction loans	\$ 668,002	\$ 864,107

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS** (Continued)

**Assets held at net asset value:** The Church participates in certain investment pools that calculate a net asset value (NAV) per share.

On the first business day of each month, the Church may purchase or redeem units in the investment pools based on the pools' prior month-end closing unit prices. Units in these pools are not expirable and do not have a maturity date. However, the majority of the underlying securities of the pools have quoted prices in active markets.

**Strategies Employed for Achieving Objectives for Pooled Investments:** Portico Benefit Services, the Investment Advisor for the Trust and for the Church's charitable gift annuity program, endeavors to achieve long-term return objectives within prudent risk constraints. Investments are selected in accordance with the criteria of social responsibility that is consistent with the values and programs of the Church.

A portion of the Church's charitable gift annuity assets are invested in the Investment Advisor's Social Purpose 40e Fund (Fund). The Fund seeks to generate rates of return moderately in excess of the rate of inflation over longer time periods, with a long-term goal of growing the purchasing power of participants in the Fund. The Fund's target asset allocation ranges are 20% to 30% in U.S. equity securities, 25% to 35% in fixed income securities, 5% to 15% in Non-U.S. equity securities, 5% to 15% in high-yield securities, 5% to 15% in real assets, 5% to 15% in inflation indexed bonds, and 0% to 10% in alternative equities.

The Trust's assets are invested in a diversified portfolio that places a greater emphasis on equity-based and fixed-income investments. The Trusts target asset allocation ranges are 30% to 40% in U.S. equity securities, 15% to 20% in Non-U.S. equity securities, 10% to 15% in investment grade fixed income securities, 5% to 10% in high yield securities, 5% to 10% in global real estate securities and 0% to 10% in U.S. inflation-indexed securities with the balance in cash and cash equivalents.

The investment Advisor, at its option, may appoint one or more investment advisors to carry out certain responsibilities with respect to the Trust, including investment advisory responsibilities subject to the approval of the Trustee.

**NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED**

Mortgages, notes, and contracts for deed as of January 31, 2015 and 2014, are summarized as follows:

	Interest Rates	2015	2014
Real estate mortgages held by trusts	8.30%	\$ 905,000	\$ 905,000
Indirect loans	1.0% - 2.5%	560,000	1,610,000
Partnership support loans to congregations	0%	256,463	284,727
Less: allowance for doubtful accounts		(150,000)	(150,000)
Total		\$ 1,561,463	\$ 2,649,727

There is one segment and one class in this portfolio.

Real estate mortgages are held by three Charitable Remainder Trusts for which ELCA is the trustee.

Direct loans are made to nonprofit organizations that use the funds for job creation, affordable housing initiatives and economic development activities. The loan amounts are \$50,000 and less.

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**NOTE 6 - PROPERTY, FURNITURE, AND EQUIPMENT**

Property, furniture, and equipment are recorded at cost less accumulated depreciation. Details relating to these assets as of January 31, 2015 and 2014 are presented below:

	2015	2014
Land	\$ 133,000	\$ 133,000
Buildings and improvements	47,930,097	46,317,147
Furniture and equipment	11,573,347	10,486,781
	59,636,444	59,936,928
Less accumulated depreciation	<u>(30,011,417)</u>	<u>(27,066,669)</u>
Totals	<u>\$ 29,625,027</u>	<u>\$ 29,869,259</u>

Depreciation expense for the years ended January 31, 2015 and 2014 was \$2,924,721 and \$2,907,766, respectively.

**NOTE 7 - SPLIT-INTEREST AGREEMENTS**

**Charitable Remainder Trusts:** Charitable remainder trusts are arrangements in which the donor establishes and funds a trust with specific distributions to be made to a designated beneficiary or beneficiaries over the trust's term. Obligations to the beneficiaries are limited to the trust's assets. Assets are recorded at fair value when received, and a liability is recorded for the present value of the estimated future payments to the beneficiaries. Present values are calculated using a discount rate based on the risk adjusted rate at the date of the trust and the life expectancies of the beneficiaries. The 2000 mortality tables are used to calculate life expectancies unless a time restriction is specified.

Upon termination of the trust, the remaining assets are given to a combination of the Church, related organizations, and other organizations, with no more than 50% of the remainder going to unrelated organizations. The mortality ultimately have unrestricted use of the assets, or the donor may place permanent or temporary restrictions on their use.

**Charitable Gift Annuities:** Charitable gift annuities are arrangements between a donor and the Church in which the donor contributes assets to the Church in exchange for a promise by the Church to pay a fixed amount for the life of the donor or other individuals designated by the donor. Due to state insurance regulations, the assets received are held as segregated assets. The annuity liability is a general obligation of the Church. Assets are recognized at fair value on the date of the contribution. An annuity payment liability is recognized for the present value of future cash flows expected to be paid to the donor or the designated individual. The discount rate is the appropriate risk adjusted rate on the date of the contract. The 2000 mortality tables are used to calculate the life expectancies of the annuity beneficiaries.

At the death of the donor or designated individual, the book value of the contract is distributed to the Church or related organization for unrestricted, temporarily restricted, or permanently restricted use depending upon the donor restrictions.

(Continued)

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**NOTE 7 - SPLIT-INTEREST AGREEMENTS (Continued)**

**Pooled Income Funds and Life Income Contracts:** Donors contribute assets to an investment pool and are assigned a specific number of units based on the amount of the fair value of their contribution. The fair value of the pooled income fund on the date of the donor's entry to the pooled fund. Until a donor's death, the donor or designated beneficiary is paid the actual ordinary income earned on the donor's units. Realized gains or losses are added to each unit's principal. Upon the donor's death, the value of the units is released to the Church or a related organization to be used as specified by the donor.

The contributed assets are recorded at fair value. A contribution is recorded at the fair value of the assets discounted for the estimated time period until the donor's death. The appropriate risk adjusted rate at the date of the contribution is used for the discount rate, and the 2000 mortality tables are used to calculate life expectancies. The difference between the fair value of the assets received and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future revenue.

A summary of recorded amounts related to these arrangements as of December 31, 2014 and 2013, is as follows:

	2014		2013	
	Deferred Revenue	Annuity Payable	Deferred Revenue	Annuity Payable
Charitable remainder annuity trusts	\$ -	\$ 1,511,782	\$ -	\$ 1,650,336
Charitable remainder unitrusts	-	38,287,694	-	39,467,311
Charitable gift annuities	1,016,253	46,247,455	877,173	49,227,749
Pooled income funds	64,270	-	66,605	-
Life income estates	<u>83,732</u>	-	<u>88,275</u>	-
	<u>\$ 1,164,255</u>	<u>\$ 86,046,931</u>	<u>\$ 1,032,053</u>	<u>\$ 90,546,456</u>

The summary of recorded amounts listed above is as of December 31, 2014 and 2013, which management believes is not materially different than if the amounts were recorded as of January 31, 2015 and 2014.

Adjustments to the liability to reflect amortization of the discount and changes in actuarial assumptions are recorded in the revenue and expense accounts. The split-interest agreements in temporarily or permanently restricted net assets based on the donor's restrictions.

(Continued)

**NOTE 8 - RELATED-PARTY TRANSACTIONS**

The Church provided building space, accounting and management services to some affiliated entities at negotiated rates which were below the fair value of the services.

The services provided have an estimated fair value of approximately \$89,000 and \$114,000 for the years ended January 31, 2015 and 2014, respectively.

The Church does not recognize the economic substance (fair value) of the unbilled services in the financial statements as these are considered by management to be immaterial.

**NOTE 9 - DEFINED-CONTRIBUTION PENSION PLAN**

Substantially all active employees of the Church are enrolled in the non-contributory, defined-contribution pension plan administered by the Board of Pensions. The employer contributions to the plan for the years ended January 31, 2015 and 2014, were \$3,484,352 and \$2,933,427, respectively. All contributions to the plan are funded on a current basis.

**NOTE 10 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS**

**Pension Benefits:** The Church has established minimum pension levels, assumed from predecessor church organizations, for certain clergy who retired prior to January 1, 1988. The Church provides funding for these minimum pension benefits to the extent that the reserves maintained by the Board of Pensions are insufficient to fund the plan. During the years ended January 31, 2015 and 2014, the Church made no payments to the Board of Pensions to cover the cost of retirees' pension benefits. Employer contributions to the Pension Plan during the fiscal year ending January 31, 2016, are expected to be zero.

During 2015, \$189,695 was paid in benefits to members and survivors under these plans. The total actuarial liability as of January 31, 2015 was \$1,099,687, and plan assets were \$3,295,987, which resulted in excess plan assets over actuarial liabilities of \$2,196,300. The assumed long-term rate of investment return for minimum and non-contributory benefits was 3.05% and 3.45% at January 31, 2015 and 2014, respectively.

Expected future cash flows for minimum and non-contributory pension benefits for the years ending December 31 are as follows:

	Minimum and Non-Contributory Pension Plans
2015	\$ 174,239
2016	154,178
2017	135,009
2018	119,590
2019	104,847
2020-2023	<u>352,273</u>
	<u>\$ 1,040,538</u>

(Continued)

**NOTE 10 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS (Continued)**

**Post-Retirement Medical Benefits:** Members with service in a predecessor organization may be eligible to receive a post-retirement health contribution subsidy from the ELCA Board of Pensions (oba Portico Benefit Services) and in some cases a monthly reimbursement of their SMI (Medicare Part B) premiums. These subsidies are expressed as a percentage of the monthly cost for coverage paid by eligible retirees under the Church Medical and Dental Benefits Plan. Subsidies are based on age or a combination of age and service. Approximately 70,000 active or retired members and spouses are eligible or potentially eligible for these subsidies.

These post-retirement medical subsidies are funded through trust funds set aside for that purpose. The trust funds are held and reported by Portico; additional contributions are made by ELCA entities pursuant to a funding agreement with Portico and participating employers. The full actuarial valuation of the obligation is reported on the financial statements of Portico. Portico financial statements at December 31, 2014 and 2013, include the trust assets of approximately \$107,820,000 and \$105,908,000, respectively, as well as Expected Post-Retirement Benefit Obligation (EPBO) as actuarial liabilities of approximately \$156,004,000 and \$148,504,000, respectively.

The Church contributed \$4,000,000 and \$2,500,000 during fiscal years ended January 31, 2015 and 2014, respectively, toward the funding of this post-retirement health care benefit, and expects to contribute \$1,000,000 during the fiscal year ending January 31, 2016. During fiscal years ended January 31, 2015 and 2014, other ELCA employers that sponsor employees in the ELCA Pension and Other Benefits Program contributed 0.7% of sponsored members' defined compensation. Contributions collected in this manner for the year ended January 31, 2016, are expected to be about \$4,900,000. The contribution rates, including the contribution for retiree support, are set annually by the Board of Trustees of Portico.

Based on current assumptions, it is anticipated that full funding may be achieved between 2016 and 2020 if the number of sponsored members decreases by 1% to 5%, average salaries increase by 2.5% per year and the return on the fund ranges from 4.52% to 6.52%.

**NOTE 11 - LEASES**

**Operating Leases:** The Church leases certain office facilities and equipment under various operating leases. The facilities leases generally provide for renewal options and include escalator clauses based on increases in operating expenses. Total net costs for operating leases were approximately \$555,007 and \$407,688 for the years ended January 31, 2015 and 2014, respectively.

Minimum annual rental commitments under non-cancelable leases for the years ending January 31 are as follows:

	Facilities	Equipment	Total
2016	\$ 248,887	\$ 107,487	\$ 356,384
2017	251,655	107,304	358,959
2018	122,307	107,304	229,611
2019	-	107,304	107,304
2020	-	48,490	48,490
Total	<u>\$ 622,849</u>	<u>\$ 477,889</u>	<u>\$ 1,100,748</u>

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**NOTE 11 - LEASES (Continued)**

Capital Leases: The following schedule shows the years of future annual minimum lease payments under capital lease, together with the present value of the net minimum lease payments:

Year ending January 31	
2016	\$ 74,348
2017	20,580
2018	12,650
Total minimum lease payments	<u>107,578</u>
Amount representing interest	3,378
Present value of net minimum lease payments	<u>\$ 104,200</u>
The capital leases include the following classes of property:	
Office equipment	\$ 786,423
Less: Accumulated amortization	<u>710,570</u>
	<u>\$ 75,853</u>

**NOTE 12 - COLLECTIONS**

The Church's art collections, which were acquired through purchases and contributions, are not recognized as assets in the consolidated financial statements. The art collections include: (i) a collection of 100 color photographs, etching, intaglio, dry-point, engraving, katagome, linocut, oil, serigraph, silk-screen, stained glass, watercolor, and woodcut. The art is intended to share the Gospel visually with many of the pieces having biblical references. Purchases of collection items, if any, are recorded as decreases in unrestricted net assets in the year in which the items are acquired. Contributed collection items, if any, are not reflected on the financial statements. Proceeds from de-accessions or insurance recoveries, if any, are reflected as increases in the appropriate net asset classes. During the year ended January 31, 2015, the Church sold an art collection for a gain of approximately \$121,000.

**NOTE 13 - LINE OF CREDIT**

At January 31, 2015, the Church had a \$10,000,000 unsecured and uncommitted line of credit with no termination date. Interest on outstanding borrowings is charged at the greatest of: (i) the banks prime commercial rate plus 1.0%, (ii) the quoted federal funds rate in the secondary market plus 1.5%, or (iii) one-month LIBOR rate plus 2.0%. There were no borrowings outstanding under the line of credit at January 31, 2015 or 2014, or during the years then ended.

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**NOTE 14 - NET ASSETS RELEASED FROM RESTRICTIONS**

Net assets which were released from donor restrictions by incurring expenses satisfying the restricted purposes or by occurrence of other events specified by donors were as follows during the year ended January 31:

	2015	2014
Satisfaction of program restrictions:		
World Hunger	\$ 20,014,560	\$ 22,417,965
Disaster Relief	11,207,335	9,157,423
Congregational and Synodical Mission	2,716,846	424,656
Global Mission	1,319,976	1,710,068
Office of the Presiding Bishop	144,348	175,447
Other programs	<u>433,732</u>	<u>36,976</u>
	<u>\$ 35,636,867</u>	<u>\$ 33,927,535</u>

**NOTE 15 - CONCENTRATIONS OF RISK**

The Church's primary sources of revenue are contributions from synods. The synod contributions are dependent upon contributions from the membership of congregations of the Church. There are nine regions comprising a total of 65 synods. The following is a summary of the contributions by synod in each of the regions during the years ended January 31:

	2015	2014
Region 1 – Northwest area	\$ 2,197,813	\$ 2,152,654
Region 2 – Southwest area	4,182,732	4,288,176
Region 3 – Northwest Midwest area	7,335,971	7,444,921
Region 4 – Southwest Midwest area	4,897,214	4,903,129
Region 5 – Northeast Midwest area	10,150,789	10,265,249
Region 6 – Southeast Midwest area	4,228,553	4,287,159
Region 7 – Northeast area	5,351,677	5,365,092
Region 8 – East area	5,239,715	5,334,716
Region 9 – Southeast area	<u>4,734,046</u>	<u>4,761,283</u>
Total synod mission support	<u>\$ 48,408,510</u>	<u>\$ 48,619,379</u>

(Continued)

**NOTE 16 - FAIR VALUE OF FINANCIAL INSTRUMENTS**

Accounting rules require the disclosure of the methods and assumptions used to estimate the fair value of each class of financial instruments for which it is practical to estimate that value. Changes in assumptions could significantly affect the estimates.

**Cash, cash equivalents, and interest receivable:** The carrying amount approximates fair value because of the short maturity of these instruments.

**Mortgages, notes, contracts for deed:** The mortgages, notes, and contracts for deed carrying values approximate fair values based on current interest rates and the present values of the estimated future cash flows.

**Overseas church construction loans:** The carrying value is recognized as the principal due at January 31, 2015. The carrying value, which fair value is based on, is discounted at the prime rate at the nominal interest rate (ranging from 2% to 5%), discounted at the prime rate, at January 31, 2015.

**Annuities payable, funds held for others and funds held for others in perpetuity:** The carrying value of funds held for others and funds held for others in perpetuity approximates the fair value as the carrying value is calculated as the present value of the estimated future cash flows. The fair value of annuities payable is also calculated as the present value of the estimated future cash flows; however, the fair value is approximately \$95,905,000 and \$105,405,000 versus a carrying value of approximately \$95,047,000 and \$90,545,000 at January 31, 2015 and 2014, respectively.

**Notes payable:** The carrying value approximates the fair value as the carrying value is calculated as the remaining amounts due on these notes.

**NOTE 17 - SECURITIES LOANED**

The ELCA's investment pools participate in a securities lending program, whereby securities are lent to borrowers in exchange for a fee. The securities lending program specifies that the custodian is responsible for the lending of securities and obtaining adequate collateral from the borrower.

The ELCA earned approximately \$291,000 and \$122,000 in fees for the fiscal years ended 2016 and 2014, respectively.

(Continued)

**NOTE 18 - UNRESTRICTED NET ASSETS**

Unrestricted net assets consist of the following at January 31:

	2015	2014
General	\$ 40,630,746	\$ 41,737,346
Funds functioning as endowment (Note 21)	30,648,423	26,479,950
Underwater portion of donor-restricted endowment funds (Note 21)	(98,618)	(631,710)
Net investment in property, furniture, equipment and building	29,526,827	29,680,744
	<u>\$ 100,908,378</u>	<u>\$ 97,546,330</u>

**NOTE 19 - TEMPORARILY RESTRICTED NET ASSETS**

Temporarily restricted net assets are available for the following purposes or periods at January 31:

	2015	2014
Program-restricted:		
Disaster Relief	\$ 12,475,470	\$ 17,592,074
World Hunger	12,124,509	8,377,775
Office of the Presiding Bishop	255,087	272,107
Congregational & Synodical Mission	8,127,165	8,632,804
Global Mission	4,169,659	2,843,190
Mission Advancement	670,110	773,630
Other programs	4,628	4,646
	<u>37,814,628</u>	<u>38,496,226</u>
Time-restricted, expendable in subsequent years	108,744,388	102,056,370
	<u>\$ 146,559,014</u>	<u>\$ 140,552,596</u>

(Continued)

**NOTE 20 - PERMANENTLY RESTRICTED NET ASSETS**

Permanently restricted net assets are restricted to:

Investments in perpetuity, the income from which is expendable (Note 21)	2015	2014
Deferred gifts that will provide proceeds upon death of annuitant for a permanent endowment	\$ 164,396,811	\$ 155,076,937
Paid-up life insurance policies that will provide proceeds upon death of insured for permanent endowments	13,543,227	13,543,953
	<u>1,959,018</u>	<u>2,059,946</u>
	<u>\$ 180,241,056</u>	<u>\$ 170,680,836</u>

**NOTE 21 - ENDOWMENT FUNDS**

**Interpretation of Relevant Law:** The Uniform Prudent Management of Institutional Funds Act (UPMIFA) specifies the standards for the prudent management of non-restricted endowment funds. The Board of Trustees of the Endowment Fund, serving as the body delegated to manage the Church's endowments, has interpreted UPMIFA as allowing, but not requiring, the preservation of the historic dollar value of the original gift of donor-restricted endowment funds, absent explicit donor stipulations to the contrary. As a result of this interpretation, the Church has chosen to classify as permanently restricted net assets (a) the original value of gifts donated to the permanent endowment, (b) the original value of subsequent gifts to the permanent endowment, and (c) accumulations to the permanent endowment made in accordance with the direction of the applicable donor gift instrument at the time the accumulation is added to the fund.

In accordance with accounting principles governing not-for-profit organizations, subject to an enacted version of UPMIFA, the portion of donor-restricted endowments not classified as permanently restricted net assets are classified as temporarily restricted net assets until appropriated for expenditure. Realized and unrealized gains and losses on all Church permanently restricted endowments are being recognized in temporarily restricted net assets, except for unrealized gains and losses on deferred gifts that will provide proceeds upon death of the annuitant for a permanent endowment.

The Church classifies as temporarily restricted net assets all donor-restricted endowment funds where donor stipulation allows for the release of such funds according to an event or time restriction. In the absence of donor stipulations to the contrary, losses on the investment of such a donor-restricted endowment fund reduce temporarily restricted net assets to the extent that the donor-imposed temporary restriction on the application of funds has not yet been met. Before the loss occurs, any remaining loss is recorded as a reduction of unrestricted net assets.

The aggregate amount of funds for which the fair value of the assets held is less than the level required by donor stipulation or law were approximately \$17,204,000 and \$22,568,000 at December 31, 2014 and 2013, respectively. At December 31, 2014, a cumulative loss of approximately \$99,000 was reported in unrestricted net assets to re-establish underwriter endowment balances in accordance with governing accounting principles. During the current year, approximately \$334,000 has been reclassified from temporarily to unrestricted restricted net assets.

(Continued)

**NOTE 21 - ENDOWMENT FUNDS (Continued)**

**Endowment Spending Policies:** Endowment pool distributions are made quarterly at a rate established annually by the Trustee. The distribution rate reflects the Trustee's expectation of the real-estate appreciation of the Trust and anticipated changes in the purchasing power of the Trust. The rate established for fiscal year ended January 31, 2015 and 2014, was 4.25%, and is normally less than the anticipated total return of the Trust. The distribution unit value is equal to the average of the unit values on December 31 of the five preceding years multiplied by the annual distribution rate. The Trustee-approved distribution for the year 2016 is 4.25% of the average December 31 unit values of the five preceding years.

Earnings in excess of the distribution rate are allocated among the endowment accounts in proportion to the number of units assigned to each account as unrestricted earnings. If the quarterly distribution exceeds the actual dividend interest, and net realized gains earned in the quarter, the excess is distributed from accounts with accumulated undistributed earnings. At December 31, 2014, there were 2,170 accounts had accumulated undistributed earnings compared to 388 of 2,015 at December 31, 2013.

In consideration of donor request or intent, certain donor-restricted endowments are invested through instruments held outside of the Trust. Investment income is distributed or reinvested according to the donor-imposed restriction(s) for the usage of endowment distributions.

**Endowment Investment Policies:** The Trust's investment objective is to provide a stable stream of investment income with long-term capital appreciation, while assuming a moderate level of investment risk in accordance with guidelines approved by the Trustee; the Trust's assets are invested in a manner that is intended to produce results that exceed the investment's benchmark by 35 basis points over rolling five-year time periods. Actual returns in any given year may vary from this objective.

The Board of Pensions, doing business as Portico Benefit Services, serving as the investment advisor to the Trust, endeavors to achieve long-term return objectives within prudent risk constraints by investing in the Trust's assets in a diversified portfolio that places a greater emphasis on equity-based and fixed-income investments. Investments are selected in accordance with the criteria of social responsibility that is consistent with the values and programs of the Church. The Trust's target asset allocation ranges are 30% to 40% in U.S. equity securities, 20% to 30% in Non-U.S. equity securities, 10% to 20% in investment grade fixed income securities, 5% to 15% in high-yield fixed income securities, 5% to 15% in global real estate securities and 0% to 10% in U.S. inflation-indexed securities with the balance in cash and cash equivalents. The investment advisor, at its option, may appoint one or more investment advisors to carry out certain responsibilities with respect to the Trust, including investment advisory responsibilities subject to the approval of the Trustee.

Certain donor-restricted endowments that are held outside of the Trust are generally invested in term certificates intended to provide interest income and preserve principal amounts while assuming a low level of investment risk.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Years ended January 31, 2015 and 2014

**NOTE 21 - ENDOWMENT FUNDS** (Continued)

Net asset composition by type of endowment fund as of January 31, 2015 and 2014:

	2015		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Donor-restricted funds*	\$ (98,619)	\$ 94,095,363	\$ 164,366,811
Funds functioning as endowment	30,649,423	-	30,649,423
	<u>\$ 30,550,805</u>	<u>\$ 94,095,363</u>	<u>\$ 164,366,811</u>
		2014	
Donor-restricted funds*	\$ (331,710)	\$ 87,929,584	\$ 155,076,937
Funds functioning as endowment	26,479,950	-	26,479,950
	<u>\$ 26,148,240</u>	<u>\$ 87,929,584</u>	<u>\$ 155,076,937</u>

\* With the exception of certain investments held by outside trust, Church permanently restricted net assets are based on the historic dollar value of donor-stipulated permanently restricted net assets

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Years ended January 31, 2015 and 2014

**NOTE 21 - ENDOWMENT FUNDS** (Continued)

	Unrestricted	Endowment Roll-Forward		Total
		Temporarily Restricted	Permanently Restricted	
Net assets, January 31, 2014	\$ 26,148,240	\$ 87,929,584	\$ 155,076,937	\$ 269,154,761
Investment return:				
Net investment income	9,446,051	2,443,409	-	11,889,460
Net gain in fair value (realized and unrealized)	30,269,524	3,270,304	2,581,482	36,121,310
Total investment return	39,715,575	5,713,713	2,581,482	48,010,770
New gifts	4,970,774	4,722,199	6,791,989	16,484,962
Net assets released from restriction	3,990,096	(3,935,666)	(53,597)	833
Other changes				
Distribution of endowment income	(44,608,347)	-	-	(44,608,347)
Total other changes	(44,608,347)	-	-	(44,608,347)
Recovery of endowment balance	334,467	(334,467)	-	-
Net assets, January 31, 2015	30,550,805	94,095,363	164,366,811	289,042,979
Cash surrender value of life insurance	-	-	1,999,018	1,999,018
Net assets, January 31, 2015	<u>\$ 30,550,805</u>	<u>\$ 94,095,363</u>	<u>\$ 166,365,829</u>	<u>\$ 291,041,997</u>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Years ended January 31, 2014 and 2013

**NOTE 21 - ENDOWMENT FUNDS (Continued)**

	Endowment Roll-Forward		Total
	Unrestricted	Temporarily Restricted	
Net assets, January 31, 2013	\$ 19,457,146	\$ 64,781,430	\$ 144,792,044
Investment return:			9,174,349
Net investment income	7,885,080	1,288,659	
Net gain in fair value (realized and unrealized)	22,736,268	21,556,779	47,672,916
Total investment return	30,621,956	22,845,438	56,847,265
New gifts	3,148,765	6,534,510	16,338,139
Net assets released from restriction	3,386,037	(3,860,815)	(224,618)
Other changes			
Distribution of endowment income	(32,836,645)	-	(32,836,645)
Total other changes	(32,836,645)	-	(32,836,645)
Recovery of endowment balance	2,370,979	(2,370,979)	-
Net assets, January 31, 2014	26,148,240	87,929,584	269,154,761
Cash surrender value of life insurance	-	2,056,946	2,056,946
Net assets, January 31, 2014	\$ 26,148,240	\$ 87,929,584	\$ 271,214,707

**NOTE 22 - CONTINGENCIES**

The Church is a party to litigation in various matters arising in the ordinary course of operations. Typically the Church's insurance carriers are defending these matters. Pending litigation will be vigorously defended and, in the opinion of management, is likely to be resolved without any material adverse effect upon the financial statements of the Church.

**NOTE 23 - SUBSEQUENT EVENTS**

Management has performed an analysis of the activities and transactions subsequent to January 31, 2015, to determine the need for any adjustments to and/or disclosures within the audited financial statements for the year ended January 31, 2015. Management has performed their analysis through June 3, 2015, the date the financial statements were available to be issued. Activities subsequent to this date have not been evaluated by management.

**SUPPLEMENTARY INFORMATION**

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND  
January 31, 2015

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>ASSETS</b>				
Cash and cash equivalents	\$ 31,526,924	\$ 10,593,623	\$ 6,048,189	\$ 48,468,936
Accounts receivable	8,941,712	20,353	407,842	9,369,907
Interest receivable	150,022	-	605,529	755,551
Due to/from related organizations	2,011,415	(1,398,222)	79,181	692,374
Investments	39,379,423	573,706,323	147,525,544	760,611,290
Prepaid expenses and other assets	6,928,790	3,756,320	1,025,903	11,611,013
Mortgages, notes, and contracts for deed, net	656,463	-	905,000	1,561,463
Overseas church construction loans, net	668,002	-	-	668,002
Property, furniture, and equipment, net	29,631,027	-	1,034,727	29,831,027
Beneficial interest in perpetual trusts	-	21,387,941	-	21,387,941
<b>Total assets</b>	<b>\$ 120,069,776</b>	<b>\$ 606,068,426</b>	<b>\$ 157,631,915</b>	<b>\$ 885,792,131</b>
<b>LIABILITIES AND NET ASSETS</b>				
Liabilities				
Accounts payable	\$ 4,303,871	\$ 18,649	\$ 27,349	\$ 4,350,069
Deferred revenue	3,325,280	387,297	1,164,255	5,476,832
Accrued liabilities	1,914,656	-	100	1,914,956
Amortiles payable	-	-	86,046,931	86,046,931
Notes payable	104,200	-	-	104,200
Funds held for others	63,426	244,532,910	43,646,586	288,242,822
Funds held for others in perpetuity	53,426	71,947,673	-	71,947,673
<b>Total liabilities</b>	<b>10,311,653</b>	<b>316,868,629</b>	<b>130,885,221</b>	<b>458,085,683</b>
Net assets				
Unrestricted	70,224,693	30,550,805	32,860	100,806,378
Temporarily restricted	39,457,452	84,232,975	12,686,987	146,357,014
Permanently restricted	-	156,355,628	13,846,227	180,241,055
<b>Total net assets</b>	<b>109,782,145</b>	<b>291,179,609</b>	<b>267,466,694</b>	<b>427,708,448</b>
<b>Total liabilities and net assets</b>	<b>\$ 120,069,776</b>	<b>\$ 606,068,426</b>	<b>\$ 157,631,915</b>	<b>\$ 885,792,131</b>

See accompanying Independent Auditor's Report

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND  
January 31, 2014

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>ASSETS</b>				
Cash and cash equivalents	\$ 30,311,206	\$ 7,096,924	\$ 6,103,338	\$ 43,511,470
Accounts receivable	10,507,809	1,003	129,709	10,638,521
Interest receivable	157,965	-	655,948	813,913
Investments	37,531,983	516,822,969	151,725,942	706,080,954
Prepaid expenses and other assets	6,238,502	3,834,042	1,016,987	11,089,531
Mortgages, notes, and contracts for deed, net	1,744,727	-	905,000	2,649,727
Overseas church construction loans, net	866,707	-	-	866,707
Property, furniture, and equipment, net	29,850,255	-	-	29,850,255
Beneficial interest in perpetual trusts	-	18,816,800	1,057,200	19,874,000
<b>Total assets</b>	<b>\$ 117,205,944</b>	<b>\$ 546,871,768</b>	<b>\$ 161,593,224</b>	<b>\$ 825,370,936</b>
<b>LIABILITIES AND NET ASSETS</b>				
Liabilities				
Accounts payable	\$ 3,457,309	\$ 11,758	\$ 28,719	\$ 3,497,286
Deferred revenue	698,828	409,303	1,032,053	2,130,184
Due to/from related organizations	(381,307)	949,109	222,035	809,837
Accrued liabilities	1,958,811	-	100	1,958,911
Amortiles payable	-	-	80,545,456	80,545,456
Notes payable	189,469	-	-	189,469
Funds held for others	17,950	209,115,915	43,457,130	252,591,035
Funds held for others in perpetuity	-	64,870,976	-	64,870,976
<b>Total liabilities</b>	<b>5,949,120</b>	<b>275,357,061</b>	<b>135,284,993</b>	<b>416,591,174</b>
Net assets				
Unrestricted	71,184,106	26,148,240	213,984	97,546,330
Temporarily restricted	40,072,718	87,939,584	12,550,284	140,552,596
Permanently restricted	-	157,136,883	13,543,953	170,680,836
<b>Total net assets</b>	<b>111,256,824</b>	<b>271,214,707</b>	<b>26,308,231</b>	<b>408,779,762</b>
<b>Total liabilities and net assets</b>	<b>\$ 117,205,944</b>	<b>\$ 546,871,768</b>	<b>\$ 161,593,224</b>	<b>\$ 825,370,936</b>

See accompanying Independent Auditor's Report



EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 CONSOLIDATED SCHEDULES OF EXPENSES BY OBJECT  
 Years ended January 31, 2015 and 2014

	<u>2015</u>	<u>2014</u>
Financial support - grants	\$ 53,357,149	\$ 53,120,368
Compensation		
Central staff	23,065,650	21,986,020
Missionaries	2,567,660	2,619,323
Employee benefits		
Central staff	10,260,782	9,689,743
Missionaries	1,301,324	1,363,633
Retiree pension expenses	(228,809)	(90,919)
Postretirement health care benefits	4,000,000	2,500,000
Travel - staff, board, and committees	4,635,663	4,219,646
Special events	1,893,323	2,769,514
Office expenses	676,179	851,014
Printing/duplicating	2,755,292	2,677,267
Purchased services	3,367,307	3,589,669
Regional office expenses	1,151,461	1,319,081
Insurance	820,231	621,680
Interest expense	3,210	9,436
Facilities and utilities	2,414,210	2,361,702
Non-capitalized equipment, repairs, and rentals	949,796	980,928
Depreciation	2,824,721	2,907,766
Miscellaneous	146,129	146,317
<b>Total operating expenses</b>	<u>116,200,578</u>	<u>113,881,588</u>
Investment expense	2,013,024	1,710,029
Endowment interest payments and distribution	35,973,679	25,798,974
<b>Total expenses</b>	<u>\$ 154,187,281</u>	<u>\$ 141,390,591</u>

See accompanying Independent Auditor's Report

**Audited Financial Statements of the ELCA Churchwide Organization  
for the Year Ended January 31, 2016**

**Appendix C**

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2016 and 2015

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INDEPENDENT AUDITOR'S REPORT

The Church Council  
Evangelical Lutheran Church in America  
Churchwide Administrative Offices

**Report on the Financial Statements**

We have audited the accompanying consolidated financial statements of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America (the Church), which comprise the consolidated statements of financial position as of January 31, 2016 and 2015, and the related consolidated statements of activities and cash flows for the years then ended, and the related notes to the financial statements.

**Management's Responsibility for the Financial Statements**

Management is responsible for the preparation and fair presentation of these consolidated financial statements in accordance with accounting principles generally accepted in the United States of America. This includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of consolidated financial statements that are free from material misstatement, whether due to fraud or error.

**Auditor's Responsibility**

Our responsibility is to express an opinion on these consolidated financial statements based on our audits. We are not to be regarded as providing assurance on the accompanying consolidated financial statements of the Church. The standards we used to conduct our audits are the standards of independent member offices of Crowe Horwath International. Our audits were conducted in accordance with the standards of independent member offices of Crowe Horwath International, whether the consolidated financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the consolidated financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the consolidated financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the consolidated financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting principles used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the consolidated financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

(Continued)

**Opinion**

In our opinion, the consolidated financial statements referred to above present fairly, in all material respects, the financial position of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America as of January 31, 2016 and 2015, and the changes in their net assets and their cash flows for the years then ended in accordance with accounting principles generally accepted in the United States of America.

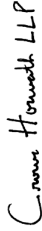
**Emphasis of Matter**

As discussed in Note 1, the financial statements being presented are only for the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and do not include the assets, liabilities and net assets, and the revenue and expenses of the entire Evangelical Lutheran Church in America that are recorded in the accounts of the other organizations of the Evangelical Lutheran Church in America. Accordingly, the accompanying financial statements are not intended to present the financial position of the entire Evangelical Lutheran Church in America as of January 31, 2016 and 2015, or the changes in its net assets and its cash flows for the years then ended in conformity with accounting principles generally accepted in the United States of America. Our opinion is not modified with respect to this matter.

**Other Matter**

Our audits were conducted for the purpose of forming an opinion on the financial statements that collectively comprise the Churchwide Administrative Offices of the Evangelical Lutheran Church in America's consolidated financial statements. The accompanying Consolidating Statement of Financial Position Information by Fund and the Consolidated Schedules of Expenses by Object are presented for purposes of additional analysis and are not a required part of the consolidated financial statements. Such information is the responsibility of management and was derived from and relates directly to the underlying accounting and other records used to prepare the consolidated financial statements. The information has been subjected to the auditing procedures applied in the audit of the consolidated financial statements and certain additional procedures, including comparing and reconciling such information directly to the underlying accounting and other records used to prepare the consolidated financial statements or to the consolidated financial statements themselves, and other procedures as deemed necessary by us in order to express our opinion. The information is presented in the United States of America. In our opinion, the information is fairly stated, in all material respects, in relation to the consolidated financial statements as a whole.

Chicago, Illinois  
June 8, 2016



Crowe Horwath LLP

Crowe Horwath LLP

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION  
January 31, 2016 and 2015

	2016	2015
<b>ASSETS</b>		
Cash and cash equivalents	\$ 44,567,665	\$ 48,468,636
Accounts receivable (Note 2)	8,582,528	9,369,907
Interest, receivable	678,377	755,551
Due from related organizations	4,463,971	692,374
Investments (Note 3)	756,629,313	789,611,200
Prepaid expenses and other assets	12,370,578	11,611,013
Mortgages notes, and contracts for deed (Note 4)	1,134,907	1,561,463
Overseas church construction loans (Note 5)	456,022	668,002
Property, furniture, and equipment, net (Note 6)	27,827,583	29,631,027
Beneficial interest in perpetual trusts (Note 3)	20,852,738	22,422,568
<b>Total assets</b>	<b>\$ 877,572,662</b>	<b>\$ 885,792,131</b>

**LIABILITIES AND NET ASSETS**

<b>Liabilities</b>		
Accounts payable	\$ 8,310,709	\$ 4,350,069
Deferred revenue	1,351,685	5,476,832
Accrued liabilities	2,251,489	1,914,956
Amortises payable (Note 7)	80,308,135	86,046,931
Notes payable	56,796	104,200
Funds held for others	300,270,778	288,242,822
Funds held for others in perpetuity	70,206,207	71,947,873
<b>Total liabilities</b>	<b>462,735,789</b>	<b>458,083,683</b>
<b>Net assets</b>		
Unrestricted (Note 18)	96,732,635	100,908,378
Temporarily restricted (Note 19)	134,145,972	146,559,014
Permanently restricted (Note 20)	181,938,286	180,241,056
<b>Total net assets</b>	<b>414,816,893</b>	<b>427,708,448</b>
<b>Total liabilities and net assets</b>	<b>\$ 877,572,662</b>	<b>\$ 885,792,131</b>

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2016

	2016		2015	
	Unrestricted	Temporarily Restricted	Unrestricted	Temporarily Restricted
Operating revenue and support	\$ 47,141,989	\$ -	\$ 47,141,989	\$ 48,068,810
Contribution support	-	-	16,520,633	16,520,633
Synod mission support (Note 15)	-	-	64,989	64,989
Social Church support	3,229,810	-	3,229,380	3,192,245
Disaster response	66,572	-	66,572	1,459,278
Vision for Mission	91,291	-	38,711	671,089
Development contributions	1,500,000	-	1,500,000	1,500,000
Bequests, trusts, and residuums	4,191,292	-	4,694,757	4,889,372
Grants—corporate and other	30,950	-	2,169,245	4,146,981
Other gifts	176,910	-	1,339,200	4,920,060
<b>Total contributed revenue</b>	<b>59,059,824</b>	<b>39,288,140</b>	<b>5,977,209</b>	<b>104,818,123</b>
<b>Other revenue</b>				
Dividend and interest income	1,122,848	138,822	-	1,261,170
Realized gains (losses)	(382,476)	-	(382,476)	1,238,089
Unrealized gains	55,281	-	55,281	55,899
Investment distributions	4,667,988	5,825,728	-	10,487,487
Real estate income	1,000,000	-	-	1,000,000
Services and other revenue	13,353,394	-	-	13,353,394
Lease income	1,488,477	-	-	1,588,580
Miscellaneous income	-	-	-	-
<b>Total other revenue</b>	<b>21,658,912</b>	<b>5,964,250</b>	<b>27,665,182</b>	<b>20,505,297</b>

Net assets released from restrictions  
Satisfaction of program restrictions (Note 14)

Restrictions held in perpetuity	34,574,427	(34,574,427)	-	-
Change in donor designation	4,741,509	(4,741,509)	-	-
<b>Net assets released from restrictions</b>	<b>39,315,936</b>	<b>(39,305,613)</b>	<b>(1,860)</b>	<b>8,433</b>
<b>Total operating revenue and support</b>	<b>120,006,672</b>	<b>6,448,777</b>	<b>5,975,319</b>	<b>135,427,788</b>
<b>Operating expenses</b>				
Program services				
Congregational and Synodical Mission	48,445,192	-	-	48,445,192
Global Mission	37,146,439	-	-	36,796,629
Mission Advancement	4,981,178	-	-	4,237,307
World Council of Churches	1,867,525	-	-	1,867,525
Office of the Presiding Bishop	1,310,082	-	-	1,151,461
Regional offices' expenses	(188,866)	-	-	(225,890)
Retiree's pension	1,500,000	-	-	1,500,000
Post-retirement health care benefits (Note 10)	95,355,473	-	-	91,688,852
<b>Total program services</b>	<b>196,089,781</b>	<b>135,427,788</b>	<b>128,445,703</b>	<b>196,089,781</b>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2016

Expenses (Continued)	2016			2015 Total
	Unrestricted	Temporarily Restricted	Permanently Restricted	
Management and general	\$ 5,730,989	\$ -	\$ 5,730,989	\$ 3,774,628
Bishop	8,085,798	-	8,085,798	8,129,833
Office of the Treasurer	3,484,496	-	3,484,496	3,328,832
Mission Advancement	2,116,839	-	2,116,839	2,897,017
Total management and general	19,425,122	-	19,425,122	18,088,988
Fundraising	7,115,965	-	7,115,965	6,269,624
Mission Advancement	7,112,862	-	7,112,862	6,280,824
Total fundraising	14,228,027	-	14,228,027	12,550,448
Total operating expenses	33,653,149	-	33,653,149	30,639,436
Net operating revenue and support less operating expenses	(1,916,883)	6,446,777	5,975,319	10,560,213
Non-operating transactions	-	-	-	12,444,229
Transfer to cover underfunded pension liabilities (Note 21)	(1,124,442)	1,124,442	-	-
Realized gains (losses)	13,646,594	1,847,217	(128,893)	16,639,642
Endowment distributions and other investing expenses	(28,171,372)	(6,825,728)	-	(46,968,379)
Changes in fair value of beneficial interest	(1,620,484)	(15,399,577)	(1,897,037)	(19,054,078)
Change in value of soft interest agreements	-	(248,982)	(699,848)	(1,146,830)
Change in value of soft interest agreements	-	-	(1,395,401)	(1,395,401)
Total non-operating transactions	(250,860)	(18,859,819)	(4,278,089)	(23,394,768)
Changes in net assets	(1,217,743)	(12,413,042)	1,697,230	(12,891,565)
Net assets at beginning of year	101,909,378	146,559,014	180,241,056	427,709,448
Net assets at end of year	\$ 98,732,635	\$134,145,972	\$181,938,286	\$414,819,883

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2015

Operating revenue and support	2015			Total
	Unrestricted	Temporarily Restricted	Permanently Restricted	
Contributed support	\$ 48,408,510	\$ -	\$ -	\$ 48,408,510
Synod mission support (Note 15)	-	19,741,407	-	19,741,407
World Hunger Appeal	3,192,142	-	103	3,192,245
Global Church Sponsorship	-	4,133,377	-	4,133,377
Diocesan Mission	1,459,278	-	-	1,459,278
Voluntary contributions	-	271,459	399,630	671,089
Deferred gift contributions	2,148,162	4,722,199	-	6,870,361
Endowment contributions	1,800,000	-	-	1,800,000
Mission Investment Fund	2,813,737	2,055,635	-	4,869,372
Bequests, trusts, and residuaries	30,035	4,116,956	-	4,146,991
Grants—corporate and other	1,031,989	4,859,516	-	5,891,505
Other gifts	66,383,832	38,890,652	7,191,619	107,965,103
Total contributed revenue	3,100,937	87,707	-	3,188,644
Other revenue	1,236,089	-	-	1,236,089
Realized interest income	59,686	-	-	59,686
Realized gains (losses)	846,050	7,800,069	-	8,646,119
Unrealized gains (losses)	1,111,186	-	-	1,111,186
Regional offices' revenue	4,575,167	-	-	4,575,167
Services and other revenue	1,508,960	-	-	1,508,960
Lease income	162,716	-	-	162,716
Miscellaneous income	12,618,991	7,887,776	-	20,506,767
Total other revenue	36,536,857	(36,836,857)	-	-
Net assets released from restrictions	3,743,206	(3,743,206)	-	-
Satisfaction of program restrictions (Note 14)	38,580,063	(38,585,653)	(63,997)	833
Income expended from investments held in perpetuity	-	54,439	(63,997)	(9,558)
Change in donor designation	-	-	-	833
Net assets released from restrictions	113,082,886	8,242,795	7,138,022	128,463,703
Total operating revenue and support	40,350,805	-	-	40,350,805
Operating expenses	(36,796,239)	-	-	(36,796,239)
Congregational and Synodical Mission	4,237,987	-	-	4,237,987
Global Mission	2,949,894	-	-	2,949,894
Mission Advancement	1,151,461	-	-	1,151,461
Office of the Presiding Bishop	(225,809)	-	-	(225,809)
Regional offices' expense	4,000,000	-	-	4,000,000
Retiree's pension	91,688,852	-	-	91,688,852
Post-retirement health care benefits (Note 10)	-	-	-	-
Total program services	-	-	-	-

See accompanying notes to consolidated financial statements.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF CASH FLOWS  
Year ended January 31, 2016 and 2015

	2016	2015
<b>Cash flows from operating activities</b>		
Change in net assets	\$ (12,891,555)	\$ 18,928,686
Adjustments to reconcile change in net assets to net cash used in operating activities:		
Depreciation	2,880,972	2,924,721
(Gain) loss on investments, net	168,185	(70,606,931)
Acquisition of investments through gifts	(661,160)	(255,436)
Gifts restricted for long-term investment	(5,842,163)	(6,791,989)
(Gain) loss on beneficial interest in perpetual trusts	1,569,830	(2,548,568)
Currency exchange gain on overseas loan	(2,082)	(17,487)
Changes in:		
Accounts receivable	787,379	1,268,614
Interest receivable	77,174	57,762
Prepaid expenses and other assets	(768,565)	(522,382)
Accounts payable	3,960,640	852,783
Deferred revenue	(4,125,147)	3,346,648
Due to/from related organizations	(3,771,597)	(1,502,211)
Accrued liabilities	336,533	(41,955)
Funds held for others	12,027,956	35,651,787
Funds held for others in perpetuity	(1,741,666)	7,076,887
Net cash used in operating activities	(7,269,276)	(12,175,061)
<b>Cash flows from investing activities</b>		
Purchase and acquisition of equipment	(1,079,528)	(2,705,516)
Payments received on mortgages, notes, and contracts for deed	426,556	1,088,264
Payments received on overseas church construction loans	214,072	213,592
Purchase of investments	(81,040,871)	(76,128,808)
Proceeds from sale of investments	84,815,823	92,461,819
Net cash provided by investing activities	3,336,052	14,928,351
<b>Cash flows from financing activities</b>		
Proceeds from gifts restricted for long-term investment	5,842,163	6,791,989
Amortizes payable	(5,738,756)	(4,498,525)
Payments on mortgage payable, notes payable, and capital leases	(47,414)	(85,288)
Net cash provided by financing activities	55,953	2,208,176
Increase (decrease) in cash and cash equivalents	(3,901,271)	4,957,466
Cash and cash equivalents at beginning of year	48,468,936	43,511,470
Cash and cash equivalents at end of year	<u>\$ 44,567,665</u>	<u>\$ 48,468,936</u>
Supplemental disclosure of cash flow information		
Interest paid	\$ 2,278	\$ 3,101
Gifts of investments	561,180	255,436

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF ACTIVITIES  
Year ended January 31, 2015

	2015		
	Unrestricted	Temporarily Restricted	Permanently Restricted
<b>Expenses (Continued)</b>			<b>Total</b>
Management and general	\$ 3,734,636	\$ -	\$ 3,734,636
Office of the Presiding Bishop	4,139,483	-	4,139,483
Office of the Secretary	3,328,872	-	3,328,872
Mission Advancement	2,857,017	-	2,857,017
Total management and general	<u>18,068,988</u>	<u>-</u>	<u>18,068,988</u>
Fundraising	6,260,624	-	6,260,624
Mission Advancement	6,260,624	-	6,260,624
Total fundraising	<u>12,521,248</u>	<u>-</u>	<u>12,521,248</u>
Total operating expenses	<u>118,019,474</u>	<u>-</u>	<u>118,019,474</u>
Net operating revenue and support/less operating expenses	(2,936,588)	8,242,795	7,188,022
Non-operating transactions			
Transfer to cover underwriter endowment balances (Note 2)	334,467	(334,467)	-
Dividend and interest income	15,015,767	2,443,409	17,459,176
Realized gains (losses)	31,356,899	11,304,035	42,660,934
Endowment distributions and other investing expenses	(39,321,122)	(7,659,457)	(46,980,579)
Losses (gains) on investments	(1,067,314)	(8,182,928)	(9,250,242)
Change in fair value of beneficial interest in outside trusts (Note 3)	-	2,598,947	2,598,947
Change in value of split interest agreements	196,023	119,096	315,119
Total non-operating transactions	<u>6,258,636</u>	<u>(2,236,377)</u>	<u>4,022,259</u>
Changes in net assets	3,362,048	6,006,418	9,368,466
Net assets at beginning of year	97,546,320	140,552,596	170,680,936
Net assets at end of year	<u>\$100,908,378</u>	<u>\$146,559,014</u>	<u>\$427,708,448</u>

See accompanying notes to consolidated financial statements.

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**

**Organization:** The Evangelical Lutheran Church in America (the ELCA) is a Minnesota nonprofit corporation that functions independently with the congregations and synods of the ELCA. The ELCA's purpose is to benefit and in support of the ELCA's members, congregations, and synods. To fulfill its purpose, the ELCA receives, establishes, and supports congregations and ministries necessary to carry out its mission. The ELCA has constituent Lutheran congregations in 65 synods throughout the United States and the Caribbean. The ELCA's principal source of revenue is contributions.

The ELCA Endowment Fund Pooled Trust (the Trust) was initially established on October 9, 1995, and restated on January 20, 1999, under a Restated Declaration of Trust by and between the ELCA and the Endowment Fund of the Evangelical Lutheran Church in America (the Endowment Fund or the Trustee). The ELCA established the Trust to allow for the collective long-term investment of funds belonging to the ELCA and the Endowment Fund of the Trust. The ELCA is the administrator of the Trust. The Board of Pensions of the Evangelical Lutheran Church in America (dba Portico Benefit Services), an affiliated and separately incorporated unit of the ELCA, is the investment advisor to the Trust.

The accompanying consolidated financial statements include all administrative and program offices and departments of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and the ELCA Endowment Fund Pooled Trust (collectively, the Church). These financial statements do not include the accounts of organizations, such as the Board of Pensions, Mission Investment Fund of the Evangelical Lutheran Church in America (Mission Investment Fund), Publishing House of the Evangelical Lutheran Church in America, Lutheran World Mission, and Women of the Evangelical Lutheran Church in America, congregations, schools, cemeteries, homes, seminaries, or any other institution owned and operated by the Church. The ELCA and the Church are not separate legal entities. The ELCA and the Church are separate corporations under civil law and may or may not be under the control of the ELCA; however, each is an operating entity distinct from the Church, maintains separate accounts, carries on its own services and programs, and reports annually to its respective constituency.

**Basis of Presentation:** The accompanying consolidated financial statements have been prepared on the accrual basis of accounting. All significant intercompany transactions between the Church and the Trust have been eliminated from the accompanying consolidated financial statements.

To ensure the observance of limitations and restrictions placed on the use of resources available, the financial statements focus on the organization as a whole and present balances and transactions classified based upon the existence or absence of donor-imposed restrictions. Net assets, revenue contributed support, expenses, gains, and losses have been classified into three net asset classes based on these donor-imposed restrictions. A description of each net asset class follows:

**Unrestricted:** Net assets that are not subject to donor-imposed restrictions including the carrying value of all property, furniture, and equipment. Items that affect this category of net assets include unrestricted contributions and bequests, restricted contributions and bequests whose donor-imposed restrictions were met during the fiscal year and investment income whose use is unrestricted, as well as all expenses incurred in connection with the operations of the Church, consistent with past policy, expended in the current year. Certain funds, generally set aside by Church Council action, function as endowments and are included in unrestricted net assets.

(Continued)

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)**

**Temporarily Restricted:** Net assets subject to donor-imposed restrictions that will be met either by actions of the Church or the passage of time. Items in this net asset category are restricted contributions, bequests and investment income whose use is limited to specific purposes by the donor. These amounts are reclassified when such restrictions are met or when time restrictions have expired.

**Permanently Restricted:** Net assets that are subject to donor-imposed restrictions which require them to be maintained permanently by the Church. Items in this net asset category include gifts wherein donor stipulations require the corpus be held in perpetuity and only the income be made available or used to purchase gifts (primary gifts for endowments and gifts solicited by the Church that will fund perpetual endowments).

**Cash and Cash Equivalents:** Cash and cash equivalents include investments in money market accounts, commercial paper, and other short-term investments with original maturities of three months or less from the date of purchase. Cash and cash equivalents used by the Church in managing its investments are reported in investments. The Church maintains cash balances at several financial institutions in excess of the insurance limits provided by the Federal Deposit Insurance Corporation.

**Beneficial Interest in Perpetual Trusts Administered by Outside Organizations:**

**Trusts in Perpetuity** – The Church has been granted a beneficial interest in various irrevocable trust accounts created under wills or deeds of trust. These trust accounts are administered and held by outside trustees. The Church records the fair value of the beneficial interest as a receivable and as revenue when documentation of the beneficial interest is received. Annual distributions of income from these trusts are recorded directly by the Church divisions which benefit from this interest.

**Charitable Remainder Trusts** – A charitable remainder trust is an arrangement with an outside organization in which the donor establishes and funds a trust and stipulates that specific distributions be made to a designated beneficiary or beneficiaries over the life of the beneficiary(ies), with the remainder to be distributed to the Church upon death of the beneficiary(ies). When notified of the irrevocable interest in the trust, the Church records the fair value of the trust's assets, which represents the net present value of future amounts to be received, as a contribution receivable. Present values are calculated using a risk adjusted discount rate at the date of the trust and life expectancies unless the donor stipulates otherwise. The contribution receivable is reported as a receivable and as revenue when the difference is reported as a change in the value of the split-interest agreements. At death and voluntary distribution, the assets received by the Church are recognized at fair value, the contribution receivable is closed, and any remaining difference is reported as a change in the value of split-interest agreements.

**Investments and Related Income, Gains, and Losses:** Investments are reported at fair value, except for certain investments in real estate, which are reported at cost. Investments carried at fair value consist primarily of stocks, corporate and government obligations, publicly traded real estate securities, mortgage-backed securities, mutual funds, and investments in pools. The cost of securities sold is based on either the specific securities or average cost. Investments, gains, and losses are reported as changes in net asset-related expenses or as changes in restricted net assets, the statement of activities unless their use is temporarily or permanently restricted by explicit donor stipulations.

**Due To/Due From:** The Church handles transactions including receipts processing, accounts payable and payroll for certain affiliated organizations which are periodically reimbursed by the affiliate. The outstanding balances in these accounts reflect the net amount due to or due from the related organizations.

(Continued)

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES** (Continued)

**Property, Furniture, Equipment, and Depreciation:** Property, furniture, and equipment are recorded at cost less accumulated depreciation to date. On an ongoing basis, the Church reviews long-lived assets for impairment whenever events or circumstances indicate that the carrying amount may be overstated. Depreciation is provided over the following useful lives on a straight-line basis:

Building	50 years
Building improvements	10-25
Hardware, software and related components	3-5 years
Furniture fixtures and improvements	5-7 years
Tenant improvements	Maximum length of lease
Transportation	5-7 years

**Funds Held for Others:** Funds held for others consist of contributions received on behalf of, and other resources held for other Lutheran organizations that are separate, nonconsolidated entities. The Church does not have voting power over these funds.

**Deferred Revenue:** Deferred revenue consists of funds received relating to subsequent periods. Additionally, the Church also recognizes its remainder interest in the assets received from donors under pooled income fund agreements and life income fund agreements as contribution revenue in the period in which the assets are received from the donor. The difference between the assets recognized and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future interest.

**Vacation Pay:** The Church recognizes vacation pay expense when earned by its non-missionary personnel. The liability for vacation pay of missionary personnel cannot be reasonably estimated, and such amounts are recognized when paid.

**Revenue, Expenses, and Contributions:** Revenues are reported as increases in unrestricted net assets unless use of the related assets is limited by donor-imposed restrictions. Expenses are reported as decreases in unrestricted net assets. Gains and losses on investments and other assets or liabilities are reported as increases or decreases in restricted net assets if the use of such assets or liabilities is donor restricted. Expenses related to donor-imposed restrictions are reported as decreases in restricted net assets. Expenses that are not stipulated (and/or the stipulated time period has elapsed) are reported as reclassifications between applicable classes of net assets.

Contributions, including unconditional promises to give, are recognized in the period received. Conditional contributions are not recognized until the conditions on which they depend are substantially met. Contributions of assets other than cash are recorded at estimated fair value.

Contributions to be received after one year are discounted at an appropriate discount rate commensurate with the risk involved. Amortization of such assets is recorded as additional contribution revenue in accordance with donor-imposed restrictions, if any, on the contributions.

Contributions received with donor-imposed restrictions are reported as revenue of the temporarily restricted net asset class. Contributions of land, buildings, and equipment without donor-imposed restrictions concerning the use of such long-lived assets are reported as revenue of the unrestricted net asset class.

(Continued)

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES** (Continued)

**Endowment Pool Utilization:** Endowment investments are pooled and managed on the total return concept. When a pool is established, ownership interests are initially assigned through unitization to the pool based on the fair value of the cash and securities placed in the pool by each participant. Current fair value is used to determine the number of units allocated to additional assets placed in the pool and to value withdrawals from the pool.

**Income Tax:** The Church has received a determination letter from the Internal Revenue Service indicating that it is exempt from Federal income taxes on income related to its exempt purposes under Section 501(c)(3) of the Internal Revenue Code. There were no significant unrelated business income activities during the years ended January 31, 2016 and 2015.

**Uncertainty in Income Taxes:** The ELCA follows guidance issued by the Financial Accounting Standards Board (FASB) with respect to accounting for uncertainty in income taxes. A tax position is recognized as a benefit only if it is more likely than not that the tax position would be sustained in a tax examination, with a tax examination being presumed to occur. The amount recognized is the largest amount of tax benefit that is greater than 50% likely of being realized on examination. For tax positions not meeting the more likely than not test, no tax benefit is recorded.

The Church recognizes interest and penalties related to unrecognized tax benefits in interest and income tax expense, respectively. The Church has no amounts accrued for interest or penalties as of January 31, 2016 and 2015.

Due to its tax-exempt status, the Church is not subject to U.S. Federal income tax or state income tax. The Church is no longer subject to examination by U.S. federal or state taxing authorities for years before January 31, 2012. The Church does not expect the total amount of unrecognized tax benefits to significantly change in the next 12 months.

**Use of Estimates:** The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosures of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenue and expenses during the reporting period. A significant estimate is the liability related to annuities payable. Actual results could differ from estimates.

**Recent Accounting Pronouncements:** In May 2015, the FASB issued Accounting Standards Update No. 2015-07 ("ASU 2015-07", "Fair Value Measurement (Topic 820): Disclosures for Investments in Certain Entities that Calculate Net Asset Value per Share (or Its Equivalent)". ASU 2015-07 removes the requirement to categorize within the fair value hierarchy all investments for which fair value is measured using net asset value per share as a valuation basis effective after December 15, 2016. Early adoption is permitted. Accounting investments for which fair value is measured using net asset value per share as a practical expedient have not been categorized within the fair value hierarchy.

(Continued)



EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCH-WIDE ADMINISTRATIVE OFFICES  
 NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
 Years ended January 31, 2016 and 2015

**NOTE 2 - ACCOUNTS RECEIVABLE**

Included in accounts receivable at January 31, 2016, and 2015, were \$5,947,766 and \$6,554,989 respectively, relating to synods' contributions for mission support, world hunger appeal, global church sponsorship, and other programs that have been collected subsequent to year end. A majority of the remaining receivable balance is related to General Treasury receivables. Interest is not normally charged on receivables. Management reviews all of the receivables on an individual basis for collectability and determines whether an allowance is necessary. No allowance for bad debts has been established because management considers all accounts receivable to be collectible.

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS**

Investments at January 31, 2016 and 2015, consist of the following:

	2016	2015
Investments in pools		
Common stocks	\$ 253,620,968	\$ 203,964,561
Non-U.S. stocks	136,347,975	142,600,143
Government and corporate bonds	123,612,170	89,064,802
Inflation-indexed securities	29,964,665	29,230,863
High-yield securities	56,417,326	56,423,046
Real estate investment securities	60,067,468	56,126,164
Other	162,634	286,627
Direct investments		
Equity securities		
U.S. equity securities	972,303	30,565,449
Non-U.S. equity securities	926,216	12,353,569
Fixed income securities		
U.S. government obligations	48,503,225	52,799,687
Corporate bonds	38,338,559	60,654,580
Mission Investment Fund	1,334,623	1,505,160
Real estate investments (at cost)	961,161	1,019,169
Other	-	109,460
	\$ 756,629,313	\$ 780,611,290

Out of the \$756,629,313 and \$780,611,290 of total investments held at January 31, 2016 and 2015, \$712,696,410 and \$724,231,667 are valued at December 31, 2016 and 2014, respectively. Such amounts reported as of December 31 are related to the endowment and deferred gift programs. Dividend and interest income are recorded net of investment-related expenses. Investment-related expenses were \$5,939,767 and \$5,493,340 for the years ended January 31, 2016 and 2015, respectively.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCH-WIDE ADMINISTRATIVE OFFICES  
 NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
 Years ended January 31, 2016 and 2015

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)**

The Church is a pass-through entity for investment income related to certain deferred gift investments managed and distributed by an external financial institution. In addition to these investments, there were realized gains of approximately \$913,300 and \$765,800 on temporarily restricted investments and \$909,200 and \$877,800 on permanently restricted investments for the years ended January 31, 2016 and 2015, respectively, with offsetting increases in certain liabilities reported. Investment return shown above is net of such pass-through gains and losses.

Also, unrealized losses of approximately \$7,782,406 and \$971,800 on these investments with offsetting changes in certain liabilities were reported for the years ended January 31, 2016 and 2015, respectively.

Investments are reported at fair value except for certain investments in real estate which are reported at cost. Investments carried at fair value consist primarily of U.S. and foreign corporate and government obligations, real estate investment securities, inflation-indexed and high-yield securities and investments in pools.

Fair value is the price that would be received for an asset (an exit price) in the principal or most advantageous market for the asset in an orderly transaction between market participants on the measurement date. Investments that have readily determinable market values are determined using quoted market prices. Fair values of investments for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, appraisals, or pricing models utilizing market-observable inputs from comparable securities.

The fair value hierarchy is based on maximizing observable inputs and minimizing unobservable inputs when measuring fair value. Three levels of inputs may be used to measure fair value.

- Level 1: Quoted prices (unadjusted) for identical assets in active markets that the Church has the ability to access as of the measurement date.
- Level 2: Significant other observable inputs other than Level 1 prices, such as quoted prices for similar assets, quoted prices in markets that are not active, or other inputs that are observable or can be corroborated by observable market data.
- Level 3: Significant unobservable inputs that reflect the Church's own assumptions that the market participants would use in pricing an asset.

In many cases, a valuation technique used to measure fair value includes inputs from multiple levels of the fair value hierarchy. Investments are classified in their entirety based on the lowest level of input that is significant to the fair value measurement.

**Investments in Pools:** The Church's pooled investments are invested in the investment pools of Fortico Benefit Services. The fair value of each of the Church's portfolios is measured using a unitization method with values differing according to the underlying securities of each pool. Security prices are based on quotes that are obtained from an independent pricing service. Fair values of securities for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, or pricing models utilizing market-observable inputs from comparable securities. This total fair value is divided by the total number of units in the pool to determine the per-share value that is assigned to the Trust's units. (Level 2 inputs - market approach).

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)**

The following table sets forth, by level within the fair value hierarchy, financial instruments owned, at fair value as of January 31, 2016 and 2015:

	Level 1	Level 2	Level 3	Total
<b>Direct investments</b>				
Equity securities				
U.S. equity securities	\$ 603,091	\$ 369,212	\$ -	\$ 972,303
Non-U.S. equity securities	-	926,216	-	926,216
Fixed income securities				
U.S. government obligations	48,903,225	39,465,782	-	88,369,007
Corporate bonds	52,777	-	-	52,777
Mission Investment Fund	-	1,534,623	-	1,534,623
Investments held at fair value	\$ 49,159,093	\$ 42,315,623	\$ -	\$ 91,474,716
Investments in pools at fair value	-	-	-	-
Total investments at fair value	-	-	-	\$ 91,474,716
Physical real estate held at cost*	-	-	-	851,011
Total investments	-	-	-	\$ 796,629,313
Beneficial interest in trusts, fair value	\$ -	\$ -	\$ 20,852,738	\$ 20,852,738

Beneficial interest in trusts, fair value

	Level 1	Level 2	Level 3	Total
<b>Direct investments</b>				
Equity securities				
U.S. equity securities	\$ 638,700	\$ 269,712	\$ -	\$ 908,412
Non-U.S. equity securities	-	926,216	-	926,216
Fixed income securities				
U.S. government obligations	52,799,687	31,789,731	-	84,589,418
Corporate bonds	-	1,505,100	-	1,505,100
Mission Investment Fund	-	1,534,623	-	1,534,623
Other	-	37,828,347	-	37,828,347
Investments held at fair value	\$ 63,338,387	\$ 34,593,629	\$ -	\$ 97,932,016
Investments in pools at fair value	-	-	-	-
Total investments at fair value	-	-	-	\$ 97,932,016
Physical real estate held at cost*	-	-	-	1,019,169
Total investments	-	-	-	\$ 798,611,290
Beneficial interest in trusts, fair value	\$ -	\$ -	\$ 22,422,658	\$ 22,422,658

Beneficial interest in trusts, fair value

\* Physical real estate investments, comprised of land and building held by the Church at cost, were \$961,161 and \$1,019,169 as of January 31, 2016 and 2015, respectively, and were not included in the fair value tables above.

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)**

The following table sets forth, by level within the fair value hierarchy, financial instruments owned, at fair value as of January 31, 2016 and 2015:

**Equity securities:** The Church's equity securities are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets (Level 1 inputs). Also included are equity securities held in trusts. For equity securities held in trusts, the fair value is determined by approximating fair value. Audited financial statements are obtained on an annual basis, and the investment is reviewed for impairment. The investment is in a cooperative society that offers loans or investment capital for microfinance institutions, cooperatives and small and medium-sized enterprises in developing countries.

**Fixed income securities:** Fair values of U.S. Government securities reflect closing prices reported in the active markets in which the securities are traded (Level 1 inputs). Fair values of corporate bonds are obtained based on quoted prices for identical instruments in active markets, quoted prices for similar securities for securities held in trusts, and other market data for other securities from corroborated sources, such as indices, yield curves and matrix pricing (Level 2 inputs – market approach).

**Mission Investment Fund:** Demand accounts are estimated to approximate deposit-account balances. Term certificates are estimated to approximate principal amounts plus capitalized interest as of the reporting date. No discounts for credit quality or liquidity were determined to be applicable. Term certificates have varying maturity dates, may be redeemed prior to maturity at the discretion of the Mission Investment Fund, and are subject to an early redemption penalty. (Level 2 inputs – income approach).

**Beneficial Interests in Trusts:** The fair value of beneficial interests in trusts is determined based upon the Church's proportional interest in the fair value of the underlying trust assets. The underlying trust assets are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets. This valuation method has been estimated to represent the present value of future distributed income. The liquidation of these assets is contingent upon circumstances that are out of the Church's control and cannot be liquidated on a periodic basis (Level 3 inputs).

(Continued)

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**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS** (Continued)

The table below sets forth the forward balances for Level 3 beneficial interest in trusts from February 1, 2014, through January 31, 2016:

Balance as of February 1, 2014	\$ 19,874,000
Unrealized losses	(60,379)
Funds held for others	<u>2,598,947</u>
Permanently restricted	-
Balance as of February 1, 2015	\$ 22,422,568
Unrealized gains	(184,429)
Funds held for others	<u>(1,395,401)</u>
Permanently restricted	-
Balance as of January 31, 2016	<u>\$ 20,852,738</u>

Unrealized gains (losses) recorded in funds held for others in the Statement of Financial Position and change in fair value of beneficial trusts in the Statement of Activities for the year ended January 31, 2016 and 2015, that are still held at January 31, 2016 and 2015, totaled \$(184,429) and \$(50,379), respectively. The investments in the trusts are primarily in equity securities, including common stocks, preferred stocks, and bonds. The investments are held for others in the Statement of Financial Position for the purpose of providing for the long-term needs of the Church. The investments are held for others in the Statement of Financial Position for the purpose of providing for the long-term needs of the Church. The investments are held for others in the Statement of Financial Position for the purpose of providing for the long-term needs of the Church.

A portion of the Church's charitable gift annuity assets are invested in the Investment Advisor's Social Purpose 40e Fund (Fund). The Fund seeks to generate rates of return moderately in excess of the rate of inflation over longer time periods, with a long-term goal of providing the congregation with a source of income for the Fund. The Fund is invested in a diversified portfolio of securities, including common stocks, preferred stocks, and bonds. The Fund is invested in a diversified portfolio of securities, including common stocks, preferred stocks, and bonds. The Fund is invested in a diversified portfolio of securities, including common stocks, preferred stocks, and bonds.

The Trust's target asset allocation ranges are displayed in the following chart. Actual allocations varied from targeted levels by modest amounts.

	Range	Target	December 31, 2015	Difference
U.S. Equity Securities	30-40%	35%	35.3%	0.3%
Non-U.S. Equity Securities	0%	2%	23.7%	-1.3%
Investment Grade Fixed Income Securities	10-20%	15%	15.4%	0.4%
High-Yield Fixed Income Securities	0%	5%	10.1%	-5.1%
Global Real Estate Securities	0%	10%	10.3%	0.3%
U.S. Inflation-Indexed Securities	0-10%	5%	5.2%	0.2%
Cash and cash equivalents	Residual	0%	0.1%	0.1%

The Investment Advisor, at its option, may appoint one or more investment advisors to carry out certain responsibilities with respect to the Trust, including investment advisory responsibilities subject to the approval of the Trustee.

(Continued)

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**NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED**

Mortgages, notes, and contracts for deed as of January 31, 2016 and 2015, are summarized as follows:

	2016	2015
Real estate mortgages held by trusts	\$ 906,000	\$ 905,000
Indirect loans	1.0% - 2.5%	550,000
Partnership support loans to congregations	0%	239,907
Less: allowance for doubtful accounts	-	<u>(150,000)</u>
Total	<u>\$ 1,134,907</u>	<u>\$ 1,561,463</u>

There is one segment and one class in this portfolio.

Real estate mortgages are held by three Charitable Remainder Trusts for which ELCA is the trustee.

Indirect loans are given to Community Development Financial Institutions, an intermediary, who in turn distributes these funds to organizations, profit and not-for-profit that otherwise would not be able to access funds from a traditional financial institution. The funds are used for job creation, affordable housing initiatives, and in general economic development activities. The loan amounts are \$50,000 and more.

Partnership support loans to Congregations relate to Partnership-Support grants, which are given for New Starts and strategic renewal and transformation. Congregations that receive these grants sign a covenant where they agree to return the funds if the congregation leaves the Church.

Concentration of Credit Risk: There are no delinquencies with the mortgage notes held by trusts, direct loans or congregations as of January 31, 2016. The Church does not believe that an allowance is necessary for these mortgages notes. If a Congregation decides to leave and is not able to pay the full amount received, the Church provides the opportunity for them to repay in installments.

**NOTE 5 - OVERSEAS CHURCH CONSTRUCTION LOANS**

Overseas church construction loans bear interest at rates ranging from 2% to 5%, and mature at various dates through September 1, 2022. The balances of overseas church construction loans outstanding as of January 31, 2016 and 2015 are \$456,022 and \$668,002, respectively.

(Continued)

**NOTE 5 - OVERSEAS CHURCH CONSTRUCTION LOANS** (Continued)

Concentration of Credit Risk: The loan portfolio consists of one segment and one class. ELCA's overseas lending activities are primarily conducted with companion churches. Notes receivable are generally not collateralized with real estate but are secured by the grants from the ELCA. At January 31, 2016 and 2015, there were no amounts past due for a period greater than 1 year. The following is a summary of notes by region for the years ended January 31:

	2016	2015
Middle East	\$ 107,923	\$ 127,810
Asia/Pacific	86,927	134,089
Latin America/Caribbean	261,172	406,069
Total overseas construction loans	\$ 456,022	\$ 668,022

**NOTE 6 - PROPERTY, FURNITURE, AND EQUIPMENT**

Property, furniture, and equipment are recorded at cost, less accumulated depreciation. Details relating to these assets as of January 31, 2016 and 2015 are presented below.

	2016	2015
Land	\$ 133,000	\$ 133,000
Buildings and improvements	48,655,062	47,893,097
Furniture and equipment	12,033,910	11,579,367
	60,721,972	59,642,444
Less accumulated depreciation	(32,894,389)	(30,011,417)
Totals	\$ 27,827,583	\$ 29,631,027

Depreciation expense for the years ended January 31, 2016 and 2015 was \$2,882,972 and \$2,924,721, respectively.

**NOTE 7 - SPLIT-INTEREST AGREEMENTS**

Charitable Remainder Trusts: Charitable remainder trusts are arrangements in which the donor establishes and funds a trust with specific distributions to be made to a designated beneficiary or beneficiaries over the life of the trust. The donor's contribution to the trust is valued at the fair market value of the assets at the value when received, and a liability is recorded for the present value of the estimated future payments to the beneficiaries. Present values are calculated using a discount rate based on the risk adjusted rate at the date of the trust and the life expectancies of the beneficiaries. The 2012 Individual Annuity Reserving Tables (2012 IAR) are used to calculate life expectancies unless a time restriction is specified.

**NOTE 7 - SPLIT-INTEREST AGREEMENTS** (Continued)

Upon termination of the trust, the remaining assets are given to a combination of the Church, related organizations, and other organizations, with no more than 50% of the remainder going to unrelated organizations. The Church may ultimately have unrestricted use of the assets, or the donor may place permanent or temporary restrictions on their use.

Charitable Gift Annuities: Charitable gift annuities are arrangements between a donor and the Church in which the donor contributes assets to the Church in exchange for a promise by the Church to pay a fixed amount of money to the donor for the remainder of the donor's life. The donor's contribution is subject to the regulations, the assets received are held as segregated assets, the annuity liability is a general obligation of the Church. Assets are recognized at fair value on the date of the contribution. An annuity payment liability is recognized for the present value of future cash flows expected to be paid to the donor or to the designated individual. The discount rate is the appropriate risk adjusted rate on the date of the contract. The 2012 IAR Tables are used to calculate the life expectancies of the annuity beneficiaries.

At the death of the donor or designated individual, the book value of the contract is distributed to the Church or related organization for unrestricted, temporarily restricted, or permanently restricted use, depending upon the donor restrictions.

Pooled Income Funds and Life Income Contracts: Donors contribute assets to an investment pool and are assigned a specific number of units based on the proportion of the fair value of their contribution to the total fair value of the pooled income fund on the date of the donor's entry to the pooled fund. Until a donor's death, the donor or designated beneficiary is paid the actual ordinary income earned on the donor's units. Realized gains or losses are added to each unit's principal. Upon the donor's death, the value of the units is released to the Church or a related organization to be used as specified by the donor.

The contributed assets are recorded at fair value. A contribution is recorded at the fair value of the assets discounted for the estimated time period until the donor's death. The appropriate risk adjusted rate at the date of the contribution is used for the discount rate, and the 2012 IAR Tables are used to calculate life expectancies. The difference between the fair value of the assets received and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future revenue.

A summary of recorded amounts related to these arrangements as of December 31, 2015 and 2014, is as follows.

	2015		2014	
	Deferred Revenue	Annuity Payable	Deferred Revenue	Annuity Payable
Charitable remainder annuity trusts	\$ -	\$ 1,284,125	\$ -	\$ 1,511,782
Charitable remainder units	-	34,308,638	-	39,287,684
Charitable gift annuities	937,365	44,715,172	1,016,253	46,247,465
Pooled income funds	-	-	-	-
Life income funds	-	-	64,270	-
Life income estates	73,956	-	63,732	-
	\$ 1,073,822	\$ 1,803,308,135	\$ 1,164,255	\$ 86,046,931

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**NOTE 7 - SPLIT-INTEREST AGREEMENTS (Continued)**

The summary of recorded amounts listed above is as of December 31, 2015 and 2014, which management believes is not materially different than if the amounts were recorded as of January 31, 2016 and 2015.

Adjustments to the liability to reflect amortization of the discount and changes in actuarial assumptions are recognized in the statement of activities as a change in the value of split-interest agreements in temporarily or permanently restricted net assets based on the donor's restrictions.

**NOTE 8 - RELATED-PARTY TRANSACTIONS**

The Church provided building space, accounting and management services to some affiliated entities at negotiated rates which were below the fair value of the services.

The services provided have an estimated fair value of approximately \$96,000 and \$89,000 for the years ended January 31, 2016 and 2015, respectively.

The Church does not recognize the economic substance (fair value) of the unilled services in the financial statements as these are considered by management to be immaterial.

**NOTE 9 - DEFINED-CONTRIBUTION PENSION PLAN**

Substantially all active employees of the Church are enrolled in the noncontributory, defined-contribution pension plan administered by the Board of Pensions. The employer contributions to the plan for the years ended January 31, 2016 and 2015, were \$3,329,660 and \$3,484,352, respectively. All contributions to the plan are funded on a current basis.

**NOTE 10 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS**

**Pension Benefits:** The Church has established minimum pension levels, assumed from predecessor church organizations, on a non-vested basis in 1988. The Church has maintained the Board of Pensions at these minimum pension benefits to the extent that the reserves maintained by the Board of Pensions are insufficient to fund the plan. During the years ended January 31, 2016 and 2015, the Church made no payments to the Board of Pensions to cover the cost of retirees' pension benefits. Employer contributions to the Pension Plan during the fiscal year ending January 31, 2017, are expected to be zero.

During 2016, \$161,974 was paid in benefits to members and survivors under these plans. The total actuarial liability as of January 31, 2016 was \$74,116, and plan assets were \$3,084,362, which resulted in a net pension liability of \$72,032. The net pension liability is measured at year-end using a discount rate return for minimum and non-contributory benefits was 3.15% and 3.05% at January 31, 2016 and 2015, respectively.

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**NOTE 10 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS (Continued)**

Expected future cash flows for minimum and non-contributory pension benefits for the years ending December 31 are as follows:

	Minimum and Non-Contributory Pension Plans
\$	149,214
	124,567
	103,720
	86,456
	72,003
	213,489
	<u>\$ 749,248</u>

**Post-Retirement Medical Benefits:** Members with service in a predecessor organization may be eligible to receive a post-retirement health contribution reimbursement from the ELCA Board of Pensions (dba Portico Benefit Services) and in some cases a monthly reimbursement of their SM (Medicare Part B) premiums. These subsidies are expressed as a percentage of the monthly cost for coverage paid by eligible retirees under the Church Medical and Dental Benefits Plan. Subsidies are based on age or a combination of age and service. Approximately 9,500 active or retired members and spouses are eligible or potentially eligible for these subsidies.

These post-retirement medical subsidies are funded through trust funds set aside for that purpose. The trust funds are held and reported by Portico; additional contributions are made by ELCA entities pursuant to a funding agreement with Portico and participating employers. The full actuarial valuation of the obligation is reported on the financial statements of Portico. Portico financial statements at December 31, 2015 and 2014, include the trust assets of approximately \$101,371,000 and \$107,820,000, respectively, as well as Expected Post-Retirement Benefit Obligation (EPBO) as actuarial liabilities of approximately \$146,390,000 and \$156,004,000, respectively.

The Church contributed \$1,500,000 and \$4,000,000 during fiscal years ended January 31, 2016 and 2015, respectively, to the trust funds during the years ended January 31, 2017. During fiscal years ended January 31, 2016 and 2015, other ELCA employers that sponsor employees in the ELCA Pension and Other Benefits Program contributed 0.7% of sponsored members' defined compensation. Contributions collected in this manner for the year ended January 31, 2017, are expected to be about \$4,600,000. The contribution rates, including the contribution for retiree support, are set annually by the Board of Trustees of Portico.

Based on current funding policies and expected asset returns, it is anticipated that full funding may be achieved between 2019 and 2022.

**NOTE 11 - LEASES**

**Operating Leases:** The Church leases certain office facilities and equipment under various operating leases. The facilities' leases generally provide for renewal options and include escalator clauses based on increases in real estate taxes and operating expenses. Total rent expenses for operating leases were approximately \$402,432 and \$355,007 for the years ended January 31, 2016 and 2015, respectively.

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**NOTE 11 - LEASES (Continued)**

Minimum annual rental commitments under non-cancelable leases for the years ending January 31 are as follows:

	Facilities	Office Equipment	Total
2017	\$ 295,911	\$ 109,008	\$ 404,919
2018	166,563	109,008	275,571
2019	11,064	109,008	120,072
2020	-	50,194	50,194
2021	-	426	426
Total	\$ 473,538	\$ 377,644	\$ 851,182

Capital Lease: The following schedule shows the years of future annual minimum lease payments under capital lease, together with the present value of the net minimum lease payments:

	Year ending January 31
	2017
	2018
Total minimum lease payments	\$ 45,549
Amount representing interest	12,650
Present value of net minimum lease payments	\$ 58,199
	1,413
	\$ 56,786

The capital leases include the following classes of property:

Office equipment	\$ 146,971
Less: Accumulated amortization	80,634
	\$ 66,137

**NOTE 12 - COLLECTIONS**

The Church's art collections, which were acquired through purchases and contributions, are not recognized as assets on the statement of financial position. The collections represent a wide variety of art mediums: collagraph, etching, intaglio, dry-point engraving, katazome, linocut, oil, serigraph/silk-screen, stained glass, watercolor, and woodcut. The art is intended to share the Gospel visually with many of the pieces having biblical references. Purchases of collection items, if any, are recorded as decreases in unrestricted net assets in the year in which the items are acquired. Contributed collection items, if any, are reflected as increases in the financial statements. Proceeds from de-accessions or insurance recoveries, if any, are reflected as increases in the appropriate net asset classes. During the year ended January 31, 2016, the Church sold an art piece for a gain of approximately \$2,000.

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**NOTE 13 - LINE OF CREDIT**

At January 31, 2016, the Church had a \$10,000,000 unsecured and uncommitted line of credit with no termination date. Interest on outstanding borrowings is charged at the greater of: (i) the bank's prime commercial rate plus 1.0%; (ii) the quoted federal funds rate in the secondary market plus 1.5%; or (iii) one-month LIBOR rate plus 2.0%. There were no borrowings outstanding under the line of credit at January 31, 2016 or 2015, or during the years then ended.

**NOTE 14 - NET ASSETS RELEASED FROM RESTRICTIONS**

Net assets which were released from donor restrictions by incurring expenses satisfying the restricted purposes or by occurrence of other events specified by donors were as follows during the year ended January 31:

	2016	2015
Satisfaction of program restrictions:		
World Hunger	\$ 22,003,552	\$ 20,014,560
Disaster Relief	7,975,155	11,207,335
Congregational and Synodical Mission	963,199	2,716,846
Global Mission	2,073,885	1,319,976
Office of the Presiding Bishop	317,454	144,348
Other programs	1,221,202	433,792
	\$ 34,574,427	\$ 35,636,857

**NOTE 15 - CONCENTRATIONS OF RISK**

The Church's primary sources of revenue are contributions from synods. The synod contributions are dependent upon contributions from the membership of congregations of the Church. There are nine regions comprising a total of 65 synods. The following is a summary of the contributions by synods in each of the regions during the years ended January 31:

	2016	2015
Region 1 - Northwest area	\$ 2,206,685	\$ 2,197,913
Region 2 - Southwest area	3,951,763	4,162,732
Region 3 - Northwest Midwest area	7,198,736	7,335,971
Region 4 - Southwest Midwest area	4,910,245	4,987,214
Region 5 - Northwest Midwest area	9,720,084	10,150,789
Region 6 - Southeast Midwest area	4,249,013	4,228,553
Region 7 - Northeast area	5,137,408	5,351,677
Region 8 - East area	5,025,364	5,238,715
Region 9 - Southeast area	4,744,721	4,734,046
Total synod mission support	\$ 47,141,969	\$ 48,408,510

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**NOTE 16 - FAIR VALUE OF FINANCIAL INSTRUMENTS**

Accounting rules require the disclosure of the methods and assumptions used to estimate the fair value of each class of financial instruments for which it is practical to estimate that value. Changes in assumptions could significantly affect the estimates.

**Cash, cash equivalents, and interest receivable:** The carrying amount approximates fair value because of the short maturity of these instruments.

**Mortgages, notes, contracts for deed:** The mortgages, notes, and contracts for deed carrying values approximate fair values based on current interest rates and the present values of the estimated future cash flows.

**Overseas church construction loans:** The carrying value is recognized as the principal due at January 31, 2016. The carrying value, which approximates fair value, is based on future payments at the nominal interest rate (ranging from 2% to 5%), discounted at the prime rate, at January 31, 2016.

**Annuitie payable, funds held for others and funds held for others in perpetuity:** The carrying value of funds held for others and funds held for others in perpetuity approximates the fair value as the carrying value is calculated as the present value of the estimated future cash flows. The fair value of annuities payable is also calculated as the present value of the estimated future cash flows; however, the fair value is approximately \$94,530,000 and \$96,905,000 versus a carrying value of approximately \$80,308,000 and \$86,047,000 at January 31, 2016 and 2015, respectively.

**Notes payable:** The carrying value approximates the fair value as the carrying value is calculated as the remaining amounts due on these notes.

**NOTE 17 - SECURITIES LOANED**

The ELCA is investment pools participate in a securities lending program, whereby securities are lent to borrowers in exchange for a fee. The securities lending program specifies that the custodian is responsible for the lending of securities and obtaining adequate collateral from the borrower.

The ELCA earned approximately \$331,000 and \$265,000 in fees for the fiscal years ended 2016 and 2015, respectively.

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**NOTE 18 - UNRESTRICTED NET ASSETS**

Unrestricted net assets consist of the following at January 31:

	2016	2015
General	\$ 43,907,343	\$ 40,830,746
Funds functioning as endowment (Note 21)	28,277,565	30,649,423
Underwater portion of donor-restricted endowment funds (Note 21)	(1,223,060)	(88,618)
Net investment in property, furniture, equipment and building	27,770,797	29,526,827
	<u>\$ 98,733,635</u>	<u>\$ 100,938,378</u>

**NOTE 19 - TEMPORARILY RESTRICTED NET ASSETS**

Temporarily restricted net assets are available for the following purposes or periods at January 31:

	2016	2015
Program-restricted:		
Disaster Relief	\$ 11,378,168	\$ 12,475,470
World Hunger	9,403,251	12,121,509
Office of the Presiding Bishop	2,846,405	255,087
Congregational & Synodical Mission	8,026,472	8,127,165
Global Mission	4,333,935	4,160,659
Mission Advancement	2,296,522	670,110
Other programs	4,627	4,628
	<u>38,289,385</u>	<u>37,814,628</u>
Time-restricted, expendable in subsequent years	55,659,574	108,744,386
	<u>\$ 134,145,972</u>	<u>\$ 146,559,014</u>

(Continued)

**NOTE 20 - PERMANENTLY RESTRICTED NET ASSETS**

Permanently restricted net assets are restricted to:

	2016	2015
Investments in perpetuity, the income from which is expendable (Note 21)	\$ 168,848,646	\$ 164,396,811
Deferred gifts that will provide proceeds upon death of annuitant for a permanent endowment	11,216,388	13,845,227
Paid-up life insurance policies that will provide proceeds upon death of insured for permanent endowments	<u>1,673,252</u>	<u>1,959,018</u>
	<u>\$ 181,938,286</u>	<u>\$ 180,241,056</u>

**NOTE 21 - ENDOWMENT FUNDS**

**Interpretation of Relevant Law.** The Uniform Prudent Management of Institutional Funds Act (UPMIFA) modernizes the laws governing a not-for-profit organization's investment and management of donor-restricted endowment funds. The Board of Trustees of the Endowment Fund, serving as the body delegated to manage the Church's endowments, has interpreted UPMIFA as allowing, but not requiring, the preservation of the donor's dollar value. As the original gift of donor-restricted endowment funds, absent any stipulation to the contrary, the donor's intent is to preserve the value of the gift. The Church classifies permanently restricted net assets (a) the original value of gifts donated to the permanent endowment (b) the original value of subsequent gifts to the permanent endowment, and (c) accumulations to the permanent endowment made in accordance with the direction of the applicable donor gift instrument at the time the accumulation is added to the fund.

In accordance with accounting principles governing not-for-profit organizations subject to an enacted version of UPMIFA, the portions of donor-restricted endowments not classified as permanently restricted net assets are classified as temporarily restricted net assets until appropriated for expenditure. Realized and unrealized gains and losses on all Church permanently restricted endowments are being recognized in temporary restricted net assets, except for unrealized gains and losses on deferred gifts that will provide proceeds upon death of the annuitant for a permanent endowment.

The Church classifies as temporarily restricted net assets all donor-restricted endowment funds where donor stipulation allows for the release of such funds according to an event or time restriction. In the absence of donor stipulations to the contrary, losses on the investment of such a donor-restricted endowment fund reduce temporarily restricted net assets to the extent that the donor-imposed temporary restrictions on net appreciation of the fund have not been met before the loss occurs. Any remaining loss is recorded as a reduction of unrestricted net assets.

The aggregate amount of funds for which the fair value of the assets held is less than the level required by UPMIFA is approximately \$20,000,000 as of January 31, 2016 and \$17,200,000 as of January 31, 2015 and \$20,000,000 as of January 31, 2015. At December 31, 2015, cumulative loss of approximately \$1,223,000 was recorded in unrestricted net assets to re-establish underwriter endowment balances in accordance with governing accounting principles. During the current year, approximately \$1,124,000 has been classified from unrestricted to temporarily restricted net assets.

(Continued)

**NOTE 21 - ENDOWMENT FUNDS (Continued)**

**Endowment Spending Policies.** Endowment pool distributions are made quarterly at a rate established annually by the Trustee. The distribution rate reflects the Trustee's consideration of the anticipated returns of the Trust and anticipated changes in the purchasing power of the Trust. The rate established for fiscal year ended January 31, 2016 and 2015, was 4.25%, and is normally less than the anticipated total return of the Trust. The distribution unit value is equal to the average of the unit values on December 31 of the five preceding years multiplied by the annual distribution rate. The Trustee-approved distribution for the year 2017 is 4.0% of the average December 31 unit values of the five preceding years.

Earnings in excess of the distribution rate are allocated among the endowment accounts in proportion to the number of units assigned to each account as undistributed earnings. If the quarterly distribution exceeds the actual dividend interest, and net realized gains earned in the quarter, the excess is distributed from accumulated undistributed earnings or participant capital. At December 31, 2015, 372 of 2,332 accounts had accumulated undistributed earnings compared to 234 of 2,170 at December 31, 2014.

In consideration of donor request or intent, certain donor-restricted endowments are invested through instruments held outside of the Trust. Investment income is distributed or reinvested according to the donor-imposed restriction(s) for the usage of endowment distributions.

**Endowment Investment Policies.** The Trust's investment objective is to provide a stable stream of investment income with long-term capital appreciation, while assuming a moderate level of investment risk, in accordance with guidelines approved by the Trustee, the Trust's assets are invested in a manner that is intended to produce results that exceed the investment's benchmark by 35 basis points over rolling five-year time periods. Actual returns in any given year may vary from this objective.

The Board of Pensions, doing business as Portico Benefit Services, serving as the investment advisor to the Trust, endeavors to achieve long-term return objectives within prudent risk constraints by investing the Trust's assets in a diversified portfolio that places a greater emphasis on equity-based and fixed-income investments. Investments are selected in accordance with the criteria of social responsibility that is consistent with the Church's values. The portfolio is managed to achieve target returns of approximately 4.0% in U.S. equity securities, 20% to 30% in non-U.S. equity securities, 10% to 20% in high yield fixed income securities, 5% to 15% in high yield fixed income securities, 5% to 15% in global real estate securities and 0% to 10% in U.S. inflation-indexed securities with the balance in cash and cash equivalents. The Investment Advisor, at its option, may appoint one or more investment advisors to carry out certain responsibilities with respect to the Trust, including investment advisory responsibilities subject to the approval of the Trustee.

Certain donor-restricted endowments that are held outside of the Trust are generally invested in term certificates intended to provide interest income and preserve principal amounts while assuming a low level of investment risk.

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**NOTE 21 - ENDOWMENT FUNDS** (Continued)

Net asset composition by type of endowment fund as of January 31, 2016 and 2015:

	2016		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Donor-restricted funds*	\$ (1,223,060)	\$ 82,739,748	\$ 168,948,646
Funds functioning as endowment	28,277,555	-	-
	<u>\$ 27,054,495</u>	<u>\$ 82,739,748</u>	<u>\$ 168,948,646</u>
		2015	
	Unrestricted	Temporarily Restricted	Permanently Restricted
Donor-restricted funds*	\$ (98,618)	\$ 94,232,975	\$ 164,396,811
Funds functioning as endowment	30,649,423	-	-
	<u>\$ 30,550,805</u>	<u>\$ 94,232,975</u>	<u>\$ 164,396,811</u>

\* With the exception of certain investments held by outside trusts, Church permanently restricted net assets are based on the historic dollar value of donor-stipulated permanently restricted net assets.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Years ended January 31, 2016 and 2015

**NOTE 21 - ENDOWMENT FUNDS** (Continued)

	Unrestricted	Endowment Roll-Forward	
		Temporarily Restricted	Permanently Restricted
Net assets, January 31, 2015	\$ 30,550,805	\$ 94,232,975	\$ 164,396,811
Investment return:			
Net investment income	11,279,067	(390,191)	-
Net gain in fair value (realized and unrealized)	11,820,120	(12,072,113)	(1,388,439)
Total investment return	<u>23,099,187</u>	<u>(12,462,304)</u>	<u>(1,388,439)</u>
New gifts	1,028,860	4,820,476	5,842,163
Net assets released from restriction	4,986,164	(4,975,841)	(1,890)
Other changes			
Distribution of endowment income	(31,486,079)	-	-
Total other changes	<u>(31,486,079)</u>	<u>-</u>	<u>-</u>
Transfer to cover underwater endowment balances	(1,124,442)	1,124,442	-
Net assets, January 31, 2016	<u>27,054,495</u>	<u>82,739,748</u>	<u>168,948,646</u>
Cash surrender value of life insurance	-	-	1,873,252
Net assets, January 31, 2016	<u>\$ 27,054,495</u>	<u>\$ 82,739,748</u>	<u>\$ 170,721,898</u>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Years ended January 31, 2016 and 2015

**NOTE 21 - ENDOWMENT FUNDS (Continued)**

	Endowment Roll-Forward		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Net assets, January 31, 2014	\$ 26,148,240	\$ 87,929,584	\$ 155,076,937
Investment return:			
Net investment income	9,446,051	2,581,021	-
Net gain in fair value (realized and unrealized)	30,289,524	3,270,304	2,581,482
Total investment return	39,715,575	5,851,325	2,581,482
New gifts	4,970,774	4,722,199	6,791,989
Net assets released from restriction	3,980,096	(3,935,696)	(53,597)
Other changes			
Distribution of endowment income	(44,608,347)	-	-
Total other changes	(44,608,347)	-	-
Recovery of endowment balance	334,467	(334,467)	-
Net assets, January 31, 2015	\$ 30,550,805	\$ 94,232,975	\$ 164,396,811
Cash surrender value of life insurance	-	-	1,999,018
Net assets, January 31, 2015	\$ 30,550,805	\$ 94,232,975	\$ 166,395,829

**NOTE 22 - CONTINGENCIES**

The Church is a party to litigation in various matters arising in the ordinary course of operations. Typically, the Church's insurance carriers are defending these matters. Pending litigation will be vigorously defended and, in the opinion of management, is likely to be resolved without any material adverse effect upon the financial statements of the Church.

**NOTE 23 - SUBSEQUENT EVENTS**

Management has performed an analysis of the activities and transactions subsequent to January 31, 2016, to determine the need for any adjustments to and/or disclosures within the audited financial statements for the period ended January 31, 2016. Management has performed the analysis through June 6, 2016, and the date the financial statements were available to be issued. Activities subsequent to this date have not been evaluated by management.

**SUPPLEMENTARY INFORMATION**

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND  
January 31, 2015

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>ASSETS</b>				
Cash and cash equivalents	\$ 31,826,924	\$ 10,593,823	\$ 6,048,189	\$ 48,468,936
Accounts receivable	8,941,712	20,353	407,842	9,369,907
Interest receivable	150,022	-	605,529	755,551
Due to/from related organizations	2,011,415	(1,398,222)	79,181	692,374
Investments	39,379,423	573,706,323	147,525,544	760,611,290
Prepaid expenses and other assets	6,828,790	3,756,320	1,025,903	11,611,013
Mortgages, notes, and contracts for deed	656,463	-	905,000	1,561,463
Overseas church construction loans	668,002	-	-	668,002
Property, furniture, and equipment, net	29,631,027	-	-	29,631,027
Beneficial interest in perpetual trusts	-	21,387,841	1,034,727	22,422,568
Total assets	\$ 120,093,779	\$ 608,096,438	\$ 157,831,915	\$ 885,792,131

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND  
January 31, 2016

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>ASSETS</b>				
Cash and cash equivalents	\$ 27,692,256	\$ 9,621,929	\$ 7,945,480	\$ 44,657,665
Accounts receivable	8,106,416	-	456,073	8,562,489
Interest receivable	154,307	-	629,072	783,379
Due to/from related organizations	6,019,127	(1,552,989)	4,663,971	9,129,109
Investments	43,242,903	593,548,780	129,137,630	766,939,313
Prepaid expenses and other assets	7,289,907	3,694,400	1,017,952	12,379,578
Mortgages, notes, and contracts for deed	229,907	-	905,000	1,134,907
Overseas church construction loans	456,022	-	-	456,022
Property, furniture, and equipment, net	27,827,583	-	919,938	27,827,583
Beneficial interest in perpetual trusts	-	19,932,800	-	20,652,738
Total assets	\$ 122,325,678	\$ 615,245,511	\$ 140,001,493	\$ 877,572,682

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>LIABILITIES AND NET ASSETS</b>				
Liabilities				
Accounts payable	\$ 4,303,671	\$ 16,849	\$ 27,349	\$ 4,350,069
Deferred revenue	3,925,260	387,297	1,164,255	5,476,832
Accrued liabilities	1,914,656	-	100	1,914,956
Amortized payable	-	-	86,046,931	86,046,931
Notes payable	104,200	-	-	104,200
Funds held for others	63,426	244,532,810	43,646,596	288,242,822
Funds held for others in perpetuity	-	71,947,873	-	71,947,873
Total liabilities	10,311,633	316,896,829	130,885,221	458,093,683
Net assets				
Unrestricted	70,324,693	30,550,805	32,880	100,908,378
Temporarily restricted	39,457,452	94,232,975	12,868,587	146,559,014
Permanently restricted	-	165,395,829	13,845,227	180,241,056
Total net assets	109,782,145	291,179,609	26,746,694	427,708,448
Total liabilities and net assets	\$ 120,093,779	\$ 608,096,438	\$ 157,831,915	\$ 885,792,131

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>LIABILITIES AND NET ASSETS</b>				
Liabilities				
Accounts payable	\$ 8,267,298	\$ 18,112	\$ 25,289	\$ 8,310,709
Deferred revenue	85,575	1,073,288	1,073,822	1,351,685
Accrued liabilities	2,251,389	-	100	2,251,489
Amortized payable	-	-	80,308,135	80,308,135
Notes payable	56,786	-	-	56,786
Funds held for others	44,169	264,312,763	35,913,846	300,270,778
Funds held for others in perpetuity	70,206,207	-	-	70,206,207
Total liabilities	10,705,217	334,729,370	117,321,202	462,755,789
Net assets				
Unrestricted	71,645,280	27,054,495	32,880	98,732,635
Temporarily restricted	39,975,201	82,739,748	11,431,023	134,145,972
Permanently restricted	-	170,721,898	11,216,388	181,938,286
Total net assets	111,620,481	280,516,141	22,680,291	414,816,893
Total liabilities and net assets	\$ 122,325,678	\$ 615,245,511	\$ 140,001,493	\$ 877,572,682

See accompanying Independent Auditor's Report

See accompanying Independent Auditor's Report

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 CONSOLIDATED SCHEDULES OF EXPENSES BY OBJECT  
 Years ended January 31, 2016 and 2015

	<u>2016</u>	<u>2015</u>
Financial support - grants	\$ 53,542,516	\$ 53,357,149
Compensation		
Central staff	23,632,240	23,065,950
Missionaries	2,363,235	2,587,680
Employee benefits		
Central staff	11,558,651	10,260,782
Missionaries	1,368,734	1,301,324
Retiree pension expenses	(188,986)	(225,809)
Postretirement health care benefits	1,500,000	4,000,000
Travel - staff, board, and committees	4,790,687	4,605,663
Special events	6,245,162	1,809,323
Office expenses	1,346,338	876,179
Printing/duplicating	2,370,253	2,755,292
Purchased services	4,943,217	3,367,307
Regional office expenses	1,310,082	1,151,461
Insurance	796,610	800,231
Interest expense	2,278	3,210
Facilities and utilities	2,360,321	2,414,210
Non-capitalized equipment, repairs, and rentals	1,009,160	949,796
Depreciation	2,682,972	2,924,721
Miscellaneous	<u>205,980</u>	<u>146,129</u>
Total operating expenses	<u>122,039,459</u>	<u>116,200,578</u>
Investment expense	5,659,767	2,013,024
Endowment interest payments and distribution	<u>21,008,845</u>	<u>35,973,679</u>
Total expenses	<b><u>\$ 148,988,062</u></b>	<b><u>\$ 154,187,281</u></b>

See accompanying Independent Auditor's Report

# Sermon of Presiding Bishop Elizabeth A. Eaton Monday, August 8, 2016

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*When Jesus came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:*

*“The Spirit of the Lord is upon me,  
because he has anointed me  
to bring good news to the poor.  
He has sent me to proclaim release to the captives  
and recovery of sight to the blind,  
to let the oppressed go free,  
to proclaim the year of the Lord’s favor.”*

*And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this scripture has been fulfilled in your hearing.” — Luke 4:16-21*

Grace to you, and peace from God our Father and from our Lord and Savior Jesus Christ. Amen.

Well, I am just going to take a little preacher’s prerogative here, because there is more to that story in Luke than what we have here. It starts out that “Jesus, filled with the power of the Spirit, returned to Galilee and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised (or glorified) by everyone.” And after our good news, it continues, “All spoke well of him and were amazed at the gracious words that came from his mouth. They said, ‘Is this not Joseph’s son?’ He said to them, ‘Doubtless you will quote to me this proverb, “Doctor, cure yourself!” And you will say, “Do here also in your hometown the things that we have heard you did at Capernaum.”’” And he said, ‘Truly I tell you, no prophet is accepted in the prophet’s hometown. But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine all over the land; yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.’ When they heard this, all in the synagogue were filled with rage. They got up, drove him out of town, and led him to the brow of the hill on which their town was built, so they might hurl him off the cliff. But he passed through the midst of them and went on his way.”

That is perky. It is an interesting story, and in Luke these are the first words that the adult Jesus speaks in proclamation. It is his inaugural address. We hear that he had been teaching, that his fame had spread before he got to his hometown, and then he gives this wonderful message of hope, quoting from the prophet Isaiah, mostly Chapter 61, and the people are thrilled with this wonderful sound, this wonderful proclamation of comfort and hope and freedom and liberation.

Surely, this Jesus is Spirit-possessed, Spirit-graced, Spirit-blessed. It was good news. It was good news that God loves and heals and feeds where God will — Israel, yes.

“This is our God,” they would say. Yahweh is Israel’s God, a real living, historical relationship. Not a theoretical divine being, but a God. The God of Abraham, Isaac and Jacob, of Sarah and Miriam and Rachel and Rebekah and Leah. The God who brought them out of bondage. The God who brought them to freedom and placed them in the land. A God in a particular, specific, lived historical relationship with a specific living people. This is not the theory of God. This is a real relationship.

It is the same with God who has acted and created the church. This is not a theoretical, metaphorical something or other, something you just sort of think lovely thoughts of and just have this sort of vision of what God might be. No, this is the God who redeemed us from bondage to sin and death by the death and resurrection of Jesus. This is an actual flesh and blood relationship. The incarnation. Baptism which makes us part of the body of Christ. Holy Communion which feeds us on the body and blood of Christ and joins us together. In baptism, our lives are tied to a Jesus who has a claim on us, who has in fact bought us with a price, as Luther said, not with silver or gold, but with his own precious blood and innocent suffering and death. This is not the theory of Jesus.

When we gather here, we are not just having some sort of lovely intellectual conversation amongst us. This is actually Jesus with us now. And I wonder if, in some ways, we in the church have lost the ability to talk or to praise or to say, “Yes, Jesus is Lord.” A personal Savior, not a private one. This relationship is real and true in my life. This is a real relationship, not just something in a book, but something that keeps people going when everything is arrayed against them. Something that people can hang onto, in fact, a person people can hang onto when in fact everything is going against them — racism that we encounter in our country, horrible famine around the world, endless wars, particularly in Syria and other places, injustice between Israel and Palestine. No, it is Jesus who is real, not just some idealized Jesus.

Yes, Yahweh is Israel’s God, and it is because God has chosen Israel. It is God’s election. God’s redemption from Egypt and Babylon. God’s steadfast love. God’s merciful justice. God’s covenant with Israel. It was God who declared to his people, “I have called you by name. You are mine because you are precious in my eyes, and I love you.” God’s good and gracious pleasure is that Israel should be the people of God. And God’s good pleasure was that, before Luther or St. Paul or even Jesus, this is how God demonstrated God’s grace.

It was not the other way around, however. I think that is where the people in Israel, the people in the synagogue crowd, and where we sometimes get mixed up. God is Israel’s God because of God’s election. Israel did not choose God. It is completely the other way around. Sometimes we get mixed up about that. Jesus had to tell us, “You did not choose me. I chose you.” The people began to feel a little — I don’t know — itchy when Jesus was talking about this because they felt kind of proprietary toward God. When you think about it, it becomes “my God” or “my Jesus.” At first, everyone spoke well of him. This is Jesus. This is Joseph’s boy, isn’t it? This is our hometown guy. This is our guy. This is Israel’s guy and Nazareth’s guy. He signed a contract with us first, with our team first. Now you know how we felt in Cleveland when LeBron [James] left. Another sermon about redemption is that he did in fact come back and beat the Golden State Warriors. (A shout out to the Sierra Pacific Synod!)

We have sort of a first claim, we think, but the problem is familiarity can breed a sense of privilege as if we somehow can direct God. It is as if we somehow can claim to tell God what to do. And then the conversation between Jesus and his hometown crowd goes dramatically south. “Doctor, heal yourself,” he says. And when they hear that proverb, they understand it to mean that Jesus should not heal himself, but the self the physician should heal is his own people.

That is us, not the other people. And then Jesus goes on, “You know, I know what you’re thinking. ‘What you have heard and did at Capernaum do also in your own country. Perform for us, Jesus.’” That is what they are looking for.

If there was some consternation at that point, it really got heated up with Jesus citing God’s merciful justice and healing power being poured out on Naaman the Syrian and the widow of Zarephath. Naaman would be clean of his leprosy. The widow and her family would be fed. A washing and a feeding. A bath and a meal. And these people were Gentiles. They were completely, utterly beyond the pale. They were pagans. There is no way that God should have been spending time with these people when there were plenty, as Jesus reminded them, lepers in Israel and widows in Israel.

But God’s love and healing cannot be contained. It is not the property of any one group or people. It is the property of God because God is love. And God’s love is not unpredictable. God knows what God is doing. It only seems unpredictable to us because we set bounds on God’s love. We are startled, even offended, when God shows love and mercy to those we have determined are completely out of bounds.

I hope — and please don’t do it now during the sermon — that you have been reading up on the initiative Called Forward Together in Christ. Many of you participated in that in our synod assemblies and other meetings for the past several months. When I was present at synod assemblies, I said to the pastors — and not the other lay rosters, the pastors — “Please, be quiet at your table discussions so the lay people have a chance to say something and be heard.” Overwhelmingly, we have said we believe God is calling us to be an inclusive, diverse, multicultural church. To what end? Why do we want that, as the Evangelical Lutheran Church in America? First, let’s be clear, we are multicultural. So let us not ignore or be blind to or have our people of color and language other than English be invisible to us. But why do we want this? If this is somehow to accessorize the ELCA, God will not bless our efforts. If we are doing this for survival, God will not bless our efforts. People know when they are seen as replacement parts. Are we somehow open to the new thing God is doing or will be doing and the new people with new gifts God will send to us?

So I have done this. (If you were in the synod assemblies I attended, you can check your email now.) I asked this question, not a rhetorical question: “Why do we want youth and young adults in our congregations?” That is not rhetorical. They are the future of the church — lots of breath of fresh air. Usually people say they are the future of the church. We need young people. How will the church go on? They have fresh ideas. Those are all bad reasons to invite somebody to church. Youth are not the future of the church; Jesus is. The youth are church now. And the only reason we should invite anybody to come to church is so that they could have the same experience of the intimate transforming love of Jesus Christ that we have experienced. Is that what we are doing? Then maybe our efforts will be blessed. But we can’t put bounds on God’s love. God is too big for that. God is too powerful. God is too wily for that. And we are the only ones who are surprised by God’s actions.

Now I am really going to take preacher’s license here. I think at this point, when Jesus was speaking to the people, it dawned on them that he had only quoted the first part of that verse in Chapter 61: “The year of the Lord’s favor is upon you; now is the day of the Lord’s favor.” They would have said, “That is great. Yay! That is us. We need the Lord’s favor. Vindication is wonderful.” But then, “Wait, what about ‘the day of vengeance of our God?’” He left out the vengeance part. What about that?” Now let us be clear. There is no doubt that the Jews suffered as slaves in Egypt, that the exile in Babylon was bitter. Living under Roman occupation was harsh. We hear in Scripture, “How long, oh Lord, how long?” And again, “Would that you would rend the heavens and come down.” This was actual physical and spiritual suffering. They

were mocked by their oppressors. Their infants were murdered. They faced extermination at the hands of Haman.

But long suffering can lead to a desire for vengeance, and if it is executed by God on our behalf, all the better. Long suffering that does not somehow produce repentance and also a dependence upon God can get us to sort of — I don't know — feast on the notion of vengeance. But Jesus left vengeance out. We are not so different from the Israelites in exile or the hometown crowd in Nazareth. Don't we want God to act, to bring vengeance on our behalf? God knows there is a lot wrong in our world. Newtown. Columbine. Ferguson. Baltimore. Orlando. St. Paul. Dallas. Baton Rouge. Police shootings. People shooting police. The Paris massacre that so quickly made us forget the image of the body of the little Syrian boy on the beach. Unaccompanied minors just trying to make a life. All of the death-dealing, life-denying isms and phobias — racism, sexism, ageism, genderism, xenophobia, Islamophobia. Yes, if we could set the world right, we would want vengeance, and by force if necessary.

But the righteousness and vengeance we would perpetrate is only a temporary solution. So here is the vengeance of God, the vengeance that makes a final end of death. Here is the vengeance of God — a helpless baby in a manger of Bethlehem, a helpless man hanging on a cross outside of Jerusalem. The cross is the vengeance of God. This is the true vengeance of God — not by hate but of love, not by coercive power but by willing sacrifice. And this vengeance vanquishes all of the deadly, hateful poisonous things that separate us from God and separate us from one another. This vengeance declares, “Your sins are forgiven,” which is the gospel. This vengeance also asks, “Oh death, where is *your* victory? Oh death, where is *your* sting?”

This vengeance is for the sake of the whole world, for everyone, those out of bounds and beyond the pale or within extravagant, uncontrollable, infinite and intimate love. It brings about the great renewal we heard about when Linda [Norman] read the passage from Isaiah. All of the wonderful “insteads” that talk about life out of death — that people are given “a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit.” We are, as Dr. Cheryl Peterson said in her book, “a Spirit-breathed church.” The Spirit is given to the entire community. The Spirit of the Lord is upon all of us so that all of us can participate in the rebuilding.

As a freed and forgiven people, we shall “build up the ancient ruins, raise up the former devastations, repair the ruined cities, the devastations of many generations.” This is not by our own effort or marvelousness. Not by our programs or strategic plans, though God may use those, but that is not what accomplishes restoration and reconciliation. All we have is Jesus, and so we have everything. Sometimes I am not sure we are ready to accept that or to believe that or live into that.

I remember when it occurred to me that that is all we had. I was sitting in divinity school and thought, “This is not rocket science,” which was very disturbing because I was at a university filled with actual rocket scientists. But it is the truth. What we need is here. In faith, with open lives, with complete trust, with the power of the Spirit, let us, dear church, live as if we believe that the resurrection really happened. That the vengeance of God, this fierce love, has destroyed sin and death. And that today, today, the Scripture has been fulfilled. Amen.



# Grace Gathering address by Ms. Leymah R. Gbowee Friday, August 12, 2016

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*Introduction by Presiding Bishop Elizabeth A. Eaton:*

Welcome to the first ever joint session of the Churchwide Assembly voting members and Grace Gathering participants. It is my special honor, privilege and joy to introduce Leymah Gbowee, the 2011 Nobel Peace Laureate, Liberian peace activist, social worker, woman's rights advocate and mother. Her little daughter is right here with us today. In fact, Leymah has to leave to take her older daughter to college this weekend. Leymah is the founder and president of the Gbowee Peace Foundation, which provides educational and leadership development opportunities for women, girls and youth.

She is best known for leading a women's peace movement that brought to an end the 14 year civil war in Liberia, a war that resulted from economic inequality, struggles over natural resources and deep rooted ethnic rivalries. She built coalitions across religious and ethnic lines leading thousands of Christian and Muslim women in prayerful sit-ins and daily demonstrations in defiance of orders from then-President Charles Taylor.

In April 2003, Taylor granted the women a hearing where Gbowee made their case. "We are tired of war," she said. "We are tired of running. We are tired of begging for bulgur wheat. We are tired of our children being raped. We are now taking the stand to secure the future of our children, because we believe, as custodians of society, tomorrow our children will ask us, 'Mama, what was your role during the crisis?'" With continued pressure during the peace talks, this women's movement ushered in the end of the war by August of that year — a story powerfully chronicled in a documentary film *Pray the Devil Back to Hell*.

On the morning of October 7, 2011, Leymah was on a redeye flight, where she spends much of her time, from San Francisco to New York wrapping up her book tour in the United States for her 2011 memoirs, *Mighty Be Our Powers: How Sisterhood, Prayer and Sex Changes a Nation at War*. There, in the company of strangers, scanning her emails at 30,000 feet, she learned that she had been awarded the Nobel Peace Prize along with Liberian President Ellen Johnson Sirleaf and Tawakkul Karman of Yemen for their non-violent struggle for the safety of women and for women's rights to full participation in peace-building work.

In New York City, Ann Tiemeyer, an ELCA pastor and then-director of women's ministries for the National Council of Churches, woke up to the same news. For weeks Ann had been planning to host Leymah for her final book release party before she returned home to Liberia to vote in the presidential elections. Ann quickly contacted Leymah's publishing agent and reached out to other ecumenical partners. She understood that the right kind of table needed to be set for the guest of honor and that the churches were the right kind of host for the feast.

That afternoon, the National Council of Churches held the first public press conference for the Nobel Laureate in The Interchurch Center chapel in New York City. The historic moment, a turning point in the global valuation of women's leadership in peace building and non-violent resistance movements, was captured for the world as one in which the churches, including the Evangelical Lutheran Church in America, were actively engaged.

In the media coverage that followed, Leymah's deep connections to the Lutheran and Mennonite churches were lifted up as critical to her leadership formation. Her faith in God, her love of Christ, her regard for neighbor, her commitment to nonviolence and her capacity for inter-religious coalition building became a counter-cultural narrative that moved us all. We have been honored to have received Leymah at two previous gatherings of this church: the 2011 Women of the ELCA Triennial Convention held in Spokane, Washington, and the 2012 ELCA National Youth Gathering held here in New Orleans.

Leymah, your leadership and vision have helped us to understand that peace can only be achieved when it is peace by all and for all. As a church in the United States, we recognize that inter-faith peace building is imperative and increasingly so. We have so much to learn, so we welcome you again teacher and friend, our sister in Christ. We are honored to have you here, and we look forward to this time with you, Leymah.

*Address by Ms. Leymah R. Gbowee:*

Thank you so much, bishop, for that warm and very nice introduction.

I think I met you first in [Washington] D.C., and it was a meeting. I was supposed to go and speak at the gathering of the National Council of Churches. I had a flight that got canceled that morning. I was in New York. I decided to take the train, get to D.C., grab a taxi and get there in time. I took the train on time, got to D.C. and got in a taxi, gave the driver directions, dressed up like I am now, a typical African woman, having no clue where I'm going except for the paper.

The driver took me to the first hotel. That wasn't the place. The entire time I was listening to Fred Hammond on my iPad. "Jesus, be there." So, I'm listening to that and said this is not the place. We go to the second place. This is not it. They turn, and the next thing the driver said to me, "Ma'am, I'm hard of hearing, and my eye sight is bad." [Laughter] I said, "Jesus, be a fence around this car, because right now it is not easy."

And then we drive for an hour. He said, "Oh my God, now I have to pee." [Laughter] I said, "Wow." Two hours later we saw a hotel, which was close by. I got down and told him, "You know what, go. Whoever is going to find me will find me right here." Then he said, "Well, you're just going to leave me like that, pretty lady, without a hug?" I said, "Dang, after two hours of babysitting you, now I have to give you a hug? Come on, baby, come, and get your hug." And then, I walk into this place, and there was my first meeting with a female bishop of the ELCA.

I want to say thank you for inviting me, bishop, and to all of the clergy and members of the church and to my fellow Lutherans, distinguished ladies and gentlemen, sisters and brothers in Christ.

Today I have a topic, and it's called the true meaning of reformation in today's world — the true meaning of reformation in today's world. I grew up in a Lutheran church. All of my initial spiritual socialization came from this St. Peter's Lutheran Church in Liberia. At a very early age, in the late '70s and early '80s, I remember every first Sunday there would be collections for the anti-apartheid struggle, and so we had to save money and put in the offering. I had no clue on why we had to do this or free this Mandela.

"Why do I have to give my money?" I was always the inquisitive child. I was always the one who was questioning things before doing anything, and I was also very sharp in noticing things around me. They would say, "Oh, it's because the Bible says we have to be our brother's and sister's keeper. I didn't agree with it, parting with your Kool-Aid money, but I had to do it anyway. But I would say that was my introduction to social justice. That was the formation of my thinking about the world and not just about my narrow space. That was the space that

introduced me to standing up for what I believed in even though at that time I had no clue that this is what I was being prepared for.

We stayed in that church and we went through everything that we went through during the war. The preaching has continued, and the teaching has continued, but I, as an adult, have sat back and watched the world that we find ourselves living in today. And to the many places that I go all of the time I say to people, I guess the Lord must be really amazed at what has happened to his handiwork. The world is upside down. Wars and rumors of wars. Some of the evils that we hear about in faraway places and close places, they are mind boggling.

Some of the times and places that I travel to, when I listen to some of the stories of the sisters and brothers, I ask myself, "Is there any hope?" But even as I ask myself as a very optimistic person, I also get that question every time I stand in a classroom to teach a group of young people. "Ms. Leymah, is there hope?" I came here to New Orleans, and I'm taking off my shoes. That's why I am one inch shorter. [Laughter]

I came here to New Orleans a few years ago, and I visited the 9th Ward. I had the opportunity of meeting with children from kindergarten to first grade. It was a very intimate conversation with these young people but what stayed with me was a little boy saying to me "I hate to watch TV anymore because every time you watch TV all you hear is murder and murder and murder." This child was no more than seven years old. This is not unique to New Orleans. It's not unique to the U.S. It's everywhere.

There is a website called Wars of the World, and, because I'm a crazy person, I go there for my entertainment. I go there to read about the different conflicts that are happening in the world today and the number of insurgent groups. If you went on that site today you will see that in Africa we have 209 armed groups operating in several countries in Africa, about 16 or 18 countries. In the Middle East you have seven countries with 263 armed groups operating.

Recently, I found another website: Terror Attacks in 2016. As of this morning, just for August, there have been 49 terrorist attacks from August 1st to August 12th globally with over 350 deaths. This is just deaths. In March of this year on a single day, 200 women were allegedly executed in Iraq.

When you listen to some of these stories and hear some of the news from faraway places and close places, it breaks your heart. We come down to some of the everyday issues of domestic violence and rape and abuse, stories of young people, young girls who will never have a life again because someone has decided that her body starts from her breasts and ends with her vagina and her brain has nothing to offer the world.

I spend my time working with women of South Sudan. One of the stories they tell is the story of how a woman in that country is worthless, that the cows have more value than the women. The women were telling a story of a woman who lost her husband, and so automatically her young son became the head of the home. Things were very hard, and they decided, she said, it's tough to send these two children to school and this little boy is about to make a decision. He said, "Mama, marry my sister off. Give her to some man, and they will give us some cows, and then you can use that to educate me." You ask yourself, "So how is it that a young boy is so just into himself but also not thinking about his sister's future?" It's just all about him. That is how we see our world today.

I see it that way. Selfishness has taken over. Many times we ask ourselves, "So how is it going to change? Is there any hope?" I'm sure some people are sitting here and saying, "Leymah, you're telling us exactly what we know. It's happening in our world today. Is anything ever going to change? Are we going to change anything?" I have come to the conclusion that the state of our world is a reflection of our church. The state of our world is the reflection of our church.

Or if I may take a step back, I will say the state of our world is a reflection of our religious institutions.

The question we have to ask ourselves is: (How is it that the religious institutions and because I'm standing in the church I'm going to talk specifically about the church) How is it that the church that used to be a place of hope is losing so many members? Why are people leaving in droves when they're supposed to be coming in this troubling time? Why do we have communities of people who are choosing to follow violence rather than to follow the doctrine of peace? Why is it that we have oppression and suppression in our society, and the church is silent? Why is the church not taking over the mainstream media? They have the resources to do so.

Why are we at a place today where darkness is taking over the world when we have a Christ that taught us that we are the light of the world? You ask these questions and ask these questions and the reason why I ask these questions is because as a Christian, as a Lutheran, sometimes I too feel disenchanting by the silence that we feel. You see the church is a place where all of our leaders come to make themselves feel good. Every lawmaker has an affiliation with some body of Christ, with some temple or with some Islamic mosque so why is it that we're still having the problems that we're having today?

This is a question that I'm asking because that's the question that the rest of the world is asking. If I may take it further, maybe you say as ELCA we have these policies. What is the church mandate when someone is raped? What is the church mandate for domestic violence? What is the church's mandate for black lives and the shootings that are happening in our community? If we have to reverse that, what does the church mandate to engage communities so that they don't see every police officer as an enemy? What is the church mandate?

What is the church mandate to tilt this politics that is making the Americans look like people who have no place to go or no idea of what they want to do with their lives? I just came back from Ghana. My son runs a little business where he does urban clothing for people. I have no size in his clothing. [Laughter] Every time I ask for something he says, "No, we don't have your size." My sisters are saying that they are planning a protest on his business.

I went to the market to help him pick out fabrics because he said, "Momma, you have a good eye for fabric." Such double standards. I can buy fabric, but I can't wear his things. [Laughter] So, I went to buy fabric, and the first thing the woman said to me, "Oh, you're back." I buy my fabric from a particular place in Ghana. I said, "Yes, I'm back." She said, "Oh, did you bring Donald Trump?" I said I wish I could bring him and bring him to this market so you all can lecture him, but where is the church? Where is the church in the conversation about Iraq and Yemen and Israel and Palestine? These conflicts have been going on for as long as I've been alive and that's 44 years. Where is the church?

As I was researching my talk, I went back to reading the story of Martin Luther. I read something peculiar in his story that I had never read before. He was a delegate at a conference in Rome, and he left there feeling disillusioned and discouraged because of the level of corruption and immorality he saw amongst the priests. That was the beginning of the upheaval. Is there something, if we're looking for the true meaning of reformation in our world today, is there something we can learn from that small part of his story? Because you see in order for the church to step into this space to reform the world, the church, meaning you and I including you Bishop Eaton, must be discouraged and disillusioned and upset with the status quo.

We cannot change our world until we begin to get angry with the everyday life that we see people get angry with. Last night someone said when Mikka gave her presentation you could feel that she was angry with the hunger and the water issues in the world as she spoke. Being angry is the first step, because if you read Luther's story it was the anger that took him from one point

to the other. After he got angry, I read and you theologians correct me if I'm wrong, he went back for further studies. He did a lot of analysis and assessment of the situation. What are we analyzing in our church today, in our society today and in our world today? Because until that anger steps in, until that thoughtful process takes place, we can't begin the process of reformation.

I tell people I am an activist in Liberia, and I'm an activist in America. I'm an activist everywhere I go because it is something that is internal. It is not external. It has no border. Injustice in one place is injustice everywhere.

There is no way that you can call yourself a Christian in America with Christian values and look at what is happening in Africa and Asia and other parts of the world and say that is none of my problem. You know, when we were growing up, my sister and I were less than a year apart. My mother did it very fast. Five girls, quick, and she was done. And so we are less than a year apart and my grandmother used to always say if these two girls were twins, Rachel you would be dead by now.

In the '80s the government came up with a reproductive health policy, and there was a catchy song that every Liberian sang: Population growth is everybody's problem. And so to taunt our mother who sang this song when she was fasting, population growth is everybody's .... She would say, "Shut up." But we were being very cynical. We didn't understand that this phrase was true because we lived in a bubble.

We didn't live in a rich community, but we lived in a community that everyone took care of everyone. Children were children of the community so if you went to another house they would give you your bath and send you home and feed you and do stuff with you. So, we didn't understand hunger. We didn't understand poverty. We didn't understand any of those things because we were just limited to our little space.

And then my dad got lucky. His job promoted him. He wanted to build his dream house in a better neighborhood. We moved into that neighborhood. The first day we slept in that house, the next morning we got up and saw something. I was 16 and my sister was almost 17. We saw these two little children come with their bowls, early morning, and stood on our back porch and said, "We are hungry." We look. We have never seen that because in the community that we came from every child was cared for by every other home. Mothers knew when the others didn't have, and they stepped in quickly.

She looked at me. We gave them breakfast. They left. Lunch time they came back. We are hungry. We gave them lunch. Evening time they came. The next morning they came back, and then my sister tapped me and said, "You know what? I think population growth is everyone's problem, indeed." The truth is the social ill had hit home for us. The bubble that we lived in had been broken, and we were now beginning to see our world as it truly was, that one person's problem is also your problem. There is no way you can separate yourself from another person's problem. Let's bring it back home to Luther's teaching and to the church.

In his upset state and in his angry state he did an analysis. Afterwards he decided, I will take action. Oh people of God, if each and every one of us were taking actions on those social ills that keep us awake, do you think we would have many social problems in our communities? Do you think the voice of the violent ones would be louder than ours? Do you think the voice of craziness in this crazy state of political season in this country will be as loud as it is? It is not just enough to pray. It is not just enough to worship. It is not just enough to be upset. It is not just enough to be disillusioned and discouraged. You have to take a step further to take action.

You see the story of the Liberian women protest is something that has been written about. It is in the museum, in places all over the world, but I think the history of Liberia would have been that of other places with endless conflict had we not gotten up and said, regardless of what

happens, we will take action. Today it's a narrative of women who stood against all odds, and it's not that we were not afraid. But we chose to not allow the fear to stop us.

When Luther published his theses, he was standing up against the establishment of the day. I can comfortably say even to another theologian that the Catholic Church was more powerful than the government because they had the power to threaten his life with death to the point where he had to go into exile. He stood firmly against the establishment of the time. When we decide to take action, which is the true meaning of reformation, we will be stepping into spaces and stepping on toes.

Bishop Eaton, let me tell you a little secret. As a girl in this position, and I call you a girl because you're a girl. [Laughter] As a girl in this position, you have a task to ruffle feathers. You have a task to turn the status quo upside down. You have a task to take this church to places that no one has been bold enough to take it.

You have a task to ensure that there will be more Bishop Eatons after you, meaning women bishops, because if you fear the status quo, if you fear to do what the Lord has said you should do, because you see one point that we all miss in Luther's doctrine, his disenchantment was in line with the Word of God. So when they told him, "Recant," he said, "I cannot recant unless you have been given the authority by God to interpret the Scripture, because I am operating on what the Scripture says." If we're operating, if you are operating each and every one of us in this room believes that this church is operating on what the Scriptures say when we're looking for the true meaning of reformation, then we're following the politics of Jesus.

What is the politics of Jesus? To speak life. To speak justice where injustice abounds. To preach liberty for those who are in captivity. To preach relief for the poor and the hungry and peace and all of the different things that oppress. It is your duty to take the women of ELCA from their lowly state to a state of being in leadership because that is the gospel of Jesus Christ.

If it's your duty to ensure that every time there is something that challenges you, ask yourself if Jesus was standing right here what would he be doing? Remember the woman who was caught for prostitution. She was brought to him, and everyone said, "We're going to stone her." He knelt down, wrote something (till today we all don't know what he wrote down there) but one by one they dropped their stones. That was his action, his reformation for justice. When he fed the thousands that was his reformation for feeding the hungry. When he took women as his friends, not as a side bar but as a serious part of his ministry, he was saying to everyone, "There are no minorities in my Kingdom."

Okay let me say something. Bishop Eaton did not give me any briefing notes. As a matter of fact, when it comes to the Lutheran Church in Liberia I'm a renegade Lutheran, so I'm not privileged to any assemblies, so I don't know what is happening anywhere. I chose not to write a speech today because I told God, "You have to direct this talk." So let me give this disclaimer right now. It's God talking so afterwards don't blame Leymah. [Laughter]

We have a duty as a church to begin to start the process of reformation in our world. We will not be loved. As a matter of fact, we might be excommunicated from many spaces, but count it all joy. We cannot be a church and live in this state and continue to say we are followers of Christ. The Bible says let your light -- what is the light that we have in us? The light to do good. The light to speak truth to power. The light to do many things.

Today what do we see? Individualism has crept into the church. You live in a community 20 years. You don't know your neighbors. You come to church 20 years. You don't know the person sitting in the next pew. Today we turn a blind eye to something happening in the church because it's not my business. What are we going to leave to the young Christians? What are we going to leave to our young children? I tell people I don't feel bad being called a troublemaker

because at least that is a legacy that I will leave. You see that girl, she's a troublemaker. Thank you.

A few years ago I fell off with my president. It got so bad I was not invited to anything in my country government-wide. This year it changed. I wasn't invited to certain places. It crept into the American politics, the women of this country who were sitting in Obama's cabinet took it as a personal fight. So I go to California to an event, and I know I'm dressed up. I mean, I had a swag. I was looking good. I thought any typical West African woman know you're beautiful. I was making my grand entry. One of the top key officials of Obama's government said oh she clapped and said here comes the troublemaker. The entire room went quiet and I said to myself I have an answer for her. I walk over and said, "Good evening. You have forgotten one thing. I won the Nobel Peace Prize for making trouble."

The only kind of trouble that we should be afraid to make are those troubles that will make us to be villains. Luther made a good trouble, and before any narrative about him is written it says Martin Luther, the man that changed Christianity forever, and then you go down to read how he changed it.

The question for each and every one of us, my fellow Lutherans, if we truly believe in the doctrine of reformation, if we truly believe the politics of Jesus, if we truly believe that we have a major stake in changing our world from bad to good, if we truly believe that our world is upside down and needs to be turned upright, the question we need to keep asking ourselves: Do we want to be safe and let the world burn or do we want to begin the process of reformation in our world today?

To you and I, that is the task. To you Bishop Eaton, that is your mandate. To every clergy person in this room, that is your mandate. To every layperson in this room, it is up to you to stand up to the status quo regardless of how the world will judge you because you are standing not on your own doctrine but, like Luther, on the Scripture that was given to us by Christ.

Thank you.



# **Evangelical Lutheran Church in America**

God's work. Our hands.

## **CONSTITUTIONS, BYLAWS, AND CONTINUING RESOLUTIONS of the Evangelical Lutheran Church in America<sup>®</sup>**

as adopted by the Constituting Convention  
of the Evangelical Lutheran Church in America  
(April 30, 1987)

and

as amended by subsequent  
Churchwide Assemblies and Church Councils  
of the Evangelical Lutheran Church in America

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## INTRODUCTION

The *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* reflect the theology and polity of this church as it organizes itself to preach the gospel of Jesus Christ, share the sacraments, reach out to the neighbor with good news, and share the love of God in the world. Each expression of this church — churchwide, synod, and congregation — is held together in a relationship of interdependence that encourages each to respond to its context. These documents also demonstrate our commitment to seeing ourselves with others as part of the one, holy, catholic, and apostolic Church.

These documents are the result of a process that saw the formation of the Evangelical Lutheran Church in America in 1988. They are rooted in Scripture, the Lutheran Confessions, and the experiences of predecessor church bodies. Intentionally connected to this past, they also have been amended over the years to address the current context into which we have been called to serve. These are structures that do change to express the work of Christ’s church in the world as it is today. There is an underlying conviction that we are united by Christ for this work.

We, as members of this church, find ourselves consulting these documents frequently to guide, direct, and assist us in mission and ministry together. They remind us that this is not our church, but God’s church. As God’s people, living in relationship with God and with one another, we serve in God’s good world. “God’s work. Our hands.”

Secretary Wm Chris Boerger  
August 18, 2016





**RESTATED**  
**ARTICLES OF INCORPORATION**  
**OF THE**  
**EVANGELICAL LUTHERAN CHURCH IN AMERICA®**

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**ARTICLE I**

The name of this corporation shall be:

EVANGELICAL LUTHERAN CHURCH IN AMERICA

**ARTICLE II**

This corporation (sometimes referred to herein as the “Church”) is organized and shall be operated exclusively for religious purposes and, specifically, this corporation shall constitute a Lutheran church the purpose and functions of which shall be as specified from time to time in the Constitution of this corporation.

Within the framework and limitations of these purposes, the Church is organized and shall be operated exclusively for religious purposes and shall have such powers as are consistent with the foregoing purposes, including the power to acquire and receive funds and property of every kind and nature whatsoever, whether by purchase, conveyance, lease, gift, grant, bequest, legacy, devise, or otherwise, and to own, hold, expend, make gifts, grants, and contributions of, and to convey, transfer, and dispose of any funds and property and the income therefrom for the furtherance of the purposes of the Church herein above set forth, or any of them, and to lease, mortgage, encumber, and use the same, and such other powers which are consistent with the foregoing purposes and which are afforded to the Church by the Minnesota Nonprofit Corporation Act, and by any future laws amendatory thereof and supplementary thereto.

### **ARTICLE III**

This corporation shall not afford pecuniary gain, incidentally or otherwise, to its members, and no part of the net income or net earnings of this corporation shall inure to the benefit of any member, private shareholder, or individual, and no substantial part of its activities shall consist of carrying on propaganda, or otherwise attempting to influence legislation. This corporation shall not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of any candidate for public office.

This corporation shall not lend any of its assets to any officer, director, or member of this corporation or guarantee to any other person the payment of a loan made to an officer, director, or member of this corporation.

All references in these Articles of Incorporation to sections of the Internal Revenue Code of 1954 include any provisions thereof adopted by future amendments thereto and any cognate provisions in future Internal Revenue codes to the extent such provisions are applicable to this corporation.

### **ARTICLE IV**

The period of duration of corporate existence of this corporation shall be perpetual.

### **ARTICLE V**

The registered office of this corporation shall be located at 405 Second Avenue South, Minneapolis, Minnesota 55401.

### **ARTICLE VI**

The management and direction of the business of the Church shall be vested in a board of directors which shall be known and designated as the Church Council. The terms of office, method of election, powers, authorities, and duties of the members of the Church Council, the time and place of their meetings, and such other regulations with respect to them as are not inconsistent with the express provisions of these Articles of Incorporation shall be as specified from time to time in the bylaws of the Church, which shall be known to the Church as its Constitution.

### **ARTICLE VII**

The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and at least 33 and not more than 45 other persons elected by the Churchwide Assembly.

### **ARTICLE VIII**

Except as otherwise provided in the Church's Constitution, the Church shall have no members with voting rights.

Whenever, and to the extent that, the Church's Constitution provides that voting rights shall be exercised by individuals elected, appointed, or otherwise designated to serve as voting members of an assembly of the Church, then the voting members of this Church for purposes of the laws of the State of Minnesota shall be the persons who were most recently seated as the voting members of an assembly of the Church.

Members of congregations of the Church shall not, as such, have any voting rights with respect to this corporation.

#### **ARTICLE IX**

For purposes of the laws of the State of Minnesota, only the Church's Constitution shall be treated as the bylaws of this corporation, and none of this corporation's governing documents other than these Articles of Incorporation and the Church's Constitution need be subject to the procedures specified by law or otherwise for the amendment of articles of incorporation or bylaws.

#### **ARTICLE X**

Members of this corporation shall not be personally liable for the payment of any debts or obligations of this corporation of any nature whatsoever, nor shall any of the property of the members be subject to the payments of the debts or obligations of this corporation to any extent whatsoever.

#### **ARTICLE XI**

This corporation shall have no capital stock.

#### **ARTICLE XII**

These Articles of Incorporation may be amended from time to time in the manner prescribed by law.

#### **ARTICLE XIII**

In the event of the dissolution of this corporation any surplus property remaining after the payment of its debts shall be disposed of by transfer to one or more corporations, associations, institutions, trusts, community chests, or foundations organized and operated exclusively for one or more of the purposes of this corporation, and described in section 501(c)(3) of the Internal Revenue Code of 1954, in such proportions as the Church Council of this corporation shall determine. Notwithstanding any provision herein to the contrary, nothing herein shall be construed to affect the disposition of property and assets held by this corporation upon trust or other condition, or subject to any executory or special limitation, and such property, upon dissolution of this corporation, shall be transferred in accordance with the trust, condition, or limitation imposed with respect to it.



**CONSTITUTION, BYLAWS,  
AND CONTINUING RESOLUTIONS  
of the  
EVANGELICAL LUTHERAN CHURCH  
IN AMERICA®**



# CONSTITUTION, BYLAWS, AND CONTINUING RESOLUTIONS of the EVANGELICAL LUTHERAN CHURCH IN AMERICA®

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## CODIFICATION EXPLANATION

The provisions of the Constitution, the Bylaws, and the Continuing Resolutions that pertain to the same matter have been placed together. This arrangement requires that the three types of material be identified by means other than physical separation.

The three types of provisions are identified by the following devices:

- a. All constitutional provisions are printed in **bold** face type.
- b. All bylaw provisions are printed in light face type.
- c. All continuing resolutions are printed in *italic* type.
- d. A numerical codification indicates general subject, constitutional provisions, bylaw provisions, and continuing resolutions.

Major sections are designated as chapters. The chapters are numbered 1 through 22. The chapter designation becomes the first number in the codification sequence and is followed by a period. Thus provisions in “Chapter 14. Church Council” are preceded by “14.”

General subjects normally are titled and designated by a number ending in zero. Thus, a subdivision of Chapter 12 that contains provisions regarding the Churchwide Assembly is codified and titled “12.20. Duties of the Churchwide Assembly.” When subjects that are bylaw provisions only are titled, the same principles would apply within the third number sequence, *e.g.*, 12.41.10. Voting Members.

Constitutional provisions are codified with two sets of numbers, the chapter number and a two-digit number preceding the second period in the codification. Thus, one constitutional provision related to the presiding bishop of this church is 13.21.

Bylaw provisions are codified with three sets of numbers: the chapter number; the related constitutional provision number; and a two-digit bylaw number. Thus, one bylaw provision related to the secretary of this church is codified as 13.41.01.

Continuing resolutions also are codified with three sets of numbers except that the third set is preceded by a capital letter. Thus, a continuing resolution might be numbered 16. to designate the chapter; 16.11. to designate the subject matter within the chapter; and the third set might be numbered A07. in the codification 16.11.A07. to indicate by the “A” that it is the first continuing resolution regarding that subject and by the “07” that it was adopted in 2007.

When many related provisions are parts of a unit that are considered inseparable, they normally are lettered “a,” “b,” “c,” etc. When related provisions are part of a unit but considered separable, such as a list of duties, they are normally numbered in sequence. If the related provisions cannot be clearly judged to be separable or inseparable, preference will be given to a number sequence.

If chapter numbers are considered the major sequence number, constitution numbers as a fraction of the chapter number, and bylaw numbers as a fraction of the constitution number, then the codification follows a progressive sequence. Thus, 8.31. will precede 8.33.01., and 9.21.01. will precede 9.22.

Provisions in the *Constitution for Synods* are prefaced with “S,” and those in the *Model Constitution for Congregations* with “C.”

In these governing documents, with the exception of the “Restated Articles of Incorporation,” “Church” with a capital letter is used in references to the one, holy, catholic, and apostolic Church. In references to the Evangelical Lutheran Church in America, the words “church” and “this church” in lower case letters are employed.



## PREAMBLE

Convinced that the Holy Spirit is leading us toward unity in the household of God, we of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America give thanks to God for the faith we share together in Christ and, by adopting this constitution, form a new church, in the name of the Father, the Son, and the Holy Spirit.

### Chapter 1.

#### NAME, INCORPORATION, SEAL, AND LOCATION

**1.01. The name of this church shall be Evangelical Lutheran Church in America.**

**1.01.01.** The name, Evangelical Lutheran Church in America, as used herein, refers, in general references, to this whole church, including its three expressions: congregations, synods, and the churchwide organization. The name, Evangelical Lutheran Church in America, is also the name of the corporation of the churchwide organization to which specific references are made herein.

**1.02. For the purposes of this constitution and the accompanying bylaws, the Evangelical Lutheran Church in America is hereafter designated as “this church.”**

**1.11. The churchwide organization shall be incorporated.**

**1.11.01.** The seal of the churchwide organization is a cross with three united flames emanating from the base of the cross and three entwined circles beside the cross. The year of the constituting convention of this church is included at the base of the cross. The name of this church forms the circular outer edge of the seal.



**1.11.02.** The principal office of the churchwide organization shall be located in Chicago, Illinois.

**1.11.03.** The churchwide organization may maintain offices in such other locations as the Churchwide Assembly or the Church Council shall determine.

## **Chapter 2.**

### **CONFESSION OF FAITH**

- 2.01. This church confesses the Triune God, Father, Son, and Holy Spirit.**
- 2.02. This church confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.**
- a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.**
  - b. The proclamation of God’s message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.**
  - c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God’s Spirit speaking through their authors, they record and announce God’s revelation centering in Jesus Christ. Through them God’s Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.**
- 2.03. This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.**
- 2.04. This church accepts the Apostles’, Nicene, and Athanasian Creeds as true declarations of the faith of this church.**
- 2.05. This church accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.**
- 2.06. This church accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.**
- 2.07. This church confesses the Gospel, recorded in the Holy Scripture and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God’s mission in the world.**

## **Chapter 3.**

### **NATURE OF THE CHURCH**

- 3.01. All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this church are to be carried out under his rule and authority.**
- 3.02. This church confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.**
- 3.03. 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.**
- 3.04. This church, inspired and led by the Holy Spirit, participates in The Lutheran World Federation as a global communion of churches, engaging in faithful witness to the gospel of Jesus Christ and in service for the sake of God’s mission in the world.**

## **Chapter 4.**

### **STATEMENT OF PURPOSE**

- 4.01.** The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.
- 4.02.** To participate in God's mission, this church shall:
- a.** Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
  - b.** Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
  - c.** Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs.
  - d.** Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
  - e.** Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.
  - f.** Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.
- 4.03.** To fulfill these purposes, this church shall:
- a.** Receive, establish, and support those congregations, ministries, organizations, institutions, and agencies necessary to carry out God's mission through this church.
  - b.** Encourage and equip all members to worship, learn, serve, and witness; to fulfill their calling to serve God in the world; and to be stewards of the earth, their lives, and the Gospel.
  - c.** Call forth, equip, certify, set apart, and oversee a ministry of Word and Sacrament, a ministry of Word and Service, and such other forms of ministry that will enable this church to fulfill its mission.

- d. Seek unity in faith and life with all Lutherans within its boundaries and be ready to enter union negotiations whenever such unity is manifest.**
- e. Foster Christian unity by participating in ecumenical activities, contributing its witness and work and cooperating with other churches which confess God the Father, Son, and Holy Spirit.**
- f. Develop relationships with communities of other faiths for dialogue and common action.**
- g. Lift its voice in concord and work in concert with forces for good, to serve humanity, cooperating with church and other groups participating in activities that promote justice, relieve misery, and reconcile the estranged.**
- h. Produce and publish worship materials for corporate, family, and personal use and resources for education, witness, service, and stewardship.**
- i. Establish and maintain theological seminaries, schools, colleges, universities, and other educational institutions to equip people for leadership and service in church and society.**
- j. Assure faithfulness to this church's confessional position and purpose and provide for resolution of disputes.**
- k. Publish a periodical and make use of the arts and public communication media to proclaim the Gospel and to inform, interpret, and edify.**
- l. Study social issues and trends, work to discover the causes of oppression and injustice, and develop programs of ministry and advocacy to further human dignity, freedom, justice, and peace in the world.**
- m. Establish, support, and recognize institutions and agencies that minister to people in spiritual and temporal needs.**
- n. Work with civil authorities in areas of mutual endeavor, maintaining institutional separation of church and state in a relation of functional interaction.**
- o. Provide structures and decision-making processes for this church that foster mutuality and interdependence and that involve people in making decisions that affect them.**
- p. Support the mission of this church by arranging for and encouraging financial contributions for its work, management of its resources, and processes of planning and evaluation.**
- q. Provide fair personnel practices and adequate compensation, benefits, and pensions for those employed by this church.**

## Chapter 5.

### PRINCIPLES OF ORGANIZATION

- 5.01.** The Evangelical Lutheran Church in America shall be one church. This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church by congregations, synods, and the churchwide organization shall be carried out under his rule and authority in accordance with the following principles:
- a. The congregations, synods, and churchwide organization shall act in accordance with the Confession of Faith set forth in Chapter 2 of this constitution and with the Statement of Purpose set forth in Chapter 4.
  - b. This church, in faithfulness to the Gospel, is committed to be an inclusive church in the midst of division in society. Therefore, in their organization and outreach, the congregations, synods, and churchwide units of this church shall seek to exhibit the inclusive unity that is God's will for the Church.
  - c. The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibly in God's mission. In an interdependent relationship primary responsibility for particular functions will vary between the partners. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting. Each congregation, synod, and separately incorporated ministry, as well as the churchwide organization itself, is a separate legal entity and is responsible for exercising its powers and authorities.
  - d. Each congregation and synod in its governing documents shall include the Confession of Faith and Statement of Purpose and such structural components as are required in this constitution. Beyond these common elements, congregations and synods shall be free to organize in such manner as each deems appropriate for its jurisdiction.
  - e. The Church Council shall establish an ongoing process to review the function of the structural organization of this church and to develop recommendations for changes.
  - f. Except as otherwise provided in this constitution and bylaws, the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies, councils, committees, boards, and other organizational units shall be laypersons; that as nearly as possible, 50 percent of the lay members of these assemblies, councils, committees, boards, or other

organizational units shall be female and 50 percent shall be male, and that, where possible, the representation of ministers of Word and Sacrament 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 rosters of this church. This balance is to be evident in the selection of 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 ministers of Word and Sacrament shall be both female and male. Each synod shall establish processes that will enable it to reach a minimum goal that 10 percent of the membership of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.
- h. Leaders in this church should demonstrate that they are servants by their words, life-style, and manner of leadership. Leaders in this church will recognize their accountability to the Triune God, to the whole Church, to each other, and to the organization of this church in which they have been asked to serve.
- i. As a steward of the resources that God has provided, this church shall organize itself to make the most effective use of its resources to accomplish its mission.
- j. Each assembly, council, committee, board, task force, or other body of the churchwide organization or any churchwide units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee, board, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly, council, committee, board, task force, or other body.

- 5.01.A16.** *This church commits itself to ethnic and racial diversity. Each expression of this church shall annually assess its ethnic and racial diversity when compared to the demographic data of its community or territory. The churchwide organization will work with synods as they assist congregations to reach out to persons of color or whose primary language is other than English.*
- 5.01.B16.** *Each synod shall submit its goal and strategies to the appropriate churchwide unit or office and shall annually submit a report on progress toward its goals to the Church Council.*
- 5.01.C00.** *The term, “persons of color and/or persons whose primary language is other than English,” shall be understood to mean African American, Black, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, and Alaska Native people. This definition, however, shall not be understood as limiting this church’s commitment to inclusive participation in its life and work.*
- 5.01.D16.** *The Churchwide Assembly shall receive reports from the presiding bishop and the secretary that monitor this church’s progress toward meeting the commitment expressed in 5.01.A16.*



**Chapter 6.**  
**MEMBERSHIP**

- 6.01.** The members of this church shall be the baptized members of its congregations.
- 6.02.** The voting members of the churchwide organization shall be those persons elected to serve as members of the Churchwide Assembly. Membership in a congregation does not, in itself, confer voting rights in this corporation.
- 6.02.A09.** *It is the goal of this church that at least 10 percent of the voting members of the Churchwide Assembly, Church Council, and churchwide boards and committees be youth and young adults. The Church Council shall establish a plan for implementing this goal. For purposes of the Constitution, Bylaws, and Continuing Resolutions of the ELCA, the term “youth” means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term “young adult” means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service.*

**Chapter 7.**  
**MINISTRY**

**7.10. MINISTRY OF THE BAPTIZED PEOPLE OF GOD**

**7.11. This church affirms the universal priesthood of all its baptized members. In its function and its structure this church commits itself to the equipping and supporting of all its members for their ministries in the world and in this church. It is within this context of ministry that this church calls some of its baptized members for specific ministries in this church.**

**7.20. MINISTRY OF WORD AND SACRAMENT**

**7.21. Within the people of God and for the sake of the Gospel ministry entrusted to all believers, God has instituted the office of ministry of Word and Sacrament. To carry out this ministry, this church calls and ordains qualified persons.**

**7.22. A minister of Word and Sacrament of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to preach, teach, and witness, and educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and ordained; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of the ministry; and whose life and conduct are above reproach. A minister of Word and Sacrament shall comply with this church's constitutions, bylaws, and continuing resolutions.**

**7.23. The standards for acceptance and continuance of ministers of Word and Sacrament of this church shall be set forth in the bylaws.**

**7.24. The secretary of this church shall maintain a roster containing the names of ministers of Word and Sacrament who qualify on the basis of constitutional provisions 7.22., 7.23., and 7.31., and related bylaws.**

**7.30. STANDARDS FOR MINISTERS OF WORD AND SACRAMENT**

**7.31. In accordance with the description stated in 7.22., ministers of Word and Sacrament shall be governed by the following standards, policies, and procedures.**

**7.31.01. Basic Standards.** Persons admitted to and continued in the ministry of Word and Sacrament of this church shall satisfactorily meet and maintain the following, as defined by this church's constitutions, bylaws, and continuing resolutions and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:

- a. commitment to Christ;

- b. acceptance of and adherence to the Confession of Faith of this church;
- c. willingness and ability to serve in response to the needs of this church;
- d. academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships;
- e. commitment to lead a life worthy of the Gospel of Christ and in so doing to be an example in faithful service and holy living;
- f. receipt and acceptance of a letter of call; and
- g. membership in a congregation of this church.

**7.31.02. Responsibilities.** Consistent with the faith and practice of the Evangelical Lutheran Church in America,

- a. Every minister of Word and Sacrament 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) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications;
  - 7) witness to the Kingdom of God in the community, in the nation, and abroad; and
  - 8) 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 pastor with a congregational call shall, within the congregation:
  - 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
  - 2) relate to all schools and organizations of the congregation;
  - 3) install regularly elected members of the Congregation Council;
  - 4) with the council, administer discipline; and
  - 5) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and its synod.

**7.31.03. Preparation and Approval.** Except as provided in 7.31.04., a candidate for the ministry of Word and Sacrament shall have:

- a. membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;
- b. been granted entrance to candidacy by and under the guidance and supervision of the appropriate committee for at least a year before being approved for call;

- c. satisfactorily completed the requirements for the Master of Divinity degree from an accredited theological school in North America, including practical preparation, as defined by the appropriate churchwide unit, such as internship and supervised clinical work;
- d. completed at least one year of residency in a seminary of this church or of the Evangelical Lutheran Church in Canada, except when waived by the appropriate committee in consultation with the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
- e. been recommended for approval by the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
- f. been examined and approved by the appropriate committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;
- g. been recommended to a congregation or other entity by the bishop of the synod to which the candidate has been assigned for first call in accordance with the procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council; and
- h. received and accepted a properly issued and attested letter of call.

**7.31.04. Approval under Other Circumstances.** Candidates for the ministry of Word and Sacrament who by reason of (a) age and prior experience, (b) ordination in another Lutheran church body, or (c) ordination in another Christian church body, whether in North America or abroad, shall be approved by the candidacy committee for ordination or reception according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In preparing such criteria, policies, and procedures, the appropriate churchwide unit shall consult with the seminaries of this church and, as appropriate, with other churchwide units.

**7.31.05. Reinstatement.** A person seeking reinstatement as a minister of Word and Sacrament, whether having served previously in this church or in one of its predecessor bodies, shall be registered by the pastor and council of the congregation of which such a person is a member with the candidacy committee of the synod in which the person was last rostered or, upon mutual agreement of the synodical bishops involved, after consultation with and approval by the secretary of this church, with the candidacy committee of the synod of current residence. The person then shall be interviewed, examined, and approved by the candidacy committee under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call to serve as a minister of Word and Sacrament in this church.

- 7.31.06. On Leave from Call.** A minister of Word and Sacrament 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 Ministers of Word and Sacrament of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod of which the minister of Word and Sacrament is a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, a minister of Word and Sacrament who is without a current letter of call may be retained on the roster of Ministers of Word and Sacrament of this church for a maximum of three years, beginning at the completion of an active call.
  - b. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synodical bishop and in consultation with the appropriate churchwide unit, a minister of Word and Sacrament engaged in graduate study, in a field of study that will enhance service in the ministry of Word and Sacrament, may be retained on the roster of Ministers of Word and Sacrament of this church for a maximum of six years.
  - c. Family Leave: A minister of Word and Sacrament who has been in active service under call for at least three years may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, such a minister of Word and Sacrament who is without a current letter of call and who requests leave for the birth or care of a child or children of the minister of Word and Sacrament or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of Ministers of Word and Sacrament of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years beginning at the completion of an active call.
  - d. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.
- 7.31.07. Ordination in Unusual Circumstances.** For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another

minister of Word and Sacrament of the Evangelical Lutheran Church in America of an approved candidate who has received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament. Prior to authorization of such an ordination, the bishop of the synod of the candidate's first call shall consult with the presiding bishop as this church's chief ecumenical officer and shall seek the advice of the Synod Council. The pastoral decision of the synodical bishop shall be in accordance with policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

**7.31.08. Invitation to Service.** In accord with bylaw 8.62.11. and following, a minister of Word and Sacrament of a church body with which a relationship of full communion has been established by the Churchwide Assembly of the Evangelical Lutheran Church in America may serve contractually in a ministry setting of this church under a "Letter of Invitation to Service" upon the authorization of the bishop of the synod in which such service occurs.

**7.31.09. Licensure and Synodically Authorized Ministry.** When need exists to render Word and Sacrament ministry for a congregation or ministry of this church where it is not possible to provide appropriate pastoral leadership, the synod bishop—acting with the consent of the congregation or ministry, in consultation with the Synod Council, and in accord with standards and qualifications developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council—may authorize a person who is a member of a congregation of the Evangelical Lutheran Church in America to offer this ministry. Such an individual shall be supervised by a minister of Word and Sacrament appointed by the synod bishop; such service shall be rendered during its duration under the sacramental authority of the bishop as the synod's pastor. Such an individual will be trained and licensed to fulfill this ministry for a specified period of time and in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synodical leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

**7.40. CALLS FOR MINISTERS OF WORD AND SACRAMENT**

**7.41. Letters of Call.** Letters of call to ministers of Word and Sacrament of this church or properly approved candidates for this church's roster of Ministers of Word and Sacrament shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council.

- 7.41.01. Service under Call.** A minister of Word and Sacrament of this church shall serve under a letter of call properly extended by a congregation, a Synod Council, a Synod Assembly, the Church Council, or the Churchwide Assembly.
- a. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.44.A16.
  - b. A pastor serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, a pastor shall be a member of one of the congregations being served.
  - c. Ministers of Word and Sacrament serving in interim ministry appointed by the synodical bishop may serve under a letter of call, according to policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council. A call to interim ministry shall be a term call extended by the Synod Council upon recommendation of the synodical bishop.
- 7.41.02. Initial Call to Congregational Service.** Because the responsibilities of the office of the ministry of Word and Sacrament are most clearly focused in the congregational pastorate, experience in which is deemed by this church to be invaluable for all other ministry of Word and Sacrament, initial service of at least three years shall be in a congregation of this church or, with the approval of the synodical bishop, a congregation of a church body with which a relationship of full communion exists. Exceptions to the three-year requirement may be granted under criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- 7.41.03. 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 ministry of Word and Sacrament. Such calls involve, for example, the care of the Word, the administration of the sacraments, pastoral care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Sacrament for their convenience or status. Synodical councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

- 7.41.04. Non-Stipendiary Service Under Call.** When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to a minister of Word and Sacrament for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Sacrament for their convenience, status, or personal preference. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is deemed to be fulfilling no longer the mission needs of this church.
- 7.41.05. Calls to Serve in Unusual Circumstances.** When it is deemed to be in the interests of this church in the care of the Gospel, ministers of Word and Sacrament 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 ministry of Word and Sacrament. Such calls may be extended by a Synod Council or the Church Council upon recommendation by the Conference of Bishops according to criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. Such calls shall be reviewed annually.
- 7.41.06. 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.
- 7.41.07. Retirement.** Ministers of Word and Sacrament may retire upon attainment of age 60, or after 30 years on the roster of Ministers of Word and Sacrament of this church or one of its predecessor bodies, and continue to be listed on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the minister of Word and Sacrament is listed on the roster.
- a. The policies and procedures for granting retired status on the roster of Ministers of Word and Sacrament shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
  - b. If a minister of Word and Sacrament who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ELCA congregations in the vicinity, other than a congregation previously served, the bishop of the synod in which the minister of Word and Sacrament



is listed on the roster may grant permission for the minister of Word and Sacrament to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

- 7.41.08. Disability.** Ministers of Word and Sacrament may be designated as disabled and continue to be listed on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the minister of Word and Sacrament is listed on the roster.
- a. The policies and procedures for designation of disability on the roster of Ministers of Word and Sacrament shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
  - b. If a minister of Word and Sacrament who has been granted disabled status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ELCA congregations in the vicinity, other than a congregation previously served, the bishop of the synod in which the minister of Word and Sacrament is listed on the roster may grant permission for the minister of Word and Sacrament to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.
- 7.41.09. Retention of Roster Records.** When a minister of Word and Sacrament resigns or is removed from the roster of this church, the roster record shall be retained by the secretary of this church, and the synodical bishop shall invite the person at the time of resignation or removal to provide, annually, appropriate current information for the roster record.
- 7.42. Each person on the roster of Ministers of Word and Sacrament of this church shall be related to that synod:**
- a. to which the congregation issuing the call to the minister of Word and Sacrament is related;
  - b. which issues a letter of call to the minister of Word and Sacrament;
  - c. on whose roster the minister of Word and Sacrament was listed at the time of the issuance of a letter of call from the Church Council;
  - d. on whose roster the minister of Word and Sacrament, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synodical bishop and Synod Council of each affected synod, to promote proportionate representation of faculty and administration in each synod of its region;

- e. on whose roster the minister of Word and Sacrament was listed at the time of the issuance of a call to federal chaplaincy or on the roster of the synod of current address, if approved by the synodical bishop and received by the Synod Council;
- f. in which the minister of Word and Sacrament, 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 minister of Word and Sacrament is deployed;
- g. on whose roster the minister of Word and Sacrament was listed when placed on leave from call;
- h. on whose roster the minister of Word and Sacrament, if designated as disabled, was listed when last called or the synod of current address, upon application by the minister of Word and Sacrament for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church; or
- i. on whose roster the minister of Word and Sacrament, if granted retired status, was listed when last called or the synod of current address, upon application by the minister of Word and Sacrament for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

**7.42.01.** If the service of a minister of Word and Sacrament who receives and accepts a letter of call from this church, under 7.42.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such a transfer may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

**7.42.02.** In unusual circumstances, the transfer of a minister of Word and Sacrament who is on leave from call may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

**7.42.03.** In certain circumstances for the sake of the ministry and mission needs of this church, the transfer of a minister of Word and Sacrament serving under call in the churchwide organization may be authorized, at the initiative of the presiding bishop of this church, upon mutual agreement of the synodical bishops involved in such a transfer after consultation with and approval by the secretary of this church.

**7.43.** **A letter of call issued by a Synod Council or the Church Council to a minister of Word and Sacrament of this church shall be either co-terminus with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ministry of Word and Sacrament, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.**

- 7.43.01.** When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of Ministers of Word and Sacrament.
- 7.43.02.** Ministers of Word and Sacrament previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.
- 7.44.** **Each synod shall maintain a roster containing the names of those ministers of Word and Sacrament who are related to it on the basis of 7.42. of this constitution.**
- 7.44.A16.** ***Sources of Calls for Ministers of Word and Sacrament***
- a. Principles for Sources of Calls*
- 1) *A “call” is an action by expressions of this church, as specified in the “Table of Sources of Calls for Ministers of Word and Sacrament,” through which a person is asked to serve in a specified ministry. Such an action is attested in a “letter of call.”*
  - 2) *Interdependence within the body of this church suggests that any action of one of its entities affects other entities. Therefore, interdependence is expressed in all calls extended within this church.*
  - 3) *A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline.*
  - 4) *A letter of call is issued by that expression of this church authorized to do so which is most directly involved in accountability for the specified ministry.*
  - 5) *Decisions on calls for ministries in unusual circumstances not otherwise provided for but deemed to be in the interests of this church’s care of the Gospel are referred to the Conference of Bishops for recommendation to the appropriate calling body.*

b. *Table of Sources of Calls for Ministers of Word and Sacrament*

<i>Setting</i>	<i>Calling Body</i>
1.0 <i>Congregational ministry</i>	
1.1 <i>Single congregation</i>	<i>Congregation meeting</i>
1.11 <i>Pastor</i>	
1.12 <i>Senior Pastor</i>	
1.13 <i>Associate/assistant pastor</i>	
1.14 <i>Co-pastor</i>	
1.15 <i>Shared-time pastor</i>	
1.2 <i>Multiple-congregation parish</i>	<i>Congregation meetings, acting on a common proposal</i>
1.21 <i>Pastor</i>	<i>One of the participating congregations</i>
1.22 <i>Other pastoral arrangements</i>	<i>One of the participating congregations</i>
1.3 <i>Coalition and cluster ministry</i>	<i>Synod Council</i>
1.4 <i>Congregations beyond ELCA</i>	
1.41 <i>Independent Lutheran congregation</i>	<i>Synod Council</i>
1.42 <i>Overseas independent Lutheran congregation</i>	<i>Church Council upon request of appropriate churchwide unit</i>
1.43 <i>Other</i>	<i>Synod Council or Church Council</i>
1.5 <i>Interim pastor</i>	<i>Synod Council</i>
1.6 <i>Pastor in a congregation under development</i>	<i>Synod Council</i>
2.0 <i>Synodical ministry</i>	
2.1 <i>Bishop</i>	<i>Synod Assembly</i>
2.2 <i>Assistant to bishop</i>	<i>Synod Council</i>
2.3 <i>Shared staff by two or more synods</i>	<i>Synod Council of one of the participating synods</i>
2.4 <i>Synod staff partially supported by grants from churchwide units</i>	<i>Synod Council</i>
3.0 <i>Regional ministry</i>	
3.1 <i>Staff</i>	<i>Church Council</i>
3.2 <i>Shared synodical-churchwide staff</i>	<i>Church Council</i>
4.0 <i>Churchwide ministry</i>	

4.1	<i>Presiding bishop and secretary</i>	<i>Churchwide Assembly</i>
4.2	<i>Treasurer</i>	<i>Church Council</i>
4.3	<i>Staff of the churchwide organization</i>	<i>Church Council</i>
5.0	<i>Chaplaincy and institutional ministry</i>	
5.1	<i>Institution/agency related or unrelated to a synod</i>	<i>Synod Council</i>
5.2	<i>Institution/agency related more to than one synod</i>	<i>Synod Council of one of the synods</i>
5.3	<i>ELCA-related institution/agency</i>	<i>Church Council upon request of appropriate churchwide unit</i>
5.4	<i>Federal agency/institution</i>	<i>Church Council</i>
5.5	<i>Military</i>	<i>Church Council</i>
6.0	<i>Campus ministry</i>	
6.1	<i>Staff</i>	<i>Synod Council</i>
7.0	<i>Outdoor ministry</i>	
7.1	<i>Staff</i>	<i>Synod Council</i>
8.0	<i>Ecumenical ministry</i>	
8.1	<i>Related to a synod</i>	<i>Synod Council</i>
8.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
8.3	<i>National/international organization</i>	<i>Church Council</i>
9.0	<i>Inter-Lutheran ministry</i>	
9.1	<i>Related to a synod</i>	<i>Synod Council</i>
9.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
9.3	<i>National/International</i>	<i>Church Council</i>
10.0	<i>Educational ministry</i>	
10.1	<i>ELCA-related seminary chaplain/faculty/administrator</i>	<i>Church Council upon request of appropriate churchwide unit</i>

10.2	<i>Chaplain/faculty/ administrator of seminary unrelated to ELCA</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.3	<i>ELCA-related college chaplain/faculty/ administrator</i>	<i>Synod Council of the synod in which college is located</i>
10.4	<i>Chaplain/faculty/ administrator of a college unrelated to ELCA</i>	<i>Synod Council of the synod in which college is located</i>
10.5	<i>ELCA-related school chaplain/faculty/ administrator</i>	<i>Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located</i>
10.6	<i>Chaplain/faculty of a school unrelated to ELCA</i>	<i>Synod Council of the synod in which school is located</i>
10.7	<i>Director/staff of a continuing education center related to a churchwide unit</i>	<i>Synod Council in which the main office of center is located upon the request of appropriate churchwide unit</i>
11.0	<i>Missionary ministry</i>	
11.1	<i>Outside United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>
11.2	<i>Within United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>
12.0	<i>Other</i>	
12.1	<i>Non-stipendiary service under call</i>	<i>Synod Council upon approval by the Conference of Bishops</i>
12.2	<i>Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified)</i>	<i>Synod Council or Church Council upon recommendation by the Conference of Bishops</i>

**7.45. In keeping with the historic discipline and practice of the Lutheran church and to be true to a sacred trust inherent in the nature of the pastoral office, no minister of Word and Sacrament 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 minister of Word and Sacrament while working in a pastoral capacity, except with the express permission of the person who has given confidential**

information to the minister of Word and Sacrament or who was observed by the minister of Word and Sacrament, or if the person intends great harm to self or others.

- 7.46.** The provisions for termination of the mutual relationship between a minister of Word and Sacrament and a congregation shall be as follows:
- a.** The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which shall be terminated only by death or, following consultation with the synodical bishop for the following reasons:
    - 1)** mutual agreement to terminate the call or the completion of a call for a specific term;
    - 2)** resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
    - 3)** inability to conduct the pastoral office effectively in that congregation in view of local conditions;
    - 4)** physical disability or mental incapacity of the pastor;
    - 5)** suspension of the pastor through discipline for more than three months;
    - 6)** resignation or removal of the pastor from the roster of Ministers of Word and Sacrament of this church;
    - 7)** termination of the relationship between this church and the congregation;
    - 8)** dissolution of the congregation or the termination of a parish arrangement; or
    - 9)** suspension of the congregation through discipline for more than six months.
  - b.** When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
    - 1)** the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or
    - 2)** when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one layperson.

- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant. When the pastorate is declared vacant, the Synod Council shall list the pastor on the roster of Ministers of Word and Sacrament as disabled. Upon removal of the disability and restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.
- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation agree to carry out such recommendations, no further action need be taken by the synod.
- e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.
- f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

**7.47. Ministers of Word and Sacrament shall be subject to discipline as set forth in Chapter 20 of this constitution.**

**7.47.01.** No person who belongs to any organization other than the Church which claims to possess in its teachings and ceremonies that which the Lord has given solely to the Church shall be called and received onto the roster of Ministers of Word and Sacrament or otherwise received into the ministry of this church, nor shall any person so called and received onto the roster of Ministers of Word and Sacrament or otherwise received by this church be retained in its ministry who subsequently joins such an organization.



**7.50. MINISTRY OF WORD AND SERVICE**

- 7.51.** This church calls and receives onto the roster qualified persons to provide a ministry of Word and Service, exemplifying the life of Christ-like service to all persons and creation: nurturing, healing, leading, advocating dignity and justice, and equipping the whole people of God for their life of witness and service within and beyond the congregation for the sake of God's mission in the world.
- 7.52.** A minister of Word and Service of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to serve, 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 received onto the roster; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of ministry; and whose life and conduct are above reproach. A minister of Word and Service shall comply with this church's constitutions, bylaws, and continuing resolutions.
- 7.53.** The standards for acceptance and continuance of ministers of Word and Service of this church shall be set forth in the bylaws.
- 7.54.** The secretary of this church shall maintain a roster containing the names of ministers of Word and Service who qualify on the basis of constitutional provisions 7.52., 7.53., and 7.61., and related bylaws.
- 7.54.01.** Ministers of Word and Service shall be known as deacons.
- 7.54.A16.** *Those persons rostered in predecessor church bodies as commissioned church staff (The American Lutheran Church), deaconesses (The Association of Evangelical Lutheran Churches), deaconesses (The American Lutheran Church), deacons (The Association of Evangelical Lutheran Churches), lay professional leaders (the Lutheran Church in America), and commissioned teachers (The Association of Evangelical Lutheran Churches) shall be retained as deacons of this church (except for removals in accord with the governing documents, criteria, policies, and procedures of this church). Accountability for specific calls shall be exercised according to the policies and procedures of this church.*
- 7.54.B16.** *Those persons previously rostered as associates in ministry, deaconesses, or diaconal ministers in the Evangelical Lutheran Church in America shall be retained as deacons of this church (except for removals in accord with the governing documents, criteria, policies, and procedures of this church). Accountability for specific calls shall be exercised according to the policies and procedures of this church.*

**7.60. STANDARDS FOR MINISTERS OF WORD AND SERVICE**

**7.61. In accordance with the description stated in 7.52, ministers of Word and Service shall be governed by the following standards, policies, and procedures:**

**7.61.01. Basic Standards.** Persons admitted to and continued in the ministry of Word and Service of this church shall satisfactorily meet and maintain the following, as defined by this church's constitutions, bylaws, and continuing resolutions and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:

- a. commitment to Christ;
- b. acceptance of and adherence to the Confession of Faith of this church;
- c. willingness and ability to serve in response to the needs of this church;
- d. academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships;
- e. commitment to lead a life worthy of the Gospel of Christ and in so doing to be an example in faithful service and holy living;
- f. receipt and acceptance of a letter of call; and
- g. membership in a congregation of this church.

**7.61.02. Responsibilities.** Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:

- a. Be rooted in the Word of God, for proclamation and service;
- b. Advocate a prophetic diakonia that commits itself to risk-taking and innovative service on the frontiers of the Church's outreach, giving particular attention to the suffering places in God's world;
- c. Speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad;
- d. Equip the baptized for ministry in God's world that affirms the gifts of all people;
- e. Encourage mutual relationships that invite participation and accompaniment of others in God's mission;
- f. Practice stewardship that respects God's gift of time, talents, and resources;
- g. Be grounded in a gathered community for ongoing diaconal formation;

- h. Share knowledge of the ELCA and its wider ministry of the gospel, and advocate for the work of all expressions of this church; and
- i. Identify and encourage qualified persons to prepare for ministry of the gospel.

**7.61.03. Preparation and Approval.** Except as provided in 7.61.04., a candidate who is to be called and received onto the roster as a minister of Word and Service shall have:

- a. membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;
- b. been granted entrance to candidacy by and under the guidance and supervision of the appropriate committee for at least a year before being approved for call;
- c. completed the academic and practical preparation according to criteria and procedures established by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;
- d. been examined and approved by the appropriate committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;
- e. been recommended to a congregation or other entity by the bishop of the synod to which the candidate has been assigned for first call in accordance with the procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council; and
- f. received and accepted a properly issued and attested letter of call.

**7.61.04. Approval under Other Circumstances.** A candidate may, for reasons of age or prior experience, be granted approval under criteria and procedures which permit certain equivalencies as defined by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

**7.61.05. Reinstatement.** A person seeking reinstatement as a minister of Word and Service shall be registered by the pastor and council of the congregation of which such a person is a member with the candidacy committee of the synod in which the person was last rostered or, upon mutual agreement of the synodical bishops involved, after consultation with and approval by the secretary of this church, with the candidacy committee of the synod of current residence. The person then shall be interviewed, examined, and approved for reinstatement by the candidacy committee under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call to serve as a minister of Word and Service in this church.

- 7.61.06. On Leave from Call.** A minister of Word and Service 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 Ministers of Word and Service of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod of which the minister of Word and Service is a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, a minister of Word and Service who is without a current letter of call may be retained on the roster of Ministers of Word and Service of this church for a maximum of three years, beginning at the completion of an active call.
  - b. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synodical bishop and in consultation with the appropriate churchwide unit a minister of Word and Service engaged in graduate study, in a field of study that will enhance service in the ministry of Word and Service in this church, may be retained on the roster of Ministers of Word and Service of this church for a maximum of six years.
  - c. Family Leave: A minister of Word and Service who has been in active service under call for at least three years may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, such a minister of Word and Service who is without a current letter of call and who requests leave for the birth or care of a child or children of the minister of Word and Service or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of Ministers of Word and Service of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years, beginning at the completion of an active call.
  - d. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

**7.61.A16.** *Any person removed from the roster of Ministers of Word and Service that existed on December 31, 1987, as cited herein, who seeks to return to active roster status must apply for acceptance to a roster of this church under the standards, criteria, policies, and procedures that apply to the official roster of Ministers of Word and Service. This same requirement shall apply to those certified during the period of January 1, 1988, through September 1, 1993, as associates in ministry of this church.*

**7.61.B16.** *A person on the roster of a previous church body or a person on the roster of associates in ministry of this church, who was so certified during the period between January 1, 1988, and September 1, 1993, shall relinquish such a roster category upon being received and accepted on another roster of this church.*

**7.70. CALLS FOR MINISTERS OF WORD AND SERVICE**

**7.71. Letters of Call.** Letters of call to ministers of Word and Service of this church or properly approved candidates for this church's roster of Ministers of Word and Service shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council.

**7.71.01. Service under Call.** A minister of Word and Service of this church shall serve under a letter of call properly extended by a congregation, the Synod Council, the Synod Assembly, the Church Council, or the Churchwide Assembly.

- a. Calls may be extended either for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.74.A16.
- b. A minister of Word and Service serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, a minister of Word and Service shall be a member of one of the congregations being served.

**7.71.02. Non-Stipendiary Service Under Call.** When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to a minister of Word and Service for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is deemed to be fulfilling no longer the mission needs of this church.

- 7.71.03. 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.
- 7.71.04. Retirement.** Ministers of Word and Service may retire upon attainment of age 60, or after 30 years on a roster of this church or one of its predecessor bodies, and continue to be listed on the roster of Ministers of Word and Service of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster.
- a. The policies and procedures for granting retired status on the roster of Ministers of Word and Service shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
  - b. If a minister of Word and Service who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ELCA congregations in the vicinity besides the congregation previously served, the bishop of the synod in which the minister of Word and Service is listed on the roster may grant permission for the minister of Word and Service to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.
- 7.71.05. Disability.** Ministers of Word and Service may be designated as disabled, and continue to be listed on the roster of Ministers of Word and Service of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster.
- a. The policies and procedures for designation of disability on the official roster of Ministers of Word and Service shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
  - b. If a minister of Word and Service who has been granted disabled status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ELCA congregations in the vicinity besides the congregation previously served, the bishop of the synod in which the minister of Word and Service is listed on the roster may grant permission for the individual to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.
- 7.71.06. Retention of Roster Records.** When a minister of Word and Service resigns or is removed from the roster of this church, the roster record shall be retained by the secretary of this church, and the synodical bishop shall invite the person at the time of resignation or removal to provide, annually, appropriate current information for the roster record.

- 7.72.** Each person on the roster of Ministers of Word and Service of this church shall be related to that synod:
- a.** to which the congregation issuing the call to the minister of Word and Service is related;
  - b.** which issues a letter of call to the minister of Word and Service;
  - c.** on whose roster the minister of Word and Service was listed at the time of the issuance of a letter of call from the Church Council;
  - d.** on whose roster the minister of Word and Service, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synodical bishop and Synod Council of each affected synod, to promote proportionate representation of faculty and administration in each synod of its region;
  - e.** in which the minister of Word and Service, 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 minister of Word and Service is deployed;
  - f.** on whose roster the minister of Word and Service was listed when placed on leave from call;
  - g.** on whose roster the minister of Word and Service, if designated as disabled, was listed when last called, or the synod of current address, upon application by the minister of Word and Service for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church; or
  - h.** on whose roster the minister of Word and Service, if granted retired status, was listed when last called, or the synod of current address, upon application by the minister of Word and Service for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

**7.72.01.** If the service of a minister of Word and Service who receives and accepts a letter of call from this church, under 7.72.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such a transfer may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

**7.72.02.** In unusual circumstances, the transfer of a minister of Word and Service who is on leave from call may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

- 7.72.03.** In certain circumstances for the sake of the ministry and mission needs of this church, the transfer of a minister of Word and Service serving under call in the churchwide organization may be authorized, at the initiative of the presiding bishop of this church, upon mutual agreement of the synodical bishops involved in such a transfer after consultation with and approval by the secretary of this church.
- 7.73.** **A letter of call issued by a Synod Council or the Church Council to a minister of Word and Service of this church shall be either co-terminus with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church’s standards and discipline for ministry of Word and Service, as contained in this church’s constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.**
- 7.73.01.** When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of Ministers of Word and Service.
- 7.73.02.** Ministers of Word and Service previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.
- 7.74.** **Each synod shall maintain a roster containing the names of those ministers of Word and Service who are related to it on the basis of 7.72. of this constitution.**
- 7.74.A16. Sources of Calls for Ministers of Word and Service**
- a. Principles for Sources of Calls*
- 1) A “call” is an action by expressions of this church, as specified in the “Table of Sources of Calls for Ministers of Word and Service,” through which a person is asked to serve in a specified ministry. Such an action is attested in a “letter of call.”
  - 2) Interdependence within the body of this church suggests that any action of one of its entities affects other entities. Therefore, interdependence is expressed in all calls extended within this church.



- 3) *A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline.*
  - 4) *A letter of call is issued by that expression of this church authorized to do so which is most directly involved in accountability for the specified ministry.*
  - 5) *Decisions on calls for ministries in unusual circumstances not otherwise provided for but deemed to be in the interests of this church's care of the Gospel are referred to the Conference of Bishops for recommendation to the appropriate calling body.*
- b. *Table of Sources of Call for Ministers of Word and Service*

<i>Setting</i>	<i>Calling Body</i>
<i>1.0 Congregational ministry</i>	
<i>1.1 Single congregation</i>	<i>Congregation meeting</i>
<i>1.2 Multiple-congregation parish</i>	<i>Congregation meetings, acting on a common proposal, with one of the participating congregations issuing the call</i>
<i>1.3 Coalition and cluster ministry</i>	<i>Synod Council</i>
<i>1.4 Congregations beyond the ELCA</i>	
<i>1.41 Independent Lutheran congregations</i>	<i>Synod Council</i>
<i>1.42 Other</i>	<i>Synod Council</i>
<i>2.0 Synodical ministry</i>	
<i>2.1 Assistant to the Bishop</i>	<i>Synod Council</i>
<i>2.2 Shared staff of two or more synods</i>	<i>Synod Council</i>
<i>2.3 Staff partially supported by grants from churchwide units</i>	<i>Synod Council</i>
<i>3.0 Regional ministry</i>	
<i>3.1 Staff</i>	<i>Church Council</i>
<i>3.2 Shared synodical-churchwide staff</i>	<i>Church Council</i>
<i>4.0 Churchwide ministry</i>	
<i>4.1 Secretary</i>	<i>Churchwide Assembly</i>
<i>4.2 Treasurer</i>	<i>Church Council</i>
<i>4.3 Staff of the churchwide organization</i>	<i>Church Council</i>

5.0	<i>Institutional ministry</i>	
5.1	<i>Institution/agency related or unrelated to a synod</i>	<i>Synod Council</i>
5.2	<i>Institution/agency related more to than one synod</i>	<i>Synod Council of one of the synods</i>
5.3	<i>ELCA-related institution/agency</i>	<i>Church Council upon request of appropriate churchwide unit</i>
5.4	<i>Other</i>	<i>Church Council</i>
6.0	<i>Campus ministry</i>	
6.1	<i>Staff</i>	<i>Synod Council</i>
7.0	<i>Outdoor ministry</i>	
7.1	<i>Staff</i>	<i>Synod Council</i>
8.0	<i>Ecumenical ministry</i>	
8.1	<i>Related to a synod</i>	<i>Synod Council</i>
8.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
8.3	<i>National/international organization</i>	<i>Church Council</i>
9.0	<i>Inter-Lutheran ministry</i>	
9.1	<i>Related to a synod</i>	<i>Synod Council</i>
9.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
9.3	<i>National/International</i>	<i>Church Council</i>
10.0	<i>Educational ministry</i>	
10.1	<i>ELCA-related seminary</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.2	<i>Seminary unrelated to ELCA</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.3	<i>ELCA-related college</i>	<i>Synod Council of the synod in which college is located</i>
10.4	<i>College unrelated to ELCA</i>	<i>Synod Council of the synod in which college is located</i>
10.5	<i>ELCA-related school</i>	<i>Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located</i>
10.6	<i>School unrelated to ELCA</i>	<i>Synod Council of the synod in which school is located</i>
10.7	<i>Director/staff of a continuing education center related to a churchwide unit</i>	<i>Synod Council in which the center's main office is located upon the request of appropriate churchwide unit</i>

11.0 Missionary ministry	
11.1 Outside United States	Church Council upon request of appropriate churchwide unit
11.2 Within United States	Church Council upon request of appropriate churchwide unit
12.0 Other	
12.1 Non-stipendiary service under call	Synod Council upon approval by the Conference of Bishops
12.2 Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified)	Synod Council or Church Council upon recommendation by the Conference of Bishops

**7.75. The provisions for termination of the mutual relationship between a minister of Word and Service and a congregation shall be as follows:**

- a. **The call of a congregation, when accepted by a minister of Word and Service shall constitute a continuing mutual relationship and commitment which shall be terminated only by death or following consultation with the synodical bishop for the following reasons:**
  - 1) **mutual agreement to terminate the call or the completion of a call for a specific term;**
  - 2) **resignation of the minister of Word and Service, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;**
  - 3) **inability to conduct the office to which they have been called effectively in that congregation in view of local conditions;**
  - 4) **physical disability or mental incapacity of the minister of Word and Service;**
  - 5) **suspension of the minister of Word and Service through discipline for more than three months;**
  - 6) **resignation or removal of the minister of Word and Service from the roster of Ministers of Word and Service of this church;**
  - 7) **termination of the relationship between this church and the congregation;**
  - 8) **dissolution of the congregation or the termination of a parish arrangement; or**
  - 9) **suspension of the congregation through discipline for more than six months.**

- b. When allegations of physical disability or mental incapacity of the deacon under paragraph a.4) above, or ineffective conduct of the office under paragraph a.3) above, have come to the attention of the bishop of this synod,
- 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one non-rostered person, or
  - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one non-rostered person.
- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the minister of Word and Service's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the position vacant. When the position is declared vacant, the Synod Council shall list the deacon on the roster of Ministers of Word and Service as disabled. Upon removal of the disability and restoration of the minister of Word and Service to health, the bishop shall take steps to enable the minister of Word and Service to resume the ministry, either in the congregation last served or in another appropriate call.
- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the minister of Word and Service and then to the congregation. The recommendations of the bishop's committee must address whether the minister of Word and Service's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the minister of Word and Service, if appropriate. If the minister of Word and Service and congregation agree to carry out such recommendations, no further action need be taken by the synod.

- e. **If either party fails to assent to the recommendations of the bishop's committee concerning the minister of Word and Service's call, the congregation may dismiss the minister of Word and Service only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.**
- f. **If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.**

**7.76. Ministers of Word and Service of this church shall be subject to discipline as set forth in Chapter 20 of this constitution.**

**7.76.01.** No person who belongs to any organization other than the Church which claims to possess in its teachings and ceremonies that which the Lord has given solely to the Church shall be called and received onto the roster of Ministers of Word and Service or otherwise received into the ministry of this church, nor shall any person so called and received onto the roster of Ministers of Word and Service or otherwise received by this church be retained in its ministry who subsequently joins such an organization.

## Chapter 8.

### RELATIONSHIPS

- 8.10. RELATIONSHIP OF CONGREGATIONS, SYNODS, THE CHURCHWIDE ORGANIZATION, AND THE LUTHERAN WORLD FEDERATION**
- 8.11. This church shall seek to function as people of God through congregations, synods, and the churchwide organization, all of which shall be interdependent. Each part, while fully the church, recognizes that it is not the whole church and therefore lives in a partnership relationship with the others.**
- 8.12. The congregation shall include in its mission a life of worship and nurture for its members, and outreach in witness and service to its community.**
- 8.13. The synod shall provide for pastoral care of the congregations, ministers of Word and Sacrament, and ministers of Word and Service within its boundaries. It shall plan for, facilitate, and nurture the life and mission of its people and shall enlarge the ministries and extend the outreach into society on behalf of and in connection with the congregations and the churchwide organization. Conferences, clusters, coalitions, other area subdivisions, or networks shall serve to assist the congregations and synods in exercising their mutual responsibilities.**
- 8.14. The churchwide organization shall implement the extended mission of the Church, developing churchwide policies in consultation with the synods and congregations, entering into relationship with governmental, ecumenical, and societal agencies in accordance with accepted resolutions and/or in response to specific agreed-upon areas of responsibility.**
- 8.15. Since congregations, synods, and the churchwide organization are partners that share in God’s mission, all share in the responsibility to develop, implement, and strengthen the financial support program of this church.**
- 8.16. In faithful participation in the mission of God in and through this church, congregations, synods, and the churchwide organization—as interdependent expressions of this church—shall be guided by the biblical and confessional commitments of this church. Each shall recognize that mission efforts must be shaped by both local needs and global awareness, by both individual witness and corporate endeavor, and by both distinctly Lutheran emphases and growing ecumenical cooperation.**
- 8.17. References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God’s mission, and the fulfillment of the purposes of this church as described in Chapter 4, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.**

- 8.18. This church affirms the relationship established through The Lutheran World Federation as a communion of churches that confess the triune God, agree in the proclamation of the Word of God, and are united in pulpit and altar fellowship.**
- 8.18.01.** The bylaws on ecumenical availability of ministers of Word and Sacrament under relationships of full communion shall apply to such service within this church of such ministers of other member churches of The Lutheran World Federation.
- 8.20. RELATIONSHIP WITH INSTITUTIONS AND AGENCIES**
- 8.21. Seminaries. This church shall sponsor, support, and provide for oversight of seminaries for the preparation of persons for rostered leadership and other ministries and for continuing study on the part of rostered ministers and laypersons.**
- 8.21.01.** Each seminary of this church shall be separately incorporated or, if unincorporated, shall be a school, department, or unit of a college or university of this church. Whether separately incorporated or not, seminaries of this church shall be governed consistent with policies established by the Church Council upon recommendation of the appropriate unit of the churchwide organization. Seminaries may be organized into groupings, known as clusters, for the purposes of cooperation, interaction, and support.
- 8.21.02.** Amendments to the governing documents of each separately incorporated seminary and each seminary cluster shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the Church Council for approval. Amendments to the governing documents of a college or university of this church that affect the authority or integrity of an unincorporated seminary of this church associated with that college or university shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the Church Council for approval.
- 8.21.03.** The board of directors of each separately incorporated seminary shall be nominated and elected to terms as specified in the governing documents of the respective seminaries, and shall consist of 12 to 30 members, as follows:
- a. At least one-fifth nominated, in consultation with the seminaries, by the appropriate churchwide unit and elected by the Church Council;
  - b. Two members elected by the bishops of the supporting synods from among their number; and

- c. The remaining members elected by the supporting synods, in consultation with the seminaries, with the number to be elected by each synod set forth in the governing documents of the seminary.

Elections shall be so arranged that the terms of all directors of any given seminary elected in any year shall commence simultaneously.

**8.21.04.**

Each unincorporated seminary shall have an advisory council or governing board distinct from the board of directors of the college or university of which the seminary is a school, department, or unit. The seminary advisory council or governing board shall relate to the Church Council through the appropriate churchwide unit. The members of the unincorporated seminary's advisory council or governing board shall be elected as specified in the governing documents of the related college or university, and shall consist of 12 to 30 members, as follows:

- a. At least one-fifth nominated by the Church Council upon recommendation of the appropriate churchwide unit after consultation with the seminary's advisory council or governing board;
- b. Two members nominated by the bishops of the supporting synods from among their number;
- c. One member, who shall serve as chair of the advisory council or governing board and as a voting member of the board of directors of the college or university, nominated by the Church Council, upon recommendation of the appropriate churchwide unit after consultation with the seminary's advisory council or governing board; and
- d. The remaining members to be from the supporting synods, nominated by the seminary's advisory council or governing board in consultation with the supporting synods.

**8.21.05.**

In accordance with the governing documents of each separately incorporated seminary, the board of directors shall elect the president of the seminary in consultation with the presiding bishop of this church and the appropriate churchwide unit. The board shall exercise all other normal governance functions, including the appointment of tenured faculty, and shall have authority to recruit students throughout this church.

**8.21.06.**

Each unincorporated seminary shall have a chief administrative officer, such as an academic dean, seminary provost, or vice president, who is on the roster of Ministers of Word and Sacrament of this church. In the appointment or election of the chief administrative officer of the seminary, the college or university shall consult with the seminary advisory council or governing board, the presiding bishop of this church, and the appropriate churchwide unit. The college or university board shall exercise all other normal governance functions, including the appointment of tenured faculty, in consultation with the seminary's advisory council or governing board, and shall have authority to recruit students throughout this church.



- 8.21.07.** The seminaries shall receive churchwide and synodical financial support. The amount of such support shall be determined through a consultation process involving seminaries, synods, and the appropriate churchwide unit. To implement financial support by this church, synods shall be assigned to specific seminaries in such manner as to attain equitable distribution of synods. Normally, all synods in a given region will be assigned to one seminary. Churchwide funds shall be distributed according to a formula developed by the appropriate churchwide unit and approved by the Church Council. Seminaries shall provide for their remaining financial requirements through tuition, fees, endowment income, and fundraising programs. Fundraising in the congregations of supporting synods, however, shall be conducted only upon approval of the synods.
- 8.21.08.** Aid to students preparing for the ministries of this church shall be administered by the seminaries under guidelines developed by the appropriate churchwide units in consultation with the presidents of the seminaries and adopted by the Church Council.
- 8.22.** **Colleges and Universities. This church shall express its responsibility for higher education through its colleges and universities, the appropriate churchwide unit as determined by the Church Council, and its synods. While variation is possible in college or university relationships across this church, this church recognizes the desirability of some degree of uniformity of relationship for colleges and universities within the same region.**
- 8.22.01.** The relationship of this church to its colleges and universities shall be guided by policies fostering educational institutions dedicated to the Lutheran tradition wherein such institutions are an essential part of God’s mission in the world; faithful to the will of God as institutions providing quality instruction in religion and a lively ministry of worship, outreach, and service; diligent in their preparation of leaders committed to truth, excellence, and ethical values; and pledged to the well-being of students in the development of mind, body, and spirit.
- 8.22.02.** Colleges and universities of the Evangelical Lutheran Church in America may relate to this church in various ways, including relationship with the Churchwide Assembly, the Church Council, a synodical assembly, or a corporation whose voting members are, or have been elected by, synodical assemblies, other organizational units (conferences, clusters, etc.), or congregations. Subject to approval by the appropriate synods, a college or university may be owned by a not-for-profit corporation (1) that has voting members, at least a majority of whom shall consist of members of the Churchwide Assembly or the Church Council, and (2) that shall hold the meeting of such a corporation in conjunction with the Churchwide Assembly or the Church Council for the purpose of approving amendments to the articles of incorporation, and approving amendments to other governing documents which affect the relationship between the college or university and this church. A majority of the members of the governing board of a corporation that meets in conjunction with the Churchwide Assembly or Church Council shall be members of this church or of a church body with which this church is in a relationship of full communion, but under no circumstances shall fewer than forty (40) percent of the members of such board be members of this church.

- 8.22.03.** Primary responsibility for recruiting members for its board belongs to each college or university of this church. This responsibility is best exercised when appropriate structures of this church are substantially involved. The college or university and the appropriate synods shall determine how many of the college or university board members are to be elected or ratified by the approved form of relationship as provided in 8.22.02.
- 8.22.04.** The responsibility for initiating changes in constitutional documents rests with each college or university of this church. Each college or university will reach agreement with the appropriate structures of this church as identified in 8.22.02. regarding changes in constitutional documents. This church's participation may range from prior consultation to final approval.
- 8.22.05.** Representation of members of this church on college or university boards, limitation of terms for board members, whether or not college or university presidents shall be members of this church, and representation of bishops of synods on college or university boards shall be determined by each institution and the appropriate synods.
- 8.22.06.** In addition to and consistent with the above provision 8.22 and bylaws 8.22.01 through 8.22.05, colleges and universities of this church where a school, department, or unit of that institution is a seminary of this church must comply with all requirements, policies, procedures, and standards specified in provision 8.21 and bylaws 8.21.01 through 8.21.08.
- 8.23.** **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.**
- 8.23.01.** Through membership in Lutheran Services in America and the appropriate churchwide unit as designated by the Church Council, this church shall, with affiliated social ministry organizations, develop criteria for their ministries, establish affiliations and alliances within this church and within society, and carry out a comprehensive social ministry witness.
- 8.30.** **SPECIAL INTEREST CONFERENCES**
- 8.31.** **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.**

- 8.31.01.** Because of both official and informal international contacts with other churches, the Danish Special Interest Conference, Finnish (Suomi) Special Interest Conference, German Lutheran Conference in North America, and Hungarian Special Interest Conference shall relate to this church under the authority of the presiding bishop of this church through an executive or designated unit as determined by the presiding bishop. Official contacts and relationships of the special interest conferences with leaders and representatives of other churches shall be coordinated through the Office of the Presiding Bishop.
- 8.40.** **RELATIONSHIP WITH OTHER LUTHERAN ORGANIZATIONS**
- 8.41.** **This church may establish relationships with Lutheran organizations, institutions, or agencies whose purposes are compatible with its mission and ministry. Policies and procedures to create and implement these relationships shall be adopted by the Church Council.**
- 8.42.** **This church shall not, in any manner, be responsible for the debts or liabilities of other Lutheran organizations, institutions, or agencies, whether independent of or affiliated with this church.**
- 8.50.** **RELATIONSHIP WITH INTERCHURCH AGENCIES, INSTITUTIONS, AND COUNCILS**
- 8.51.** **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.**
- 8.51.01.** Policies governing ecumenical, inter-Lutheran, and interfaith activities shall be recommended by the presiding bishop of this church to the Churchwide Assembly for its adoption.
- 8.51.02.** Formal membership in interchurch agencies and/or councils shall be by action of the Churchwide Assembly in all relationships involving national or international involvement, by the Synod Assembly in its geographic area, and by congregations in community settings, with each affiliation by any congregation, synod, or churchwide organization to be in accordance with the policies of this church.
- 8.60.** **OFFICIAL CHURCH-TO-CHURCH RELATIONSHIPS**
- 8.61.** **This church may establish official church-to-church relationships and agreements. Establishment of such official relationships and agreements shall require a two-thirds vote of the voting members present and voting in a Churchwide Assembly.**

**8.62. Policies and procedures to implement church-to-church relationships of full communion established by action of a Churchwide Assembly may be recommended by the appropriate officer or churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.**

**8.62.10. Ecumenical Availability of Ministers of Word and Sacrament and Ministers of Word and Service**

**8.62.11.** An minister of Word and Sacrament of this church, serving temporarily in a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America, may be retained on the roster of Ministers of Word and Sacrament—upon endorsement by the synodical bishop and by action of the Synod Council in the synod in which the minister of Word and Sacrament is listed on the roster—under policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council. A minister of Word and Service of this church serving temporarily in a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America, may be retained on the roster—upon endorsement by the synodical bishops and by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster—under policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council.

- a. A letter of call may be issued to a minister of Word and Sacrament of this church, serving temporarily in such a church body, by the Church Council of the Evangelical Lutheran Church in America or a Synod Council, in accord with the Table of Sources of Calls (ELCA churchwide continuing resolution 7.44.A16.b.).
- b. A letter of call may be issued to a minister of Word and Service of this church, serving temporarily in such a church body, by the Church Council of the Evangelical Lutheran Church in America or a Synod Council, in accord with the Table of Sources of Calls (ELCA churchwide continuing resolution 7.74.A16.b.).
- c. A letter of call issued by the Church Council or a Synod Council for service in a church body with which a relationship of full communion has been established by the Churchwide Assembly shall be governed by churchwide constitutional provision 7.43. and churchwide bylaw 7.43.01.

- 8.62.12.** A minister of Word and Sacrament of a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America may be authorized by the synodical bishop to serve in a congregation or employing entity of this church. Such service shall be rendered under a contract between the congregation or employing entity and the minister of Word and Sacrament in a form proposed by the synodical bishop and approved by the congregation or employing entity. Any such service shall be in accord with churchwide policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.
- 8.62.13.** Whenever a rostered minister of the Evangelical Lutheran Church in America is to serve or is serving in a church body with which a relationship of full communion has been declared and established by the Churchwide Assembly, or whenever a minister of Word and Sacrament of a church body with which a relationship of full communion has been so declared and established is to serve or is serving in this church, a full sharing of relevant information concerning such rostered minister's experience and fitness for ministry is expected between the synodical bishop (or other appropriate office or entity) of this church and the appropriate person, office, or entity in the other church. Relevant information related to fitness for ministry shall include, but is not limited to, any information concerning disciplinary proceedings or allegations that could result, or could have resulted, in disciplinary proceedings.
- 8.62.14.** A minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America may be granted the privilege of both voice and vote in the Synod Assembly during the period of that minister's service in a congregation of this church, in accord with ELCA churchwide bylaw 8.62.12.
- 8.62.15.** The availability of a minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America shall be understood normally in three categories: availability to serve in an occasional situation; availability to meet an extended need, including service in "yoked parish" settings; and availability for a transfer of roster status.
- a. *Occasional service:* An occasional situation is defined as one in which a minister of Word and Sacrament of a church body with which a relationship of full communion exists may be asked to preach or administer the sacraments in an ELCA congregation on an occasional basis with the authorization of the synodical bishop.

- b. *Extended service:* A minister of Word and Sacrament of a church body with which a relationship of full communion exists may be invited to serve as the pastor of an ELCA congregation for an extended period of time, yet remain a minister of Word and Sacrament of his or her present church body. Such a person would be expected to preach, teach, and administer the sacraments in an ELCA congregation in a manner that is consistent with the Confession of Faith of the Evangelical Lutheran Church in America and to live in a manner consistent with the ministerial policy of this church. Such service shall be rendered only as authorized by the synodical bishop in order to serve the ministry and mission needs of the ELCA in a given situation.
- c. *Transfer:* A minister of Word and Sacrament of a church body with which a relationship of full communion exists who seeks to serve indefinitely within the ministry of Word and Sacrament of the Evangelical Lutheran Church in America may apply for admission to the roster of Ministers of Word and Sacrament of the Evangelical Lutheran Church in America and be approved through the candidacy process for admission to the roster. Such a minister would then become an ELCA pastor upon receipt and acceptance of a regular call and installation in an ELCA congregation or other setting.
- d. Roster status in more than one church body is precluded in the Evangelical Lutheran Church in America. As required by ELCA churchwide constitutional provision 7.22. and bylaw 7.31.01., ministers on the Word and Sacrament roster of the Evangelical Lutheran Church in America must accept and adhere to this church's Confession of Faith, as well as abide by this church's standards and policies for ministers of Word and Sacrament.

**8.62.16.** Rostered ministers of the Evangelical Lutheran Church in America, while serving in an ecumenical setting, remains subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America. A minister of Word and Sacrament of a church body with which a relationship of full communion exists is understood by the Evangelical Lutheran Church in America as subject to the standards, policies, and discipline of the church body in which the minister is rostered or holds ministerial membership. Such a minister, while serving in an ELCA congregation or other ministry, is expected to abide by the standards and policies of this church related to ministers of Word and Sacrament.

**8.62.17.** When a minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America completes a contract for extended service, the synodical file on that minister shall be sent to and retained by the Office of the Secretary.

- 8.63.** This church, in accord with constitutional provision 2.05., acknowledges as one with it in faith and doctrine all churches that accept the teaching of the Unaltered Augsburg Confession and understands that altar and pulpit fellowship with congregations and other entities of such churches may be locally practiced. Local practice of altar and pulpit fellowship, in accord with churchwide constitutional provision 2.05., is subject to the approval of the Synod Council, upon endorsement by the synodical bishop. Notice of such approval is to be given to the presiding bishop as the chief ecumenical officer of the Evangelical Lutheran Church in America.
- 8.63.01.** The approval is granted initially for one year only and must be reviewed and approved annually by the Synod Council. Any time that the local practice of altar and pulpit fellowship no longer serves the mission and ministry needs of this church, the synodical bishop may withdraw endorsement and the Synod Council may withdraw the approval.
- 8.63.02.** A minister of Word and Sacrament of a church body with which the ELCA is not in full communion who is serving in a ministry involving the local practice of altar and pulpit fellowship with an ELCA congregation is understood to be subject to the standards, policies, and discipline of the church body in which the minister is rostered or holds ministerial membership. Such a minister, while serving an ELCA congregation or other ministry, is expected to abide by the standards and policies of this church related to ministers of Word and Sacrament. A minister of Word and Sacrament of this church, while serving in a ministry involving the local practice of altar and pulpit fellowship with a non-ELCA congregation, remains subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America.
- 8.64.** Synods of the Evangelical Lutheran Church in America and units of the churchwide organization are encouraged to engage in cooperative work, wherever possible, with churches that accept the teachings of the Unaltered Augsburg Confession. Units engaging in this work shall advise the presiding bishop of such developments.

## Chapter 9.

### CONGREGATIONS

#### 9.10. DEFINITION

9.11. **A congregation is a community of baptized persons whose existence depends on the proclamation of the Gospel and the administration of the sacraments and whose purpose is to worship God, to nurture its members, and to reach out in witness and service to the world. To this end it assembles regularly for worship and nurture, organizes and carries out ministry to its people and neighborhood, and cooperates with and supports the wider church to strive for the fulfillment of God’s mission in the world.**

#### 9.20. CRITERIA FOR RECOGNITION AND RECEPTION

9.21. **This church shall recognize, receive, and maintain on the roster those congregations which by their practice as well as their governing documents:**

- a. **preach the Word, administer the sacraments, and carry out God’s mission;**
- b. **accept this church’s Confession of Faith;**
- c. **agree to the Statement of Purpose of this church;**
- d. **agree to call pastoral leadership from the roster of Ministers of Word and Sacrament of this church in accordance with the call procedures of this church, except in special circumstances as defined in the bylaws accompanying this provision, and with the approval of the synodical bishop;**
- e. **agree to be responsible for their life as a Christian community; and**
- f. **agree to support the life and work of this church.**

9.21.01. Approval of the synodical bishop, as required in 9.21.d., involves the bishop’s attesting that a candidate for the roster of Ministers of Word and Sacrament 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 Ministers of Word and Sacrament of this church or persons who are approved as eligible candidates for the roster of Ministers of Word and Sacrament of this church.

9.21.02. Under special circumstances, subject to the approval of the synodical bishop and the concurrence of the congregation, a minister of Word and Sacrament of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion by action of a Churchwide Assembly may serve temporarily under contract as pastor of a congregation of this church.



- 9.22.** All congregations of this church shall abide by the provisions of 9.21., 9.62., and 7.46. The judgment on whether a congregation meets the criteria listed in 9.21. shall be made by this church through the synod of this church to which the congregation relates.
- 9.23.** In accord with constitutional provision 9.21.d. and bylaw 9.21.01. and without invoking the provisions of Chapter 20, a congregation that maintains as its pastor a minister of Word and Sacrament who has resigned or been removed from this church's roster of Ministers of Word and Sacrament or that calls as its pastor one who has not been approved for the roster of Ministers of Word and Sacrament may be removed from the roster of congregations of this church by the Synod Council upon recommendation of the synodical bishop.
- 9.24.** A recognized and received congregation that is part of this church shall, when legally possible, be incorporated and may:
- a. own property and be responsible for its care; and
  - b. call or employ staff.
- 9.25.** A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:
- a. Accept the criteria for recognition and reception as a congregation of this church, fulfill the functions of the congregation, and accept the governance provisions as provided in Chapter 9 of the ELCA constitution and bylaws.
  - b. Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all required provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, 18, and 19 in the *Model Constitution for Congregations* consistent with requirements of this constitution and the *Constitution for Synods* of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the *Model Constitution for Congregations*, the constitution of the synod, or the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, may be adopted as described in Chapters 17 and 18 of the *Model Constitution for Congregations*.
  - c. Accept the commitments expected of all congregations of the ELCA as stated in \*C6.01., \*C6.02., and \*C6.03. of the *Model Constitution for Congregations*.

If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.

**Recognition and reception into this church of transferring or independent congregations by the Evangelical Lutheran Church in America is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.**

**9.30. RESERVATION OF AUTHORITY**

**9.31. Congregations of this church shall have authority in all matters that are not assigned by the constitution and bylaws of this church to synods and the churchwide organization.**

**9.40. FUNCTIONS**

**9.41. The congregation shall:**

- a. Provide services of worship at which the Word of God is preached and the sacraments are administered.**
- b. Provide pastoral care and assist all members to participate in this ministry.**
- c. Challenge, equip, and support all members in carrying out their calling in their daily life and in their congregation.**
- d. Teach the Word of God.**
- e. Witness to the reconciling Word of God in Christ, reaching out to all people.**
- f. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.**
- g. Motivate its members to provide financial support for the congregation's ministry and the ministry of the synod and the churchwide organization.**
- h. Foster and participate in interdependent relationships with other congregations, the synod, and the churchwide organization.**
- i. Foster and participate in ecumenical relationships consistent with churchwide policy.**

**9.50. GOVERNANCE**

**9.51. Each congregation shall structure itself in such a way as to involve its members in fulfilling the definition, purpose, and functions of a congregation.**

**9.52. The governing documents of congregations recognized at the establishment of this church shall continue to govern such congregations. When such a congregation wishes to amend any provision of its governing documents, the governing documents of that congregation shall be so amended to conform to 9.25.b. The synod responsible for the review of such amendments may permit, for good cause, a congregation to retain particular unamended provisions in the congregation's governing documents that were in force at the establishment of this church.**

- 9.52.A93.** *The Church Council, in cooperation with the synods, shall provide an ongoing process for congregations whose governing documents have been accepted into this church under 9.52. to review those documents and compare them with the required elements of the Model Constitution for Congregations listed in 9.25.b., applicable to the extent provided in 9.52. to congregations recognized and received by this church as of January 1, 1988. Congregations are encouraged to resolve significant conflicts between their governing documents and the Model Constitution for Congregations.*
- 9.53.** **Each congregation shall have governing documents, no terms of which shall conflict with provision 9.21. Subject to the provisions of 9.52., these documents shall contain the elements listed in the bylaws.**
- 9.53.01.** The governing documents of congregations shall include:
- a. the Confession of Faith;
  - b. the Statement of Purpose;
  - c. provisions describing the congregation's relationship to this church;
  - d. a process for calling a pastor;
  - e. a listing of the duties of a pastor;
  - f. provisions describing the role of the pastor in the governance of the congregation;
  - g. a process for removal of a pastor;
  - h. provisions regulating the disposition of property;
  - i. a legislative process;
  - j. an enumeration of officers with definition of authority and functions of each;
  - k. a definition of each structural component (*e.g.*, committees, boards); and
  - l. a process for the discipline of members.
- 9.53.02.** *A Model Constitution for Congregations shall be provided by this church. Amendments to the Model Constitution for Congregations shall be made in the same manner as prescribed in Chapter 22 for amendments of the bylaws of this church.*
- 9.53.03.** Each congregation shall provide a copy of its governing documents to the synod. All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod shall notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall go into effect upon notification that the synod has approved them. The synod shall recognize that congregations may organize themselves in a manner which they deem most appropriate.

- 9.53.04.** Each congregation shall take the necessary steps to protect its members and this church from liability.
- 9.53.05.** Congregations shall normally maintain a fiscal year of January 1 through December 31.
- 9.53.06.** A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.
- 9.53.07.** Congregations shall have the right to petition this church. Any petition shall be addressed to the synod to which the congregation relates for response by the synod. By action of the Synod Council or Synod Assembly, petitions may be forwarded to the Church Council or Churchwide Assembly.
- 9.53.08.** A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action.
- 9.60.** **TERMINATION OF RELATIONSHIP**
- 9.61.** **The relationship between a congregation and this church may be terminated in one of the following ways:**
- a.** **The congregation takes action to dissolve.**
  - b.** **The congregation ceases to exist.**
  - c.** **The congregation is no longer recognized by this church under the disciplinary provisions of Chapter 20.**
  - d.** **The congregation terminates its relationship according to the procedure outlined in 9.62.**
  - e.** **The membership of the congregation becomes so scattered or diminished in numbers as to make it impracticable for such congregation to fulfill the purposes for which it was organized. In such case, the synod, in order to protect the property from waste and deterioration, through the Synod Council or trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of the synod. The congregation shall have the right to appeal the decision to the Synod Assembly.**
- 9.62.** **A congregation may terminate its relationship with this church by the following procedure:**

- a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds vote of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the Congregation Council. Unless he or she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.
- b. The secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
- c. The bishop of the synod and the congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in paragraph b. above.
- d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.
- e. A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated, subject to paragraphs g., h., and i. below. Unless this notification to the bishop also certifies that the congregation has voted by a two-thirds vote to affiliate with another Lutheran denomination, the congregation will be conclusively presumed to be an independent or non-Lutheran church.
- f. Notice of termination shall be forwarded by the bishop to the secretary of this church, who shall report the termination to the Churchwide Assembly.
- g. Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing provisions in 9.62. shall be required to receive Synod Council approval before terminating their membership in this church.

- h. Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.**
- i. Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to satisfy all financial obligations to this church and receive Synod Council approval before terminating their membership in this church.**
- j. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in paragraph a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of 9.62. and may begin no sooner than six months after that second meeting.**

**9.70. OWNERSHIP OF PROPERTY**

**9.71. Subject to the provisions of 9.52., the following shall govern the ownership of property by congregations of this church:**

- a. Title to property shall reside in the congregation. The congregation may dispose of its property as it determines, subject to any self-accepted indebtedness or other self-accepted restrictions.**
- b. Title to the undisposed property of a congregation that ceases to exist shall pass to the synod of this church to which the congregation is related.**
- c. Title to the property of a congregation that is no longer recognized by this church as a result of discipline shall continue to reside in the congregation.**
- d. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. and has acted by a two-thirds vote to relate to another Lutheran church body shall continue to reside in the congregation.**
- e. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. and has acted by a two-thirds vote to become independent or to relate to a non-Lutheran church body shall continue to reside in the**

**congregation only with the consent of the Synod Council. The Synod Council, after consultation with the congregation by an established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of the congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of this church.**

**9.80. FEDERATED OR UNION CONGREGATIONS**

**9.81. A synod of the Evangelical Lutheran Church in America may authorize a particular congregation or recognized ministry related to the synod to form a federated congregation or union congregation with a congregation or recognized ministry of a church body with which a relationship of full communion has been established by a Churchwide Assembly of the Evangelical Lutheran Church in America, or a synod may organize a federated congregation or union congregation, with the synod acting in concert with a comparable ecclesiastical entity of another church body or church bodies with which a relationship of full communion has been established by a Churchwide Assembly of the Evangelical Lutheran Church in America.**

**9.81.01.** A federated congregation is one congregation that is formed and maintained with the approval of both the synod in which the congregation is located and the comparable ecclesiastical entity of one or more church bodies with which a relationship of full communion has been established. A federated congregation shall conduct its life and work under a plan of agreement adopted by the federated congregation in accord with policy of the synod in which the federated congregation is located and the comparable entity or entities of a church body or church bodies with which a relationship of full communion has been declared by the Evangelical Lutheran Church in America, in accord with 8.61. and 9.81.

- a. The plan of agreement shall follow, as clearly as is practicable, the model provisions developed by the secretary of this church, after consultation with the appropriate churchwide unit or units and Conference of Bishops, and approved by the Church Council, and such a plan of agreement shall be subject to the constitutions of each church body involved.
  - 1) Whenever the constitutions of the respective church bodies differ, the mandatory provisions of one shall apply in all cases when the others are permissive.
  - 2) Whenever conflicting mandatory provisions or conflicting permissive provisions exist, petition shall be made to the appropriate governing bodies of the church bodies involved to resolve the conflict under the internal procedures of the respective church bodies.

- b. The plan of agreement of a federated congregation shall be consistent with the commitments made by the Evangelical Lutheran Church in America in church-to-church resolutions and documents for the continuing relationship of full communion.
- c. The plan of agreement of each federated congregation shall be subject to review and ratification by the Synod Council of the synod in which the federated congregation is located.
- d. Implementation of the plan of agreement of a federated congregation shall be guided by policies and procedures developed in consultation with the appropriate churchwide unit or units by the Office of the Secretary, reviewed by the Conference of Bishops, and approved by the Church Council of the Evangelical Lutheran Church in America.
- e. A federated congregation shall be incorporated, when legally possible, under the laws of the state of location. A federated congregation shall take the necessary steps to protect its members and the related church bodies from liability.

**9.81.02.**

A union congregation may be formed by two separate congregations that shall continue to exist as separate but cooperating entities. The separate congregations in a union congregation shall be related to their respective church bodies that have established a relationship of full communion in accord with 8.61. and 9.81. A union congregation shall conduct its life and work under a plan of agreement approved by the two separate congregations upon recommendation of the synod in which the congregation is located, with the synod acting in concert with the comparable ecclesiastical entity of a church body with which a relationship of full communion exists.

- a. The plan of agreement of a union congregation shall follow, as clearly as is practicable, the model provisions of such a plan of agreement developed by the secretary of this church, after consultation with the appropriate churchwide unit or units and Conference of Bishops, and approved by the Church Council, and such a plan of agreement for a union congregation shall be subject to the constitutions of each church body involved.
- b. The plan of agreement of a union congregation shall be consistent with the commitments made by the Evangelical Lutheran Church in America in church-to-church resolutions and documents for the continuing relationship of full communion.
- c. The plan of agreement of a union congregation shall be subject to review and ratification by the Synod Council of the synod in which the union congregation is located.



- d. Implementation of the plan of agreement of a union congregation shall be guided by policies and procedures developed in consultation with the appropriate churchwide unit or units by the Office of the Secretary, reviewed by the Conference of Bishops, and approved by the Church Council of the Evangelical Lutheran Church in America.
- e. Each congregation in a union congregation shall take the necessary steps to protect its members and the related church body from liability.

## Chapter 10. SYNODS

**10.01. This church shall be divided into synods, the names and boundaries of which shall be determined by the Churchwide Assembly and included in the bylaws.**

**10.01.01. Names and Boundaries.** 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; the congregation Bethany, Kitsap County, in the state of WASHINGTON.

Synod 1.C—Southwestern Washington. The counties of Clallam, Clark, Cowlitz, Grays Harbor, Jefferson, King (south), Kitsap, Lewis, Mason, Pacific, Pierce, Skamania, Thurston, Wahkiakum in the state of WASHINGTON.

Synod 1.D—Eastern Washington-Idaho. The state of IDAHO; the counties of Adams, Asotin, Benton, Chelan, Columbia, Douglas, Ferry, Franklin, Garfield, Grant, Kittitas, Klickitat, Lincoln, Okanogan, Pend Oreille, Spokane, Stevens, Walla Walla, Whitman, Yakima in the state of WASHINGTON; the congregation Shepherd of the Mountains, Teton County, and the congregation Star Valley United, Lincoln County, in the state of WYOMING.

Synod 1.E—Oregon. The state of OREGON; and the city of Tulelake in the state of CALIFORNIA.

Synod 1.F—Montana. The state of MONTANA; and the counties of Big Horn, Park, Sheridan, and Washakie in the state of WYOMING.

Synod 2.A—Sierra Pacific. The counties of Alameda, Alpine, Amador, Butte, Calaveras, Colusa, Contra Costa, Del Norte, El Dorado, Fresno, Glenn, Humboldt, Inyo, Kings, Lake, Lassen, Madera, Marin, Mariposa, Mendocino, Merced, Modoc, Mono, Monterey, Napa, Nevada, Placer, Plumas, Sacramento, San Benito, San Francisco, San Joaquin, San Mateo, Santa Clara, Santa Cruz, Shasta, Sierra, Siskiyou, Solano, Sonoma, Stanislaus, Sutter, Tehama, Trinity, Tulare, Tuolumne, Yolo, Yuba in the state of CALIFORNIA; the counties of Churchill, Douglas, Elko, Eureka, Humboldt, Lander, Lyon, Mineral, Pershing, Storey, Washoe, White Pine and the consolidated municipality of Carson City in the state of NEVADA.

Synod 2.B—Southwest California. The counties of Kern, Los Angeles, San Luis Obispo, Santa Barbara, Ventura in the state of CALIFORNIA.

Synod 2.C—Pacifica. The counties of Imperial, Orange, Riverside, San Bernardino, San Diego in the state of CALIFORNIA; the state of HAWAII.

Synod 2.D—Grand Canyon. The state of ARIZONA; the counties of Clark, Esmeralda, Lincoln, Nye in the state of NEVADA.

Synod 2.E—Rocky Mountain. The states of COLORADO; NEW MEXICO; UTAH; and WYOMING, excluding the counties of Big Horn, Park, Sheridan, and Washakie; the counties of Brewster, Culberson, El Paso, Hudspeth, Jeff Davis, Loving, Presidio, Reeves, Ward, Winkler in the state of TEXAS.

Synod 3.A—Western North Dakota. The counties of Adams, Benson (the town/parishes of Esmond), Billings, Bottineau, Bowman, Burke, Burleigh, Divide, Dunn, Emmons, Golden Valley, Grant, Hettinger, Kidder (excluding the Woodworth Parish of Pettibone), Logan (excluding the towns/parishes of Fredonia and Gackle), McHenry, McIntosh, McKenzie, McLean, Mercer, Morton, Mountrail, Oliver, Pierce, Renville, Rolette, Sheridan, Sioux, Slope, Stark, Towner, Ward, Wells, Williams in the state of NORTH DAKOTA; and the parishes of Lemmon, Lodgepole, Ralph, and Shadepole in the state of SOUTH DAKOTA.

Synod 3.B—Eastern North Dakota. The counties of Barnes, Benson (east of and including the towns/ parishes of Maddock and Leeds), Cass, Cavalier, Dickey, Eddy, Foster, Grand Forks, Griggs, Kidder (the Woodworth Parish of Pettibone), LaMoure, Logan (the towns/parishes of Fredonia and Gackle), Nelson, Pembina, Ramsey, Ransom, Richland, Sargent, Steele, Stutsman, Traill, Walsh in the state of NORTH DAKOTA.

Synod 3.C—South Dakota. The state of SOUTH DAKOTA; the congregation Union Creek, Plymouth County, in the state of IOWA.

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; the congregations St. Mark, Our Savior's, and Living Waters in Anoka County, the congregation Spring Lake, Isanti County, and the congregation Christiania, Scott County, in the state of MINNESOTA.

Synod 3.I—Southeastern Minnesota. The counties of Blue Earth, Dodge, Faribault, Fillmore, Freeborn, Goodhue, Houston, Le Sueur, Mower, Olmsted, Rice, Steele, Wabasha, Waseca, Winona in the state of MINNESOTA.

Synod 4.A—Nebraska. The state of NEBRASKA.

Synod 4.B—Central States. The states of MISSOURI and KANSAS.

Synod 4.C—Arkansas-Oklahoma. The states of ARKANSAS and OKLAHOMA.

Synod 4.D—Northern Texas-Northern Louisiana. The counties of Andrews, Archer, Armstrong, Bailey, Baylor, Bell, Borden, Bosque, Bowie, Briscoe, Brown, Callahan, Camp, Carson, Cass, Castro, Childress, Clay, Cochran, Coke, Coleman, Collin, Collingsworth, Comanche, Concho, Cooke, Coryell, Cottle, Crosby, Dallam, Dallas, Dawson, Deaf Smith, Delta, Denton, Dickens, Donley, Eastland, Ector, Ellis, Erath, Falls, Fannin, Fisher, Floyd, Foard, Franklin, Gaines, Garza, Glasscock, Gray, Grayson, Gregg, Hale, Hall, Hamilton, Hansford, Hardeman, Harrison, Hartley, Haskell, Hemphill, Henderson, Hill, Hockley, Hood, Hopkins, Howard, Hunt, Hutchinson, Irion, Jack, Johnson, Jones, Kaufman, Kent, King, Knox, Lamar, Lamb, Lampasas, Limestone, Lipscomb, Lubbock, Lynn, McCulloch, McLennan, Marion, Martin, Midland, Mills, Mitchell, Montague, Moore, Morris, Motley, Navarro, Nolan, Ochiltree, Oldham, Palo Pinto, Panola, Parker, Parmer, Potter, Rains, Randall, Reagan, Red River, Roberts, Rockwall, Runnels, Rusk, San Saba, Scurry, Shackelford, Sherman, Smith, Somervell, Stephens, Sterling, Stonewall, Swisher, Tarrant, Taylor, Terry, Throckmorton, Titus, Tom Green, Upshur, Van Zandt, Wheeler, Wichita, Wilbarger, Wise, Wood, Yoakum, Young in the state of TEXAS; the parishes of Bienville, Bossier, Caddo, Caldwell, Catahoula, Claiborne, Concordia, DeSoto, East Carroll, Franklin, Grant, Jackson, LaSalle, Lincoln, Madison, Morehouse, Natchitoches, Ouachita, Red River, Richland, Sabine, Tensas, Union, Webster, West Carroll, Winn in the state of LOUISIANA.

Synod 4.E—Southwestern Texas. The counties of Aransas, Atascosa, Bandera, Bastrop, Bee, Bexar, Blanco, Brooks, Burnet, Caldwell, Calhoun, Cameron, Comal, Crane, Crockett, De Witt, Dimmit, Duval, Edwards, Frio, Gillespie, Goliad, Gonzales, Guadalupe, Hays, Hidalgo, Jackson, Jim Hogg, Jim Wells, Karnes, Kendall, Kenedy, Kerr, Kimble, Kinney, Kleberg, La Salle, Lavaca, Lee, Live Oak, Llano, McMullen, Mason, Maverick, Medina, Menard, Milam, Nueces, Pecos, Real, Refugio, San Patricio, Schleicher, Starr, Sutton, Terrell, Travis, Upton, Uvalde, Val Verde, Victoria, Webb, Willacy, Williamson, Wilson, Zapata, Zavala in the state of TEXAS.

Synod 4.F—Texas-Louisiana Gulf Coast. The counties of Anderson, Angelina, Austin, Brazoria, Brazos, Burleson, Chambers, Cherokee, Colorado, Fayette, Fort Bend, Freestone, Galveston, Grimes, Hardin, Harris, Houston, Jasper, Jefferson, Leon, Liberty, Madison, Matagorda, Montgomery, Nacogdoches, Newton, Orange, Polk, Robertson, Sabine, San Augustine, San Jacinto, Shelby, Trinity, Tyler, Walker, Waller, Washington, Wharton in the state of TEXAS; the parishes of Acadia, Allen, Ascension, Assumption, Avoyelles, Beauregard, Calcasieu, Cameron, East Baton Rouge, East Feliciana, Evangeline, Iberia, Iberville, Jefferson, Jefferson Davis, Lafayette, LaFourche, Livingston, Orleans, Plaquemines, Pointe Coupee, Rapides, St. Bernard, St. Charles, St. Helena, St. James, St. John the Baptist, St. Landry, St. Martin, St. Mary, St. Tammany, Tangipahoa, Terrebonne, Vermilion, Vernon, Washington, West Baton Rouge, West Feliciana in the state of LOUISIANA.

Synod 5.A—Metropolitan Chicago. The counties of Cook, DuPage, Kane, Lake in the state of ILLINOIS.

Synod 5.B—Northern Illinois. The counties of Boone, Bureau, Carroll, De Kalb, Grundy, Henderson, Henry, Jo Daviess, Kendall, Knox, La Salle, Lee, McHenry, Mercer, Ogle, Putnam, Rock Island, Stephenson, Warren, Whiteside, Will, Winnebago in the state of ILLINOIS.

Synod 5.C—Central/Southern Illinois. The counties of Adams, Alexander, Bond, Brown, Calhoun, Cass, Champaign, Christian, Clark, Clay, Clinton, Coles, Crawford, Cumberland, De Witt, Douglas, Edgar, Edwards, Effingham, Fayette, Ford, Franklin, Fulton, Gallatin, Greene, Hamilton, Hancock, Hardin, Iroquois, Jackson, Jasper, Jefferson, Jersey, Johnson, Kankakee, Lawrence, Livingston, Logan, McDonough, McLean, Macon, Macoupin, Madison, Marion, Marshall, Mason, Massac, Menard, Monroe, Montgomery, Morgan, Moultrie, Peoria, Perry, Piatt, Pike, Pope, Pulaski, Randolph, Richland, St. Clair, Saline, Sangamon, Schuyler, Scott, Shelby, Stark, Tazewell, Union, Vermilion, Wabash, Washington, Wayne, White, Williamson, Woodford in the state of ILLINOIS.

Synod 5.D—Southeastern Iowa. The counties of Appanoose, Benton, Boone, Cedar, Clarke, Clinton, Dallas (east), Davis, Decatur, Des Moines, Henry, Iowa, Jackson (south), Jasper, Jefferson, Johnson, Jones, Keokuk, Lee, Linn, Louisa, Lucas, Madison, Mahaska, Marion, Marshall, Monroe, Muscatine, Polk, Poweshiek, Scott, Story (south), Tama (south), Van Buren, Wapello, Warren, Washington, Wayne in the state of IOWA.

Synod 5.E—Western Iowa. The counties of Adair, Adams, Audubon, Buena Vista, Calhoun, Carroll, Cass, Cherokee, Clay, Crawford, Dallas (west), Dickinson, Emmet, Fremont, Greene, Guthrie, Hamilton (west), Hancock, Harrison, Humboldt, Ida, Kossuth, Lyon, Mills, Monona, Montgomery, O'Brien, Osceola, Page, Palo Alto, Plymouth, Pocahontas, Pottawattamie, Ringgold, Sac, Shelby, Sioux, Taylor, Union, Webster, Winnebago, Woodbury in the state of IOWA.

Synod 5.F—Northeastern Iowa. The counties of Allamakee, Black Hawk, Bremer, Buchanan, Butler, Cerro Gordo, Chickasaw, Clayton, Delaware, Dubuque, Fayette, Floyd, Franklin, Grundy, Hamilton (east), Hardin, Howard, Jackson (north), Mitchell, Story (north), Tama (north), Winneshiek, Worth, Wright in the state of IOWA.

Synod 5.G—Northern Great Lakes. The counties of Florence, Forest, Iron, Marinette, Oneida, Vilas in the state of WISCONSIN; the counties in the Upper Peninsula in the state of MICHIGAN.

Synod 5.H—Northwest Synod of Wisconsin. The counties of Ashland, Barron, Bayfield, Buffalo (north), Burnett, Chippewa, Clark, Douglas, Dunn, Eau Claire, Jackson (north), Marathon (west), Pepin, Pierce, Polk, Price, Rusk, St. Croix, Sawyer, Taylor, Trempealeau (north), Washburn, Wood (northwest corner) in the state of WISCONSIN.

Synod 5.I—East-Central Synod of Wisconsin. The counties of Brown, Calumet, Door, Fond Du Lac, Green Lake, Kewaunee, Langlade, Lincoln, Manitowoc, Marathon (east), Marquette, Menominee, Oconto, Outagamie, Portage, Shawano, Waupaca, Waushara, Winnebago, Wood (southeast) in the state of WISCONSIN.

Synod 5.J—Greater Milwaukee. The counties of Kenosha, Milwaukee, Ozaukee, Racine, Sheboygan, Washington, Waukesha in the state of WISCONSIN.

Synod 5.K—South-Central Synod of Wisconsin. The counties of Columbia, Dane, Dodge, Grant, Green, Iowa, Jefferson, Lafayette, Richland, Rock, Sauk, Walworth in the state of WISCONSIN; the congregation Trinity, Adams County, in the state of WISCONSIN, and the congregation Jefferson Prairie, Boone County, in the state of ILLINOIS.

Synod 5.L—La Crosse Area. The counties of Adams, Buffalo (south), Crawford, Jackson (south), Juneau, La Crosse, Monroe, Trempealeau (south), Vernon in the state of WISCONSIN; and parishes in or near the towns of La Crescent, Caledonia, and Spring Grove in the state of MINNESOTA.

Synod 6.A—Southeast Michigan. The counties of Genesee, Lapeer, Lenawee, Livingston, Macomb, Monroe, Oakland, Saint Clair, 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, Emmet, Gladwin, Grand Traverse, Gratiot, Hillsdale, Huron, Ingham, Ionia, Iosco, Isabella, Jackson, Kalamazoo, Kalkaska, Kent, Lake, Leelanau, Manistee, Mason, Mecosta, Midland, Missaukee, Montcalm, Montmorency, Muskegon, Newaygo, Oceana, Ogemaw, Osceola, Oscoda, Otsego, Ottawa, Presque Isle, Roscommon, St. Joseph, Saginaw, Sanilac, Shiawassee, Tuscola, Van Buren, Wexford in the state of MICHIGAN.

Synod 6.C—Indiana-Kentucky. The states of INDIANA and KENTUCKY.

Synod 6.D—Northwestern Ohio. The counties of Allen, Auglaize, Crawford, Defiance, Erie, Fulton, Hancock, Hardin, Henry, Huron, Lucas, Marion, Mercer, Morrow, Ottawa, Paulding, Putnam, Sandusky, Seneca, Van Wert, Williams, Wood, Wyandot in the state of OHIO.

Synod 6.E—Northeastern Ohio. The counties of Ashland, Ashtabula, Carroll, Columbiana, Cuyahoga, Geauga, Harrison, Holmes, Jefferson, Lake, Lorain, Mahoning, Medina, Portage, Richland, Stark, Summit, Trumbull, Tuscarawas, Wayne in the state of OHIO.

Synod 6.F—Southern Ohio. The counties of Adams, Athens, Belmont, Brown, Butler, Champaign, Clark, Clermont, Clinton, Coshocton, Darke, Delaware, Fairfield, Fayette, Franklin, Gallia, Greene, Guernsey, Hamilton, Highland, Hocking, Jackson, Knox, Lawrence, Licking, Logan, Madison, Meigs, Miami, Monroe, Montgomery, Morgan, Muskingum, Noble, Perry, Pickaway, Pike, Preble, Ross, Scioto, Shelby, Union, Vinton, Warren, Washington in the state of OHIO; the congregation St. Mark, Auglaize County, in the state of OHIO, and the congregation Bethel, Greenup County, in the state of KENTUCKY.

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; the congregations St. Michael and Zion in Schuylkill County 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; the congregation Trinity, Luzerne County, and the congregation Zion, Dauphin County, in the state of PENNSYLVANIA.

Synod 8.F—Delaware-Maryland. The state of DELAWARE; the city of Baltimore and the counties of Allegany, Anne Arundel, Baltimore, Caroline, Carroll, Cecil, Dorchester, Frederick, Harford, Howard, Kent, Queen Anne's, Somerset, Talbot, Washington, Wicomico, Worcester in the state of MARYLAND; the congregation of Holy Trinity, Prince George's County, in the state of MARYLAND; the congregation of Mt. Joy, Adams County, in the state of PENNSYLVANIA; the counties of Accomack, Northampton in the state of VIRGINIA.

Synod 8.G—Metropolitan Washington, D.C. The District of Columbia; the counties of Calvert, Charles, Montgomery, Prince George's, St. Mary's in the state of MARYLAND; the counties of Arlington, Fairfax, Loudoun, Prince William, and the independent cities within the territory of these counties in the state of VIRGINIA; BERMUDA.

Synod 8.H—West Virginia-Western Maryland. The county of Garrett in the state of MARYLAND; the state of WEST VIRGINIA; the congregation Calvary, Allegany County, the congregations Holy Trinity Memorial and Salem in Washington County in the state of MARYLAND; the congregation Fairview, Frederick County, in the state of 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; the congregation of Immanuel in Mercer County in the state of WEST VIRGINIA; the congregation Lakeside in Halifax County in the state of NORTH CAROLINA.

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 U.S. VIRGIN ISLANDS.

**10.02. Each congregation, except those which are in partnership with the Slovak Zion Synod, shall establish a relationship with the synod in whose territory it is located.**

**10.02.01.** The Slovak Zion Synod shall continue as a non-geographic synod of this church. In all other respects it shall be bound by the provisions of the constitutions, bylaws, and continuing resolutions of this church. In addition, it shall enter into relationships with geographic synods in order to provide opportunities for congregations, rostered ministers, and other leaders to share in the programmatic services of such synods, workshops, and conferences. It shall also periodically review and evaluate its ministries to ascertain their continuing effectiveness.

**10.02.02.** Any congregation in a border area desiring to change its synod relationship may do so upon approval of the synod assemblies of the synods concerned, which shall report any such change to the Churchwide Assembly.

**10.02.03.** Within the territory of each geographic synod, the synod—in keeping with criteria, policies, and procedures proposed by the secretary of this church, after consultation with the appropriate churchwide unit or units, and approved by the Church Council—may acknowledge certain authorized worshiping communities such as developing ministries, preaching points, or chapels as related to the synod and part of the synod's life and mission. Such authorized worshiping communities of the synod shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.

**10.10. INCORPORATION AND CONSTITUTION**

**10.11. Each synod shall be incorporated. The articles of incorporation of each synod in existence on January 1, 1988, shall continue to govern such synods. The articles of incorporation of each synod organized after December 31, 1987, shall be submitted to the Church Council for ratification before filing. Amendments to the articles of incorporation of all synods shall be submitted to the Church Council for ratification before filing.**

**10.11.A13. Any synod contemplating amending articles of incorporation or undertaking other fundamental changes such as dissolution, merger, partition into multiple synods, creating a new synod corporation, incorporating in another jurisdiction, or any similar or related action, especially those that may affect relationships with other expressions of this church, must first consult with the Office of the Presiding Bishop, the Office of the Secretary, and with the bishops of any synods affected before seeking ratification by the Church Council.**

**10.12. Each synod shall have a constitution, which shall become effective upon ratification by the Church Council. Amendments thereto shall be subject to like ratification, provided, however, that an amendment which is identical to a provision of the *Constitution for Synods* shall be deemed to have been ratified upon its adoption and the Church Council shall be given prompt notification of its adoption.**

**10.13. The *Constitution for Synods* contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments shall be made in accordance with the required provisions in Chapter 18 of the *Constitution for Synods*. Non-mandatory provisions shall not be inconsistent with the constitution and bylaws of this church.**

**10.20. PURPOSE**

**10.21. Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role and consistent with policies and procedures of this church, the synod shall:**

- a. Provide for pastoral care of congregations and rostered ministers in the synod;**
- b. Plan for, facilitate, and nurture the mission of this church through congregations;**
- c. Strengthen interdependent relationships among congregations, synods, and the churchwide organization, and foster relationships with agencies and institutions affiliated with or related to this church as well as ecumenical partners.**
- d. Interpret the work of this church to congregations and to the public on the territory of the synod.**

- 10.21.01.** In providing for pastoral care of congregations and rostered ministers in the synod, the responsibilities of the synod include the following:
- a. providing for pastoral care of congregations, ministers of Word and Sacrament, and ministers of Word and Service in the synod, including:
    - 1) approving candidates for the ministry of Word and Sacrament in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;
    - 2) authorizing ordinations and ordaining ministers of Word and Sacrament on behalf of this church;
    - 3) approving ministers of Word and Service, which may be done through multi-synodical committees;
    - 4) authorizing consecrations and consecrating ministers of Word and Service on behalf of this church; and
    - 5) consulting in the call process for rostered ministers.
  - b. providing for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:
    - 1) nurturing and supporting congregations and lay leaders;
    - 2) seeking and recruiting qualified candidates for the rostered ministries of this church;
    - 3) making provision for pastoral care, call review, and guidance;
    - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and
    - 5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.
  - c. providing for discipline of congregations, ministers of Word and Sacrament, and ministers of Word and Service; as well as for termination of call, appointment, adjudication, and appeals consistent with Chapter 20 of this constitution;
  - d. providing for archives in conjunction with other synods.
- 10.21.02.** In planning for, facilitating, and nurturing the mission of this church through congregations, the responsibilities of the synod include the following:
- a. developing new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;
  - b. leading and encouraging of congregations in their evangelism efforts;
  - c. assisting members of its congregations in carrying out their ministries in the world;

- d. encouraging congregations to respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society;
- e. providing resources for congregational life;
- f. grouping congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.

**10.21.03.** In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical and global partners, the responsibilities of the synod include the following:

- a. promoting interdependent relationships among congregations, synods, and the churchwide organization, and entering into partnership with other synods in the region;
- b. fostering organizations for youth, women, and men, and organizations for language or ethnic communities;
- c. developing relationships with social ministry organizations and ministries, participating in their mission planning, and providing partnership funding;
- d. supporting relationships with and providing partnership funding on behalf of colleges, universities, and campus ministries;
- e. maintaining relationships with and providing partnership funding on behalf of seminaries and continuing education centers;
- f. fostering relationships with camps and other outdoor ministries;
- g. fostering relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod;
- h. fostering relationships with ecumenical and global partners;
- i. cooperating with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.

**10.21.04.** In interpreting the work of this church on the territory of the synod, the responsibilities of the synod include the following:

- a. encouraging financial support for the work of this church by individuals and congregations;
- b. participating in churchwide programs;
- c. interpreting social statements in a manner consistent with the interpretation given by the churchwide unit or office which assisted in the development of the statement, and suggestion of social study issues;
- d. providing ecumenical guidance and encouragement.

**10.22.** In the event that this church or any synod of this church is charged with liability for any contingent debt, liability, or obligation arising or resulting from acts or omissions of any synod of the Lutheran Church in America, or The Association of Evangelical Lutheran Churches, or district of The American Lutheran Church, occurring prior to January 1, 1988, the Church Council is authorized and empowered to determine whether and to what extent this church or such synod of this church shall be indemnified or reimbursed for any such debt, liability, or obligation by one or more synods of this church. In making its determination with respect to indemnification or reimbursement, the Church Council shall consider the nature of the activity which gave rise to the debt, liability, or obligation, the situs of that activity, and such other factors as the Church Council deems appropriate under the circumstances in order that such debt, liability, or obligation may be discharged in a manner that is fair and equitable to this church's congregations, synods, and churchwide organization. For purposes of this provision, a "contingent" debt, liability, or obligation means a debt, liability, or obligation (a) the amount of which had not been ascertained by the Evangelical Lutheran Church in America on December 31, 1987, or (b) the existence of which was unknown to the Evangelical Lutheran Church in America on December 31, 1987.

**10.30.** OFFICERS

**10.31.** The officers of each synod shall be a bishop, a vice president, a secretary, and a treasurer.

a. As the synod's pastor, the bishop shall:

- 1) Oversee and administer the work of the synod.
- 2) Preach, teach, and administer the sacraments in accord with the faith of this church.
- 3) Provide pastoral care and leadership for the synod, its congregations, its ministers of Word and Sacrament, and its ministers of Word and Service.
- 4) Advise and counsel its related institutions and organizations.
- 5) Be its chief ecumenical officer.
- 6) Exercise supervision over the work of the other officers.
- 7) Preside at all meetings of the Synod Assembly and be the chief executive officer of the synod; provide for the preparation of the agenda of the Synod Assembly, Synod Council, and the Executive Committee; see to it that the constitution and bylaws of the synod are duly observed, and that the actions of the synod in conformity therewith are carried into effect; coordinate the work of all synodical staff members; and appoint all committees for which provision is not otherwise made.

- 8) **Coordinate the use of the resources available to the synod as it seeks to promote the health of this church's life and witness in the areas served by the synod.**
  - 9) **Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament (and as provided in the bylaws of this church); and to consecrate (or provide for the consecration of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as a minister of Word and Service (and as provided in the bylaws of this church); and to install (or provide for the installation of) rostered ministers whose calls the bishop has attested.**
  - 10) **Be *ex officio* a member of the Churchwide Assembly and a member of all committees and any other organizational units of the synod.**
  - 11) **Submit a report to each regular meeting of the Synod Assembly concerning the synod's life and work.**
  - 12) **Interpret and advocate the mission and theology of the whole church.**
- b. The vice president shall chair the Synod Council. In the event of the death, resignation, or disability of the bishop, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected, or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.**

- 10.31.01.** The bishop shall be elected by the Synod Assembly. The bishop shall be a minister of Word and Sacrament of this church. The bishop may have as many assistants as the synod shall authorize.
- 10.31.02.** The presiding bishop of this church, or a bishop appointed by the presiding bishop of this church, shall preside for the installation into office, in accord with the policy and approved rite of this church, of each newly elected synod bishop.
- 10.31.03.** The vice president shall be elected by the Synod Assembly. The vice president shall be a layperson. The vice president shall not receive a salary for the performance of the duties of the office.
- 10.31.04.** The secretary shall be elected by the Synod Assembly. The secretary may be either a layperson or a rostered minister.

- 10.31.05.** The treasurer may be elected by the Synod Assembly or may be appointed by the Synod Council. The treasurer may be either a layperson or a rostered minister.
- 10.31.06.** The bishop of the synod shall be elected to a term of six years and may be re-elected. The other officers shall be elected to a term as defined by each synod, but not to exceed six years, and may be re-elected.
- 10.31.07.** Each officer shall be a voting member of a congregation of the synod, except that the bishop need not be a member of a congregation of the synod at the time of election.
- 10.32.** **The procedures governing matters of potential conflicts of interest for synodical bishops shall be set forth in the bylaws.**
- 10.32.01.** Whenever a synodical bishop determines that a matter of the kind described in 10.32.02. may require his or her determination or action with respect to a related individual as defined in 10.32.03., the synodical bishop shall withdraw from personal involvement in such matter and shall so notify the presiding bishop. The presiding bishop shall then appoint another synodical bishop from the same region to handle the matter to conclusion. In dealing with such matter, the appointed bishop shall exercise all of the functions and authority to the same extent as if the appointed bishop were the elected bishop of the withdrawing bishop's synod.
- 10.32.02.** Matters include any proceedings under Chapter 20, proceedings under provision 7.46. (†S14.18.), candidacy, reinstatement, and similar matters where determinations or actions by the synodical bishop could change, limit, restrict, approve, authorize, or deny the related individual's ministry on one of the rosters of this church.
- 10.32.03.** A related individual is one who, with respect to the synodical bishop, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families, and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).
- 10.40.** **SYNOD ASSEMBLY**
- 10.41.** **Each synod shall have a Synod Assembly, which shall be its highest legislative authority, and which shall meet at least triennially. Special meetings may be called as needed. With the exception of ministers on the rosters of synods other than their synod of residence, each member of the Synod Assembly, the Synod Council, a board, committee, or other organizational unit of the synod shall be a voting member of a congregation of the synod.**
- 10.41.01.** Membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of laypersons, shall be constituted as follows:

- a. All ministers of Word and Sacrament under call on the roster of the synod in attendance at the Synod Assembly shall be voting members.
- b. All ministers of Word and Service under call on the roster of the synod shall be voting members in the Synod Assembly, in addition to the voting membership of lay members of congregations provided in item 10.41.01.c.
- c. A minimum of one lay member elected by each congregation with fewer than 175 baptized members and a minimum of two lay members elected by each congregation with 175 or more baptized members related to the synod, normally one of whom shall be male and one of whom shall be female, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. The Synod Council shall seek to ensure that, as nearly as possible, 50 percent of the lay members of the assembly shall be female and 50 percent shall be male. Additional members from each congregation normally shall be equally divided between male and female.
- d. Voting membership shall include the officers of the synod.

**10.41.02.** Synods may establish processes that permit retired rostered ministers, or those designated as disabled, on the roster of the synod to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.

**10.41.03.** Synods may establish processes that permit rostered ministers who are on leave from call on the roster of the synod to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.

**10.41.04.** Synods may establish processes that permit representatives of congregations under development and synodically authorized worshiping communities, under bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.

**10.41.05.** Synods may establish processes that permit Synod Council voting members who are not otherwise serving as voting members of the Synod Assembly the privilege of both voice and vote as members of the Synod Assembly.

**10.50. SYNOD COUNCIL**

**10.51. Each synod shall have a Synod Council, which shall be its board of directors, and which shall serve as the interim legislative authority between meetings of the Synod Assembly, except that it may not take any action which is reserved exclusively for the Synod Assembly or which is in conflict with action taken by the Synod Assembly.**

**10.52. The Synod Council shall consist of the four officers of the synod, 10 to 24 other members, at least one young adult, and at least one youth, all elected by the Synod Assembly. Each person elected to the Synod Council shall be a voting member of a congregation of the synod, with the exception of ministers on a roster of the synod who reside outside the territory of the synod. The process for election and the term of office when not otherwise specified herein**



shall be determined by each synod. A member of the Church Council of the Evangelical Lutheran Church in America from the synod, unless otherwise elected as a voting member of the Synod Council, may serve as an advisory member of the Synod Council with voice but not vote.

**10.60. CONFERENCES, CLUSTERS, COALITIONS, AREA SUBDIVISIONS, AND NETWORKS**

**10.61. Each synod may establish conferences, clusters, coalitions, area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and partners as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships for missional purposes among congregations, synods, the churchwide organization, and other partners.**

**10.62. Each synod may establish such boards, committees, task forces, and other organizational forms as it deems necessary to carry out effectively the functions assigned to the synod.**

**10.63. Each synod shall have an Executive Committee, a Consultation Committee, an Audit Committee, and a Committee on Discipline. Each synod also shall establish a Mutual Ministry Committee to provide support and counsel to the bishop.**

**10.70. FISCAL POLICY**

**10.71. Each synod shall remit to the churchwide organization a percentage or amount of all donor-unrestricted receipts contributed to it by the congregations of the synod. The actual percentage or amount shall be determined through individual consultations with each synod. Consultations may recognize and include receipts other than unrestricted receipts in establishing and reporting the synod's remittance to the churchwide organization.**

**10.71.01. The percentage or amount determined by consultation shall be acted upon by the synod assembly as part of the adoption of the synod's budget. Should the synod assembly not approve the agreed upon percentage or amount, the synod and the churchwide organization should engage in a new consultation process to reach a mutually agreed upon percentage or amount of donor-unrestricted receipts or other receipts.**

**10.71.02. The percentage or amount determined by consultation shall come to the Church Council for approval or a request to reopen consultation.**

**10.72. Each synod shall arrange to have an annual audit of its financial records conducted by a certified public accountant firm selected by the Synod Council. The audited annual financial report shall be submitted by the synod to the churchwide Office of the Treasurer and to the congregations of the synod. Synodical financial reports shall be in a format approved by the churchwide Office of the Treasurer in order to attain uniformity in reporting.**

- 10.73.** Each synod shall have the fiscal year of February 1 through January 31.
- 10.74.** Each synod shall maintain adequate, continuous insurance coverage in accordance with standards recommended by the churchwide organization. Insurance programs offered or endorsed by the churchwide organization shall be deemed to fulfill this obligation.
- 10.80.** CONFERENCE OF BISHOPS
- 10.81.** The Conference of Bishops shall be composed of the bishops of the synods, the presiding bishop of this church, and the secretary of this church.
- 10.81.01.** The Conference of Bishops shall consult with and advise the Church Council. It may make recommendations to the presiding bishop of this church and to the Church Council, respond to referrals from the Church Council, and refer concerns and proposals to the Church Council. At each meeting the Conference of Bishops shall receive a report from the Church Council brought by the vice president of this church.
- 10.81.02.** The conference shall meet at least two times each year.
- 10.81.03.** The responsibilities of the Conference of Bishops shall be enumerated in a continuing resolution. The resolution may be amended by majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the conference disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.
- 10.81.A16.** *Responsibilities of the Conference of Bishops*  
*The Conference of Bishops of the Evangelical Lutheran Church in America shall provide opportunities for worship, spiritual renewal, and theological enrichment for those elected to the office of bishop of a synod, the presiding bishop of this church, and the secretary of this church, and it shall offer advice and counsel to the Church Council and the churchwide organization. To fulfill these responsibilities, the Conference of Bishops shall:*
- a. be a forum in which goals, objectives, and strategies may be developed and shared concerning pastoral leadership, care, and counsel for the synods;*
  - b. review recommendations from the appropriate churchwide unit or office pertaining to standards for the admission to the rosters of this church, and for their retention on those rosters;*
  - c. review recommendations and foster programs, in consultation with the appropriate churchwide unit or office, pertaining to policies related to ministers of Word and Sacrament, and ministers of Word and Service, and their families for pastoral care in such areas as call review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth;*

- d. *work with the appropriate churchwide unit or office in the processes for first call for candidates for the ministry of Word and Sacrament of this church, first call for candidates for the ministry of Word and Service of this church, mobility of rostered ministers, and pastoral care;*
- e. *offer programs for orientation and continuing education for bishops, officers, and their spouses;*
- f. *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. *participate in the development and study of ecumenical documents and assist the bishops to promote the unity of this church through leadership and ecumenical worship, fellowship, and interaction; and*
- h. *assist the bishops in their role as leaders in fostering support for the work of this church by being a forum for discussion of annual mission-support plans and serving as a means of providing advice and counsel to the Church Council in the council's responsibility for approval of those plans.*

**10.81.B14. *Organization of the Conference of Bishops***

*The Conference of Bishops may establish committees as the members, from time to time, may determine to assist in fulfillment of assigned responsibilities. Quadrennially, the Conference of Bishops shall elect a chair and vice chair to preside at meetings and serve as ex officio members of the executive committee of the conference with the presiding bishop and secretary. The Conference of Bishops shall establish criteria and terms for three synodical bishops to be elected by the conference as members of the executive committee.*

**10.81.C13. *Staff Services for the Conference of Bishops***

*Staff services for meetings of the Conference of Bishops shall be provided by the Office of the Presiding Bishop and the Office of the Secretary. The assistant to the presiding bishop for synodical relations shall coordinate the operation of the Conference of Bishops.*

**Chapter 11.**

**CHURCHWIDE ORGANIZATION—DEFINITION AND PURPOSES**

**11.10. DEFINITION OF THE CHURCHWIDE ORGANIZATION**

**11.11. The Evangelical Lutheran Church in America shall have a churchwide organization that shall function interdependently with the congregations and synods of this church. The churchwide organization shall serve on behalf of and in support of this church’s members, congregations, and synods in proclaiming the Gospel, reaching out in witness and service both globally and throughout the territory of this church, nurturing the members of this church in the daily life of faith, and manifesting the unity of this church with the whole Church of Jesus Christ.**

**11.12. The churchwide organization shall be an instrument for accomplishing the purposes of this church, as defined by Chapter 4 of this constitution, that are shared with and supported by the members, congregations, and synods of this church. In keeping with this church’s purposes, it shall develop churchwide policy, set standards for leadership, establish criteria for this church’s endeavors, and coordinate the work of this church. It shall be a means for the sharing of resources throughout this church, and shall provide programs and services as determined by this church.**

**11.20. PURPOSES OF THE CHURCHWIDE ORGANIZATION**

**11.21. In fulfillment of the purposes of this church, the churchwide organization shall:**

- a. Undergird the worship life of this church as the Word of God is preached and the sacraments are administered.**
- b. Provide resources to equip members to worship, learn, serve, and witness in their ministry in daily life.**
- c. Support and establish policy for this church’s mission and coordinate planning and evaluation for that mission throughout the world, including participation with other churches.**
- d. Witness to the Word of God in Christ by united efforts in proclaiming the Gospel, responding to human need, caring for the sick and suffering, working for justice and peace, and providing guidance to members on social matters.**
- e. Foster interdependent relationships among congregations, synods, and the churchwide organization to implement the mission of this whole church.**
- f. Provide for the rostered ministries for this church.**
- g. Oversee and establish policy for this church’s relationship to seminaries, colleges, universities, schools, and other education endeavors, and provide support as appropriate.**

- h. Establish and reflect this church's ecumenical stance and its relationship to other churches, and direct this church's policy for relationship with persons of other faiths.
- i. Develop and administer policies for this church's relationship to social ministry organizations and cooperate with public and private agencies that enhance human dignity and justice.
- j. Determine and implement policy for this church's relationship to governments.
- k. Provide for a comprehensive financial support system for this church's mission and for the administration of financial resources necessary for fulfillment of the particular responsibilities of the churchwide organization.
- l. Provide planned giving opportunities for the financial support of this church, its congregations, synods, agencies, and institutions through the establishment of a foundation.
- m. Provide pension and other benefits plans for this church.
- n. Provide a church publishing house.
- o. Provide archives for the retention of its valuable records, and coordinate archival activity in the synods, regions, institutions, and agencies of this church.
- p. Provide and monitor a system of discipline, appeals, and adjudication.
- q. Establish and operate other programs and activities, as determined by this church, on behalf of and in support of the congregations and synods of this church.

**11.30. DESCRIPTION OF THE CHURCHWIDE ORGANIZATION**

- 11.31. The legislative function of the churchwide organization shall be fulfilled by the Churchwide Assembly as described in Chapter 12 of this constitution.
- 11.32. The Church Council shall exercise interim legislative authority and shall serve as the board of directors of the corporation.
- 11.33. Leadership of this church shall be vested in the churchwide officers, the Churchwide Assembly, the Church Council, the Conference of Bishops, and executive directors of churchwide units. The full-time officers shall be the presiding bishop, secretary, and treasurer. The vice president shall be non-salaried and shall serve as chair of the Church Council.
- 11.34. The churchwide organization shall carry out its duties through units and offices. Units and offices shall be responsible to the Churchwide Assembly and to the Church Council in the interim between regular meetings of the assembly.

- 11.34.01.** Proxy and absentee voting shall not be permitted in the actions of boards, committees, task forces, or other decision-making bodies.
- 11.40.** **GENERAL FISCAL POLICIES**
- 11.41.** **Within the limits established by the Churchwide Assembly in the constitution, bylaws, and continuing resolutions, the Church Council, as the board of directors, shall establish the fiscal policies of the churchwide organization.**
- 11.41.01.** A single treasury shall be maintained for the receipt and disbursement of funds for the churchwide organization and its units receiving budgetary support, except as otherwise provided in the constitution and bylaws or as approved by the Church Council.
- 11.41.02.** Within the policies established by the Churchwide Assembly and the Church Council, the management and investment of the funds of the churchwide organization and its units receiving budgetary support shall be the responsibility of the Office of the Treasurer.
- 11.41.03.** On the basis of estimated income, and upon advice of the Office of the Presiding Bishop and the Office of the Treasurer, in consultation with the units receiving support from the churchwide budget, the Church Council shall authorize expenditures within the budget for the fiscal year and the units may incur financial obligations up to the specified amounts. Expenditure authorizations shall be subject to revision, in light of changing conditions, by the Church Council, upon the advice of the Office of the Presiding Bishop and the Office of the Treasurer.
- 11.41.04.** The Church Council shall establish a working capital fund to be administered by the Office of the Treasurer within the policies established by the Church Council.
- 11.41.05.** The fiscal year for the churchwide organization shall be February 1 through January 31.
- 11.41.06.** No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by the churchwide organization or churchwide units without the consent of the Churchwide Assembly or the Church Council, following consultation with the Conference of Bishops. No appeal to selected congregations and individuals of this church for the raising of funds shall be conducted by the churchwide organization or churchwide units without the consent of the Church Council, following consultation with either the Conference of Bishops or specific synods as appropriate. Proposals for such special appeals shall be presented to the Church Council through the appropriate council committee with recommendations by the Office of the Presiding Bishop.
- 11.41.07.** This church shall not, in any manner, be responsible for the debts or liabilities of other Lutheran organizations, institutions, or agencies, whether independent of or affiliated with this church.

## **Chapter 12.**

### **CHURCHWIDE ASSEMBLY**

#### **12.10. DESCRIPTION AND AUTHORITY OF THE CHURCHWIDE ASSEMBLY**

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

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

**12.12.01. A social statement of the Evangelical Lutheran Church in America shall be developed pursuant to a policy approved by the Church Council, following consultation with the Conference of Bishops. The text of a proposed social statement shall be reviewed by the Conference of Bishops and approved and recommended to the assembly by the Church Council. A proposed social statement shall require for adoption a vote of two-thirds of those voting members present and voting in a Churchwide Assembly.**

#### **12.20. DUTIES OF THE CHURCHWIDE ASSEMBLY**

**12.21. The Churchwide Assembly shall:**

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

**12.30. MEETINGS OF THE CHURCHWIDE ASSEMBLY**

- 12.31. The assembly shall meet triennially. Special meetings may be called by a two-thirds vote of the Church Council. The purpose for a special meeting shall be stated in the notice.**
- 12.31.01.** The time and place of the Churchwide Assembly shall be determined by the Church Council. The time and place for the next regular assembly normally shall be announced at the preceding assembly.
- 12.31.02.** The secretary shall give notice of the time and place of each regular assembly by publication thereof at least 60 days in advance on this church's website and 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 on this church's website and in this church's periodical at least 30 days in advance of the special assembly. Notice shall be provided to all voting members or voting members-elect not more than 30 days or less than 10 days in advance of any meeting. Notice may be provided electronically for voting members or voting members-elect who have provided email addresses, unless the voting member or voting member-elect has requested that written notice be mailed.
- 12.31.03.** At least 20 days prior to an assembly the secretary shall prepare and distribute to each congregation and to the voting members-elect a pre-assembly report. Distribution to congregations may be accomplished by posting the report on the website of this church. Distribution to voting members-elect may be accomplished electronically to those who have provided email addresses. A written copy of the *Pre-Assembly Report* will be mailed to any voting member-elect who does not provide an email address and to any congregation or voting member-elect who requests a written copy.
- 12.31.04.** The arrangements for agenda, program, and worship shall be under the supervision of the presiding bishop.
- 12.31.05.** Physical arrangements for churchwide assemblies shall be made by the secretary or by an assembly manager working under the secretary's supervision. Such committees as may be necessary to facilitate the planning for and operation of the assembly may be established by the secretary in consultation with the presiding bishop.
- 12.31.06.** The churchwide organization shall be responsible for the costs of the Churchwide Assembly, including reasonable costs for travel, housing, and board for voting and advisory members.
- 12.31.07.** At least one-half of all persons elected as voting members must be present at a meeting to constitute a quorum for the legal conduct of business. If such a quorum is not present, those voting members present may adjourn the meeting to another time and place, provided that only those persons eligible to vote at the original meeting may vote at the adjourned meeting.



- 12.31.08.** Proxy and absentee voting shall not be permitted at a Churchwide Assembly.
- 12.31.09.** The Churchwide Assembly shall use parliamentary procedures in accordance with *Robert's Rules of Order*, latest edition, unless otherwise ordered by the assembly.
- 12.40.** **MEMBERS OF THE CHURCHWIDE ASSEMBLY**
- 12.41.** **The voting members of the Churchwide Assembly shall be the voting members of this corporation. The requirements for voting members of the assembly and other members shall be specified in the bylaws.**
- 12.41.10.** **Voting Members**
- 12.41.11.** Each synod shall elect one voting member of the Churchwide Assembly for every 6,000 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. Unless otherwise determined by the synod, the synodical vice president shall serve as an *ex officio* member of the Churchwide Assembly and be included in the number of the synod's voting members. The voting members elected by each synod shall comply with the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this Constitution. In addition, each synod shall elect one additional voting member who is a youth or young adult at the time of the election and one additional voting member who is a person of color or a person whose primary language is other than English. The Church Council may allocate up to 10 additional voting members among synods, but no single synod may be allocated more than two additional voting members. The secretary shall notify each synod of the number of assembly members it is to elect.
- 12.41.12.** The secretary of each synod shall submit to the secretary of this church at least nine months before each regular Churchwide Assembly a certified list of the voting members elected by the Synod Assembly. If a voting member elected by the Synod Assembly is unable to serve, the name of an eligible person chosen by the Synod Council shall be submitted by the secretary of the synod to the secretary of this church. If a vacancy occurs or exists within 30 days or less of the convening of the Churchwide Assembly or during the meeting of the Churchwide Assembly, the synodical bishop may submit the name of an eligible person to the secretary of this church. The individual whose name is submitted to the secretary of this church shall be registered and seated by the Credentials Committee as a voting member from the synod.
- 12.41.13.** Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church. Any such voting member (except a rostered minister described in 7.42. or 7.72.) shall cease to be a member of the assembly if no longer a voting member of a congregation of this church within the synod from which elected. The criterion for voting membership in the congregation from which the voting member is elected shall be in effect regarding minimum age for that voting member.

- 12.41.14.** Voting members elected through the process of 12.41.11. through 12.41.13. shall begin serving with the opening of a regular Churchwide Assembly and shall continue serving until voting members are seated at the next regular Churchwide Assembly.
- 12.41.15.** Except as defined in 12.41.16., 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.
- 12.41.16.** ***Ex Officio Members.*** The officers of the churchwide organization and the bishops of the synods shall serve as *ex officio* members of the Churchwide Assembly. Unless otherwise determined by a synod, the synodical vice presidents shall also serve as *ex officio* members of the Churchwide Assembly. *Ex officio* members shall have voice and vote.
- 12.41.17.** ***Advisory Members.*** Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of units of the churchwide organization, the executive for administration, and other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly. Advisory members shall have voice but not vote.
- 12.41.18.** ***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.*
- 12.41.B07.** *Faculty Resource Persons. A representative of the faculty of each seminary of the Evangelical Lutheran Church in America shall be appointed by the president of each seminary to serve as a seminary faculty resource person for each Churchwide Assembly of the Evangelical Lutheran Church in America. In addition, a teaching theologian who is a member of a congregation of this church and who is teaching at a college or university of the Evangelical Lutheran Church in America may be appointed by the steering committee of the Association of Teaching Theologians in the Evangelical Lutheran Church in America to serve as a faculty resource person. Faculty resource persons shall have voice, if so granted in the assembly's rules, but not vote in plenary sessions of the assembly. Travel, food, and housing costs for the faculty resource persons shall be an expense of the assembly. Other expenses will be the responsibility of the individual or sending institution.*

- 12.41.C04.** *Congregation Observers. Each congregation of the Evangelical Lutheran Church in America may register with the secretary of this church one congregation observer for the Churchwide Assembly prior to May 31 in the year of a Churchwide Assembly.*
- a. Provision shall be made for such an individual to have reserved seating in the observers section of the plenary hall. Such congregation observers will receive a copy of the report of recommendations for assembly action and also materials distributed on the plenary floor to voting members, advisory members, and non-voting members during the assembly. Such observers shall have neither voice nor vote in plenary sessions of the assembly.*
  - b. A registration fee shall be established by the secretary of this church for registration and related costs, including enabling observers to receive the same meals as are provided for voting members.*
  - c. Transportation costs, housing, other meals, and related expenses shall be the responsibility of the registered observer or sending congregation.*

**12.50. COMMITTEES OF THE CHURCHWIDE ASSEMBLY**

**12.51. The Churchwide Assembly shall have a Reference and Counsel Committee, a Memorials Committee, and a Nominating Committee. The description of these committees shall be in the bylaws. The Churchwide Assembly may authorize such other committees as it deems necessary.**

**12.51.01. 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.

**12.51.02. Memorials Committee.** A Memorials Committee, appointed by the Church Council, shall review memorials from synodical assemblies and make appropriate recommendations for assembly action.

**12.51.03. Nominating Committee.** A Nominating Committee, elected by the Churchwide Assembly, shall nominate at least one person for each position for which an election will be held by the Churchwide Assembly in accordance with Chapter 19 of this constitution.

**Chapter 13.  
OFFICERS**

**13.10. OFFICERS**

**13.11.** The officers shall be the presiding bishop, vice president, secretary, and treasurer. Each officer shall be a voting member of a congregation of this church.

**13.20. PRESIDING BISHOP**

**13.21.** The presiding bishop shall be a minister of Word and Sacrament of this church who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church. The presiding bishop shall:

- a. Be the president and chief executive officer of the corporation, overseeing the work of the churchwide organization.
- b. Be the chief ecumenical officer of this church and its primary representative in the national and international interchurch agencies in which this church holds membership.
- c. Provide for the preparation of the agenda for the Churchwide Assembly, Church Council, Executive Committee, and Conference of Bishops, and preside at the Churchwide Assembly.
- d. Provide leadership and care for the bishops of the synods.
- e. Supervise the work of the other officers.
- f. Provide for the preparation of the budget for the churchwide organization.
- g. Nominate and direct the work of the executive for administration.
- h. Coordinate and supervise the work of executives of churchwide units.
- i. Appoint members of all churchwide committees for which election procedures are not provided.
- j. Be responsible for the chaplaincies of this church in federal agencies, institutions, and armed forces and provide for the pastoral care of those called to these ministries.
- k. Serve as an advisory member, with voice but not vote, on all committees of this church and all boards or committees of churchwide units, or designate a person to serve as the presiding bishop's representative.

**13.22.** The presiding bishop shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office.

**13.22.01.** The presiding bishop shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

**13.22.02.** The presiding bishop shall be a full-time, salaried position.

**13.30. VICE PRESIDENT**

**13.31. The vice president shall be a layperson who shall serve as chair of the Church Council and, in the event the presiding bishop is unable to do so, as chair of the Churchwide Assembly. The vice president shall serve under the presiding bishop of this church, providing leadership as specified in provision 11.33. of this constitution.**

**13.32. The vice president shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office.**

**13.32.01.** The vice president shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

**13.32.02.** The vice president shall serve without salary.

**13.40. SECRETARY**

**13.41. The secretary shall serve under the presiding bishop of this church, providing leadership, as specified in Chapter 11 of this constitution, and shall fulfill the normal functions of the secretary of a corporation.**

**13.41.01.** The secretary, as the recording officer of this church, shall keep the minutes, have responsibility for rosters, records, and reporting of parochial statistics, oversee the archives, attest to all documents that require such signature, be the custodian of the seal, and perform other duties as prescribed by the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

**13.41.02.** The secretary shall:

- a. Be responsible for the minutes and records of the Churchwide Assembly, Church Council, Executive Committee, and Conference of Bishops, and shall receive complete minutes for permanent record of all boards and committees of the churchwide organization.
- b. Maintain the rosters of ministers, 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. Oversee the general counsel and coordinate the use of legal services by the churchwide organization.
- f. Be responsible for the archives of this church.
- g. Implement and operate a records management system for the churchwide organization.
- h. Arrange for and manage churchwide meetings, including the Churchwide Assembly, Church Council, Conference of Bishops, and others.
- i. Have custody of the seal, maintain a necrology, and attest documents.

- 13.41.03.** The secretary, in consultation with the presiding bishop, shall be responsible for preparation and research of amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, as well as the *Constitution for Synods* and the *Model Constitution for Congregations*, to be proposed by the Church Council for action by the Churchwide Assembly in accordance with provisions of Chapter 22.
- 13.41.04.** The secretary shall prepare interpretations, as necessary, of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If a board, committee, or synod disagrees with the interpretations, as rendered, the objecting entity may appeal the secretary's interpretation to the Church Council.
- 13.41.05.** The secretary shall provide staff services to the Nominating Committee of the Churchwide Assembly and the nomination process of the Church Council; shall be responsible for declaring an interim vacancy resulting from the resignation, death, or disability of a member of a board, committee, or council; and shall arrange for an election by the Church Council to fill the vacancy consistent with Chapter 19.
- 13.42.** **The secretary shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office.**
- 13.42.01.** The secretary shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.
- 13.42.02.** The secretary shall be a full-time, salaried position.
- 13.50.** **TREASURER**
- 13.51.** **The treasurer shall serve under the presiding bishop of this church, providing leadership as specified in Chapter 11 of this constitution, and shall fulfill the normal functions of the treasurer of a corporation.**
- 13.51.01.** The treasurer shall propose policy for review and action by the Church Council and provide for the implementation, within such policies, of the financial, accounting, insurance, property management, investment, and money management systems, and related services for the units of the churchwide organization.
- 13.52.** **The treasurer shall be elected by the Church Council to a six-year term and serve until a successor takes office.**
- 13.52.01.** The treasurer shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.
- 13.52.02.** The treasurer shall be a full-time, salaried position.
- 13.52.03.** The Church Council, by a two-thirds vote, may dismiss the treasurer for cause.

**13.60. DEATH, RESIGNATION, OR DISABILITY OF AN OFFICER**

- 13.61.** Should the presiding bishop die, resign, or be unable to serve, the vice president shall convene the Church Council to arrange for the appropriate care of the responsibilities of the presiding bishop until an election of a new presiding bishop can be held or until the presiding bishop is able to serve again. The term of the successor presiding bishop, elected by the next Churchwide Assembly, or a special meeting of the Churchwide Assembly called for the purpose of election, shall be six years, with the subsequent election to take place at the assembly closest to the expiration of such a term.
- 13.62.** Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the presiding bishop, with the approval of the Executive Committee of the Church Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or until the officer is able to serve again. The term of the successor vice president or secretary, elected by the next Churchwide Assembly, shall be six years. The Church Council shall elect the successor treasurer for a term of six years.
- 13.63.** The Executive Committee of the Church Council shall determine whether an officer is unable to serve; the officer may appeal the decision of the Executive Committee by requesting a hearing before the Church Council. A meeting to determine the ability of an officer to serve shall be called upon the request of at least three members of the Executive Committee and prior notice of the meeting shall be given to the officer in question.

**13.70. OFFICERS OF PREDECESSOR CONTINUING CORPORATIONS**

- 13.71.** Whenever an existing but inactive corporate entity that previously functioned as a predecessor or more remote predecessor of this church or as an incorporated board, agency, or synod related to such predecessors, and such entity is otherwise without officers or directors, the officers of this church shall constitute the directors of such entity and shall hold the same office as they hold in this church.

## Chapter 14.

### CHURCH COUNCIL

#### 14.10. PURPOSE AND MEETINGS

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

14.12. **The Church Council shall meet at least two times each year.**

14.12.01. The Church Council and its committees may hold meetings by remote communication, including electronically and by telephone conference, and, to the extent permitted by state law, notice of all meetings may be provided electronically.

14.12.02. The Church Council shall use parliamentary procedure in accordance with *Robert's Rules of Order*, latest edition, unless otherwise ordered by the council.

14.12.03. Proxy and absentee voting shall not be permitted at meetings of the Church Council.

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

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

14.14. **The Church Council shall elect the treasurer.**

14.15. **The Church Council shall fulfill responsibilities for elections as provided in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and, in the event that a vacancy on the council or on a board or committee of the churchwide organization is declared by the secretary, the Church Council shall elect a member to serve the balance of the term.**

14.16. **The Church Council of the Evangelical Lutheran Church in America may remove for cause a voting member of the Church Council, other than an officer, at a duly held regular meeting by the affirmative vote of two-thirds of the voting members of the Church Council, provided that at least 30 days written notice shall be given to each voting member of the Church Council that removal of a specific member of the Church Council will be on the agenda for such a meeting. The Church Council may remove an advisory member for cause, provided notice has been given as specified in this provision, by a majority vote of the voting members of the council.**

#### 14.20. RESPONSIBILITIES OF THE CHURCH COUNCIL

14.21. **The specific duties of the Church Council shall be listed in the bylaws.**



- 14.21.01.** The Church Council shall act on the policies proposed by churchwide units, subject to review by the Churchwide Assembly.
- 14.21.02.** The Church Council shall review the procedures and programs of the churchwide units to assure that churchwide purposes, policies, and objectives are being fulfilled. Each unit shall recommend policy and develop strategies in its particular areas of responsibility after consultation with other units of the churchwide organization and affected synods, congregations, agencies, and institutions.
- a. Policies related to the day-to-day functioning of the unit or to the specific responsibilities of the unit that have no implications for other units, congregations, synods, agencies, or institutions may be approved by the unit, subject to ratification by the Church Council.
  - b. All other policies shall be submitted to the Church Council for approval.
- 14.21.03.** The Church Council shall review all recommendations from churchwide units for consideration by the Churchwide Assembly.
- 14.21.04.** The Church Council may adopt policies in accord with this church's constitutions, bylaws, and continuing resolutions.
- 14.21.05.** The Church Council, upon recommendation of the presiding bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets.
- 14.21.06.** The Church Council shall adopt personnel policies for the churchwide organization. Salary structures of churchwide units shall be within the personnel policies of the churchwide organization, unless exceptions are granted by the Church Council.
- 14.21.07.** The Church Council shall report its actions to the Churchwide Assembly.
- 14.21.10. OTHER DUTIES OF THE CHURCH COUNCIL**
- 14.21.11.** The Church Council shall consult with and refer matters to the Conference of Bishops as well as receive reports from it. The Church Council shall act on resolutions from Synod Councils.
- 14.21.12.** The Church Council shall provide for the installation of the churchwide officers. At the installation of a newly elected presiding bishop of this church, the presiding minister shall be the previous presiding bishop of this church or, where that is not possible, a synodical bishop designated by the Church Council.
- 14.21.13.** The Church Council shall establish ranges for the salaries for the presiding bishop, secretary, and treasurer.
- 14.21.14.** The Church Council may direct the churchwide organization to exercise the corporate social responsibility of this church by filing shareholder resolutions, casting proxy ballots, and taking other actions as it deems appropriate.

- 14.21.15.** The Church Council shall determine, unless otherwise specified in the constitution, bylaws, and continuing resolutions, the appropriate churchwide unit for the fulfillment of particular program or policy responsibilities identified in the bylaws.
- 14.21.16.** The Church Council shall establish the criteria and policies for the relationship between the churchwide organization and independent, cooperative, and related Lutheran organizations. The policies adopted by the Church Council shall be administered by the appropriate unit of the churchwide organization. The determination of which organization shall relate to a specific unit of the churchwide organization shall be made by the Church Council.
- 14.21.20. ELECTIONS BY THE CHURCH COUNCIL**
- 14.21.21.** Unless otherwise specified in the constitution, bylaws, and continuing resolutions, the Church Council shall elect the executive director for each churchwide unit to a four-year term in consultation with and with the approval of the presiding bishop. Nomination of a candidate for election shall be made by the presiding bishop. The presiding bishop, as chief executive officer, shall arrange within the personnel policies of the churchwide organization for an annual review of each executive director. A unit executive director shall be eligible for re-election. The employment of the executive director may be terminated jointly by the presiding bishop and the Executive Committee of the Church Council.
- 14.21.22.** The Church Council shall arrange the process for all elections as specified in this constitution and bylaws for churchwide units to assure conformity with established criteria.
- 14.30. COMPOSITION OF THE CHURCH COUNCIL**
- 14.31. The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and at least 32 and not more than 45 other persons elected by the Churchwide Assembly.**
- 14.32. With the exception of youth members, Church Council members shall be elected by the Churchwide Assembly to one six-year term and shall not be eligible for consecutive re-election. Youth members of the Church Council shall be elected by the Churchwide Assembly to one three-year term.**
- 14.32.01.** The Church Council shall have as liaison members nine synodical bishops, each elected by the Conference of Bishops to one four-year term. One bishop shall be elected from each region.
- 14.32.02.** Liaison members of the Church Council shall have voice but not vote.
- 14.32.03.** Any Church Council member appointed to fill a vacancy of less than three years in a Church Council position not restricted to a specific synod shall not be deemed to have served a term and is eligible for election to a full term if she or he otherwise satisfies the criteria for election.

**14.32.A13.** *A member of the Church Council, upon invitation, may serve as a liaison for a board of trustees of a separately incorporated ministry.*

**14.40. CHURCH COUNCIL COMMITTEES**

**14.41. The Church Council shall establish committees and nominate or elect such persons as necessary to carry out the functions assigned to it. The description of such committees shall be set forth in the bylaws and continuing resolutions.**

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

- a. perform those functions of the Church Council assigned to it by the Church Council;
- b. transmit resolutions from synods to the appropriate unit or units of the churchwide organization;
- c. fulfill the responsibilities of the Church Council related to nominations, with staff services for the nomination and election processes of the Church Council provided by the Office of the Secretary;
- d. provide advice and counsel for the officers;
- e. review the work of the officers and, with the absence of the salaried officers from such deliberations, set salaries of the presiding bishop, secretary, and treasurer within the ranges established by the Church Council;
- f. demonstrate concern for the spiritual, emotional, and physical well-being of the full-time salaried officers of this church; and
- g. when necessary, serve as members of the U.S.A. National Committee of The Lutheran World Federation.

**14.41.A15. *Budget and Finance Committee***

*A Budget and Finance Committee shall be composed of members of the Church Council elected by the council. The treasurer of this church shall serve as an ex officio member of the committee. This committee shall have staff services provided by the Office of the Presiding Bishop and the Office of the Treasurer. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly. The committee shall relate to the work of the Office of the Treasurer.*

**14.41.B15. *Legal and Constitutional Review Committee***

*A Legal and Constitutional Review Committee shall be composed of members of the Church Council elected by the council. The secretary of this church shall serve as an ex officio member of the committee. This committee shall have staff services provided by the Office of the Secretary. This committee shall provide ongoing review of legal and constitutional matters. It shall review all proposed amendments to the constitutions, bylaws, and continuing resolutions.*

**14.41.C11. *Planning and Evaluation Committee***

*A Planning and Evaluation Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Presiding Bishop. This committee shall assist the presiding bishop in coordinated, strategic planning for the work of the churchwide organization. This committee also shall be responsible for the ongoing evaluation of churchwide units and the structure of the churchwide organization, making recommendations to the Churchwide Assembly through the Church Council. This committee shall establish a process for a periodic review of all churchwide units. Further, in consultation with the executive for administration, this committee shall evaluate and report annually to the Church Council and to the Churchwide Assembly on how the churchwide organization complies with and implements commitments and policies adopted by the Churchwide Assembly and the Church Council.*

**14.41.D99. *Program and Services Committee***

*A Program and Services Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Presiding Bishop. This committee shall assist the council in assuring that churchwide purposes, policies, and objectives are being fulfilled through the programs and services of the units of the churchwide organization. All churchwide policies and strategies recommended by units that have implications for congregations, synods, other churchwide units, or institutions and agencies of this church shall be considered by this committee for recommendation to the Church Council.*

**14.41.E15. *Audit Committee***

*An Audit Committee—composed of five to seven members appointed by the Budget and Finance Committee and approved by the Church Council for two-year, renewable terms—shall assist the Budget and Finance Committee and the Church Council in fulfilling oversight of the churchwide organization’s accounting and financial reporting, internal control systems, and audit functions, consistent with its responsibilities as specified in the charter recommended by the Audit Committee, reviewed by the Budget and Finance Committee, and approved by the Church Council. A minimum of two members of the Audit Committee shall be members of the Budget and Finance Committee. The chair of the Audit Committee shall be a member of the Budget and Finance Committee and shall be appointed by the chair of the Budget and Finance Committee. In consultation with the executive for administration, the Audit Committee approves the appointment and dismissal of the director for internal auditing.*

**14.41.F13. Board Development Committee**

*A Board Development Committee—composed of six to eight members, at least one of whom shall be a member of the Executive Committee, and of which at least two shall be from each elected class of the Church Council—shall be appointed by the Executive Committee of the Church Council for two-year, renewable terms to assist the presiding bishop and the Church Council in developing and implementing efforts to help members of the Church Council to demonstrate a comprehensive understanding of the council’s role and fiduciary responsibility as the board of directors of the Evangelical Lutheran Church in America. The executive for administration shall relate to this committee, with staff services provided by the Office of the Presiding Bishop. Members appointed to the Board Development Committee shall be eligible for service on other committees of the Church Council.*

## Chapter 15.

### CHURCHWIDE OFFICES AND ADMINISTRATION

#### 15.10. OFFICES

**15.11.** An office of the churchwide organization is directly related to and under the authority of a full-time officer of this church. Each office is related to the Church Council through the officer, who reports to the Church Council in the interim between regular meetings of the Churchwide Assembly. Each office may have executive assistants to undergird the officer in the performance of specified functions that are the responsibility of that officer.

**15.11.01.** There shall be the following offices:

- a. Office of the Presiding Bishop;
- b. Office of the Secretary; and
- c. Office of the Treasurer.

**15.11.02.** *Administrative Team.* The presiding bishop, secretary, treasurer, and executive for administration, along with the executive directors of the churchwide units, shall function as an administrative team, directed by the presiding bishop. This administrative team shall assist the presiding bishop in providing leadership, planning, oversight, management, supervision, and coordination in the operation of the churchwide organization.

**15.11.03.** *Responsibility for Planning and Evaluation.* The Office of the Presiding Bishop shall provide coordinated, strategic planning for, and review and evaluation of, the work of the churchwide organization and shall coordinate this planning process with the budget-development process.

#### 15.12. OFFICE OF THE PRESIDING BISHOP

**15.12.01.** Responsibilities of the Office of the Presiding Bishop, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

##### **15.12.A10.** *Responsibilities of the Executive for Administration*

*The executive for administration shall be accountable to the presiding bishop and shall serve as chief administrator of the churchwide organization. The executive for administration shall be elected by the Church Council upon nomination of the presiding bishop and shall serve coterminous with the term of the presiding bishop. At the direction of the presiding bishop, the executive for administration shall:*

- a. *supervise the day-to-day functioning of the churchwide organization and coordinate the work of churchwide units;*
- b. *coordinate the strategic planning and day-to-day staff activities within the Office of the Presiding Bishop and the functioning of the administrative team;*

- c. *facilitate the interdependent functioning of churchwide units in the fulfillment of the responsibilities assigned to them;*
- d. *develop the budget for the churchwide organization and report to the Church Council and the Churchwide Assembly through the Budget and Finance Committee of the Church Council with regard to the preparation of the budget; and*
- e. *provide staff services and documentation to the Planning and Evaluation Committee and the Board Development Committee of the Church Council.*

**15.12.B13. Responsibility for Ecumenical and Inter-Religious Relations**

*Responsibility for ecumenical and inter-religious relations shall be exercised by the Office of the Presiding Bishop.*

- a. *An assistant to the presiding bishop/executive for ecumenical and inter-religious relations, appointed by the presiding bishop, shall coordinate the ecumenical, inter-Lutheran, and inter-religious activities of this church, and shall recommend, through the presiding bishop, policies to the Church Council and the Churchwide Assembly. To fulfill these responsibilities, the assistant to the presiding bishop/executive for ecumenical and inter-religious relations shall:*
  - 1) *assist the presiding bishop of this church in carrying out the presiding bishop's role as the chief ecumenical officer of this church;*
  - 2) *administer the ecumenical, inter-Lutheran, and inter-religious discussions (including bilateral dialogues) in which this church is involved;*
  - 3) *provide active support of the membership of this church in ecumenical organizations, such as World Council of Churches, National Council of the Churches of Christ in the U.S.A., and Lutheran World Federation;*
  - 4) *guide the process of reception of theological agreements and give advice in matters of fellowship and unity with other Lutheran churches; and*
  - 5) *assist synods, congregations, and churchwide units in carrying out their ecumenical, inter-Lutheran, and inter-religious responsibilities by giving guidance and by preparing guidelines for action.*
- b. *From time to time as necessary, the Executive Committee of the Church Council shall convene as the U.S.A. National Committee of The Lutheran World Federation. The U.S.A. National Committee also consists of the members of this church who serve as voting members of the council of The Lutheran World Federation. One staff member of the Global Mission unit and the executive for ecumenical and inter-religious relations shall serve as consultants to the U.S.A. National Committee of The Lutheran World Federation.*

- c. *Ecumenical representatives shall be chosen by the presiding bishop of the Evangelical Lutheran Church in America in consultation with the Executive Committee of the Church Council. These representatives include members of delegations to national and international inter-church entities in which this church holds membership and members of inter-Lutheran, inter-faith, and ecumenical discussions, including bilateral dialogues and conversations, in which this church participates. All such appointments shall be reported to the Church Council as information.*

**15.12.C13. Responsibility for Federal Chaplaincy Ministries**

*Responsibility for the chaplaincies of this church in the U.S. armed forces, the Veterans Affairs Administration, and other federal agencies and institutions shall be carried out by an assistant to the presiding bishop/director for federal chaplaincy ministries, who shall:*

- a. *supervise the operation of the Bureau for Federal Chaplaincy Ministries of the Evangelical Lutheran Church in America;*
- b. *fulfill the requirements for endorsement of candidates for services in federal chaplaincies;*
- c. *seek periodically the advice and counsel of the inter-Lutheran committee for federal chaplaincies, whose members from this church shall be appointed by the presiding bishop, and;*
- d. *be appointed by the presiding bishop.*

**15.12.D10. Responsibility for Human Resources**

*Responsibility for human resources shall be exercised by the Office of the Presiding Bishop, which shall develop and manage the personnel policies and procedures for the churchwide organization, including policies and procedures regarding equal-employment opportunity; recruitment, interview, and selection of staff; compensation and benefits; employee-assistance programs; just and equitable employee-relations practices; performance evaluation; maintenance of personnel records; and training. In accordance with bylaw 14.21.06., the Church Council shall adopt personnel policies upon recommendation of the Office of the Presiding Bishop. The executive for human resources shall be appointed by the presiding bishop.*

**15.12.E10. Responsibility for Research and Evaluation**

*Responsibility for research and evaluation shall be exercised by the Office of the Presiding Bishop to provide reliable and valid research, relevant information, and appropriate evaluation related to the purposes of this church in order to assist the presiding bishop, other leaders, and staff of the churchwide organization to accomplish their duties. The executive for research and evaluation shall be appointed by the presiding bishop.*



**15.12.F13. *Responsibility for Synodical Relations***

*Responsibility for synodical relations shall be exercised by the Office of the Presiding Bishop in order to coordinate the relationships between the churchwide organization and synods, render support for synodical bishops and synodical staff, and provide staff services for the Conference of Bishops. To fulfill these responsibilities, an assistant to the presiding bishop/executive for synodical relations, appointed by the presiding bishop, shall:*

- a. relate to the Conference of Bishops in fulfillment of the conference's assigned responsibilities and provide staff services for development of programs and other needs;*
- b. relate to the Bureau for Federal Chaplaincy Ministries and the assistant to the presiding bishop/director for federal chaplaincy ministries;*
- c. plan and coordinate churchwide participation in synodical assemblies;*
- d. provide for synodical services, including assistance to synods for organizational concerns, long-range planning, and ongoing evaluation; and*
- e. coordinate the interaction of churchwide units with synodical responsibilities and programs; and*
- f. provide information, resources, and training concerning the prevention of sexual misconduct.*

**15.12.G16. *Responsibility for Theological Discernment***

*Responsibility shall be exercised in the Office of the Presiding Bishop for serving the Church's theological work by promoting, coordinating, and facilitating theological discernment of the Church's message and its theological foundations in collaboration with all who share in the responsibilities to be teachers of the faith in the Church, including the Conference of Bishops, the seminary faculties, the convocation of teaching theologians, networks such as Lutheran ethicists and women theologians, the editorial staff of the ELCA publishing ministry and publications, and all rostered ministers. This responsibility for serving the Church's theological work also shall encompass theological work in and commitment to discern, understand, and respond to racism, classism, and sexism and issues of justice for women in the Church and in society in order to advance full participation, equal opportunity, and justice for all. To fulfill these responsibilities, the presiding bishop shall appoint an assistant to the presiding bishop/executive for theological discernment, who will assist the presiding bishop and coordinate the service of staff groups that provide theological resources and assistance in programmatic implementation.*

**15.13. OFFICE OF THE SECRETARY**

**15.13.01.** The responsibilities of the Office of the Secretary, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

**15.13.A10. *Responsibility for Risk Management***

*The Office of the Secretary, in collaboration with the Office of the Treasurer, shall provide and manage insurance (exclusive of life and health) programs for the churchwide organization and shall make available insurance programs to congregations, synods, regions, and related institutions, agencies, and organizations. Recommendations on standards for adequate, continuous insurance coverage to be maintained by synods, as required in constitutional provision 10.74., may be provided.*

**15.14. OFFICE OF THE TREASURER**

**15.14.01.** The responsibilities of the Office of the Treasurer, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

**15.14.A10. *Responsibilities of the Office of the Treasurer***

- a. *This office shall be related to the treasurer, who shall be its full-time executive officer.*
- b. *This office shall have the sole authority and responsibility to establish and maintain banking relationships.*
- c. *This office shall have the authority to borrow; issue bonds, notes, certificates, or other evidence of obligation; or increase contingent liabilities within the overall limits determined by the Churchwide Assembly and the more restrictive limits established by the Church Council. No churchwide board shall make a commitment that binds the churchwide organization to an outside lending or other similar institution or which creates a liability of this church to such an institution without prior approval of the Office of the Treasurer.*
- d. *This office, through the Budget and Finance Committee of the Church Council, shall recommend to the Church Council a certified public accounting firm to audit the financial records of the churchwide organization. Synodical financial reports shall be submitted to this office for compilation.*
- e. *This office shall provide for internal audit procedures of the churchwide organization.*
- f. *This office shall provide legal documents pertaining to the financial and property management matters of the churchwide organization. These legal documents shall be signed by the officers authorized by the Church Council.*
- g. *This office shall be authorized, within policies established by the Churchwide Assembly and the Church Council, to purchase or otherwise acquire title to real property; to mortgage, lease, sell, or otherwise dispose of the same; and otherwise to act on behalf of the churchwide organization regarding real property.*

- h. *This office shall provide for a common system of financial reporting from synods and regions.*
- i. *This office, within the policies established by the Church Council, shall assure the implementation of a donor gift acknowledgment process.*
- j. *This office, in consultation with the Foundation of the Evangelical Lutheran Church in America, shall recommend:*
  - 1) *approved policy for the valuation process for noncash gifts;*
  - 2) *the management of assets of life-income agreements;*
  - 3) *the establishment and management of memorial funds received by the foundation; and*
  - 4) *the distribution of earned-income payments to remainder beneficiaries as regulated by the life-income, trust, and other fiduciary donor agreements.*
- k. *This office shall provide for the management of capital funds.*
- l. *This office shall manage capital loan funds established by the Church Council. The management shall be within policies established jointly by the Office of the Treasurer and other affected churchwide units.*
- m. *This office, in collaboration with the Office of the Secretary, shall examine the risk management and insurance needs of the churchwide organization and synods.*
- n. *This office shall be responsible for building management and the coordination of central services for the churchwide organization.*

**15.14.B10. *Responsibility for Information Technology***

*The treasurer shall provide for information technology in support of the work of the churchwide organization. In so doing, the treasurer shall have an executive for information technology, appointed by the treasurer, who shall be responsible for the development and review of guidelines and policies for computer standards, security of electronic data, application development, data storage and data retrieval, and shall enable use of electronic technologies for churchwide staff to assist in support of congregations, synods, and related institutions and agencies of this church.*

**15.15. *This church shall have a separately incorporated ministry, known as the Endowment Fund of the Evangelical Lutheran Church in America, which shall hold and manage endowment assets and offer pooled investment services for endowment funds of this church and its related congregations, synods, agencies, and institutions.***

**15.15.01.** *The Endowment Fund shall have a board of trustees that shall be composed of at least nine but not more than 12 persons elected to six-year terms by the Church Council of the Evangelical Lutheran Church in America, with no consecutive re-election and with approximately one-third of the members elected each biennium. The board of trustees shall have advisory members as specified in the bylaws of the Endowment Fund.*

- 15.15.02.** The president of the Endowment Fund shall be elected by the board of trustees to a four-year term in consultation with and with the approval of the presiding bishop of the Evangelical Lutheran Church in America. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees and the presiding bishop of the Evangelical Lutheran Church in America.
- 15.15.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., and 16.11.01. shall apply to the operation of the Endowment Fund of the Evangelical Lutheran Church in America.
- 15.15.04.** In addition to management of endowment assets and pooled investments, specific responsibilities of the Endowment Fund of the Evangelical Lutheran Church in America may be enumerated in a continuing resolution.
- 15.20.** **STAFF**
- 15.21.** **The churchwide organization shall employ staff according to churchwide policies.**
- 15.21.01.** The presiding bishop shall recommend to the Church Council the personnel policies of the churchwide organization. Such policies shall be binding unless exceptions are granted by the Church Council or specified in the constitution, bylaws, and continuing resolutions.
- 15.21.02.** In consultation with the executive for administration, the presiding bishop shall authorize all staff positions in the churchwide organization.

## Chapter 16.

### UNITS OF THE CHURCHWIDE ORGANIZATION

#### 16.10. CHURCHWIDE UNITS

#### 16.11. **A unit of the churchwide organization is assigned leadership responsibility for major, identified portions of the mission and ministry of this church.**

16.11.01. In conformity with this church's commitment to inclusive practice, churchwide units and offices will assure that staff include a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and rostered ministers.

#### 16.11.A16. *Identity of Units*

*Units of the churchwide organization, which shall function through cooperation, coordination, and collaboration, are the following:*

- a. *Domestic Mission unit;*
- b. *Global Mission unit;*
- c. *Mission Advancement unit.*

16.12. **Each unit shall report to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the constitution, bylaws, and continuing resolutions and with Churchwide Assembly actions.**

16.12.01. The responsibilities of the units shall be described in continuing resolutions.

#### 16.12.A16. *Domestic Mission Unit*

*The Domestic Mission unit shall foster and facilitate the work of synods, congregations, and partners in making congregations vital centers for mission and in creating coalitions and networks to promote justice and peace. Its work includes creating and revitalizing congregations; leadership development; providing worship and liturgical resources; enhancing discipleship; supporting multicultural ministries and the commitment of this church to inclusivity; fostering relationships with educational partners; facilitating the engagement of this church in advocacy; and related activities that serve the evangelical mission of synods and congregations. The Domestic Mission unit shall relate to the Deaconess Community, Lutheran Men in Mission, National Lutheran Campus Ministry, Inc., Educational and Institutional Insurance Administrators, Inc., and the Evangelical Lutheran Education Association.*

- a. *The Deaconess Community of the Evangelical Lutheran Church in America is a separately incorporated ministry of theologically trained, professionally prepared women called to ministry and service by congregations, synods, and agencies of the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada. Its mission is "Compelled by the love of the Christ and sustained by community, we devote our lives to proclaiming the Gospel through ministries of mercy and servant leadership." Deaconesses are consecrated by the ELCA and the ELCIC.*

- b. *Lutheran Men in Mission is a separately incorporated, self-supporting ministry whose vision is for every man to have a growing relationship with Jesus Christ through an effective men's ministry in every congregation. The purpose of Lutheran Men in Mission is, by God's grace, to build men's faith, relationships, and ministry through events, resources, and ongoing leadership development.*
- c. *National Lutheran Campus Ministry, Inc. is a separately incorporated ministry that helps to provide and support suitable facilities to carry out ELCA campus ministry at state-supported and non-ELCA-related colleges and universities.*
- d. *Educational and Institutional Insurance Administrators, Inc. (EIIA) provides risk management and insurance services to church-related colleges, universities, and seminaries, including ELCA institutions of higher education.*
- e. *The Evangelical Lutheran Education Association (ELEA) is a separately incorporated ministry that provides service to early childhood education centers, elementary schools, and secondary schools of the synods and congregations of this church. ELEA also supports churchwide ministries in the use of schooling for mission.*

**16.12.B13. Global Mission Unit**

*The Global Mission unit shall provide integrated support of this church's work in other countries and be the means through which churches in other countries engage in mission to this church and society.*

- a. *The Global Mission unit shall build capacity and provide support for mission in the following areas:*
  - 1. *Global Community: maintaining church-to-church relationships and mutual endeavors for evangelical witness, leadership development, sharing of mission personnel, and collaborative work;*
  - 2. *Mission Formation and Relationships: mutual learning and growth with companion churches and ELCA synods and congregations in the accompaniment model for mission, companion synod relationships, young adults in global mission, relationships with independent Lutheran organizations related to global mission, and mission efforts for full communion partners;*
  - 3. *Diakonia: meeting human need and working collaboratively with partners toward the flourishing of human community through engagement in international development and disaster response.*

- b. *The Global Mission unit will develop personnel policies for long-term and other missionaries in consultation with the Human Resources of the Office of the Presiding Bishop, and administer such policies after their approval by the Church Council.*

**16.12.C15. Mission Advancement Unit**

*The Mission Advancement unit shall be responsible for planning, coordinating and carrying out this church's communications through publications and other tools. It shall also be responsible for mission support interpretation and consultations, the management of constituent data and shall lead its fundraising and development efforts including current, major and planned gifts.*

**16.12.D11. The ELCA Foundation shall provide major gift and deferred giving programs, including educational and support services, for individual donors, congregations, synods, agencies, and related institutions, and shall promote pooled investment services for endowment funds of this church, its congregations, synods, agencies, and affiliated institutions. The ELCA Foundation shall also:**

- a. *conduct—on behalf of this church, its congregations, synods, churchwide units, and related institutions—a program of major gifts and deferred giving.*
- b. *provide educational materials and resources in the area of deferred giving.*
- c. *provide advice to the Office of the Treasurer in the recommendation and establishment within that office of policies and procedures for processes governing valuation of noncash gifts, the management of assets of life-income agreements and endowment funds, and the distribution of earned-income payments to donors and to remainder beneficiaries as regulated by life-income, trust, and other fiduciary donor agreements.*
- d. *engage—in cooperation with congregations, synods, agencies, and institutions of this church—in efforts to:*
  - 1) *identify and cultivate prospective major and deferred-gift donors;*
  - 2) *seek gifts, bequests, and investments for the Mission Investment Fund of the Evangelical Lutheran Church in America;*
  - 3) *seek gifts, bequests, and investments for endowment funds that support ministries of this church; and*
  - 4) *coordinate its programs and ministries with the objectives and programs of other stewardship and financial-resource development activities of this church.*

## Chapter 17.

### SEPARATELY INCORPORATED MINISTRIES

#### 17.10. SEPARATELY INCORPORATED MINISTRIES

17.11. **This church may fulfill some of its purposes, as described in Chapter 4, through separately incorporated ministries.**

17.20. **This church shall have a separately incorporated ministry, known as the Board of Pensions of the Evangelical Lutheran Church in America, to provide church retirement and other benefits plans. The president of the corporation shall serve as its chief executive officer.**

17.20.01. The Churchwide Assembly shall:

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

17.20.02. The Church Council shall:

- a. review policy established by the board and take action on any policy that would change significantly the documents establishing and governing the ELCA Pension and Other Benefits Program.
- b. approve any changes in the ELCA Pension and Other Benefits Program when there is to be:
  - 1) a significant increase in cost to the employers or members; or
  - 2) a significant increase or decrease in benefits to the members.
- c. refer any amendments to the ELCA Pension and Other Benefits Program initiated by the Church Council to the board for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their retirement accumulations.
- d. refer, as it deems appropriate, proposed amendments to the ELCA Pension and Other Benefits Program to the Churchwide Assembly for final action.

17.20.03. The Board of Pensions shall have a board of trustees composed of 14–18 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly.

- a. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. The board of trustees of the Board of Pensions shall include persons with expertise



in investments, insurance, and retirement plans, and at least four persons who are members of the plan, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be a minister of Word and Sacrament who is a plan member. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.

- b. The presiding bishop shall serve as an advisory member of the board of trustees, with voice but not vote, or shall designate a person to serve as the presiding bishop's representative as provided in constitutional provision 13.21.
- c. The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of trustees with voice but not vote.
- d. The treasurer of this church shall serve as an advisory member of the board of trustees with voice but not vote.

**17.20.04.** The board shall organize itself as it deems necessary.

**17.20.05.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 14.21.07. shall apply to this board.

**17.20.06.** The president shall be elected by the board of trustees of the Board of Pensions to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The board shall establish the compensation of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Board of Pensions and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.

**17.20.07.** The specific responsibilities of the Board of Pensions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**17.20.A11. *Responsibilities of the Board of Pensions***

*The Board of Pensions of the Evangelical Lutheran Church in America —also known as Portico Benefit Services—shall:*

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

- b. *provide retirement, health, and other benefits exclusively for the benefit of eligible members working within the structure of this church and other organizations operated exclusively for religious purposes.*
- c. *provide summary plan descriptions outlining all benefits to be provided as a part of the ELCA Pension and Other Benefits Program.*
- d. *report to the appropriate committee of the Church Council on the financial effect of changes to the ELCA Pension and Other Benefits Program.*
- e. *report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly.*
- f. *maintain appropriate communication with other units of this church.*
- g. *be self-supporting, except for certain ELCA minimum pensions and post-retirement health benefits of certain ELCA retirees, with all costs being paid from the administrative and management charges to the employers and members utilizing the plans and from investment income.*
- h. *manage its finances in a manner that assures an efficient and effective administration of the plans for retirement and other benefits. The board shall maintain its own accounting, data processing, personnel, and other administrative functions essential to the ongoing work of this organization.*
- i. *not be responsible, nor assume any liability for, health-insurance programs provided by colleges and universities of this church through voluntary employees' beneficiary associations or similar arrangements.*
- j. *manage and operate those portions of The American Lutheran Church and Lutheran Church in America plans requiring continuation in this church.*
- k. *provide an appeal process with the Board of Pensions to enable members in the plans to appeal decisions.*
- l. *make editorial and administrative changes and routine modifications to the ELCA Pension and Other Benefits Program, as well as changes required to comply with federal and state law.*
- m. *set contribution rates for the ELCA Survivor Benefits Plan, the ELCA Disability Benefits Plan, and the ELCA Medical and Dental Benefits Plan, and establish interest crediting rates for the ELCA Retirement Plans.*
- n. *manage assets, as requested, for the ELCA and other organizations operated exclusively for religious purposes.*

**17.20.B11.** *The Corporate Social Responsibility Committee of the Board of Pensions shall receive advice and counsel from the churchwide organization and, within the context of fiduciary responsibility for ELCA assets, make appropriate recommendations to the board.*

- 17.30.** This church shall have a separately incorporated ministry, known as the Mission Investment Fund of the Evangelical Lutheran Church in America, to provide investment opportunities to individuals, congregations, synods, institutions, agencies, and organizations, and administer loans to congregations, synods, the churchwide organization, and other organizations and institutions that are related to this church. The Mission Investment Fund of the Evangelical Lutheran Church in America shall be incorporated.
- 17.30.01.** The Mission Investment Fund of the Evangelical Lutheran Church in America shall have a board of trustees composed of 9–12 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.
- 17.30.02.** Unless the Church Council determines that the treasurer of this church shall be the president of the Mission Investment Fund corporation, the president shall be elected by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president of the Mission Investment Fund shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America and the presiding bishop of this church, following recommendation by the Executive Committee of the board of trustees. The Executive Committee of the board of trustees, with the concurrence of the presiding bishop, shall establish the compensation of the president.
- 17.30.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., 14.21.06., and 14.21.07. shall apply to the operation of the Mission Investment Fund of the Evangelical Lutheran Church in America.
- 17.30.04.** The specific responsibilities of the Mission Investment Fund of the Evangelical Lutheran Church in America shall be enumerated in a continuing resolution.

**17.30.A15. Operation of the Mission Investment Fund of the ELCA**

*The Mission Investment Fund of the Evangelical Lutheran Church in America shall:*

- a. have primary responsibility for the development, administration, promotion, and sale of Mission Investments;*
- b. develop and administer a loan program, including management responsibilities for the underwriting, legal, accounting, reporting, servicing, marketing, and other related functions;*
- c. provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property;*
- d. relate to the Domestic Mission unit, which shall request real estate acquisition for new and existing ministries within the limits of the capital funds available and within established criteria;*
- e. confer with the Domestic Mission unit on any loans to developing ministries;*
- f. offer building and architectural consultative services to new congregations entering first-unit construction, to congregations relocating with synodical approval, to other congregations, and to other organizations and institutions that are affiliated with this church.*
- g. offer building and property consultative services to congregations of this church.*
- h. offer financial management and consulting services to synods including, for example, banking and treasury management services, accounting services, payroll management services, audit coordination, financial reporting services, and budgeting services.*

**17.40. This church shall have a separately incorporated ministry, the Publishing House of the Evangelical Lutheran Church in America, to carry out the publishing ministry of the Evangelical Lutheran Church in America. The president of the corporation shall serve as its chief executive officer.**

**17.40.01.** This publishing house shall have a board of trustees composed of 11–15 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly.

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

- b. The presiding bishop shall serve as an advisory member of the board of trustees, with voice but not vote, or shall designate a person to serve as the presiding bishop's representative as provided in constitutional provision 13.21.
- c. The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of the publishing house with voice but not vote.
- d. The board of trustees of the publishing house shall serve as the board of any separate corporation of this church's publishing house and the president of the publishing house shall be the chief executive officer of any such corporation.

**17.40.02.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 14.21.03. shall apply to this publishing house.

**17.40.03.** The president shall be elected by the board of trustees of the Publishing House of the ELCA to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The board shall establish the compensation of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Publishing House of the ELCA and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.

**17.40.04.** The specific responsibilities of this publishing house shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**17.40.A11. *Responsibilities of the Publishing House of the ELCA***

*The Publishing House of the Evangelical Lutheran Church in America— also known as Augsburg Fortress, Publishers—shall:*

- a. *be responsible for the publishing, production, and distribution of publications to be sold to accomplish the mission of this church.*
- b. *work in close cooperation with congregations, synods, and the churchwide organization to provide a diversity of published resources.*

- c. *relate to other churchwide units through resource planning groups. Materials published to assist congregations in fulfilling their life in mission shall be developed in coordination with other appropriate churchwide units. Development costs will be paid by the unit developing the publication.*
- d. *develop, produce, and distribute materials required to carry out its functions.*
- e. *be financed from the distribution of materials, not from the budget of this church.*
- f. *create, develop, and publish a diversity of resources in various media; make available other publications, materials, and church supplies; produce the official documents and publications of this church; and produce materials in a manner that assures their ready availability.*
- g. *establish a distribution center, as well as utilize other means for the wide distribution of resources within and beyond this church.*
- h. *manage its finances and other resources in a manner that assures the continuity and extension of its activities. This publishing house shall maintain its own accounting, data processing, personnel, pension, and other functions essential to a cohesive, efficient, and effective operation.*
- i. *identify and nurture talented authors, composers, artists, and others involved in creating various media.*
- j. *produce and distribute the church periodical in accord with provisions of this church's constitution, bylaws, and continuing resolutions.*
- k. *determine its necessary financial reserves, appropriations, and publishing subsidies.*
- l. *make available resources to meet unique language and cultural needs.*

**17.50.** **This church shall have a separately incorporated ministry, known as Women of the Evangelical Lutheran Church in America, to assist its women to commit themselves to full discipleship, affirm their gifts, and support each other in their particular callings.**

**17.50.01.** Membership of this organization shall be women of this church who wish to participate through local and other groupings that affirm the purposes of this organization. This organization shall function in local, synodical, and churchwide settings.

**17.50.02.** This organization shall be incorporated, self-supporting financially, and shall manage its own assets within the policies of this church. The personnel policies and salary structures of the churchwide organization shall be followed.

- 17.50.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., and 14.21.06. shall apply to this organization. Bylaw 16.11.01. 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 Ministers of Word and Sacrament.
- 17.50.04.** This organization shall have a board of 21 members elected by the assembly of this organization for one three-year term with eligibility for one consecutive re-election. At least 10 percent of the members of this board shall be persons of color or primary language other than English. No more than one elected board member shall be from any one synod. Board members are to serve with the perspective of the interdependence of all units of this church. In the event of a vacancy, the board shall elect a member to serve the balance of the term. The Conference of Bishops shall select one bishop to serve as an advisory member of the board of this organization with voice but not vote.
- 17.50.05.** The board of this organization shall meet at least two times per year and shall be responsible to the assembly that elected it. The assembly of this organization shall be representative of local and other groupings of women who are members of the women’s organization. Upon two successive absences that have not been excused by the board, a board member’s position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article XIII, Section 5, Item 9, of the constitution and bylaws of the women’s organization.
- 17.50.06.** This organization’s board shall elect its executive director to a four-year term in consultation with and with the approval of the presiding bishop of this church. This board, together with the presiding bishop, shall arrange for an annual review of the executive director. The executive director shall be eligible for re-election. Consistent with applicable personnel policies, the board shall establish the salary of the executive director with the concurrence of the presiding bishop. The board may terminate the employment of the executive director in consultation with and with the approval of the presiding bishop of this church.
- 17.50.07.** The specific responsibilities of the women’s organization shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority of the Churchwide Assembly or two-thirds of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.
- 17.50.A11.** ***Responsibilities of the Women’s Organization***  
*The Women of the Evangelical Lutheran Church in America shall:*
- a. *enable its members to grow through biblical study, theological reflection, and prayer.*
  - b. *cooperate with other units of this church in advocating for the oppressed and voiceless, urging change in systems and structures that exclude and alienate, and working for peace and justice as messengers of hope.*

- c. *provide for development and distribution of resources for and to its members, including a magazine.*
- d. *facilitate local initiative in creating programs and identifying alternative structural models that encourage and support flexibility.*
- e. *design and implement a leadership development program for its members, assisting its members to identify, develop, and express their gifts for ministry.*
- f. *develop networks for communication among women locally, ecumenically, and globally.*
- g. *relate to other women's organizations ecumenically and globally.*
- h. *work interdependently with all units of this church in program development, research, and planning in order to enhance the ministries and participation of women in church and in society.*
- i. *develop working arrangements in areas of mutual responsibility with the Publishing House of the Evangelical Lutheran Church in America.*

**17.70. This church may fulfill some of its purposes, as described in Chapter 4, through other separately incorporated ministries, which shall be described in continuing resolutions.**



## Chapter 18. REGIONS

- 18.01.** This church shall have regions as a partnership between groups of synods and the churchwide organization for the purpose of exercising mutual responsibilities.
- 18.01.01.** **Functions.** The regions shall be a means for coordinated responses by synods and the churchwide organization to mission and program opportunities within the region.
- 18.01.02.** 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.
- 18.01.03.** 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.
- 18.01.04.** The funding of the region shall be shared by the participating synods and the churchwide organization according to a cost allocation as decided jointly by the synods and the churchwide organization.
- 18.01.A08.** *The regions shall be numbered 1 through 9 and comprised of the following synods (as designated in bylaw 10.01.01.):*
- Region 1—Alaska Synod; Northwest Washington Synod; Southwestern Washington Synod; Eastern Washington-Idaho Synod; Oregon Synod; and Montana Synod.*
- Region 2—Sierra Pacific Synod; Southwest California Synod; Pacifica Synod; Grand Canyon Synod; and Rocky Mountain Synod.*
- Region 3—Western North Dakota Synod; Eastern North Dakota Synod; South Dakota Synod; Northwestern Minnesota Synod; Northeastern Minnesota Synod; Southwestern Minnesota Synod; Minneapolis Area Synod; Saint Paul Area Synod; and Southeastern Minnesota Synod.*
- Region 4—Nebraska Synod; Central States Synod; Arkansas-Oklahoma Synod; Northern Texas-Northern Louisiana Synod; Southwestern Texas Synod; Texas-Louisiana Gulf Coast Synod.*
- Region 5—Metropolitan Chicago Synod; Northern Illinois Synod; Central/Southern Illinois Synod; Southeastern Iowa Synod; Western Iowa Synod; Northeastern Iowa Synod; Northern Great Lakes Synod; Northwest Synod of Wisconsin; East-Central Synod of Wisconsin; Greater Milwaukee Synod; South-Central Synod of Wisconsin; and La Crosse Area Synod.*

*Region 6—Southeast Michigan Synod; North/West Lower Michigan Synod; Indiana-Kentucky Synod; Northwestern Ohio Synod; Northeastern Ohio Synod; and Southern Ohio Synod.*

*Region 7—New Jersey Synod; New England Synod; Metropolitan New York Synod; Upstate New York Synod; Northeastern Pennsylvania Synod; Southeastern Pennsylvania Synod; and Slovak Zion Synod.*

*Region 8—Northwestern Pennsylvania Synod; Southwestern Pennsylvania Synod; Allegheny Synod; Lower Susquehanna Synod; Upper Susquehanna Synod; Delaware-Maryland Synod; Metropolitan Washington, D.C., Synod; and West Virginia-Western Maryland Synod.*

*Region 9—Virginia Synod; North Carolina Synod; South Carolina Synod; Southeastern Synod; Florida-Bahamas Synod; and Caribbean Synod.*

**18.01.B91.** *In fulfilling the region's function and the purposes of this church, each region may assist in:*

- a. planning for this church's participation in God's mission in the region, with special attention to the opportunities for outreach with the Gospel;*
- b. providing for ongoing dialogue between the synods of the region and churchwide units for the purpose of identifying functions that may be done together;*
- c. forming resource planning groups to recommend resources and services needed for congregations;*
- d. facilitating, when requested, relationships with colleges, universities, and campus ministries and partnership funding responsibilities of the synods and churchwide organization on behalf of colleges, universities, and campus ministries;*
- e. facilitating gatherings of synodical bishops, synodical staff, and regional staff; and*
- f. coordinating the work of the churchwide staff within the territory of the region.*

**18.01.C91.** *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 rostered ministers;*
- 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.*

## Chapter 19.

### NOMINATIONS AND ELECTION PROCESS

- 19.01.**        **The Churchwide Assembly shall elect the presiding bishop, vice president, and secretary of this church and such other persons as the constitution and bylaws may require, according to procedures set forth in the constitution, bylaws, and continuing resolutions.**
- 19.01.01.**     The treasurer shall be elected by a two-thirds vote of the Church Council.
- 19.01.02.**     The presiding bishop shall be elected by the Churchwide Assembly by ecclesiastical ballot. Three-fourths of the votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of votes on the second ballot, and two-thirds of the votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of votes on the third ballot, and 60 percent of the votes cast shall be necessary for election. On subsequent ballots, a majority of the votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of votes on the previous ballot.
- 19.01.03.**     The vice president shall be elected by the Churchwide Assembly by ecclesiastical ballot. The election shall proceed without oral nominations. If the first ballot for vice president does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of votes cast shall elect.
- 19.01.04.**     The secretary shall be elected by the Churchwide Assembly by ecclesiastical ballot. The election shall proceed without oral nominations. If the first ballot for secretary does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On

the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of the votes cast shall elect.

- 19.01.A15.** *In a year when the vice president shall be elected, the voting members of the Churchwide Assembly shall be invited to identify the names of up to three persons who might be considered for election as vice president. Names shall be submitted to the Office of the Secretary at least four months prior to the assembly. The Office of the Secretary shall contact those persons identified and request biographical information. At least 60 days prior to the Churchwide Assembly, the biographical information received from those persons open to consideration shall be distributed to the voting members.*
- 19.01.B09.** *Background checks and screening shall be required and completed for persons nominated as churchwide officers prior to their election, if possible, or as soon as practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Church Council.*
- 19.01.C94.** ***Ecclesiastical Ballot.*** *An “ecclesiastical ballot” for the election of officers (other than treasurer) of the churchwide organization of the Evangelical Lutheran Church in America is an election process:*
- a. in which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;*
  - b. through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;*
  - c. that precludes spoken floor nominations;*
  - d. in which the first ballot is the nominating ballot if no election occurs on the first ballot;*
  - e. in which the first ballot defines the total slates of nominees for possible election on a subsequent ballot, with no additional nominations;*
  - f. that does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;*
  - g. in which any name appearing on the second ballot may not be subsequently withdrawn;*
  - h. that does not preclude an assembly’s adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and*

- i. *in which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents.*

**19.01.D07. Election Procedures Utilizing the Ecclesiastical Ballot**

- a. *For each election by ecclesiastical or nominating ballot, the exact number of appropriate ballot sets equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot sets to each of the voting members from the synod.*
- b. *Unless otherwise ordered by the chair, one of the numbered ballots from the appropriate ballot set is to be used on each ballot for elections determined by ecclesiastical or nominating ballot. The chair will announce the number of the ballot from the appropriate ballot set that is to be used for each ballot. Failure to use the correct numbered ballot will result in an illegal ballot.*
- c. *On the first two ballots for each office being selected by ecclesiastical or nominating ballot, both the first and last names of a nominee should be used. Members should endeavor to use correct spelling and should provide, on the first ballot, any additional accurate information identifying the nominee, such as title, synod, or residence.*
- d. *On the third and subsequent ballots conducted by written ballot, only the last name of the nominee need be used, provided there is no other nominee with the same or similar name.*
- e. *A member may vote for only one nominee on each ballot.*
- f. *Ballots should not be marked prior to the time the chair advises the voting members to do so.*
- g. *Written ballots should not be folded.*
- h. *Written ballots will be collected from the voting members in accordance with instructions from the Elections Committee or from the chair.*
- i. *When the results of the first ballot are presented, the chair will announce when and how persons nominated may withdraw their names prior to the casting of the second ballot.*
- j. *Whenever the number of names of nominees that will appear on a ballot is nine or less, on recommendation of the chair and with the consent of the assembly, voting may be by means of electronic device.*
- k. *When voting by electronic device, the first position on each ballot shall be given to the nominee who received the greatest number of votes on the immediately preceding ballot, with the remaining positions assigned to the other nominees in descending order of the number of votes received on the immediately preceding ballot. If two or more nominees were tied with the same vote on the immediately preceding ballot, their respective positions shall be determined by draw by the chair of the Elections Committee.*

- l. On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit voting members to record their votes.*

**19.02.** **The members of the Church Council, except the chair of the Conference of Bishops and the treasurer of this church, shall be elected by the Churchwide Assembly. In preparation for the Churchwide Assembly, the Church Council shall determine how this church’s commitment to inclusive representation will affect the next election to the Church Council. For 32 of the council members, the Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions up to 13. Excluding the churchwide officers and the chair of the Conference of Bishops, there shall not be more than two members of the Church Council from a synod. The Church Council shall have at least two members from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected. If there is no Churchwide Assembly in the year when terms are scheduled to conclude, they end on August 31.**

**19.02.A13.** *The Nominating Committee shall strive to ensure that at least 10 percent of the voting membership of the Church Council shall be youth or young adults. Youth members shall be younger than 18 at the time of their election, and young adults shall be older than 18 and younger than 30 years of age at the time of their election.*

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

- 19.02.C05.** *For purposes of nominations for the Church Council on a rotating basis, the following pairing of synods shall be observed insofar as possible: Alaska Synod and Northwest Washington Synod; Eastern Washington-Idaho Synod and Montana Synod; Southwestern Washington Synod and Oregon Synod; Sierra Pacific Synod and Southwest California Synod; Pacifica Synod and Grand Canyon Synod; Rocky Mountain Synod and South Dakota Synod; Western North Dakota Synod and Eastern North Dakota Synod; Northwestern Minnesota Synod and Northeastern Minnesota Synod; Southwestern Minnesota Synod and Southeastern Minnesota Synod; Minneapolis Area Synod and Saint Paul Area Synod; Nebraska Synod and Central States Synod; Arkansas-Oklahoma and Northern Texas-Northern Louisiana Synod; Southwestern Texas Synod and Texas-Louisiana Gulf Coast Synod; Northwest Synod of Wisconsin and Northern Great Lakes Synod; East-Central Synod of Wisconsin and South-Central Synod of Wisconsin; La Crosse Area Synod and Northeastern Iowa Synod; Western Iowa Synod and Southeastern Iowa Synod; Northern Illinois Synod and Central/Southern Illinois Synod; Metropolitan Chicago Synod and Greater Milwaukee Synod; North/West Lower Michigan Synod and Southeast Michigan Synod; Indiana-Kentucky Synod and Northwestern Ohio Synod; Northeastern Ohio Synod and Southern Ohio Synod; New Jersey Synod and New England Synod and Slovak Zion Synod; Metropolitan New York Synod and Upstate New York Synod; Northeastern Pennsylvania Synod and Southeastern Pennsylvania Synod; Northwestern Pennsylvania Synod and Allegheny Synod; Southwestern Pennsylvania Synod and West Virginia-Western Maryland Synod; Upper Susquehanna Synod and Lower Susquehanna Synod; Delaware-Maryland Synod and Metropolitan Washington, D.C., Synod; Virginia Synod and North Carolina Synod; South Carolina Synod and Southeastern Synod; Florida-Bahamas Synod and Caribbean Synod.*
- 19.03.** **In the event an interim vacancy on a board, committee, or the Church Council is declared by the secretary, the Church Council shall elect a member to serve the balance of the term.**
- 19.03.01.** Before electing a member to fill a vacancy on a board or committee, the Church Council shall consult with the board or committee.
- 19.04.** **Unless otherwise specified in the *Constitution, Bylaws, and Continuing Resolutions*, elections shall be for one six-year term, without consecutive re-election, and with approximately one-half of the members of the Church Council and of each board or advisory committee elected each triennium.**



- 19.04.01.** 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.
- 19.04.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.*
- 19.05.** **Each nominee for an elected position in the churchwide organization and each nominee for a position on the board of a separately incorporated ministry elected by the Churchwide Assembly shall be a voting member of a congregation of this church, unless otherwise specified in the *Constitution, Bylaws, and Continuing Resolutions* of this church.**
- 19.05.01.** Each voting member of the Church Council, board, or advisory committee of the churchwide organization shall cease to be a member of the Church Council, board, or advisory committee if no longer a voting member of a congregation of this church. Upon two successive absences that have not been excused by the Church Council, board, or advisory committee, a member's position shall be declared vacant by the secretary of this church, who shall arrange for election by the Church Council to fill the unexpired term.
- 19.05.02.** For purposes of nomination to and service on the Church Council or a board of a separately incorporated ministry, "synodical membership" shall be defined as follows:

- a. A layperson shall be recorded in the synod that includes the congregation in which such a person holds membership, with the recognition that such a person shall reside within the territory of the synod or in an area immediately adjacent to the territory in the case of border areas.
- b. A minister of Word and Sacrament shall be recorded in the synod on whose roster such a minister's name is maintained.
- c. A minister of Word and Service shall be recorded in the synod on whose roster such a minister's name is maintained.

**19.05.03.** A board of directors or trustees of a separately incorporated ministry of the Evangelical Lutheran Church in America may remove a director or trustee from the board, if done in accordance with the governing documents of such corporation after at least 30 days' prior notice to the secretary of this church. The decision to remove a director or trustee shall be reported to the Church Council by the secretary.

**19.06.** **Further procedures for elections and qualifications for office may be set forth in the bylaws and continuing resolutions, provided that such provisions do not conflict with any other provisions in this constitution.**

**19.06.01.** It shall be the responsibility of the Church Council to assure that this church maintains its commitment to inclusive representation.

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

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

**19.06.04.** The Church Council shall from time to time, by continuing resolution, establish committees and procedures for the conduct of elections at the Churchwide Assembly.

**19.06.05.** No member of the Church Council, a committee of the Church Council, a board of a separately incorporated ministry, or committee of the churchwide organization shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a voting member of a committee of the churchwide organization or board of a separately incorporated ministry. Nothing in this section shall be construed to prohibit the payment of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, or committee against any liability asserted against and incurred by such person in or arising from that capacity, whether or not the churchwide organization would have been required to indemnify such person against the liability under provisions of law or otherwise.

- 19.06.06.** No employee of the churchwide organization of this church or its regions, nor any individual under contract to any unit of the churchwide organization or a region shall be eligible for nomination to or membership on the Church Council, an advisory committee, a board of a separately incorporated ministry, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract, except the full-time salaried officers as specified in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. (The phrase “under contract” shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)
- 19.06.07.** No person related to a staff member of the churchwide organization shall be eligible for nomination to or membership on the Church Council or a committee that advises the unit in which the person’s relative is employed. For this purpose, a related individual is one who, with respect to the churchwide employee, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).
- 19.06.A02. *Election Procedures Utilizing the Common Ballot***
- a. *The common ballot is used in those elections when the ecclesiastical or nominating ballot is not used.*
  - b. *For the first common ballot, the exact number of ballot forms equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot forms to each of the voting members from the synod.*
  - c. *Upon recommendation of the chair and with the consent of the assembly, the second common ballot may be conducted by electronic device. Unless the second common ballot is conducted by electronic device, the distribution of ballot forms for the second common ballot will be in the same manner as the first common ballot.*
  - d. *Any discrepancy between the number of ballots given to a synodical bishop and the number of voting members (including the synodical bishop) from such synod must be reported by the synodical bishop to the Elections Committee.*
  - e. *Each ticket for which an election is held will be considered a separate ballot.*
  - f. *A voting member may vote for only one nominee on each ticket.*

- g. *Failure to vote for a nominee for every ticket does not invalidate a ballot for the tickets for which a nominee is marked.*
- h. *Ballots must be marked in accordance with the instructions presented in plenary session.*
- i. *Ballot forms should not be folded.*
- j. *Marked ballot forms must be deposited at the designated Ballot Stations at certain exits of the hall in which plenary sessions are held.*
- k. *If a ballot is damaged so that it cannot be scanned, a replacement ballot may be obtained at the Ballot Station upon surrender of the damaged ballot.*
- l. *Unless otherwise ordered by the assembly, polls for the first common ballot close at the time designated in the assembly's Rules of Organization and Procedure.*
- m. *On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit members to record their votes.*
- n. *Unless the second ballot is conducted by electronic device, polls for the second common ballot close at the time designated in the assembly's Rules of Organization and Procedure or as otherwise ordered by the assembly.*
- o. *On the second ballot, whether by common ballot or by electronic device, the first position on each ticket shall be given to the nominee who received the greatest number of votes on the first ballot. If two nominees are tied for the highest vote, the first position on the ticket shall be determined by draw by the chair of the Elections Committee.*

**19.06.B98. *Breaking Ties in Elections***

- a. *On the ballot for the election of the presiding bishop, vice president, and secretary, when only two names appear, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist.*
- b. *On the first common ballot, the blank ballots of the treasurer and vice president shall be held by the chair of the Elections Committee to be presented to the treasurer for her or his vote only in those elections where a tie would otherwise exist, and to be presented to the vice president for his or her vote only in those elections to break a tie remaining after the ballot of the treasurer has been counted.*
- c. *On the second common ballot, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist.*

- 19.06.C13.** *A former full-time or part-time employee shall not be eligible for a minimum of six years subsequent to such employment, for nomination or election to the board of the separately incorporated ministry or committee related to the churchwide unit in which the employee served.*
- 19.11. There shall be a Nominating Committee.**
- 19.11.01.** The Nominating Committee shall consist of 12–18 members elected by the Churchwide Assembly. Each member shall be elected to one six-year term and shall serve until a successor is elected. Members of the Nominating Committee shall not be eligible for consecutive re-election. The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.
- 19.11.02.** Except as otherwise provided, the Nominating Committee shall nominate two persons for each council, board, or committee position, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. In the case of re-election, if authorized, or for nominees from church bodies with which this church is in a relationship of full communion, only one person need be nominated. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.
- 19.11.03.** The Nominating Committee shall nominate at least one person for the board of trustees of each of the separately incorporated ministries identified in Chapter 17 of this constitution, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.
- 19.11.04.** In each case in which there are floor nominations, there shall be a preliminary ballot that shall include the names of the nominees presented by the Nominating Committee or the Church Council, and the person or persons nominated from the floor, where permitted. The names of the two persons receiving the highest number of votes cast shall be placed on the final ballot.

- 19.11.05.** The Church Council shall endeavor to ensure that every synod has at least one person serving on the Church Council or churchwide boards, committees, task forces, or other groups. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on the Church Council or any one board, committee, task force, or other group.
- 19.11.06.** The Nominating Committee shall strive to ensure that all persons nominated for any position, including the boards of separately incorporated ministries, 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.
- 19.11.A16. *Nominations Desk and Nominations Form***
- a. *Nominations from the floor at the Churchwide Assembly shall be made at the Nominations Desk, which shall be maintained under the supervision of the secretary of this church.*
  - b. *A nomination from the floor shall be made by using the form provided by the secretary of this church. Nomination forms may be obtained from the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure.*
  - c. *The required form to be used in making nominations from the floor shall include the nominee's name, address, phone number, gender, lay or rostered status, white or person of color or primary language other than English status, congregational membership, synodical membership, and affirmation of willingness to serve, if elected; the name, address, and synodical membership of the voting member who is making the nomination; and such other information as the secretary of this church shall require.*
  - d. *For purposes of nomination procedures, "synodical membership" means:*
    - 1) *In the case of a layperson who is not on the roster of this church, the synod that includes the congregation in which such person holds membership; and*
    - 2) *In the case of a rostered minister, the synod on whose roster such minister's name is maintained.*

**19.11.B05. *Floor Nominations***

- a. *Floor nominations for positions on a board or committee of a churchwide unit require, in addition to the nominator, the written support of at least 10 other voting members. Floor nominations for the Church Council, the Nominating Committee, or other churchwide committee to be elected by the Churchwide Assembly require, in addition to the nominator, the written support of at least 20 other voting members.*

- b. *A nomination from the floor for any position (other than presiding bishop, vice president, and secretary) shall be made by filing the completed nomination form with the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure.*
- c. *Nominations will be considered made in the order in which filed at the Nominations Desk.*

**19.11.C05. Restrictions on Floor Nominations for Boards**

- a. *Nominations from the floor for positions on churchwide boards or committees shall comply with criteria and restrictions established by the Nominating Committee and set forth in materials provided to each voting member of the assembly.*
- b. *So long as the number of incumbent members from a given synod serving on a board or committee with terms not expiring plus the number of positions on the same board or committee to which individuals from the same synod already have been nominated (whether by the Nominating Committee or from the floor) total less than the maximum number of two individuals from the same synod who may serve on that board or committee, an individual from the same synod may be nominated for another position on that board or committee, provided other criteria and restrictions are met. Individuals from the same synod may be nominated for a position on a board or committee to which individuals from the same synod already have been nominated, provided other criteria and restrictions are met.*

**19.11.D16. Restriction on Floor Nominations for Church Council**

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

**19.11.E98. Restriction on Floor Nominations for Nominating Committee**

- a. *Nominations from the floor for positions on the Nominating Committee shall comply with criteria and restrictions established by the Church Council and set forth in materials provided to each voting member of the assembly.*
- b. *So long as the number of incumbent members from a given region serving on the Nominating Committee with terms not expiring plus the number of Nominating Committee positions to which individuals from the same region have already been nominated (whether by the Church Council or from the floor) total less than the maximum number of three individuals from the same*

*region who may serve on the Nominating Committee, an individual from the same region may be nominated for another Nominating Committee position, provided other criteria and restrictions are met. Provided other criteria and restrictions are met, individuals may be nominated for a Nominating Committee position for which someone from the same region has already been nominated.*



## Chapter 20.

### CONSULTATION, DISCIPLINE, APPEALS, AND ADJUDICATION

#### 20.10. CONSULTATION AND DISCIPLINE

**20.11.** There shall be set forth in the bylaws a process of discipline governing officers, ministers of Word and Sacrament, ministers of Word and Service, congregations, and members of congregations. Except as provided in 20.18. or 20.19., such process shall assure due process and due protection for the accused, other parties, and this church. Since synods have responsibility for admittance of persons into the rostered ministries of this church and have oversight of pastoral and congregational relationships, the disciplinary process shall be a responsibility of the synod on behalf of this church.

**20.12.** As used in this constitution and bylaws, due process means the right to be given specific written notice of the charges against any person or entity of this church, the right to testify in person or remain silent (at the election of the accused), the right to call witnesses and introduce documentary evidence concerning the pending charges, the right to confront and cross-examine all witnesses in support of such charges, the right to a hearing before a discipline hearing committee as provided in 20.13., the right to a written decision of the discipline hearing committee as provided in the bylaws, and the right to be treated with fundamental procedural fairness. Any violation of these rights shall be grounds for reversal of an unfavorable finding and the right to a new hearing.

**20.12.01.** “Fundamental procedural fairness” means and includes: avoidance by committee members of written communications to or from either the accused or accuser(s) without copy to the other; avoidance by committee members of oral communications with either the accused or accuser(s) outside the presence of the other; maintaining decorum during the hearing; allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions; keeping a verbatim record of the hearing, made either by a stenographer or court reporter or by audio or video recording; allowing both the accuser(s) and the accused to be accompanied at the hearing by a representative (who may, but need not, be an attorney) who also may participate in the proceedings; impartiality of the committees that consider the charges; and the right to be treated in conformity with the governing documents of the Evangelical Lutheran Church in America.

**20.13.** The accused shall be entitled to a hearing before a discipline hearing committee as described in the bylaws. If the accused is a congregation, the hearing shall be open to the public unless both the accuser and the accused agree to a hearing not open to the public. If the accused is an individual, the hearing shall not be open to the public unless both the accusers and the accused agree to a public hearing. At a hearing not open to the public, a limited number of concerned persons may attend as provided in the bylaws.

- 20.13.01.** In a hearing not open to the public,
- a. the accuser and the accused may each be represented by not more than two representatives who may present or assist in the presentation of the evidence; and
  - b. the discipline hearing committee may permit attendance by a limited number of persons, with the consent of both the accused and the accuser.
- 20.13.02.** Irrespective of whether a hearing is or is not open to the public, the discipline hearing committee may decide that witnesses (other than the accused and the accuser) shall be permitted in the hearing only when testifying. A witness may be accompanied by a friend or advocate.
- 20.14.** **Once a charge against a person or entity has been considered by a discipline hearing committee, that person or entity shall not be required to answer that charge again except under the circumstances set forth in the bylaws.**
- 20.14.01.** The circumstances in which a person or entity shall be required to answer again charges before a discipline hearing committee shall be limited to the following:
- a. The Committee on Appeals has ordered a rehearing as its disposition of a timely appeal to it.
  - b. The Committee on Appeals has ordered a further hearing after either an accuser or an accused has petitioned for a further hearing on the basis of newly discovered evidence or testimony that was not available at the time of the original hearing.
- 20.14.02.** After a charge against a person or entity has been considered by a discipline hearing committee, evidence related to that charge may be introduced at a subsequent hearing before another discipline hearing committee on a different but related charge. Charges are “related” if they involve similar alleged conduct on the part of the accused.
- 20.15.** **The procedures for consultation and discipline set forth in the bylaws shall be the exclusive means of resolving all matters pertaining to the discipline of congregations of this church. Neither the churchwide organization nor a synod of this church shall institute legal proceedings in which conduct described in provision 20.31.01. is the basis of a request for relief consisting of suspension of that congregation from this church or removal of that congregation from the roll of congregations of this church. A congregation of this church shall not institute legal proceedings against the churchwide organization or a synod of this church seeking injunctive or other relief against the imposition or enforcement of any disciplinary action against that congregation.**

- 20.16.** It is the intent of this church that all matters of discipline should be resolved internally to the greatest extent possible. It is the policy of this church not to resort to the civil courts of this land until all internal procedures and appeals have been exhausted, except for emergency situations involving a significant imminent risk of physical injury or severe loss or damage to property.
- 20.17.** None of the provisions of this chapter is intended nor shall be construed to limit the authority of a Synod Council to determine roster status, under the bylaws of this church, of a minister who is without regular call, for any reason, even though such reason might also be the basis for disciplinary proceedings under this chapter.
- 20.18.** The authority to administer private censure and admonition upon an individual or public censure and admonition upon a congregation is inherent in the office of bishop. Proceedings under this chapter or any other provision of the constitutions and bylaws of this church or of its synods are not required for the exercise of such authority.
- 20.19.** Where the written notice of charges specifically requests that the discipline to be imposed shall consist of suspension for not more than three months (during which time requirements for evaluation, therapy, continuing education, or similar experience may be imposed), the due process and due protection provisions of this constitution shall apply only as specified in the bylaws.
- 20.20.** 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 of officers, rostered ministers, congregations, and members of congregations.
- 20.21.** The disciplinary process for ministers of Word and Sacrament shall be set forth in the bylaws.
- 20.21.01.** Ministers of Word and Sacrament 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 ministry of Word and Sacrament;
  - d. willfully disregarding the provisions of the constitutions, bylaws, and continuing resolutions; or
  - e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.
- 20.21.02.** The disciplinary actions which may be imposed are:
- a. private censure and admonition by the bishop of the synod;

- b. suspension from the office and functions of the ministry of Word and Sacrament in this church for a designated period or until there is satisfactory evidence of repentance and amendment; or
- c. removal from the ministry of Word and Sacrament of this church.

**20.21.03.** Charges against a minister of Word and Sacrament 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 minister of Word and Sacrament, if not a congregational pastor, is accountable, submitted to the synodical bishop;
- d. at least 10 ministers of Word and Sacrament or ministers of Word and Service of the synod on whose roster the accused minister of Word and Sacrament is listed, submitted to the synodical bishop;
- e. the synodical bishop; or
- f. the presiding bishop of this church, but only with respect to an accused who is a synodical bishop (or who was a synodical bishop at any time during the 12 months preceding the filing of written charges), submitted to the secretary of this church.

**20.21.04.** When there are indications that a cause for discipline may exist and before charges are made, efforts shall be made by the bishop of the synod to resolve the situation by consultation; for assistance in these efforts, the bishop may utilize either a consultation panel or an advisory panel as herein provided:

- a. When requested by the synodical bishop, a consultation panel consisting of five persons (three ministers of Word and Sacrament and two laypersons) appointed from the members of the Consultation Committee of the synod by the synodical bishop, or, at the request of the synodical bishop, by the Synod Council's Executive Committee or other committee authorized to do so by the Synod Council, shall assist the synodical bishop in efforts to resolve a situation by consultation.
- b. When requested by the synodical bishop, an advisory panel consisting of five persons (three ministers of Word and Sacrament and two laypersons) appointed by the synodical bishop shall assist the synodical bishop in efforts to resolve a situation by consultation.

**20.21.05.** If appointed, a consultation panel or advisory panel shall advise the synodical bishop as to whether or not the bishop should bring charges or may make other recommendation for resolution of the controversy that would not involve proceedings before a discipline hearing committee. To these ends, the panel may meet with complaining witnesses as well as with the concerned minister of Word

and Sacramento. If requested by the synodical bishop, members of the panel also may assist, as representatives of the accuser, in the presentation of evidence and examination of witnesses before a discipline hearing committee.

- 20.21.06.** When charges are brought other than by the synodical bishop or the presiding bishop of this church, the synodical bishop may refer such charges to a consultation panel as provided in 20.21.04.a.
- a. If as a result of meeting with a consultation panel the charges are withdrawn by the accuser(s), no further proceedings shall be required.
  - b. Upon recommendation of the consultation panel that the charges be dismissed, the synodical bishop may dismiss the charges, in which case no further proceedings shall be required.
  - c. Upon recommendation of the consultation panel that some of the allegations supporting the charges be stricken, the synodical bishop may strike some or all of such allegations, and further proceedings shall be required on the remaining allegations.
  - d. In the case of charges that do not anticipate disciplinary action, the consultation panel shall submit a report in writing to the synodical bishop that sets forth the action or actions recommended by the consultation panel, and the synodical bishop shall convey the recommendations to the parties. If either party does not accept the recommendations, that party may appeal to the Synod Council, whose decision shall be final.
  - e. In the case of charges that anticipate disciplinary action that have not been withdrawn or dismissed as a result of 20.21.06.a. or b. above, the charges shall be referred to a discipline hearing committee for a hearing.
  - f. The work of a consultation panel under this section shall be completed within 30 days from the time the panel was constituted.
- 20.21.07.** When charges are brought by a synodical bishop or the presiding bishop of this church, or when charges are brought other than by a synodical bishop and have not been withdrawn or dismissed or otherwise disposed of as provided in 20.21.06., the synodical bishop or the presiding bishop, as appropriate, shall deliver a copy of the charges to the accused and the secretary of this church.
- 20.21.08.** A discipline hearing committee shall be convened to conduct a hearing. The voting members of this committee shall be composed of 12 persons of whom six shall be selected by the Synod Council's Executive Committee from the Committee on Discipline of the synod and six shall be selected from the churchwide Committee on Discipline under the process described in 20.21.12. The rules authorized in 20.21.16. shall establish the method, based upon the remainder of the term, for determining which members of the synodical committee shall serve as the voting members and which shall serve as alternates. A hearing officer selected from the churchwide Committee of Hearing Officers under the process described in 20.21.14. shall preside as the non-voting chair of the discipline hearing committee.

- 20.21.11.** The Churchwide Committee on Discipline shall consist of 24–36 members, half of whom should be ministers of Word and Sacrament and half of whom should be laypersons, elected by the Churchwide Assembly for a term of six years. Each member will serve until a successor is elected, without consecutive re-election, and will serve as needed on a discipline hearing committee in any of the synods in this church.
- 20.21.12.** The accused shall have the privilege of selecting two persons (one minister of Word and Sacrament and one layperson) and their alternates of the six persons from the churchwide Committee on Discipline to serve on a discipline hearing committee. The remaining four persons (two ministers of Word and Sacrament and two laypersons) and their alternates, or six, if the accused does not exercise the privilege, and their alternates shall be selected by the Executive Committee of the Church Council.
- 20.21.13.** The churchwide Committee of Hearing Officers shall consist of nine persons elected by the Church Council for a term of six years, each without consecutive re-election, to serve as needed on a discipline hearing committee in any of the synods of this church.
- 20.21.14.** The presiding bishop of this church shall select one member of the churchwide Committee of Hearing Officers to serve as the non-voting chair of a discipline hearing committee.
- 20.21.15.** The presiding bishop of this church may appoint one or more persons as facilitators to make arrangements for, and to provide technical assistance to, a discipline hearing committee.
- 20.21.16.** The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of the duties of hearing officers and discipline hearing committees. The rules shall become effective when ratified by the Church Council.
- 20.21.17.** In each specific case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection by the Executive Committee of the Church Council of the members of the churchwide Committee on Discipline to serve on a discipline hearing committee, meet with the accused and the accuser(s) to hold a hearing. The committee shall render its written decision within 15 days after the committee concludes the hearing. The 60-day period may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.
- 20.21.18.** Written notice of the date, time, and place of the hearing and a copy of the charges shall be delivered to the accused and to the accuser(s) at least 20 days prior to the date of the hearing.

- 20.21.19.** At the hearing, the accuser(s) may present evidence in support of the charges and thereafter the accused shall be entitled to present evidence. The accused and the accuser(s), or other person acting on behalf of either of them, shall be entitled to question the other party or any of the witnesses appearing on behalf of the other party. A verbatim record shall be made by a stenographer or court reporter or by audio or video recording of the hearing.
- 20.21.21.** The discipline hearing committee shall render its decision in writing. The written decision shall be in two parts:
- a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts, that is, what it believes to be the truth of the matter.
  - b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and, if so, what discipline it has chosen to impose.
- 20.21.22.** The decision of the discipline hearing committee shall be made by a majority vote of its members who were present at the hearing. The decision of the discipline hearing committee shall be final on the date it is issued by the committee. Within 30 days, one of the parties may appeal to the Committee on Appeals and may request the Committee on Appeals to stay the effective date of the decision. A stay may be granted in whole or in part and subject to such conditions, if any, as the Committee on Appeals may require. The decisions of the Committee on Appeals shall be final.
- 20.21.23.** If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the pastoral office cannot be conducted effectively in the congregation(s) being served by the minister of Word and Sacrament due to local conditions or that local conditions may be adversely affected by the continued service by the minister of Word and Sacrament, the bishop of the synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint synodical and churchwide fund and with housing provided by the congregation(s).
- 20.21.24.** If there are indications that a cause for discipline exists or if, in the course of proceedings, it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend a minister of Word and Sacrament serving under letter of call issued other than by a congregation from the office and functions of the ministry of Word and Sacrament without prejudice and without affecting compensation and housing.
- 20.22.** **The disciplinary process for ministers of Word and Service shall be set forth in the bylaws.**

- 20.22.01.** Ministers of Word and Service shall be subject to discipline for:
- a. confessing 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 ministers of Word and Service;
  - d. willfully disregarding the provisions of the constitutions, bylaws, and continuing resolutions; or
  - e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.
- 20.22.02.** The disciplinary actions that may be imposed are:
- a. private censure and admonition by the bishop of the synod;
  - b. suspension from the role and functions of a minister of Word and Service for a designated period or until there is satisfactory evidence of repentance and amendment; or
  - c. removal from the roster of Ministers of Word and Service of this church.
- 20.22.03.** Charges against a minister of Word and Service of this church that could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:
- a. at least two-thirds of the members of the Congregation Council of the congregation in which the minister of Word and Service is serving, submitted to the synodical bishop;
  - b. at least one-third of the voting members of the congregation in which the minister of Word and Service is serving, submitted to the synodical bishop;
  - c. at least two-thirds of the members of the governing body to which the minister of Word and Service is accountable, submitted to the synodical bishop;
  - d. at least 10 ministers of Word and Sacrament or ministers of Word and Service on the rosters of the synod on whose roster the accused minister of Word and Service is listed, submitted to the synodical bishop; or
  - e. the synodical bishop.
- 20.22.04.** When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for ministers of Word and Sacrament in 20.21.04. through 20.21.06.
- 20.22.05.** If those efforts fail, the procedures for discipline shall be the same as that set forth above for ministers of Word and Sacrament in 20.21.07. through 20.21.22.
- 20.22.06.** If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the role and function of a minister of Word and Service cannot be conducted effectively in the congregation(s) being served by the minister of Word and Service due to local conditions or that local conditions may be adversely affected by the continued service



by the minister of Word and Service, the bishop of the synod may temporarily suspend the minister of Word and Service from service in the congregation(s) without prejudice and with pay provided through a joint churchwide-synodical-congregation fund.

- 20.22.07.** If there are indications that a cause for discipline exists or if in the course of proceedings it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend a minister of Word and Service serving under letter of call issued other than by a congregation from the office and functions of a minister of Word and Service without prejudice and without affecting compensation.
- 20.23.** **A process for limited discipline of rostered ministers shall be set forth in the bylaws.**
- 20.23.01.** Where the written charges specify that the accuser will not seek the rostered minister's removal from the ministry of this church or suspension from the office/role and functions of the ministry of this church for a period not exceeding three months, 20.23.01. through 20.23.09. shall apply to the exclusion of 20.21.08. through 20.21.24. and 20.22.05. through 20.22.07.
- 20.23.02.** The voting members of a discipline hearing committee convened to conduct a hearing on charges described in 20.23.01. shall be six members of the synod's Committee on Discipline selected by the Executive Committee of the Synod Council. A hearing officer selected from the churchwide Committee of Hearing Officers by the secretary of this church shall preside as the nonvoting chair of the discipline hearing committee described in this 20.23.02.
- 20.23.03.** The secretary of this church may appoint one or more persons as facilitators to make arrangements for, and to provide technical assistance to, a discipline hearing committee considering charges described in 20.23.01.
- 20.23.04.** Three members of the Committee on Appeals, appointed by the Church Council, shall develop rules of procedure for the performance of the duties of hearing officers and discipline hearing committees considering charges described in 20.23.01. The rules become effective when adopted by the Church Council.
- 20.23.05.** In each case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection of the hearing officer to serve on a discipline hearing committee, commence a meeting or series of meetings with the accused and the accuser(s) to receive testimony or other evidence offered by the accused or the accuser(s). The 60-day period may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.

- 20.23.06.** Written notice of the date, time, and place of the first meeting of the discipline hearing committee at which testimony will be received, and a copy of the charges, shall be delivered to the accused and to the accuser(s) at least 20 days prior to the date of the meeting.
- 20.23.07.** The discipline hearing committee shall decide, consistent with rules adopted under 20.23.04., to what extent the accused shall be able to confront or cross-examine witnesses testifying on behalf of the accuser and to what extent the accuser shall be able to confront or cross-examine witnesses testifying on behalf of the accused. A verbatim record shall be made by a stenographer or court reporter or by audio or video recording of all meetings of the committee at which testimony is presented. The accused and the accuser may be accompanied at the meeting(s) by a friend or advisor. Such friend or advisor shall not participate in the proceedings before the committee.
- 20.23.08.** The discipline hearing committee shall conclude its meeting(s) and render its decision in writing within 45 days of the commencement of the meeting for which written notice was given under 20.23.06. The written decision shall be in two parts:
- a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts, that is, what it believes to be the truth of the matter.
  - b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and if so, which one or more of the following should be imposed:
    - 1) private censure and admonition by the synodical bishop.
    - 2) suspension for a period not exceeding three months from the office/role and functions of ministry in this church.
    - 3) participation in such programs of evaluation, therapy, continuing education, or similar experience as the committee may direct.
    - 4) referral of written charges (amended to reflect additional evidence presented to the committee) to a discipline hearing committee convened under 20.21.08. through 20.21.24. or 20.22.05. through 20.22.07.
- 20.23.09.** The decision of the discipline hearing committee shall be made by a majority vote of its members who were present at the hearing. The decision of the discipline hearing committee shall be final on the date it is issued by the committee. Within 30 days of that date, one of the parties may appeal to the Committee on Appeals and may request the Committee on Appeals to stay the effective date of the decision. A stay may be granted in whole or in part and subject to such conditions, if any, as the Committee on Appeals may require. The decisions of the Committee on Appeals shall be final.

- 20.31. The disciplinary process for congregations shall be set forth in the bylaws.**
- 20.31.01.** Congregations shall be subject to discipline for:
- a. departing from the faith confessed by this church;
  - b. willfully disregarding or violating the criteria for recognition as congregations of this church; or
  - c. willfully disregarding or violating the provisions of the constitutions, bylaws, and continuing resolutions.
- 20.31.02.** The disciplinary actions which may be imposed are:
- a. censure and admonition by the bishop of the synod;
  - b. suspension from this church for a designated period, the consequences of such suspension being the loss of voting rights of any member (including ministers of Word and Sacrament and ministers of Word and Service) of the congregation at synod or churchwide assemblies, the loss of the right to petition, and the forfeiture of eligibility by any member of the congregation to serve on any council, board, committee, or other group of this church, any of its synods, or any other subdivision thereof;
  - c. suspension of the congregation from this church for a designated period (with the same consequences as in b.) during which the congregation shall be under the administration of the synod, provided that a congregation may refuse to accept such administration in which case it shall be removed from the roster of congregations of this church; or
  - d. removal from the roster of congregations of this church.
- 20.31.03.** Charges against a congregation which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:
- a. at least one-fifth of the voting members of the congregation, submitted to the synodical bishop;
  - b. at least three other congregations of the synod, submitted to the synodical bishop;
  - c. the Synod Council; or
  - d. the synodical bishop.
- 20.31.04.** When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for ministers of Word and Sacrament in 20.21.04. and 20.21.05.
- 20.31.05.** If those efforts fail, the procedures for discipline shall be the same as that set forth above for ministers of Word and Sacrament in 20.21.07. through 20.21.22.

- 20.41. The disciplinary process for members of congregations shall be set forth in the bylaws.**
- 20.41.01.** The offenses for which a member or members of a congregation may be disciplined are:
- a. persistent and public denial of the Christian faith;
  - b. willful or criminal conduct grossly unbecoming a member of the Church of Christ;
  - c. continual and intentional interference with the ministry of the congregation; or
  - d. willful and repeated harassment or defamation of member(s) of the congregation.
- 20.41.02.** Discipline for an offense shall be administered consistent with the procedure which Christ instructed his disciples to follow (Matthew 18:15–17), proceeding through these successive steps, as necessary:
- a. seeking repentance and reconciliation through private counsel and admonition by a pastor;
  - b. censure and admonition by a pastor in the presence of two or three members of the Congregation Council;
  - c. written referral of the matter by the Congregation Council to the vice president of the synod, who will refer it to a consultation panel, pursuant to bylaw 20.41.03;
  - d. written referral of the matter pursuant to bylaw 20.41.04. by the consultation panel to the Committee on Discipline of the synod, which shall hold a hearing and render a final decision.
- 20.41.03.** If for any reason a pastor of the congregation is unable to offer the counsel and administer the admonitions required by bylaw 20.41.02., those steps may be performed by another pastor chosen by the Executive Committee of the Congregation Council. No one shall serve as a member of the consultation panel or the discipline hearing panel if such individual (i) is the accused; (ii) is related to an accused; (iii) is a member, an employee, or a former member or employee of the congregation bringing the charges; or if the participation of an individual on either panel could give rise to the appearance of partiality even if the individual would in fact be impartial. For these purposes, a related individual is one who, with respect to the accused, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).
- 20.41.04.** If the counseling, censure and admonitions pursuant to bylaw 20.41.02.a. and b. do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three laypersons and two ministers of Word and Sacrament). A copy of

the written charges shall be provided to consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate.

- 20.41.05.** The goal of the consultation panel is to seek repentance, amendment of life, forgiveness, healing, and reconciliation. The consultation panel's efforts to reach a mutually agreeable resolution shall continue for no more than 45 days after the matter is submitted to it. If the consultation panel fails to resolve the matter, the panel, upon the request of the Congregation Council, shall refer the case in writing, including the written charges and the accused member's reply, to the Committee on Discipline of the synod for a hearing. A copy of the consultation panel's written referral shall be delivered to the vice president of the synod, the Congregation Council, and the accused member(s) at the same time it is sent to the Committee on Discipline of the synod.
- 20.41.06.** The Executive Committee of the Synod Council shall select six members from the Committee on Discipline of the synod to decide the case, and shall appoint a member of the Synod Council to preside as nonvoting chair. Those six members plus the nonvoting chair comprise the discipline hearing panel for deciding the case. The Congregation Council and the accused member(s) are the parties to the case.
- 20.41.07.** The discipline hearing panel shall, within 30 days after its selection, commence a meeting or series of meetings to receive testimony or other evidence offered by the Congregation Council and the accused member(s). Written notice of the date, time, and place of the hearing shall be sent by the nonvoting chair to the Congregation Council and the accused member(s) 10 days in advance of the meeting. Until that first meeting is convened, the vice president of the synod shall, if necessary, appoint other members of the Committee on Discipline to fill vacancies so that the discipline hearing panel consists of six members plus the nonvoting chair.
- 20.41.08.** The discipline hearing panel shall decide the time, manner, and procedures for its meetings consistent with the following:
- a. the hearing before the discipline hearing panel is intended to be informal;
  - b. the hearing shall be closed to the public unless the Congregation Council and the accused member(s) agree to a public hearing;
  - c. all Congregation Council members, including any elected after written charges were first submitted, may attend the hearing and be witnesses;
  - d. only one Congregation Council member may participate in the proceedings as the council representative;

- e. the accused member(s) may choose to testify in person or remain silent;
- f. the council representative and the accused member(s) will be allowed to present their arguments and evidence without unnecessary interruption;
- g. the accused member(s) may be accompanied by a spouse and one friend or advisor, but the spouse and friend or advisor may not participate in the proceedings, except as witnesses;
- h. the panel may conduct some of its sessions outside the presence of the parties to the case;
- i. rules of evidence and similar rules used in secular judicial proceedings shall not apply in these hearings;
- j. the parties to the case cannot be compelled to provide any information or documents to each other or to the panel.

**20.41.09.** Upon conclusion of the hearing, one of the following disciplinary sanctions can be imposed by the vote of at least two-thirds of the members of the discipline hearing panel who are present and voting:

- a. suspension from the privileges of congregation membership for a designated period of time;
- b. suspension from the privileges of congregation membership until the pastor and Congregation Council receive evidence, satisfactory to them, of repentance and amendment of life;
- c. termination of membership in the congregation; or
- d. termination of membership in the congregation and exclusion from the church property and from all congregation activities.

**20.41.10.** The written decision of the discipline hearing panel shall be sent to the vice president of the synod, the accused member(s), and the Congregation Council in writing within 45 days of the convening of the first hearing for which written notice was given pursuant to 20.41.06. The decision of the discipline hearing panel shall be implemented by the Congregation Council and recorded in the minutes of the next council meeting.

**20.41.11.** No member of a congregation shall be subject to discipline a second time for an offense that a discipline hearing panel has heard previously and decided pursuant to these bylaws.

**20.51.** **A process for the recall or dismissal of officers shall be set forth in the bylaws.**

**20.51.01.** The recall or dismissal of the presiding bishop, vice president, or secretary of this church and the vacating of office may be effected:

- a. for willful disregard or violation of the constitutions, bylaws, and continuing resolutions;
- b. for such physical or mental disability as renders the officer incapable of performing the duties of office; or

- c. for such conduct as would subject the officer to disciplinary action as a rostered minister or as a member of a congregation of this church.

**20.51.02.** 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.

**20.51.03.** 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.

**20.51.A16. *Recall or Dismissal of an Officer***

- a. *The petition for recall or dismissal described in 20.52. shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631, except if the subject of the petition is the secretary, the petition shall be in care of the presiding bishop of this church at the same address).*
- b. *In the case of alleged physical or mental incapacity of the officer,*
  - 1) *with respect to the officer the procedures outlined in 13.63. shall first be followed, and if such officer does not accept the decision of the Church Council, the Church Council may proceed to petition for proceedings for recall or dismissal.*
  - 2) *in the event of such petition, four members of the Committee on Appeals, designated by the committee chair and consisting of two ministers of Word and Sacrament and two laypersons, shall*
    - a) *investigate such conditions in person;*
    - b) *seek competent medical testimony;*
    - c) *seek the counsel and advice of the other officers of this church; and*
    - d) *submit a written report of their findings to the other members of the Committee on Appeals.*
  - 3) *the members of the Committee on Appeals, other than those who investigated the conditions and other than those who are disqualified, shall review the findings of the investigation committee and by an affirmative vote of at least two-thirds of those present and voting may adopt the findings and grant the petition.*
- c. *If the officer is a minister of Word and Sacrament, grounds for recall or dismissal include those set forth in 20.21.01. and as defined under the process described in 20.20. for discipline. If the officer is a minister of Word and Service, grounds for recall or dismissal include those set forth in 20.22.01.*

*and as defined under the process described in 20.71.11. and 20.20. as grounds for discipline. If the officer is a layperson, grounds for recall or dismissal include those set forth in 20.41.01. and as defined under the process described in 20.20. as grounds for discipline.*

- d. In the case of alleged willful disregard or violation of the constitutions, bylaws, and continuing resolutions or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:
  - 1) The petition shall be referred to the Committee on Appeals which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in 20.21.16., except to the extent that those rules are in conflict with 20.51., 20.52., 20.53., or with the provisions of this continuing resolution; and*
  - 2) the members of the Committee on Appeals, other than those who are disqualified, may grant the petition by an affirmative vote of at least two-thirds of those present and voting.**
- e. Upon the filing of a written petition, the Executive Committee of the Church Council may temporarily suspend the officer from service without prejudice, but with continuation of compensation, including benefits, if the officer is a salaried employee.*

**20.60. COMMITTEE ON APPEALS**

**20.61. There shall be a Committee on Appeals to which may be referred appeals from disciplinary proceedings and petitions for the recall of an officer. The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of its duties. The rules shall become effective when ratified by the Church Council.**

**20.62. The Committee on Appeals shall be comprised of six ministers of Word and Sacrament and six laypersons, elected by the Churchwide Assembly for a term of six years, without consecutive re-election.**

**20.62.A16.** *In the event that the term of any member of the Committee on Appeals expires before that member's successor is elected, the Church Council may elect an individual in the same category—minister of Word and Sacrament or layperson—to serve on the Committee until the next Churchwide Assembly. A member elected by the Church Council who serves less than one-half of a term shall be eligible for election to a full term by the Churchwide Assembly.*

**20.63. The Committee on Appeals shall elect its own officers.**



- 20.64.** 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.** a minister of Word and Sacrament upon whom discipline has been imposed by a discipline hearing committee;
  - c.** a minister of Word and Service upon whom discipline has been imposed by a discipline hearing committee; or
  - d.** a congregation upon whom discipline has been imposed by a discipline hearing committee.

**20.64.A13. Rules of the Committee on Appeals**

- a. Any appeal to the Committee on Appeals shall be made in writing within 30 days after the decision of the discipline hearing committee has been delivered to the accused and the accuser(s). Appeals may be made only by the accused or the accuser(s) or their respective designated representative. Notice of the appeal shall be given by certified or registered letter addressed to the Committee on Appeals (in care of the secretary of this church, 8765 West Higgins Road, Chicago, Illinois 60631), with a copy to the other party.*
- b. The Committee on Appeals shall normally render its written decision within 60 days from the due date for the last written statement to be submitted under item h. below.*
- c. The material that shall be reviewed by the Committee on Appeals (herein referred to as the record on appeal) shall consist of the following:*
  - 1) a copy of the specific charges referred to the discipline hearing committee;*
  - 2) copy of any rules governing the hearing before the discipline hearing committee;*
  - 3) information concerning the composition of the discipline hearing committee that heard the case;*
  - 4) the verbatim record made by the stenographer or court reporter or the audio or video recording of the hearing before the discipline hearing committee;*
  - 5) all documents or physical evidence presented at the hearing before the discipline hearing committee;*
  - 6) the written decision of the discipline hearing committee; and*
  - 7) proof that the written decision was delivered to the accused and the accuser(s).*
- d. It shall be the responsibility of the chair of the discipline hearing committee to furnish the record on appeal to the Committee on Appeals (in care of the secretary of this church, 8765 West Higgins Road, Chicago, Illinois 60631), certifying to the completeness and accuracy of the record on appeal, within 30 days of the receipt of the appeal, unless the chair of the Committee on Appeals grants additional time for compelling reasons.*

- e. *If the Committee on Appeals has reason to believe that a required action was taken by a discipline hearing committee, but such action is not revealed in the record on appeal, the Committee on Appeals may, by written request to the chair of the discipline hearing committee, with copies to the accused and the accuser(s), solicit written confirmation of such action. Copies of such confirmation shall be supplied to the accused and the accuser(s).*
- f. *The persons or entities who may appeal to the Committee on Appeals are set forth in 20.64.*
- g. *The circumstances for which the Committee on Appeals may reverse or set aside the decision of a discipline hearing committee are set forth in 20.65.01., and consequences of such circumstances are set forth in 20.65.02.*
- h. *The party taking an appeal may present a written statement of reasons why the decision of a discipline hearing committee should be reversed or set aside. The other party shall have an opportunity to make a written response to the Committee on Appeals. The party taking an appeal then may present a written rebuttal. Appropriate limitations and due dates for these statements may be established by the committee chair. In the event of cross appeals, the committee chair may permit the filing of additional statements so that both parties have adequate opportunity to present their respective appeals and respond to the statement of each other. Parties shall promptly give to each other copies of any written statement filed with the Committee on Appeals.*
- i. *Final decisions of the Committee on Appeals require an affirmative vote by at least two-thirds of those present and voting.*
- j. *Notice of decisions of the Committee on Appeals shall be given in writing to the accused, the accuser(s), the chair of the discipline hearing committee, the synodical bishop, and the secretary of this church.*
- k. *The Committee on Appeals also shall prepare a brief summary of each appeal, which shall be presented to the Churchwide Assembly. Such summary shall not disclose the names of the accused, the accuser(s), or any witness. If the decision of the discipline hearing committee was reversed or remanded, the summary shall indicate the reasons for such reversal or remand.*
- l. *The Committee on Appeals shall elect the following officers: chair, vice-chair, secretary, and assistant secretary. In addition to the duties prescribed in Chapter 20, the chair shall schedule and preside at committee meetings. In the absence of the chair, the vice-chair shall act as chair. The secretary, or assistant secretary, shall keep such record of proceedings of the committee as is necessary.*

- m. *Meetings of the Committee on Appeals may be held in person or by conference telephone call.*
- n. *A majority of the members of the Committee on Appeals who are not disqualified shall constitute a quorum for the conduct of its business at a scheduled meeting, and three-fourths of the members of the Committee on Appeals who are not disqualified shall constitute a quorum for the conduct of its business by conference telephone call.*
- o. *Members of the Committee on Appeals shall refrain from discussing appeals made to the committee, except as required to discharge the duties of the committee membership.*
- p. *No member of the Committee on Appeals shall serve on any case if such a member is related (as defined in 19.06.07.) to the accused, the accuser(s), any witness who testified before the discipline hearing committee, or a member of the consultation or discipline hearing committee that considered the case, or where such member is a member or former member of a congregation that was an accuser or an accused. A member of the Committee on Appeals also may voluntarily disqualify himself or herself.*
- q. *See 20.51.A16. and †§8.57. for additional rules of procedure applicable in proceedings for recall or dismissal.*
- r. *See 20.64.B95. for additional rules of procedure applicable to stays.*

**20.64.B95.** *Any party who has appealed to the Committee on Appeals for review of a decision of a discipline hearing committee may request a stay in the effective date or other provision contained in said decision pending the appeal. Such request shall be in writing and shall set forth the reasons why the requested stay is advisable. The request shall be forwarded to the Committee on Appeals, c/o ELCA Secretary, 8765 West Higgins Road, Chicago, Illinois 60631, with copy to the other party. The Committee on Appeals may grant the other party an opportunity to respond in writing. The Committee on Appeals may grant a stay for such period, and may renew the stay for such further periods, as it determines to be appropriate. The Committee on Appeals may make the grant of a stay subject to such conditions as it determines to be appropriate. Such determinations shall be final.*

**20.65.** **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.**

**20.65.01.** *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.

**20.65.02.** 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 20.65.01.a.1) or 20.65.01.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 20.65.01.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 20.65.01.b., 20.65.01.c., or 20.65.01.d. exists, it shall return the matter to the discipline hearing committee for further proceedings.

**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. ADJUDICATION**

**20.71. The presiding bishop and the Executive Committee of the Church Council shall be available to give counsel when disputes arise within this church.**

**20.72. When there is disagreement on a substantive issue among churchwide units or between or among synods of this church that cannot be resolved by the parties, the aggrieved party or parties may appeal to the presiding bishop and the Executive Committee of the Church Council for consultation. If this consultation fails to resolve the issue, a petition may be addressed by the parties to the Church Council requesting it to resolve the matter.**

**20.73. When a component of a churchwide unit or office has a disagreement on a substantive issue which it cannot resolve within the unit or office, it may address an appeal to the presiding bishop and the Executive Committee of the Church Council. In this case, the decision of the Executive Committee shall prevail, except that upon the motion of a member of the Church Council, the decision shall be referred to the Church Council for final action.**

**20.74. When there is disagreement on a substantive issue between a synod or synods and the churchwide organization that cannot be resolved by the parties, the aggrieved party or parties may appeal to the Committee on Appeals for consultation and adjudication. If this appeal fails to resolve the issue, a petition may be addressed by the parties to the Churchwide Assembly, whose decision shall be final.**

**20.75. When there is disagreement among factions within a congregation on a substantive issue which cannot be resolved by the parties, members of a congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of the synod shall consider the matter. If the Consultation Committee of the synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.**

## **Chapter 21.**

### **INDEMNIFICATION**

- 21.01.** Subject to the limitations and duties imposed by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Church Council member, officer, employee, or committee member of the churchwide organization, or member of the Conference of Bishops, shall be indemnified against all costs and expenses incurred by that person in connection with the proceeding. Indemnification by the churchwide organization of any person by reason of that person's capacity as a director, officer, employee, or committee member of a separately incorporated ministry or of any other organization is subject to the provisions of section 21.02.
- a.** The term "proceeding" means a threatened, pending, or completed lawsuit, whether civil or criminal, an administrative or investigative matter, arbitration, mediation, alternative dispute resolution, or any other similar legal or governmental action. Except as otherwise required by law, the term "proceeding" does not include (a) any action by the churchwide organization or any unit thereof against the individual seeking indemnification, or (b) a disciplinary hearing or related process described in Chapter 20 of this constitution.
  - b.** The term "indemnification" includes reimbursement and advances of costs and expenses for judgments, penalties, fines, settlements, excise taxes, reasonable attorneys' fees, disbursements, and similar required expenditures.
- 21.02.** Where a person who, while a member of the Church Council, officer, employee, or committee member of the churchwide organization, or member of the Conference of Bishops, is or was serving at the request of the churchwide organization as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall be entitled to indemnification only if (a) the Church Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.
- 21.03.** The churchwide organization may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this church or by such other person in or arising from a capacity described in section 21.01. or section 21.02.

**Chapter 22.**

**AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS**

**22.10. AMENDMENTS TO THIS CONSTITUTION**

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

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

**22.20. BYLAWS**

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

**22.30. CONTINUING RESOLUTIONS**

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



# **Evangelical Lutheran Church in America**

God's work. Our hands.

## **CONSTITUTION for SYNODS**

**August 2016**



# INTRODUCTION to the *Constitution for Synods*

The *Constitution for Synods*, like the other governing documents of this church, reflects the theology and polity of this church as it organizes itself to preach the gospel of Jesus Christ, share the sacraments, reach out to the neighbor with good news, and share the love of God in the world. Each expression of this church — churchwide, synod and congregation — is held together in a relationship of interdependence that encourages each to respond to its context. These documents also demonstrate our commitment to seeing ourselves with others as part of the one, holy, catholic, and apostolic Church. As such, the *Constitution for Synods* is deeply rooted in Scripture, the Lutheran Confessions, and the history of this church and its predecessors.

The *Constitution for Synods* was adopted by the Constituting Convention of the Evangelical Lutheran Church in America, as required by the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. This current edition of the *Constitution for Synods* contains changes adopted by all churchwide assemblies, including the fourteenth Churchwide Assembly in 2016. It is consistent with the requirements of the governing documents of the ELCA's churchwide organization, and it provides organizational flexibility to recognize local context.

► **Required provisions:** Sections of the *Constitution for Synods* marked by a dagger [†] are required provisions. These sections, including constitutional provisions and bylaws, must be used without alteration or amendment of the text in any manner (i.e., neither additions nor deletions are permissible). In accordance with provision †S18.11, amendments to required provisions in the *Constitution for Synods* passed by the Churchwide Assembly are automatically incorporated into the constitutions of individual synods upon formal certification by the secretary of this church. Because the secretary has provided such certification following the 2016 Churchwide Assembly, required provisions marked by a dagger [†] have been incorporated into synod constitutions.

► **Codification explanation:** The *Constitution for Synods*, like the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and the *Model Constitution for Congregations*, is organized into chapters by general subject matter and codified as (a) constitutional provisions, (b) bylaws, and (c) continuing resolutions. Each provision is preceded by a capital “S.” If a provision is mandatory, it will be preceded by a dagger, “†S.”

- a. Constitutional provisions are codified with two sets of numbers, preceded by an “S”: the chapter number, followed by a period and a two-digit number. A period follows the two-digit number. Thus, one required constitutional provision related to “Conferences, Clusters, Coalitions, Area Subdivisions, and Networks” in Chapter 12 is codified as “†S12.01.” In accordance with Chapter 18, titled “Amendments, Bylaws, and Continuing Resolutions,” there are three types of constitutional provisions in each synod's constitution:
  1. Required constitutional provisions adopted by the Churchwide Assembly are designated by a dagger “†”, as discussed above (†S18.11.);

2. Recommended constitutional provisions adopted by the Churchwide Assembly may be adopted by majority vote at one meeting of the Synod Assembly (†S18.12.);
  3. Other constitutional provisions, including different versions of the recommended provisions referred to in the previous paragraph, may be initiated in and adopted by individual synods, but such provisions may not conflict with the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Such synodical constitutional amendments are adopted and become effective in accordance with †S18.13.
- b. Bylaws follow constitutional provisions to which they apply. They are not intended to be organized in a separate document at the end of the constitutional provisions. Bylaws are codified with three sets of numbers: the chapter number (preceded by an “S”), the related constitutional provision number, and a two-digit number. There are periods after the chapter number, after the reference to the constitutional provision, and after the bylaw number. Thus, a bylaw relating to synod networks would be codified as “S12.01.01.” Although the *Constitution for Synods* contains some required bylaws, there is not a model set of bylaws or continuing resolutions because bylaws and continuing resolutions normally relate to specific practices and details of each synod’s organization, operation, and life. Thus, each synod has discretion and may develop its own bylaws and continuing resolutions, including bylaws and continuing resolutions under required constitutional provisions, but no such bylaw or continuing resolution may conflict with constitutional provisions in the *Constitution for Synods*, mandatory synod bylaws, or with the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Bylaws are adopted and amended in accordance with Chapter 18. Newly adopted bylaws or amendments to bylaws shall be reported to the secretary of this church.
- c. Continuing resolutions are intended to provide descriptions of operational patterns and practices or of the ongoing responsibilities of committees or other units within the organizational structure of the synod. They follow the relevant constitutional provision or bylaw to which they refer. Continuing resolutions also are codified with three sets of numbers, except that the third set is preceded by a capital letter. Thus, a continuing resolution describing the contents of a Synod Council report to the Synod Assembly in Chapter 10 might be numbered “S10.03.A13.” The initial numbers “S10.03” indicate that the continuing resolution relates to the designated constitutional provision, which in this case states that the functions of the Synod Council include providing a report to the regular meeting of the Synod Assembly. The final letter and numbers “A13” designate that this is the first continuing resolution “A” and the year that it was adopted, in this example 2013. Continuing resolutions are adopted and amended in accordance with Chapter 18. Unlike constitutional provisions and bylaws, continuing resolutions may be adopted either at a legally called and conducted meeting of the Synod Assembly (by a majority vote) or by the Synod Council (by a two-thirds vote). New continuing resolutions or amendments to existing continuing resolutions shall be reported to the secretary of this church.

► **Missing numbers:** You will notice that certain numbers are missing from the numbering sequence in some chapters. These omissions are intentional. For example, in some chapters the number “.10.” and multiples thereof have been reserved for possible use as section headings in future editions.

► **Selection of options:** Alternatives are provided in some places within the *Constitution for Synods*. Alternatives are noted by brackets or blank lines. For example, constitutional provision †S8.51. allows synods to choose the length of terms for the vice president, secretary, and treasurer. The appropriate number of years should be filled in by each synod. In addition, †S8.51.c. provides that the treasurer may be elected by the Synod Assembly or appointed by the Synod Council. Each synod should select one of those options.

► **References to church:** In the governing documents, “Church” with a capital letter refers to the one, holy, catholic, and apostolic Church. The words “church” or “this church” in lower case letters refer to the Evangelical Lutheran Church in America.

► **Consultation and concluding comments:** In order to assist synods, the Office of the Secretary is available for consultation, both about potential amendments to the *Constitution for Synods* and about the review process for congregational constitutions. The important task of amending a constitution is challenging. It is, however, an essential endeavor that merits thoughtful work. In addressing the synod’s constitutional responsibilities, may God grant you and your colleagues wisdom, discernment, and commitment to the unity of this church in faithful witness to our Lord and Savior, Jesus Christ.

Secretary Wm Chris Boerger  
Evangelical Lutheran Church in America  
August 18, 2016

# CONSTITUTION FOR SYNODS

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## Chapter 1.

### NAME AND INCORPORATION

- †S1.01. The name of this synod, as determined by the Churchwide Assembly, shall be (*name of synod*) of the Evangelical Lutheran Church in America.
- †S1.02. For the purposes of this constitution and the accompanying bylaws, the (*name of synod*) of the Evangelical Lutheran Church in America is hereafter designated as “this synod” or “the synod.”
- †S1.11. This synod shall be incorporated. Amendments to the articles of incorporation of this synod shall be submitted to the Church Council for ratification before filing.
- †S1.21. The seal of this synod is (*describe*).

## Chapter 2.

### STATUS

- †S2.01. This synod possesses the powers conferred upon it, and accepts the duties and responsibilities assigned to it, in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, which are recognized as having governing force in the life of this synod.
- †S2.02. The name Evangelical Lutheran Church in America (ELCA or “this church”) as used herein refers in general references to this whole church, including its three expressions: congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in America is also the name of the corporation of the churchwide organization to which specific references may be made herein.
- †S2.03. No provision of this constitution shall be inconsistent with the constitution and bylaws of this church.

## Chapter 3.

### TERRITORY

- †S3.01. The territory of this synod, as determined by the Churchwide Assembly, shall be: \_\_\_\_\_.
- †S3.02. “Determined by the Churchwide Assembly,” as stipulated by †S3.01., is understood to include the reported changes in synod relationship made by any congregation in a border area agreed under ELCA bylaws 10.01.01. and 10.02.02.

## **Chapter 4.**

### **CONFESSION OF FAITH**

- †S4.01. This synod confesses the Triune God, Father, Son, and Holy Spirit.
- †S4.02. This synod confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.
- a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.
  - b. The proclamation of God’s message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.
  - c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God’s Spirit speaking through their authors, they record and announce God’s revelation centering in Jesus Christ. Through them God’s Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.
- †S4.03. This synod accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.
- †S4.04. This synod accepts the Apostles’, Nicene, and Athanasian Creeds as true declarations of the faith of this synod.
- †S4.05. This synod accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.
- †S4.06. This synod accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.
- †S4.07. This synod confesses the Gospel, recorded in the Holy Scripture and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God’s mission in the world.

## **Chapter 5.**

### **NATURE OF THE CHURCH**

- †S5.01. All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this synod are to be carried out under his rule and authority.

- †S5.02. This church confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.
- †S5.03. 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.
- †S5.04. This church, inspired and led by the Holy Spirit, participates in The Lutheran World Federation as a global communion of churches, engaging in faithful witness to the gospel of Jesus Christ and in service for the sake of God’s mission in the world.

## **Chapter 6.**

### **STATEMENT OF PURPOSE**

- †S6.01. The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God’s creative, redeeming, and sanctifying activity in the world.
- †S6.02. To participate in God’s mission, this synod as a part of the Church shall:
- a. Proclaim God’s saving Gospel of justification by grace for Christ’s sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
  - b. Carry out Christ’s Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
  - c. Serve in response to God’s love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs.
  - d. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
  - e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.

- f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.

**†S6.03.**

Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role and consistent with policies and procedures of this church, the synod shall:

- a. Provide for pastoral care of congregations and rostered ministers in the synod;
- b. Plan for, facilitate, and nurture the mission of this church through congregations;
- c. Strengthen interdependent relationships among congregations, synods, and the churchwide organization, and foster relationships with agencies and institutions affiliated with or related to this church as well as ecumenical partners.
- d. Interpret the work of this church to congregations and to the public on the territory of the synod.

**†S6.03.01.**

In providing for pastoral care of congregations and rostered ministers in the synod, the responsibilities of the synod include the following:

- a. providing for pastoral care of congregations, ministers of Word and Sacrament, and ministers of Word and Service in the synod, including:
  - 1) approving candidates for the ministry of Word and Sacrament in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;
  - 2) authorizing ordinations and ordaining ministers of Word and Sacrament on behalf of this church;
  - 3) approving ministers of Word and Service, which may be done through multi-synodical committees;
  - 4) authorizing consecrations and consecrating ministers of Word and Service on behalf of this church; and
  - 5) consulting in the call process for rostered ministers.
- b. providing for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:
  - 1) nurturing and supporting congregations and lay leaders;
  - 2) seeking and recruiting qualified candidates for the rostered ministries of this church;
  - 3) making provision for pastoral care, call review, and guidance;
  - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and

- 5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.
- c. providing for discipline of congregations, ministers of Word and Sacrament, and ministers of Word and Service; as well as for termination of call, appointment, adjudication, and appeals consistent with Chapter 20 of this church's constitution.
- d. providing for archives in conjunction with other synods.

†S6.03.02. In planning for, facilitating, and nurturing the mission of this church through congregations, the responsibilities of the synod include the following:

- a. developing of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;
- b. leading and encouraging of congregations in their evangelism efforts;
- c. assisting members of its congregations in carrying out their ministries in the world;
- d. encouraging congregations to respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society;
- e. providing resources for congregational life;
- f. grouping congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.

†S6.03.03. In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical partners, the responsibilities of the synod include the following:

- a. promoting interdependent relationships among congregations, synods, and the churchwide organization, and entering into partnership with other synods in the region;
- b. fostering organizations for youth, women, and men, and organizations for language or ethnic communities;
- c. developing relationships with social ministry organizations and ministries, participating in their mission planning, and providing partnership funding;
- d. supporting relationships with and providing partnership funding on behalf of colleges, universities, and campus ministries;
- e. maintaining relationships with and providing partnership funding on behalf of seminaries and continuing education centers;
- f. fostering supporting relationships with camps and other outdoor ministries;



- g. fostering supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod;
- h. fostering relationships with ecumenical and global partners;
- i. cooperating with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.

†**S6.03.04.** In interpreting the work of this church on the territory of the synod, the responsibilities of the synod include the following:

- a. encouraging financial support for the work of this church by individuals and congregations;
- b. participating in churchwide programs;
- c. interpreting social statements in a manner consistent with the interpretation given by the churchwide unit or office which assisted in the development of the statement, and suggestion of social study issues;
- d. providing ecumenical guidance and encouragement.

†**S6.04.** Except as otherwise provided in this constitution and bylaws, the Synod Council shall establish processes that will ensure that at least 60 percent of the members of the synod assemblies, councils, committees, boards, and other organizational units shall be laypersons; and that, as nearly as possible, 50 percent of the lay members of assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male; and that, where possible, the representation of ministers of Word and Sacrament shall be both male and female. This synod shall establish processes that will enable it to reach a minimum goal that 10 percent of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

†**S6.04.01.** It is the goal of this synod that 10 percent of the membership of synod assemblies, councils, committees, boards and/or other organizational units be persons of color and/or persons whose primary language is other than English.

†**S6.04.02.** It is the goal of this synod that at least 10 percent of the voting members of the Synod Assembly, Synod Council, committees, and organizational units of this synod be youth and young adults. The Synod Council shall establish a plan for implementing this goal. For purposes of the constitution, bylaws, and continuing resolutions of this synod, the term “youth” means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term “young adult” means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service.

- †S6.05. Each assembly, council, committee, board, commission, task force, or other body of this synod or any synodical units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee, board, commission, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly, council, committee, board, commission, task force, or other body.
- †S6.06. References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God’s mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

**Chapter 7.**  
**SYNOD ASSEMBLY**

- †S7.01. This synod shall have a Synod Assembly, which shall be its highest legislative authority. The powers of the Synod Assembly are limited only by the provisions in the Articles of Incorporation, this constitution and bylaws, the assembly’s own resolutions, and the constitutions and bylaws of the Evangelical Lutheran Church in America.
- †S7.11. A regular meeting of the Synod Assembly shall be held at least triennially.
- S7.11.01. The time and place of the \_\_\_\_\_ Synod Assembly shall be determined by the Synod Council. The time and place for the next regular assembly normally shall be announced \_\_\_ months prior to the assembly.
- S7.12. Special meetings of the Synod Assembly may be called by the bishop with the consent of the Synod Council, and shall be called by the bishop at the request of one-fifth of the voting members of the Synod Assembly.
- a. The notice of each special meeting shall define the purpose for which it is to be held. The scope of actions to be taken at such a special meeting shall be limited to the subject matter(s) described in the notice.
  - b. If the special meeting of the Synod Assembly is required for the purpose of electing a successor bishop because of death, resignation, or inability to serve, the special meeting shall be called by the Synod Council after consultation with the presiding bishop of the Evangelical Lutheran Church in America.
- S7.13. Notice of the time and place of all meetings of the Synod Assembly shall be given by the secretary of this synod.

- S7.14.** One-half of the members of the Synod Assembly shall constitute a quorum.
- †**S7.21.** The membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of laypersons, shall be constituted as follows:
- a. All ministers of Word and Sacrament under call on the roster of this synod in attendance at the Synod Assembly shall be voting members.
  - b. All ministers of Word and Service, under call, on the roster of this synod shall be voting members in the Synod Assembly, in addition to the voting membership of lay members of congregations provided in item †S7.21.c.
  - c. A minimum of one lay member elected by each congregation with fewer than 175 baptized members and a minimum of two lay members elected by each congregation with 175 or more baptized members related to this synod, normally one of whom shall be male and one of whom shall be female, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. The Synod Council shall seek to ensure that, as nearly as possible, 50 percent of the lay members of the assembly shall be female and 50 percent shall be male. Additional members from each congregation normally shall be equally divided between male and female.
  - d. Voting membership shall include the officers of this synod.
- †**S7.21.01.** Voting members shall begin serving with the opening of a regular Synod Assembly and shall continue serving until voting members are seated at the next regular Synod Assembly.
- S7.22.** This synod may establish processes that permit retired rostered ministers, or those designated as disabled, or on leave from call, on the roster of the synod to serve as voting members of the Synod Assembly, consistent with †S7.21.c. If the synod does not establish processes to permit the rostered ministers specified above to serve as voting members, they shall have voice but not vote in the meetings of the Synod Assembly.
- S7.23.** The presiding bishop of the Evangelical Lutheran Church in America and such other official representatives of this church as may be designated from time to time by the Church Council shall have voice but not vote in the meetings of the Synod Assembly. Like privileges shall be accorded to those additional persons whom the Synod Assembly or the Synod Council shall from time to time designate.
- S7.24.** Ministers under call on the rosters 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 rosters of this synod. Lay members of the Synod Assembly representing congregations shall continue as such until replaced by the election of new members or until they have been disqualified by termination of membership. Normally, congregations will hold elections prior to each regular meeting of the Synod Assembly.

- †S7.25. Except as otherwise provided in this constitution or in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, each voting member of the Synod Assembly shall be a voting member of a congregation of this synod.
- S7.26. This synod may establish processes through the Synod Council that permit representatives of congregations under development and authorized worshiping communities of the synod, which have been authorized under ELCA bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with †S7.21.
- S7.27. This synod may establish processes through the Synod Council to grant a minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by the Churchwide Assembly of the Evangelical Lutheran Church in America the privilege of both voice and vote in the Synod Assembly during the period of that minister’s service in a congregation of this church.
- S7.28. Duly elected voting members of the Synod Council who are not otherwise voting members of the Synod Assembly under †S7.21. shall be granted the privilege of both voice and vote as members of the Synod Assembly.
- †S7.31. Proxy and absentee voting shall not be permitted in the transaction of any business of this synod.
- S7.32. *Robert’s Rules of Order*, latest edition, shall govern parliamentary procedure of the Synod Assembly, unless otherwise ordered by the assembly.
- S7.33. “*Ex officio*” as used herein means membership with full rights of voice and vote unless otherwise expressly limited.

## Chapter 8. OFFICERS

- †S8.01. The officers of this synod shall be a bishop, a vice president, a secretary, and a treasurer.
- S8.10. **Bishop**
- †S8.11. The bishop shall be elected by the Synod Assembly. The bishop shall be a minister of Word and Sacrament of the Evangelical Lutheran Church in America.
- †S8.12. As this synod’s pastor, the bishop shall:
- a. Preach, teach, and administer the sacraments in accord with the Confession of Faith of this church.
  - b. Have primary responsibility for the ministry of Word and Sacrament in this synod and its congregations, providing pastoral care and leadership for this synod, its congregations, its ministers of Word and Sacrament, and its ministers of Word and Service.

- c. Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament (and as provided in the bylaws of the Evangelical Lutheran Church in America).
- d. Consecrate (or provide for the consecration of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as ministers of Word and Service of this church.
- e. Attest letters of call for persons called to serve congregations in the synod, letters of call for persons called by the Synod Council, and letters of call for persons on the rosters of this synod called by the Church Council.
- f. Install (or provide for the installation of) rostered ministers whose calls the bishop has attested.
- g. Exercise leadership in the mission of this church and in so doing:
  - 1) Interpret and advocate the mission and theology of the whole church;
  - 2) Lead in fostering support for and commitment to the mission of this church within this synod;
  - 3) Coordinate the use of the resources available to this synod as it seeks to promote the health of this church's life and witness in the areas served by this synod;
  - 4) Submit a report to each regular meeting of the Synod Assembly concerning the synod's life and work; and
  - 5) Advise and counsel this synod's related institutions and organizations.
- h. Practice leadership in strengthening the unity of the Church and in so doing:
  - 1) Exercise oversight of the preaching, teaching, and administration of the sacraments within this synod in accord with the Confession of Faith of this church;
  - 2) Be responsible for administering the constitutionally established processes for the resolution of controversies and for the discipline of rostered ministers and congregations of this synod;
  - 3) Be the chief ecumenical officer of this synod;
  - 4) Consult regularly with other synodical bishops and the Conference of Bishops;
  - 5) Foster awareness of other churches throughout the Lutheran world communion and, where appropriate, engage in contact with leaders of those churches;

- 6) Cultivate communion in faith and mission with appropriate Christian judicatory leaders functioning within the territory of this synod; and
  - 7) Be *ex officio* a member of the Churchwide Assembly.
- i. Oversee and administer the work of this synod and in so doing:
- 1) Serve as the president of the synod corporation and be the chief executive and administrative officer of this synod, who is authorized and empowered, in the name of this synod, to sign deeds or other instruments and to affix the seal of this synod;
  - 2) Preside at all meetings of the Synod Assembly and provide for the preparation of the agenda for the Synod Assembly, Synod Council, and the council's Executive Committee;
  - 3) Ensure that the constitution and bylaws of the synod and of the churchwide organization are duly observed within this synod, and that the actions of the synod in conformity therewith are carried into effect;
  - 4) Exercise supervision over the work of the other officers;
  - 5) Coordinate the work of all synodical staff members;
  - 6) Appoint all committees for which provision is not otherwise made;
  - 7) Be a member of all committees and any other organizational units of the synod, except as otherwise provided in this constitution;
  - 8) Provide for preparation and maintenance of synodical rosters containing the names and addresses of all rostered 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;
  - 9) Annually bring to the attention of the Synod Council the names of all rostered ministers on leave from call or engaged in approved graduate study in conformity with the constitution, bylaws, and continuing resolutions of this church and pursuant to prior action of this synod through the Synod Council;
  - 10) Provide for prompt reporting to the secretary of this church of:
    - a) additions to and subtractions from the rosters of this synod and the register of congregations;
    - b) the issuance of certificates of transfer for rostered ministers in good standing who have received and accepted a properly issued, duly attested, regular letter of call under the jurisdiction of another synod; and
    - c) the entrance of the names of such persons for whom proper certificates of transfer have been received;
  - 11) Provide for preparation and maintenance of a register of the congregations of this synod and the names of the laypersons who have been elected to represent them; and

- 12) Appoint a statistician of the synod, who shall secure the parochial reports of the congregations and make the reports available to the secretary of this church for collation, analysis, and distribution of the statistical summaries to this synod and the other synods of this church.

†S8.13. The synodical bishop may appoint an attorney, admitted to the bar within the territory of the synod or the state where the synod is located, to be Synod Attorney. The appointment must be approved by the Synod Council and reported to the Synod Assembly and to the ELCA secretary. The appointment continues until resignation or until a successor is appointed. The Synod Attorney provides legal advice and counsel to the synodical officers and the Synod Council. The Synod Attorney is expected to be familiar with the governing documents and policies of the synod and, as necessary, to attend meetings of the Synod Council. The Synod Attorney serves without salary but may be retained and compensated for specific legal services requested by the synod.

S8.14. The synodical bishop may have such assistants as this synod shall from time to time authorize.

†S8.15. The presiding bishop of this church, or the appointee of the presiding bishop, shall install into office, in accord with the policy and approved rite of this church, each newly elected synodical bishop.

†S8.16. **Conflicts of Interest**

†S8.16.01. The following procedures shall govern matters of potential conflicts of interest for synodical bishops:

- a. Whenever a synodical bishop determines that a matter of the kind described in †S8.16.01.b. may require his or her determination or action with respect to a related individual as defined in †S8.16.01.c., the synodical bishop shall withdraw from personal involvement in such matter and shall so notify the presiding bishop. The presiding bishop shall then appoint another synodical bishop from the same region to handle the matter to conclusion. In dealing with such matter, the appointed bishop shall exercise all of the functions and authority to the same extent as if the appointed bishop were the elected bishop of the withdrawing bishop's synod.
- b. Matters include any proceedings under Chapter 20, proceedings under provision 7.46. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (†S14.18.), candidacy, reinstatement, and similar matters where determinations or actions by the synodical bishop could change, limit, restrict, approve, authorize, or deny the related individual's ministry on one of the official rosters of this church.
- c. A related individual is one who, with respect to the synodical bishop, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

**S8.20. Vice President**

†S8.21. The vice president shall be elected by the Synod Assembly. The vice president shall be a layperson. The vice president shall be a voting member of a congregation of this synod. The vice president shall not receive a salary for the performance of the duties of the office.

S8.22. The vice president shall chair the Synod Council.

S8.23. In the event of the death, resignation, or disability of the bishop, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

**S8.30. Secretary**

†S8.31. The secretary shall be elected by the Synod Assembly. The secretary shall be a voting member of a congregation of this synod. The secretary may be either a layperson or a minister of Word and Sacrament.

†S8.32. The secretary shall:

- a. Keep the minutes of all meetings of the Synod Assembly and Synod Council, be responsible for the printing and distribution of such minutes, and perform such other duties as this synod may from time to time direct.
- b. Be authorized and empowered, in the name of this synod, to attest all instruments which require the same, and which are signed and sealed by the bishop.
- c. In consultation with the bishop, classify and arrange all important papers and documents and deposit them in the archives of this synod.
- d. Submit to the secretary of this church at least nine months before each regular Churchwide Assembly a certified list of the voting members elected by the Synod Assembly.

**S8.40. Treasurer**

†S8.41. The treasurer may be elected by the Synod Assembly or may be appointed by the Synod Council. The treasurer shall be a voting member of a congregation of this synod. The treasurer may be either a layperson or a minister of Word and Sacrament.

S8.42. The treasurer shall provide and be accountable for:

- a. Management of the monies and accounts of this synod, its deeds, mortgages, contracts, evidences of claims and revenues, and trust funds, holding the same at all times subject to the order of this synod.
- b. Investment of funds upon the authorization of the Synod Council.



- c. Receipt and acknowledgment of offerings, contributions, and bequests made to this synod, collecting interest and income from its invested funds, and paying regular appropriations and orders on the several accounts as approved and directed by the Synod Council. The treasurer shall transmit each month to the treasurer of the Evangelical Lutheran Church in America the funds received by this synod for the general work of this church.
- d. Maintenance of a regular account with each congregation of this synod and informing the congregation, at least quarterly, of the status of this account.
- e. Rendering at each regular meeting of the Synod Assembly a full, detailed, and duly audited report of receipts and disbursements in the several accounts of this synod for the preceding fiscal year, together with the tabulation, for record and publication in the minutes, of the contributions from the congregations.
- f. Obtaining a fidelity bond in the amount determined by the Synod Council for persons handling synod funds, which bond shall be in the custody of the secretary. The premium for the bond shall be paid by this synod. Fidelity coverage provided by the Evangelical Lutheran Church in America shall be deemed a fulfillment of this requirement.

**S8.50. General Provisions**

†S8.51. The terms of office of the officers of this synod shall be:

- a. The bishop of this synod shall be elected to a term of six years and may be re-elected.
- b. The vice president and secretary of this synod shall be elected to a term of \_\_\_\_\_ years and may be re-elected.
- c. The treasurer of this synod shall be [elected] [appointed] to a \_\_\_\_\_-year term and may be re-elected or reappointed.

S8.52. The terms of the officers shall begin on the first day of the \_\_\_\_\_ month following election or, in special circumstances, at a time designated by the Synod Council.

†S8.53. Each officer shall be a voting member in a congregation of this synod, except that the bishop need not be a member of a congregation of this synod at the time of election.

†S8.54. Should the bishop die, resign, or be unable to serve, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the appropriate care of the responsibilities of the bishop until an election of a new bishop can be held or, in the case of temporary disability, until the bishop is able to serve again. Such arrangements may include the appointment by the Synod Council of an interim bishop, who during the vacancy or period of disability shall possess all of the powers and authority of a regularly elected bishop. The term of the successor bishop, elected by the next Synod Assembly or a special meeting of the Synod Assembly called for the purpose of election, shall be six years with the subsequent election to take place at the Synod Assembly closest to the expiration of such a term and with the starting date of a successor term to be governed by constitutional provision S8.52.

- S8.55.** Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the bishop, with the approval of the Executive Committee of the Synod Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or, in the case of temporary disability, until the officer is able to serve again. The term of the successor officer, elected by the next Synod Assembly, shall be \_\_\_\_\_ years. If the treasurer is appointed by the Synod Council, the Synod Council shall appoint a new treasurer to a \_\_\_\_\_ year term.
- †**S8.56.** The Executive Committee of the Synod Council shall determine whether an officer is unable to serve; the officer may appeal the decision of the Executive Committee by requesting a hearing before the Synod Council. A meeting to determine the ability of an officer to serve shall be called upon the request of at least three members of the Executive Committee and prior written notice of the meeting shall be given to the officer in question at least 10 calendar days prior to the meeting.
- †**S8.57.** The recall or dismissal of an officer and the vacating of office may be effected for willful disregard or violation of the constitutions, bylaws, and continuing resolutions of this church; for such physical or mental disability as renders the officer incapable of performing the duties of office; or for such conduct as would subject the officer to disciplinary action as a rostered minister or as a member of a congregation of this church.
- a. Proceedings for the recall or dismissal of a synodical bishop shall be instituted by written petition by:
    - 1) the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;
    - 2) the Synod Assembly on an affirmative vote of at least two-thirds of its members present and voting;
    - 3) at least 10 synodical bishops; or
    - 4) the presiding bishop of this church.
  - b. 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.
  - c. The petition shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631) and shall set forth the specific charge or charges.

- d. Upon the filing of a written petition, the Executive Committee of the Synod Council may temporarily suspend the officer from service in the synod without prejudice, but with continuation of compensation, including benefits, if the officer is a salaried employee of the synod.
- e. In the case of alleged physical or mental incapacity of an officer of the synod, the procedures outlined in †S8.56. shall be followed, and such officer shall comply with the decision of the Synod Council. If such officer fails or refuses to comply, the Synod Council may proceed to petition for recall or dismissal as follows:
  - 1) the Synod Council will submit a written report of their findings and the basis of their decision to the Committee on Appeals.
  - 2) the Committee on Appeals, other than those who are disqualified, shall review the findings and decision of the Synod Council and by an affirmative vote of at least two-thirds of those present and voting may adopt the findings and grant the petition.
- f. If the synod officer is a minister of Word and Sacrament, grounds for recall or dismissal include those set forth in ELCA bylaw 20.21.01. and as defined under the process described in ELCA constitutional provisions 20.20. and 20.21. as grounds for discipline. If the officer is a minister of Word and Service, grounds for recall or dismissal include those set forth in ELCA bylaw 20.22.01. and as defined under the process described in ELCA constitutional provisions 20.20. and 20.21. as grounds for discipline.
- g. If the officer is a layperson, grounds for recall or dismissal include those set forth in ELCA bylaw 20.41.01. as grounds for discipline.
- h. If the case of alleged willful disregard or violation of the constitutions, bylaws, and continuing resolutions or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:
  - 1) the petition shall be referred to the Committee on Appeals, which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in ELCA bylaw 20.21.16. except to the extent that those rules are in conflict with the provisions of this bylaw; and
  - 2) the members of the Committee on Appeals, other than those who are disqualified, may grant the petition by an affirmative vote of at least two-thirds of those present and voting.
- i. Written notice of a decision by the Committee on Appeals that the charges have been sustained shall be given to the affected officer and to the Synod Council, and the office shall be vacated.

†S8.58. If the bishop is to be temporarily absent from the synod for an extended period, the bishop, with the consent of the Synod Council, may appoint as acting bishop for such period a minister of Word and Sacrament of this church. Except as limited by action of the Synod Council, an acting bishop shall possess all of the powers and authority of a regularly elected bishop other than authority to ordain or to authorize the ordination of properly approved candidates for ordination.

## **Chapter 9.**

### **NOMINATIONS AND ELECTIONS**

†S9.01. The Synod Assembly shall elect such officers of this synod and such other persons as the constitution and bylaws may require, according to procedures set forth in the bylaws. The Synod Assembly shall elect members of the Churchwide Assembly in accordance with bylaw 12.41.11. of the constitution and bylaws of the Evangelical Lutheran Church in America.

†S9.02. In all elections by the Synod Assembly, other than for the bishop, a majority of the legal votes cast shall be necessary for election.

S9.03. There shall be a Nominating Committee consisting of \_\_\_\_\_ members who shall be appointed by the Synod Council to serve for each regular meeting of the Synod Assembly. Additional nominations may be made from the floor for all elections for which nominations are made by the Nominating Committee.

S9.04. The bishop shall be elected by the Synod Assembly by ecclesiastical ballot. Three-fourths of the legal votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the legal votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of legal votes on the second ballot, and two-thirds of the legal votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of legal votes on the third ballot, and 60 percent of the legal votes cast shall be necessary for election. On subsequent ballots a majority of the legal votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of legal votes on the previous ballot.

S9.05. The Nominating Committee shall nominate at least one person for vice president; additional nominations may be made from the floor.

S9.06. The Synod Council shall nominate at least one person for secretary; additional nominations may be made from the floor.

S9.07. If the treasurer is elected, the Synod Council shall nominate at least one person for treasurer; additional nominations may be made from the floor.

- S9.08.** In all elections, except for the bishop, the names of the persons receiving the highest number of legal votes, but not elected by a majority of the legal votes cast on a preceding ballot, shall be entered on the next ballot to the number of two for each vacancy unfilled. On any ballot when only two names appear, a majority of the legal votes cast shall be necessary for election.
- S9.09.** The result of each ballot in every election shall be announced in detail to the assembly.
- †**S9.10.** When notified by the secretary of this church, on behalf of the Nominating Committee of the Churchwide Assembly, the Synod Assembly shall nominate two persons in the specified categories for possible election by the Churchwide Assembly to the Church Council.
- S9.11.** The Synod Council shall elect or appoint representatives to the steering committee of its region.
- †**S9.12.** Background checks and screening shall be required and completed for persons nominated as synodical officers prior to their election, if possible, or as soon as practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Synod Council.

## **Chapter 10.**

### **SYNOD COUNCIL**

- †**S10.01.** The Synod Council, consisting of the four officers of the synod, 10 to 24 other members, and at least one youth and at least one young adult, shall be elected by the Synod Assembly.
- a. Each person elected to the Synod Council shall be a voting member of a congregation of this synod, with the exception of ministers on a roster of this synod who reside outside the territory of this synod. The process for election and the term of office when not otherwise provided shall be specified in the bylaws. A member of the Church Council of the Evangelical Lutheran Church in America, unless otherwise elected as a voting member of the Synod Council, may serve as an advisory member of the Synod Council with voice but not vote.
  - b. The term of office of members of the Synod Council, with the exception of the officers and the youth member, shall be \_\_\_\_\_ years.
- †**S10.02.** The Synod Council shall be the board of directors of this synod and shall serve as its interim legislative authority between meetings of the Synod Assembly. It may make decisions that are not in conflict with actions taken by the Synod Assembly or that are not precluded by provisions of this constitution or the constitution and bylaws of the Evangelical Lutheran Church in America.
- S10.03.** The functions of the Synod Council shall be to:
- a. Exercise trusteeship responsibilities on behalf of this synod.

- b. Recommend program goals and budgets to the regular meetings of the Synod Assembly.
- c. Carry out the resolutions of the Synod Assembly.
- d. Provide for an annual review of the roster of Ministers of Word and Sacrament and the roster of Ministers of Word and Service, receive and act upon appropriate recommendations regarding those persons whose status is subject to reconsideration and action under the constitution and bylaws of the Evangelical Lutheran Church in America, and make a report to the Synod Assembly of the Synod Council's actions in this regard.
- e. Issue letters of call to rostered ministers as authorized by Chapter 7 of the constitution and bylaws of the Evangelical Lutheran Church in America.
- f. Fill vacancies until the next regular meeting of the Synod Assembly, except as may otherwise be provided in the constitution or bylaws of this synod, and determine the fact of the incapacity of an officer of this synod.
- g. Report its actions to the regular meeting of the Synod Assembly.
- h. Perform such other functions as are set forth in the bylaws of this synod, or as may be delegated to it by the Synod Assembly.

**S10.04.** Any proposal to appropriate funds, whether by amendment to the budget or otherwise, which is presented to a meeting of the Synod Assembly without the approval of the Synod Council, shall require a two-thirds vote for adoption.

**S10.05.** No elected member of the Synod Council shall receive compensation for such service.

**S10.06.** If a member of the Synod Council ceases to meet the requirements of the position to which she or he was elected, the office filled by such member shall at once become vacant.

**S10.07.** The composition of the Synod Council, the number of its members, and the manner of their selection, as well as the organization of the Synod Council, its additional duties and responsibilities, and the number of meetings to be held each year shall be as set forth in the bylaws.

**S10.07.01.** To the extent permitted by state law, meetings of the Synod Council and its committees may be held electronically or by telephone conference, and notice of all meetings may be provided electronically.

## **Chapter 11.**

### **COMMITTEES**

**(names of other organizational units)**

†**S11.01.** There shall be an Executive Committee, a Consultation Committee, a Committee on Discipline, a Mutual Ministry Committee, an Audit Committee, and such other committees as this synod may from time to time determine. The duties and functions

of such committees, or any other organizational units created by this synod, and the composition and organizational structure of such units, shall be as set forth in this constitution or in the bylaws or continuing resolutions, and shall be subject to any applicable provisions or requirements of the constitution and bylaws of the Evangelical Lutheran Church in America.

†S11.02. The Consultation Committee of this synod shall consist of at least six persons and not more than 12 persons, of whom half shall be ministers of Word and Sacrament and half shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive re-election. The functions of the Consultation Committee are set forth in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and in Chapter 17 of this constitution. The size of the Consultation Committee, in accord with this provision, shall be defined in this synod's bylaws.

†S11.03. The Committee on Discipline of this synod shall consist of 12 persons, of whom six shall be ministers of Word and Sacrament and six shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive re-election.

a. The functions of the Committee on Discipline of this synod are set forth in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

b. The Synod Council shall fill vacancies on the Committee on Discipline for any unexpired term.

†S11.04. The Mutual Ministry Committee shall be appointed by the Executive Committee of the Synod Council to provide support and counsel to the bishop.

†S11.05. The Audit Committee of this synod shall consist of three to six persons, none of whom are members of the synod staff. Up to half of the committee members may be Synod Council members. The Audit Committee members shall be elected by the Synod Council for a term of three years and be eligible for re-election to a second consecutive three-year term. The terms of the Audit Committee members shall be staggered. The Audit Committee shall be responsible for assisting the Synod Council in fulfilling its general oversight of the synod's accounting, financial reporting, internal control systems, and external audit processes as provided in †S15.31.

## **S11.10. General Provisions**

**S11.11.** This synod shall in its bylaws or by continuing resolution establish a process to ensure that the members of its committees and other organizational units will be persons possessing the necessary knowledge and competence to be effective members of such units, and to meet the requirements of †S6.04. With the exception of ministers on the rosters of this synod who reside outside the territory of this synod, each member of a committee of this synod, or any other organizational unit created by this synod, shall be a voting member of a congregation of this synod.

## Chapter 12.

### CONFERENCES, CLUSTERS, COALITIONS, AREA SUBDIVISIONS, AND NETWORKS

†§12.01. This synod may establish conferences, clusters, coalitions, area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and partners, as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships for missional purposes among congregations, synods, the churchwide organization, and other partners.

## Chapter 13.

### CONGREGATIONS

†§13.01. Each congregation, except those certified as congregations of the Evangelical Lutheran Church in America by the uniting churches, prior to being listed in the register of congregations of this synod, shall adopt the *Model Constitution for Congregations* or one acceptable to this synod that is not in contradiction to the constitution and bylaws of the Evangelical Lutheran Church in America.

- a. **New congregations.** A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:
  - 1) Accept the criteria for recognition and reception as a congregation of this church, fulfill the functions of the congregation, and accept the governance provisions as provided in Chapter 9 of the ELCA constitution and bylaws.
  - 2) Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all required provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, 18, and 19 in the *Model Constitution for Congregations* consistent with requirements of the constitutions, bylaws, and continuing resolutions of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the *Model Constitution for Congregations*, the constitution of this synod, or the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, may be adopted as described in Chapters 17 and 18 of the *Model Constitution for Congregations*.



3) Accept the commitments expected of all congregations of the ELCA as stated in \*C6.01., \*C6.02., and \*C6.03. of the *Model Constitution for Congregations*.

- b. **Congregations from another church body.** If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.
- c. **Recognition and reception.** Recognition and reception into this church of transferring or independent congregations by the Evangelical Lutheran Church in America is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.

†S13.02. It shall be the responsibility of each congregation of this synod annually to choose from among its voting members laypersons to serve as members of the Synod Assembly as well as persons to represent it at meetings of any conference, cluster, coalition, or other area subdivision of which it is a member. The number of persons to be elected by each congregation and other qualifications shall be as prescribed in guidelines established by this synod.

S13.11. When a rostered minister resigns, the Congregation Council shall receive the letter of resignation, report it to the congregation, and at once notify the bishop of this synod.

S13.12. A congregation under financial obligation to its former rostered minister shall make satisfactory settlement of the obligation before calling a successor.

†S13.19. A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

†S13.20. A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action.

S13.21. The alignment of congregations in pastoral charges, and all alterations in any alignment, shall be subject to approval by the Synod Assembly or by the Synod Council.

†S13.22. Each congregation of the Evangelical Lutheran Church in America within the territory of this synod, except those which are in partnership with the Slovak Zion Synod, shall establish and maintain a relationship with this synod.

- †**S13.23.** Provision 9.71. of the ELCA constitution shall govern the relationship of this synod and a congregation of this synod regarding the property of the congregation. This synod may transfer or convey property to a congregation of the synod, subject to restrictions accepted by the congregation, including provision that if the Synod Council, in its sole and exclusive discretion, determines (1) that the property is not being used to serve the mission and ministry needs of this church, or (2) that the congregation has transferred, encumbered, mortgaged, or in any way burdened or impaired any right, title, or interest in the property without the prior approval of the Synod Council, then title to the property shall revert to the synod, and the congregation, upon written demand, shall reconvey the property to the synod.
- S13.24.** If any congregation of this synod has disbanded, or if the members of a congregation agree that it is no longer possible for it to function as such, or if it is the opinion of the Synod Council that the membership of a congregation has become so scattered or so diminished in numbers as to make it impractical for such a congregation to fulfill the purposes for which it was organized or that it is necessary for this synod to protect the congregation's property from waste and deterioration, the Synod Council, itself or through trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of this synod. The congregation shall have the right to appeal the decision to the Synod Assembly.
- S13.25.** This synod may temporarily assume administration of a congregation upon its request or with its concurrence.
- S13.30. Discipline**
- †**S13.31.** Congregations and members of congregations are subject to discipline in accordance with the provisions of Chapter 20 of the ELCA constitution and bylaws.
- S13.40.** Synodically Authorized Worshiping Communities
- S13.41.** Authorized worshiping communities, acknowledged under criteria, policies, and procedures approved by the Church Council of the Evangelical Lutheran Church in America, shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.

## Chapter 14.

### ROSTERED MINISTERS

#### †S14.10. Ministers of Word and Sacrament

†S14.11. The time and place of the ordination of those persons properly called to congregations or non-congregational service of this synod shall be authorized by the bishop of this synod.

†S14.12. Consistent with the faith and practice of the Evangelical Lutheran Church in America,

- a. Every minister of Word and Sacrament 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) impart knowledge of this church and its wider ministry through distribution of its communications and publications;
  - 7) witness to the Kingdom of God in the community, in the nation and abroad; and
  - 8) 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 pastor with a congregational call shall, within the congregation:
  - 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
  - 2) relate to all schools and organizations of the congregation;
  - 3) install regularly elected members of the Congregation Council;
  - 4) with the council, administer discipline; and
  - 5) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and of this synod.

**S14.13.** The pastor (a) shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members dismissed, or members excluded from the congregation, (b) shall submit a summary of such statistics annually to this synod, and (c) shall become a member of the congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the pastor shall hold membership in one of the congregations.

**S14.14.** 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.

- S14.15.** Each minister of Word and Sacrament 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.
- †**S14.16.** When a congregation of this church desires to call a pastor or a candidate for the ministry of Word and Sacrament of this church:
- a. Each congregation of this synod shall consult the bishop of this synod before taking any steps leading to the extending of a call to a prospective pastor.
  - b. For issuance of a letter of call to a pastor or candidate by a congregation of this synod in accord with ELCA constitutional provision 7.41., a two-thirds vote shall be required of voting members of the congregation present and voting at a meeting regularly called for the purpose of issuing such a call.
  - c. When the congregation has voted to issue a call to a prospective pastor, the letter of call shall be submitted to the bishop of this synod for the bishop's signature.
- S14.17.** No minister of Word and Sacrament shall accept a call without first conferring with the bishop of this synod. A minister of Word and Sacrament shall respond with an answer of acceptance or declination to a letter of call within 30 days of receipt of such call. In exceptional circumstances with the approval of the bishop of this synod and the chair of the Congregation Council of the congregation issuing the call, an additional 15 days may be granted to respond to a letter of call.
- †**S14.18.** The provisions for termination of the mutual relationship between a minister of Word and Sacrament and a congregation shall be as follows:
- a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:
    - 1) mutual agreement to terminate the call or the completion of a call for a specific term;
    - 2) resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
    - 3) inability to conduct the pastoral office effectively in that congregation in view of local conditions;
    - 4) physical disability or mental incapacity of the pastor;
    - 5) suspension of the pastor through discipline for more than three months;
    - 6) resignation or removal of the pastor from the roster of Ministers of Word and Sacrament of this church;
    - 7) termination of the relationship between this church and the congregation;

- 8) dissolution of the congregation or the termination of a parish arrangement; or
  - 9) suspension of the congregation through discipline for more than six months.
- b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
    - 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or
    - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one layperson.
  - c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant. When the pastorate is declared vacant, the Synod Council shall list the pastor on the roster of Ministers of Word and Sacrament as disabled. Upon removal of the disability and restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.
  - d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation agree to carry out such recommendations, no further action need be taken by the synod.
  - e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.

- f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

†S14.19. Ministers of Word and Sacrament 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.

†S14.21. The parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members transferred or dismissed, members who have become inactive, or members excluded from the congregation shall be kept accurately and permanently. They shall remain the property of each congregation. At the time of the closure of a congregation, such records shall be sent to the regional archives. The secretary of the congregation shall attest to the bishop of this synod that such records have been placed in his or her hands in good order by a departing pastor before:

- a. installation in another call, or
- b. approval of a request for change in roster status.

†S14.22. The pastor shall make satisfactory settlement of all financial obligations to a former congregation before:

- a. installation in another call, or
- b. approval of a request for change in roster status.

†S14.23. 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 rostered minister 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.

†S14.24. With the approval of the synodical bishop expressed in writing, which sets forth a clear statement of the purpose to be served by such a departure from the normal rule of permanency of the call as expressed in †S14.18., a congregation may call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop of this synod or a representative of the bishop shall meet with the pastor and representatives of the congregation for a review of the call. Such call may also be terminated before its expiration in accordance with the provisions of †S14.18.

- S14.25.** All ministers of Word and Sacrament under a call shall attend meetings of the Synod Assembly, and the pastors of congregations shall also attend the meetings of the conference, cluster, coalition, or other area subdivision to which the congregation belongs.
- †S14.30. Ministers of Word and Service**
- †S14.31.** The time and place of the consecration of those persons properly called to congregations or non-congregational service of this synod shall be authorized by the bishop of this synod.
- †S14.32.** Consistent with the faith and practice of the Evangelical Lutheran Church in America, every Minister of Word and Service shall:
- a. Be rooted in the Word of God, for proclamation and service;
  - b. Advocate a prophetic diakonia that commits itself to risk-taking and innovative service on the frontiers of the Church's outreach, giving particular attention to the suffering places in God's world;
  - c. Speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad;
  - d. Equip the baptized for ministry in God's world that affirms the gifts of all people;
  - e. Encourage mutual relationships that invite participation and accompaniment of others in God's mission;
  - f. Practice stewardship that respects God's gift of time, talents, and resources;
  - g. Be grounded in a gathered community for ongoing diaconal formation;
  - h. Share knowledge of the ELCA and its wider ministry of the gospel, and advocate for the work of all expressions of this church; and
  - i. Identify and encourage qualified persons to prepare for ministry of the gospel.
- S14.33.** The minister of Word and Service shall become a member of the congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the minister of Word and Service shall hold membership in one of the congregations.
- S14.34.** Each minister of Word and Service 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.
- †S14.41.** When a congregation of this church desires to call a minister of Word and Service or a candidate for the ministry of Word and Service of this church:

- a. Each congregation of this synod shall consult the bishop of this synod before taking any steps leading to the extending of a call to a prospective minister of Word and Service.
- b. For issuance of a letter of call to a minister of Word and Service or candidate by a congregation of this synod in accord with ELCA constitutional provision 7.71., a two-thirds vote shall be required of members of the congregation present and voting at a meeting regularly called for the purpose of issuing such a call.
- c. When the congregation has voted to issue a call to a prospective minister of Word and Service, the letter of call shall be submitted to the bishop of this synod for the bishop's signature.

**S14.42.** No minister of Word and Service shall accept a call without first conferring with the bishop of this synod. A minister of Word and Service shall respond with an answer of acceptance or declination to a letter of call within 30 days of receipt of such call. In exceptional circumstances with the approval of the bishop of this synod and the chair of the Congregation Council of the congregation issuing the call, an additional 15 days may be granted to respond to a letter of call.

- †**S14.43.**
- a. The call of a congregation, when accepted by a minister of Word and Service, shall constitute a continuing mutual relationship and commitment which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:
    - 1) mutual agreement to terminate the call or the completion of a call for a specific term;
    - 2) resignation of the minister of Word and Service, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
    - 3) inability to conduct the office effectively in that congregation in view of local conditions;
    - 4) physical disability or mental incapacity of the minister of Word and Service;
    - 5) suspension of the minister of Word and Service through discipline for more than three months;
    - 6) resignation or removal of the minister of Word and Service from the roster of Ministers of Word and Service of this church;
    - 7) termination of the relationship between this church and the congregation;
    - 8) dissolution of the congregation or the termination of a parish arrangement; or
    - 9) suspension of the congregation through discipline for more than six months.
  - b. When allegations of physical disability or mental incapacity of the minister of Word and Service under paragraph a.4) above, or ineffective conduct of the ministry of Word and Service under paragraph a.3) above, have come to the attention of the bishop of this synod,



- 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or
  - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one layperson.
- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the minister of Word and Service's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the position vacant. When the position is declared vacant, the Synod Council shall list the deacon on the roster of Ministers of Word and Service as disabled. Upon removal of the disability and restoration of the minister of Word and Service to health, the bishop shall take steps to enable the minister of Word and Service to resume the ministry, either in the congregation last served or in another appropriate call.
  - d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the minister of Word and Service and then to the congregation. The recommendations of the bishop's committee address whether the minister of Word and Service's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the minister of Word and Service, if appropriate. If the minister of Word and Service and congregation agree to carry out such recommendations, no further action need be taken by the synod.
  - e. If either party fails to assent to the recommendations of the bishop's committee concerning the minister of Word and Service's call, the congregation may dismiss the minister of Word and Service only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.

- f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

†S14.44. Ministers of Word and Service 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 Congregation Council.

†S14.45. The minister of Word and Service shall make satisfactory settlement of all financial obligations to a former congregation before:

- a. installation in another call, or
- b. approval of a request for change in roster status.

†S14.46. With the approval of the synodical bishop expressed in writing, which sets forth a clear statement of the purpose to be served by such a departure from the normal rule of permanency of the call as expressed in †S14.43., a congregation may call a minister of Word and Service 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 minister of Word and Service and representatives of the congregation for a review of the call. Such call may also be terminated before its expiration in accordance with the provisions of †S14.43.

S14.47. All ministers of Word and Service under a call shall attend meetings of the Synod Assembly, and the ministers of Word and Service of congregations shall also attend the meetings of the conference, cluster, coalition, or other area subdivision to which the congregation belongs.

## Chapter 15.

### FINANCIAL MATTERS

†S15.01. The fiscal year of this synod shall be February 1 through January 31.

†S15.11. Since the congregations, synods, and churchwide organization are interdependent units that share responsibly in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of the whole church. The gifts and offerings of the members of the Evangelical Lutheran Church in America are given to support all parts of this church and thus partnership in this church should be evidenced in determining each part's share of the gifts and offerings. Therefore:

- a. The mission of this church beyond the congregation is to be supported by such a proportionate share of each congregation's annual budget as each congregation determines. This synod shall develop guidelines for determining "proportionate share," and shall consult with congregational leaders to assist each congregation in making its determination.

- b. This synod shall receive the proportionate share of the mission support from its congregations, and shall transmit that percentage or amount of each congregation's mission support as determined in consultation with the churchwide organization and approved by the Synod Assembly as part of its budget consideration.
- c. Should the Synod Assembly not approve the proportionate share of mission support determined in consultation with the churchwide organization, a new consultation with the churchwide organization shall take place. The Synod Council is authorized to amend the budget adopted by the Synod Assembly to reflect the results of this consultation.

- †**S15.12.** The annual budget of this synod shall reflect the entire range of its own activities and its commitment to partnership funding with other synods and the churchwide organization.
- S15.13.** On the basis of estimated income, the Synod Council shall authorize expenditures within the budget for the fiscal year. Expenditure authorizations shall be subject to revision, in light of changing conditions, by the Synod Council.
- S15.14.** Except when such procedure would jeopardize current operations, a reserve amounting to no more than 16 percent of the sum of the amounts scheduled in the next year's budget for regular distribution to synodical causes shall be carried forward annually for disbursement in the following year in the interest of making possible a more even flow of income to such causes. The exact number of dollars to be held in reserve shall be determined by the Synod Council.
- S15.21.** No appeal to congregations of this or any other synod of the Evangelical Lutheran Church in America for the raising of funds shall be conducted by congregations or organizations related to or affiliated with this synod without the consent of the Synod Assembly or the Synod Council.
- †**S15.31.** This synod shall arrange to have an annual audit of its financial records conducted by a certified public accountant firm recommended by the synod Audit Committee and approved by the Synod Council. The audited annual financial report shall be submitted by this synod to the churchwide Office of the Treasurer and to the congregations of this synod. The financial reports shall be in the format approved from time to time by the churchwide Office of the Treasurer.
- †**S15.32.** This synod shall maintain adequate, continuous insurance coverage in accordance with standards recommended by the churchwide organization. Insurance programs offered or endorsed by the churchwide organization shall be deemed to fulfill this obligation.

## Chapter 16.

### INDEMNIFICATION

- †S16.01. Subject to the limitations and duties imposed by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Synod Council member, officer, employee, or committee member of this synod shall be indemnified against all costs and expenses incurred by that person in connection with the proceeding. Indemnification of any person by reason of that person's capacity as a director, officer, employee, or committee member of any other organization, regardless of its form or relationship to this synod, is subject to the provisions of section †S16.02.
- a. The term "proceeding" means a threatened, pending, or completed lawsuit, whether civil or criminal, an administrative or investigative matter, arbitration, mediation, alternative dispute resolution, or any other similar legal or governmental action. Except as otherwise required by law, the term "proceeding" does not include (a) any action by this synod against the individual seeking indemnification, or (b) subject to †S16.04., a disciplinary hearing or related process described in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.
  - b. The term "indemnification" includes reimbursement and advances of costs and expenses for judgments, penalties, fines, settlements, excise taxes, reasonable attorneys' fees, disbursements, and similar required expenditures.
- †S16.02. Whenever a person who, while a Synod Council member, officer, committee member, or employee of this synod, is or was serving at the request of this synod as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall be entitled to indemnification only if (a) the Synod Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.
- †S16.03. This synod may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this synod or by such other person in or arising from a capacity described in section †S16.01. or section †S16.02.
- †S16.04. When written charges against a rostered minister of this church are made in disciplinary proceedings under Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* by the

synodical bishop or when written charges against a congregation are made in disciplinary proceedings by the Synod Council or the synodical bishop, and the discipline hearing committee determines that no discipline shall be imposed, then if such determination is not reversed or set aside on appeal, indemnification shall be made by the synod to the accused for reasonable attorney's fees and other reasonable expenses related to the defense of the charges. The determination of the reasonableness of such fees and expenses shall be decided by the Synod Council.

## **Chapter 17.**

### **ADJUDICATION**

- †S17.01. The synodical bishop and the Executive Committee of the Synod Council shall be available to give counsel when disputes arise within this synod.
- †S17.02. The synodical bishop and the Executive Committee of the Synod Council shall receive expressions of concern from rostered ministers of this church, congregations, and organizations within this synod; provide a forum in which the parties concerned can seek to work out matters causing distress or conflict; and make appropriate recommendations for their resolution. When the matter at issue cannot be resolved in this manner, the prescribed procedures for investigation, decision, appeal, and adjudication shall be followed. Allegations or charges that could lead to the discipline of a rostered minister of this church shall not be addressed by the Executive Committee but shall be resolved through the disciplinary process set forth in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.
- †S17.03. When there is disagreement among units of this synod on a substantive issue that cannot be resolved by the parties, the aggrieved party or parties may appeal to the synodical bishop and the Executive Committee of the Synod Council for a consultation. If this consultation fails to resolve the issue, a petition may be addressed by the parties to the Synod Council requesting it to arbitrate the issue. The decision of the Synod Council shall be final.
- †S17.04. When a component or beneficiary of a synod has a disagreement on a substantive issue that it cannot resolve, it may address an appeal to the synodical bishop and the Executive Committee of the Synod Council. In this case the decision of the Executive Committee shall prevail, except that upon the motion of a member of the Synod Council, the decision shall be referred to the Synod Council for final action.
- †S17.10. **Adjudication in a Congregation**
- †S17.11. When there is disagreement among factions within a congregation on a substantive issue that cannot be resolved by the parties, members of a congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s),

the Consultation Committee of this synod shall consider the matter. If the Consultation Committee of this synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.

## **Chapter 18.**

### **AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS**

#### **†S18.10. Amendments to Constitution**

**†S18.11.** Certain sections of this constitution incorporate and record therein required provisions of the constitution and bylaws of this church. If such provisions are amended by the Churchwide Assembly, corresponding amendments shall be introduced at once into this constitution by the secretary of this synod upon receipt of formal certification thereof from the secretary of the Evangelical Lutheran Church in America.

**†S18.12.** Whenever the secretary of the Evangelical Lutheran Church in America officially informs this synod that the Churchwide Assembly has amended the *Constitution for Synods*, this constitution may be amended to reflect any such amendment by a majority vote at any subsequent meeting of the Synod Assembly without presentation at a prior Synod Assembly. An amendment that is identical to a provision of the *Constitution for Synods* shall be deemed to have been ratified upon its adoption by this synod. The Church Council, through the secretary of this church, shall be given prompt notification of its adoption.

**†S18.13.** Other amendments to this constitution may be adopted by this synod through either of the following procedures:

- a. An amendment may be adopted by a two-thirds vote at a regular meeting of the Synod Assembly after having been presented in writing at the previous regular meeting of the Synod Assembly over the signatures of at least \_\_\_\_\_ members and having been approved by a two-thirds vote of the voting members present and voting at such a regular meeting of the Synod Assembly.
- b. The Synod Council may propose an amendment, with notice to be sent to the congregations of this synod at least six months prior to the next regular meeting of the Synod Assembly. Such an amendment shall require for adoption a two-thirds vote of the voting members present and voting at such a regular meeting of the Synod Assembly.

All such amendments shall become effective upon ratification by the Churchwide Assembly or by the Church Council.

#### **†S18.20. Amendments to Bylaws**

**†S18.21.** This synod may adopt bylaws not in conflict with this constitution or with the constitution and bylaws of the churchwide organization. This synod may amend its bylaws at any meeting of the Synod Assembly by a two-thirds vote of voting members of the assembly present and voting. Newly adopted bylaws and amendments to existing bylaws shall be reported to the secretary of this church.

†**S18.30.**     **Amendments to Continuing Resolutions**

†**S18.31.**     This synod may adopt continuing resolutions not in conflict with this constitution or its bylaws or the constitution, bylaws, and continuing resolutions of the churchwide organization. Such continuing resolutions may be adopted or amended by a majority vote of the Synod Assembly or by a two-thirds vote of Synod Council. Newly adopted continuing resolutions and amendments to existing continuing resolutions shall be reported to the secretary of this church.



**Evangelical Lutheran  
Church in America**

God's work. Our hands.

**MODEL CONSTITUTION  
FOR  
CONGREGATIONS  
OF THE  
EVANGELICAL LUTHERAN  
CHURCH IN AMERICA®  
2016**

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## INTRODUCTION to the *Model Constitution for Congregations*

The *Model Constitution for Congregations of the Evangelical Lutheran Church in America*, like the other governing documents of this church, reflects the theology and polity of this church as it organizes itself to preach the gospel of Jesus Christ, share the sacraments, reach out to the neighbor with good news and share the love of God in the world. Each expression of this church — churchwide, synod, and congregation — is held together in a relationship of interdependence that encourages each to respond to its context. These documents also demonstrate our commitment to seeing ourselves with others as part of the one, holy, catholic, and apostolic Church. As such, the *Model Constitution for Congregations* is deeply rooted in Scripture, the Lutheran Confessions, and the history of this church and its predecessors.

The *Model Constitution for Congregations* was adopted by the Constituting Convention of the Evangelical Lutheran Church in America, as required by the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. This current edition of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* contains changes adopted by all churchwide assemblies, including the fourteenth Churchwide Assembly in 2016. It is consistent with the requirements of the governing documents of the ELCA's churchwide organization and synods, and it provides organizational flexibility to recognize the context of local congregations.

► **Required provisions:** Sections of this constitution marked by an asterisk [\*] are required when a congregation amends its governing documents. These sections must be used without alteration or amendment of the text in any manner (*i.e.*, neither additions nor deletions are permissible). This requirement is based on provision 9.52. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. This provision requires that when a congregation of this church “wishes to amend any provision of its governing documents, the governing documents of that congregation shall be so amended to conform to 9.25.b.” in the churchwide constitution. Provisions in the *Model Constitution for Congregations* identified by an asterisk [\*] are those required under ELCA constitutional provision 9.25.b.

► **Review by synod:** Each congregation of this church is to provide a copy of its governing documents, and any amendments thereto, to its synod. In accordance with ELCA bylaw 9.53.03., amendments to a congregation constitution become effective *only* when approved by the synod. This bylaw provides:

All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod shall notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall go into effect upon notification that the synod has approved them. The synod shall recognize that congregations may organize themselves in a manner which they deem most appropriate.

No governing document amendment will be approved by a synod if it conflicts with the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. In order to meet constitutional requirements and to avoid potential problems, all proposed amendments to a congregation's constitutional provisions, bylaws, and continuing resolutions should be submitted to the synod for review.

► **Amendment consistent with the Model Constitution for Congregations:** A congregation that amends its constitution to be in conformity with the *Model Constitution for Congregations* will report these changes to its synod. The amendments become effective upon adoption by the congregation, \*C16.04. While synod approval is not required, it is wise to work with the synod in preparing to present these amendments to the congregational meeting.

► **Codification explanation:** The *Model Constitution for Congregations* is organized into chapters by general subject matter and codified as (a) constitutional provisions, (b) bylaws, and (c) continuing resolutions. Each provision is preceded by a capital “C.” If a constitutional provision is mandatory, it will be preceded by an asterisk, “\*C.”

- a. Constitutional provisions are codified with two sets of numbers, preceded by a “C”: the chapter number, followed by a period, and a two-digit number. A period follows the two-digit number. Thus, one required constitutional provision related to “Membership” in Chapter 8 is codified as “\*C8.02.” A provision in Chapter 12 relating to a report by the Congregation Council to the congregation at an annual meeting is codified as “C12.09.” Constitutional provisions are adopted and amended in accordance with Chapter 16 titled “Amendments.”
- b. Bylaw provisions follow constitutional provisions to which they apply. They are not intended to be organized in a separate document at the end of the constitutional provisions. Bylaws are codified with three sets of numbers: the chapter number (preceded by a “C”), the related constitutional provision number, and a two-digit number. There are periods after the chapter number, after the reference to the constitutional provision, and after the bylaw number. Thus, a bylaw provision related to “Membership” would be codified as “C8.02.01.” A bylaw relating to the contents of an annual report by the Congregation Council to the congregation at an annual meeting would be codified as “C12.09.01.” Because bylaws and continuing resolutions normally relate to specific practices and details of each congregation’s organization, operation, and life, there is not a model set of bylaws or continuing resolutions. Thus, each congregation has discretion and may develop its own bylaws and continuing resolutions, including bylaws and continuing resolutions under required constitutional provisions, but no such bylaw or continuing resolution may conflict with constitutional provisions in the *Model Constitution for Congregations*, the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, or the constitution of the synod, as indicated in \*C6.03.e. Bylaws are adopted and amended in accordance with Chapters 16 and 17.
- c. Continuing resolutions are intended to provide descriptions of operational patterns and practices or of the ongoing responsibilities of committees or other units within the organizational structure of the congregation. They follow the relevant constitutional provision or bylaw to which they refer. Continuing resolutions also are codified with three sets of numbers, except that the third set is preceded by a capital letter. Thus, a continuing resolution describing congregational committees in Chapter 13 might be numbered “C13.07A13.” The initial numbers “C13.07” indicate that the continuing resolution relates

to the designated constitutional provision, which in this case provides that the duties of congregational committees may be specified in bylaws or continuing resolutions. The final letter and numbers “A13” designate that this is the first continuing resolution “A” and the year that it was adopted, in this example 2013. Continuing resolutions are adopted and amended in accordance with Chapter 18. Unlike constitutional provisions and bylaws which are adopted by the congregation at a legally called and conducted meeting, continuing resolutions may be adopted either by a congregational meeting or by the Congregation Council.

► **Missing numbers:** You will notice that certain numbers are missing from the numbering sequence in some chapters. These omissions are intentional. For example, in some chapters the number “.10.” and multiples thereof have been reserved for possible use as section headings in future editions.

► **Selection of options:** Alternatives are provided in some places within the *Model Constitution for Congregations*. Alternatives are noted by brackets or blank lines. For example, constitutional provision \*C9.01. offers the alternative of election of a call committee by the congregation or by the Congregation Council. Only one alternative should be chosen in each instance where brackets appear in the text. In other provisions, alternative provisions are provided. Thus, in Chapters 11 and 12, regarding “Officers” and “Congregation Council,” options are provided separated by the word “or.” Each congregation should select one of those options, subject to approval through the synod’s constitutional review process. Where a blank line appears, such as in C1.01. or C10.02., the appropriate word, phrase, or number determined by the individual congregation should be inserted.

► **References to church:** In the governing documents, “Church” with a capital letter refers to the one, holy, catholic, and apostolic Church. The words “church” or “this church” in lowercase letters refer to the Evangelical Lutheran Church in America. The specific congregation may be identified, as provided in C1.02., as “this congregation.”

► **Guidelines:** A list of guidelines for a congregation engaging in review and amendment of its constitution is available through each synod office and at ELCA.org.

► **Consultation and concluding comments:** Each synod has a process to review proposed amendments to congregational constitutions. The work of both congregations in amending their governing documents and the synod in reviewing proposed amendments is facilitated by consultation and cooperation *before* proposed amendments are acted upon by the congregation. In addition, each congregation should establish a process for periodic review of its governing documents. You are encouraged to contact your synod office to assist your congregation in its periodic review of governing document provisions and to assess whether problems may exist with respect to proposed amendments.

The important task of amending a constitution is challenging. It is, however, an essential endeavor that merits thoughtful work. In addressing your constitutional responsibilities, may God grant you and your colleagues wisdom, discernment, and commitment to the unity of this church in faithful witness to our Lord and Savior, Jesus Christ.

Secretary Wm Chris Boerger  
Evangelical Lutheran Church in America  
August 17, 2016

**MODEL CONSTITUTION**  
**for**  
**CONGREGATIONS**  
**of the**  
**EVANGELICAL LUTHERAN**  
**CHURCH IN AMERICA®**

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**\*PREAMBLE**

We, baptized members of the Church of Christ, responding in faith to the call of the Holy Spirit through the Gospel, desiring to unite together to preach the Word, administer the sacraments, and carry out God's mission, do hereby adopt this constitution and solemnly pledge ourselves to be governed by its provisions. In the name of the Father and of the Son and of the Holy Spirit.

**Chapter 1.**

**NAME AND INCORPORATION**

- C1.01.** The name of this congregation shall be \_\_\_\_\_.
- C1.02.** For the purpose of this constitution and the accompanying bylaws, the congregation of \_\_\_\_\_ (*Insert full legal name*) is hereinafter designated as "this congregation."
- C1.11.** This congregation shall be incorporated under the laws of the State of \_\_\_\_\_.

**Chapter 2.**

**CONFESSION OF FAITH**

- \*C2.01.** This congregation confesses the Triune God, Father, Son, and Holy Spirit.
- \*C2.02.** This congregation confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.
- a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.
  - 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.

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\* Required provision

- c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God's Spirit speaking through their authors, they record and announce God's revelation centering in Jesus Christ. Through them God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.

- \*C2.03. This congregation accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.
- \*C2.04. This congregation accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this congregation.
- \*C2.05. This congregation accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.
- \*C2.06. This congregation accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.
- \*C2.07. This congregation confesses the Gospel, recorded in the Holy Scripture and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God's mission in the world.

### **Chapter 3.**

#### **NATURE OF THE CHURCH**

- \*C3.01. All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this congregation are to be carried out under his rule and authority.
- \*C3.02. This church confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.
- \*C3.03. The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. The Evangelical Lutheran Church in America, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

- \*C3.04. This church, inspired and led by the Holy Spirit, participates in The Lutheran World Federation as a global communion of churches, engaging in faithful witness to the gospel of Jesus Christ and in service for the sake of God’s mission in the world.
- \*C3.05. The name Evangelical Lutheran Church in America (ELCA or “this church”) as used herein refers in general references to this whole church, including its three expressions: congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in America is also the name of the corporation of the churchwide organization to which specific references may be made herein.

## **Chapter 4.**

### **STATEMENT OF PURPOSE**

- \*C4.01. The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God’s creative, redeeming, and sanctifying activity in the world.
- \*C4.02. To participate in God’s mission, this congregation as a part of the Church shall:
  - a. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
  - b. Proclaim God’s saving Gospel of justification by grace for Christ’s sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
  - c. Carry out Christ’s Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
  - d. Serve in response to God’s love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, standing with the poor and powerless, and committing itself to their needs.
  - e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.
  - f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.
- \*C4.03. To fulfill these purposes, this congregation shall:
  - a. Provide services of worship at which the Word of God is preached and the sacraments are administered.

- b. Provide pastoral care and assist all members to participate in this ministry.
- c. Challenge, equip, and support all members in carrying out their calling in their daily lives and in their congregation.
- d. Teach the Word of God.
- e. Witness to the reconciling Word of God in Christ, reaching out to all people.
- f. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.
- g. Motivate its members to provide financial support for the congregation's ministry and the ministry of other parts of the Evangelical Lutheran Church in America.
- h. Foster and participate in interdependent relationships with other congregations, the synod, and the churchwide organization of the Evangelical Lutheran Church in America.
- i. Foster and participate in ecumenical relationships consistent with churchwide policy.

**\*C4.04.** This congregation shall develop an organizational structure to be described in the bylaws. The Congregation Council shall prepare descriptions of the responsibilities of each committee, task force, or other organizational group and shall review their actions. [Such descriptions shall be contained in continuing resolutions in the section on the Congregation Committees.]

**\*C4.05.** This congregation shall, from time to time, adopt a mission statement which will provide specific direction for its programs.

**\*C4.06.** References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God's mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

## **Chapter 5.**

### **POWERS OF THE CONGREGATION**

**\*C5.01.** The powers of this congregation are those necessary to fulfill its purpose.

**\*C5.02.** The powers of this congregation are vested in the Congregation Meeting called and conducted as provided in this constitution and bylaws.

**\*C5.03.** Only such authority as is delegated to the Congregation Council or other organizational units in this congregation's governing documents is recognized. All remaining authority is retained by the congregation. The congregation is authorized to:

- a. call a pastor as provided in Chapter 9;
- b. terminate the call of a pastor as provided in Chapter 9;
- c. call a minister of Word and Service;
- d. terminate the call of a minister of Word and Service in conformity with the constitution of the Evangelical Lutheran Church in America;
- e. adopt amendments to the constitution, as provided in Chapter 16, amendments to the bylaws, as specified in Chapter 17, and continuing resolutions, as provided in Chapter 18;
- f. approve the annual budget;
- g. acquire real and personal property by gift, devise, purchase, or other lawful means;
- h. hold title to and use its property for any and all activities consistent with its purpose;
- i. sell, mortgage, lease, transfer, or otherwise dispose of its property by any lawful means;
- j. elect its [officers][,] [and] Congregation Council, [boards, and committees,] and require [them] [the members of the council] to carry out their duties in accordance with the constitution[, ] [and] bylaws[, ] [and continuing resolutions]; and
- k. terminate its relationship with the Evangelical Lutheran Church in America as provided in Chapter 6.

**\*C5.04.** This congregation shall choose from among its voting members laypersons to serve as voting members of the Synod Assembly as well as persons to represent it at meetings of any conference, cluster, coalition, or other area subdivision of which it is a member. The number of persons to be elected by the congregation and other qualifications shall be as prescribed in guidelines established by the (insert name of synod) of the Evangelical Lutheran Church in America.

**C5.05.** This congregation shall have a mission endowment fund that will operate as specified in this congregation's [bylaws] [continuing resolutions]. The purpose of the mission endowment fund is to provide for mission work beyond the operational budget of this congregation.

## Chapter 6.

### CHURCH AFFILIATION

**\*C6.01.** This congregation shall be an interdependent part of the Evangelical Lutheran Church in America or its successor, and of the (insert name of synod) Synod of the Evangelical Lutheran Church in America. This congregation is subject to the discipline of the Evangelical Lutheran Church in America.



- \*C6.02.** This congregation accepts the Confession of Faith and agrees to the purposes of the Evangelical Lutheran Church in America and shall act in accordance with them.
- \*C6.03.** This congregation acknowledges its relationship with the Evangelical Lutheran Church in America in which:
- a. This congregation agrees to be responsible for its life as a Christian community.
  - b. This congregation pledges its financial support and participation in the life and mission of the Evangelical Lutheran Church in America.
  - c. This congregation agrees to call pastoral leadership from the roster of Ministers of Word and Sacrament of the Evangelical Lutheran Church in America in accordance with its call procedures except in special circumstances and with the approval of the bishop of the synod. These special circumstances are limited either to calling a candidate approved for the roster of Ministers of Word and Sacrament of the Evangelical Lutheran Church in America or to contracting for pastoral services with a minister of Word and Sacrament of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion.
  - d. This congregation agrees to consider ministers of Word and Service for call to other staff positions in the congregation according to the procedures of the Evangelical Lutheran Church in America.
  - e. This congregation agrees to file this constitution and any subsequent changes to this constitution with the synod for review to ascertain that all of its provisions are in agreement with the constitution and bylaws of the Evangelical Lutheran Church in America and with the constitution of the synod.
- \*C6.04.** Affiliation with the Evangelical Lutheran Church in America may be terminated as follows:
- a. This congregation takes action to dissolve.
  - b. This congregation ceases to exist.
  - c. This congregation is removed from membership in the Evangelical Lutheran Church in America according to the procedures for discipline of the Evangelical Lutheran Church in America.
  - d. This congregation follows the procedures outlined in \*C6.05.
- \*C6.05.** This congregation may terminate its relationship with the Evangelical Lutheran Church in America by the following procedure:
- a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds vote of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during which

time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the Congregation Council. Unless he or she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.

- b. The secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
- c. The bishop of the synod and the congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in paragraph b. above.
- d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.
- e. A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated subject to paragraphs g., h., and i. below. Unless this notification to the bishop also certifies that the congregation has voted by a two-thirds vote to affiliate with another Lutheran denomination, the congregation will be conclusively presumed to be an independent or non-Lutheran church.
- f. Notice of termination shall be forwarded by the bishop to the secretary of the ELCA, who shall report the termination to the Churchwide Assembly.
- g. This congregation shall abide by these covenants by and among the three expressions of this church:
  - 1) Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing provisions in \*C6.05. shall be required to receive Synod Council approval before terminating their membership in this church.
  - 2) Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in \*C6.05., to receive synodical approval before terminating their membership in this church.

3) Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in \*C6.05., to satisfy all financial obligations to this church and receive Synod Council approval before terminating their membership in this church.

h. If this congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in paragraph a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If this congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of \*C6.05. and may begin no sooner than six months after that second meeting.

**\*C6.06.** If this congregation considers relocation, it shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

**\*C6.07.** If this congregation considers developing an additional site to be used regularly for worship, it shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action.

## **Chapter 7.**

### **PROPERTY OWNERSHIP**

**\*C7.01.** If this congregation ceases to exist, title to undisposed property shall pass to the (insert name of synod) Synod of the Evangelical Lutheran Church in America.

**\*C7.02.** If this congregation is removed from membership in the Evangelical Lutheran Church in America according to its procedure for discipline, title to property shall continue to reside in this congregation.

**\*C7.03.** If two-thirds of the voting members of this congregation present at a legally called and conducted special meeting of this congregation vote to transfer to another Lutheran church body, title to property shall continue to reside in this congregation, provided the process for termination of relationship in \*C6.05. has been followed. Before this congregation takes action to transfer to another Lutheran church body, it shall consult with representatives of the (insert name of synod) Synod.

- \*C7.04.** If two-thirds of the voting members of this congregation present at a legally called and conducted special meeting of this congregation vote to become independent or relate to a non-Lutheran church body and have followed the process for termination of relationship in \*C6.05., title to property of this congregation shall continue to reside in this congregation only with the consent of the Synod Council. The Synod Council, after consultation with this congregation by the established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of this congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of the Evangelical Lutheran Church in America.
- C7.05.** Notwithstanding the provisions of \*C7.02. and \*C7.03. above, where this congregation has received property from the synod pursuant to a deed or other instrument containing restrictions under provision 9.71.a. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, this congregation accepts such restrictions and:
- a. Shall not transfer, encumber, mortgage, or in any way burden or impair any right, title, or interest in the property without prior approval of the Synod Council.
  - b. Shall—upon written demand by the Synod Council, pursuant to †S13.23. of the constitution of the *(insert name of synod)*—reconvey and transfer all right, title, and interest in the property to the synod.

## **Chapter 8.**

### **MEMBERSHIP**

- \*C8.01.** Members of this congregation shall be those baptized persons on the roll of this congregation at the time that this constitution is adopted and those who are admitted thereafter and who have declared and maintain their membership in accordance with the provisions of this constitution and its bylaws.
- \*C8.02.** Members shall be classified as follows:
- a. ***Baptized*** members are those persons who have been received by the Sacrament of Holy Baptism in this congregation, or, having been previously baptized in the name of the Triune God, have been received by certificate of transfer from other Lutheran congregations or by affirmation of faith.
  - b. ***Confirmed*** members are baptized persons who have been confirmed in this congregation, those who have been received by adult baptism or by transfer as confirmed members from other Lutheran congregations, or baptized persons received by affirmation of faith.

- c. **Voting** members are confirmed members. Such confirmed members, during the current or preceding calendar year, shall have communed in this congregation and shall have made a contribution of record to this congregation. Members of this congregation who have satisfied these basic standards shall have the privilege of voice and vote at every regular and special meeting of the congregation as well as the other rights and privileges ascribed to voting members by the provisions of this constitution and its bylaws.
- d. **Associate** members are persons holding membership in other [ELCA] [Lutheran] [Christian] congregations who wish to retain such membership but desire to participate in the life and mission of this congregation. These individuals have all the privileges and duties of membership except voting rights or other rights and privileges ascribed to voting members by the provisions of this constitution and its bylaws.
- e. **Seasonal** members are voting members of other ELCA congregations who wish to retain such membership but desire to participate in the life and mission of this congregation, including exercising limited voting rights in this congregation. The Congregation Council may grant seasonal membership to such persons provided that this congregation is a member of a synod where the Synod Council has approved seasonal member voting on its territory. Such seasonal members shall have all the privileges and duties of voting members except that:
  - 1) they shall not be eligible for elected office in, or for membership on the Congregation Council or on a call committee of, this congregation;
  - 2) they shall not have the right to vote on any matter concerning or affecting the call or termination of call of any minister of this congregation;
  - 3) they shall not have the right to vote on any matter concerning or affecting the affiliation of this congregation with the ELCA;
  - 4) they shall not be eligible to serve as voting members from this congregation of the Synod Assembly or the Churchwide Assembly;
  - 5) they shall not, even if otherwise permitted by this congregation, vote by proxy or by absentee ballot; and
  - 6) they shall not, within any two calendar month period, exercise voting rights in this congregation and in the congregation where they remain voting members.

**\*C8.03.** All applications for confirmed membership shall be submitted to and shall require the approval of the Congregation Council.

**\*C8.04.** It shall be the privilege and duty of members of this congregation to:

- a. make regular use of the means of grace, both Word and sacraments;
- b. live a Christian life in accordance with the Word of God and the teachings of the Lutheran church; and
- c. support the work of this congregation, the synod, and the churchwide organization of the Evangelical Lutheran Church in America through contributions of their time, abilities, and financial support as biblical stewards.

**\*C8.05.** Membership in this congregation shall be terminated by any of the following:

- a. death;
- b. resignation;
- c. transfer or release;
- d. disciplinary action in accordance with ELCA constitutional provision 20.41. and the accompanying bylaws; or
- e. removal from the roll due to inactivity in accordance with the provisions of this constitution and its 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.**

### **ROSTERED MINISTER**

**\*C9.01.** Authority to call a pastor shall be in this congregation by at least a two-thirds vote of voting members present and voting at a meeting legally called for that purpose. Before a call is issued, the officers, or a committee elected by [this congregation][the Congregation Council] to recommend the call, shall seek the advice and help of the bishop of the synod.

**\*C9.02.** Only a member of the roster of Ministers of Word and Sacrament of the Evangelical Lutheran Church in America or a candidate for the roster of Ministers of Word and Sacrament 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 minister of Word and Sacrament 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) impart knowledge of this church and its wider ministry through distribution of its communications and publications;

- 7) witness to the Kingdom of God in the community, in the nation, and abroad; and
  - 8) 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 pastor with a congregational call shall, within the congregation:
- 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
  - 2) relate to all schools and organizations of this congregation;
  - 3) install regularly elected members of the Congregation Council;
  - 4) with the council, administer discipline; and
  - 5) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and of the  (insert name of synod)  Synod of the ELCA.

**\*C9.04.** The specific duties of the pastor, compensation, and other matters pertaining to the service of the pastor shall be included in a letter of call, which shall be attested by the bishop of the synod.

**\*C9.05.** The provisions for termination of the mutual relationship between a minister of Word and Sacrament and this congregation shall be as follows:

- a. The call of this congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment, which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:
- 1) mutual agreement to terminate the call or the completion of a call for a specific term;
  - 2) resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
  - 3) inability to conduct the pastoral office effectively in the congregation in view of local conditions;
  - 4) physical disability or mental incapacity of the pastor;
  - 5) suspension of the pastor through discipline for more than three months;
  - 6) resignation or removal of the pastor from the roster of Ministers of Word and Sacrament of this church;
  - 7) termination of the relationship between this church and the congregation;
  - 8) dissolution of the congregation or the termination of a parish arrangement; or
  - 9) suspension of the congregation through discipline for more than six months.

- b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
  - 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or
  - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one layperson.
- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant. When the pastorate is declared vacant, the Synod Council shall list the pastor on the roster of Ministers of Word and Sacrament as disabled. Upon removal of the disability and the restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.
- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation agree to carry out such recommendations, no further action need be taken by the synod.
- e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.



f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

- \*C9.06.** At a time of pastoral vacancy, an interim pastor shall be appointed by the bishop of the synod with the consent of this congregation or the Congregation Council.
- \*C9.07.** During the period of service, an interim pastor shall have the rights and duties in the congregation of a regularly called pastor and may delegate the same in part to a supply pastor with the consent of the bishop of the synod and this congregation or Congregation Council. The interim pastor and any rostered minister providing assistance shall refrain from exerting influence in the selection of a pastor. Unless previously agreed upon by the Synod Council, an interim pastor is not available for a regular call to the congregation served.
- \*C9.08.** This congregation shall make satisfactory settlement of all financial obligations to a former pastor before calling a successor. A pastor shall make satisfactory settlement of all financial obligations to this congregation before beginning service in a call to another congregation or employment in another ministry setting related to the Evangelical Lutheran Church in America.
- \*C9.09.** When a pastor is called to serve in company with another pastor or pastors, the privileges and responsibilities of each pastor shall be specified in documents to accompany the call and to be drafted in consultation involving the pastors, the Congregation Council, and the bishop of the synod. As occasion requires, the documents may be revised through a similar consultation.
- \*C9.11.** With the approval of the bishop of the synod, the congregation may depart from \*C9.05.a. and call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop or a designated representative of the bishop shall meet with the pastor and representatives of the congregation for a review of the call. Such a call may also be terminated before its expiration in accordance with the provisions of \*C9.05.a.
- \*C9.12.** The pastor of this congregation:
- a. shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members dismissed, or members excluded from the congregation;
  - b. shall submit a summary of such statistics annually to the synod; and
  - c. shall become a member of this congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the pastor shall hold membership in one of the congregations.

- \*C9.13.** The pastor(s) shall submit a report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the Synod Assembly.
- \*C9.14.** The parochial records of this congregation shall be maintained by the pastor and shall remain the property of the congregation. The secretary of this congregation shall attest in writing to the bishop of this synod that such records have been placed in his or her hands in good order by a departing pastor before the installation of that pastor in another field of labor or the granting by the synod of retired status to the pastor.
- C9.15.** Under special circumstances, subject to the approval of the synodical bishop and the concurrence of this congregation, a minister of Word and Sacrament of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion may serve temporarily as pastor of this congregation under a contract between the congregation and the pastor in a form proposed by the synodical bishop and approved by the congregation.
- \*C9.21.** Authority to call a minister of Word and Service shall be in this congregation by at least a two-thirds vote of voting members present and voting at a meeting legally called for that purpose. Before a call is issued, the officers, or a committee elected by [this congregation][the Congregation Council] to recommend the call, shall seek the advice and help of the bishop of the synod.
- \*C9.22.** Only a member of the roster of Ministers of Word and Service of the Evangelical Lutheran Church in America or a candidate for the roster of Ministers of Word and Service who has been recommended for this congregation by the synodical bishop may be called as a deacon of this congregation.
- \*C9.23.** Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:
- a. Be rooted in the Word of God, for proclamation and service;
  - b. Advocate a prophetic diakonia that commits itself to risk-taking and innovative service on the frontiers of the Church's outreach, giving particular attention to the suffering places in God's world;
  - c. Speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad;
  - d. Equip the baptized for ministry in God's world that affirms the gifts of all people;
  - e. Encourage mutual relationships that invite participation and accompaniment of others in God's mission;
  - f. Practice stewardship that respects God's gift of time, talents, and resources;

- g. Be grounded in a gathered community for ongoing diaconal formation;
- h. Share knowledge of the ELCA and its wider ministry of the gospel and advocate for the work of all expressions of this church; and
- i. Identify and encourage qualified persons to prepare for ministry of the gospel.

**\*C9.24.** The specific duties of the deacon, compensation, and other matters pertaining to the service of the deacon shall be included in a letter of call, which shall be attested by the bishop of the synod.

**\*C9.25.** The provisions for termination of the mutual relationship between a minister of Word and Service and this congregation shall be as follows:

- a. The call of this congregation, when accepted by a deacon, shall constitute a continuing mutual relationship and commitment, which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:
  - 1) mutual agreement to terminate the call or the completion of a call for a specific term;
  - 2) resignation of the deacon, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
  - 3) inability to conduct the ministry of Word and Service effectively in this congregation in view of local conditions;
  - 4) physical disability or mental incapacity of the deacon;
  - 5) suspension of the deacon through discipline for more than three months;
  - 6) resignation or removal of the deacon from the roster of Ministers of Word and Service of this church;
  - 7) termination of the relationship between this church and this congregation;
  - 8) dissolution of this congregation or the termination of a parish arrangement; or
  - 9) suspension of this congregation through discipline for more than six months.
- b. When allegations of physical disability or mental incapacity of the deacon under paragraph a.4) above, or ineffective conduct of the office of minister of Word and Service under paragraph a.3) above, have come to the attention of the bishop of this synod,
  - 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or
  - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of this congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one layperson.

- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the deacon's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the position vacant. When the position is declared vacant, the Synod Council shall list the deacon on the roster of Ministers of Word and Service as disabled. Upon removal of the disability and the restoration of the deacon to health, the bishop shall take steps to enable the deacon to resume the ministry, either in the congregation last served or in another appropriate call.
- d. In the case of alleged local difficulties that imperil the effective functioning of this congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the deacon and then to this congregation. The recommendations of the bishop's committee must address whether the deacon's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by this congregation and by the deacon, if appropriate. If the deacon and congregation agree to carry out such recommendations, no further action need be taken by the synod.
- e. If either party fails to assent to the recommendations of the bishop's committee concerning the deacon's call, this congregation may dismiss the deacon only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.
- f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

**\*C9.26.** The deacon 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.

- \*C9.27. When a deacon is called to serve in company with another rostered minister or other rostered ministers, the privileges and responsibilities of each rostered minister shall be specified in documents to accompany the call and to be drafted in consultation involving the rostered ministers, the Congregation Council, and the bishop of the synod. As occasion requires, the documents may be revised through a similar consultation.
- \*C9.28. With the approval of the bishop of the synod, this congregation may depart from \*C9.25.a. and call a deacon 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 deacon and representatives of this congregation for a review of the call. Such a call may also be terminated before its expiration in accordance with the provisions of \*C9.25.a.
- \*C9.29. The deacon shall become a member of this congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the deacon shall hold membership in one of the congregations.
- \*C9.31. The deacon(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 [senior] pastor, the Congregation Council, or the president of this congregation, and shall be called by the president of the congregation upon the written request of \_\_\_\_\_ [number][percent] of the voting members. The president of the Congregation Council shall call a special meeting upon request of the synodical bishop. The call for each special meeting shall specify the purpose for which it is to be held, and no other business shall be transacted.
- C10.03. Notice of all meetings of this congregation shall be given at the services of worship on the preceding two consecutive Sundays and by mail or electronic means, as permitted by state law, to all [voting] members at least 10 days in advance of the date of the meeting.
- C10.04. \_\_\_\_\_ percent of the voting members shall constitute a quorum.
- C10.05. Voting by proxy or by absentee ballot shall not be permitted.
- C10.06. All actions approved by the congregation shall be by majority vote of those voting members present and voting, except as otherwise provided in this constitution or by state law.

**C10.07.** *Robert's Rules of Order*, latest edition, shall govern parliamentary procedure of all meetings of this congregation.

## **Chapter 11. OFFICERS**

**C11.01.** The officers of this congregation shall be a president, vice president, secretary, and treasurer.

- a. Duties of the officers shall be specified in the bylaws.
- b. The officers shall be voting members of the congregation.
- c. Officers of this congregation shall serve similar offices of the Congregation Council and shall be voting members of the Congregation Council.
- d. If the Congregation Council elects its officers, the president, vice president, and secretary shall be selected from the elected membership of the Congregation Council. [If the treasurer is not selected from the elected membership of the Congregation Council, the treasurer shall have voice but not vote at the meetings of the Congregation Council.]

**C11.02.** The [congregation][Congregation Council] shall elect its officers and they shall be the officers of the congregation. The officers shall be elected by written ballot and shall serve for one year or until their successors are elected. Their terms shall begin at the close of the annual meeting at which they are elected.

**or**

The 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).

**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).

**C11.03.** No officer shall hold more than one office at a time. No elected officer shall be eligible to serve more than two consecutive terms in the same office.

## Chapter 12.

### CONGREGATION COUNCIL

**C12.01.** The voting membership of the Congregation Council shall consist of the pastor(s)[, the officers of the congregation,] and [ \_\_\_\_\_ members] [not more than \_\_\_\_\_ nor fewer than \_\_\_\_\_ members] of the congregation, at least one of whom shall be a youth and at least one of whom shall be a young adult. Any voting member of the congregation may be elected, subject only to the limitation on the length of continuous service permitted in that office. A member's place on the Congregation Council shall be declared vacant if the member a) ceases to be a voting member of this congregation or b) is absent from four successive regular meetings of the Congregation Council without cause. Consistent with the laws of the state in which this congregation is incorporated, the congregation may adopt procedures for the removal of a member of the Congregation Council in other circumstances.

**C12.02.** The members of the Congregation Council except the pastor(s) shall be elected by written ballot to serve for \_\_\_\_\_ years or until their successors are elected. Such members shall be eligible to serve no more than two full terms consecutively. Their terms shall begin at the close of the annual meeting at which they are elected.

**or**

The members of the Congregation Council except the pastor(s) shall be elected at a legally called meeting of the congregation during the month of \_\_\_\_\_. Their term of office shall be for \_\_\_\_\_ years, with the term of office beginning on \_\_\_\_\_ (month and day) and ending on \_\_\_\_\_ (month and day). Newly elected Congregation Council members shall be installed at worship the Sunday prior to the date they assume office.

**C12.03.** Should a member's place on the Congregation Council be declared vacant, the Congregation Council shall elect, by majority vote, a successor until the next annual meeting.

**C12.04.** The Congregation Council shall have general oversight of the life and activities of this congregation, and in particular its worship life, to the end that everything be done in accordance with the Word of God and the faith and practice of the Evangelical Lutheran Church in America. The duties of the Congregation Council shall include the following:

- a. To lead this congregation in stating its mission, to do long-range planning, to set goals and priorities, and to evaluate its activities in light of its mission and goals.
- b. To seek to involve all members of this congregation in worship, learning, witness, service, and support.
- c. To oversee and provide for the administration of this congregation to enable it to fulfill its functions and perform its mission.

- d. To maintain supportive relationships with the rostered minister(s) and staff and help them annually to evaluate the fulfillment of their calling or employment.
- e. To be examples individually and corporately of the style of life and ministry expected of all baptized persons.
- f. To promote a congregational climate of peace and goodwill and, as differences and conflicts arise, to endeavor to foster mutual understanding.
- g. To arrange for pastoral service during the sickness or absence of the pastor.
- h. To emphasize partnership with the synod and churchwide organization of the Evangelical Lutheran Church in America as well as cooperation with other congregations, both Lutheran and non-Lutheran, subject to established policies of the synod and the Evangelical Lutheran Church in America.
- i. To recommend and encourage the use of program resources produced or approved by the Evangelical Lutheran Church in America.
- j. To seek out and encourage qualified persons to prepare for the ministry of the Gospel.

**C12.05.** The Congregation Council shall be responsible for the financial and property matters of this congregation.

- a. The Congregation Council shall be the board of [trustees] [directors] of this congregation and, as such, shall be responsible for maintaining and protecting its property and managing its business and fiscal affairs. It shall have the powers and be subject to the obligations that pertain to such boards under the laws of the State of \_\_\_\_\_, except as otherwise provided herein.
- b. The Congregation Council shall not have the authority to buy, sell, or encumber real property unless specifically authorized to do so by a meeting of the congregation.
- c. The Congregation Council may enter into contracts of up to \$ \_\_\_\_\_ for items not included in the budget.
- d. The Congregation Council shall prepare an annual budget for adoption by this congregation, shall supervise the expenditure of funds in accordance therewith following its adoption, and may incur obligations of more than \$ \_\_\_\_\_ in excess of the anticipated receipts only after approval by a Congregation Meeting. The budget shall include this congregation's full indicated share in support of the wider ministry being carried on in partnership with the synod and churchwide organization.
- e. The Congregation Council shall ascertain that the financial affairs of this congregation are being conducted efficiently, giving particular attention to the prompt payment of all obligations and to the regular forwarding of benevolence monies to the synodical treasurer.



- f. The Congregation Council shall be responsible for this congregation's investments and its total insurance program.
- C12.06.** The Congregation Council shall see that the provisions of this constitution[,] [and] its bylaws[,] [and the continuing resolutions] are carried out.
- C12.07.** The Congregation Council shall provide for an annual review of the membership roster.
- C12.08.** The Congregation Council shall be responsible for the employment and supervision of the staff of this congregation. Nothing in this provision shall be deemed to affect the congregation's responsibility for the call, terms of call, or termination of call of any employees who are on a roster of this church.
- C12.09.** The Congregation Council shall submit a comprehensive report to this congregation at the annual meeting.
- C12.11.** The Congregation Council shall normally meet once a month. Special meetings may be called by the pastor or the president, and shall be called by the president at the request of at least one-half of its members. Notice of each special meeting shall be given to all who are entitled to be present.
- C12.12.** A quorum for the transaction of business shall consist of a majority of the members of the Congregation Council, including the [senior] pastor or interim pastor, except when the [senior] pastor or interim pastor requests or consents to be absent and has given prior approval to the agenda for a particular regular or special meeting, which shall be the only business considered at that meeting. Chronic or repeated absence of the [senior] pastor or interim pastor who has refused approval of the agenda of a subsequent regular or special meeting shall not preclude action by the Congregation Council, following consultation with the synodical bishop.
- C12.13.** The Congregation Council and its committees may hold meetings by remote communication, including electronically and by telephone conference and, to the extent permitted by state law, notice of all meetings may be provided electronically.

### **Chapter 13.**

#### **CONGREGATION COMMITTEES**

- C13.01.** The officers of this congregation and the pastor shall constitute the *Executive Committee*.
- C13.02.** A *Nominating Committee* of six voting members of this congregation, two of whom, if possible, shall be outgoing members of the Congregation Council, shall be elected at the annual meeting for a term of one year. Members of the Nominating Committee are not eligible for consecutive re-election.

- C13.03.** An *Audit Committee* of three voting members shall be elected by the Congregation Council. Audit Committee members shall not be members of the Congregation Council. Term of office shall be three years, with one member elected each year. Members shall be eligible for re-election.
- C13.04.** *Mutual Ministry Committee(s)* (in the absence of a mutual ministry committee, the duties shall be fulfilled by the executive committee) shall be appointed jointly by the president [vice president<sup>1</sup>] and the rostered minister. Term of office shall be two years, with three members to be appointed each successive year.
- C13.05.** When a pastoral vacancy occurs, a *Call Committee* of six voting members shall be elected by [this congregation] [the Congregation Council]. Term of office will terminate upon installation of the newly called pastor.
- C13.06.** Other committees of this congregation may be formed, as the need arises, by decision of the Congregation Council.
- C13.07.** Duties of committees of this congregation shall be specified in the [bylaws][continuing resolutions].
- C13.08.** The [senior] pastor of this congregation shall be *ex officio* a member of all committees and boards of the congregation. [The president of this congregation shall be *ex officio* a member of all committees and boards of the congregation, except the Nominating Committee.]

## Chapter 14.

### ORGANIZATIONS WITHIN THE CONGREGATION

- C14.01.** All organizations within this congregation shall exist to aid it in ministering to the members of this congregation and to all persons who can be reached with the Gospel of Christ. As outgrowths and expressions of this congregation's life, the organizations are subject to its oversight and direction. This congregation at its meeting shall determine their policies, guide their activities, and receive reports concerning their membership, work, and finances.
- C14.02.** Special interest groups, other than those of the official organizations of the Evangelical Lutheran Church in America, may be organized only after authorization has been given by the Congregation Council [and specified in a continuing resolution].

## Chapter 15.

### DISCIPLINE OF MEMBERS AND ADJUDICATION

- \*C15.01.** Persistent and public denial of the Christian faith, willful or criminal conduct grossly unbecoming a member of the Church of Christ, continual and intentional

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<sup>1</sup> For use if the pastor is president of the congregation under two of the options in C11.02.

interference with the ministry of the congregation, or willful and repeated harassment or defamation of member(s) of the congregation is sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation and repentance will be attempted following Matthew 18:15–17, proceeding through these successive steps, as necessary: a) private counsel and admonition by the pastor, b) censure and admonition by the pastor in the presence of two or three witnesses, c) written referral of the matter by the Congregation Council to the vice president of the synod, who will refer it to a consultation panel drawn from the Consultation Committee of the synod, and d) written referral of the matter by the consultation panel to the Committee on Discipline of the synod. If, for any reason, the pastor is unable to administer the admonitions required by paragraphs a. and b. hereof, those steps may be performed by another pastor chosen by the Executive Committee of the Congregation Council.

**\*C15.02.** The process for discipline of a member of the congregation shall be governed as prescribed by the chapter on discipline in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If the counseling, censure, and admonitions pursuant to \*C15.01. do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three laypersons and two ministers of Word and Sacrament). A copy of the written charges shall be provided to the consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate. The panel's efforts to reach a mutually agreeable resolution shall continue for no more than 45 days after the matter is submitted to it.

**\*C15.03.** If the consultation panel fails to resolve the matter, that panel shall refer the case in writing, including the written charges and the accused member's reply, to the Committee on Discipline of the synod for a hearing. A copy of the panel's written referral shall be delivered to the vice president of the synod, the Congregation Council, and the accused member(s) at the same time it is sent to the Committee on Discipline of the synod. The Executive Committee of the Synod Council shall then select six members from the Committee on Discipline to decide the case and shall appoint a member of the Synod Council to preside as nonvoting chair. Those six members, plus the nonvoting chair, comprise the discipline hearing panel for deciding the case. The Congregation Council and the accused member(s) are the parties to the case.

- \*C15.04.** The discipline hearing panel shall commence and conduct the disciplinary hearing in accordance with the provisions governing discipline of congregation members prescribed in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.
- \*C15.05.** By the vote of at least two-thirds of the members of the discipline hearing panel who are present and voting, one of the following disciplinary sanctions can be imposed:
- a. suspension from the privileges of congregation membership for a designated period of time;
  - b. suspension from the privileges of congregation membership until the pastor and Congregation Council receive evidence, satisfactory to them, of repentance and amendment of life;
  - c. termination of membership in the congregation; or
  - d. termination of membership in the congregation and exclusion from the church property and from all congregation activities.
- \*C15.06.** The written decision of the discipline hearing panel shall be sent to the vice president of the synod, the accused member(s), and the Congregation Council as required by the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. The decision of the discipline hearing panel shall be implemented by the Congregation Council and recorded in the minutes of the next council meeting.
- \*C15.07.** No member of the congregation shall be subject to discipline a second time for offenses that a discipline hearing panel has heard previously and decided pursuant to this chapter.
- \*C15.10. Adjudication**
- \*C15.11.** When there is disagreement among factions within this congregation on a substantive issue that cannot be resolved by the parties, members of this congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of the synod shall consider the matter. If the Consultation Committee of the synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.

## Chapter 16.

### AMENDMENTS

- \*C16.01.** Unless provision \*C16.04. is applicable, those sections of this constitution that are not required, in accord with the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*, may be amended in the following manner. Amendments may be proposed by at least \_\_\_\_\_ voting members or by the Congregation Council. Proposals must be filed in writing with the Congregation Council 60 days before formal consideration by this congregation

at a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify the congregation's members of the proposal together with the council's recommendations at least 30 days in advance of the meeting. Notification may take place by mail or electronic means, as permitted by state law.

- \*C16.02.** An amendment to this constitution, proposed under \*C16.01., shall:
- a. be approved at a legally called Congregation Meeting according to this constitution by a majority vote of those voting members present and voting;
  - b. be ratified without change at the next annual meeting by a two-thirds vote of those voting members present and voting; and
  - c. have the effective date included in the resolution<sup>2</sup> and noted in the constitution.
- \*C16.03.** Any amendments to this constitution that result from the processes provided in \*C16.01. and \*C16.02. shall be sent by the secretary of this congregation to the synod. The synod shall notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall go into effect upon notification that the synod has approved them.
- \*C16.04.** This constitution may be amended to bring any section into conformity with a section or sections, either required or not required, of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* as most recently amended by the Churchwide Assembly. Such amendments may be approved by a majority vote of those voting members present and voting at any legally called meeting of the congregation without presentation at a prior meeting of the congregation, provided that the Congregation Council has submitted by mail or electronic means, as permitted by state law, notice to the congregation of such an amendment or amendments, together with the council's recommendations, at least 30 days prior to the meeting. Upon the request of at least two (2) voting members of the congregation, the Congregation Council shall submit such notice. Following the adoption of an amendment, the secretary of the congregation shall submit a copy thereof to the synod. Such provisions shall become effective immediately following a vote of approval.

## Chapter 17.

### BYLAWS

- \*C17.01.** This congregation may adopt bylaws. No bylaw may conflict with this constitution.

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<sup>2</sup> *Such an effective date must be stated in relation to the requirements of \*C16.03. to allow time for synodical review of the amendment.*

- \*C17.02. Bylaws may be adopted or amended at any legally called meeting of this congregation with a quorum present by a two-thirds vote of those voting members present and voting.
- \*C17.03. Changes to the bylaws may be proposed by any voting member, provided that such additions or amendments be submitted in writing to the Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify the congregation's members of the proposal with the council's recommendations at least 30 days in advance of the Congregation Meeting. Notification may take place by mail or electronic means, as permitted by state law.
- \*C17.04. Approved changes to the bylaws shall be sent by the secretary of this congregation to the synod.

## **Chapter 18.**

### **CONTINUING RESOLUTIONS**

- \*C18.01. The congregation in a legally called meeting or the Congregation Council may enact continuing resolutions. Such continuing resolutions may not conflict with the constitution or bylaws of this congregation.
- \*C18.02. Continuing resolutions shall be enacted or amended by a majority vote of a meeting of the congregation or a two-thirds vote of all voting members of the Congregation Council.

## **Chapter 19.**

### **INDEMNIFICATION**

- \*C19.01. Consistent with the provisions of the laws under which this congregation is incorporated, this congregation may adopt provisions providing indemnification for each person who, by reason of the fact that such person is or was a Congregation Council member, officer, employee, agent, or other member of any committee of this congregation, was or is threatened to be made a party to any threatened, pending, or completed civil, criminal, administrative, arbitration, or investigative proceeding.

## **Chapter 20.**

### **PARISH AUTHORIZATION**

*[\* Required provisions when congregation is part of a parish]*

- \*C20.01. This congregation may unite in partnership with one or more other congregations recognized by the synod named in \*C6.01. to form a parish. Except as provided in \*C20.02. and \*C20.03., a written agreement, developed in consultation with the synod and approved by the voting members of each congregation participating in the parish, shall specify the powers and responsibilities that have been delegated

to the Parish Council. The Parish Agreement shall identify which congregation of the parish issues calls on behalf of the member congregations or shall establish a process for identifying which congregation issues calls on behalf of the member congregations.

- \*C20.02.** One congregation of a parish shall issue a call on behalf of the member congregations to a minister of Word and Sacrament or a candidate for the roster of Ministers of Word and Sacrament who has been recommended by the synodical bishop to serve the congregations of the parish. Such a call shall be approved prior to issuance by a two-thirds vote at a congregational meeting of each congregation forming the parish. If any congregation of the parish should fail to approve the call, the other congregations of the parish shall have the right to terminate the parish agreement.
- \*C20.03.** One congregation of a parish may issue a call on behalf of the member congregations to a minister of Word and Service or a candidate for the roster of Ministers of Word and Service who has been recommended by the synodical bishop to serve the congregations of the parish. Such a call shall be approved prior to issuance by a two-thirds vote at a congregational meeting of each congregation forming the parish. If any congregation of the parish should fail to approve the call, the other congregations of the parish shall have the right to terminate the parish agreement.
- \*C20.04.** Any one of the congregations of the parish may terminate their relationship with the pastor as provided in †S14.18.d. of the synodical constitution of the synod named in \*C6.01. In such case, the other congregation(s) of the same parish shall have the right to terminate the parish agreement.
- \*C20.05.** Any one of the congregations of the parish may terminate their relationship with a minister of Word and Service as provided in †S14.43.d. of the synodical constitution of the synod named in \*C6.01. In such case, the other congregation(s) of the same parish shall have the right to terminate the parish agreement.
- \*C20.06.** Whenever a parish agreement is terminated, the call of any rostered minister serving that parish is terminated. Should any congregation that was formerly part of the parish agreement desire to issue a new call to that rostered minister, it may do so in accordance with the call process of this church.

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