

Agenda Exhibits

- EXHIBIT A REPORT OF THE TREASURER
- EXHIBIT B RESPONSES TO SYNODICAL ACTIONS
- EXHIBIT C EVANGELICAL CHURCH IN GERMANY AND EVANGELICAL LUTHERAN
CHURCH IN AMERICA AGREEMENT
- Part 1: Agreement between the Evangelical Church in Germany and the Evangelical Lutheran Church in America
 - Part 2a: Guidelines on Candidacy Issues for German Students or Pastors from the Evangelical Church in Germany (with changes)
 - Part 2b: Guidelines on Candidacy Issues for German Students or Pastors from the Evangelical Church in Germany (revised)
- EXHIBIT D CHURCHWIDE ASSEMBLY ASSIGNMENTS (revised)
- EXHIBIT E BOARD OF PENSIONS PLAN CHANGES
- EXHIBIT F NOMINATIONS VITAE

Report of the Treasurer

The churchwide organization of the Evangelical Lutheran Church in America had expenses in excess of revenue of \$2.5 million in current operating funds for the five-month period ended June 30, 2009, an unfavorable variance of \$3.1 million from June 30, 2008, but favorable to the seasonal budget by \$0.7 million.

Receipts totaled \$31.4 million for the period compared with \$34.1 million the previous year, a decrease of \$2.7 million or eight percent. Expenses related to the current operating fund amounted to \$33.8 million, an increase of \$0.3 million or one percent from June 30, 2008. Revenue in the period was favorable to the budget by \$0.3 million or one percent. Expenses were below the five-month authorized unit spending plans by \$0.4 million or one percent.

Income from congregations through synods in the form of mission support income for the first five months in fiscal 2009 was \$24.6 million, a decrease of \$1.3 million or 5.2 percent, but was favorable to the revised budget by \$0.1 million or 0.4 percent.

Other temporarily restricted and unrestricted funds available for the budgeted operations of the church amounted to \$6.7 million compared with \$8.1 million in the first five months of 2008. Income from bequests and trusts was unfavorable to 2008 by \$1.7 million. The major favorable variance was investment income with \$0.7 million, an increase of \$0.6 million from the same period in 2008. Other sources of income included: support from the Mission Investment Fund and Thrivent Financial for Lutherans for support of new congregational development, \$1.7 million; bequests and trusts, \$1.2 million; missionary sponsorship, \$1.1 million; endowment income, \$1.1 million; Vision for Mission, \$0.3 million; and other income of \$0.6 million.

Total contributions to the ELCA World Hunger Appeal for the first five months were \$5.3 million, of which \$5.2 million was for the general appeal. World Hunger income was unfavorable to the same five-month period in fiscal 2008 by \$1.0 million. A reduction of \$0.6 million in bequest and trust income was the primary unfavorable variance due to the unusually high income in this category for the same five-month period in 2008. Gifts submitted through synods for World Hunger were also unfavorable to 2008 by \$0.4 million.

ELCA members contributed \$0.5 million for the ELCA Disaster Response in the first five months of 2009. This compares to a total of \$1.1 million in revenue for the same period in 2008.

The first five months of 2009 closed with positive net results compared to the revised budget, but significant unfavorable variances compared to the first five months of 2008. Mission support has decreased in 47 synods in the period compared to 2008 remittances. Of those, 26 synods have remitted mission support at an unfavorable variance to June 2008 greater than five percent, with 10 being greater than ten percent. The decreases in gifts for World Hunger and Disaster Response are consistent with those of mission support. The reduced income projections approved by the Church Council at their spring meeting appear to be on target for the first half of the year.

The contingency planning undertaken by the churchwide organization and the close work and collaboration of churchwide units, synods, and other partners enhance our ability to respond quickly and strategically to any change in income estimates and allow us to best sustain our capacity for mission and ministry.

Additional details on the financial results can be found in the subsequent pages.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
August 16, 2009
Exhibit A, Part 1a
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Section A

Resolutions Addressing Existing Commitments (current funding)

1. Save the Hmong Vietnam Veterans and Their Families **La Crosse Area Synod (5L)**

WHEREAS, the U.S. recruited Hmong to fight in the Vietnam War alongside U.S. soldiers, and these veterans and their families have since 1975 experienced systematic persecution and the daily threat of death:

During the Vietnam War from 1961–1975, the U.S. came to Laos to recruit tens of thousands of Hmong to fight in the Vietnam War. The Hmong saved thousands of U.S. soldiers by blocking the North Vietnamese from extending the Ho Chi Minh Trail into Laos. They rescued many American pilots who were shot down by the North Vietnamese. Approximately 60,000 American soldiers and over 35,000 Hmong died as a result of this war. Since 1975, the military of the Lao People’s Democratic Republic (LPDR) has continuously used chemical weapons, air and ground attacks, and starvation tactics to exterminate the Hmong who have been in hiding for the past 33 years, causing the deaths of an additional 65,000 Hmong. Those Hmong who surrendered to the LPDR have never been seen again; and

WHEREAS, there is a current escalation of violence by the LPDR against the Hmong:

Approximately 15,000 Hmong are still surrounded by the military and trapped in the jungles of Laos. These are mostly women and children of the second and third generation of the Hmong veterans of the Vietnam War. On March 23, 2008, the current government of Laos (LPDR), in cooperation with the Socialist Republic of Vietnam (SRV), issued a new order and drafted a comprehensive strategy to mount a major military offensive to exterminate thousands of Hmong who continue to hide in the jungles and mountains of Laos, including thousands of unarmed women and children.¹ Soldiers who kill a Hmong person who is hiding receive an increase in rank and a \$600 reward²;

Over the last eight years, approximately 8,000 Hmong have come out of the jungles of Laos to seek refugee status. They now live in the Huay Nam Khao camp in Phetchabun Province of Thailand. According to the Thai government, they are illegal immigrants and will be repatriated. If sent back to Laos, they risk being tortured, jailed, and even killed. Both the Lao and Thai governments have refused to allow the United Nations High Commissioner for Refugees³ to monitor these people;

Many Hmong, whether they fought in the Vietnam War or not, have had to flee from Laos to seek asylum in Thailand due to genocide or religious and political persecution; therefore, be it

RESOLVED, that the La Crosse Area Synod of the Evangelical Lutheran Church of America (ELCA) encourage its congregations to offer its members the opportunity to sign a letter addressed to the U.S. government requesting the following:

For the Hmong Vietnam veterans and families who are hiding in the jungles of Laos:

We ask the U.S. government (a) to send a delegation to work closely with the Lao government to grant permission for the Hmong Vietnam veterans and their families to leave the jungles of Laos, (b) to arrange for their placement in a safe zone outside of Laos, © to grant them refugee status, and (d)

¹See http://presszoom.com/story_144108.html.

²See <http://frontpagemagazine.com/Articles/Read.aspx?GUID=BFCD4612-EC24-4237-BDC1-5FC0E61F6C3F>.

³The Office of the United Nations High Commissioner for Refugees was established on December 14, 1950, by the United Nations General Assembly. The agency is mandated to lead and co-ordinate international action to protect refugees and resolve refugee problems worldwide. Its primary purpose is to safeguard the rights and well-being of refugees. It strives to ensure that everyone can exercise the right to seek asylum and find safe refuge in another state, with the option to return home voluntarily, integrate locally, or resettle in a third country.

to allow them entry into the U.S. and/or other countries.

For the Hmong Vietnam veterans and families currently in Phetchabun, Thailand:

We ask the U.S. government (a) to send a delegation to work closely with the Thai government to allow the United Nations High Commissioner for Refugees to screen the Hmong Vietnam veterans and their families, (b) to grant them refugee status, and © to allow them entry into the U.S. and/or other countries.

For all other Hmong who are seeking asylum because of genocide or religious and political persecution:

We ask the U.S. government (a) to send a delegation to put pressure on the Thai and Lao governments to follow the International Human Rights Law⁴ and (b) to allow the United Nations High Commissioner for Refugees and Amnesty International to monitor the living conditions and safety of these Hmong in Laos and Thailand; and be it further

RESOLVED, that Presiding Bishop Mark S. Hanson be requested to send a letter expressing the concerns expressed in the aforementioned "resolved" to the U.S. President, Secretary of State, and members of Congress, and to the member churches of the Lutheran World Federation; and be it further

RESOLVED, that Pastor Houa Moua furnish ongoing educational materials regarding these issues and that each congregation be requested to seek out a contact person or committee (such as an ELCA Hunger Advocate, Mission Interpreter, pastor, or social ministry committee) to educate its members about these issues; and be it further

RESOLVED, that the La Crosse Area Synod encourage congregations (a) to consider sponsoring Hmong refugees, and (b) to find resources or set aside financial support for food and shelter for up to three months or until such time that these families can find work or other assistance; and be it further

RESOLVED, that the La Crosse Area Synod Council forward this resolution to the ELCA Church Council's Executive Committee for proper referral and disposition under the bylaws and continuing resolutions of this church, including possible consideration and action by the Church Council and referral to the Global Mission unit and the Church in Society unit; and be it further

RESOLVED, that the 2008 La Crosse Area Synod Assembly request that the Church Council forward this resolution to the 2009 Churchwide Assembly.

Background

Violations of human rights often occur in the shadows where parties to injustice hope their actions will not be seen. Addressing such violations begins when a few people shine a light on the injustice. This exposure requires perseverance. The ELCA's LaCrosse Area Synod has undertaken to do this for Hmong Vietnam veterans and their families, who are persecuted to this day for the role they played when they were recruited in Laos by the United States between 1961 and 1975 to fight in the Vietnam War. The synod wishes to speak to the actions of the Lao People's Democratic Republic as well as the government of Thailand under whose jurisdiction some Hmong have fled for protection in refugee camps.

The 2003 ELCA Churchwide Assembly passed a motion (CA03.06.30) expressing this church's "common concern that the basic human rights of all people of the world be protected" and, in light of

⁴The International Human Rights Law is a system of laws, both domestic and international, designed to promote human rights. Human rights law is made up of various international human rights instruments, including treaties that are intended to punish some violations of human rights, such as war crimes, crimes against humanity, and genocide. There are also a number of international courts that have been constituted to judge violations of human rights, including the European Court of Human Rights and the International Criminal Court.

this, voted to convey to the Lao People's Democratic Republic "concern about reported ill treatment of Hmong Lao nationals, and ask that they be given access to lawyers, medical treatment, and trials that meet international standards of justice." The assembly appealed to the Lao government to permit international human rights organizations and religious humanitarian agencies to have access to these people. Finally, the assembly "urge[d] members of ELCA congregations and advocacy agencies to express these same concerns to U.S. and Lao government officials."

According to the ELCA's social statement *For Peace in God's World* (1995), the just war tradition includes principles for post-war conduct that include "showing mercy to the defeated and assisting them to rebuild" (p. 11). Because we believe that humans are created in God's image, the statement supports the application of human rights, protests their violation, and supports ways "to monitor and ensure compliance" with them (p. 14). The social statement:

- oppose[s] genocide and other grievous violations of human rights such as torture, religious and racial oppression, forced conscription (impressment), forced labor, and war crimes (including organized rape)" and
- defend[s] the human rights of groups most susceptible to violations, especially minorities, women, and children" (p. 14).

Finally, *For Peace in God's World* notes that "unprecedented numbers [of] people have had to flee their homes because of persecution or general violence" and "support[s] compassionate survival assistance for refugees and vigorous international protection for them" (p. 20).

EC ACTION

Recommended:

To thank the LaCrosse Area Synod for its concern for the human rights of Hmong Vietnam veterans and their families;

To encourage LaCrosse Area Synod congregations to draw upon the expertise of the Lutheran Office for Public Policy in Wisconsin in communicating with elected federal representatives;

To request that the ELCA Presiding Bishop, through the ELCA Washington Office working in collaboration with Lutheran Immigration and Refugee Service, communicate the concerns raised by the LaCrosse Area Synod to the public officials named in the resolution and communicate this action to the general secretary of the Lutheran World Federation for possible sharing with other LWF member communions; and

To request that the secretary of this church inform the synod of this action.

2. Permanent Resident Status for Liberian People

Minneapolis Area Synod (3G)

WHEREAS, the country of Liberia experienced a civil war lasting almost 15 years; and

WHEREAS, it has only been five years since peace has been established; and

WHEREAS, it has only been three years since presidential elections have established political stability; and

WHEREAS, it has only been two years since the Truth and Reconciliation process has been established; and

WHEREAS, many displaced people from Liberia have settled in the Minneapolis area; and

WHEREAS, there are many congregations in the Minneapolis Area Synod where Liberians are members; and

WHEREAS, many of the displaced were forced to leave without refugee status; and

WHEREAS, the "temporary protected status" that the United States Congress has issued for over 11 years does not provide many of the benefits of permanent residency, such as eligibility for college loans and scholarships, application for citizenship, and application for sponsorship; therefore, be it

RESOLVED, that the Minneapolis Area Synod, meeting in assembly, memorialize the 2009 Churchwide Assembly to go on record as supporting U.S. Congressional Bill S656, "Liberian Refugee Immigration Fairness Act of 2009"; and be it further

RESOLVED, that the Minneapolis Area Synod, meeting in assembly, memorialize the 2009 Churchwide Assembly to direct the Office of the Presiding Bishop or his designee(s) contact all congressional legislators in the U.S. Congress to convey this decision.

Background

Liberian nationals in the United States were granted Temporary Protected Status (TPS) by the United States government when civil war broke out in Liberia in 1990. When rebel leader Charles Taylor was deposed and President Ellen Johnson Sirleaf was elected, there were reports of improving economic conditions, and the Department of Homeland Security (DHS) announced that TPS would not be extended for Liberians after it expired on October 1, 2007.

Lutheran Immigration and Refugee Service (LIRS), the lead Lutheran advocacy presence on immigration and refugee issues with members of Congress and the administration, helped to win a new decision from President George W. Bush, who authorized a Deferred Enforced Departure (DED) for the Liberians for 18 months after the October 2007 deadline.

Expiration of DED may mean forced deportation of thousands of Liberians to their home country, resulting in the separation and the displacement of Liberians, many of whom have lived, worked, and contributed to communities and churches in the United States for nearly 20 years.

On March 19, 2009, the Liberian Refugee Immigration Fairness Act of 2009 (S.656) was introduced to the Congress. It proposes to adjust to permanent resident status qualifying Liberian nationals or their dependents, with adjustment applications to be filed before April 1, 2011.

The Church Council of the Evangelical Lutheran Church in America responded in November 2008 to a resolution on "Temporary Protected Status for Liberians" from the Minneapolis Area Synod. The Church Council voted (CC08.11.44b):

To commend the Minneapolis Area Synod for bringing its experience in community-building and hospitality and this important issue to the attention of this church, and to thank them for witnessing to the importance and relevance of this church's public voice; and

To note in response to the third "resolved" that advocacy efforts by appropriate Lutheran bodies, in coalition with other partners, were responsible for removing the initial threat of forced deportation caused by the non-renewal of Temporary Protected Status and to note the ongoing advocacy efforts to protect Liberians in the United States under Deferred Enforced Departure status in order to establish a longer-lasting and more dependable legal basis for their presence in this country; and

To indicate in response to the fourth "resolved" that the Church in Society program unit will work closely with LIRS to monitor the status of the DED agreement and involve ELCA leaders in appropriate responses to members of Congress and relevant administration officials about pending decisions by DHS [Department for Homeland Security] and related federal agencies relating to the DED agreement or other resulting status for the Liberians.

Since that time, the Church in Society unit has partnered with Lutheran Immigration and Refugee Service in response to the situation confronting Liberians displaced by the civil war and living in the U.S.

The ELCA's social statement *For Peace in God's World* (1995) notes that, as a result of conflicts, persecution, and general violence, millions of refugees have been forced to flee to other countries or have been internally displaced. The statement says: "We support compassionate survival assistance for refugees and vigorous international protection for them. The world community has a responsibility to aid

nations that receive refugees and to help change the situations from which they have fled. In our own country we support a generous policy of welcome for refugees and immigrants. We pledge to continue our church's historic leadership in caring for refugees and immigrants" (pp. 20-21).

EC ACTION

Recommended:

To receive the resolution of the Minneapolis Area Synod related to permanent resident status for Liberian people;

To request that the Church in Society unit through the ELCA Washington Office, in partnership with Lutheran Immigration and Refugee Service, consider appropriate response to pending legislation related to permanent resident status for Liberian people; and

To request the secretary of this church to inform the synod of this action.

3. Darfur

New England Synod (7B)

RESOLVED, that the New England Synod in assembly submit the following memorial for consideration by the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA); and be it further

RESOLVED, that the 2009 Churchwide Assembly encourage the congregations of the Evangelical Lutheran Church in America to learn about the situation in Darfur and to pray for the people of Darfur, for the relief efforts, and for the peace process; and be it further

RESOLVED, that the 2009 Churchwide Assembly request that the congregations and individual members of the ELCA consider sending messages to their leaders in the federal government, encouraging them to take stronger measures towards achieving peace in Darfur, including supporting funding for peacekeepers, multilateral sanctions against the perpetrators of genocide, and diplomatic efforts to encourage other countries with influence to support a comprehensive and just peace in Darfur; and be it further

RESOLVED, that the 2009 Churchwide Assembly request that the presiding bishop of the Evangelical Lutheran Church in America make advocating for peace in Darfur a priority and communicate the importance of advocating for peace in Darfur and supporting relief efforts in Darfur to the members of the Evangelical Lutheran Church in America, to the members of the Lutheran World Federation, and to the heads of state and leaders of government whom he often has the opportunity to meet.

Background

Sudan has been plagued by internal conflict for nearly 40 years. A variety of complex factors, including race, ethnicity, religion, and economic disparities fueled a 22-year conflict between the north and south and are also largely at the heart of the ongoing humanitarian crisis in Darfur that began in 2003.

On January 9, 2005, the government of Sudan and the Sudan People's Liberation Movement signed the Comprehensive Peace Agreement (CPA) to end the decades-long civil war between the north and south. The CPA culminates in 2011 when the south is scheduled to have the opportunity to vote for independence from the rest of Sudan. While the CPA provides a roadmap for peace between north and south, implementation of various aspects of the agreement has been slow and renewed fighting between

the north and south is very possible. The signing of the CPA continues to be overshadowed by the ongoing humanitarian crisis in Darfur, the western region of Sudan. The U.S. Government has asserted that the Sudanese Government is committing genocide against the people in Darfur, with estimates of innocent civilians killed ranging from 200,000 to more than 450,000. With more than half of Darfur's seven million people either internally or externally displaced and exclusively dependent on external aid for shelter, food, and water, the conflict in Darfur represents an extraordinary humanitarian crisis.

For some time, the New England Synod has encouraged its congregations and individual members as well as the ELCA as a whole to learn about this situation, to pray for the people of Darfur and for peace, and to advocate to federal government leaders. The synod submitted a memorial to the 2007 ELCA Churchwide Assembly discussing concerns similar to those in this resolution.

The ELCA social statement *For Peace in God's World* states that the church's work for peace at times includes being a "disturbing presence" and a "serving presence." It is a disturbing presence "when it refuses to be silent and instead speaks the truth in times when people shout out, 'Peace, peace' when there is no peace" (Jeremiah 6:14)." It is a serving presence "when it holds power accountable, advocates justice, stands with those who are poor and vulnerable, provides sanctuary, and meets human need" (p. 5). Helping the neighbor in need "may require protecting innocent people from injustice and aggression" (p. 11). The statement opposes "genocide and other grievous violations of human rights" (p. 14).

The ELCA has taken a number of steps to raise awareness about the situation in Darfur, bring relief, and advocate. Through the ELCA e-Advocacy network and collaborative efforts with ecumenical partners and the "Save Darfur Coalition," the Church in Society unit has taken action to demand that the Sudanese government accept the deployment of United Nations peacekeepers in Darfur. In September 2006, the ELCA urged all e-Advocacy members to send an email calling upon President Bush to "make every effort to bring safety and security to the innocent civilians in Darfur by utilizing every diplomatic means available to ensure that the Sudanese government allows the U.N. peacekeeping force to enter Darfur before the African Union's mandate expires at the end of September." In May 2007, e-Advocacy members were asked to urge the President to take leadership to build the political will of the international community to bring peace to Darfur.

In April 2008, a joint delegation of bishops and staff from the Episcopal Church and the ELCA traveled to Sudan to express solidarity with those working for peace and to return with recommendations to their respective churches and to the U.S. government. The fact-finding group spent five days examining the status of the CPA. The delegation met with government leaders, church officials, leaders of non-governmental organizations, and refugee-resettlement experts.

Based on recommendations from this joint delegation, in June 2008, Presiding Bishop Mark Hanson and Episcopal Church Presiding Bishop Katharine Jefferts Schori issued a joint statement on Sudan in which they "urge[d] all Americans to pray for peace in the Sudan and to call for strong action from the international community to restore stability in a land whose people have been entangled far too long in violence."

The ELCA at this time does not have the capacity to add Darfur to its current work priorities, viz. the Middle East, HIV and AIDS, and the United Nations Millennium Development Goals, as requested by this synod. However, the ELCA Washington Office will continue to work to address the situation in partnership with Lutheran World Relief (LWR), which is one of the few remaining non-governmental organizations in the Darfur region and which remains actively involved in advocacy and education related to Sudan and Darfur (<http://www.lwr.org/sudan/index.asp>). For example, as of July 2009, the ELCA Washington Office is working with LWR to initiate a letter calling for implementation of the CPA to be signed by pastors from several traditions. Washington Office staff is asking Presiding Bishop Mark Hanson to provide a cover letter expressing the importance and urgency of the situation.

EC ACTION

Recommended:

To express appreciation to the New England Synod for its continued advocacy in support of Darfur and to acknowledge the significant work of this church on behalf of this region in partnership with Lutheran World Relief;

To commit this church to continue its advocacy for Darfur in partnership with Lutheran World Relief and other partners and to encourage members of this church to participate in support of this work through the ELCA's e-Advocacy network; and

To request that the secretary of this church inform the synod of this action.

4a. The Lesser Festivals of the Church

Southwestern Pennsylvania Synod (8B)

WHEREAS, the Lesser Festivals provide opportunity for congregations to teach and celebrate many events in Jesus' life and to remember the most significant examples of faith (e.g., evangelists, apostles, and Mary, the mother of our Lord); and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) through *Evangelical Lutheran Worship* and the ELCA Web site(http://archive.elca.org/worship/faq/occasional_services/lesserfestivals.html) promotes local choices in worship; and

WHEREAS, since the inception of *Evangelical Lutheran Worship*, Augsburg Fortress has stopped publishing the bulletin service with the option of celebrating the lesser festivals of the church; and

WHEREAS, only a small portion of the lesser festivals fall on a Sunday in any given year; and

WHEREAS, allowing Augsburg Fortress to provide the festival track option for its bulletin service gives congregations wishing to celebrate the Lesser Festivals the opportunity to do so while still being good stewards of the resources entrusted to them; and

WHEREAS, many congregations in the ELCA have found the Lesser Festivals beneficial in the teaching and worship life of their congregations; and

WHEREAS, purchasing the online version of *Sundays and Seasons* and producing complete bulletins bulletin inserts is prohibitive for cost and time to many small congregations and for environmental reasons; therefore be it

RESOLVED, that the Southwestern Pennsylvania Synod Assembly memorialize the Evangelical Lutheran Church in America 2009 Churchwide Assembly and Augsburg Fortress, Publishers, to restart the festival track for its bulletin service and for the Celebrate, Jubilate, and weekly lesson bulletin inserts

4b. Translation of the Psalms

Allegheny Synod (8C)

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is rightfully encouraging its congregations and members to return to the study and use of the Holy Bible; and

WHEREAS, with its new hymnal, *Evangelical Lutheran Worship*, this church has laudably expanded its psalter to include all 150 Psalms for the devotional use of congregations and individuals; and

WHEREAS, the texts of these Psalms, in many instances, cease to be translations of the Hebrew texts and have become poor representations of what the psalmist actually sang and prayed, but, even worse, the texts hide the beauty of Hebrew poetry with its unique parallelisms; and

WHEREAS, in the ELCA corporate worship aids (lectionary series and new hymnals), people are being exposed to these distortions of Holy Writ, some of which are downright silly, such as in Psalm 23 where worshipers are forced to eliminate the words "he, his, him," thus making the psalm anything but a faithful translation; and

WHEREAS, any reader may see how this affects corporate and private devotions by comparing the following:

Evangelical Lutheran Worship

The Holy Bible ... Revised Standard Version

The LORD is my shepherd;
I shall not be in want.
The LORD makes me lie down in green pastures
and leads me beside still waters.
You restore my soul, O LORD
and guide me along right pathways for your name's sake.
Though I walk through the valley of the shadow of death,
I shall fear no evil;
for you are with me; your rod and your staff, they
comfort me.
You prepare a table before me in the presence of my
enemies;
you anoint my head with oil, my cup is running over.
Surely goodness and mercy shall follow me all the days of
my life,
and I will dwell in the house of the LORD forever.

The Lord is my shepherd, I shall not want;
he makes me lie down in green pastures.
He leads me beside still waters;
he restores my soul,
He leads me in paths of righteousness
for his name's sake.
Even though I walk through the valley
of the shadow of death, I fear no evil;
for thou art with me;
thy rod and thy staff, they comfort me.
Thou preparest a table before me
in the presence of my enemies;
thou anointest my head with oil,
my cup overflows.
Surely goodness and mercy shall
follow me all the days of my life;
and I shall dwell in the house of the Lord
for ever.

therefore, be it

RESOLVED that the Evangelical Lutheran Church in America in its future publishing of the Lectionary Series and in the further printings of *Evangelical Lutheran Worship* make use of texts from *The Holy Bible (New Revised Standard Version)*, which is a trustworthy translation that presently is in the common domain and not tainted by the hierarchical fads of today.

4c. Use of Military Language in Worship
Northern Texas-Northern Louisiana Synod (4D)

WHEREAS, the new *Evangelical Lutheran Worship* hymnal has removed language of soldiers, armies, and military language from hymns (for example, "Onward, Christian Soldiers" was dropped; "Stand Up, Stand Up for Jesus" was dropped; "The Son of God Goes Forth to War" was dropped; verse three of "Lift High the Cross," was changed from "All newborn soldiers of the crucified" in the *Lutheran Book of Worship* to now read "All newborn servants of the crucified"; "For All the Saints" dropped a stanza, the stanza that read "Oh, may your soldiers, faithful, true and bold/ Fight as the saints who nobly fought of old,/ And win with them the victor's crown of gold,/ Alleluia! Alleluia!"; "Earth and All Stars" was rewritten so that the phrase "Loud shouting army!" in verse one was omitted); and

WHEREAS, this effort suggests that there is something inappropriate or unworthy about military language and imagery; and

WHEREAS, military language and imagery is frequently used in the Bible, as the Bible speaks in terms of "fight the good fight" (1 Timothy 1:18), "desires of the flesh that wage war against the soul" (1 Peter 2:11), "fellow soldier" (Philippians 2:25), "a good soldier of Christ Jesus" (2 Timothy 2:3), "Put on the whole armor of God, so that you may be able to stand against the wiles of the devil" (Ephesians 6:13), and Christians being an "army" (Revelation 19:19); and

WHEREAS, we as Lutherans understand ourselves to be both saint and sinners, people who are involved in a daily battle, a battle between sin and faith, death and salvation; as Paul writes in Romans 7:23: "I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members"; and

WHEREAS, many of our members have served or do serve in the military and see this service as part of their Christian vocation; therefore, be it

RESOLVED, that the Northern Texas-Northern Louisiana Synod encourage the Church Council of the Evangelical Lutheran Church in America (ELCA) to ensure that the congregations of this church have options for wording within the available worship materials and educational resources, including the option to use appropriate military language and images.

Background

In the 30 years since the publication of *Lutheran Book of Worship*, the pace of change has quickened, both within the church and beyond it. There has been an explosion of new worship and musical resources available to the church, both electronically and in print. This church has embraced broadened understandings of culture, increasing musical diversity, ecumenical consensus, and changes in the use of language.

In light of these changes, the Renewing Worship process leading to the production of *Evangelical Lutheran Worship* (2006) evaluated the use of our treasury of liturgy and song, working with a representative sample of over 600 ELCA congregations and other congregations or individuals who completed evaluations forms. Such provisional volumes as *Congregational Song* (2001) and *Renewing Worship Songbook* (2003) were used, along with five volumes of liturgical material and a proposed hymn list, and made widely available for evaluation throughout this church. Another group of pastors, musicians, and theologians bringing a variety of perspectives from across the ELCA, and, in consultation with full communion partners, considered the use of language, music, preaching, and worship space in the Christian assembly in *Principles for Worship* (2002).

Evangelical Lutheran Worship acknowledges in its introduction that it is “a core rather than a comprehensive resource. The collection of materials is more expansive than its predecessor; it reflects a body of prayer and song that our churches consider worthy to hold in common; and, in many contexts, it will provide most or all of what is needed for the assembly's worship. Still, it is not possible or necessary for a single worship book to contain all the expressions of worship desired in every context by an increasingly diverse church. The book contains notable representatives of a wide variety of liturgical texts and musical forms that point to larger repertoires outside this volume.”

Congregations and worshiping assemblies are free to-and encouraged to-make use of any musical resources that are both faithful to the message of the gospel as articulated in the Lutheran tradition and meaningful to the specific context in which they find themselves. There are many sources to access additional song, many of which are in the public domain.

The emended version of the Psalms in *ELW* does not seek to change Scripture. It seeks to provide a collection that is intended for use as common sung prayer rather than as a translation for study. Further information is provided in the introductory material in the Psalms section of *ELW* (p. 335). As that introduction states, other translations, such as the *New Revised Standard Version*, are readily available for congregations who choose to use them.

Finally, the observance of the lesser festivals of the church year is discussed in detail in *Evangelical Lutheran Worship—Leaders Desk Edition* (2006), pages 10-13. While guidance is given for the observance of these days based on the principle that all Sundays of the year are festivals of the Lord Jesus Christ and the weekly celebration of the resurrection, the notes counsel, “local congregations may consider whether observing a lesser festival (with its propers)...outweighs the value of observing the Sunday with its propers.”

Future print and electronic liturgical and musical resources that supplement *Evangelical Lutheran Worship* will continue to be developed as much as possible in consultation with this whole church, be

subject to the liturgical review policies of the ELCA, and meet the missional needs of the contemporary church.

EC ACTION

Recommended:

To receive the resolution of the Southwestern Pennsylvania Synod related to the lesser festivals of the Church, of the Allegheny Synod related to translation of the psalms, and of the Northern Texas-Northern Louisiana Synod related to military language in worship;

To refer the resolutions to the Worship and Liturgical Resources section of the churchwide organization in consultation with Augsburg Fortress, Publishers, as information for the ongoing development of worship and liturgical resources for this church; and

To request that the secretary of this church inform the synods of this action.

Section B

Resolutions Requesting New Commitments (new funding)

5. Creation of a Department of Peace in the U.S. Government Minneapolis Area Synod (3G)

WHEREAS, Jesus Christ is the Prince of Peace, who calls us to love our neighbors and to be a peace with one another; and

WHEREAS, citizens of the United States and people around the globe desire nonviolent approaches to conflict resolution so that God's children live in peace; and

WHEREAS, we applaud and seek to augment the marvelous work the Evangelical Lutheran Church in America (ELCA) does to promote peace in our world; and

WHEREAS, the Churchwide Assembly of the ELCA on August 20, 1995, adopted "For Peace in God's World," a social statement on the responsibility of this church to work for peace; and

WHEREAS, House Resolution 808 (HR808) would implement action in keeping with the goals stated in "For Peace in God's World," by creating a Cabinet-level Department of Peace; and

WHEREAS, the ELCA's former director of international relations and human rights, the Rev. Dr. James Vigen, wrote in a letter, dated November 14, 2005, that "The goals of this legislation [HR808] are worthy and well in line with our ELCA social statements on seeking peace, and are certainly ones we would support"; therefore, be it

RESOLVED, that the Minneapolis Area Synod, meeting in assembly, memorialize the 2009 Churchwide Assembly to endorse HR808 by calling on the Church in Society unit to notify its co-workers in the nationwide network of state public policy advocacy offices and the members of the United States House of Representatives of this church's support for HR808; and be it further

RESOLVED, that the Minneapolis Area Synod, meeting in assembly, memorialize the 2009 Churchwide Assembly to call for the Communication Services unit to provide ELCA congregation members and staff with information about HR808 through all appropriate media including, but not limited to, *The Lutheran* magazine and the ELCA Web site.

Background from the Church in Society unit

The idea for a United States Department for Peace has been discussed for a number of years. Based on this discussion, a United States Institute for Peace was established to provide "the analysis, training and tools that prevent and end conflicts, promote stability and professionalize the field of peacebuilding" (<http://www.usip.org/about-us>). While the Institute's information and resources are made available to the executive and legislative branches of the federal government, as well as to the general public, it lacks authority to be directly involved in the implementation of public policy.

Currently, the concept for a Department for Peace is promoted by a bill sponsored by Rep. Dennis Kucinich (D-OH). To date, this bill has not garnered bi-partisan sponsorship and is unlikely to move through legislative committees to final passage.

The goal of peacemaking, however, is of central concern for people of faith and one of several long-standing thematic foci for ELCA ministries, programs, and relationships. The ELCA has made a commitment to peacemaking in substantive ways. In 1995, the ELCA adopted the social statement, *For Peace in God's World*, which recognizes "sin's persistent, pervasive, and subtle power" to undermine peace, but declares that "God continues to work through people, their communities and structures, to make earthly peace possible" (p. 7). One implication of this faith is the task of building a culture of peace (p. 13). The social statement calls upon "nations to provide leadership, education, structures, and funds for the peaceful resolution of conflict" with "the same commitment that they prepare people to settle disputes with military force" (p. 15). Because of its commitment to peace-building, the 1999 ELCA Churchwide Assembly voted to participate in the United Nations Decade for a Culture of

Non-violence (2000 to 2010). Lutheran Peace Fellowship, an independent Lutheran organization that relates to the ELCA through the Church in Society unit, has provided resources, experiences, and advocacy for peace-building for nearly 70 years.

The proposed Department for Peace would include in its purview domestic issues and priorities, such as sentencing, domestic violence, criminal justice, and conflict resolution, as well as international and foreign policy priorities. In support of these, the ELCA has worked to address criminal justice and community and domestic violence. It has promoted peace abroad through inter-religious dialogue, multilateral peace-building efforts through the United Nations, sustainable development through the Lutheran World Federation and Lutheran World Relief, and poverty-focused foreign assistance, among other activities.

There is a convergence of the ELCA's peace-building priorities with the constitutive goals of a United States Department for Peace worthy of further exploration by the ELCA's expressions and affiliated and related independent organizations.

EC ACTION

Recommended:

To receive with thanks the resolution of the Minneapolis Area Synod related to the creation of a Department of Peace in the U.S. government;

To decline the specific requests made in this resolution, but to refer the resolution to the Church in Society unit as information with the request that it continue its advocacy and related programmatic work that promotes peace-building; and

To request that the secretary of this church inform the synod of this action.

6a. Suicide Prevention

Northern Texas-Northern Louisiana Synod (4D)

WHEREAS, suicide is the eleventh leading cause of death in the United States and claimed over 32,000 lives in 2005 (more deaths than homicide and HIV-AIDS combined) and is the eighth leading cause of death for men of all ages, the second leading cause of death for people ages 25–34, the third leading cause of death among 15–24 year olds, and claims the lives of over 350 members of the Evangelical Lutheran Church in America (ELCA) annually; and

WHEREAS, suicides carry a burden of stigma, impacting an ever widening circle of people from the immediate family to friends, neighbors, work, school, faith and health communities—and all of society—that severely impedes the recovery efforts of those impacted by suicides and the efforts to help suicidal people; and

WHEREAS, those who have lost a loved one to suicide (survivors of suicide) represent a population at least 20 times the number of suicides and, due to stigma, are a group largely without help and recovery resources or support; and

WHEREAS, those who have made a life-threatening act to end their lives represent a group estimated to range from 20 to 100 times larger than those who die by suicide, comprise a group estimated to be six times more likely than others to complete suicide in the future, are largely unknown and need the understanding, care, and support of faith communities; and

WHEREAS, the ELCA Message on Suicide Prevention, approved by the Church Council on November 14, 1999, provides a basis for ELCA suicide-prevention action in these words: “Our efforts to prevent suicide grow out of our obligation to protect and promote life, our hope in God amid suffering and adversity, and our love for our troubled neighbor”; and

WHEREAS, numerous new suicide prevention resources have become available since 1999, including inexpensive, Web-based suicide-prevention educational and training materials; federal funding for college and university prevention programs; a national suicide-prevention resource center; the ELCA Suicide Prevention Endowment Fund; and broad interest from national faith communities in collaborating to fight suicide; and

WHEREAS, suicide happens in local congregations and communities where people live, work, and play; it is also clear that prominent and repeated support from the top leadership of the ELCA is essential for this church to move from policy statement to action to prevent suicide, and since no existing church mechanism addresses suicide prevention; therefore, be it

RESOLVED, that the Northern Texas-Northern Louisiana Synod encourage the Evangelical Lutheran Church in America to commit itself, within the availability of funding and staff resources, to take the following actions:

1. authorize the creation of a volunteer Suicide Prevention Ministry Task Force under the supervision of the Church in Society unit for a trial period of two years (with continuance beyond that left to the discretion of the Church in Society unit), with a charge to:
 - a. examine the prevalence of suicide and its impact on this church and its members, institutions, and rostered persons, along with ways in which such impact may be reduced,
 - b. collaborate with other organizations on suicide prevention,
 - c. invite ELCA survivors of suicide and those who have been suicidal to serve on the Task Force;
2. encourage the Communication Services unit of the churchwide organization to promote this church's suicide prevention work and its Suicide Prevention Endowment Fund;
3. encourage all rostered personnel to take a Web-based survey on knowledge of suicide prevention;
4. direct this church's Washington office to advocate for expanded federal suicide-prevention research; and
5. require the Task Force to provide the executive director of the Church in Society unit a report on the work of the Task Force and its recommendations.

6b. Suicide Prevention

Metropolitan Chicago Synod (5A)

WHEREAS, suicide is the eleventh leading cause of death in the United States and claimed over 32,000 lives in 2005 (more deaths than homicide and HIV combined) and is the eighth leading cause of death for men of all ages, the second leading cause of death for people ages 25–34, the third leading cause of death among 15–24 year olds, and annually claims the lives of more than 350 members of the Evangelical Lutheran Church in America (ELCA); and

WHEREAS, suicides carry a burden of stigma, which has an impact on a wide circle of people, from the immediate family to friends and neighbors and from workplaces and schools to faith and health communities and all of society; and

WHEREAS, the stigma attached to suicide severely impedes both the recovery of those impacted by suicide and efforts to help suicidal people; and

WHEREAS, the number of those who have lost a loved one to suicide (suicide survivors) is at least 20 times the number of suicides and, due to stigma, these people remain largely without help and support; and

WHEREAS, survivors of suicide have, as a group, terrific potential to be a foundation of strength and energy to prevent additional suicides; and

WHEREAS, the number of people who have made a life-threatening act to end their lives is estimated to be anywhere from 20 to 100 times the number of those who die by suicide; and

WHEREAS, those who have attempted suicide are six times more likely than others to complete suicide in the future, and so are especially in need of the understanding, care, and support of faith communities, even though they are largely unidentified; and

WHEREAS, the ELCA Message on Suicide Prevention, approved by the Church Council on November 14, 1999, provides a basis for ELCA suicide-prevention action in these words: "Our efforts to prevent suicide grow out of our obligation to protect and promote life, our hope in God amid suffering and adversity, and our love for our troubled neighbor"; and

WHEREAS, numerous new suicide prevention resources have become available since 1999, including inexpensive, Web-based suicide-prevention educational and training materials; federal funding for college and university prevention programs; evidence-based prevention programs; a national "hotline"; a national suicide-

prevention resource center; an ELCA Suicide Prevention Endowment Fund; and broad interest from national faith communities in collaborating to fight suicide; and

WHEREAS, suicide happens in local congregations and communities where people live, work, and play; it is also clear that prominent and repeated support from the top leadership of the ELCA is essential for this church to move from policy statement to action to prevent suicide, and since no existing church mechanism addresses suicide prevention;

WHEREAS, it is clear that prominent and repeated support from the top leadership of this church is essential for the ELCA to move from policy statement to action to prevent suicide; therefore, be it

RESOLVED, that the Metropolitan Chicago Synod memorialize the 2009 Churchwide Assembly to authorize the creation of a volunteer Suicide Prevention Ministry Task Force for a trial period of two years (with continuance beyond that left to the discretion of the Church in Society unit) with a charge to:

1. be supervised by the Church in Society unit;
2. examine the prevalence of suicide and its impact on this church and its members, institutions, and rostered persons, along with ways in which such impact may be reduced,
3. collaborate with other organizations on suicide prevention,
4. invite ELCA survivors of suicide and those who have been suicidal to serve on the task force; and be it further

RESOLVED, that the Metropolitan Chicago Synod memorialize the 2009 Churchwide Assembly to encourage the communication voices unit of the ELCA to promote this church's suicide prevention work and its Suicide Prevention Endowment Fund; and be it further

RESOLVED, that the Metropolitan Chicago Synod memorialize the 2009 Churchwide Assembly to direct this church's Washington advocacy office to advocate for expanded federal suicide-prevention research; and

RESOLVED, that the Metropolitan Chicago Synod memorialize the 2009 Churchwide Assembly to require the task force to provide the executive director of the Church in Society unit a report on the work of the task force and its recommendations.

6c. Suicide Prevention

Southeastern Synod (9D)

WHEREAS, suicide is the eleventh leading cause of death in the United States and claimed over 32,000 lives in 2005 (more deaths than homicide and HIV combined) and is the eighth leading cause of death for men of all ages, the second leading cause of death for people ages 25–34, the third leading cause of death among 15–24 year olds, and claims the lives of more than 350 members of the Evangelical Lutheran Church in America (ELCA) annually; and

WHEREAS, suicide carries a burden of stigma throughout society that seriously impedes the recovery efforts of those affected by suicide and the intervention efforts of those who seek to help suicidal persons; and

WHEREAS, those who have lost a loved one to suicide, survivors of suicide, represent a population at least 20 times the number of suicides and, who due to stigma, are a group largely without help and recovery resources or support, but are also a group, if identified, with terrific potential to be a foundation of strength and energy to prevent additional suicides; and

WHEREAS, those who have made a life-threatening act to end their lives represent a group estimated to be anywhere from 20 to 100 times the number of those who die by suicide, and who comprise a group estimated to be six times more likely than others to complete suicide in the future, but are largely unknown, and who need the understanding, care, and support of faith communities; and

WHEREAS, the ELCA Message on Suicide Prevention, approved by the Church Council on November 14, 1999, provides a basis for ELCA suicide-prevention action in these words: "Our efforts to prevent suicide grow out of our obligation to protect and promote life, our hope in God amid suffering and adversity, and our love for our troubled neighbor"; and

WHEREAS, numerous new suicide prevention resources have become available since 1999, including inexpensive, Web-based suicide-prevention educational and training materials; federal funding for college and

university prevention programs; evidence-based prevention programs; a national “hotline”; a national suicide-prevention resource center; an ELCA Suicide Prevention Endowment Fund; and broad interest from national faith communities in collaborating to fight suicide; and

WHEREAS, suicide happens in local congregations and communities where people live, work, and play; it is also clear that prominent and repeated support from the top leadership of the ELCA is essential for this church to move from policy statement to action to prevent suicide, and since no existing church mechanism addresses suicide prevention; therefore, be it

RESOLVED, that the Southeastern Synod memorialize the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America to commit itself, within the availability of funding and staff resources, to take the following actions:

1. authorize the creation of a volunteer Suicide Prevention Ministry Task Force for a trial period of two years (with continuance beyond that left to the discretion of the Church in Society unit) with a charge to:
 - a. be supervised by the Church in Society unit;
 - b. examine the prevalence of suicide and its impact on this church and its members, institutions, and rostered persons, along with ways in which such impact may be reduced;
 - c. collaborate with other organizations on suicide prevention;
 - d. invite ELCA survivors of suicide and those who have been suicidal to serve on the task force; and
2. encourage the communication voices of the ELCA to promote this church’s suicide prevention work and its Suicide Prevention Endowment Fund; and
3. Encourage all rostered personnel to take a Web-based survey on knowledge of suicide prevention; and
4. direct this church’s Washington advocacy office to advocate for expanded federal suicide-prevention research; and
5. require the task force to provide the executive director of the Church in Society unit a report on the work of the task force and its recommendations; and
6. Direct the appropriate churchwide unit to identify and study the five to ten occupations internationally most prone to suicide.

6d. Suicide Prevention

Northeastern Iowa Synod (5F)

WHEREAS, suicide is the eleventh leading cause of death in the United States and claimed over 32,000 lives in 2005 (more deaths than homicide and HIV combined) and is the eighth leading cause of death for men of all ages, the second leading cause of death for people ages 25-34, the third leading cause of death among 15-24 year olds, and claims the lives of over 350 members of the Evangelical Lutheran Church in America (ELCA) annually; and

WHEREAS, suicides carry a terrible burden of stigma, impacting an ever widening circle of people from the immediate family to friends, neighbors, work, school, faith, health communities—and all of society—that severely impedes the recovery efforts of those impacted by suicides, and the efforts to help suicidal people; and

WHEREAS, those who have lost a loved one to suicide (survivors of suicide) represent a population at least 20 times the number of suicides, and who, due to stigma, are a group largely without help and recovery resources or support but are also a group, if identified, with terrific potential to be a foundation of strength and energy to prevent additional suicides; and

WHEREAS, those who have made a life-threatening act to end their lives represent a group estimated to range from 20 to 100 times larger than those who die by suicide, and who comprise a group estimated to be six times more likely than others to complete suicide in the future, but are largely unknown, and who need the understanding, care, and support of faith communities; and

WHEREAS, the ELCA Message on Suicide Prevention, approved by the Church Council on November 14, 1999, provides a basis for ELCA suicide prevention action in these words: “Our efforts to prevent suicide grow out of our

obligation to protect and promote life, our hope in God amid suffering and adversity, and our love for our troubled neighbor"; and

WHEREAS, numerous new suicide prevention resources have become available since 1999, including inexpensive, Web-based suicide prevention educational and training materials, federal funding for college and university prevention programs, evidence-based prevention programs, a national "hotline," a national suicide prevention resource center, an ELCA Suicide Prevention Endowment Fund, and broad interest of national faith communities in collaborating to fight suicide; and

WHEREAS, suicide happens in local congregations and communities where people live, work, and play; it is also clear that prominent and repeated support from the top leadership of this church is essential for this church to move from policy statement to action to prevent suicide, and since no existing church mechanism addresses suicide prevention; therefore, be it

RESOLVED, that the Northeastern Iowa Synod encourage the Evangelical Lutheran Church in America to commit itself, within the availability of funding and staff resources, to take the following actions:

1. authorize the creation of a volunteer Suicide Prevention Ministry Task Force under the supervision of the Church in Society unit for a trial period of two years (with continuance beyond that left to the discretion of the Church in Society unit), with a charge to:
 - a. be supervised by the Church in Society unit,
 - b. examine the prevalence of suicide and its impact on this church, its members, institutions, and rostered persons, along with ways in which such impact may be reduced,
 - c. collaborate with other organizations on suicide prevention,
 - d. invite ELCA survivors of suicide and those who have been suicidal to serve on the Task Force;
2. encourage the Communication Services unit of the churchwide organization to promote this church's suicide prevention work and its Suicide Prevention Endowment Fund;
3. encourage all rostered personnel to take a Web-based survey on knowledge of suicide prevention;
4. direct this church's Washington office to advocate for expanded federal suicide-prevention research; and
5. require the Task Force to provide the executive director of the Church in Society unit a report on the work of the Task Force and its recommendations.

Rationale for recommended action

The resolutions of the Northern Texas-Northern Louisiana Synod, the Metropolitan Chicago Synod, the Southeastern Synod, and the Northeastern Iowa Synod come at a time when "the availability of funding and staff resources" is challenging. Given budget constraints, staffing responsibility for projects currently in process, and unit commitments to focus work around two churchwide priorities⁵, it is recommended that the Church Council decline the requests of the synods, but invite the possibility of resubmission of the request when the budget constraints are less challenging.

EC ACTION

Recommended:

To receive the resolutions of the Northern Texas-Northern Louisiana Synod, the Metropolitan Chicago Synod, the Southeastern Synod, and the Northeastern Iowa Synod related to suicide prevention;

⁵ The churchwide organization, working collaboratively with congregations, synods, agencies and institutions and other partners, will give priority to: accompanying congregations as growing centers for evangelical mission; and building capacity for evangelical witness and service in the world to alleviate poverty and to work for justice and peace.

To acknowledge with gratitude the deep concerns and strong commitments expressed by the resolutions, but to decline to initiate a process for response to the synods' requests due to budget constraints and the resulting capacity limitations related to additional work in this area;

To invite resubmission of the requests by the synods in consultation with the Church in Society program unit as funding and staff resources permit; and

To request that the secretary of this church inform the synods of this action.

7. Grace Matters

South-Central Synod of Wisconsin (5K)

WHEREAS, outreach and evangelism are essential to the growth of faith and the spread of the Good News of Jesus Christ, and "Grace Matters" and its predecessor "Lutheran Vespers" have a long history of just such outreach and evangelism; and

WHEREAS, while much "Christian" radio is slanted toward a fundamentalist and conservative understanding of faith and the Bible, "Grace Matters" has served as an effective balance, bringing in the voice of the Evangelical Lutheran Church in America (ELCA), which is centered on the fact that "Grace Matters"; and

WHEREAS, many who cannot attend weekly worship find that "Grace Matters" is one of the few sources of Lutheran emphasis they can receive on a weekly basis, that much of the material and stories provided by "Grace Matters" cannot be found anywhere else, and that through the Web cast, these stories are always available, making it a very accessible source of solid faith issues; and

WHEREAS, the means by which this mission was cancelled did not seem to have any broad discussion or broad attempts at other funding or attempts to refashion the mission to make it more cost effective; therefore, be it

RESOLVED, that the South-Central Synod of Wisconsin of the ELCA memorialize the 2009 Churchwide Assembly asking for a one-year extension of "Grace Matters," during which time:

- funding sources will be explored; and
- input from all interested parties will be included in determining the best way of proceeding with this vital ministry;

and be it further

RESOLVED, that a review will be made of how this decision was made, with recommendations for improvements in the decision process, so that in the future interested parties will have the opportunity for input.

Background

Grace Matters and its predecessor, *Lutheran Vespers*, were for more than 60 years an important presence for listeners, supporters, and sponsors, especially in those pockets of the country where the program was broadcast. Many saw value in the program as an outreach and evangelism tool. Some called it the voice of the ELCA. Those unable to attend weekly worship relied on it as a source of connection to the church.

To meet these expectations, the program required three full-time staff and two contract staff (at one point, four contract staff), regularly updated and upgraded media broadcast equipment, and marketing and fundraising assistance. Expenses for this ministry were significant.

Lutheran Vespers was a program of one of the ELCA's predecessor church bodies. With the birth of the ELCA, the churchwide organization's Communication Services unit (CO) became home to and producer of the program. This arrangement was made with the understanding that the program would continue as it had originated: a self-funded, donor-supported ministry.

Thus, in addition to producing the program, CO worked to raise the funds necessary to maintain the program's self-funded status by soliciting donor support through regular appeal letters, quarterly newsletters, gift offers, special events, and at least one verbal "ask" in every broadcast program. CO also coordinated a volunteer network to raise funds in several local contexts, partnered with two or three

synods for local sponsorship, and searched repeatedly (albeit unsuccessfully) for corporate sponsors in larger, expensive markets where the program was required to buy air time.

Three years ago, in the face of mounting costs, CO instituted an annual fund (including phonathons in 2007 and 2008) in an all-out effort to increase the donor base and the level of giving. The response was flat. Over the last 20 years, the donor base remained relatively static.

In recent years the program did not generate enough gift revenue to cover its annual costs. In those years, CO drew from its already limited budget to cover the shortfall. The unit also provided other CO staff support, at no charge, to market and promote the program.

Other factors contributing to the eventual cancellation of the program included an aging listener/donor cohort and a limited broadcast reach with only 180 stations nationwide, most in rural Midwest locations. (For purposes of comparison, *The Lutheran Hour* broadcasts on nearly 900 stations and is entirely self-funded.) These factors, combined with the effects of this nation's economic downturn, made it increasingly difficult for CO to sustain the production, distribution, and broadcast of *Grace Matters*.

In fall of 2008, all units in the churchwide organization were required to make difficult decisions in order to reduce budgets and staffing levels. A significantly reduced budget meant that the ELCA's Communication Services unit could no longer cover *Grace Matters'* expenses (including full-time and contract staff compensation) over and above gift income. Reduced staffing patterns meant that CO could no longer justify dedicating three full-time staff and two contract staff positions solely to the production of a radio broadcast with a limited reach. Thus, the painful decision was made to end this broadcast ministry.

EC ACTION

Recommended:

To receive the resolution of the South-Central Synod of Wisconsin requesting a one-year extension of *Grace Matters*;

To acknowledge the background information provided by the Communications Services unit as the response of the Church Council to the synod's request; and

To request that the secretary of this church notify the synod of this action, including the background information.

8a. Benefits for Domestic Partners

South-Central Synod of Wisconsin (5K)

WHEREAS, the South-Central Synod of Wisconsin adopted the "Resolution on ELCA Board of Pensions and Domestic Partners" at its 2008 assembly; and

WHEREAS, economic impacts have only worsened in that time; and

WHEREAS, the ELCA Board of Pensions has not changed its policy of unjustly preventing unmarried partners to "unbundle" pensions from other parts of the program; therefore, be it

RESOLVED, that the 2009 Assembly of the South-Central Synod of Wisconsin memorialize the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to call on the ELCA Board of Pensions to change the policies of the Pension and Other Benefits Program to more justly support domestic partners by allowing them to opt out of health benefits in the same fashion as current policy allows for married participants; and be it further

RESOLVED that the bishop of this synod report to the 2010 Synod Assembly how the president and trustees of the ELCA Board of Pensions have responded to this concern.

8b. Board of Pensions Health Plan

New England Synod (7B)

RESOLVED, that the Board of Pensions of the Evangelical Lutheran Church in America (ELCA) shall offer health and benefit packages for same-sex domestic partners that are equal in value and coverage to those plans offered to heterosexual spouses, and that the ELCA Board of Pensions consult with its insurance contractors to determine how best to accomplish this mandate in a timely and equitable fashion; and

RESOLVED, that the New England Synod Assembly direct the New England Synod Council to forward this resolution to the Church Council for consideration and possible action.

8c. Health Care

New England Synod (7B)

RESOLVED, that the New England Synod join with the Evangelical Lutheran Church in America (ELCA) in acknowledging the issue of affordable healthcare coverage for all as a justice issue that calls for action and that guidance for such action is found in the 2003 social statement on health and healthcare; and be it further

RESOLVED, that the New England Synod direct the ELCA Board of Pensions to re-evaluate its policies and procedures for the purpose of providing support to rostered leadership with benefit coverage that is equalized and affordable; and be it further

RESOLVED, that the New England Synod further direct the ELCA Board of Pensions to develop a program that empowers rostered leadership to better health without infringing on their individual rights or using information for data gathering; and be it further

RESOLVED, that the New England Synod Assembly direct the New England Synod Council to forward this resolution to the Church Council for consideration and possible action.

EC ACTION

Recommended:

To receive the resolutions of the South-Central Synod of Wisconsin and the New England Synod related to benefits for same-gender domestic partners and other health care issues;

To acknowledge that pending actions of the 2009 ELCA Churchwide Assembly may inform response to these resolutions;

To refer the resolutions to the ELCA Board of Pensions in consultation with the Office of the Secretary with the request that a report and possible recommendations be brought to the November 2009 meeting of the ELCA Church Council; and

To request that the secretary of this church inform the synods of this action.

Section C

Resolutions Dealing with CWA Rules and Procedures

9. Vote Margin on Ministry Policies

Northwestern Minnesota Synod (3D)

WHEREAS, the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) voted “to direct the Task Force for ELCA Studies on Sexuality specifically to address and to make recommendations to the 2009 Churchwide Assembly on changes to any church policies that preclude practicing homosexual persons from the rosters of this church”; and

WHEREAS, the Legal and Constitutional Review Committee of the ELCA Church Council recommended that any motion to come before this Churchwide Assembly regarding changes in this church’s current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption; and

WHEREAS, the ELCA Church Council voted 19–10 to delete this provision and is recommending rules of procedure for the 2009 Churchwide Assembly that would require only a simple majority vote to change ELCA standards to allow pastors and other rostered leaders to be in lifelong, monogamous, same-gender relationships; and

WHEREAS, a two-thirds majority vote is usually required for major decisions, including the adoption of an ELCA social statement and for amendments to the ELCA constitution and bylaws; and

WHEREAS, a decision to change church teaching and policy to allow pastors and other rostered leaders to be in lifelong, monogamous, same-gender relationships holds the potential to be very divisive in ELCA synods and congregations; and

WHEREAS, the ELCA is seeking ways to make decisions on a consensus basis rather than by close votes; and

WHEREAS, a super-majority vote, such as a two-thirds majority, would require an overwhelming majority of Churchwide Assembly voting members to make such a significant change to church teaching and practice; and

WHEREAS, the 2009 ELCA Churchwide Assembly will adopt its rules for the assembly and could set a two-thirds majority for adoption of any changes to standards for pastors and other rostered leaders; therefore, be it

RESOLVED, that the Northwestern Minnesota Synod Assembly recommend that the ELCA Church Council add the following provision to the rules of procedure for the 2009 ELCA Churchwide Assembly: “Any motion to come before this Churchwide Assembly regarding changes in this church’s current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption” and be it further

RESOLVED, that the Northwestern Minnesota Synod Assembly direct the Synod Council to forward this resolution to the ELCA Church Council for consideration and possible action prior to the 2009 Churchwide Assembly.

EC ACTION

Recommended:

To receive the resolution of the Northwestern Minnesota Synod Assembly calling for a two-thirds vote on recommendations related to the Report and Recommendation on Ministry Policies; and

To acknowledge the action of the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America related to the Rules of Organization and Procedure as the response of the Church Council to the resolution of the Northwestern Minnesota Synod.



Evangelical Lutheran Church in America

Agreement
between the
Evangelical Church in Germany
Herrenhäuser Strasse 12
D-30419 Hanover
(referred to below as "EKD")
and the
Evangelical Lutheran Church in America
8765 West Higgins Road
Chicago, IL 60631
(referred to below as "ELCA")



Vertrag
zwischen der
Evangelischen Kirche in Deutschland
Herrenhäuser Straße 12
D-30419 Hannover
- im Folgenden "EKD" genannt -
und der
Evangelisch-Lutherischen Kirche in Amerika
8765 West Higgins Road
Chicago, IL 60631
- im Folgenden "ELCA" genannt -

PREAMBLE

The activities of the partners to this agreement are based on the commission given by Jesus Christ to his Church. By virtue of this commission, the partners to the agreement work together in the witness and service of the Church for the world.

The Evangelical Lutheran Church in America (ELCA) and the Evangelical Church in Germany (EKD), whose Lutheran member churches are in communion with the ELCA through their common membership in the Lutheran World Federation acknowledge their common roots in the history of the western Church and in the 16th century Reformation movement and reaffirm hereby the communion that exists and is practiced between them.

The following statement of communion in faith enables us to confirm also that pulpit and altar fellowship, which includes the mutual recognition of ordination, exists between the Evangelical Lutheran Church in America and all member-churches of the Evangelical Church in Germany.

1. We accept the authority of the canonical Scriptures of the Old and New Testaments.
2. We believe and proclaim the Word of God, revealed in the Holy Scriptures as law and gospel. The center of Scripture is the gospel that in Jesus Christ God loves and redeems the world.

EINLEITUNG

Das Wirken der Vertragspartner ist in dem Auftrag gegründet, den Jesus Christus seiner Kirche gegeben hat. Kraft dieses Auftrages arbeiten die Vertragspartner in Zeugnis und Dienst der Kirche für die Welt zusammen.

Die Evangelical Lutheran Church in America (ELCA) und die Evangelische Kirche in Deutschland (EKD), deren lutherische Gliedkirchen mit der ELCA in der Gemeinschaft des Lutherischen Weltbundes verbunden sind, bekräftigen hiermit, im Wissen um ihre gemeinsamen Wurzeln in der Geschichte der abendländischen Kirche und in der reformatorischen Bewegung des 16. Jahrhunderts, die zwischen ihnen bestehende und praktizierte Gemeinschaft.

Die nachfolgend festgestellte Gemeinsamkeit des Glaubens ermöglicht es auch zu bestätigen, dass zwischen der ELCA und allen Gliedkirchen der EKD Kanzel- und Abendmahlsgemeinschaft besteht, die die gegenseitige Anerkennung der Ordination einschließt:

1. Wir erkennen die Autorität der kanonischen Schriften des Alten und des Neuen Testaments an.
2. Wir glauben und verkündigen das Wort Gottes, offenbart in der Heiligen Schrift als Gesetz und Evangelium. Die Mitte der Schrift ist das Evangelium, dass Gott in Jesus Christus die Welt liebt und erlöst.

3. We accept the Niceno-Constantinopolitan and Apostles' Creeds and confess the basic trinitarian and christological dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is true God and true Man, and that God is one God in three persons, Father, Son, and Holy Spirit.
 4. We share a common understanding of God's justifying grace, namely, that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Savior Jesus Christ and not on account of our works or merits.
 5. We believe that in order to instill this saving grace, that the Church is constituted by the Triune God and sustained through God's saving action in Word and Sacrament.
 6. We believe that God through baptism with water in the name of the Trinity unites the baptized with the death and resurrection of Jesus Christ, initiates into the One Holy Catholic and Apostolic Church, and confers the gracious gift of new life in the Spirit.
 7. We believe that the celebration of the Eucharist in our congregations is the feast of the new covenant instituted by Jesus Christ in which the word of God is proclaimed and in which the risen Jesus Christ himself is present under the visible signs of bread and wine. In this way we receive the body and blood of Christ, who hereby grants us forgiveness of sins and makes us free for a new life in faith. In the celebration of the Eucharist we experience that we are, by the grace of God, members of the body of Christ and given new strength to serve our fellow human beings.
 8. We believe that all members of the Church are called to participate in its apostolic mission. All the baptized are given therefore various gifts and ministries by the Holy Spirit. They are called to offer their being as "a living sacrifice" (Romans 12:1) and to intercede for the Church and the salvation of the world. This is the corporate priesthood of the whole people of God and the calling of all the baptized to ministry and service.
3. Wir erkennen das Nicäno-Konstantinopolitanische und das Apostolische Glaubensbekenntnis an und bekennen die grundlegenden trinitarischen und christologischen Dogmen, die diese Glaubensbekenntnisse bezeugen. Das heißt: Wir glauben, dass Jesus von Nazareth wahrer Gott und wahrer Mensch ist und dass Gott ein Gott in drei Personen, Vater, Sohn und Heiliger Geist, ist.
 4. Wir besitzen ein gemeinsames Verständnis von Gottes rechtfertigender Gnade, d.h. dass wir für gerecht gehalten und gerechtfertigt werden vor Gott allein aus Gnade durch Glauben aufgrund des Verdienstes unseres Herrn und Heilandes Jesus Christus und nicht in Ansehung unserer Werke oder Verdienste.
 5. Wir glauben, dass die Kirche vom Dreieinigen Gott zur Weitergabe dieser heilbringenden Gnade eingesetzt ist und dass sie durch Gottes Heilshandeln in Wort und Sakramenten erhalten wird.
 6. Wir glauben, dass Gott durch die Taufe mit Wasser im Namen des Dreieinigen Gottes die Getauften mit dem Tod und der Auferstehung Jesu Christi vereint und sie in die Eine, Heilige, Katholische und Apostolische Kirche aufnimmt und ihnen die Gnadengabe neuen Lebens im Geist verleiht.
 7. Wir glauben, dass die Feier des Heiligen Abendmahles in unseren Gemeinden das von Jesus Christus eingesetzte Festmahl des Neuen Bundes ist, bei welchem Gottes Wort verkündigt wird und in welchem der auferstandene Jesus Christus unter den sichtbaren Zeichen von Brot und Wein selbst gegenwärtig ist. Auf diese Weise empfangen wir den Leib und das Blut Christi, der uns dadurch Vergebung der Sünden gewährt und uns zu einem neuen Leben aus Glauben befreit. In der Feier des Heiligen Abendmahles erfahren wir, dass wir durch Gottes Gnade Glieder am Leib Christi sind und werden wieder neu zum Dienst an den Menschen gestärkt.
 8. Wir glauben, dass alle Glieder der Kirche zur Teilnahme an ihrer apostolischen Sendung berufen sind. Allen Getauften sind daher verschiedene Gaben und Dienste vom Heiligen Geist gegeben. Sie sind dazu berufen, ihr Sein als "ein lebendiges Opfer" darzubringen (Römer 12,1) und für die Kirche und das Heil der Welt fürbittend einzutreten. Dies ist das gemeinsame Priestertum des ganzen Volkes Gottes und die Berufung aller Getauften zu Amt und Dienst.

9. We believe that within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of word and sacrament to be a gift of God to his Church and therefore an office of divine institution.

9. Wir glauben, dass innerhalb der Gemeinschaft der Kirche das ordinierte Amt besteht, um dem Amt des ganzen Volkes Gottes zu dienen. Wir meinen, dass das ordinierte Amt des Wortes und Sakramentes eine Gabe Gottes an seine Kirche und daher ein Amt göttlicher Einsetzung ist.

SECTION I

1. TEIL

The partners to this agreement have been linked by agreement since 1991. Their friendly relationships continue to exist and are to be given new shape and strengthened by the following provisions.

Die Vertragspartner sind vertraglich miteinander seit 1991 verbunden. Die freundschaftlichen Beziehungen bestehen fort und werden durch die nachfolgenden Bestimmungen neu gestaltet und gestärkt.

1. By means of this agreement, the EKD and the ELCA confirm the trusting relationship of ecclesiastical and mutual communion which exists between them.
2. The EKD and the ELCA enable each other to share in their church life and promote this in whatever way they can. They support bilateral partnerships within the realm of their EKD member churches and dioceses and ELCA synods and congregations. They are committed to a mutual exchange of information concerning overall church developments and to holding the regular encounters necessary for cooperation at the national and international level.

1. Die EKD und die ELCA bestätigen durch diesen Vertrag das zwischen ihnen bestehende wechselseitige und vertrauensvolle Verhältnis vertrauensvoller kirchlicher Gemeinschaft.
2. Die EKD und die ELCA lassen einander an ihrem kirchlichen Leben teilnehmen und fördern es in jeder ihnen möglichen Weise. Sie unterstützen bilaterale Partnerschaften im Bereich ihrer Gliedkirchen und Diözesen. Sie wissen sich zum gegenseitigen Austausch von Information über gesamtkirchliche Entwicklungen verpflichtet und vereinbaren, die Begegnungen regelmäßig abzuhalten, die für die Zusammenarbeit auf nationaler und internationaler Ebene erforderlich sind.

SECTION II

2. TEIL

1. It is the EKD's mission to promote the ministry to Protestant Christians who are German speaking or of German origin. Within the area of the ELCA the EKD fulfills this objective in cooperation and partnership with the ELCA.

In line with the provisions to which it is subject, the EKD undertakes:

2. to assist the ELCA, upon specific request, in recruiting and appointing pastors, assistant pastors in training, and other church workers subject to the provisions in force within the EKD;
3. on request, to provide members of the ELCA living in Germany for a longer period or permanently with contacts and guidance relating to church life in its member churches;

1. Die EKD hat die Aufgabe, den Dienst an evangelischen Christen deutscher Sprache oder Herkunft zu fördern. Sie erfüllt diese Aufgabe im Einzugsbereich der ELCA in partnerschaftlicher Zusammenarbeit mit der ELCA.

Die EKD verpflichtet sich nach Maßgabe der bei ihr geltenden Bestimmungen:

2. der ELCA auf Anforderung bei der Gewinnung und Anstellung von Pfarrern oder Pfarrern, Vikaren oder Vikarinnen und anderer kirchlicher Mitarbeiter oder Mitarbeiterinnen nach Maßgabe der bei der EKD jeweils geltenden Bestimmungen behilflich zu sein;
3. Mitgliedern der ELCA, die auf Zeit oder Dauer in Deutschland sind, auf Anfrage Kontakt und Orientierung zum kirchlichen Leben in den Gliedkirchen zu vermitteln;

4. to contribute to enabling the English-speaking congregations of the ELCA in Germany to maintain contacts with the member churches in the region where they are based;
5. to accompany the work of the Wittenberg Center of the ELCA in Germany as far as possible.

4. darauf hinzuwirken, dass die englischsprachigen Gemeinden der ELCA in Deutschland zur Gliedkirche, in der sie ihren Sitz haben, Kontakte pflegen;
5. die Arbeit des Wittenberg Centers der ELCA in Deutschland im Rahmen ihrer Möglichkeiten zu begleiten.

SECTION III

3. TEIL

The ELCA undertakes:

1. within the possibilities available, to provide for the church care of Protestant Christians from Germany living in its area, subject to the provisions of its own church regulations, and to make German-language pastoral care and proclamation;
2. to acknowledge that a synodical bishop may appoint pastors who are employed by a member church of the EKD only with the consent of the member church of the EKD;
3. to inform synodical bishops that, in cases where a pastor is seconded by the EKD, the synod is committed to respect the relevant provisions of the EKD concerning such secondments;
4. to underscore for synodical bishops the principle that, following the selection of a pastor, the employing ministry site, such as a congregation, must proceed to reach an agreement on employment with the person concerned (a) according to the relevant provisions of the EKD and (b) with the consent of the EKD, as well as (c) in conformity with ELCA policy, including "Guidelines on Candidacy Issues for German Students or Pastors from the Evangelical Church in Germany";
5. to advise synodical bishops to take measures to ensure that the congregation which appoints a pastor from the area of the EKD makes adequate accommodation available and covers the costs of the repatriation of the pastor and his or her family on the expiry of the tenure.
6. to carry out the ministries of its ELCA Wittenberg Center in consultation and cooperation with the EKD.

Die ELCA verpflichtet sich:

1. im Rahmen der gegebenen Möglichkeiten die kirchliche Versorgung der in ihrem Bereich lebenden evangelischen Christen aus Deutschland nach Maßgabe ihrer kirchlichen Ordnungen zu übernehmen und deutschsprachige Seelsorge und Verkündigung anzubieten;
2. zu beachten, dass der Bischof einer ELCA-Synode Pfarrerinnen oder Pfarrer, die in einem Beschäftigungsverhältnis zu einer Gliedkirche der EKD stehen, nur mit Zustimmung der Gliedkirche der EKD berufen darf;
3. ihre Bischöfe darüber zu informieren, dass im Falle der Entsendung eines Pfarrers oder einer Pfarrerin durch die EKD die Synode verpflichtet ist, die für das Entsendungsverhältnis jeweils geltenden Bestimmungen der EKD zu beachten;
4. den Grundsatz zu beachten, dass nach der Wahl eines Pfarrers oder einer Pfarrerin der jeweilige örtliche Anstellungsträger, z.B. eine Kirchengemeinde, mit der betreffenden Person eine Anstellungsvereinbarung (a) nach Maßgabe der bei der EKD jeweils geltenden Bestimmungen und (b) mit Zustimmung der EKD sowie (c) im Einklang mit den Ordnungen der ELCA, einschließlich ihrer "Richtlinien für die Bewerbung deutscher Studenten oder Pastoren aus der EKD", abschließen muss;
5. ihre Bischöfe dahingehend zu beraten, dass eine Gemeinde, die einen Pfarrer oder eine Pfarrerin aus dem Bereich der EKD einstellt, eine angemessene Unterkunft vermitteln soll und die Kosten der Rückkehr des Pfarrers oder der Pfarrerin mit ihrer Familie nach dem Ende der Anstellungszeit erstattet.
6. die Dienste ihres ELCA-Wittenberg-Center in Absprache und Zusammenarbeit mit der EKD auszuführen.

SECTION IV

The partners to this agreement recognize the "German Lutheran Conference in North America" as a forum for communication and exchange of views for German-speaking pastors and congregations in order to foster the German-language ministry in the church.

4. TEIL

Die Vertragspartner erkennen die "Deutsche Evangelisch-Lutherische Konferenz von Nordamerika" als Forum der Kommunikation und des Gedankenaustausches für deutschsprachige Pfarrer oder Pfarrerinnen und Kirchengemeinden zur Förderung des kirchlichen Dienstes in deutscher Sprache an.

SECTION V

1. The partners to this agreement agree on the mutual exchange of pastors, deacons (EKD) and diaconal ministers (ELCA), and Christian education teachers in so far as this is allowed by the regulations of the respective church and by the legal provisions in force in the respective country. Wherever possible they will endeavor to conduct this exchange on equal terms and a mutual basis.
2. Following mutual consultation, the partners to the agreement may award scholarships to suitable candidates for professional study and further education.
3. The administrative authorities of both churches are authorized to enter into separate written agreement on the conditions for exchange relationships and the awarding of scholarships.

5. TEIL

1. Die Vertragspartner vereinbaren den gegenseitigen Austausch von Pfarrerinnen und Pfarrern, Diakoninnen und Diakonen (EKD) bzw. diaconal ministers (ELCA) und von Katechetinnen und Katecheten, sofern die geltenden gesetzlichen Bestimmungen des jeweiligen Landes und die Regelungen der jeweiligen Kirche dies zulassen. Sie streben an, diesen Austausch nach Möglichkeit paritätisch und auf Gegenseitigkeit zu gestalten.
2. Die Vertragspartner können geeigneten Personen nach Absprache Stipendien zur beruflichen Fort- und Weiterbildung gewähren.
3. Die Verwaltungen beider Kirchen sind ermächtigt, die Regelungen für das Austauschverhältnis und die Stipendienvergabe gesondert schriftlich zu vereinbaren.

SECTION VI

1. Subsidiary agreements, additions and amendments to this agreement must be in written form.
2. If some provision or part of a provision of this agreement is or becomes ineffective, this shall not affect the validity of the rest of the agreement. The partners to the agreement undertake to replace any such ineffective provisions by such as correspond to the purpose of the agreement.

6. TEIL

1. Nebenabreden, Ergänzungen und Abänderungen dieses Vertrages bedürfen der Schriftform.
2. Sollte eine Bestimmung oder ein Teil einer Bestimmung dieses Vertrages unwirksam sein oder werden, so wird die Gültigkeit des Vertrages im Übrigen nicht berührt. Die Vertragsparteien verpflichten sich, die unwirksamen Regelungen durch solche zu ersetzen, die dem Vertragszweck entsprechen.

SECTION VII

7. TEIL

1. The agreement shall be adopted for an indefinite period.
2. One year's notice given at the end of a quarter is required to terminate it.
3. This agreement becomes effective on January 1, 2008. Upon ratification it will supersede all former agreements between the above mentioned church bodies.

1. Der Vertrag wird auf unbestimmte Zeit abgeschlossen.
2. Er kann mit einer Frist von einem Jahr zum jeweiligen Quartalsende gekündigt werden.
3. Dieser Vertrag tritt zum 1. Januar 2008 in Kraft. Mit seinem Inkrafttreten ersetzt er alle früheren Vereinbarungen zwischen den genannten kirchlichen Gliederungen.

Chicago, September 24th, 2007

Chicago, den 24. September 2007

For the Evangelical Lutheran Church in America

Für die Evangelische Kirche in Deutschland

Presiding Bishop Mark S. Hanson

Bischof Dr. Wolfgang Huber, Vorsitzender des Rates

Bischof Martin Schindehütte, Vizepräsident des Kirchenamtes

Guidelines on Candidacy Issues For German Students or Pastors from the Evangelical Church in Germany (EKD)

INTRODUCTION

The Evangelical Lutheran Church in America (ELCA) has had an agreement since 1988 regarding cooperation with the Evangelical Church in Germany (EKD), a federation of 23 regional Lutheran, Reformed and United Protestant churches. In recent years these territorial churches in Germany report having more students as theologically trained graduates than there are pastoral positions and compensation available for candidates for ordination. Students who have received theological degrees in Germany, as well as pastors from German churches, continue to express interest in serving in ELCA congregations of the Evangelical Lutheran Church in America (ELCA) United States.

Concern remains with the EKD about obligations of their churches should students come to the United States to become ordained and then return to Germany and expect positions. It is essential to honor the spirit of cooperation that has been present among our churches, and the Vocation and Education unit encourages all synods to practice diplomacy in issues related to German students with theological degrees and pastors from these German churches seeking to serve as ordained ministers in the ELCA.

Short-term assignments "Occasional service" or "Extended service" for German pastors or interim placements of German pastors may not lead to or require rostering in the ELCA. Programs for exchange and partnership can benefit both Lutheran churches.

Transfer to the roster of the ELCA. Candidacy committees may consider the application of students or such pastors seeking to transfer, and of students from Germany, including those who have pursued U.S. degrees, and who have the intention of undertaking long-term ordination and service within the roster of the ELCA. Careful attention should be given to the implications of long-term service for these particular candidates throughout the process leading toward approval and call to a congregation of the ELCA. Distinctions between short-term (Occasional or Extended service) and long-term (Transfer or ordination) placements in ELCA ministries.

The particular needs of this church are an important factor in determining who is approved for rostered ministry in the ELCA. The mission of our church involves outreach, worship, service, advocacy for justice, and nurture. While the scope of our mission is global, our particular responsibility is for ministry in the United States and the Caribbean. It is essential, therefore, to have leaders who thoroughly understand and are experienced with the cultural context of this diverse area.

I. CANDIDACY PROCESS

PASTORS: PROCESS FOR SHORT-TERM PLACEMENTS

The short-term availability of ordained ministers from churches of the EKD, as established by mutual agreement, falls within two categories: availability to serve in an occasional situation; availability to meet an extended need, including service in "yoked parish" settings.

A. Occasional Service: An occasional situation is defined as one in which an ordained minister of a church body of the EKD may be asked to preach or administer the sacraments in an ELCA congregation on an occasional basis with the authorization of the synodical bishop.

B. Extended Service: An ordained minister of a church body of the EKD may be invited, as authorized by the synodical bishop, to serve as the pastor of an ELCA congregation for an extended period of time only with the consent of the member church of the EKD, and remains an ordained minister of that church body during such service. Such pastors are expected to preach, teach, and administer the sacraments within that 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 in order to serve the ministry and mission needs of the ELCA in a given situation.

The employing ministry site must reach an agreement on employment according to the relevant provisions of the EKD, must make adequate accommodation available, and cover the costs of repatriation for the pastor and his or her family on the expiry of the service (Agreement between the ELCA and the EKD, Section III, 4. and 5).

II. PROCESS FOR ELCA ROSTERING

Prior to and during the application process for service on the ELCA roster, the synod must examine the desires and goals of applicants to determine their plans for the future. A written statement from the applicant of intent to remain in the ELCA for long-term service is to be retained with the candidacy file.

A. Pastors: The candidacy process for those who are "Ordained in Another Lutheran Church or Another Christian Tradition" is followed for ordained pastors of the EKD churches. All guidelines should be carefully followed in partnership with the synod Candidacy Committee. The prospective candidate first meets with an Initial Assessment Panel, which includes the synod bishop (or designee), the chair of the Candidacy Committee, and one other additional Candidacy Committee member. The prospective candidate visits with this panel at his or her own expense for the purpose of mutual discernment. This meeting is held prior to the entrance interview for candidacy. The Vocation and Education unit convenes a review panel once an

entrance/endorsement decision is made by the Candidacy Committee. An approval interview is scheduled once all recommendations have been met.

- B. Students: Students from Germany who have theological degrees ~~but who~~ are not ordained ~~but desire to be rostered in the ELCA~~ must follow the normal steps of candidacy (entrance, endorsement, ~~and ELCA seminary residency, approval, etc.~~) with the guidance of a synod/synodical Candidacy Committee. The Candidacy Committee must consult with the Vocation and Education unit before any candidacy decisions are made. Once an applicant is approved for entrance into candidacy, the candidate affiliates with an ELCA seminary where the candidate's academic program will be reviewed by a panel convened by the Vocation and Education unit. The panel makes a recommendation regarding recognition of prior academic or field work, including "Spezialvikariat" and other accomplishments and study. The seminary provides direction for supervised clinical ministry and internship placements as well as for any additional preparation that may be necessary.

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After all practical and academic requirements have been completed, ~~by persons seeking ELCA rostering (including internship and clinical ministry (CPE) where required),~~ the Candidacy Committee will schedule and conduct the approval interview. The timeline for this process will vary, depending upon the background of the candidate as well as familiarity with ELCA mission and ministry. Approved candidates participate in the Churchwide Assignment of Candidates under the direction of the Synodical Relations section of the ELCA Vocation and Education unit. It is expected that candidates will be available to serve where they are needed for leadership in this church.

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Cultural Immersion: Any time spent in the United States prior to serving should include an immersion in the life and culture of the ELCA, including active membership in an ELCA congregation. The normal requirement of one-year membership in an ELCA congregation is the guideline for adequate time to become familiar with the practice of ministry in the ELCA. Providing opportunities for German students to develop familiarity and skills so that they may serve well in ways that are fulfilling and effective in the ELCA is part of the responsibility of the synod Candidacy Committee as well as the congregation. For those who have theological degrees from Germany seeking ordination and rostering in the ELCA, the policies of this church regarding ordination must be observed, and it is preferred that the service of ordination be in an ELCA congregation as a way of further assimilation into the life of this church.

Record Keeping: The Vocation and Education unit

maintains records for tracking German students and monitors the effectiveness of this cooperative effort. The synod Candidacy Committee should report such candidates and their progress to the director for candidacy in the ELCA Vocation and Education unit. Candidacy decisions and recommendations from the Review Panel should be reported to the unit.

III. CONSULTATION WITH THE PARENT CHURCH IN GERMANY

Extended service contracts can be authorized only with the consent of the EKD. Likewise, for admission to the ELCA roster, the synodical bishop must request a letter of reference from the candidate's parent church body regarding any EKD pastor who seeks to transfer or German student or EKD pastor who seeks to be approved for ordained ministry in the ELCA. The EKD will provide comments and observations regarding the individual's relationship with the church. This should occur at the beginning of the candidacy process and

Correspondence should be directed to:

Evangelical Church in Germany
Secretary for North America Ecumenical Relations
and Ministries Abroad
Herrenhäuser Strasse 12
D-30419 30419 Hannover, Germany
Tel: (49) 0511-2796-0
Fax: ~~(49) 5 11-2796-717~~ 0511-2796-707

A copy of this letter from the synod bishop must be sent to the Vocation and Education unit, 8765 West Higgins Road, Chicago, IL 60631.

III. MISSION AND MINISTRY OF THE ELCA

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IV. INTENT TO REMAIN IN UNITED STATES AND ELCA

~~Prior to and during the application process for candidacy, the synod must examine the desires and goals of applicants to determine their plans for the future. A statement from the applicant that the intent is to remain in the ELCA for long-term service is to be part of the candidacy file.~~

IV. IMMIGRATION ISSUES

While ~~candidates~~applicants for ~~ordination~~service in ELCA ministry sites do not have to be U.S. citizens, ~~such candidates~~they must pursue the appropriate immigration status with the government to allow for employment within the United States. The United States government has restrictions regarding those who seek change in status for religious purposes. It is essential that ~~candidates~~applicants address this issue and report their status to the synodical bishop, or in the case of persons seeking admission to the roster of ordained ministers, to their Candidacy Committee.

~~VI. APPROVAL, ASSIGNMENT, AND FIRST CALL~~

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~~VII. RECORD KEEPING~~

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*Original policy adopted by the Church Council
of the Evangelical Lutheran Church in America
November 14, 1999 [CC99.11.83.n]; revised November 2008 []*

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
August 16, 2009
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I. PROCESS FOR SHORT-TERM PLACEMENTS

The short-term availability of ordained ministers from churches of the EKD, as established by mutual agreement, falls within two categories: availability to serve in an occasional situation; availability to meet an extended need, including service in “yoked parish” settings.

- A. **Occasional Service:** An occasional situation is defined as one in which an ordained minister of a church body of the EKD may be asked to preach or administer the sacraments in an ELCA congregation on an occasional basis with the authorization of the synodical bishop.
- B. **Extended Service:** An ordained minister of a church body of the EKD may be invited, as authorized by the synodical bishop, to serve as the pastor of an ELCA congregation for an extended period of time only with the consent of the member church of the EKD, and remains an ordained minister of that church body during such service. Such pastors are expected to preach, teach, and administer the sacraments within that 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 in order to serve the ministry and mission needs of the ELCA in a given situation.

The employing ministry site must reach an agreement on employment according to the relevant provisions of the EKD, must make adequate accommodation available, and cover the costs of repatriation for the pastor and his or her family on the expiry of the service (*Agreement between the ELCA and the EKD, Section III, 4. and 5*).

II. PROCESS FOR ELCA ROSTERING

Prior to and during the application process for service on the ELCA roster, the synod must examine the desires and goals of applicants to determine their plans for the future. A written statement from the applicant of intent to remain in the ELCA for long-term service is to be retained with the candidacy file.

- A. **Pastors:** The candidacy process for those who are “Ordained in Another Lutheran Church or Another Christian Tradition” is followed for ordained pastors of the EKD churches. All guidelines should be carefully followed in partnership with the synod Candidacy Committee. The prospective candidate first meets with an Initial Assessment Panel, which includes the synod bishop (or designee), the chair of the Candidacy Committee, and one additional Candidacy Committee member. The prospective candidate visits with this panel at his or her own expense for the purpose of mutual discernment. This meeting is held prior to the entrance interview for candidacy. The Vocation and Education unit convenes a review panel once an entrance/endorsement decision is made by the Candidacy Committee. An approval interview is scheduled once all recommendations have been met.
- B. **Students:** Students from Germany who have theological degrees who are not ordained but desire to be rostered in the ELCA must follow the normal steps of candidacy (entrance, endorsement, ELCA seminary residency, approval, etc.) with the guidance of a synodical Candidacy Committee. The Candidacy Committee must consult with the Vocation and Education unit before any candidacy decisions are made. Once an applicant is approved for entrance into candidacy, the candidate affiliates with an ELCA seminary where the candidate’s academic program will be reviewed

by a panel convened by the Vocation and Education unit. The panel makes a recommendation regarding recognition of prior academic or field work, including "Spezialvikariat" and other accomplishments and study. The seminary provides direction for supervised clinical ministry and internship placements as well as for any additional preparation that may be necessary.

After all practical and academic requirements have been completed by persons seeking ELCA rostering (including internship and clinical ministry (CPE) where required), the Candidacy Committee will schedule and conduct the approval interview. The timeline for this process will vary, depending upon the background of the candidate as well as familiarity with ELCA mission and ministry. Approved candidates participate in the Churchwide Assignment of Candidates under the direction of the Vocation and Education unit. It is expected that candidates will be available to serve where they are needed for leadership in this church.

Cultural Immersion: Any time spent in the United States prior to serving should include an immersion in the life and culture of the ELCA, including active membership in an ELCA congregation. The normal requirement of one-year membership in an ELCA congregation is the guideline for adequate time to become familiar with the practice of ministry in the ELCA. Providing opportunities for German students to develop familiarity and skills so that they may serve well in ways that are fulfilling and effective in the ELCA is part of the responsibility of the synod Candidacy Committee as well as the congregation. For those who have theological degrees from Germany seeking ordination and rostering in the ELCA, the policies of this church regarding ordination must be observed, and it is preferred that the service of ordination be in an ELCA congregation as a way of further assimilation into the life of this church.

Record Keeping: The Vocation and Education unit maintains records for tracking German students and monitors the effectiveness of this cooperative effort. The synod Candidacy Committee should report such candidates and their progress to the director for candidacy in the ELCA Vocation and Education unit. Candidacy decisions and recommendations from the Review Panel should be reported to the unit.

III. CONSULTATION WITH THE PARENT CHURCH IN GERMANY

Extended service contracts can be authorized only with the consent of the EKD. Likewise, for admission to the ELCA roster, the synodical bishop must request a letter of reference from the candidate's parent church body regarding any EKD pastor who seeks to transfer or German student who seeks to be approved for ordained ministry in the ELCA. The EKD will provide comments and observations regarding the individual's relationship with the church. This should occur at the beginning of the candidacy process

Correspondence should be directed to:

Evangelical Church in Germany
Secretary for North America Ecumenical Relations
and Ministries Abroad
Herrenhäuser Strasse 12
30419 Hannover, Germany
Tel: (49) 0511-2796-0
Fax: (49) 0511-2796-707

A copy of this letter from the synod bishop must be sent to the Vocation and Education unit, 8765 West Higgins Road, Chicago, IL 60631.

IV. IMMIGRATION ISSUES

While applicants for service in ELCA ministry sites do not have to be U.S. citizens, they must pursue the appropriate immigration status with the government to allow for employment within the United States. The United States government has restrictions regarding those who seek change in status for religious purposes. It is essential that applicants address this issue and report their status to the synodical bishop, or in the case of persons seeking admission to the roster of ordained ministers, to their Candidacy Committee.

*Original policy adopted by the Church Council
of the Evangelical Lutheran Church in America
November 14, 1999 [CC99.11.83.n]; revised November 2008 []*

Revised July 13, 2009

CHURCHWIDE ASSEMBLY ASSIGNMENTS
ELCA Church Council Members
2009 Churchwide Assembly
Minneapolis Convention Center, Minneapolis, Minnesota

AD-HOC COMMITTEE:

Social Statement on Human Sexuality and Ministry Policies Recommendation

Previous assemblies have permitted the presiding bishop, in accordance with the Rules of Procedure, to name members to “ad hoc” committees to receive and process any amendments proposed to items on the assembly agenda. The members of this committee work in consultation with the Committee of Reference and Counsel and with voting members who have brought amendments for consideration by the assembly related to the social statement on human sexuality and the ministry policies recommendation. The committee will bring a report and recommendations to the assembly regarding implementation of the amendments.

CC Program and Services Committee	Steven Loy (<i>chair</i>); Sandra Schlesinger (<i>co-chair</i>); Norma Hirsch; Paul Rajeshekar
Conference of Bishops	Leonard Bolick; Murray Finck
Church in Society program unit	Rebecca Larson; Kaari Reierson; Roger Willer
Social Statement Task Force	Peter Strommen
Vocation and Education program unit	Stan Olson

COMMITTEE OF REFERENCE AND COUNSEL

(appointed November 2008)

Churchwide bylaw 12.51.11., in regard to the Churchwide Assembly, provides for the appointment of a Committee of Reference and Counsel to review items—proposed resolutions—that are not germane to items contained in the stated agenda of the assembly and also to review all changes or additions to the constitution and bylaws submitted by voting members at the assembly. The 15-member committee includes members of the Church Council, voting members of the assembly, and two representatives of the Conference of Bishops. Church Council members are: Mark Helmke, co-chair; Susan Langhauser, co-chair; William Lloyd; and Lynette Reitz.

HEARINGS

Hearings will be held on Tuesday afternoon, August 18. There are two sessions. Please note the following:

- It is the responsibility of the chair to facilitate the discussion and to introduce the staff and any other resource people present.
- In all instances, there will be one or more resource people who are responsible for answers; those anticipated are indicated below. Resource people may be seated in the front row and generally do not make a presentation, unless the hearing is an update on something that is not on the assembly’s

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

August 16, 2009

Exhibit D

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agenda. These are noted below.

- Please start the hearing promptly so that the hour can be used efficiently.
- Since the hearings are not legislative, no action will be forthcoming.
- It is wise to establish guidelines for discussion, including a two-minute time limit on speeches.
- According to the rules of the assembly, persons with voice include: voting members, advisory members, resource persons, and official visitors. Other guests may attend only if space permits, but have no voice.
- Please check with the unit director indicated as you plan for the hearing.
- Recorders are responsible for recording the tone of the meeting, the approximate number of persons present, and any helpful ideas that come forward. The informal report can be turned in to Carlos Peña at his place in the plenary hall. Handwritten notes are fine.

Session I: Tuesday, August 18 (4:30 - 5:30 p.m.)

Book of Faith Initiative (update)

Chair: Jeff Sorenson

Recorder: Becky Brakke

[Resource people: Mark Wilhelm; Diane Jacobson; Bill Huff; Scott Tunseth; Sara Vanderpan]

Churchwide Budget

Chair: Phyllis Wallace

Recorder: David Anderson

[Resource person: Wyvetta Bullock; Christina Jackson-Skelton; Gary Brugh]

ELCA Engagement in Israel and Palestine

Chair: Gary Wipperman

Recorder: Judith Bunker

[Resource people: Rafael Malpica-Padilla; Dennis Frado; Carol LaHurd; Robert Smith; Patricia Zerega]

Evangelizing Congregations Missional Plan (update)

Chair: Rachel Connelly

Recorder: Karin Graddy

[Resource people: Stephen Bouman; Evelyn Soto; Ruben Duran; Neil Harrison]

Lutheran Malaria Initiative (update)

Chair: David Truland

Recorder: Noreen Smith

[Resource people: Andrea DeGroot Nesdahl; Cynthia Halverson; John Nunes; Louis Dorvillier]

Ministry Policies Recommendation

Chair: Mark Johnson

Recorder: Mark Helmke

[Resource people: David Tiede; Peter Strommen; Kaari Reierson; Stanley Olson]

Social Statement on Human Sexuality

Chair: John Emery

Recorder: Jack Munday

[Resource people: Roger Willer, Rebecca Larson; Timothy Wengert; Diane Yaeger]

United Methodist Church Full Communion

Chair: David Jensen

Recorder: Keith Hunsinger

[Resource people: Donald McCoid; Kathryn Johnson; Bp Allan Bjornberg; Michael Trice;
from UMC: Bp. Gregory Palmer; Bp. Sally Dyck; Sarah Heaner Lancaster]

Session II: Tuesday, August 18 (7:00 - 8:00 p.m.)

Board of Pensions (update)

Chair: Richard Wahl

Recorder: Deborah Chenoweth

[Resource people: John Kapanke; Robert Berg; David Adams; Robert Rydland]

Book of Faith Initiative (update)

Chair: Jeff Sorenson

Recorder: Becky Brakke

[Resource people: Mark Wilhelm; Diane Jacobson; Bill Huff; Scott Tunseth; Sara Vanderpan]

Evangelizing Congregations Missional Plan (update)

Chair: Rachel Connelly

Recorder: Karin Graddy

[Resource people: Stephen Bouman; Evelyn Soto; Ruben Duran; Neil Harrison]

HIV and AIDS Strategy

Chair: Pablo Obregon

Recorder: Mark Myers

[Resource people: Andrea DeGroot-Nesdahl; Christopher Carpenter; Dennis Frado, Rafael
Malpica Padilla]

Ministry Policies Recommendation

Chair: Mark Johnson

Recorder: Mark Helmke

[Resource people: David Tiede; Peter Strommen; Timothy Wengert; Diane Yaeger; Kaari
Reierson; Stanley Olson; Rebecca Larson]

United Methodist Church Full Communion

Chair: David Jensen

Recorder: Norene Smith

[Resource people: Donald McCoid; Kathryn Johnson; Bp Allan Bjornberg; Michael Trice;
from UMC: Bp. Gregory Palmer; Bp. Sally Dyck; Sarah Heaner Lancaster]

World Hunger Appeal/Disaster Response (update)

Chair: Baron Blanchard

Recorder: David Anderson

[Resource people: Nancy Arnison; Daniel Rift; Louis Dorvillier; Kevin Massey]

MEMORIALS COMMITTEE

(appointed November 2008)

Churchwide bylaw 12.51.21., in regard to the Churchwide Assembly, provides for the appointment of a Memorials Committee to review memorials from synodical assemblies and make recommendations for assembly action. The 15-member committee includes members of the Church Council, voting members of the assembly, and two representatives of the Conference of Bishops. The Church Council appoints the committee at its November meeting prior to the Churchwide Assembly to allow for adequate notice to people for their participation in the meeting of the Memorials Committee subsequent to the completion of the 2008 synodical assemblies. Church Council members are: John Richter, co-chair; Phyllis Wallace, co-chair; and Deborah Chenoweth.

PRAYERS AT THE BEGINNING AND CLOSING OF SESSIONS

Church Council members in their last term on the Council normally have been invited to lead these brief times for singing and prayer. The persons planning worship will select a hymn and write a brief prayer to be read by the council member. Prior to each prayer, Bishop Hanson will light a candle and ring a bell, inviting the assembly to a time of silence.

There will be a brief rehearsal on Monday morning, August 17 during the pre-assembly Church Council orientation in the plenary hall. If you have questions, please contact Scott Weidler (x2554).

Monday, August 17

Plenary 1 (9:25 p.m.)	Hymn and Prayer	Judith Bunker
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Tuesday, August 18

Plenary 2 (8:30 a.m.)	Hymn, Scripture, and Prayer	Norma Hirsch
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Plenary 2 (10:55 a.m.)	Closing Prayer	David Jensen
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Plenary 3 (3:55 p.m.)	Hymn and Prayer	Bill Lloyd
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Wednesday, August 19

Plenary 4 (8:30 a.m.)	Hymn, Scripture, and Prayer	Paul Rajeshekar
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Plenary 4 (10:55 a.m.)	Closing Prayer	John Richter
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Plenary 5 (5:40 p.m.)	Hymn and Prayer	Norene Smith
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Thursday, August 20

Plenary 6 (8:30 a.m.)	Hymn, Scripture, and Prayer	Richard Wahl
Plenary 6 (10:55 a.m.)	Closing Prayer	Phyllis Wallace
Plenary 7 (5:25 p.m.)	Hymn and Prayer	Gary Wipperman

Friday, August 21

Plenary 8 (8:30 a.m.)	Hymn, Scripture, and Prayer	Carlos Peña
Plenary 8 (10:55 a.m.)	Closing Prayer	Rachel Connelly
Plenary 9 (5:25 p.m.)	Hymn and Prayer	Jeff Sorenson

Saturday, August 22

Plenary 10 (8:30 a.m.)	Hymn, Scripture, and Prayer	Baron Blanchard
Plenary 10 (10:55 a.m.)	Closing Prayer	Keith Hunsinger
Plenary 11 (5:25 p.m.)	Hymn and Prayer	Pablo Obregon

Sunday, August 23

Plenary 12 (10:30 a.m.)	Prayer	David Swartling
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PRAYER TEAM

The Churchwide Assembly “prayer team” is prepared to pray periodically throughout the assembly, particularly before major votes. The team will include synod bishops, synod vice presidents, and members of the Church Council.

Church Council	Judith Bunker Rachel Connelly Norma Hirsch Keith Hunsinger Jeff Sorenson
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Conference of Bishops	Allan Bjornberg Murray Finck Marie Jerge Gerald Mansholt Steven Marsh
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Synod Vice Presidents	Willie Scott (SE Michigan) Melba Bangert (Central States)
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“READY BENCH” SPEAKERS

The “ready bench” speakers are identified members of the Church Council. Each will be prepared to speak on behalf of the Church Council in response to a specific question raised by voting member in plenary session. Each speaker will receive 2-4 “talking points” on his or her topic based on the Church Council decision in question. The speaker is to work from the talking points to craft a response to be spoken without notes. Responses are to be no more than two minutes in length.

- Topics:**
1. Social Statement on Human Sexuality (~~Rachel Connelly~~ **Norma Hirsch**)
 2. Ministry Policies Recommendation (*Norma Hirsch*)
 3. UMC Full Communion (*Keith Hunsinger*)
 4. Lutheran Malaria Initiative (*Carlos Peña*)
 5. HIV and AIDS Strategy funding (*David Anderson*)
 6. Churchwide Biennial Budget (*Phyllis Wallace*)
 7. Churchwide Assembly Rules (*Bill Lloyd*)

VICE PRESIDENT’S ELECTION: QUESTION AND ANSWER PROCESS

A small working group from the Executive Committee will finalize the process for the question and answer forum for nominees for vice president. The forum is scheduled during Plenary Session Nine (Friday Afternoon, August 21). The questions will reflect the responsibilities of the Vice President. Members of the working group are: Norma Hirsch, Susan Langhauser, David Swartling, and Gary Wipperman.

VICE PRESIDENT’S ELECTION: HOSTS

- Church Council members are assigned to accompany nominees for vice president. Their role is to:
- Be aware of and provide information about process, scheduling, and details related to the election.
 - Be available to answer questions, run errands, seek information, and accompany the nominee, as desired.
 - Express gratitude on behalf of the Church Council to nominees who do not continue on succeeding ballots.

Vice President

Nominee 1*	Gary Wipperman
Nominee 2	Richard Wahl
Nominee 3	Ann Niedringhaus
Nominee 4	David Jensen
Nominee 5	Pablo Obregon
Nominee 6	Jeff Sorenson
Nominee 7	Karin Graddy

* Based on vote totals for the second ballot

**Proposed Amendments to
ELCA Retirement Plan**

(To be effective retroactive to April 3, 2009, upon approval by Church Council)

Section 1.02 and the addition of Section 1.07 of Article I, Sections 2.13, 2.26 and 2.27 of Article II, Section 3.02 of Article III, Section 4.05 of Article IV, Section 5.05 of Article V, Sections 7.01 and 7.02 of Article VII, Sections 8.01 and 8.03 of Article VIII, Sections 9.07, 9.08 and 9.11 of Article IX, and Sections 10.01(a) & (c), 10.03, 10.04, 10.05 and 10.06 of Article X of the ELCA Retirement Plan are amended as follows:

ARTICLE I: INTRODUCTION

Sec. 1.02 History of the Retirement Plan. Effective January 1, 2003, the ELCA Regular Pension Plan was amended and restated on the terms and conditions stated herein. At the same time, the ELCA Optional Pension Plan was merged and consolidated with the ELCA Regular Pension Plan, and the resulting plan was renamed the Evangelical Lutheran Church in America Retirement Plan.

The Retirement Plan also includes funds from The American Lutheran Church Pension Plan for Clergy, The American Lutheran Church Pension Plan for Lay Workers, the Ministerial Pension and Death Benefit Plan of the Lutheran Church in America, and the Lay Pension Plan of the Lutheran Church in America (“Predecessor Pension Plans”), which were merged into the ELCA Regular Pension Plan on January 1, 1991. Effective January 1, 2007, the numerous methods for adjusting annuity payments to distribute excess investment earnings were simplified. Appropriate actuarial adjustments were made to ensure no benefits were diminished. **The Plan was amended effective January 1, 2009, to conform to new 403(b) regulations. Effective April 3, 2009 at 5:00 p.m., the ELCA Participating Annuity Bridge Fund and ELCA Participating Annuity Fund were closed to new contributions and transfers.**

~~The ELCA Continuation of the Association of Evangelical Lutheran Churches Pension Plan was terminated as of December 31, 2003, and Members were allowed distributions or rollovers of their account balances.~~ The ELCA Continuation of the ALC and LCA Minimum and Non-Contributory Pension Plans remains separate and distinct from the ELCA Retirement Plan.

Sec. 1.07 Trust Documents. The ELCA Retirement Trust holds the assets of the Plan and funds benefits under the Plan. The Trust documents describe the Trust provisions and define Trustee duties. To the extent that the Trust document conflicts with any provision in the Retirement Plan, the Retirement Plan document shall control.

ARTICLE II: DEFINITIONS

- Sec. 2.13 Effective Date. The “Effective Date” of this amended and restated Plan is ~~January 1, 2003~~ **April 3, 2009.**
- Sec. 2.26 ELCA Participating Annuity Fund. The “ELCA **Participating** Annuity Fund” is the fund from which retirement benefits shall be paid with respect to any Member who elects an annuity form of benefit in accordance with the provisions of Article X. **The ELCA Participating Annuity Fund was closed to new contributions and transfers on April 3, 2009, with annuitization after that date limited to accumulations in the ELCA Participating Annuity Bridge Fund as of April 3, 2009.**
- Sec. 2.27 ELCA Participating Annuity Bridge Fund. The “ELCA **Participating** Annuity Bridge Fund” is the fund into which accumulations from a Member’s Account ~~are~~ **were** transferred or to which contributions ~~are~~ **were** made in accordance with the provisions of Sec. 10.05 prior to the commencement of annuity payments in accordance with the provisions of Article X. **The ELCA Participating Annuity Bridge Fund was closed to new contributions and transfers on April 3, 2009.**

ARTICLE III: PARTICIPATING EMPLOYERS

- Sec. 3.02 General Obligations of all Participating Employers. By enrolling an Eligible Employee in the Retirement Plan, each Participating Employer shall become obligated as follows:
- (a) The Participating Employer shall be bound by the terms of the Retirement Plan **and related Trust documents**, including future amendments thereto and shall comply with all rules, regulations and procedures adopted by the ELCA Board of Pensions applicable to the Retirement Plan; provided, however, that the Participating Employer has the right to discontinue its participation in the Retirement Plan as provided in Sec. 3.03(a).

ARTICLE IV: ELIGIBLE EMPLOYEES

- Sec. 4.05 Duration of Sponsored Member Status. A Sponsored Member will continue to be a Sponsored Member in this Retirement Plan for as long as s/he has any amount remaining in her/his Account or the ELCA **Participating** Annuity Bridge Fund or is receiving annuity payments in accordance with the provisions of Article X.

ARTICLE V: CONTRIBUTIONS FOR SPONSORED MEMBERS

- Sec. 5.05 Depositing and Crediting of Contributions. All contributions received by the Agent for the benefit of a Sponsored Member shall be deposited in the appropriate Investment Fund as required under Sec. 8.02, and an amount equal to such contributions shall be credited to the Sponsored Member’s Account. ~~Notwithstanding the above, if one hundred percent (100%) of a Sponsored Member’s Account has been transferred to the ELCA Annuity Bridge Fund in accordance with Sec. 10.05, all subsequent contributions on behalf of the~~

~~Sponsored Member shall be credited to the ELCA Annuity Bridge Fund unless the Sponsored Member elects otherwise.~~

ARTICLE VII: TRANSFERS AND ROLLOVERS

Sec. 7.01 Transfers to and from the ELCA Retirement Plans. If contributions (including earnings attributable to such contributions) under the ELCA Master Institutional Retirement Plan or the ELCA Retirement Plan for The Evangelical Lutheran Good Samaritan Society are transferred to this Retirement Plan in accordance with the provisions of such plan, the amounts transferred on behalf of each Sponsored Member shall be deposited in the Investment Funds of this Plan, and an amount equal to such transfer shall be credited to the Sponsored Member's Account in accordance with the provisions of Sec. 7.05 below. In addition, if an individual ceases to be a Sponsored Member in this Retirement Plan and thereafter becomes a Sponsored Member in the ELCA Master Institutional Retirement Plan or the ELCA Retirement Plan for The Evangelical Lutheran Good Samaritan Society, s/he may elect to transfer funds held in her/his Accounts under this Retirement Plan to such plan. Such transfer shall include the Member's entire Account(s) not including any amount held in the ELCA **Participating** Annuity Bridge Fund.

Sec. 7.02 Transfers to Certain Other Church Pension Plans. The ELCA Board of Pensions may enter into agreements with churches or other church pension boards under which it will transfer assets and liabilities from this Retirement Plan to such other plan with respect to a Sponsored Member who has become a participant in such other plan after ceasing to be an Eligible Employee under this Retirement Plan. Such transfer shall include the Sponsored Member's entire Account(s) not including any amount held in the ELCA **Participating** Annuity Bridge Fund.

ARTICLE VIII: INVESTMENT FUNDS

Sec. 8.01 Investment Funds. The ELCA Board of Pensions shall, in its sole discretion, select the Investment Funds in which the ELCA Retirement Trust shall invest pursuant to Member investment instructions provided in accordance with Secs. 8.02 and 8.04; provided, however, that the ELCA **Participating** Annuity Bridge Fund shall not be considered an Investment Fund for purposes of this Article VIII. The ELCA Board of Pensions shall maintain a list of such Investment Funds available under the Plan. Such list is hereby incorporated by reference as part of the Plan.

Sec. 8.03 Default Provisions. If a Member does not designate the Investment Funds into which the contributions made pursuant to Article IV or transfers received pursuant to Article VII on her/his behalf shall be deposited, the contributions or transfers shall be deposited in a default Investment Fund selected by the ELCA Board of Pensions in its sole discretion. ~~In addition, if one hundred percent (100%) of a Member's Account(s) has been transferred to the ELCA Annuity Bridge Fund in accordance with Sec. 10.05, all subsequent contributions shall be credited to the Member's ELCA Annuity Bridge Fund unless the Member elects otherwise.~~

ARTICLE IX: WITHDRAWALS AND DISTRIBUTIONS

Sec. 9.07 Payment of Annuity Benefits Upon Retirement. Effective April 3, 2009, a Sponsored Member with an accumulation in the ELCA Participating Annuity Bridge Fund may elect a distribution in the form of an annuity administered by the ELCA Board of Pensions, for which the terms and conditions are described in Article X. Such annuity election shall be limited to accumulations in the ELCA Participating Annuity Bridge Fund as of April 3, 2009. The annuity distribution may commence upon her/his Retirement or upon attainment of age 60 following Separation from Service. Surviving Spouses, Designated Beneficiaries and Alternate Payees who have accumulations in the ELCA Participating Annuity Bridge Fund as of April 3, 2009 may also elect a distribution in the form of an annuity administered by the ELCA Board of Pensions. Such annuity elections shall also be limited to accumulations in the ELCA Participating Annuity Bridge Fund as of April 3, 2009. A Sponsored Member may elect to have some or all of her/his Accounts distributed in the form of an annuity upon her/his Retirement or upon attainment of age 60 following a Separation from Service. A Surviving Spouse, Designated Beneficiary or Alternate Payee may also elect to have some or all of her/his Accounts distributed in the form of an annuity. All annuity distributions shall be subject to the following:

- (a) Payment shall be made in one of the following forms:
 - (i) Payment of an annuity administered by the ELCA Board of Pensions in accordance with the provisions of Article X.
 - (ii) Purchase of a non-transferrable annuity contract from a commercial life insurance company providing “substantially non-increasing” period payments, the terms and conditions which shall be set by such commercial life insurance company, if the ELCA Board of Pensions, in its sole discretion, determines to make this payment option available under the Retirement Plan.
- (b) Annuity benefits may not commence if the Member is entitled to a monthly disability benefit under the ELCA Disability Benefits Plan.
- (c) A Member must elect an annuity form of benefit under this Sec. 9.07(a)(i) prior to the later of attainment of age 80 or Separation from Service.
- (d) A Member who has elected to transfer some or all of her/his Account to the ELCA **Participating** Annuity Bridge Fund in accordance with the provisions of Sec. 10.05, must begin to receive annuity benefits based on the amounts so transferred by April 1 of the year following the later of the date the Member retires or the date the Member attains age 70½.

Sec. 9.08 Distributions after Death of Member.

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August 16, 2009

Exhibit E

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- (a) If a Member dies after reaching her/his “required beginning date” as defined in Code § 401(a)(9)(C), the remaining payments shall be made to her/his Designated Beneficiary at least as rapidly as under the method of distribution selected by the Member.
- (b) If a Member dies before reaching her/his “required beginning date” as defined in Code § 401(a)(9)(C), the Member’s Account shall be distributed to her/his Designated Beneficiary as follows:
 - (i) If the Member has a Surviving Spouse and the Surviving Spouse has not waived her/his entitlement under this Sec. 9.08 and given appropriate written consent to the designation of another Designated Beneficiary in accordance with the procedure adopted by the ELCA Board of Pensions or its Agent, distributions may be made in accordance with the provisions of Secs. 9.06 and 9.07 and subject to the following requirements:
 - (A) If the Surviving Spouse elects a distribution under Sec. 9.06, any such distribution will be subject to the limitations in Sec. 9.06(b).
 - (B) Any amount in the ELCA **Participating** Annuity Bridge Fund at the time of the Member’s death shall be payable to the Surviving Spouse only in the form of an annuity under Sec. 9.07(a)(i).
 - (C) **A Surviving Spouse shall not be able to elect an annuity form of benefit unless the Member had accumulations in the ELCA Participating Annuity Bridge Fund at the time of the Member’s death or the Surviving Spouse had accumulations in the ELCA Participating Annuity Bridge Fund as of April 3, 2009.** If the Surviving Spouse elects an annuity form of benefit under Sec. 9.07(a)(i), such benefit shall be in the form of a single life annuity. The fifteen-year term certain option shall not be available to a Surviving Spouse who has attained age 70½ at the time such payments must begin.
 - (D) Payments under this Sec. 9.08(b)(i) may begin at any time after the Member’s death and must begin by the end of the calendar year following the year in which the Member dies or, if later, the end of the calendar year in which the Member would have attained age 70½.
 - (E) If the Surviving Spouse dies before distributions to her/him begin, this Sec. 9.08 shall be applied as if the Surviving Spouse were the Member.

- (ii) If the Member either does not have a Surviving Spouse, or if the Surviving Spouse has waived her/his entitlement under Sec. 9.12 or 10.01, distributions may be made in accordance with the provisions of Secs. 9.06 and 9.07 and subject to the following requirements:
 - (A) **A Designated Beneficiary shall not be able to elect an annuity form of benefit unless the Member had accumulations in the ELCA Participating Annuity Bridge Fund at the time of the Member's death or the Designated Beneficiary had accumulations in the ELCA Participating Annuity Bridge Fund as of April 3, 2009.** If the Designated Beneficiary elects an annuity form of benefit under Sec. 9.07(a)(i), such benefit shall be in the form of a single life annuity. The single life annuity form of benefit shall not be available to a Designated Beneficiary who has attained age 70½ at the time such payments must begin, nor to a Designated Beneficiary that is an estate or other entity.
 - (B) Payments under this paragraph (ii) must begin not later than the end of the calendar year following the year of the Member's death, or any later date specified in regulations of the Secretary of the Treasury.
 - (C) If the Designated Beneficiary dies before receiving her/his entire benefit, the remaining amount will be paid to the Designated Beneficiary's Designated Beneficiary(ies).
 - (D) Any amount in the ELCA **Participating** Annuity Bridge Fund at the time of the Member's death shall be transferred into an account on behalf of the Designated Beneficiary and invested as directed by the Designated Beneficiary; provided, however, that if the Designated Beneficiary fails to designate any Investment Funds, any amount in the Designated Beneficiary's Account shall be invested by the ELCA Board of Pensions in accordance with the provisions of Sec. 8.03.
- (c) If any Designated Beneficiary has not yet attained age 21 at the time any payment is to be made under this Sec. 9.08 , monthly withdrawals shall be paid in an amount determined by the ELCA Board of Pensions or its Agent after consulting the minor child's legal guardian.

Sec. 9.11 **Resumption of Compensated Service.** If a Member commences or recommences compensated service for an Employer at a time when such Member is receiving distributions from this Retirement Plan, the Member may elect to modify or stop such distributions in accordance with the provisions of Sec. 9.09(b); provided, however, that a Member who is receiving an annuity benefit in accordance with the provisions of Sec.

9.07(a)(i) must continue to receive annuity payments and shall not be entitled to have such payments cease.

ARTICLE X: MONTHLY RETIREMENT ANNUITY BENEFITS ADMINISTERED BY THE ELCA BOARD OF PENSIONS

Sec. 10.01 Election of Form of Retirement Annuity Distribution. A Member who is eligible (or required) to receive an annuity **administered by the ELCA Board of Pensions** under Sec. 9.07(a)(i) may (or shall) elect to receive an annuity in accordance with the following:

- (a) Election of **Retirement** Distribution. The Member must indicate the following in accordance with procedures established by the ELCA Board of Pensions:
 - (i) the amount of the initial monthly pension or the portion of her/his Account or her/his accumulation in the ELCA **Participating** Annuity Bridge Fund to be applied to provide the annuity,
 - (ii) the date annuity payments are to commence,
 - (iii) the form in which the annuity is to be paid, selected from the forms of annuity listed in Sec. 10.02, and
 - (iv) her/his contingent annuitant (if applicable) and Designated Beneficiary.
- (c) Other Requirements. The following requirements also apply to annuity payments:
 - (i) Annuity payments must commence prior to the date on which the Member attains age 80.
 - (ii) With respect to money invested in the ELCA **Participating** Annuity Bridge Fund, annuity payments must commence prior to April 1st of the calendar year following the calendar year in which the Member attains age 70½, or if later, the date on which the Member has a Separation from Service.
 - (iii) The Member may have up to three (3) annuities and may select a different commencement date, form of annuity and contingent annuitant for each annuity selected; provided, however, that distributions shall at all times comply with the applicable provisions of Code § 401(a)(9) and the regulations thereunder.

Sec. 10.03 Amount of Monthly Annuity Payment. Annuity benefits described in Sec. 10.02 shall be paid from the ELCA **Participating** Annuity Fund. At or before the time such benefits

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are scheduled to commence, the amount required to provide the specific form and amount of annuity selected pursuant to Sec. 10.02 shall be transferred from the Member's accumulation, ~~if any,~~ in the ELCA **Participating** Annuity Bridge Fund to the ELCA **Participating** Annuity Fund. ~~If the amount so transferred is not sufficient to provide the selected form and amount of annuity the remainder shall be transferred from the Member's Account to the ELCA Annuity Bridge Fund in accordance with Sec.10.05 and thereafter to the ELCA Annuity Fund.~~ The amount required to provide the form and amount of annuity selected by the Member pursuant to Secs. 10.01 and 10.02 shall be determined in accordance with rules, regulations and procedures adopted by the ELCA Board of Pensions, based on an assumed rate of return and appropriate mortality rates.

If any contributions are made to the Retirement Plan on behalf of a Sponsored Member for a year when such Sponsored Member is receiving benefit payments from the Retirement Plan in accordance with this Article X, the amounts contributed for such year shall be allocated to the Sponsored Member's Account and invested as provided under Article VII.

Sec. 10.04 ~~Annual~~ **Periodic** Adjustments to Monthly Annuity Payments. Once annuity payments have commenced under this Article X, ~~annual~~ **periodic** adjustments to such payments shall be made ~~on a calendar year basis,~~ as determined by the ELCA Board of Pensions, based on such factors as it deems to be appropriate. Annuities commenced prior to 1997 that provide for current year distribution of any excess investment earnings shall continue to have that form of distribution.

Sec. 10.05 **ELCA Participating Annuity Bridge Fund. Effective April 3, 2009, no additional contributions shall be allowed to the ELCA Participating Annuity Bridge Fund. Amounts transferred to the ELCA Participating Annuity Bridge Fund before April 3, 2009 will remain in the fund until the accumulations are transferred to the ELCA Participating Annuity Fund and annuitized in accordance with Sec. 9.07(a)(i).**

~~Before April 3, 2009,~~ Prior to the date annuity payments are scheduled to commence, a Member ~~may~~ **could** transfer amounts from her/his Account(s) to the ELCA Annuity Bridge Fund **prior to the date annuity payments were scheduled to commence.** Transfers to the ELCA **Participating** Annuity Bridge Fund ~~shall be~~ **were** made in accordance with the following:

- (a) A Member who ~~is~~ **was** eligible to commence an annuity benefit or who ~~has~~ attained age 55 or completed thirty (30) years of Church Service ~~may~~ **could** elect to transfer some or all of her/his Account(s) to the ELCA **Participating** Annuity Bridge Fund. Such Member ~~shall~~ **was required to** specify:
 - (i) the Account(s) from which amounts ~~are~~ **was** to be transferred,
 - (ii) the Valuation Date as of which the transfer ~~is~~ **was** to commence,

- (iii) the percentage of her/his Account(s) to be transferred (in one percent (1%) increments), and
 - (iv) the time period over which the transfer ~~is~~ **was** to occur: either immediately or monthly in approximately equal amounts over 12, 24, 36, 48 or 60 months, or such other period as the ELCA Board of Pensions considered **sed** appropriate in the circumstances.
- (b) A Member who commenced **sed** a gradual transfer described in this Sec. 10.05(a)(iv) above ~~may~~ **could** stop that transfer by notifying the ELCA Board of Pensions.
 - (c) A Member ~~is~~ **was** not required to have any amounts transferred to the ELCA **Participating** Annuity Bridge Fund unless and until s/he elected **sed** to receive an annuity pursuant to Secs. 10.01 and 10.02.
 - (d) Except as provided under Sec. 9.08(b)(ii)(D), amounts transferred to the ELCA **Participating** Annuity Bridge Fund ~~cannot~~ **could not** be transferred back to a Member's Account.
 - (e) No withdrawals ~~shall be~~ **were** permitted from the ELCA **Participating** Annuity Bridge Fund.

Sec. 10.06 Valuation of ELCA **Participating** Annuity Bridge Fund. The ELCA **Participating** Annuity Bridge Fund shall be credited with interest ~~as of each Valuation Date~~ at a rate declared ~~annually~~ **from time to time** by the **Board of Trustees of the** ELCA Board of Pensions.

Explanation: These amendments are required because of the annuity fund closing.

Cost Impact: Closing the fund necessitates contracting with commercial insurance companies to provide annuities going forward. This will cause an increase in account balances leaving the Plan.

ELCA Board of Pensions legal counsel has reviewed these amendments.

Approval level: ELCA Church Council.

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1. **Church Council**

Clergy [Term 2011]

Pr. Paul William B. Diehm

Synod 8B Southwestern Pennsylvania

1) *Congregational membership*

St. John's Lutheran Church of Highland, Pittsburgh, PA

2) *Experience relevant to this position*

Pastor ELCA/ LCA since 1981; 15 yrs as Sr Pr of 2 multiple staff parishes

Voting member in two churchwide assemblies

Ohio synod executive board, 1982-87

3) *Church-related service*

Introduction team ELW, 2006-2007

Lutheran SeniorLife board of directors, 2005-present

NW Ohio youth com., evangelism com., Synod Authorized Ministry Preaching instruc

4) *Education*

B.A., Wittenberg University, 1977; M.DIV., Lutheran Theological Seminary Gettysburg

5) *Occupation*

Senior Pastor; St. John's Lutheran Church of Highland

6) *Community service*

Lutheran SeniorLife board of directors, 2005-present

North Hills YMCA board of directors, 2005-2008

Asst. Varsity Boys Basketball coach, Oak Harbor HS (Ohio) 1994-2004

7) *Year of birth*

1954

8) *Primary language*

English

Why do you believe you would serve well as a member of the Board / Committee / Church Council?

Ever since my baptism on January 20, 1955 at Bethlehem Lutheran Church in Youngstown, Ohio, I have been open to God's call. I consider myself a churchperson whose path has been led by kairos. This is the right time for me to serve the ELCA at a time when my experience as Christ's servant meets a church's need for someone who will love the church through times of change.

Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?

I have had the privilege of serving with and learning from many teachers and bishops who through the years have prepared me well to be a part of a council that thoughtfully engages the wider church in its mission. I have benefited from faithful congregation councils who have taught me that being open to the spirit's leading and trusting God's promises will further the

reign of God. I believe this God will bless the work of our church and I would humbly accept a role in its leadership and actively participate in its healing and witness.

What, in your judgement, is the most important responsibility of the Church Council?

The most important role of the ELCA church council is to serve the church's mission "marked with the cross of Christ forever, we are claimed, gathered, and sent for the sake of the world." Because this mission is at the same time catholic and evangelical, the current divisions that seem to pull the church in polarizing directions must always be brought back to the tension of this mission's center. The cross will never allow a church council's (or the church in assembly) decisions to be the last word. We boldly lead, trusting in the interdependent nature of this church whose Lord and final authority is Jesus Christ.

Clergy [Term 2011]

Pr. Heather S. Lubold

Synod 8B Southwestern Pennsylvania

1) Congregational membership

Berkeley Hills Lutheran Church, Pittsburgh, PA

2) Experience relevant to this position

15 years of ministry serving both small and large congregations, solo and staff

My current call focuses on growing youth and family ministries

Through the bishop's task force, I have recently helped establish new priorities

3) Church-related service

Synod Council, past and present

Synod committees; outreach, global mission, ministry, etc.

Voting member to two previous churchwide assemblies.

4) Education

B.A., Thiel College; M.DIV., Pittsburg Theological Seminary;

Lutheran Theo. Seminary at Philadelphia

5) Occupation

Pastor; Berkeley Hills Lutheran Church

6) Community service

Service on various community boards; Senior High Rise, Preschool, Boy Scouts

Service on various boards and task forces of Lutheran agencies

Mission trips; Madagascar, Mississippi /Camp Noah, yearly sr. high mission trips

7) Year of birth

1965

8) Primary language

English

Why do you believe you would serve well as a member of the Board / Committee / Church Council?

As a pastor serving a growing and active congregation that has a strong priority for outreach and service, I experience the church at its best. I balance this experience with previous calls to small, struggling, dying congregations, and I firmly believe the church will thrive when it stays focused on mission and ministry.

Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?

The whole church in these changing times needs leadership that dwells in God's Word; that knows Christ's claim on us; and that reaches out in faith and hope. I believe we need to be together in Christ and that we need to be faithful to God's call to care for one another and for a world desperately in need of God's grace, mercy, and love.

What, in your judgement, is the most important responsibility of the Church Council?

The Church Council is responsible for holding before the whole church and before the world the ongoing story of God's love in Christ. It needs to do this boldly, loudly, obviously, and in the face of those who would try to tone it down and those who would try to distract us from our call to be the church in mission. We remind the church to show Christ - the light in the darkness, the hope in despair, the way in the wilderness, and the life that conquers death.

2. The Lutheran Magazine Advisory Committee

Clergy [Term 2013]

Paul L. Campbell

Synod 2D Grand Canyon

1) Congregational membership

Living Water, Scottsdale, AZ

2) Experience relevant to this position

MA in Journalism, University of Nebraska;

Region 3 Communications Director, ELCA;

President & Owner, Campbell Communications, 1992-2000. Worked with many ELCA units.

3) Church-related service

Communications Committee, St. Paul Area Synod;

Communications Committee, Our Saviors Lutheran, Circle Pines, MN

4) Education

MA, University of Nebraska; MDiv, Northwestern Seminary

5) Occupation

Executive Director; Spirit in the Desert Lutheran Retreat Center

6) Community service

Latino Academy - focus on immigration issues;
Member of Desert Foothills Theatre Artistic Committee;
CROP Walks

7) *Year of birth*
1950

8) *Primary language*
English

Why do you believe you would serve well as a member of the Board / Committee / Church Council?

I have several years of experience in the ELCA related to communication. While on the regional staff I was an advocate for The Lutheran and worked on several synod inserts. In addition to my experience I have a passion for the church and how the members of the church are served.

A large share of my work at Spirit in the Desert is relationship-building with the lay and rostered leaders in congregations. As part of that work I spend a significant amount listening to what services and information is needed on the congregational and synodical levels.

The market has changed from the early days of the ELCA. People are not going to buy simply because it is branded ELCA. My work in the region and in my own company was mostly on the cutting edge of communication. We need to be very creative if the church in general and The Lutheran in particular are going to be relevant and desired by the public.

Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?

I grew up in an anti-church home and wasn't baptized until I was 19. This gives me a perspective from outside the historical church boundaries. When I was on internship my supervisor was amazed at how comfortable I was with marginal members and non members. My response - these are my people.

I am not a 'we've always done it that way before' person. My background allows me to look at other target audiences with a shared experience.

The sign on my wall says, If you're not living on the edge your taking up too much space. I would bring a creative perspective sandwiched with a diverse and extensive communication background.

Clergy [Term 2013]

Wilbert S. Miller

Synod 2C Pacifica

1) *Congregational membership*

First Lutheran Church, San Diego, CA

2) *Experience relevant to this position*

Served inner-city, suburban, downtown churches;

Have done substantial work on literature of Annie Dillard and liturgy;
Have served in various parts of country (PA, DC, CA)

3) *Church-related service*

Served as dean in three synods;
Served on board of ELCA Deaconess Community;
Chaired Division of Ministry, American Missions in various synods

4) *Education*

B.A., Wittenberg University; M.Div., Yale Divinity School;
STM Course Work, Lutheran Theological Seminary

5) *Occupation*

Pastor; First Lutheran Church

6) *Community service*

President elect Ardmore Rotary (Suburban Philadelphia);
Active with the San Diego Organizing Project (faith based community org.);
Served on hospital and retirement home boards

7) *Year of birth*

1951

8) *Primary language*

English

Why do you believe you would serve well as a member of the Board / Committee / Church Council?

As an ordained pastor for thirty-two years, I have a breadth of service in a wide variety of settings. I have served and lived in the wealthiest suburbs (suburban Philadelphia-Ardmore, PA), the poorest inner-cities (Philadelphia and DC) and in thriving center cities (DC and San Diego). I have served African American, white, and stably integrated parishes (white, Latino, and African America), and worked day-by-day with the homeless community.

Having studied in a Lutheran college, a Lutheran seminary, and a interdenominational divinity school, I am well versed in a host of ways of thinking theologically. I cherish the dialogue that comes with such diversity.

I have always championed the witness of the ELCA and yet have never been shy in voicing concern over church positions that I find troubling.

Finally, I celebrate the written word, being a voracious reader and having studied how author Annie Dillard's writing might inform a liturgical posture for the church.

Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?

I am well versed in how worship lends vitality to the church's voice, summoning all people to God's table and sending us into the world with hope, healing, and passion.

I delight in exploring how the Lutheran church can creatively articulate its historic witness of law and gospel to our suffering world.

The church of the twenty-first century is challenged how to live as the community of Christ in its diversity. While I have been an outspoken advocate for gay, lesbian, bisexual, and transgender people's place at God's table, I believe that the church must be willing to engage one another in a host of opinions and to do so with love. If there is a sadness for our church today, it is not that we disagree, but that we often seem incapable of disagreeing in love. I would hope that "The Lutheran" might set the tone in how we, the ELCA, are able to disagree strongly and honestly and yet with grace and civility--what an enormous gift that would be to the church!

Lay Male [Term 2011]

Mr. Tony C. Aguilar (PC/L)

Synod 7C Metropolitan New York

- 1) *Congregational membership*
St. Luke Lutheran Church, Brooklyn, NY
- 2) *Experience relevant to this position*
church-based community organizing;
produced and hosted radio and local cable television show;
written opinion pieces on various issues
- 3) *Church-related service*
Assistant to the Bishop, Metropolitan New York Synod;
mission developer St. Luke Lutheran Church;
vacancy minister Flatbush Church of the Redeemer
- 4) *Education*
A.E Stevenson High School; Baruch College;
Lutheran Theological Seminary of Philadelphia.
- 5) *Occupation*
;
- 6) *Community service*
worked to build Nehemiah housing in South Bronx;
organized passage of living wage ordinance in Jersey City, New Jersey
- 7) *Year of birth*
1956
- 8) *Primary language*
English

Why do you believe you would serve well as a member of the Board / Committee / Church Council?

I bring a wide variety of experiences including the corporate world, political world, financial world, and church world. These experiences enable me to bring a pragmatic approach to how we need to speak to people in various worlds. That also enables me to respect a wide range of opinions and contexts.

Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?

My particular context is as an African American community organizer who has seen what happens when the church uses its power and authority to make lives better. My perspective is that the action is in the reaction. Does what we say have an impact not mainly intellectually but in changing how people live?

Lay Male (PC/L)

Mr. Keith E. Gatling

Synod 7D Upstate New York

- 1) *Congregational membership*
King of Kings, Liverpool, NY
- 2) *Experience relevant to this position*
Middle and High School Teacher;
Writer of Educational Materials (see above);
Regular contributor to newspapers and magazines
- 3) *Church-related service*
Preaching Deacon;
Head Deacon;
Worship and Music Committee
- 4) *Education*
BA, Syracuse University; MLS, Syracuse University
- 5) *Occupation*
Computer Instructor; Manlius Pebble Hill School
- 6) *Community service*
Neighborhood Walk-Shoveling;
Team Parent for East Side Soccer
- 7) *Year of birth*
1956
- 8) *Primary language*
English

Why do you believe you would serve well as a member of the Board / Committee / Church Council?

Ah, this is a tough question to answer without sounding like I'm full of myself, and we all know how un-Lutheran that would be. Must be one of those trick questions that my students hate, but I'll try to answer it anyway.

One of the reasons I believe I would serve well is because of how well I get along with the many faculty and staff members at the school where I teach. As in any large organization, there are little factions, cliques, and people who don't talk to each other, and in my 17 years here, I seem to have been able to work well with everyone - often not understanding why person A and person B have problems with each other.

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Another reason I believe I would serve well is because I'm a firm believer in the saying "There's no limit to how much good you can cause to happen, as long as you don't care who gets the credit." I've often been the real source of an idea that got put to use here at Manlius Pebble Hill, but realized that the chances of my idea being put to use were better if they seemed to originate with someone else. Since everyone, including myself, benefited from this, I didn't mind. And I've always figured that as others gain, then so do I.

Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?

Hmm...another tricky one. I guess one of the particular perspectives I'd contribute is that of a teacher. One who understands what other people don't get and need explained to them. Also one who's worked hard at trying to explain those very things to the people who don't understand them.

I also bring the perspective of one who understands that most of the time it's not a case of one side being right and the other being wrong, but of both sides having equally good intentions borne of different understandings of the same situation. I understand that unless we're willing to initially assume goodwill on the part of those we disagree with, and are able to understand why each side feels the way they do, we will *appear* to be in conflict, when in the end, we all want pretty much the same thing.

Finally, I bring the perspective of being able to take the "long view," which often enables me to envision certain scenarios long before anyone else have even thought about them, but which also often enables me to cut people a little slack.