

1989 Churchwide Assembly
Evangelical Lutheran Church in America

Reports and Records

Volume 3:
Assembly Minutes
August 23-30, 1989
Rosemont, Illinois
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Lowell G. Almen
Secretary
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Introduction

Welcome to this walk through a one-week corridor of history. This corridor is a specific one. We find within it the events and decisions of the first biennial Churchwide Assembly of the Evangelical Lutheran Church in America.

You have before you the historical record—that is, the official minutes—of the assembly that was held August 23-30, 1989, at the O’Hare Exposition Center near the ELCA’s churchwide office in Chicago.

Work of Assembly

According to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the Churchwide Assembly is "the highest legislative authority of the churchwide organization." It deals with matters that "are necessary in the pursuit of the purposes and functions of this church" (ELCA 13.11.).

Responsibilities of the Churchwide Assembly include: review of the work of the churchwide officers and churchwide units and action on business proposed by them; consideration of proposals from synodical assemblies; establishment of churchwide policy; adoption of a budget; election of officers, Church Council and board members, and other persons; amendment of the constitution and bylaws; and fulfillment of other functions as required (ELCA 13.21.).

Words of Gratitude

Special gratitude is due those who kept notes and prepared the preliminary minutes of the plenary sessions. Three teams of two persons each carried out that task: Ms. Lorraine "Lorrie" G. Bergquist of Moorhead, Minn., and Ms. Nancy L. Vaughn of Chicago; Ms. Anne Deering and the Rev. Gilbert B. Furst, both of Wescosville, Penn.; and Ms. Irmgard "Emmy" Haas and the Rev. George E. Handley, both of Philadelphia. I am deeply grateful to each of them.

The monumental challenge of editing and preparing the minutes for publication was accomplished by the Rev. William L. Smith and Ms. Charlotte A. Berryhill of the secretary's staff. I express my personal gratitude to them for their conscientious service.

Includes Documents Approved

We have sought to make the minutes complete and conveniently usable. Therefore, approved documents have been included in the text of the minutes at the point of adoption, instead of their being published as exhibits. The content of the minutes, as a result, records the sequence of actions at the assembly.

Synod Names

Several synods during the ELCA'S first biennium had expressed the desire to change their names. Any changes in the names of synods, however, requires the approval of the Churchwide Assembly. In these minutes, prior to the action of the assembly in approving changes in names, the minutes use the original synod names. After the amendment of the bylaws to change the names of 17 synods, the new names are used in the minutes. This is true, with the exception of the names of synods listed on the memorials. Because the synodical assemblies approved the memorials in 1988 and 1989 prior to the official change in the names of some synods, the synod names in place at the time of synodical action on the memorials are used throughout the minutes.

Action Numbers

The numbers attached to each action of the Churchwide Assembly are preceded by "CA," to define where the decision was made, namely, the Churchwide Assembly. This code, "CA," is followed by the year of the assembly, 1989, identified as "CA89." Then follows the notation on the day of the assembly and the number of the action in the assembly. Thus, CA89.2.10 signifies that the tenth action of the 1989 Churchwide Assembly occurred on the second day of the meeting.

A similar but slightly different pattern was followed for resolutions and decisions of the ELCA'S constituting convention, held April 30-May 3, 1987. In references in these minutes to the constituting convention, references are preceded by "ELCA," followed by the year, 1987, then the day of the convention on which the action was taken, and finally the number of the action. Thus, ELCA87.2.41 indicates the forty-first action of the 1987 constituting convention took place on the second day of that convention.

Reference to actions of various ELCA governing bodies also are noted by a code; for example, CC88.4.5 refers to a proposal approved by the Church Council (CC) at the council's April (fourth month) meeting in 1988 (88), which represented the fifth

action (5) of the council in the calendar year

Citations of Constitutions and Bylaws

Care should be taken to distinguish between action numbers and citations of sections of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. These are codified as ELCA 9.53. (churchwide constitution), ELCA 10.23.10. (churchwide bylaw), S6.02. (Constitution for Synods), and C9.09. (Model Constitution for Congregations).

With Many Voices, One Song

As the theme of this assembly suggested, we who are part of the Evangelical Lutheran Church in America sing and speak with many voices-all five million of us gathered in 11,000 congregations. Our many voices, however, are joined in one song of praise to our crucified and risen Lord and Savior, Jesus Christ.

The REV. LOWELL G. ALMEN, *Secretary*

Festival of Pentecost

June 3, 1990

First Churchwide Assembly
of the
Evangelical Lutheran Church
in America

Minutes

August 23-30, 1989
Rosemont, Illinois

Plenary Session One
Wednesday, August 23, 1989
7:30 P.M. -
9:30 P.M.

The first Churchwide Assembly of the Evangelical Lutheran Church in America began with the Service of Holy Communion at 3:00 P.M. in Hall D of the O'HARE Exposition Center in Rosemont, Illinois. The service was followed by a banquet in the Rosemont Holiday Inn during which the presidents/bishops of the three predecessor church bodies of the Evangelical Lutheran Church in America were honored. The first plenary session was preceded at 7:40 P.M. by a hymn festival, "Come, Holy Spirit," in Hall D of the O'Hare Exposition Center

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, declared the assembly to be in session at 8:05 P.M., Central Daylight Time. He expressed appreciation to the Rev. Emilio Castro, general secretary of the World Council of Churches, for his sermon at the opening service and to Paul Manz of Chicago, Illinois, who served as organist for the service and hymn festival.

Report of the Credentials Committee:

Determination of Quorum

Reference: *1989 Reports and Records, Volume 2*, pages 227-249; Minutes Exhibit A, pages 1023-1049; continued on page 575 below.

Bylaw provision 13.41.11. in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America provides a formula for determining the number of voting members of each Churchwide Assembly. The Church Council and the secretary of the church determined that the proper number of voting members for this assembly was 1,055. That number included an allocation of 1,051 voting member positions from synods, plus the four churchwide officers. Pages 227-249 of *1989 Reports and Records, Volume 2*, listed voting members certified by synodical secretaries as of July 1, 1989. Bishop Chilstrom called upon Mr. George E. Harris, chair of the Credentials Committee, to advise the assembly of the number of registered voting members, in order that a quorum might be determined. Chair Harris reported that as of 6:00 P.M., August 23, 1989, 1,003 voting members were registered. Bishop Chilstrom declared a quorum to be present. The report of the Credentials Committee is appended as Exhibit A to these minutes.

Rules of Organization and Procedure

Reference: *1989 Reports and Records, Volume 2*, pages 253-265.

Bishop Chilstrom referred voting members to the proposed Rules of Organization and Procedure. He highlighted various deadlines for nominations, motions, and resolutions, and reviewed the process for *en bloc* consideration of amendments to the governing documents of the church. In particular, he called attention to a proposed amendment to bylaw 19.41.11. (*1989 Reports and Records, Volume 2*, page 534), adoption of which would remove from the agenda that portion of the report of the Committee on Appeals (*1989 Reports and Records, Volume 2*, pages 546-549).

ASSEMBLY

ACTION

CA89.1.1

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

Rules of Organization and Procedure for the 1989 Churchwide Assembly

Authority of

the Churchwide Assembly

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

The Churchwide Assembly shall be the highest legislative authority of the churchwide organization and shall deal with all matters which are necessary in pursuit of the purposes and functions of this church. The powers of the Churchwide Assembly are limited only by the provisions of the Articles of Incorporation, this constitution and bylaws, and the assembly's own resolutions (ELCA 13.11.).

Duties of the Churchwide Assembly

The Churchwide Assembly shall:

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

Parliamentary Procedure

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

(Note: the 1981 edition of *Robert's Rules of Order, Newly Revised*, is therefore the governing parliamentary law of this church, except as otherwise provided.)

Assembly Presiding Officer

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

The vice president shall serve ... in the event the bishop is unable to do so,

as chair of the Churchwide Assembly (ELCA 14.21.).

Assembly Secretary

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

Assembly Voting Members

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

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

Inclusive Representation

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

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

<i>Synod</i>	<i>Additional Member</i>	<i>Specific Stipulation</i>
Caribbean	3	All 3 persons must be persons of color or whose primary language is other than English
Alaska	3	At least 2 must be Native Alaskans
Arkansas-Oklahoma	2	At least 1 must be a person of color or person whose primary language is other than English
West Virginia	1	None

Assembly Properly Constituted

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

5.01.j.).

Eligibility to Serve as Voting Member

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

Certification of Voting Members

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

Seating of Alternate Voting Members

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

Advisory Members

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

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

Other Members

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

Presidents of the colleges, universities, and seminaries of this church, unless elected as voting members of the assembly, shall have voice but not vote (ELCA 13.41.A89.).

Resource Members

Resource members shall be persons recommended by the churchwide bishop or by the Church Council who, because of their position or expertise, can contribute to the work of the Churchwide Assembly. Resource members shall have voice only with respect to matters within their expertise, but no vote.

Official Visitors

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

Mandated Committees

The Churchwide Assembly shall have a Reference and Counsel Committee, a Memorials Committee, and a Nominating Committee. The description of these committees shall be in the bylaws (ELCA 13.51.).

Reference and Counsel Committee

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

Memorials Committee

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

Nominating Committee

A Nominating Committee, elected by the Churchwide Assembly, shall nominate two persons for each position for which an election will be held by the Churchwide Assembly and for which a nominating procedure has not otherwise been designated in the constitution and bylaws of this church (ELCA 13.51.31.). The Church Council shall place in nomination the names of two persons for each position [on the Nominating Committee] (ELCA 17.01.11.).

Nominations Desk

Nominations from the floor shall be made at the Nominations Desk, which shall be maintained under the supervision of the churchwide secretary. Nominations from the floor must be made by using the prescribed form. This form is included in each voting member's registration packet. Information and additional forms may be obtained from the Nominations Desk on Wednesday, August 23, 1989, from 10:00 A.M. to 3:00 P.M. and from 5:00 P.M. to 7:30 P.M., and on Thursday, August 24, 1989, from 8:15

A.M. to 10:00 P.M.

Nominations Form

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

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

* In the case of a lay person, the synod of which the congregation in which such person holds membership is a part, and

* In the case of an ordained minister, the synod on whose roster such member's name is maintained.

Making Floor Nominations

Floor nominations for a churchwide board require, in addition to the nominator, the written support of at least ten other voting members. Floor nominations for the Church Council, the Nominating Committee or other churchwide committee require, in addition to the nominator, the written support of at least twenty other voting

members.

Nominations from the floor shall be made by filing the completed prescribed form with the Nominations Desk on Thursday, August 24, 1989 from 8:15 A.M. to 10:00 P.M.

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

Restrictions on Floor Nominations for Boards

(cf., ELCA 17.01.12. and 17.01.14.)

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

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

Restriction on Floor Nominations for Church Council

(cf., ELCA 17.01.17.)

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

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

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

Restriction on Floor Nominations for Nominating Committee

(cf., ELCA 17.01.12.)

Nominations from the floor for positions on the Nominating Committee shall comply

with criteria and restrictions established by the Church Council and set forth in materials provided in advance to each member of the assembly.

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

Other Committees

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

Agenda Committee

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

Program and Worship Committee

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

Physical Arrangements Committee

The Physical Arrangements Committee shall assist the churchwide secretary in the physical arrangements for the Churchwide Assembly

Credentials Committee

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

Minutes Committee

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

Elections Procedures

Elections shall be conducted in accordance with procedures contained in a supplement to this volume.

Elections Committee

The Elections Committee shall oversee the conduct of elections in accordance with election procedures approved by the Churchwide Assembly.

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

Majority Required for Election

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

Breaking Ties

The ballots of the chair of the Elections Committee shall be held by the secretary of the Elections Committee and shall be cast by the chair only where necessary to break a tie. On the first ballot, the ballot of the vice chair of the Elections Committee shall be held by the secretary of the Elections Committee and shall be cast by the vice chair only where necessary to break a tie.

Additional Officials or Committees

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

Notice of Meeting

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

The secretary shall give notice of the time and place of each regular assembly by publication thereof at least 60 days in advance in this church's periodical (ELCA 13.31.02.).

Assembly Reports

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

Churchwide Bishop's and Churchwide Secretary's Reports

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

Status of Reports

All reports published in 1989 Reports and Records, Parts 1 and 2, and in supplements to these volumes, shall be treated as having been received by the assembly without formal vote.

Quorum

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

a meeting to constitute a quorum for the legal conduct of business. If such a quorum is not present, those delegates present may adjourn the meeting to another time and place, provided that only those persons eligible to vote at the original meeting may vote

at the adjourned meeting (ELCA 13.31.07.).

Pk''Dy Voting Prohibited

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

Attendance and Absence of Members

The bishop of each synod, or someone designated by such bishop, shall be responsible to keep the record of attendance of the members of that synod for each meeting of the assembly, receive excuses for absence, and give a complete accounting to the churchwide secretary at the dose of the afternoon meeting of the day preceding the scheduled day of adjournment of the assembly. The churchwide secretary, after assembling and scrutinizing the composite record of attendance, shall report thereon to the assembly at its dosing meeting.

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

Access to Seating

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

Obtaining the Floor

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

Speeches

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

Alternating Speeches

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

Applause

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

Departing from Agenda

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

Motions and Resolutions

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

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

Any resolution not germane to the matter before the assembly or on the assembly agenda must be submitted to the churchwide secretary in writing no later than noon, Saturday, August 26, 1989. Each resolution must be supported in writing by one other voting member. At least 24 hours must elapse before such resolution may be considered in plenary session. The churchwide secretary shall refer such resolution to the Reference and Counsel Committee, which may:

- a) Recommend approval;
- b) Recommend disapproval;
- c) Recommend referral to a unit of this church;
- d) Recommend a substitute motion to the assembly; or
- e) Refer the resolution to an appropriate review group for consideration and report to the assembly.

Any resolution not germane to the matter before the assembly or on the assembly agenda which might be submitted by a voting member, because of circumstances that develop during the assembly and cannot be submitted to the churchwide secretary before noon, Saturday, August 26, 1989, must be submitted to the churchwide secretary in writing and supported in writing by one other voting member. The churchwide secretary shall refer such resolutions to the Reference and Counsel Committee, which may:

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

Review Groups

Voting members, advisory members, and other members (college, university and seminary presidents), resource members, official visitors, and other categories approved by the Churchwide Assembly, constitute review groups as assigned by the

churchwide secretary. Voting members shall have voice and vote; advisory members and other members shall have voice but no vote.

Report of Review Groups

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

Substitute Motions

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

Constitutional Amendments

The constitution of this church may be amended through either of the following procedures:

- a) The Church Council may propose an amendment, with an official notice to be sent to the synods at least six months prior to the next regular meeting of the Churchwide Assembly. The adoption of such an amendment shall require a two-thirds vote of the members of the next regular meetings of the Churchwide Assembly present and voting.
- b) An amendment may be proposed by 25 or more members of the Churchwide Assembly. The proposed amendment shall be referred to the Reference and Counsel Committee for its recommendation, following which it shall come before the assembly. Adoption of such an amendment shall require passage at two successive regular meetings of the Churchwide Assembly by a two-thirds vote of the members present and voting (ELCA 21.11.).

Bylaw Amendments

Bylaws not in conflict with this constitution may be adopted or amended at any regular meeting of the Churchwide Assembly when presented in writing by the Church Council or by at least 15 members of the assembly. An amendment proposed by members of the assembly shall immediately be submitted to the Reference and Counsel Committee for its recommendation. In no event shall an amendment be placed before the assembly for action sooner than the day following its presentation to the assembly. A two-thirds vote of the members present and voting shall be necessary for adoption (ELCA 21.21.).

Continuing Resolutions

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

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

16.51.18.; 16.51.24.; 16.51.37.; 16.51.45.; 16.51.77.).

En Bloc

Resolution for Constitutional Amendments

The constitution may be amended and bylaws and continuing resolutions may be adopted or amended by *en bloc* resolutions, unless a voting member objects to the inclusion of any particular provision. The objection of a voting member shall be made in writing delivered to the churchwide secretary not later than 2:30 P.M. on Saturday, August 26, 1989. Particular provisions so objected to shall be considered separately and provisions not objected to will be considered a part of the *en bloc* resolution.

Budget Procedures

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

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

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

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

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

Proposed amendments to the budget must be submitted to the churchwide secretary in writing no later than noon, Monday, August 28, 1989. Each amendment must be supported in writing by one other voting member. The churchwide secretary shall refer such proposed amendments to the Budget Development Committee. During the consideration of the budget by the assembly, the Budget Development Committee shall report on the implication of each proposed amendment.

Any amendment to the budget that increases a current program proposal of, or adds a current program proposal to, a churchwide unit must include a corresponding

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

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

The Churchwide Assembly shall adopt a budget for the churchwide organization (ELCA 13.21.e.).

Each synod shall remit to the churchwide organization a percentage of all donor

unrestricted receipts contributed to it by the congregations of the synod, such percentage to be determined by the Churchwide Assembly. Individual exceptions may be made by the Church Council upon request of a synod (ELCA 9.71.).

Appropriations

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

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

New Studies and/or Research Proposals

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

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

Relationship to Church Council

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

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

- a. the actions of the Church Council do not conflict with the actions of and policies established by the Churchwide Assembly; and
- b. the Church Council is not precluded by constitutional or bylaws provision from taking action on the matter (ELCA 15.13.).

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

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

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

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

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

Status

of Church Council Recommendations

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

Relationship to Churchwide Units Other Than Offices

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

Relationship to Board of Pensions

The Churchwide Assembly shall:

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

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

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

[The Board of Pensions] shall report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly (ELCA 16.51.C87.g.).

Mandated Agenda Matters

This church commits itself to determine membership in the World Council of Churches at its first Churchwide Assembly following the constituting convention (ELCA 22.52.).

This church commits itself to determine membership in the National Council of Churches of Christ in the USA at its first Churchwide Assembly following the constituting convention (ELCA 22.53.).

The constitution of the youth organization shall be approved by the Churchwide Assembly of this church (ELCA 16.31.A87.b.)

The Committee on Appeals shall adopt rules of procedures for the performance of its duties. The rules shall become effective when ratified by the Churchwide Assembly (ELCA 19.23.).

The Committee on Appeals shall establish a similar process for the recall or dismissal of an officer of a synod, which process shall become operative when ratified by the Churchwide Assembly (ELCA 19.25.11.).

The Committee on Appeals shall establish definitions and guidelines, subject to approval of the Churchwide Assembly, to enable clear and uniform application of the grounds for discipline. ... When approved by the Churchwide Assembly, the definitions and guidelines shall appear as continuing resolutions (ELCA 19.41.11.).

The Committee on Appeals shall present to the Church Council for consideration and recommendation a process and definitions, as required in bylaws 19.25.11. and 19.41.11., in time for the same to be presented to the 1989 regular meeting of the Churchwide Assembly for action (ELCA 19.41.A87.).

Distribution of Materials

Material may be distributed on the floor of the assembly only with the consent of the churchwide secretary.

Assembly Costs

The churchwide organization shall be responsible for the costs of the Churchwide Assembly, including the reasonable costs for travel, housing, and board for voting and advisory members (ELCA 13.31.06.).

College Corporation Meetings

The voting members of the Churchwide Assembly also constitute the voting members of certain college corporations, which hold meetings as part of the agenda of the assembly. The assembly will recess to conduct the corporation meeting(s) and reconvene at the conclusion of the corporation meeting(s).

Organization of the Assembly

Reference: *1989 Reports and Records, Volume 2*, page 252; Program, pages 10-12.

The Nominating Committee reporting to this assembly was elected at the ELCA constituting convention. The Reference and Council Committee and the Memorials Committee were appointed by the Church Council as required by the bylaws. The members of those three committees were listed in *1989 Reports and Records, Volume 2*, page 252. The rules adopted provide for additional committees. The committees and their membership were listed on pages 10-12 of the assembly Program. Hearing no objection, Bishop Chilstrom declared the committees to be authorized and so constituted.

The committees and their respective memberships were:

Committees of the Churchwide Assembly

Memorials Committee

The Rev. J. Roger Anderson
Mr. Ronald Anderson
Mt Aureo E Andino
Ms. Mary Ann Bengtson
The Rev. Paul J. Blom
The Rev. Edward Knudson
Ms. Kathy J. Magnus, *chair*
Mr. Robert Olsen
Ms. Verona Peterson
The Rev. Christine Ann Shurilla
Ms. Susan Huber Stapell
The Rev. Harold S. Weiss
Mr. Theartrice Williams
The Rev. Howard J. McCamey,
co-chair

Reference and

Counsel Committee

The Rev. Dennis A. Anderson
Ms. Ruby Anderson, *co-chair*
Ms. Gwendolyn M. Boeke
Ms. Kay Conrad
Mr. William E. Diehl
The Rev. Alejandro Garcia-Rivera
Mr. Bruce R. Howe
Mr. Frank R. Jennings
The Rev. James Kasperson
Ms. Kaye Kuhlmann
The Rev. Barbara K. Lundblad
The Rev. Robert J. Marshall
Ms. Loretta Walker

Nominating Committee

Mr. Floyd E. Anderson
The Rev. Thomas M. BeMiller, *chair*
Ms. Barbara Bemstengel
Ms. Barbcan S. Brown Jr.
TR .. Bachman S. Brown Jr.
The Rev. Harry N. Ruxhold

Staff Planning Committee

The Rev. Lowell G. Almen
The Rev. Herbert W. Chilstrom
Ms. Lita B. Johnson

The Rev. Lydia E. Rivera Kalb

Ms. Myra J. Keel

The Rev. Richard D. Larson

Ms. Patricia A. Verdooren,

Mr. Richard E. Lee

The Rev. Richard A. Magnus

The Rev. Melissa M. Maxwell-Doherty

Ms. Chickie Olsen, *secretary*

Ms. Beverly A. Peterson

Mr. David R. Rapp

Ms. Rachel Conrad Wahlberg

Mr. Franklin C. Warner

The Rev. William R. White

Ms. Sarah W Wing

The Rev. William L. Smith

The Rev. Morris A. Sorenson Jr.

The Rev. Jan L. Woer

Local Arrangements Committee

Co-Chairs: The Rev. David and Ms. Cathy Morrell

Secretary: Ms. Bonnie Johnson

Sub-Committees

Facilities: Mr. Sam Richardson, *chair*

Visitor Registration: Ms. Marilyn Sodergren, *chair*

Volunteers: The Rev. Elaine Siemsen, *chair*

Local Publicity: Mr Robert Hale, *chair*

Hospitality: Mr Harold R. and Ms. Alice L. Sandberg, *co-chairs*

Mr Nick and Ms. Evelyn Lovdjieff, *co-chairs*

Local Special Event: The Rev. Paul Christenson, *chair*

Ex Officio: The Rev. Sherman G. Hicks, *bishop*

The Rev. Philip O. Stein

Worship Committee

The Rev. Jan L. Womer, ELCA staff

Sub-Committees

Space/Design: Mr. Richard Kalb, *chair*

Altar Guild: The Rev. David G. Abrahamson, *chair*

Personnel: The Rev. Philip O. Stein, *chair*

Service Design/Music: The Rev. Mark P. Bangert, *chair*

Mr. David Cherwien

The Rev. Z. Ann Schmidt

The Rev. Jan L. Womer

Printed Materials: Ms. Yvonne Allen, *chair*

Agenda Committee Elections Committee

The Rev. Herbert W. Chilstrom The Rev. Lowell G. Almen, *chair*

Ms. Christine H. Grumm Ms. Christine H. Grumm, *vice chair*

The Rev. Lowell G. Almen The Rev. Leonard A. Sibley, *secretary*

The Rev. Robert N. Bacher
Ms. Lita B. Johnson
The Rev. Morris A. Sorenson Jr.

Credentials Committee

Ms. Juainita S. Bailey, ELCA staff
Mr. James C. Banks
Mr. Isaac Freeman
The Rev. Joaquin Figueroa
Mr. George E. Hanrris, *chair*
Ms. JoAnn S. Herrick
Ms. Dorothea Ofstedal
The Rev. Susan E. Tjomehoj, *vice chair*

Minutes Committee

The Rev. Lowell G. Almen,
ex officio chair

Ms. Lorraine ("Lorrie") G. Bergquist
Ms. Anne Deering
The Rev. Gilbert B. Furst
Ms. Irmgard (Emmy) Haas
The Rev. George E. Handley
The Rev. William L. Smith,
ex officio vice chair

Report of the Credentials Committee (continued)

Reference: *1989 Reports and Records, Volume 2*, pages 227-251; Minutes Exhibit A, pages 1023-1049; continued from *Volume 3*, page 561.

Bishop Chilstrom called upon Mr George E. Harris, chair of the Credentials Committee, to present the roll of voting members, advisory members, other members and resource persons. He presented the roll of voting members as printed in *1989 Reports and Records, Volume 2*, pages 227-249, revised in cases where a synodical bishop certified an absence and an alternate was certified by the synodical secretary. The four church-wide officers were noted to be voting members, in keeping with the church's governing documents. Of the total list of 1,055 voting members, 1,003 were registered as of 6:00 P.M., August 23, 1989. In addition, 75 persons were registered as advisory or other members. In accordance with the Rules of Organization and Procedure relating to resource members, upon nomination by Bishop Chilstrom or the Church Council, five persons were registered as resource members with limited voice but without vote in plenary session and review groups.

Bishop Chilstrom thanked Chair Harris for the committee's report and requested the secretary to record the roll of assembly members in the minutes of the assembly. The report of the Credentials Committee is appended as Exhibit A to these minutes.

Adoption of the Order of Business

Reference: *1989 Reports and Records, Volume 2*, pages 217-222; Order of Business.

The Preliminary Assembly Program printed in *1989 Reports and Records, Volume 2*, pages 217-222, was revised and superseded by the agenda printed as the proposed Order of Business. Bishop Chilstrom reminded voting members that under the Rules of Organization and Procedure the chair has some liberty, with the assembly's consent, to make adjustments to facilitate the work of the assembly.

An editorial correction was noted for Plenary Session Three, changing the time from 2:00-4:15 A.M. to 2:00-4:15 P.M. Bishop Chilstrom recognized the Rev. Lowell G. Almen,

secretary, who moved adoption of the Order of Business.

ASSEMBLY

ACTION

CA89.1.2

To adopt the Order of Business as the agenda of the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America, in keeping with the provisions of the Rules of Organization and Procedure for calling of items of business before the assembly, with the exception that the Report of the Treasurer in Plenary Session Two shall immediately precede the first presentation of the 1990-1991 budget proposal.

Greetings

Bishop Chilstrom expressed appreciation to the many volunteers who had served on the Local Arrangements Committee. The membership of the committee was listed in the assembly Program on pages 10-11, and is reprinted on page 574 of these minutes. Bishop Chilstrom extended thanks to the Rev. David and Mrs. Cathy Morrell, who had served as committee co-chairs, and who received the applause of the assembly. The committee, together with the many sub-committees formed through it, assisted the Office of the Secretary in providing local publicity, hospitality, visitor registration, special events, facilities, and the recruitment of over 400 volunteers.

Bishop Chilstrom introduced the Rev. Sherman G. Hicks, bishop of this church's Metropolitan Chicago Synod, and commended him in particular for his assistance with preparations for the assembly. Bishop Hicks welcomed assembly participants to the metropolitan Chicago area, stated the willingness of the synod to be of service, and expressed the hope that assembly participants would have opportunity to become acquainted with the metropolitan area. He presented a gavel to the assembly chair, bearing the inscription, Presented to Bishop Herbert W. Chilstrom by the Metropolitan Chicago Synod on August 23, 1989, at the First ELCA Assembly. Bishop Chilstrom responded with words of appreciation.

Report of the ELCA Bishop

Reference: *1989 Reports and Records, Volume 2, pages 267-273; Volume 2, Supplement, Section B.*

Ms. Christine H. Grumm, vice president, assumed the chair and called upon Bishop Chilstrom to present his report. The pre-assembly Report of the Bishop was printed in *1989 Reports and Records, Volume 2, pages 267-273*, and continued in *Volume 2, Supplement, pages B-1 through B-9*. The report, together with the text of Bishop Chilstrom's address to the Churchwide Assembly, is reprinted below.

In his presentation to the assembly, Bishop Chilstrom identified strengths of the new church and issues, which have been of particular concern to him. A summary of his comments follows.

He stated that appropriate attitudes would be essential for the Evangelical Lutheran Church in America as it continues the work begun following the constituting convention and as it moves forward into its future. We need to consider who we are and

why we are here. We are called by the Spirit of God to be the people of God and people who live in the grace of God, he said.

He raised the question, "What is the mission of the Evangelical Lutheran Church in America?" We have a solid foundation on which to build. The Statement of Faith in the constitution proclaims what this church confesses and proclaims. We belong to a church that has a long past and a hope-filled future. He referred to *Mission90*, which will be discussed by the assembly during Plenary Session Five, Saturday, August 26. *Mission90* is being proposed for the endorsement of the Churchwide Assembly but it also requires personal commitment. Bishop Chilstrom referred to himself as a realistic optimist and indicated that congregational giving in 1988 was 5.5 percent over that of the previous year. Clarification is needed on how funds flow from congregations to synods and to the churchwide organization. This would be addressed during Plenary Session Two, Thursday, August 24. "This church has a bright and promising future with enormous potential, and we will fulfill it", he said.

There are challenges to be met, Bishop Chilstrom said. He outlined eight points of concern that need to be on the church's agenda:

- * Concerning membership in the World Council of Churches (WCC) and the National Council of the Churches of Christ in the U.S.A. (NCCC), he commended continuing membership for this church.

- * He urged adoption, as a working document, of "Ecumenism: The Vision of the Evangelical Lutheran Church in America."

- * He referred to the ecumenical dialogues reported by the Office for Ecumenical Affairs in *1989 Reports and Records, Volume 1*, page 19. In addition to dialogues currently being pursued, he expressed hope that additional dialogues will be broadened.

- * He expressed concern for problems that are destroying our society, such as homelessness, drug and alcohol addiction, AIDS, resettlement of refugees, lack of adequate health insurance, pollution, and others. He voiced support for a broader coalition of Christians in America as a way to address these concerns.

- * He referred to two documents that will require action by this assembly: "Goals for a Communication Strategy for the Evangelical Lutheran Church in America," and "Social Statements in the Evangelical Lutheran Church in America." He also noted that the Study of Ministry is proceeding well.

- * He recognized that the issues regarding sanctions and divestment in South Africa will come before the assembly and asked that a spirit of respect for opposing views be apparent during the discussions.

- * With respect to diversity in this church, he said that while the constituting convention mandated numbers to increase diversity, numbers alone will not achieve the anticipated changes. Attitude is critical. If this church is to obtain its goal of diversity, it must be ready to receive the gifts diversity brings.

- * He spoke of the church's involvement in the worldwide community and the need to keep in touch with the world. He referred to the upcoming Eighth Assembly of the Lutheran World Federation in Brazil. He also asked that prayers be offered on behalf of our sisters and brothers in Christ in Ethiopia, China, El Salvador and Central America, Namibia and South Africa, Jordan and the

West Bank, and the Lutheran Church of the Soviet Union.

In dosing, Bishop Chilstrom affirmed that this church has great potential with strong and trained leadership, a theology centered in the Gospel, and great resources. He invited the assembly to rise and to join him in reaffirming commitment to the Gospel of Jesus Christ and the mission of the church. The assembly responded with a standing ovation and lengthy applause.

Vice President Grumm indicated that, under the Rules of Organization and Procedure previously adopted by the assembly, the report of the bishop was received and referred to the Reference and Counsel Committee without further action by the assembly. The full text of Bishop Chilstrom's report follows:

Address to the 1989 Churchwide Assembly

Herbert W. Chilstrom, Bishop

Wednesday, August 23, 1989

What is your attitude? What is your outlook?

We are just crossing the threshold and entering our first Churchwide Assembly.

Tonight we are setting the pattern for the days to come. More than that, we are setting the pattern for future assemblies of our Evangelical Lutheran Church in America.

I would like to suggest that we begin by thinking about attitude. It is quite possible that many of us came to this assembly with the thought in mind that we are here to do the business of the church. We are going to interrupt that business periodically with a hymn sing, a worship service, a greeting from a special guest, a trip into Chicago, and many other things, but we are here basically to do the business of the church. Others of you have come with perhaps just one issue in mind. You have prepared yourself well for that one issue, and the success or failure of this assembly, in your mind, is going to hang on that single issue. I suggest that we all step back right at this moment and ask the questions, "Who are we?" and, "Why are we here?" The New Testament defines the Church as the people of God who have been called out by the Gospel. So, no matter what other reason we may have to be here, the first and foremost reason is that we are here because we have been called by the Spirit of God and because we are the people of God. Yes, we will deal with issues, but most important for us is to recognize that over, above, around, and beneath us we are people who live in the grace of God. And, the reason we are here together is that in that grace, which envelops us, we will be searching together for the mind of the Spirit and asking the question, "What is the mission for the Evangelical Lutheran Church in America.?"

We have a solid foundation on which to meet. During this week, we are going to do some revising of our constitution and bylaws, but there is one part of the constitution we will not be revising this week. In fact, you may not even refer to it. And, that is why I call it to your attention tonight-because it is so foundational. It is the part of the constitution that we call the Confession of Faith. It is what this church believes. It begins by saying unapologetically and forthrightly that we are a people who believe in God, Father; Son, and Holy Spirit. And, it goes on to say that we believe that Jesus Christ is Lord; that Jesus Christ is the object of our faith and of our life; that Jesus Christ is the Word of God; and, that the proclamation of the Gospel about Jesus Christ

is at the heart of our mission.

Our Confession of Faith goes on to say that we regard the Bible as the Word of God. It says that the Bible's purpose-among other things-is primarily to lead us to faith in Jesus Christ. It says that this is what is authoritative for our faith and life together-the Scriptures. The Confession of Faith goes on to say that we are a credal church, that is, we embrace the three historic ecumenical creeds-and that is so important for a young church. In a sense, we are only a couple of years old, but in a much more important sense, because we embrace these creeds, we are saying that we belong to the Christian Church that traces its origin to that moment when the Holy Spirit came upon the Church on the day of Pentecost. You do not belong to a fly-by-night organization. You belong to a church that has a long past, and on that basis also has a long future-an ecumenical church.

We also say, however, that we are a Lutheran church-and again without apology and very forthrightly, a *Lutheran* church. And, in that Confession of Faith, we say that among the confessional writings we point especially to the Augsburg Confession as our guide book. In that Augsburg Confession, we define the Church. And, so by embracing it, we say indeed that the Church is to be found where the Gospel is rightly proclaimed and the sacraments are rightly administered. And, finally, that Confession of Faith comes to a conclusion with a declaration that the Gospel, the good news about Jesus Christ, is what creates and sustains the church and is the basis for our mission. At the beginning of this assembly, it is important for us to recognize that this church is built on a rock-solid confession. In fact, the Church is built on Jesus himself, the Rock.

What is the mission of the Evangelical Lutheran Church in America? Well, in one sense, it is quite varied. There are many voices. As I travel about the church from the Bering Straits to the Virgin Islands, from New England villages to the deserts of Arizona and California, and to the cornfields of Iowa, I am aware of the fact that we are doing mission and ministry in many, many, different settings. All of our 11,000 congregations are a part of the mission of this church. Our synods, our regions, our institutions, our seminaries, colleges, and schools, our social service agencies, and our missionaries around the world-all are part of this great mission.

But the question is, "What is it that can bring us together in a sense of identity in being a part of the Evangelical Lutheran Church in America?" On Saturday morning, we are going to describe for you in quite some detail an emphasis called *Mission90*. Tonight, let me say a few things about that to prepare you for Saturday morning. *Mission90* was actually born across Interstate 90 at our Lutheran Center about a year and a half ago. At that time, the 65 bishops were having their regular session. It was early in 1988 and we realized that we had some rather troubled waters to sail through as we looked at the finances of the church even at that early time. I spoke to the bishops about that, and invited them to share their impressions and their reactions with me. They went off in small groups and talked to one another, came back, and we talked together. Out of that session came what I can only describe as a cry and a plea to think about how we need to identify as the people of God, and how we need to speak to the crying spiritual hunger of our people. To deal with our financial issues-yes, we must do that. But, something more important than that must take priority.

And, so from that seed was born what we are now calling *Mission90*.

Over the next weeks and months, we began to share ideas with one another. As the plan began to unfold, it was refined as more and more people became involved. Over one period of about three months, I met with every churchwide staff executive director at our Lutheran Center There were meetings again with bishops and the regional coordinators, and, of course, with the Church Council and many other groups. There was more and more refinement until finally the Church Council this past spring was ready to say, "Yes, let us bring this to the Churchwide Assembly, and ask for their endorsement and their hearty approval."

Saturday morning, as we speak in detail about *Mission90*, I will be making my commitment to all the phases of *Mission90*, and I hope you will be ready to join me in making that kind of commitment. Some would ask whether we are really ready to go ahead-and there are, of course, some signs of difficulty in our church. I like to think of myself as being a realistic optimist. My realism of course is somewhat muted by the fact that we do have some very serious financial issues to speak about during this week.

On the one hand, we can be full of gratitude for the response of our people across the Evangelical Lutheran Church in America in 1988, because the statistics now tell us that the overall increase in giving was 5.5 percent, an amount that exceeded the level of growth in the consumer price index. And so, all of those dreary prophecies about a church that would lose all kinds of members and a church that would struggle with finances in those first months and years, in a sense, were not fulfilled, because folks in our congregations gave more generously than ever before. But, of course, we are going to have to recognize the fact that the flow of these resources to our synods and our churchwide units has been such that we now have to look at rather serious and painful cutbacks in our programs. That is not easy to do and we will describe how we intend to accomplish it. But, the thing that I want to say to you tonight is that even though the short-range picture may be one of some pain and difficulty, my sense of the Evangelical Lutheran Church in America-as I travel about the land, as I visit with bishops and their staffs, as I go to congregations and synod assemblies-my sense is that this church has a very bright and promising future. Even though we may have some difficult months and even years ahead, there is no doubt in my mind that this church has enormous potential and that we will fulfill it.

Much, of course, depends on attitude. On the one hand, we can be so thankful for hundreds of missionaries all over the world in almost 50 countries. Yet, I find it inexcusable right now that we must talk about cutting back on the number of missionaries. In the last year and a half, we have begun many new ministries around this country, and yet many fewer than we had hoped. I find that inexcusable. We are not supporting our seminaries as we should-our campus ministries, our colleges, the schools of the church, and parish education. And, what about all those struggling rural congregations and urban congregations that need our help so desperately right now? I find it inexcusable that inadequate support is being given.

And so, we have a challenge, a mighty challenge before us this week. I hope that we will one day be able to look back at this assembly and say that by the Spirit of God moving among us this was a significant point of moving forward in the life of

the Evangelical Lutheran Church in America.

Let me now for a few moments lift up out of the agenda seven or eight things that are especially of concern to me. First, in the course of this week we are going to consider some ecumenical matters, namely, membership in the World Council of Churches and in the National Council of the Churches of Christ in the U.S.A. In July, I had my first direct experience with the World Council of Churches. I attended the meeting of the Central Committee of the World Council of Churches in Moscow. As I said to Dr. Castro today, I have a hard time recalling when I have been so moved by Bible studies and so lifted up by worship and challenged by the kinds of issues we struggled with that week. There are so many moments in my life when I wish the whole church could be standing with me or sitting with me, and that was one of those times. I wish you could have talked to the Black layman from Sudan in Africa, who sat on my right, and heard him tell a story of faith and hope in that land; or you could have known the man on my left, a scholar of the Russian Orthodox Church, and sense something of the liberty and freedom this man never dreamed he would have; or the lay woman who sat across the table or Bishop Nagy from Hungary down the table-and on and on. It is inconceivable to me that our church, which is significant among churches on the world scene, would not be a part of the World Council of Churches; and so, I would urge you to vote affirmatively for that membership.

As for the National Council of the Churches of Christ in the U.S.A., you all know, from what you have read in the newspapers, that the council has been sailing through troubled waters in the last several months and years. Unfortunately, some of those troubles have overshadowed the fact that significant things have happened within the council and the governing board. Several months ago we approved a major restructuring of the National Council of Churches to bring the organization into consensus with the resources that are available. I think many of you also know that there is now an opportunity for new leadership in the National Council of Churches. Again, this is not the time for us to abandon that ship. We are the second largest denominational group in the National Council of Churches. We have an opportunity, and we have a responsibility.

Secondly, during this assembly you will also be considering an ecumenical document. It is a working document entitled, "Ecumenism: the Vision of the Evangelical Lutheran Church in America" [*1989 Reports and Records, Volume 2*, pages 422-434; *Volume 3*, pages 669-679]. Again, I would urge you to give that working document your approval. We had hoped by this time to bring you a final document, but in our discussions in the last several months it has become apparent to us that the time frame was too short, and we simply are not ready for that. What this means is that across the land we will be able to engage large numbers of people in congregations in thinking about how this church ought to move ahead in its ecumenical future.

Thirdly, we continue a number of bilateral dialogues. They are outlined in the report of the Office for Ecumenical Affairs [see, *1989 Reports and Records, Volume 1*, pages 19-24; *Volume 2*, pages 447-450; *Volume 3*, pages 833-836]. What I would like to see our church do in the future is to make those dialogues even broader than they are now. And I have suggested in a number of places that we ought carefully but constructively to open doors of conversations with some of the churches in that large group known

as the Evangelical/Conservative wing of Christianity in America. There have been some changes in some of those churches, and I am cautiously optimistic that some of the surprises we experienced 25 years ago when we first began talking to Roman Catholics, Episcopalians, and others may also be in store, if we are ready for these kinds of conversations.

Fourthly, I am concerned about a matter that is broader than technical ecumenism. A number of other religious leaders in the United States of America share my conviction that the time has come for a broader coalition of religious groups than anything we have seen to this point. A broader coalition is needed that will be willing to address forthrightly some of the things that are destroying our society-homelessness, AIDS, drugs, health coverage (health insurance), the environment, and other issues. Is it not possible that, in spite of our differences in theological position on certain matters, is it not possible, that as people of good will, people from the religious organizations of America, is it not possible that we could address some of these issues? We must work hard *within* our churches and we must work hard *among* our churches, but must we not also address strong words to those who are elected to leadership positions in the government of this land?

It seems to me it is time for a coalition of this kind to say that we cannot tolerate a society in which drugs are robbing our young people of their future, that we cannot tolerate a society where pollution and desecration of the environment are robbing all of us (and especially our children) of a home in the place God has made for us. We cannot tolerate in this society growing numbers of people who have no secure place to live. We cannot tolerate in this society an attitude that says AIDS can be ignored and treated as though it is a problem that does not affect every community-it does. We cannot tolerate a society in which increasing numbers of our people cannot afford even minimal health care.

We must do our part. As a church, we must spend every effort to address these matters, and so must other churches. But, the task is so gigantic we must call for the efforts of this entire culture.

If we are told, as we probably will be, that it cannot be done unless we raise your taxes, I hope we as a church are ready to say "So be it." If we are told this cannot be done without reordering some of the basic spending priorities of this country, I hope we are ready to say, "So be it." It must be done.

Fifth, among the many documents you have, there are two I want to lift up and call to your attention. They may not be controversial, but they are important. One is a communications mandate; the other is a basic pattern from the Commission for Church in Society for developing social statements in the future.

I hope you will give them your careful consideration and your endorsement. I hope that you also will take note of the fact that one of the things that concerns us across this church is the Study on Ministry. We will not be taking action at this assembly, but I am happy to report to you that study is moving along well. I see no reason why it will not be completed in the time that has been allotted for it.

Sixth, during this assembly inevitably we are going to be discussing South Africa sanctions and divestment. Some of us who have been around for awhile can hardly remember an assembly or a convention when this was not an issue. Not for a moment

do I want to squelch debate. What I want to plead for at this moment is that we do so in a way that befits the people of God. Let us not have speeches that imply that someone who disagrees with me is immoral or somehow ethically insensitive. But let us conduct that debate in a spirit of respect for one another as the children of God. Seventh, a word about the diversity of this church. At our constituting convention, we freely, consciously, and deliberately decided that we would take steps to make this church much more diverse than it is now. We have been debating quotas, goals, and what have you. I would hope that, out of that discussion, we would realize that again attitude is critical.

I visited a convention of another denomination this summer where 40 percent of the membership is Black. And yet, the head of that denomination was compelled to say in the presence of the delegation that there was still a spirit abroad in that church that somehow the Black members were guests. So increasing numbers in-and-of itself is only part of what we are about.

A change in attitude is critical. If those of you, who have been a part of the majority in our church, continue to have the attitude that we will open the door and share our gifts with a more diverse group of people, then we are headed down the wrong road. But, if we are ready to open our doors to receive gifts and to enrich this church, then our movement toward diversity, I believe, will be blessed by the Spirit of God. Finally, a word about the worldwide community. During these eight days we will be spending probably too much time revising our constitution, listening to reports, and what have you. I want to plead from the beginning, keep in touch with the world. Five months from now about 35 delegates from our church will travel to Brazil where they will have a part in the Eighth Assembly of the Lutheran World Federation. There are 106 member churches in this communion that stretches around the world and binds us together by our common confession. If there is one thing I hope will happen to this church in the next years, above all else, it is that the Spirit of God who has called us together as a confessional family-and under the guidance of the Scriptures-that the Spirit of God will give us a vision for the whole world.

In my report I have lifted up several places in the world and asked you to pray for these sisters and brothers in Christ. I mentioned South Africa and Namibia; I mentioned Ethiopia; I mentioned the Middle East and especially that small struggling Lutheran church in Jordan on the West Bank; I mentioned the believers in China; I also indicated El Salvador. And, tonight I would like to add one more church to your special prayer list.

At the meeting of the Executive Committee of the Lutheran World Federation several weeks ago, we welcomed into the family of Lutheran congregations and churches around the world the Lutheran Church in the Soviet Union. It is a church some people did not even know existed about 20 years ago, but we found them-Germans, who had migrated to the heart of the Soviet Union, who had maintained the faith through all these years of oppression and now are emerging as hundreds of congregations that identify with the Lutheran church. Please, remember this church in your prayers. I promised all of the Synod Assemblies I attended this spring that I would say something to you that I said to them. What I said to them is that I cannot imagine a church with greater potential than our Evangelical Lutheran Church in America-I

cannot imagine it. We have numbers, more than 5 million of us; and, we have strong and able leadership-lay women and men across the land, well-trained pastors, a cadre of faithful bishops, and a churchwide staff. We have theology. Is there any theology needed in the world today more desperately than that which we preach and proclaim that God in Jesus Christ sets us free from all bondage, free to be what God intended. That is our theology. We have the resources, but we get very little of the resources of our people-on the average only about 21/2 percent. The resources are there, and the question is, "Do we have the will to become that kind of church?"

I was confirmed in 1946. Sometime in 1947, my mother wrote a sentence on the inside cover of my Bible. The sentence was this, "Herb, be careful how you live. You may be the only Bible some people ever read." That has to do with attitude. My mother was telling me that the Gospel flows through people, and that I could be a channel for the good news about Jesus Christ.

I suggest tonight that what she wrote about the Bible also could be said about the Evangelical Lutheran Church in America. I say to you, be careful how you live, because you may be the only impression some people will ever have of the Evangelical Lutheran Church in America. That has to do with attitude. So my prayer tonight is that this might indeed be a time when all of us will say together, "By the help of God, I will be a channel for the good news of Jesus Christ and I will let that be the primary focus of how I conduct my life and our life together during these eight days."

Please rise. In your presence and as your pastor, I want to take this moment to rededicate my life to Jesus Christ and his Church, and, if you are willing to join me, please, shout, "Yes, by the help of God! Thank you."

The texts of Bishop Chilstrom's written reports, prepared for the assembly, follow:

Report of the Bishop

Reference: *1989 Reports and Records, Volume 2*, pages 267-273.

[NOTE: Part 1 of the Report of the Bishop to the 1989 Churchwide Assembly was included in the pre-assembly report and is reprinted here. Part 2 of the bishops report was distributed in a supplement and also is reprinted here.]

Part 1: Mission900

Sisters and Brothers in Christ:

Since the constituting convention in May 1987, we have completed the first two years of our life together in the Evangelical Lutheran Church in America. It has been a time of incredible adjustment for all of us-but especially for those of us who have been directly involved in these changes.

Inevitably, we were driven at times by circumstances beyond our control. The demands of getting ourselves organized were so great that we found ourselves *reacting* more often than *acting*. Moving and settling hundreds of families here in Chicago, in our regional centers and on the territory of the synods started in 1987 and continued throughout 1988.

We also were driven by decisions made by those who laid the plans for the Evangelical Lutheran Church in America-decisions that will continue to affect us directly through 1989 and for years to come. Those planners used their best judgment to

determine such things as the structure of the organization, the number of staff needed for each unit of the church, the budget for the churchwide organization and for each of its units, the choice of the building for our Lutheran Center and many, many other matters. As we look back from our current vantage point, we can see many things that might have been done differently. Yet, we also must affirm the wisdom of the planners. They laid a good foundation. We have much for which to be thankful. We are now nearing the end of this early transition period--the time when those of us elected and appointed to leadership in the Evangelical Lutheran Church in America must take full responsibility for decisions that will determine the direction of the church for the years to come.

As I have traveled about the church I have sensed a longing and a yearning for direction. Affirmation of the church is strong. Gratitude that we have come together in the Evangelical Lutheran Church in America is widespread.

But some anxiety also persists. Who are we? In what do we find our basic identity? What are the priorities for our church? In what direction are we headed? These are questions that need to be addressed if we expect our people to give us their full support for the mission of this whole church.

With this in mind, I have spent a great deal of time in the past year reflecting on the mission of the Evangelical Lutheran Church in America in the next decade. I have shared my vision with a wide variety of persons--the executive directors and staff of each churchwide unit, the Conference of Bishops, regional coordinators, and pastors and lay leaders throughout the church. I have invited their reaction to my thinking and asked for their suggestions. At its April 1989 meeting, the Church Council expressed enthusiastic support for the proposal that arose from this process: *Mission90*. Subsequently, this proposal was shared with participants at the 1989 synodical assemblies, prior to its consideration by this first Churchwide Assembly of the Evangelical Lutheran Church in America.

Recommendations for assembly action relating to *Mission90* are printed later. However, in this section of my report, I want to describe some key elements of this proposed churchwide initiative.

When we review the work of the more than 20 churchwide units, we soon realize that hundreds of programs deserve our attention. All of these merit the interest of the members of our church and should have our support and encouragement. Starting new ministries, sending missionaries abroad, enhancing our work on college and university campuses, developing new curricula, strengthening social ministry organizations, formulating social statements and theological positions, working with youth and young adults--these and a host of other aspects of this church's mission must go on.

It is important, however, to focus on a few basic and essential areas--cutting edges--in order to give our mission specific focus. I have chosen three key words for Mission90:

SEE * GROW * SERVE

SEE-Living in Christ

The Churchwide Assembly is being asked to take action on the following statement of commitment, which relates to the first facet of *Mission90*:

Because the Gospel offers hope to a troubled world and support to members in their daily lives,

We commit ourselves to SEEING anew what it means to be Christian through faithful

reading and study of the Bible, through daily prayer and through reflection on our Lutheran heritage of faith.

How do we go about living out this commitment? Obviously, much in this regard is already occurring in our congregations, synods, churchwide organization, and in our church-related agencies and institutions. But the following are two specific ways we can, during the next biennium, give expression to that commitment.

What Does It Mean to Be a Christian?

We have a rich theological treasure in this church. We often refer to it in more formal terms as justification by grace through faith. It is the freedom--the liberation--we experience when we realize that God's love and mercy are completely a gift. But is this treasure understood and appreciated? Is this a time--now near the beginning of our life together in the Evangelical Lutheran Church in America--when it would be well for us to come together to reflect on what it means to be a Christian from the perspective of our Lutheran heritage? I believe it is such a time. My vision is that each member of the Evangelical Lutheran Church in America, in congregational or other groupings, would participate in a time of intentional reflection and prayer on this topic. And it is my hope that such a time would be of great benefit to individuals, and would contribute to the renewal of our church as it responds to God's call to mission in the 1990s.

To assist members throughout the Evangelical Lutheran Church in America to engage in such reflection, I am proposing that a six-session course of study be developed, through which we might reflect on the fundamental question of Christian identity. As bishop and pastor of this church, I would take an active and direct role in this aspect of the overall *Mission90 plan*. With the assistance of communication, congregational life and publishing staff persons, I would prepare these studies on video cassette tapes. Part of the presentations would involve interviews with members of the Evangelical Lutheran Church in America--clergy and laity--in which they would share their convictions about the subject of that study. Each study would be approximately 20 to 25 minutes in length and would be accompanied with a discussion and prayer guide.

The materials would be introduced to the 65 synodical bishops at the October 1989 meeting of the Conference of Bishops. The bishops, in turn, would play a key role in this effort, sharing the materials with parish pastors, pastors in non-parish settings, associates in ministry and key lay leadership in the spring of 1990. Finally, these leaders would invite members of congregations and others to be involved in the study over a six-week period in the fall of 1990.

A variety of congregational groups would engage in this study. We also would ask pastors and associates in ministries in other settings to offer the course of study. I have in mind college and university campuses, the camps of our church, nursing homes and institutions of care, the military and other places where the church has

an opportunity to teach the faith.

Although the specifics of this emphasis are still being developed, the study course will seek to address some of the basic themes of the Christian life from our Lutheran perspective: grace, faith, worship, the sacraments, family, stewardship of life, and care of the earth. Taking this time for intentional churchwide reflection and prayer will provide us with a firm foundation as we engage in mission in the coming decade.

A New Venture In Bible Reading

Luther believed that one of the greatest things we can do is to give the Bible to the people in a language they can understand. That has not been our problem. Rather, we have been plagued by so many translations of the Bible that our people are often left confused and puzzled about which version to read. While many dream of the time they will read the Bible from cover to cover, few actually do it.

In the fall of 1990, the National Council of the Churches of Christ in the U.S.A. will introduce the *New Revised Standard Version of the Bible* (NRSV). It represents the outcome of the best efforts of biblical scholars to give us a version of the Bible that is both scholarly in its translation of the most ancient texts available to us, as well as contemporary in its expression of those texts in the English language. The New Revised Standard Version comes to us as an opportunity to encourage daily Bible reading as the norm for members.

We are now encouraging daily Bible reading. I am suggesting that we give it even greater accent by including it as a part of *Mission90*. I am proposing that we encourage the use of the New Revised Standard Version in worship and Bible study. A range of resources will be developed to assist our members in this effort, including establishment of a daily Bible reading program that will begin with Advent 1990 and continue through the following church year.

GROW-Living in Congregations

The second *Mission90* emphasis-to GROW-is expressed in the following statement of commitment:

Because the church is called to proclaim the Gospel to all the people in our communities, using fully the abundant human and financial resources of its members,

We commit ourselves to GROWING in our witness to the faith, in our giving, in our intention to become a more diverse church.

I am proposing three ways by which this emphasis will be carried out across the Evangelical Lutheran Church in America.

Tithers By The Million

Many persons in our ELCA already know the joy of tithing. For them, tithing is not a drudgery or a heavy requirement. They have discovered that the tithe gives them the opportunity to not only give generous support to their congregation, but to give to a variety of other worthy causes as well.

Is it possible to find one million persons in the Evangelical Lutheran Church in

America willing to commit themselves to the giving of a tithe? I firmly believe so. I am convinced that many would join those who already tithe if they were asked directly. Others would be encouraged to grow in their giving.

My proposal is that this venture be coordinated with the study, "What Does It Mean To Be a Christian?" In the fall of 1989, each of the synod bishops, the Church Council, leaders of churchwide units, members of unit boards, synod staff and others would be asked to make the following commitment:

"Out of gratitude to God for the gifts of life, I commit myself to give at least 10 percent of my income for the work of Jesus Christ in the world."

The 65 synodical bishops then would bring this same challenge and opportunity to the pastors, associates in ministry, synod councils, and other lay leaders of their synods in the spring of 1990 when they introduce them to the course of study, "What Does It Mean to Be a Christian?"

Finally, in the fall of 1990, the pastors, associates in ministry, and lay leaders would invite members of our congregations to commit themselves to the tithe. Members of congregation councils would be invited to join the pastors and associates in ministry in challenging their fellow members to commit themselves to the tithe. Pastors and associates in ministry serving in non-parish settings also would be asked to encourage persons in their care to consider the tithe.

The opportunity and challenge would be set before everyone-young and old included. If an average of one out of five persons agreed to give the tithe, we would have "Tithers by the Million." In a congregation of 200, for example, are there not 40 who would tithe? In a congregation of 1,000, are there not 200? In a church of 3,000, at least 600?

There are many ways to encourage giving to the mission of the church. We must use all of them in order to reach as many as possible. And, of course, the stewardship of life involves much more than what we give from our financial resources.

But I am convinced from my own experience and the testimony of other Christians that we do our members a disservice by not inviting them to experience the joy of tithing. We need to be specific about the ways in which we invite persons to respond to the Gospel.

Growing Congregations

After more than two decades of small but steady annual decline in membership in our predecessor churches, I sense an intense longing for a turnabout. Hope persists that we can be a church that will grow in numbers again.

The Evangelical Lutheran Church in America is committed to developing new congregations in the rapidly growing areas of our country. Our Division for Outreach has challenged us to expand the Mission Partners program, to invite 500 financially strong congregations to commit themselves to sponsoring one new ministry during the decade, and to ask synods and local conferences to identify locations where new ministries might be started.

But this is not sufficient, as we have seen from our experience in the past. We dare not neglect small town and open country congregations in places where there has been a sharp decline in population. That would be a tragic mistake. Likewise, we

have hundreds of congregations in communities where there have been dramatic economic changes-where nuclear families have been replaced by single-parent families and single persons. It is estimated that 3,000 ELCA congregations are located in these communities. These congregations need to re-root their ministries within the missionary challenge of their neighborhoods.

In all of these places, we call on the resources of our Division for Congregational Life, the Division for Outreach, and other churchwide units as we work in partnership with synods and congregations, to help to conserve and expand the human potential of this church. For example, several important projects are currently under way to assist rural and small town congregations in their outreach efforts.

At the same time, we must recognize that the constituting convention of this church gave us a very specific mandate-to strive to become a more diverse church. It is estimated that the complexion of our society will continue to change dramatically in the next 30 years. According to some estimates, it is expected that one-half of our population will be made up of persons of color and/or whose primary language is other than English by A.D. 2025. We have set our goal to become a church of at least 10 percent such persons by the turn of the millennium.

To help us achieve that goal, I am proposing that beginning in 1990 we identify pilot congregations experiencing racial and ethnic change. We would learn from these congregations, and they would be helped in experimenting with a variety of ways to enhance congregational growth.

"Growing Congregations" will accent more than growth in membership. Part of the goal will be to see that at least 50 percent of the members of these congregations are at worship each Sunday and are involved in some kind of study group. Particular attention will be devoted to witnessing to inactive members of the congregation-both youth and adults.

In subsequent years, I propose that we use our learnings from these pilot studies to assist congregations in similar kinds of communities to reverse the trends in membership decline, to help them stabilize their membership, and, in many places, actually to grow in numbers.

Bible Study/Witness

We have many excellent Bible study programs in our church that we have inherited as a gift from our predecessor churches. Others are under development. I am not proposing that we replace any of them.

I am persuaded, however, that a special kind of Bible study/witness course is needed if we are to empower our members for effective evangelism. What I have in mind could take the form of a 20-lesson course, which could be divided into 15 sessions on basic biblical knowledge and five sessions on effective witnessing. I am suggesting that the course be introduced in the fall of 1991-just as those engaged in "A New Venture in Bible Reading" are nearing the end of their year in the Scriptures. The Bible sessions would continue until the beginning of the Lenten season in 1992. Following Easter in 1992, five sessions on witnessing would be conducted.

The Division for Congregational Life and the Division for Outreach have called for us to place evangelical outreach in word and deed at the heart of our life and witness.

They envision every congregation as a center for mission.
Is it possible-as with tithing-that we could enroll more than a million persons?
Why not two million? I see no reason why we cannot do so if we set our mind and will to it.

SERVE-Living in the World

The third Mission statement of commitment which the assembly will consider focuses on the church's calling to service in the world:

Because the whole world is God's creation and is the object of God's love,
We commit ourselves to SERVING in the world in the cause of peace, justice and the care of creation, building partnerships between congregations and other ministries at home and abroad.

Partners Around The World

The surest way to bring excitement to the congregations of the Evangelical Lutheran Church in America and to enrich our understanding of mission is to link them with partners in the faith in other places.

Our Division for Global Mission is developing a document that sets the course for our work around the world for many years to come. Resources will be sought, for example, to help our partner churches to send 500 missionaries to do work beyond their own churches. Whereas we now have 40 fewer missionaries abroad than was the case several years ago, it is hoped that we will be able to place at least 100 more ELCA missionaries with partner churches in the next ten years.

The Division for Global Mission has also suggested that we address world poverty and oppression by increasing ELCA World Hunger income many millions of dollars over the next several years.

In addition to all that is envisioned by the Division for Global Mission, I am proposing that every congregation enter into a partnership relationship with two congregations or ministries-one in America and one abroad. I am suggesting that this be done beginning in the fall of 1990.

The partnerships may take a variety of forms, and synods would play a key role in this activity. The domestic partnership may be with another congregation, an institution, an organization, or a ministry in the immediate community. Or it may be with a congregation or ministry in another part of the country. It might be a nursing home, or a congregation of another denomination, or an urban shelter for the homeless, or a struggling rural congregation, or a social-service agency, or a youth ministry. The possibilities are endless. For many congregations, this would mean reaffirming what they are already doing, or adding to the places where they extend their ministry.

The same would be true of the partnership abroad. It could take on a variety of forms. It might be an Orthodox church in the Soviet Union, or a clinic in El Salvador, or a refugee camp in Jordan, or a Lutheran congregation in Finland, or a "base Christian community" in Peru, or a seminary in Hong Kong. Again, the possibilities are endless. What is important in "Partners Around The World" is that each congregation broaden its horizons. The relationship would not necessarily be one that would involve a financial commitment, since a spirit of paternalism sometimes diminishes these part-

nerships. The major purpose would be to help us to see ourselves as a part of the worldwide community of God's people. The accent would be on the value and importance of both partners in the relationship.

Justice,

Peace and Creation

Early in 1989, I attended the conference on the "Year 2000 and Beyond," where selected ELCA leaders listened as physical and social scientists described their research and shared their insights on the future of this planet. We also reflected on the role of the church as it moves toward the next millennium. In many ways it was a sobering experience to consider the breadth and the depth of the environmental and social problems which face us. But many of us left that event with a yet deeper commitment to utilize fully the church's potential to address these problems and to speak dearly to the need of people for a deeper spirituality in the midst of the materialism of our society.

Work for justice, peace, and the integrity of creation is certainly part of the ELCA's ongoing efforts. But it would be well for us to give special attention to this emphasis in the next several years through *Mission90*. Specifically, I am proposing that we join with member churches of the World Council of Churches in giving consideration and study to these issues in every ELCA congregation. Such study could take place from the spring of 1991 through the spring of 1992.

While it is important that all members of the Evangelical Lutheran Church in America reflect on peace, justice, and the care of the earth, I am suggesting that special attention be given to our youth and children, challenging the next generation to grapple with these vital questions as part of *Mission90*.

We also will call on the schools of the church-seminaries, colleges and universities, and day schools-to take the lead in accenting peace, justice, and the care of the earth. Again, for many of them, this will be a continuation and a highlighting of what already is being done in their programs of education.

Planning for the Future

While some of the activities I have described are quite specific, *Mission90* is not intended to be merely a set of "programs." The *Mission90* commitments to SEE, to GROW, and to SERVE also will give direction to our planning for the future. The specific *Mission90* activities described in this report should be understood as first steps. The next steps will result from continuing conversation about how we live out these commitments in the decade of the 1990s. Thus, these commitments will provide a framework for our churchwide planning in the coming biennium, if approved by the Churchwide Assembly.

Evangelism and outreach are integral elements of these *Mission90* commitments. Through our planning efforts in the next biennium, a specific course of action set by our constituting convention in this important area will find completion. The constituting convention requested that a "comprehensive and major mission commitment for the Evangelical Lutheran Church in America for the decade of the 1990s" be developed in the early years of the life of the Evangelical Lutheran Church in America. A first step in this process was the preparation of a report to the Church Council by the

Division for Global Mission and the Division for Outreach. Appendix A contains a digest of this report, which was received with appreciation by the Church Council at its April 1989 meeting.

In the next biennium, as we attempt to develop new and exciting ways to SEE, to GROW, and to SERVE, our planning will encompass and build upon the action taken by the constituting convention. As part of *Mission90*, the Church Council recommends that the Churchwide Assembly authorize my office

"to engage congregations, synods, and the churchwide organization in the development and refinement of *churchwide commitment for the decade of the 1990s*."

These commitments, which are to include a comprehensive and integrated strategy for evangelism and outreach, are to be brought to the 1991 Churchwide Assembly.

The work of the Division for Global Mission and the Division for Outreach will provide a firm foundation in this important process, appended here.

I commend to your serious reflection the *Mission90* proposal, which will have both short- and long-term implications for the life of the Evangelical Church in America in the decade of the 1990s.

HERBERT W CHILSTROM, *Bishop*

Appendix A

Call to Mission in the '90s

A Division for Outreach

and Division for Global Mission contribution for the Evangelical

Lutheran Church in America

Introduction

The Constituting Convention of the Evangelical Lutheran Church in America (ELCA) requested the Division for Global Mission (DGM) and the Division for Outreach (DO) to develop "a comprehensive and major mission commitment for the Evangelical Lutheran Church in America for the decade of the 1990s."

We are still a new church, open to possibilities for shaping what we will be and do as we move into the 21st century. This "Call to Mission in the '90s," proposed by the Division for Outreach and the Division for Global Mission, invites the Evangelical Lutheran Church in America in all its many and various expressions to join this focus in mission to the world in this decade.

Our purpose is mission, reaching out beyond ourselves to and for the world of the 1990s and beyond.

The Context of Mission Outreach-God's World

Thirteen dimensions of the context of mission offer challenges and opportunities to mission outreach in the last decade of this century. A church born to this decade needs to understand and effectively respond to these conditions in order to be faithful to God's mission. They are:

Unevangelized World: By 1990 over two-thirds of the world's five billion people will live outside the Christian faith. Within the Western world, officially the

"Christian" continents, there is a pressing need for what some are calling re-evangelization.

Religious Pluralism: There is the challenge for the church to witness to its faith in dialogue with persons of other faiths, and to join with persons of other faiths in seeking ways to work together for human renewal, justice, and peace.

Urbanization: Currently over 40 percent of the world's population live in cities. That will approach 55 percent by the year 2000. The urban population of the U.S. is already 75 percent of the population. The city as political, economic, and cultural center offers unprecedented challenges and opportunities to the church in the 1990s.

Interdependence: Human survival demands new commitments to interdependence if humanity is to survive. The challenge to the church is to participate interdependently with churches around the world and with other religions and institutions in addressing the opportunities as well as the survival concerns.

Poverty and Oppression: Within the five-billion-member global family, 900 million are malnourished, 400 million are chronically hungry, 1.5 billion are without medical care, 2 billion are without adequate water, and 15 million are refugees. Mission outreach will necessarily pull the church into this world of suffering and oppression in order that persons may experience life, justice, and peace.

Emergent Churches and Theologies: In 1900, 87 percent of the Christian population lived in Europe and North America. By the year 2000 as high as 60 percent of the Christian world will live in Latin America, Asia, and Africa. Our life and mission need the empowerment made possible by God's grace and our involvement in the global Christian community.

The changing Role of Women: We live within a 20th century revolution in which women are discovering their own value, gifts, and potential that enable women to take responsibility for defining their own identity and purpose in the world.

The church has the opportunity to participate in this liberating movement in Jesus' name, to embrace the rediscovered gifts and talents of one-half the human race, and thus empower the church for mission in the world.

High Tech Communication: The 1990s will be known as a continuation of the "information age" characterized by increased global reliance on television and other electronic media and by the spread of computer networking systems. Such developments will raise new issues of power over and control of access to these information systems; however, they will also create opportunities for mission outreach and new forms of cooperation among the churches.

Nationalism: New forms of oppression and worldwide buildup of arms and military expenditures have resulted in intolerable debt. Three billion dollars a day is spent for military purposes. The church is challenged to call nations to recognize that interdependence and cooperation between nations offers a future in which justice and peace are a genuine possibility.

Environment: The church in every nation and community is challenged to place environmental concerns on its agenda. The church's vision of stewardship of God's creation can make a significant contribution to overcoming environmental

problems.

International Economic Disorder: The church is challenged to share the biblical vision of justice, particularly for the poor and oppressed, and work for a social, economic, political order in which all persons share the benefits of God's creation.

Multicultural Realities: The church is challenged through its inclusivity to witness to a future community where cultural diversity is celebrated as God's gift.

Racism: The church is challenged to examine continuing racial exploitation and oppression within its own community and be a witness and advocate for justice for all people in the world.

Guiding Principles

Given the context in the 1990s, how shall the Evangelical Lutheran Church in America go about doing mission? Certain principles are implicit in the founding documents of this church and in the policy statements of the Division for Outreach and the Division for Global Mission. The following list is not meant to be exhaustive, but rather indicative of the operative principles embodied in the commitments contained in this report:

Evangelical. As the Evangelical Lutheran Church in America participates in God's mission, the first priority is the proclamation of the saving Gospel of God in Jesus Christ which through the work of the Holy Spirit calls persons to repentance, faith, and life.

Cruciform. Mission outreach is to follow the theology of the cross, the model of the suffering servant, and to operate in a spirit of humility, servanthood, and love.

Contextual. Mission outreach is to respect and utilize the cultural and institutional values of the country, region, or area involved.

Inclusive. Mission outreach is to include in decision making and implementation persons from all conditions and categories. Mission is to "cross the boundaries" of race, class, gender, ethnicity, age, ideology, etc. in order to witness to the unity we have in Christ.

Empowering. The Holy Spirit enables people to be involved in God's mission and to achieve a sense of identity, worth, and potential so as to become self-directing and, if possible, self-supporting or self-reliant. Such empowerment comes from spiritual renewal, the creation of self-identity within the community, and Eucharistic worship at the foot of the cross. It sends God's people into the world to witness to Jesus Christ in word and deed.

Holistic Mission outreach is to address the whole gospel message to the whole person in the whole community involved.

Leadership. Mission outreach is dependent upon the development of local leadership within the Christian community. Recognition of leadership gifts and potential within new Christian communities is essential. Providing opportunities and resources enabling the development of these gifts must be central.

Interdependent. Mission outreach is to recognize the mutual dependence of participating groups; the need for periodic interchange of persons, information,

ideas, and reactions among participants; and the transitional stages through which projects proceed.

Ecumenical. Mission outreach is to be sensitive to its ecumenical dimensions and the opportunities to work together in joint action in order to manifest the unity of the church "so that the world may believe."

Resources. God is the source of our power for mission. Mission outreach is to provide realistic estimates of the human and monetary resources; feasible alternatives for the recruitment of human resources and the raising of monetary resources; and frequent reevaluation of resource needs as projects move through transitional stages.

Commitments to Mission-1990-2000

Mission commitment springs from the call of the Gospel of Jesus Christ and an awareness of the challenges that the world sets before us. Response to these opportunities is shared by the church in all its expressions. In response to this call and challenge, we make commitments to mission that involve renewal and empowerment of the church, outreach to the world, and the marshaling of resources needed for this purpose.

A. Empowerment for Mission

We are committed to a program of education and empowerment that renews and energizes each member of the Evangelical Lutheran Church in America and urges each congregation to understand itself as a center of mission, placing evangelical outreach in word and deed at the heart of its life and mission.

B.

Outreach in Mission

In response to the call of Jesus Christ, we commit ourselves to specific mission outreach strategies and programs in the decade of the '90s. This includes new mission outreach initiatives, transformation and revitalization of existing ministries, and an overall expansion of the ELCA'S mission outreach in and beyond the U.S.A.

1. New Mission Outreach Initiatives

a. New Ministries and Congregations

The Evangelical Lutheran Church in America through the Division for Outreach now initiates 50 new congregations each year and will seek to increase that number to 100 each year during the decade of the '90s.

b. New Missionaries Sent by Partner Churches

The Evangelical Lutheran Church in America through the Division for Global Mission commits itself to a new program emphasis with its partner churches. The Division for Global Mission will seek resources for these partner churches that will enable them to send 500 of their own missionaries to engage in mission work beyond their own churches and countries.

2. New Approaches in Mission Outreach

a. Area Ministries

The Evangelical Lutheran Church in America through the Division for Outreach is committed to assisting groups of congregations to work together for the task of evangelical outreach in communities that are undergoing significant racial, economic, and cultural change.

b. New Mission Outreach With Partner Churches

The Evangelical Lutheran Church in America through the Division for Global Mission commits itself to develop, in consultation with overseas partner churches and agencies, new and alternative relationships and strategies for cooperation.

3. Revitalizing and Expanding Existing Programs

a. New ELCA Missionaries

The Evangelical Lutheran Church in America through the Division for Global Mission will seek additional financial resources that will make possible the support of 100 additional missionaries who are committed to sharing their faith, cooperating with partner churches, and living in solidarity with those with whom they work.

b. Focus on Outreach Among Existing Congregations

The Evangelical Lutheran Church in America is committed to the task of challenging this church and all of its members and congregations to place evangelical outreach in word and deed at the center of its life and witness. The Division for Outreach, in cooperation with the Division for Congregational Life, shall assist congregations as they give expression to this basic missionary character of the church. By working through synods, coalitions, and districts, every congregation will be encouraged to become a center for mission.

4. Expanding Our Commitment to Addressing Global Poverty and Oppression

The Evangelical Lutheran Church in America is committed to working with others to overcome global poverty and oppression by increasing its World Hunger Appeal income to \$25 million during the 1990s.

5. Media and Mission Outreach

The Division for Outreach and the Division for Global Mission recommend the Evangelical Lutheran Church in America develop intentional strategies to explore and use electronic media as an effective method by which Christians communicate the Gospel as the church moves into the 21st century.

C. Developing Resources for Mission

In envisioning an expanded mission-outreach program of the Evangelical Lutheran Church in America, there are new and creative ways of calling forth the human, material and financial resources of this church. We are challenged to seek a variety of ways by which members of the Evangelical Lutheran Church in America might offer their gifts within the mission of the body of Christ. Participation in mission beyond financial gifts often offers personal contacts and exchanges that are revitalizing for ELCA members and congregations and all

expressions of the church.

1. Leadership Development

In order to equip these ministries with effective personnel, the Evangelical Lutheran Church in America will develop a program for recruitment of local leaders, the training and development of these persons for church service, and the placement of these persons for ministry. This could involve 2,500 people for church occupations. A majority of these people will need to be Asian, Black, Native American, or Hispanic. Half of these persons may seek ordination.

2. Volunteer Programs-Human Resources

The church's mission outreach requires persons who are willing to give freely of their time and skills to complement the church's employed staff. Volunteer programs enable mission outreach to be expanded beyond the church's financial limitations. People, particularly those at the beginning and end of their careers, are seeking opportunities for service. Over 2,000 volunteers will be needed in the 1990s to strengthen outreach from existing ministries. Nearly 1,000 persons will be needed for Mission Builders alone to help develop first units for new congregations.

3. Financial Resources

a. Proportionate share:

The ELCA'S regular budget needs to increase in a significant way. All members of the church should be challenged to increase their giving and to increase the proportionate share of their congregation's budget for benevolence through the synodical and churchwide expressions.

b. Designated giving:

There are a multiplicity of other ways by which ELCA financial resources might be tapped for support of the ELCA'S mission outreach in the '90s. Designated-giving programs enable congregations to participate in the mission outreach of the church. These programs create awareness of mission and produce resources for mission.

1) Division for Outreach - Mission Partners

The Division for Outreach, in cooperation with the Commission for Financial Support, will continue to match congregations of the Evangelical Lutheran Church in America with the mission-outreach programs of other ELCA congregations or synods.

2) Division for Global Mission Missionary Sponsorship and Designated Giving

The Division for Global Mission, in cooperation with the Commission for Financial Support, is committed to expanding the Missionary Sponsorship Program.

3) ELCA Hunger Appeal

In cooperation with the ELCA Hunger Appeal, increase giving to an average of \$5.00 a year for each member of the Evangelical Lutheran Church in America.

4) Other Designated Giving-Major Donors, Bequests, etc.

In cooperation with the Commission for Financial Support and the ELCA Foundation, seek major donors and bequests, etc.

c. Possible Fund Appeal.

A study is needed to determine the feasibility of a major churchwide financial appeal with a report on the results of the study and recommendations for action.

Implementation

The specific commitments for mission outreach described in this document summon the church to discover anew and use well all of its resources. It is through the developing of human resources and nurturing of the various gifts of the Spirit that this church will participate faithfully and fully in God's mission. Renewal within the worshiping, serving community releases new energies and talents. Mission outreach of the scope demanded by the world of the 1990s will require of us more than high motivation and special abilities. Mission outreach will also require money.

The opportunities and challenges of the world in which we carry out God's mission in the 1990s can only be met by a degree of commitment and the mobilizing of resources that surpass the present levels available to the church.

Part 2: Many Voices / One Song

As I prepare this second part of my report to the Churchwide Assembly, I do so with the experience of having just visited thirteen synodical assemblies in every corner of the country. My impressions of the Evangelical Lutheran Church in America have been positively reinforced.

We are a diverse church. The church in southwest Texas is very different from the church in western North Dakota. Our congregations in metropolitan New York look and sound different from those in southern California and Hawaii or those located in northwestern Ohio. From the frigid coastal towns of the Bering Straits, to the coal fields of West Virginia, to the semi-tropics of the Virgin Islands; from the quaint village centers of New England, to the corn fields of Iowa, to the desert country of Arizona—indeed, we are a very diverse church. We sing with *MANY VOICES*.

We are one church. As I travel from place to place throughout our Evangelical Lutheran Church in America, I also am struck by the sense of unity among our people. This should come as no surprise to us. We laid the groundwork carefully for our church. We took time to prepare. We anticipated the merger of three churches into one church for many years. Wherever I go I hear *ONE SONG*.

Our unity is expressed in the parts of our constitution that we call "Confession of Faith" and "Nature of the Church." There we identify ourselves as members of the one, holy, catholic and apostolic Church. We confess our faith in "the Triune God, Father, Son and Holy Spirit" (2.01.). We unapologetically name "Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe" (2.02.). We call Jesus Christ "the Word of God incarnate, through whom everything was made and through whose life, death and resurrection God fashions a new creation" (2.02.a.).

We point to the Old and New Testaments as the canonical Scriptures. We say they are "inspired by God's Spirit speaking through their authors" (2.02.c.).

We declare the Apostles', Nicene, and Athanasian Creeds to be true expressions of the faith of our church (2.04.). We identify ourselves as Lutheran Christians by claiming the confessional writings-and especially the Augsburg Confession-as true witnesses to the Gospel (2.05., 2.06.).

We can sing *ONE SONG*, because the melody of that song is not created by us. It is a gift to us from God. We discover what God has already written. Everything in the church finds its theme, its purpose, its beauty, its hope, and its unity in the Gospel "as the power of God to create and sustain the Church for God's mission in the world" (2.07.).

It is for this reason-our commitment to the historic Christian faith-that we are coming together quickly in our identity as one church. We are a church of *MANY VOICES*, but with *ONE SONG*.

Coming Together-A Time of Struggle; A Time of Hope

Bringing to birth a church the size of the Evangelical Lutheran Church in America has not been without its moments of struggle and even near-despair. I have often recalled the day in May of 1987, just shortly after my election as bishop of the church, when I stood alone in the empty shell of what is today the Lutheran Center on Higgins Road in Chicago. How will we do it? It seemed so impossible at that moment. Since then, of course, we have in fact brought into being a church that is well-organized and ready to live out its mission. No, we have not yet ironed out all of the wrinkles. Yes, much remains to be done. Yet, when we think of the task that was ahead of us just two short years ago, we can give thanks for all that has been accomplished.

It has been a mutual effort. Thousands were involved in the planning process before the church was born. And now thousands more have given of themselves unselfishly in order that the church we envisioned might become a reality.

The Churchwide Units

It would be impossible to outline, even in brief sketches, the work that has been done by the more than twenty churchwide units in bringing us to where we are in such a short time. The details of that effort are spelled out in Volume 1 of the Reports and Records of this assembly. But we can paint some broad strokes.

The work of all of the units is coordinated through the Office of the Bishop. While the responsibility for that coordination rests ultimately with the bishop of the church, the day-to-day liaison is carried out primarily by the Rev. Robert N. Bacher, assistant to the bishop and executive for administration, as well as by Lita Brusick Johnson, and the Rev. Morris A. Sorenson Jr., executive assistants to the bishop. The Cabinet of Executives, made up of the executive directors of each churchwide unit, the assistants to the bishop and the officers of the church, meets monthly to review the work of the church and to plan for the future. The report of the executive for administration provides additional information about matters relating to planning and administration.²

Inclusivity

At the time of the formation of the Evangelical Lutheran Church in America, we declared our intention to be an inclusive church and set for ourselves the goal that, within ten years, ten percent of our membership would be persons of color and persons whose primary language is other than English. We were thankful to see the recently released statistics that show an encouraging increase in the diversity of our church—largely a result of the intentional efforts of our predecessor bodies in this area.³

Within the Evangelical Lutheran Church in America, we continue to work to achieve the goal we set for ourselves in various ways. Many of our congregations and our synods have been active in their outreach efforts in this area; most synods have developed specific plans for achieving the inclusiveness goals for representation, in accordance with our governing documents.

In the churchwide organization, the commitment to being inclusive has been reflected in our staffing decisions. And, in our planning efforts, staff members are exploring the implications of the inclusiveness goal for the ongoing work of each unit. For example, in 1988 approximately one-third of the new ministry starts undertaken through the Division for Outreach were in communities of color or communities where the primary language is other than English. In addition, our staff members are hard at work developing a comprehensive Multicultural Ministry Strategy that will assist the Evangelical Lutheran Church in America to achieve its inclusiveness goal.

Dreams and Reality

One of the first words heard by executive directors of churchwide units when they moved to Chicago in the fall of 1987 was that they would have to live with fewer resources than had been expected. They were asked to operate their respective units on the basis of 95 percent of the 1988 budget.

³Relevant statistics are found in the Report of the Secretary, *1989 Reports and Records, Volume 2*, p. 281, and reprinted on page 619 of this volume of minutes.

When it became apparent early in 1989 that a shortfall in income was persisting, the units were asked to reduce their expenditures again—this time to 93 percent of the 1989 budget. Just prior to this first Churchwide Assembly, the Church Council will take another careful look at 1989 income to ascertain if still more adjustments will need to be made.

While these adjustments have been painful and disappointing, the churchwide units have acted responsibly. In 1988, for example, actual expenditures were even less than the 95 percent authorized amount. In spite of those limitations, the church has been served well by the persons in these churchwide unit staffs: new ministries have been started; established ministries have been maintained; educational, scholarly, and inspirational materials have been published; worship materials have been provided; youth ministry has moved forward; health and pension benefits have been paid; research has been done; communication within the church and with the general public has been maintained; missionaries have been sent abroad; seminaries have been supported; church colleges, elementary and secondary schools, and campus ministries have been given care and attention; financial commitment has been encouraged;

support for women, persons of color, and persons whose primary language is other than English has been strengthened; *The Lutheran* magazine has brought the story of the church to millions; Women of the Evangelical Lutheran Church in America has provided avenues for ministry for many women in our congregations; personnel have been recruited and served; the leadership of the church—our bishops, pastors, associates in ministry, and others—has been nurtured; and major gifts have been received. Yet, we could single out any of these areas and lament the fact that so much more could have been done. We established fewer ministries than we had hoped for; support for some existing ministries had to be reduced; some missionary positions have not been filled; seminary income fell short of what had been expected; staff services and resources in stewardship were not sufficient to meet demands in some areas of the country; and on and on.

We could find some consolation, of course, in the recent history of the church. At the time of the last mergers in the early 1960s the record shows that severe financial restrictions occurred in both The American Lutheran Church and the Lutheran Church in America. We also might find comfort in the fact that other major denominations, from the most conservative to the most liberal, are facing serious financial difficulty at this time.

Are there particular reasons why we face this problem at this time in the Evangelical Lutheran Church in America? Yes, we could point to several probable factors. There are, of course, the normal start-up adjustments faced by any new organization. Preliminary figures tell us that total congregational income in 1988 increased by 4.27 percent over 1987. Yet, contributions to synods and the churchwide organization did not reach the levels estimated by the planners of the Evangelical Lutheran Church in America. It is possible that in our initial year of life together some congregations did not share their increase in income with the church at large.

One reason for this may have been the coincidence of the formation of our church with a sharp increase in the cost of health premiums for the pastors and lay workers of the church; there were also pension plan increases for many congregations. And, while few congregations chose not to be a part of the Evangelical Lutheran Church in America, there is no doubt that some members decided to join other churches. The impact of their loss on the income of the church is difficult to ascertain, but may be another element of the picture. The initial 14-month fiscal period for the churchwide expression is still another factor that played into the shortfall. It now seems that 12 months of income was all that was available for 14 months of expenses for the churchwide expression.

More could be added, but much of it would be speculation. We must face reality. This means continuing our reflection on the best and most effective ways of doing mission by synods and the churchwide organization—and taking action to implement them. Steps have been taken to save wherever possible.

However, unless the income picture improves, programs and services available to members, congregations, and synods will have to be reduced or eliminated. Fewer new ministries will be started. Our partners in ministry overseas, our ecumenical partners, and our colleges, seminaries, agencies and institutions in this country also will be adversely affected.

As bishop, I must describe candidly the effect of the financial situation on the work that is being done on behalf of the whole church through the churchwide organization, both at home and overseas. I also must ask the pastors and congregations of this church to give serious and prayerful consideration to this situation, as they make decisions about the level of their giving to support the work of the church beyond the congregation.

Churchwide Appeals and Follow-up

We are now nearing the end of the three separate appeals that started in the predecessor churches and have been continued in the Evangelical Lutheran Church in America under the banner, "That All May Know Christ's Love." The cost of the appeals has been high. Hindsight might lead us to ask if it was an opportune time to conduct those appeals, immediately prior to our coming together in the ELCA. On the positive side, however, we have received about \$40 million in gifts that may not have been available to us had we not embarked on those efforts. Surely we owe a debt of gratitude to those who gave generously to these appeals and to those who worked hard to seek gifts for them.

A Promising Future

In spite of these short-range stresses and strains, I can report to you from my visits around the church that the long-range picture is promising and hopeful. I hear joy and gratitude that we have come together in the Evangelical Lutheran Church in America. A powerful sense of prayerfulness exists in the church. Leaders are remembered regularly before our altars and in the prayers of the people. Pastors and lay leaders in every corner of the country have assured me that their financial support for synodical and churchwide work will improve. I sense a commitment to our mission that gives me a positive expectation for the future. We do indeed sing *ONE SONG*.

Our Ecumenical Commitment

While we rejoice in the unity we sense in our Evangelical Lutheran Church in America, we also recognize, of course, that our unity in the Gospel goes beyond the boundaries of this church. We are one with all who confess that "Jesus Christ is Lord." A mark of our predecessor churches was their commitment to the unity of the church and their active involvement in a variety of ecumenical expressions. At this assembly we have several important decisions to make regarding our future in the ecumenical movement. While we had hoped to adopt as a policy statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," at this assembly, it became apparent in the review process that, for some, more discussion of its implications was needed. Therefore, the statement is brought to the assembly for adoption as a "working document," offering guidance to our church in the next two years. During this time, the document will be studied again in a variety of settings--congregations, colleges and seminaries, and many other places--with the hope and expectation that it will be ready for final adoption at our 1991 assembly. At the constituting convention of our church in 1987, we agreed to become members of the National Council of the Churches of Christ in the U.S.A. and of the World

Council of Churches until our first Churchwide Assembly. Now we must make long-term decisions regarding those relationships. I strongly urge the assembly to vote in favor of membership in both councils.

Through the World Council of Churches, we link ourselves with Christians everywhere in a common witness to Christ, in works of mercy that can be done best in a cooperative manner, and in a quest for the visible unity of the church. In a world where threats to peace and the environment are a constant menace, and where injustice is often the rule rather than the exception, we cannot afford to go alone into the darkness. We need the light and companionship of other believers as we hear the will of our Lord that Christ's people express their oneness.

The same is true regarding the National Council of the Churches of Christ in the U.S.A. Over the past several months the council has gone through intense internal turmoil. The council's general secretary resigned his position in June. Financial resources for support of the council have dwindled in the last decade. The staff of the council is greatly reduced. Yet in the midst of all these events, this council has carried on significant cooperative work in which we can take pride- for example, the *New Revised Standard Version of the Bible* (NRSV).

Why should we continue our membership in this council? I believe there are several valid reasons. First, the council is our primary link with most of the major denominations in the United States of America, and a significant link with many of the Black churches. Further, the governing board of the council has approved a major restructuring of the organization that brings the mission of the council into line with its resources. We also must remember that we are now the second largest member church in the council. We have both an opportunity and a responsibility to shape the council into an organization that can serve the ecumenical community more effectively. Finally, the council offers us a means whereby we can do certain kinds of cooperative work that should not be done exclusively by individual denominations.

Ecumenical Dialogues

In the meantime, we continue to pursue other interchurch relationships. We are engaged in ecumenical dialogues with a number of Christian churches. The details of these discussions are outlined in the report of the Office for Ecumenical Affairs.⁴ We should take special note of the progress that continues to be made in the Lutheran-Reformed conversations and the Lutheran-Episcopal dialogue. At the same time, we should not grow weary in those dialogues that seem to bear less fruit. Some of the dramatic progress that was made in the early dialogues with the Roman Catholic Church, for example, now seems to have slowed. This is not surprising. We are now addressing the more difficult topics that caused our initial separation, but progress continues. As we were reminded recently by a Roman Catholic bishop, we must not allow ourselves to be discouraged. Our common commitment to Jesus Christ as Lord should compel us to keep searching for any and all ways in which we can bring down the walls that separate us from one another. And, before the end of the year, we expect to have a major statement from our dialogue with the Orthodox churches.

1989 Reports and Records, Volume 1, p. 19 and on pages 833-836 of this volume of minutes.

Other Possibilities

In the meantime, other important interchurch links also should be pursued. I join my voice with that of Dr Daniel Weiss, head of the American Baptist Church, in calling again for a broader coalition of Christians in America. This call is not new. We have heard it from the leadership of our predecessor churches. Surely the need for believers to join their voices in a single song has never been greater. While we cannot expect to find unanimity on many issues, there are others—such as homelessness, drug and alcohol addiction, child care, resettlement of refugees, and many more—where our common efforts could be fruitful. As a modest move in this direction, I have suggested that we begin to explore the possibility of an observer relationship of the Evangelical Lutheran Church in America with the National Association of Evangelicals.

The Lutheran Church-Missouri Synod

I often am asked about our relationship with the Lutheran Church-Missouri Synod. I can report to you that it is cordial and respectful. The Committee on Lutheran Cooperation, with six representatives from each church, meets semiannually to discuss matters of mutual concern. There are six agencies to which both churches relate—Lutheran World Relief, Lutheran Resources Commission, Lutheran Immigration and Refugee Service, Lutheran Education Conference of North America, Life Shares for Lutheran Charities, and Lutheran Film Associates. We also have agreed to have a theological discussion at the next meeting of the Committee on Lutheran Cooperation.

The Lutheran World Community

Our membership in the Lutheran World Federation (LWF) reflects our commitment to more than 100 Lutheran churches from every corner of the world. Because of our merge, the Evangelical Lutheran Church in America is now the second largest member church in the federation. Again, we are reminded of both the privilege and the responsibility of leadership.

Next January, 35 delegates from our church will travel to Brazil for the eighth assembly of the Lutheran World Federation. Under the theme, "I Have Heard the Cry of My People," we will reflect on many of the most severe and seemingly insoluble problems that confront us in the world today. But we will do so as Lutheran Christians, believers who are convinced that the Gospel of justification by grace through faith gives us reason to have hope, even when world conditions leave little room for optimism. Among other important issues, the delegates to the Lutheran World Federation assembly will give consideration to a plan for the restructuring of the organization. Based on the recognition that the member churches have communion (koinonia) in their common understanding of the Gospel, the new structure calls for reorganization of the offices of the federation in Geneva and also for the possibility of the establishment of regional offices. The latter would give the Lutheran World Federation closer contact with member churches in various parts of the world.

Among the churches throughout the world for whom we should have special concern, I have asked for prayers for our sisters and brothers in Christ in five areas—

Ethiopia, China, El Salvador and Central America, Namibia and South Africa, and Jordan and the West Bank. In each of these places the churches are caught in the cross fire of intense internal political conflict. Very often, works of mercy are misunderstood by one side or the other. The temptation to despair is great. When I visit these churches, I am impressed by the fact that the number one request that they make of us is that we pray for them.

But I am grateful that we do more than pray. The ELCA Hunger Appeal is just one noteworthy example of how the members of our church, in the midst of the uncertainties of the merger process, continue to show care for those in need. Will the day ever come when a Hunger Appeal will be unnecessary? Probably not. Therefore, it is important that we not "gr^{ow} weary in well-doing." We continue to be one of the most materially blessed churches in the world. Because much has been given to us, much also is expected. I urge that offerings to the ELCA Hunger Appeal-second-mile giving-be a regular part of the commitment of every congregation of the church.

A Variety of Concerns

The hundreds of memorials from the 1988 and 1989 synod assemblies, which have been forwarded to this first Churchwide Assembly, reflect the broad scope of our church's interest and concern. The memorials range from concern about homelessness in our communities to outrage at the killings in China; from the commitment of our church to evangelism to the pressing needs of small congregations; from suggestions for changes in the ELCA pension and health plans to concern about the availability of health care for all; from questions about standards for our pastors to concern about sexual morality; from commitment to justice for Namibia to demands for divestment by our pension board from companies doing business in South Africa.

These memorials reflect the deep concerns of our synods and address many of the issues that churchwide staff and the ELCA Church Council have begun to address during the first two years of our church's life. They reflect the diversity of our interests--and sometimes reflect significant differences in approach to pressing issues. But they also reflect a common assumption that the arena for the church's care and concern extends far beyond the confines of our church buildings--into our communities, our country, and the whole world, as we bear witness to God's creative, redeeming and sanctifying activity. We will need to struggle together on these issues and make hard decisions about how we should, within our available resources, seek the most appropriate ways to serve God in the world.

Words of Thanks

In spite of the rigors of these beginning years of our life together in the Evangelical Lutheran Church in America, I continue to give thanks to God for the privilege of serving as the first bishop of this church. Knowing where to begin or where to end my list of persons to whom I owe thanks for accompanying me on this journey would be impossible. Some, however are obvious.

I have already mentioned the names of my Chicago-based assistants, the Rev. Robert N. Bacher, Lita Brusick Johnson, and the Rev. Morris A. Sorenson Jr. I also express thanks to the Rev. Uoyd W. Lyngdal, who serves as my assistant for federal chaplaincies

in Washington, D.C.

I also would remember Elizabeth A. Fenner the first administrative secretary to the bishop, whose life was cut short in a tragic accident, and say a word of thanks to those who followed her—Frances M. Forsman, who came on short notice to fill that role on a temporary basis, and Rena M. Rustad, who now serves in a most capable and efficient way in that position. Also serving with distinction as support staff in the bishop's office are Gladys J. Farstrup, Patricia A. Hoyt, and Ardelia R. Rivers.

I am particularly grateful for the excellent support and cooperation I have in the other persons elected as officers of the church—Christine H. Grumm, vice president, Lowell G. Almen, secretary, and George E. Aker, treasurer. As a volunteer, Christine gives weeks upon weeks of her time to the church each year. Working with George and Lowell on a day-to-day basis, I have appreciated their good judgment and counsel. The Church Council also was wise in appointing David J. Hardy as general counsel to the Evangelical Lutheran Church in America. In the short time he has been with us he has already proven to be exactly the right person for that position.

I have mentioned the contributions of those who are serving as executive directors of the churchwide units. However, it is appropriate to express appreciation to two additional people who served during the critical first months in the life of the church but who no longer occupy those positions: Betty Lee Nyhus, the first executive director of the Women of the Evangelical Lutheran Church in America, and the Rev. James A. Bergquist, who served as the executive director of the Division for Outreach during the first year of the ELCA'S existence. I know how hard they and all of the current executive directors have worked to bring their respective ministries of the church to birth in less than ideal circumstances. They deserve the grateful thanks of the entire church. The same could be said for each of the boards of the churchwide units. And the executive directors would be the first to say that the staff members in each of the units deserve a deep and heartfelt word of appreciation as well.

Scarcely a day goes by when I am not in contact with one of the synodical bishops. The design of the Evangelical Lutheran Church in America reflects the conviction that having smaller synods and regional centers would mean a more effective network of offices to serve the congregations of the church. Through synods, congregations are, in turn, linked with the needs of the church beyond the congregation. We thank our bishops and regional coordinators for their leadership in these initial years.

Whenever I meet with the Church Council, I feel privileged to be with a microcosm of the Evangelical Lutheran Church in America. Coming from a wide spectrum of places and occupations, they represent the many voices of our church. Yet, they have achieved a remarkable sense of unity in these past two years. They are able to disagree on specific issues. But they sing one song. Every matter that comes before them is handled with thoughtfulness and concern. I appreciate the collegial way in which the council has done its work.

Finally, I speak words of deep appreciation for the companionship of my wife Corinne. Being bishop of the church is a lonely task. But it is made bearable and, yes, enjoyable by the support of one who loves the Lord and the church as much as I do.

In Conclusion

I have said in dozens of places that I believe our Evangelical Lutheran Church in America has the potential to become one of the great churches of our land-indeed, of the world. Through *Mission90*, outlined in Part I of my report,⁵ I have shared my vision of a way for us to lay a solid foundation for building a church that will find its identity in God's call to be a servant in the world.

Will we live up to our potential? We have the numbers-more than five million of us. We have the leadership-lay persons and pastors who are well trained and who have remarkable gifts and talents. We have the theology-a proclamation centered in the Good News that sinners are justified by grace through faith. We have the resources. Many Lutherans are not poor, yet as a church we give far less than we should. But the treasures are there.

What remains is the most critical question: Do we have the will? I believe we do. But it is not for me to answer that question. It must be answered across the land in every synod, every congregation, and every heart. God has given us a vision of what we can be. Our prayer should be that the Spirit of God will come over our Evangelical Lutheran Church in America in these early years of our life together, giving us the grace to respond to Word and Sacrament--to be a church with *MANY VOICES*, but *ONE SONG*.

HERBERT W CHILSTROM, *Bishop*

51989 Reports and Records, Volume 2, p. 265 and on pages 583-596 of this volume of minutes.

Conclusion of Plenary Session One

Vice President Grumm called upon Secretary Almen to make several announcements.

Evening worship followed immediately with an order for responsive prayer.

Vice President Grumm declared the assembly to be in recess at 9:32 P.M.

Plenary Session Two
Thursday, August 24, 1989
8:30 A.M. - 11:15 A.M.

Bible Study

The first Churchwide Assembly reconvened on Thursday, August 24, 1989, at 8:30

A.M., Central Daylight Time. The Rev. Herbert W Chilstrom, bishop of the Evangelical

Lutheran Church of America, introduced Ms. Margaret B. Wold, a faculty member of California Lutheran University at Thousand Oaks, California, who presented daily Bible studies during the course of the Churchwide Assembly. She indicated that the studies would be developed from the Acts of the Apostles under the theme, "Traveling with the Spirit of Jesus on the Glory Road."

Report of the ELCA Secretary

Reference: 1989 *Reports and Records, Volume 1*, pages 7-18; *Volume 2*, pages 281-290; *Volume 2, Supplement*, page 0-1 through 0-6.

Bishop Chilstrom introduced the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church of America, who presented his report to the assembly. The pre-assembly Report of the Secretary was printed in *1989 Reports and Records, Volume 1*, pages 7-18.

In his presentation to the assembly, Secretary Almen noted that the Evangelical Lutheran Church of America has a history of diverse streams flowing together. Although this church is now only 20 months old,

it has rich roots. He provided an historic overview of the Lutheran church in North America with the refrain, "We were there." He spoke of the constituting convention in Columbus, Ohio, in 1987 as a time in which we declared our Lutheran unity. Now, "We are here!" Our task is to meet the challenge of where we go from here. Because of wise decisions made and hope-filled directions established at this assembly, our decedents may look back on this time and say, WE were there."

Bishop Chilstrom noted that, under the rules of the assembly previously adopted, the Report of the Secretary was received and referred to the Reference and Counsel Committee without further action by the assembly.

The full text of Secretary Almen's report follows:

Address to the 1989 Churchwide Assembly

Lowell G. Almen,

Secretary

Thursday, August 24, 1989

We were there as Lutherans. We gathered in Columbus, Ohio, in the spring of 1987. We were there to witness a remarkable step in our pilgrimage as Lutherans in North America.

The constituting convention ended on May 3, 1987. In the months that followed, much had to happen. The days and weeks passed quickly as January 1, 1988, approached. Then, just after midnight, at 12:01

A.M., Central Time, on that first day of 1988, the moment came. It was the moment for which we had waited and worked so long. It was the moment when various streams of history reflected in our uniting churches officially flowed together into the Evangelical Lutheran Church in America. Technically, at that one-minute point past midnight, our predecessor church bodies dissolved into this church body. We were on our way to a new day. As an organization, our many voices united in one song.

In the sense of our starting date, the Evangelical Lutheran Church in America is a young church--only 20 months old. If this church were a child, it would still be learning how to walk

But from the perspective of our historical roots, we have been around for centuries.

Our roots go deep into the Scripture and the Lutheran Confessions. They also are planted firmly in the soil of our own history.

Our North American Lutheran pilgrimage stretches back almost four centuries. We trace its beginning to the visit of two ships under the command of Captain Jens Munk. Pastor Rasmus Jensen was Lutheran chaplain for the voyage. With sailors from Denmark, Norway, Sweden and possibly Germany, Munk visited what is known as Churchill on Hudson Bay in Canada. That occurred in 1619 and 1620.

A generation later, we were there as Lutherans in the Caribbean region. Our Lutheran pilgrimage in the Western Hemisphere continued as Lutherans came to what is now known as the Virgin Islands. From 1665, Lutheran pastors have served congregations that are now part of this church's Caribbean Synod.

Our pilgrimage as Lutherans on this continent also reaches back to 1638 in the settlements of Swedish and Finnish people in the Delaware Valley. They came and established their new homes in such places as Wilmington, Delaware, and Philadelphia, Pennsylvania.

We were there as Lutherans. We were there in early immigrant settlements along the Hudson River. Some of those settlements were established by 1643, a few perhaps even earlier. Those Lutherans along the Hudson in the area of New Amsterdam (now New York) came not only from Holland. Scattered among them also were Lutherans from Germany, the Scandinavian countries, and Poland.

There are other significant aspects of our history, too. We were there as Lutherans 262 years ago across the Atlantic Ocean in Salzburg. We were there when the ruling archbishop declared, "I would rather have thorns and thistles on my fields than Protestants in my land." As you realize from that statement, that was long before the ecumenical era that we now enjoy. Yet, in spite of terribly repressive actions of the government, 19,000 Salzburgers registered as adherents of the Augsburg Confession. Finally, on October 31, 1731, the Edict of Expulsion was issued. All Protestants were ordered to leave Salzburg. Only by recanting could they stay.

We were there as those dedicated Lutherans began their march. They could take only what they could carry. Those who didn't own property had eight days to get out. Those who did have property had only three months to leave.

In groups ranging from 100 to 1000 people, those Salzburg Lutherans left behind land and house, relatives and sometimes family. They trudged northward. Eventually they numbered about 30,000 refugees.

We were there as that procession passed through villages and towns along the way. As they walked, those exiles from Salzburg sang the anthem of the Lutheran Reformation, "A Mighty Fortress Is Our God." Imagine the impact of those words as they sang.

God's Wrath forever shall abide,

No thanks to foes, who fear it;

For God himself fights on our side

With *weapons* of the Spirit.
Were *they* to take our house,
Goods, honor, child, or spouse,
Though life be wrenched away,
They Cannot win the day.
The Kingdom's ours forever.

With that hymn on their lips and with commitment in their hearts, they marched from place to place-refugees of conviction, people so gripped by the Gospel that they would yield up everything for the sake of the faith.

Eventually, some of them made their way across the perilous Atlantic in small ships. They established in Georgia a settlement called Ebenezer-Ebenezer meaning, "stone of help." They dung to that solid rock of God's grace.

Out of their dedication and commitment, out of their perseverance and witness, descendants of those Salzburg exiles are part of the Evangelical Lutheran Church in America today.

Yes, we were there as Lutherans. We were there as waves of Lutheran immigration arrived on North American shores and moved westward. Wherever they went, they established solid Lutheran foundations.

We were there on August 26, 1748. On that date, one of the most important events in North American Lutheran history took place. It was on that day that the first meeting of the Ministerium of Pennsylvania began. It was called by Henry Melchior Muhlenberg. That was 241 years ago this Saturday.

Muhlenberg already was giving shape to the organizational patterns, church order, and worship forms that would be followed by many Lutheran congregations throughout North America.

By the time of his death in 1787-202 years ago-Muhlenberg was a widely respected figure. He had touched Lutheran church life from Nova Scotia to Charlestown, South Carolina, and Savannah, Georgia. His influence stretches across the centuries. His influence even touches our contemporary moment.

We were there as Lutherans. We were there as the 19th century dawned. Lutherans pressed on and formed the first church body west of the Alleghenies in 1818-171 years ago. It eventually became known as the Evangelical Lutheran Joint Synod of Ohio and Adjacent States. That new body on what was then the tree-covered terrain of Ohio adopted the constitution of the Ministerium of Pennsylvania, changing only the name.

We were there as Lutherans. Beginning in 1834, one of the first Norwegian settlements in America was established in the Fox River Valley, about 40 miles southwest of where we are now. We were there as later groups of immigrants pressed northward into Wisconsin to places with names like Jefferson Prairie, Rock Prairie, Koshkonong, and Muskego. We also were there as Swedish immigrants came to such places as New Uppsala, Wisconsin, and Lindstrom, Minnesota.

We were there as Lutherans. We were there as various forebears settled in communities with names such as Victoria, Fredericksburg, Galveston, Rock Island, St. Sebald, Dubuque, Neenah, Blair Calumet, Hancock, and hundreds upon hundreds of other places.

We were there. We were there as still later immigrants pressed westward. They planted upon hill and valley, throughout town and countryside, those white-frame churches that are spread across the Great Plains.

Honesty demands that we say more: We were there as Lutherans amid the sin of slavery, too. Some of the slaves were welcomed to worship in some of our congregations. Many other congregations, however, turned them away. We were there. We were there amid the great human and national tragedy of the Civil War. And we were there in years following that outpouring of blood as the liberated daughters and sons of slaves shared with their fellow Lutherans in forgiving witness to God's grace and mercy.

We were there, too, amid the injustice and oppression that Native American people faced. We were there, often as silent witnesses to cruelty. We were there. Oh God, forgive us.

We can also look to other times. We were there in the face of challenge. We were there as huge numbers of people migrated westward during and after World War Two. Scores upon scores of congregations were started in that era of great expansion-congregations to embrace rapidly expanding population. We were there.

We were there as the ethnic character of some of our congregations in various parts of our church gained the qualities and strength of Hispanic piety and culture. We were there.

We were there as still others broadened the character of our congregations. We were there as Baltic exiles from Stalin's oppression found new homes among us. We were there as Cambodian refugees fled the slaughter of the Khmer Rouge to find freedom among us. We were there as other Southeast Asian people sought refuge in this land. We were there.

I recall standing in the home of a Vietnamese family. The father in the household was thanking some members of the congregation that had sponsored the family. He said, "We came with nothing and you embraced us. We had no freedom. Now we have freedom. We had no place to live. Now we have a home. You have given us the gift of life," he said. What a grand testimony to the half century of work of Lutheran Immigration and Refugee Service. Yes, we were there as Lutherans.

And we have been there around the globe through the magnificent relief and development efforts of Lutheran World Relief. That saga of commitment to caring continues.

Throughout the passing decades, we were there as Lutherans. We were there as we all struggled in our various ways to find our places on this continent. And we were there as indigenous experience and development gave fresh shape to our life together.

Yes, we were there as Lutherans. We were there throughout the past two centuries as Lutheran colleges were started to educate the youth of our congregations-colleges in places with names such as Newberry, Allentown, Greenville, Springfield, Decorah, Lindsborg, Seguin, Moorhead, Tacoma, Thousand Oaks, and a score of other places throughout this land.

And we were there as pioneers and courageous leaders started theological schools to provide pastors and other leaders for their congregations.

Our forebears also established hospitals and homes. They organized and supported strong social service agencies-places to be instruments of caring and places to serve as avenues of healing and reconciliation. We were there.

We were there as people yearned for and worked toward greater inter-Lutheran endeavor. We also were there when, at times, nasty theological battles erupted among us.

We were there as Lutherans. We were there as all these various threads of our history intersected. By Gods Spirit, those threads have been woven together.

These and many other factors and experiences became part of that grand tapestry, the tapestry sewn together by our uniting churches-

-that magnificent tapestry of conviction,

-that beautiful tapestry of witness, and

-that courageous tapestry of service.

All the threads that we inherit and that we now share represent fascinating stories of heritage and hope. They reflect the many voices now blended into one glorious song of praise to Jesus Christ.

Now, we are here as Lutherans. We stretch from the eastern boundaries of the territory of this church in the Caribbean beyond the Arctic Circle in Alaska. We reach from the New England shores across the plains and westward into the Pacific area of Hawaii. Along the way, we touch the borders of Mexico and Canada. We embrace our rich, solidly biblical and Lutheran confessional heritage.

At the same time, our threads of Lutheran history and experience reflect the multicultural ingredients within this church. These threads of our cherished tapestry depict the manifold gifts represented among our people and throughout our congregations.

The whole tapestry points both to our diversity and to our strength. We *do* sing with many voices. Yet this tapestry of history, heritage, and contemporary experience also underscores our unity in faith and purpose. We *do* sing one song.

At that historic moment just 28 months ago at our constituting convention, we came from the east and the west. We came from the north and the south. We came to declare our Lutheran unity.

In the rapidly passing time since then, we have come a long way together. Early organization details required immediate attention when Bishop Chilstrom and I began full-time work in Chicago on June 1, 1987.

In those early days, Bishop Chilstrom and I were the ELCA churchwide office, with the exception of the director for personnel and a small number of office staff.

We started our work here in Chicago with the first meeting of the Church Council on that bright Monday morning of a new beginning. From that first day, I have been constantly grateful for the leadership of Bishop Chilstrom and for the privilege of working with him and his staff. I also express gratitude to Vice President Grumm and Treasurer Aker for the cooperation and service they have given as officers of this church.

In the early days of our work here, we were deeply conscious of the urgent need to prepare for those who would join us as part of the churchwide operation. So in those weeks of 1987, we had to press quickly forward.

Substantial attention has been devoted by me during this first biennium to consti-

tutional matters. This has been a necessary task, particularly for interpretation of our constitutional documents.

Experience with our constitutional documents has pointed to the need for clarification and re-statement of certain sections. You as voting members at this Churchwide Assembly are being asked to act on a substantial number of amendments, most of them technical corrections or clarification. If adopted, I believe these changes will improve our constitutional documents. These changes also address some issues that have emerged as we have lived and worked with our governing documents.

On this grand day, we remember that we were there as Lutherans. Oh, sisters and brothers, we were there. In both the good times and the tough times, we were there. And now we are here. We are here blending many voices into one song. We are here as more than one thousand voting members from among the 5,251,534 baptized members in 11,120 congregations throughout this church.

As representatives of the people of this church, you have some important decisions to make. Bishop Chilstrom, in his printed and spoken reports, has outlined these. With him, I hope that you pay special attention to the *Mission90* proposal. The steps envisioned for *Mission9* are gigantically significant. If heartily embraced by this whole church, *Mission90* could mean that future generations will look back on this time and say, "We were there as Lutherans."

Yes, we have come together on this first full day of the first Churchwide Assembly of the Evangelical Lutheran Church in America. We stand in the midst of a precious moment of history. We stand with the grand tapestry of the various threads of our history cherished within our hearts. We stand at this moment committed to one purpose as a redeemed people-and committed to one purpose as a united church. So now we lift our many voices in one song-that Jesus Christ be praised.

Lowell G. Almen, *Secretary*

Secretary Almen's pre-assembly report was printed in *1989 Reports and Records, Volume 1*, pages 7-18, and *1989 Reports and Records, Volume 2*, pages 281-290. Information from *1989 Reports and Records, Volume 2*, follows:

Appendix A

Summary of Congregational Statistics 1987-1988

1988 Parochial Statistics

The number of Asian, Black, and Hispanic members of the Evangelical Lutheran Church in America (ELCA) increased by 11 percent in the ELCA'S first year of existence. The total number of persons of color or those whose primary language is other than English rose to 98,166, representing growth of 10,090 in 1988 over 1987. The total accounts for 1.83 percent of total ELCA membership as reported by ELCA congregations.

At the same time, the ELCA'S 11,120 congregations reported a combined membership of 5,251,534 baptized members in 1988, a decrease of 36,937 or about two-thirds of one percent.

Confirmed membership stood at 3,922,886 for 1988, down 29,969 (approximately three-fourths of one percent).

Congregations of the ELCA for 1988 reported a nine percent increase in White

Hispanic membership to 19,831. At the same time, Black membership grew three-and-a-half percent to 48,261.

Members of Asian-Pacific Islander ethnic heritage increased 15 percent to 19,985.

Native American membership was reported at 5,418, a decrease of four percent.

While baptisms of children under 16 decreased by 645 to 86,798, growth in membership by baptism of adults 16 and above amounted to 7,544, an increase of 262 over the previous year.

Average giving per baptized member increased more than 5.5 percent to \$212.

Likewise, average giving per confirmed member grew 5.5 percent to \$283.80.

More than \$1.3 billion was received by congregations for congregational programs and benevolence work. This represented almost a 4.5 percent increase in 1988 over 1987.

Congregational spending on current operating expenses rose six percent (an increase of \$49 million to \$874 million) and on capital improvements by five percent (up \$6 million to \$142 million). In addition, congregations reported a 44 percent increase in other expenses (up \$12 million to \$39 million). Combined, these figures accounted for 80 percent of congregational spending.

Payment on congregational debts represented another seven percent of disbursements for a total of \$95 million. Sixty percent of ELCA congregations, however, reported no indebtedness.

General benevolence contributions by congregations for synodical and churchwide support amounted to \$118 million in 1988. In addition, \$35 million was given for designated gifts, hunger funds, and ELCA special appeals.

Congregations also reported contributing \$26 million to local and other benevolence causes.

An average of 31 percent of ELCA members are in worship on Sunday mornings.

Average Sunday attendance is 149, about the same as in the previous year

Of the ELCA 11,120 congregations, 7,674 have 500 or fewer members.

About one-fourth (24.75 percent) of ELCA congregation have 175 or fewer members.

They have a combined membership of nearly 300,000 (297,682 or 5.67 percent of total ELCA baptized membership).

Slightly more than one-fourth (27.73 percent) have between 176 and 350 members.

They embrace more than three-quarters of a million members (796,450 or 15.18 percent of total ELCA baptized membership).

Only about four percent (3.93 percent) of ELCA congregations have more than 1,500 members but they account for nearly one-fifth (18.70 percent or 981,416) of ELCA baptized membership.

In membership losses, the number of confirmed persons being released to non-Lutheran congregations continued to decline. From 1987 to 1988, the number decreased 1,294 to 13,796.

Cleaning of the rolls of baptized members or losses to inactivity increased, however, by 51,486 (28 percent or 234,738 baptized members removed).

Mergers, consolidations, correction of records, withdrawals, and formation of new congregations resulted in an overall decrease of 13 congregations from the combined number reported for 1987. This includes 11 congregations that withdrew from the

ELCA during 1988.

Giving Patterns of Congregations 1987-1988

Growth in giving by members to congregations of the Evangelical Lutheran Church in America during 1988 was significant.

Exceeded \$1 Billion

Regular and designated giving by members of congregations in 1988 rose 4.8 percent to \$1.1 billion [actual \$1,113,348,622], exceeding the U.S. consumer-price-index increase of 4.2 percent for the year. The increase amounted to \$51 million [actual \$51,001,918].

Total congregational income in 1988 grew nearly 4.5 percent, which was slightly above the rate of increase reported by congregations the previous year. More than \$1.3 billion [actual \$1,349,121,294] was reported in total receipts by ELCA congregations in 1988.

Average Giving Grew

Average regular and special giving *per confirmed member* of the Evangelical Lutheran Church in America in 1988 was \$285.10. The average giving per confirmed member reported in 1987 in the Lutheran Church in America was \$283.80, in The American Lutheran Church was \$263.74, and in The Association of Evangelical Lutheran Churches was \$346.82.

Growth in Expenses and Spending in Congregations

The parochial report forms compiled by the Office of the Secretary indicate that congregations experienced a 6 percent increase in current operating expenses in 1988, a 5 percent growth in spending for capital improvements, and a 44 percent jump in other expenses.

Spending for congregational purposes amounted to just under \$1.2 billion [actual \$1,150,483,034].

In addition, \$26 million [actual \$26,475,813] was devoted to community causes and local efforts.

Decline in Money for Synodical and Churchwide Work

At the same time, however, there was an apparent decline in the amount of money provided by congregations for the work of the ELCA synods and churchwide organization.

Considered from an overall perspective, the reports of congregations reveal this picture:

Eighty-seven cents: Spending on congregational purposes accounted for 87 percent of total congregational disbursements in 1988.

Two cents: An additional 2 percent was devoted by congregations to local projects and community social-ministry needs.

Eight cents: Of the remaining 11 percent of total congregational receipts nearly 8 percent was devoted to synodical and churchwide benevolence work through "proportionate share" contributions.

One cent: Another 1 percent was devoted by congregations to special synodical benevolences, such as Bible camps, homes for the aged, and social-service agencies and institutions.

Two cents: The remaining 2 percent was contributed for the ELCA hunger appeal, designated gifts, and special appeals.

This means that, out of every dollar of congregational income, according to the 1988 parochial report form, 87 cents is spent in the congregation, 2 cents in the local community, and 11 cents is passed beyond the community for synodical and churchwide mission.

Comparisons with Uniting Churches

Many people have asked how the experience of the Evangelical Lutheran Church in America in 1988 compares with that of our three uniting churches in 1987. In responding to this question, I must emphasize the fact that direct comparisons between the Evangelical Lutheran Church in America and our predecessor church bodies are difficult. This is because of many changes in our organizational structures and contribution patterns.

About a \$15 Million Decrease

Yet, in so far as approximate comparison can be made, it appears that benevolence funds for synodical and churchwide mission may have declined between \$12 million and \$15 million in 1988 from 1987. This is based on amounts listed by congregations in the 1988 parochial report form in comparison to an analysis of the 1987 reports of our uniting churches.

Available for Mission Purposes beyond Congregation

As a result of the decline, \$146 million [actual \$145,838,815] in regular and designated giving remained for benevolence support for all mission purposes beyond congregations. An additional \$7.2 million was reported by congregations in contributions to the special fund appeals continued from predecessor churches.

Factors Affecting Available Funds

Among significant factors affecting available funds for churchwide mission may be these elements:

* an estimated \$6 million or more was needed by congregations to pay higher pension and medical-insurance costs for pastors and other church workers in the ELCA plans. (This figure alone represents at least 40 percent of the estimated decrease in funds provided for our mission efforts beyond our congregations. Many congregations, however, did not reduce their benevolence support to meet higher pension-medical costs.)

* amounts devoted to community benevolence causes, such as emergency food shelves, shelters, counseling hotlines, and other charitable or local ecumenical programs. Obviously, throughout the decade of the 1980s, many congregations faced growing needs for social-service within local communities as government programs that once met human concerns declined or ended.

* possible misunderstanding early in 1988 as a result of changes in patterns for benevolence contribution that were unfamiliar to some congregations and congregational treasurers.

* costs for the operation of 65 separate synodical offices. (The American Lutheran Church had 19 districts and the Lutheran Church in America, 33 synods. The Association of Evangelical Lutheran Churches' four synods had small office operations.)

* the cost of necessary coordination of some of the work of synods and the churchwide organization through regional centers.

* the costs of churchwide governance, including expenses for a score of separate boards and committees, plus additional advisory groups and task forces.

Summary of Resources

While acknowledging that precise comparisons are impossible, it appears, however, that this is the picture before us:

General benevolence:

About \$129,229,500 was reported as contributed by congregations in 1987 to churchwide-synodical benevolence work in the uniting churches. The figure for similar categories in the Evangelical Lutheran Church in America during 1988 was \$118,012,434—a decrease of \$11,217,066.

Designated gifts:

The amount identified as designated gifts and approved causes in the uniting church was \$25,876,533 in 1987. Reported by congregations for designated gifts in the Evangelical Lutheran Church in America in 1988 was \$18,748,447—a decrease of \$7,128,086.

Hunger Appeal:

For the Hunger Appeal, congregations contributed in 1987 a total of \$10,257,156 and in 1988, \$9,077,934, according to the congregational parochial report form. This represented a decrease of \$1,179,222. (The difference between the figure on the parochial report form and the previously reported income of the hunger program arises from the amount of money contributed directly by individuals to the hunger program that was not submitted through their congregations. The difference in fiscal years between congregations and the churchwide organization may be another factor.)

Combined, the three categories—general benevolence, designated gifts, and Hunger Appeal—total \$165,363,189 in 1987 and \$145,838,815 in 1988—a decrease of \$19,524,374, which represents a 12 percent decline.

Lowell G. ALMEN, *Secretary*

Addendum: Analysis of Congregational Finance: 1987-1988

Prepared by the Rep. Leonard A Sibley

This is an analysis of data on congregational income and expense for the years 1987 and 1988. It is based on the summary of parochial reports prepared by the ELCA Office of the Secretary, plus other data as available. The 1987 amounts are those reported by congregations to the predecessor church bodies. The parochial reports cover the 12-month congregational year for 1988. This fact should be kept in mind in comparing the figures in this analysis with 13-month synod reports and 14-month churchwide organization reports for 1988.

Summary of Findings

The 1988 parochial statistics show increases in almost all congregational financial categories.

- * Regular giving by members increased by 3.3 percent.
- * Special/designated giving increased by 18.6 percent.
- * Total congregational income increased by 4.5 percent.
- * Congregational operating expenses increased about 6 percent.
- * Proportionate share/regular benevolence increased only 2 percent.
- * Total benevolence increased only 1 percent.
- * Total congregational disbursements increased by 6.3 percent.

The percent of total congregational disbursements that went toward the proportionate share decreased from 8.2 percent in 1987 to 7.9 percent in 1988.

- * Total congregational assets increased about 7 percent.

These changes are discussed in more detail in the analysis that follows.

Congregational Income

<i>1987</i>	<i>1988</i>	<i>Change</i>
Regular Giving	\$ 959,305,848	\$ 991,136,629 3.31 +
Des. /Spec. Giving	103,040,856	122,211,993 18.60+
Other Income	<u>229,242,129</u>	<u>235,772,672</u> 2.84+
percent Income	\$1,291,588,833	\$1,349,121,294 4.45+

Regular giving by members increased 3.3 percent, compared to the 3.5 percent used originally in estimating 1988 proportionate-share income. Designated giving by members increased by \$19.2 million, up 18.6 percent. We do not know, however, how much of this was for congregational causes and how much was for causes beyond the congregation. This increase in designated giving continued a trend seen in the predecessor church bodies, but the percentage of increase was considerably larger than that seen in prior years, and may reflect a "proliferation of causes."

Average giving per confirmed member [including both regular and special/designated giving] increased from 1987 to 1988 by 5.60 percent. These increases in giving were augmented by increases in grants and subsidies [3.1 percent] and other receipts [6.8 percent]. Earned income increased 9.3 percent. Cash

borrowed decreased 5.3 percent. Total congregational income for 1988 was \$57.5 million more than 1987, an increase of 4.5 percent.

Congregational Expenditures

	1987	1988	Change
Current Operating	\$ 824,925,308	\$ 874,272,601	5.98+
Other Congr. Expense	258,444,914	276,210,433	6.87+
Prop. Share/Reg. Benev.	102,404,303	104,495,669	2.04+
Synodical Benev.	20,003,575	13,516,765	32.42-
Spec./Other Benev.	45,577,149	61,568,038	35.08+
percent Expense	\$1,251,355,249	\$1,330,063,506	6.28 +

Categories of Expense

(as a Percentage of Total Congregational Expense)

	1987	1988
Current Operating Expense	65.92	65.73
Other Congregational Expense	20.65	20.75
Proportionate Share/ Regular Benevolence	8.18	7.85
All Benevolence	13.42	13.47

These figures show that during 1988 total congregational income exceeded total congregational disbursements by \$19 million dollars. However, this 1988 excess of income over expense is considerably less than the \$40 million excess shown for 1987.

Congregational current operating expenses increased by 6 percent. Some of this increase may have been due to increased cost for pension and medical benefits.

The "proportionate share" is of special concern to synods and the churchwide organization. The figures presented above show a 2.04 percent increase in congregational "proportionate share" compared to an increase of about 6.2 percent in expense for congregational purposes, and an overall increase of 6.28 percent in total congregational expense.

The second table above shows that the proportion of total congregational expense for "proportionate share" dropped from 8.2 percent to 7.9 percent, and the proportion of congregational expense used for all benevolence remained the same as the previous year. This shift in expenditures from benevolence to congregational purposes continues a trend that had been noted in the predecessor church bodies. If the "proportionate share" giving for 1988 had continued at the 8.18 percent of total congregational expense shown for 1987, the total "proportionate share" from congregations would have been about \$4.3 million more in 1988.

A change in the expenditure categories on the 1988 parochial report form makes it impossible to make an accurate analysis of proportionate share. The

1987 totals do not include \$14,874,122 reported by the ALC as "remitted to ALC districts and/or conferences." Most of this amount had been included in estimating 1988 "proportionate share" to synods, since ALC representatives on the Transition Team indicated that much of this was "district dues" that would be remitted in 1988 as unrestricted proportionate sharing to ELCA synods. We have no way to estimate how much of this 1987 amount was restricted and how much was unrestricted. If the entire \$14.9 million were unrestricted in 1987, then 1988 congregational proportionate sharing is \$12 million less than 1987. It appears that in some synods, at least, confusion among congregations about the new patterns of remitting "proportionate share" resulted in losses of income to the synods and churchwide organization.

<i>Congregational Assets</i>	<i>1987</i>	<i>1988</i>	<i>Change</i>
Church Property (Edifice, Parish house, Parsonage)	\$6,985,496,973	\$7,492,124,615	7.25+
Cash Assets (Cash, Endowment and Memorial Funds)	587,842,163	617,334,593	5.02+
Other Assets (Other Real Estate, Other Assets)	<u>270,378,552</u>	<u>300,064,951</u>	10.98 +
percent Assets	\$7,843,717,688	\$8,409,524,159	7.21 +

Total congregational assets increased more than 7 percent. The largest dollar increase was in the value of congregational property, which probably includes some capital improvements and payment of debts, but appears to result mainly from reevaluation of the properties.

The largest percentage increase [almost 11 percent] was in other property and assets. These are "miscellaneous" categories, and we have no firm knowledge of what is included in them. Cash assets increased 5 percent, about \$29 million. Almost all of this was in endowment and memorial funds; liquid cash was at \$291 million, almost exactly the same as 1987. Most of the increase in endowment and memorial funds probably came from bequests, which totaled \$49 million for 1988.

Evangelical Lutheran Church in America as of 12/31/88

	1987	1988	Change	Percentage	Statistical Analysis Averages per Congregation	
Summary of Membership Statistics						
Total Number of Congregations	11,133	11,120	13-	.11-	-	
Baptized Members	5,288,471	5,251,534	36,937-	.69-	472	26
Confirmed Members	3,952,855	3,922,886	29,968-	.75-	353.58	
Communing Members-Confirmed	2,985,516	2,950,906	34,610-	1.15-	265.36	
Communing Members-Non-confirmed		182,374	184,516	2,142+	1.17+	
		16.59				
Communed and Contributed	1,838,866	2,440,350	604,484+	32.70+	219	45

Analysis of Membership Gains and Losses

Baptized Members-Accessions

By Baptism-Children Under 16	87,443	86,798	645-	.73-		
By Baptism-Adults 16 and Older	7,847	7,675	172-	2.19-		
By Affirmation of Faith	53,361	53,922	561+	1.05+		
By Transfer from ELCA Congregations	86,407	113,985			27,578+	31 91 +
By Transfer from Lutheran Congregations	53,842	23,824	30,018-		55.75-	
From Non-Lutheran Congregations	24,890	22,743	2,147-	8.62-		
From Other Sources and Statistical Adjustment	15,137	24,152	9,015+		59.55+	
Total Accessions-Baptized Members	328,927		333,099		4,172+	1 26+

Baptized Members-Losses

By Death	46,580	49,581	3,001 +		6 44+	
By Transfer to ELCA Congregations	67,940	86,870	18,930+		27.86+	
By Transfer to Lutheran Congregations	36,178	16,333	19,845-		54 85-	
To Non-Lutheran Congregations	20,249	18,484	1,765-	8.71-		
For Other Reasons	183,252	234,738	51,486+		28.09+	
Total Losses-Baptized Members	354,199		406,006		51,807+	14.62+

Confirmed Members-Accessions

By Baptism-Adults 16 and Older	7,282	7,544	262 +	3.59 +		
By Affirmation of Faith	43,175	42,956	219-	.50-		
By Transfer from ELCA Congregations	61,575	81,375	19,800+		32.15+	
By Transfer from Lutheran Congregations	38,697	17,344	21,353-		55.17-	
From Non-Lutheran Congregations	18,217	17,241	976-	5.35-		
From Other Sources and Statistical Adjustment	16,896		20,796	3,900+		23.08+
Baptized Members Confirmed	55,489	53,211	2,278-	4.10-		
Total Accessions-Confirmed Members	241,331		240,467		864-	.35-

Confirmed Members-Losses

By Death	45,668	47,289	1,621 +		3.54 +	
By Transfer to ELCA Congregations	48,840	62,228	13,388 +		27.41 +	
By Transfer to Lutheran Congregations	25,798	11,826	13,972-		54.15-	
To Non-Lutheran Congregations	15,090	13,796	1,294-	8.57-		
For Other Reasons	122,884	159,850	36,996+		30.08+	
Total Losses-Confirmed Members	258,280		294,989		36,709+	14.21 +

**Evangelical Lutheran Church in America
Summary of Congregational Statistics as of 12/31/88**

Statistical

Analysis-

Averages per

Summary of Financial Statistics	1987	1988	Change	Percentage
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Congregation

Totals-End of Year

Total Receipts	\$1,291,588,833	\$1,349,121,294	57,532,461+	4.45+
	\$121,323.85			

Total Disbursements	1,251,355,249	1,330,063,506	78,708,257+	6.28+	119,610.02
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Assets, Value on December 31	7,843,717,688	8,409,524,159	565,806,471 +	7.21 +
	756,252.17			

Total Indebtedness on December 31	525,195,702	585,700,676	60,504,974+	11.52+
	52,670.92			

Average Giving per Baptized Member	200.87	212.00	11.13+	5.54+
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Average Giving per Confirmed Member	268.75	283.80	15.05+	5.60+
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Percent-Indebtedness/Assets 6.96

Congregations with No Debt 59.13

Detail of Financial Statistics	1987	1988	Change	Percentage
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Receipts for Regular Operation

Regular Giving by Members	959,305,848	991,136,629	31,830,781 +	3.31 +
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Designated Giving by Members	103,040,856	122,211,993	19,171,137+	18.60+
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Earned Income, Unrestricted	59,058,605	45,338,686	13,719,919-	23.23-
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Earned Income, Restricted	19,203,038	19,203,038	+	
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Grants and Subsidies	14,926,604	15,394,048	467,444+	3.13+
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Cash Borrowed	82,382,240	78,011,955	4,370,285-	5.30-
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Other Receipts	72,874,680	77,824,945	4,950,265+	6.79+
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percent of Total

Disbursements for Regular Operation

	1987	1988	Change	Percentage	Disbursements	
Current Operating Expenses	824,925,308	874,272,601	49,347,293+	5.98+	65.73	
Capital Improvements	135,972,305	142,411,586	6,439,281 +	4.73+	10.70	
Payments on Debts	95,437,404	94,901,801	535,603-	.56-	7.13	
Proportionate Share	102,404,303	104,495,669	2,091,366+	2.04+	7.85	
Designated Gifts	18,748,447	18,748,447+	1.40			
World Hunger Appeal	9,077,934	9,077,934 +	0.68			
ELCA Special Appeals	17,920,384	7,265,844	10,654,540-	59.45-	0.54	
Synodical Benevolences	20,003,575	13,516,765	6,486,810-	32.42-	1.01	
Other Benevolence	27,656,765	26,475,813	1,180,952-	4.27-	1.99	
Other Expense	27,035,205	38,897,046	11,861,841+	43.87+	2.92	

**Assets, Value
on December 31**

Church Edifice and Lot	5,985,918,497	6,436,053,438	450,134,941+	7.51+	
Parish House and Lot	606,789,094	642,349,843	35,560,749+	5.86+	
Parsonage(s) and Lot(s)	392,789,382	413,721,334	20,931,952+	5.32+	
Other Real Estate	179,404,756	192,260,709	12,855,953+	7.16+	
Endowment and Memorial Funds	296,100,193	326,015,949	29,915,756+	10+	
Cash, Savings, Bonds, etc.	291,741,970	291,318,644	423,326-	.14-	
Other Assets	90,973,796	107,804,242	16,830,446+	18.50+	

Bequests Received During Year

Number of Bequests Received	6,695	5,389	1,306-	19.50-	
Total Value of Bequests Received	47,575,817	49,135,428	1,559,611+	3.27+	
Number of Bequests per 100 Deaths	10.86				
Average Value per Bequest	9,117.72				

of 12/31/88

Summary of

Congregational Information

Worship Services

1987

1988 Change	Percentage				
Total Attendance at Worship Each Week		1,653,967	1,630,181	23,786-	1.43-
Average Sunday Attendance per Congregation		152	149	3-	1.97-
percent of Baptized Members					
Attending Worship		31.48	31.10	.38-	-
Languages Used in Worship					
Congregations Using English Only		10,828	10,811	17-	.15-
Congregations Using Other Languages		172	171	1-	.58-

percent of

Congregations

Number of Congregations Reporting Ethnic Reporting Ethnic

Group Members 1987 1968 Change Percentage Group Members

White	9,912	9,912+	-	89.13		
Native American	1,092	1,214	122+	11.17+	10.91	
Black	2,313	2,603	290+	12.53+	23.40	
Asian/Pacific Islander		3,241	3,427	186+	5.73+	30.81
Hispanic/Spanish	2,028	2,263	235+	11.58+	20.35	
Other	83	386	303+	365.06+	3.47	

percent Ethnic

Baptized

Total Ethnic Baptized Membership 197

196	Change	Percentage	Membership			
White	4,788,834	-	-	91.18		
White Hispanic	18,218	19,831	1,613+	8.85+	0.37	
Native American	5,660	5,418	242-	4.27-	0.10	
Native American Hispanic	786	786+	-	0.01		
Black		46,585	48,261	1,676+	3.59 +	0.91
Black Hispanic	600	600+	-	0.01		
Asian/Pacific Islander		17,310	19,985	2,675 +	15.45 +	0.38
Asian/Pacific Islander Hispanic		863	863 +	-	0.01	
Other		303	1,736	1,433+	472.93+	0.03
Other Hispanic	686	686 +	0.01			

*Based on the total number of congregations reporting. Indicates a membership increase within ELCA ethnic communities from 1.64 percent in 1987 to 1.83 percent in 1988.

Distribution of Congregations by Size

Baptized Members

Size of Congregation	Total Congregations	Total Percentage	Total Members	Total Percentage
0	113	1.01	-	-
Very Small	1-175	2,753 24.75	297,682	5.67
Small	176-350	3,084 27.73	796,450	15.18
Moderately Small	351-500	1,724 15.50	722,414	13.77
Medium Sized	501-700	1,271 11.42	749,794	14.29
Moderately Large	701-950	934 8.39	754,836	14.38
Large	951-1,500	803 7.22	943,534	17.98
Very Large	1,501 and over	438 3.93	981,416	18.70

Confirmed Members

Size of Congregation	Total Congregations	Total Percentage	Total Members	Total Percentage
0	115	1.03	-	-
Very Small	1-175	3,882 34.91	399,214	10.16
Small	176-350	3,353 30.15	850,649	21.65
Moderately Small	351-500	1,420 12.76	589,990	15.02

Medium Sized	501-700	1,084	9.74	639,236	16.27
Moderately Large	701-950	607	5.45	491,834	12.52
Large	951-1,500	460	4.13	531,925	13.54
Very Large	1,501 and over	199	1.78	424,967	10.81

Appendix B
Changes in Synod Alignments of Congregations

**Congre-
gation**

Page Congregation Name From To Number

1988 Yearbook

86	Peace, Earlham, IA	5D	5E	16215		
86	Union State Line, Estherville, IA			5E	3F	11008
87	St. John, Hopkinton, IA		5F	5D	10992	
88	St. Paul, LaMotte, IA	5F	5D	11027		
90	Bethel, Scarville, IA	3F	31	12201		
95	Good Shepherd, Marrero, LA			4D	4F	20097
110	St. Paul, Conger, MN	3F	31	11738		
112	Our Savior, Federal Dam, MN			3D	3E	11502
121	Trinity, Monticello, MN		3F	3G	03210	
123	Good Shepherd, Princeton, MN			3E	3F	11899
125	St. Mary Magdalene, Savage, MN			3E	3G	07802
180	Mt. Joy, Gettysburg, PA		8F	8D	02614	
213	Holy Spirit, Centerville, VA	8F		8G	16446	
Bread of Life, Springfield						
215	(Robertson), VA			9A	8G	16389

1989 Yearbook

75	Lord of Life, Clovis, CA		2D	2A	16437	
77	Prince of Peace, LaMirada, CA			2B	2C	05105
128	Saron, Big Lake, MN	3F	3G	03187		
132	Grace, Fairmont, MN	3F	31	12060		
136	Our Saviour's, Lake Crystal, MN			31	3F	12114
137	Messiah, Mankato (North), MN			3F	31	12141
202	Mt. Joy, Barlow (was Gettysburg), PA			8D	8F	02614
204	Zion, Hickory Corners, PA	8D		8E	01268	
212	Zion, Pillow, PA	8D	8E	01269		

Introduction of the Parliamentarian

Bishop Chilstrom introduced Mr David J. Hardy, general counsel to the Evangelical Lutheran Church in America, who was serving as assembly parliamentarian.

Report of the Nominating Committee

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages E-3 through E-103; continued on page 695, 752-778, 887-890.

Bishop Chilstrom called upon the Rev. Thomas M. BeMiler, chair of the Nominating Committee, who introduced the printed report of the committee and noted several corrections. He reviewed the format of the Vitae of Nominees (*1989 Reports and Records, Volume 2, Supplement*, pages E-35 through E-97) presented by the committee and detailed certain restrictions intended to ensure inclusive representation. He reviewed the Biographical Data Form available for registering floor nominations and announced the deadline for receipt of the nomination forms to be 10:00 P.M., Thursday, August 24, 1989.

Mission Vignette

Bishop Chilstrom announced that at appropriate moments throughout the assembly Mission Vignettes, brief personal reflections on ministry, would be presented. The Rev. Nancy L. Maeker presented the first such vignette related to her ministry in Dallas, Texas.

Report of the Church Council:

Report of the Vice President

Reference: *1989 Reports and Records, Volume 2*, pages 397-419, 421-493.

Bishop Chilstrom recognized Ms. Christine H. GRUMM, vice president of the Evangelical Lutheran Church in America, who serves as chair of the Church Council. Noting that the Church Council takes seriously its responsibility to be the voice of the church between Churchwide Assemblies, she presented an overview of the Report of the Church Council, and explained how the council during the initial 28 months following the church's constituting convention had sought to weave the "gospel fabric" designed by Commission for a New Lutheran Church to provide life and meaning

for the church body. She asked, "Did it [the fabric of the church] intersect at crucial places to provide a strong network of support and services [throughout the church]? Was the weaving of the fabric making good use of the threads it had available? How do we increase the threads to enlarge the fabric? How does the fabric take on different patterns and yet retain the traditional patterns of our history? How does the fabric extend beyond the boundaries, i.e., outside the walls of our church communities? And how does the fabric become a sign of hope and joy to a world that oftentimes only sees the strands of pain and struggle?"

Vice President Grumm noted that the council works through various committees and that the recommendations before the assembly arise initially through their work, and that of the churchwide units. In highlighting those recommendations, she called attention in particular to the church's commitment to inclusivity, to the 1990-1991 budget and expenditure authorization, proposals related to "Social Statements in the Evangelical Lutheran Church of America," the proposed statement on ecumenism and participation in the National Council of the Churches of Christ in the U.S.A. and in the World Council of Churches, the unbundling of the ELCA pension and health-benefits plans, the issue of divestment from companies doing business in South Africa, a proposal for the celebration of the twentieth anniversary of the ordination of women, outreach ministries and evangelism, *Mission90*, and a communication strategy for the church.

Vice President Grumm thanked all involved in the work of the council: the officers of the church, the council members themselves, its advisory members, and the churchwide staff.

1990-1991 Budget Proposal (Introduction)

Reference: *1989 Reports and Records, Volume 2*, pages 495-526; continued on pages 625-629, 886-887.

Bishop Chilstrom presented a comprehensive review of the financial situation of the church, using a slide presentation to illustrate the information, which follows: He first shared what he called, "good news" to be received with thanksgiving. regular and designated giving to congregations in 1988 totaled \$1,100,000,000, a five percent increase over giving to congregations of the predecessor church bodies in 1987. Of this total, 87 cents out of each dollar was committed by congregations to local ministry. An additional 2 cents was used for local projects. And 1 cent went to special causes such as Bible camps, retirement homes, and related efforts. Another 2 cents was given to the ELCA Hunger Appeal or special designated causes, including follow-up for the churchwide appeals of the ELCA'S predecessor churches, while 8 cents was shared with the synod and through the synod, to the churchwide organization.

Bishop Chilstrom noted that three overlapping patterns of fiscal years had affected the flow of funds to the churchwide organization during its initial year:

- * Congregations-January 1, 1988 through December 31, 1988 (12 months)
- * Synods-January 1, 1988 through January 31, 1989 (13 months)
- * Churchwide-January 1, 1988 through February 28, 1989 (14 months)

During that initial fiscal year (January 1, 1988, through February 28, 1989), several

dollar figures were significant for churchwide budgetary planning:

* \$108,000,000--the amount of income anticipated by the Transition Team;

* \$112,000,000--the actual budget adopted by the constituting convention (\$74,000,000 undesignated; \$38,000,000 designated, such as the ELCA Hunger Appeal, Missionary Sponsorship, Mission Partners, etc.).

Early on, the reality of that amount of projected income came into question. The Conference of Bishops was asked to assess the matter and the amount of anticipated undesignated income was revised to reflect a \$67,000,000 total. The Church Council, upon the bishop's recommendation, approved a 95 percent expenditure authorization.

* \$104,000,000--the total of actual expenses (93 percent of the 1988 budget)

* \$89,000,000--annual receipts as of February 28, 1989 (\$28,000,000 designated; \$61,000,000 received from synods).

Bishop Chilstrom noted that the synods also were affected by a reduction in receipts. How was the more than \$15 million shortfall covered? The initial budget plan included a subsidy of \$4 million from funds transferred to the new church from its predecessor churches. The Church Council authorized that an additional \$4 million be utilized from proceeds received from the sale of the former Lutheran Church in America headquarters-building in New York City. The remaining \$7 million came from reserve funds (unrestricted fund balance).

Why did we experience this shortfall? Although there may be other reasons, Bishop Chilstrom outlined five as fundamental:

1. Faulty assumptions--Some were saying, "How much will we save if we merge?" Some congregations used the year to catch up locally, such as increasing pastors' salaries and caring for needed building repairs.
2. An extended fiscal year--12-months of income, but 14-months of expenditures; similarly, synods faced 12-months of income, but 13-months of expenditures.
3. Confusion--the Evangelical Lutheran Church in America uses a different process for remittance of congregational benevolence than was common in two of the three predecessor church bodies.
4. Increased pension and health-benefits costs that occurred coincidentally with the outset of the Evangelical Lutheran Church in America.
5. Increased giving to local and designated causes reflects an escalating pattern in U.S. church bodies today.

Bishop Chilstrom then reviewed income projections for 1989 (12-month fiscal year, March 1, 1989, through February 28, 1990). He cautioned that the church must be realistic in bringing expenses into line with income. He reported that the Church Council, at its April 1989 meeting, had reduced, therefore, the previous 95 percent spending authorization to 93 percent. At its August 22, 1989, meeting the council reduced the spending authorization further to 90 percent (a total of \$93 million, with \$4 million drawn from reserves).

Bishop Chilstrom asked "What does this mean? He offered a number of possible short-term solutions, including:

1. No “quick fix” is attainable, as the recent experience of other church bodies has indicated;
2. A freeze on hiring;
3. Curtailed staff travel;
4. Reduction of the number of meetings as feasible;
5. No salary increases for executive staff;
6. Some staff reductions (however, there will be as few as possible); and
7. Reduction in program and services offered.

For the long-term, he proposed

1. An analysis of the structure of the church;
2. Exploration of alternative approaches to funding;
3. An analysis of the funding of institutions; and
4. Continuation of a strong emphasis on stewardship.

Bishop Chilstrom indicated that a fiscal 1990 budget of \$102 million is being proposed with an 88 percent expenditure authorization, totaling \$90 million. He concluded that experience to date would permit more realistic planning of budgets for the next biennium.

Report of the ELCA Treasurer

Reference: *1989 Reports and Records, Volume 2*, pages 291-310; 321-338; 500-501.

Bishop Chilstrom introduced Mr George E. Aker ELCA treasurer, who presented his report. He noted that he would limit his remarks primarily to the flow of unrestricted income. He indicated that fiscal 1988 income exceeded expenditures in only four of the fourteen months. Nonetheless, the churchwide organization was able to use working capital reserves to cover expenses during those months, but such a practice cannot continue indefinitely. He also noted that an additional \$4.2 million would be needed to provide ongoing grants during the current fiscal year.

Treasurer Aker suggested that follow-up efforts of the churchwide appeals of the ELCA'S predecessor churches continue. He reported that the ELCA Loan Fund currently totals \$171 million, and that it is hoped that this figure will increase significantly. Treasurer Aker reviewed a recommendation of the Church Council, which would be considered at a later time during the assembly (see page 723 of these minutes), that the churchwide fiscal year be changed to correspond to that of the synods.

1990-1991 Budget Proposal (First Presentation)

Reference: *1989 Reports and Records, Volume 2*, pages 495-526; see also *Volume 2, Supplement*, pages C-1 through C-2 (for revised wording of recommendation); continued from pages 623-624; continued on pages 886-887.

Bishop Chilstrom called upon Ms. Edith Lohr, chair of the Budget Development Committee, and the Rev. Robert N. Bacher, executive for administration, to introduce the 1990 and 1991 budget proposals. Chair Lohr called attention to the hearings, which would be held later in the day, as well as the Rules of Procedure and Organization

previously adopted. She noted that the deadline for submission of amendments to the proposed budget was noon, Monday, August 28. Adoption of the budget would be considered on Tuesday afternoon, August 29 (see page 886 of these minutes). Pastor Bacher then recounted the budget-building process for the current proposals. The text of his presentation follows:

I keep telling the executive directors and budget directors of the churchwide units and their boards that budgeting in the churchwide organization can be fun, and they keep asking me, "Are we having fun yet?" While the fun may be delayed for a while, the faithfulness is there in the proposal before you. Faithfulness is present in two ways—first, to the God who called this church into being and who guides, prompts, lures, and sometimes chides and corrects us each day. This budget proposal is in that sense an offering, accompanied by the prayer that God will use this statement of our commitments that mission be done. Secondly, faithfulness is present because this budget is an attempt to be true to what a churchwide organization in this church is expected to do. I would encourage you to judge the proposal by its faithfulness to the mandates and responsibilities assigned to the 23 units that make up the churchwide organization. This proposal does not encourage or allow wandering off into interesting but peripheral activities by the churchwide units. This proposal holds the units accountable to do what they exist to do. The units will, with passage of this proposal, be encouraged and enabled to be faithful to their assigned responsibilities. But that is not the whole story of this budget proposal for 1990 and 1991. More must be said and some of it isn't fun to say.

I would like to describe briefly seven issues that emerged in the development of this proposal, which have become areas of learning in building future budgets:

1. Old or new?

There is a tension between continuing long-standing support of various programs and institutions of the predecessor bodies and making room for new possibilities in this church. It is not possible to fund all the ALC, LCA, and AELC did and new endeavors of the ELCA. A sorting-out process is under way and will continue for the next several years.

The process used to develop the proposal before you included starting with the transition work that produced the 1988 and 1989 budgets. The Church Council specified that the 1990-91 proposal should reflect as much change as possible to reflect ELCA identity and mission, not a repetition of inherited programs and services. The Cabinet of Executives worked hard and long on understanding the work of all 23 units in the churchwide organization and even evaluated and rated each others programs in giving advice to the bishop about his recommendations to the Church Council. Finally, with income estimates in hand, Bishop Chilstrom made his recommendation to the Church Council, who in turn discussed and passed the recommendations before you, the voting members of this assembly.

2. Setting trends or going through phases?

Care must be taken lest budgets be established in these early years that pre-

determine future trends. Instead budgets should be shaped to reflect the stage of development at which we are laying foundations for the future, then later achieving a more mature condition. This budget lays certain foundations but should not be seen as determining forever the portions to be received by each unit.

3. Organizational services or programs?

Certain administrative, governance, and technical services are needed to function in support of mission. These efforts need to be done as frugally as possible, yet they must be done, e.g., a Churchwide Assembly. This budget reflects a putting into place some of those services and activities that were underestimated during the transition years. Funding those foundational items at an adequate level will allow future budgets to fund new and revamped mission initiatives in greater proportion than is now possible.

4. Program dollars or staff expansion?

Units struggle with money for programs, that is, activities in support of congregations, synods, institutions and agencies, domestic, ecumenical, and global; and money for staff, that is, persons who provide services and develop programs. It makes no sense to reduce programs to the point that staff are supported so inadequately as to be ineffective. Likewise, it does not help to reduce staff to the point that services are severely diminished. A balance is sought between programs and staff costs.

5. By dollars or by percent?

A well known method of budget development is to reduce or expand funds by a certain percent of total budget. Given the great difference in unit budget size (the range is from \$389,000 to \$28,205,000), it is important to give attention to actual dollar increases and decreases as well as percentage changes. A decrease of 1 percent in some units is larger than the total budget of other units.

6. Deficit spending or balanced budget?

During the first two years, it has proved impossible to develop and to implement a balanced budget.

The Church Council has given its guidance for lowering the expenditure authorization for 1989 from 93 percent to 90 percent and gives notice that the 1990 proposal, if passed, should be implemented at an 88 percent level. This will mean reduction of \$3 million for 1989 and another \$3 million in 1990. The 1991 budget would be redone based on a new estimate of income.

Measures being put in place to reduce spending include:

- * very modest or no salary increases for churchwide staff in 1990
- reduction in number of staff
- * decrease in travel and printing budgets
- * elimination or reduction of some programs
- * cancellation of some meetings and conferences
- * careful reevaluation of grants to agencies and institutions

By the end of 1990, the goal of churchwide units will be to balance income and spending while carrying out essential responsibilities assigned to the church-

wide organization.

7. Expanded income or reduced organization?

Should the churchwide organization be reduced in size and scope? I am frequently asked if the new churchwide organization is bigger than in previous church bodies? It is difficult to compare given the differences in structure, practice, and policy. As an illustration, however, it is instructive to note that in 1986 the previous church bodies, including the Lutheran Council, had 445 staff; the Commission for a New Lutheran Church recommendation was 405, as of the end of June, 1989, ELCA churchwide units had 374. The CNLC proposal was almost 10 percent below 1986 levels. The current ELCA level is 16 percent below the 1986 level. A review of mandates and structures will be undertaken by the Church Council, with input from all parts of the church, over the next two years. Also, increased efforts are being made with synods and congregations to determine a fair challenge for support of the churchwide organization. The need for increased income and a review of what we have are on the front burner of this new church. In the time I have left, let me offer three snapshots of the budget before you.

First, a look at how the budget is dispersed among the churchwide units.

69.4 percent is used for work of divisions:

Division for Congregational Life

Division for Education

Division for Global Mission

Division for Ministry

Division for Outreach

Division for Social Ministry Organizations

In the 1990 proposal, 46.5 percent of the total churchwide budget goes to two units—the Division for Outreach and the Division for Global Mission.

12.6 percent goes to the commissions:

Commission for Church in Society

Commission for Communication

Commission for Financial Support

Commission for Women

Commission for Multicultural Ministries

9.9 percent is devoted to the offices:

Office for Ecumenical Affairs

Office for Finance

Office for Personnel

Office for Research, Planning, and Evaluation

Office of the Bishop

Office of the Secretary

2.6 percent is allocated to other units:

Conference of Bishops

Church Periodical

ELCA Foundation

The remaining 5.5 percent is for occupancy, costs of the Lutheran Center and various offices around the country, meetings of the Church Council and the Church-

wide Assembly.

A second snapshot shows how the budget proposal is divided by types of expenses. Sometimes people are surprised to learn that almost 50 percent of the budget flows through churchwide units in support of mission by various parts of this church and overseas. So in this picture the four largest parts of the budget are: 47.6 percent for grants, 23.5 percent for staff compensation, 8.6 percent for missionary compensation, 5.6 percent for travel, and the rest for providing interest, office expenses, conferences, and meetings.

The last snapshot shows where the financial grants go.

26.4 percent to congregations

23.8 percent to ecumenical, Lutheran organizations such as Lutheran World Federation, Lutheran World Relief, much smaller part to World Council of Churches, National Council of Churches

12.6 percent to overseas churches

9.9 percent for seminaries

7.4 percent to colleges and universities

5.7 percent for social ministries

3.7 percent to campus ministries

3.5 percent for synods and regions

2.0 percent for scholarships

5.0 percent for a variety of other ministries

Sometimes one hears that "they" don't need it as much as we do here. The highly interdependent nature of this church can be seen in this display of expenses. "They" is us. We are "they." We make it or don't make it together. A reduction in funds for the churchwide organization is a reduction in support for seminaries, colleges, campus ministry, social ministry organizations, missionaries, new congregations, subsidy for health care for those on leave from call in graduate study, to name a few items.

More information is available in the hearings later today. Thank you for your attention to this budget presentation. Thank you for your support in understanding and interpreting the work of the churchwide units. Thank you for your gifts of talent, time, and money to this church at this time as we seek to be faithful to our calling in Christ to be a church in mission, to be frugal with the resources given and received, and, who knows, perhaps in the near future budgeting can even be fun. Are we having fun yet? Soon. Soon.

Pastor Bacher illustrated his presentation with three video slides:

1.

1990 Expense Budget by Unit Type

69.4 percent-Divisions (which includes 46.5 percent to the Divisions for Outreach and Global Mission)

12.6 percent-Commissions

9.9 percent-Offices

5.5 percent-General (including the Churchwide Assembly)

2.6 percent-Other Units

2.

1990 Expense Budget by Type

47.6 percent-Grants
23.5 percent-Staff
8.6 percent-Missionaries
5.6 percent-Travel
3.3 percent-Other
3.1 percent-Purchased Services
2.5 percent-Printing
2.1 percent-Interest
1.7 percent-Office Expense
1.7 percent-Special Events
0.3 percent-Contingency

3. 1990 Financial Grants Budget

26.4 percent-Congregations
23.8 percent-Inter-Lutheran and ecumenical
12.6 percent-Overseas churches
9.9 percent-Seminaries
7.4 percent-Colleges and universities
5.7 percent-Social Ministry
3.7 percent-Campus Ministry
3.5 percent-Synods and regions
2.0 percent-Scholarships
5.0 percent-Other

Bishop Chilstrom called for questions for clarification from the floor. Questions were raised relative to the proposed change in fiscal year and the process for amendment of the ELCA governing documents at the 1991 Churchwide Assembly so that the fiscal years of the churchwide organization and of synods might coincide with the calendar year.

Conclusion of Plenary Session Two

Bishop Chilstrom indicated that the introduction of the document, "Social Statements in the Evangelical Lutheran Church of America" and of amendments to the ELCA Pension and Other Benefits Plans would be held over to the beginning of Plenary Session Three. He then called upon Secretary Almen to make several announcements. Bishop Chilstrom declared the assembly to be in recess at 11:30

A.M.

Midday worship immediately followed the plenary session with a Service of the Word.

Plenary Session Three
Thursday, August 24, 1989
2:00 P.M. - 4:15 P.M.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, declared the assembly to be in session at 2:00 P.M.

Report of the Church Council:
(continued)

Social Statements in the ELCA
(First Presentation)

Reference: *1989 Reports and Records, Volume 2*, pages 453-461; continued on pages 660-669; see also page 906.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, referred the assembly to the report of the Church Council, which recommended the adoption of the document, "Social Statements in the Evangelical Lutheran Church in America." He called upon Ms. Kathleen S. Hurty, chair of the board of the Commission for Church in Society, and the Rev. Jerald L. Folk, executive director of the Commission for Church in Society, to introduce the proposed statement.

Chair Hurdy stated that the church is called to "acts of communication, to speak, to confess the Gospel, to tell-out God's good news for all; and to listen to the cries of hurt, and pain, and poverty, and hunger, and fear We are called by the Word to share words of commitment and compassion. We are called to participate vocally and vibrantly in God's mission of justice, peacemaking and care of creation." One method of communication is to develop statements that address social issues from the perspective of the Christian tradition, she said. She presented an overview of the document, noting that the document, prepared by the Commission for Church in Society, sets forth principles and procedures for the development of social statements:

1. Purpose and Process: The document clarifies how the church will speak to social issues, not what will be said.
2. Principles and Perspectives: The document will guide this church's understanding, development, consideration, and use of social statements.
3. Problems and Possibilities: The document is not a social statement, but a framework for constructing social statements. It is a scaffold, not a structure.

She concluded that "words, crafted together into meaningful paragraphs of prophetic justice and caring concern, will begin to live as we publically profess our considered positions as Lutheran people of faith.... We are surrounded and stimulated by words of grace and love ... words that live and make clear our commitment to justice, peace, and the integrity of creation."

Bishop Chilstrom noted that hearings would take place during the afternoon and evening, and invited questions from the floor. There being none, he took opportunity to acknowledge the participants of the Youth Convocation that was meeting concurrently with the Churchwide Assembly.

Amendments to the Pension and Other Benefits Program

Reference: *1989 Reports and Records, Volume 2, Supplement, Section P*; Minutes Exhibit C; continued on page 740.

Bishop Chilstrom called upon Mr. John G. Kapanke, president of the Board of Pensions, and Ms. Mildred M. Berg, chair of the Board of Trustees of the Board of Pensions, to review proposed amendments to the Pension and Other Benefits Program. President Kapanke noted that the board had completed a 14-month study of the current benefits plans. The study had been initiated to address the concerns of plan members and the impact of rapidly escalating health-care costs on the pension program. He introduced a video presentation that detailed the results of the study and consequent recommendations of the trustees. The information recounted in the video had been distributed to assembly members as *1989 Reports and Records, Volume 2, Supplement*, pages P-i through P-viii, and is reprinted here as Minutes Exhibit C, pages 1059-1066. Bishop Chilstrom invited general questions from the floor and noted that hearings would be held on the proposed amendments during the afternoon and evening at which time additional questions might be raised. President Kapanke then responded to several technical questions. Subsequent discussion and action by the assembly on this matter are reported on page 740 of these minutes.

Statement on Ecumenism

Reference: *1989 Reports and Records, Volume 2*, pages 422-434; continued on page 669.

Bishop Chilstrom called upon the Rev. Edward D. Schneider, chair of the standing committee of the Office for Ecumenical Affairs, and the Rev. William G. Rusch, executive director of the Office for Ecumenical Affairs, to introduce the proposed statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America." Pastor Schneider reviewed the process by which the statement was prepared and read the recommendation of the Church Council for adoption.

Bishop Chilstrom invited general questions from the floor and noted that hearings would be held on the proposed statement during the afternoon and evening at which time questions also might be raised. No questions were raised from the floor. Subsequent discussion and action by the assembly on this matter is reported on page 669 of these minutes.

Membership in the World Council of Churches

Reference: *1989 Reports and Records, Volume 2*, pages 434-439; continued on page 680.

and

Membership in the National Council of the Churches of Christ in the U.S.A.

Reference: *1989 Reports and Records, Volume 2*, pages 434-435, 440-447; continued on page 681.

Bishop Chilstrom directed the attention of the assembly to the recommendation of

the Church Council that the Evangelical Lutheran Church in America continue membership in the World Council of Churches and the National Council of the Churches of Christ in the U.S.A. He acknowledged the presence of the Rev. Emilio Castro, general secretary of the World Council of Churches, who had addressed the assembly during the assembly's opening service of worship, and Ms. Ruth Sovik, an ELCA member who serves as deputy general secretary of the World Council of Churches. He also welcomed the Rev. Patricia McClurg, president of the National Council of the Churches of Christ in the U.S.A.

Bishop Chilstrom called upon Pastor Schneider and Pastor Rusch to review the study process and its resultant recommendation that this church continue membership in both councils. Pastor Schneider read the recommendations of the Church Council relative to continuing membership in the World Council of Churches and the National Council of the Churches of Christ in the U.S.A.

Bishop Chilstrom invited general questions from the floor and noted that hearings would be held on the continuing ELCA membership in these councils during the afternoon and evening at which time questions also might be raised. No questions were raised from the floor. Subsequent discussion and action by the assembly on this matter are reported on pages 680-684 of these minutes.

Mission Vignette

Bishop Chilstrom invited Joyce Simon from Sherborn, Massachusetts, a voting member of the New England Synod, to present the second Mission Vignette. She described a woman from Ethiopia who came to Boston for cancer surgery and to locate her husband. When her husband failed to acknowledge her, an Ethiopian community in Boston funded by the Evangelical Lutheran Church in America cared for her. As her physical condition and personal situation worsened, the community raised donations to send her home. The daughter of an Orthodox priest, she became known as a woman of faith and prayer in the face of adversity. After her death, the community was able to return her remains to her children together with \$15,000 in Ethiopian currency—a tribute to their mother and a gift to her orphaned children.

Study of Ministry

Reference: *1989 Reports and Records, Volume 1*, pages 92; 95-100; *Volume 2*, pages 339-344.

Bishop Chilstrom called upon the Rev. John H. P. Reumann, chair of the Task Force on the Study of Ministry, and the Rev. Paul R. Nelson, director for the Study of Ministry, to review the progress of the Study on Ministry.

Pastor Nelson stated that the mandate for an intensive study of the nature of ministry was given so that it may serve the mission of this church. The word, "intensive," suggests not only utilizing the best resources available, but also involving as many people as possible. Thus, twenty-six regional hearings will be held during October and November 1989. Noting the inclusive composition of the seventeen-member Task Force on the Study of Ministry, he introduced the members of the task force who were present.

Chair Reumann acknowledged that the study faces many difficulties in its mandate.

These include the legacy of varied patterns of ministry from the ELCA predecessor churches; fidelity to the Scriptures and a desire to be true to Lutheran traditions while meeting present-day needs; and above all the possibility of "a Lutheran adaptation of the three-fold ministerial office of bishop, pastor; and deacon." He acknowledged that some groups, such as Christian day-school teachers and chaplains, have objected that they have not been expressly represented on the task force, and he reiterated an imperative to involve the participation of as many and varied persons as possible in the study. Pastor Reumann noted that to ensure the accountability of the task force, the report will be transmitted first to the Division for Ministry, which can propose changes, and then to the Church Council, where it will be reviewed for recommendation to the 1993 Churchwide Assembly. The process will be one of consensus building throughout the church," he said. Both great expectancy and great fear have been expressed concerning the study. As a result of it, radical changes may be proposed or a simple affirmation of the status quo may emerge. "I for one do not look for the study of anything, except possibly Holy Scripture, to revitalize the life of the church. But widespread discussion, possible changes, emphases in our heritage, and attention to the times we face could release new energies in ministry as we affirm people in tasks of ministry and commit ourselves with understanding to the wholeness of the body of Christ in which each person's diakonia is part of the one Lord in God's Church and world."

Bishop Chilstrom expressed appreciation to the members of the task force and all who have participated thus far in the study. Although no action on the Study on Ministry was required of this 1989 Churchwide Assembly, hearings would be held later during the afternoon and evening, because of high interest of assembly participants in the subject.

Report of the Memorials Committee:

Reference: *1989 Reports and Records, Volume 2, page 256; Volume 2, Supplement, pages M-1 through M-173.*

Bishop Chilstrom referred the assembly to the report of the Memorials Committee, which had been distributed to assembly members as *1989 Reports and Records, Supplement, Section M.* He noted that 264 memorials had been transmitted to the Churchwide Assembly by synodical assemblies during the current biennium. Bishop Chilstrom introduced Ms. Kathy J. Magnus, chair of the Memorials Committee, who explained the process by which the Memorials Committee had arrived at the recommendations for assembly action printed in its report. She reviewed the process and task of the assembly in considering the memorials and the response recommended by the Memorials Committee. She indicated that the memorials had been organized under 83 topics that would be considered seriatim during the course of the assembly with the exception of memorials pertaining to pension and divestment issues, which were scheduled to be considered during the Sunday afternoon, August 27, plenary session.

Section 1-Housing and Homelessness

Reference: *1989 Reports and Records, Volume 2, Supplement, pages M-10*

through M-16.

A. On Housing Statement [1988]

Adopted by four synods.

The following memorial was adopted by the 1988 assemblies of the following synods:

Eastern Washington/Idaho (ID)

Montana (IF)

Oregon (1E)

West Metropolitan Minnesota (3G)

WHEREAS, shelter is a basic human need: the biblical witness calls upon the community of faith to address the access of all human beings to shelter that will provide for security, privacy, and hospitality; and

WHEREAS, the Federal Housing Act of 1949 establishes a goal of a decent home and suitable living environment for every American family; and

WHEREAS,

a) the number of very low-income families is expected to increase by 5.7 million in the next 15 years,

b) the U.S. could lose up to 800,000 units of privately owned, federally subsidized rental housing in the next decade,

c) federal subsidies for housing have been reduced by 60 percent over the last five years,

d) there are more than two million homeless people nationwide, 500,000 of whom are children,

e) persons such as the chronically mentally ill, developmentally disabled, frail elderly, and physically disabled are often excluded from housing that meets their special needs; therefore, be it

RESOLVED, that the *[name of synod]* in assembly memorialize the Evangelical Lutheran Church in America to direct the development of a study and statement on housing.

B. East Metropolitan Minnesota Synod (3H) [1988]

Note: The preamble of this memorial of the East Metropolitan Minnesota Synod is identical to the preamble of the memorial on housing and homelessness found at the beginning of this section. In addition, the Lutheran Coalition for Public Policy in Minnesota is cited as the source of the statistics used. The following resolution, which differs from that printed above, was adopted by the East Metropolitan Synod:

RESOLVED, that the East Metropolitan Minnesota Synod memorialize the Evangelical Lutheran Church in America to direct the development of a study and statement on housing needs in the United States with specific guidelines for action by local congregations.

C. Northwestern Washington Synod (1B) [1988]

NOTE: The preamble of this memorial of the Northwestern Washington Synod is identical to the preamble of the memorial found at the beginning of this section. The following resolutions

were adopted by the Northwestern Washington Synod:

RESOLVED, that the Northwestern Washington Synod in Assembly memorialize the Evangelical Lutheran Church in America to direct the development of a study and statement on housing; and, be it further

RESOLVED, that the congregations take steps to address the problems of the homeless in their neighborhoods.

D. Southeastern Minnesota Synod (31) [1988]

Norm: The preamble of this memorial of the Southeastern Minnesota Synod is identical to the preamble of the memorial found at the beginning of this section. The following resolutions were adopted by the Southeastern Minnesota Synod:

RESOLVED, that the Southeastern Minnesota Synod in Synod Assembly memorialize the Evangelical Lutheran Church in America to direct the development of a study and statement on housing; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America develop and present a statement of intent to address homelessness in the United States.

E. Housing and Homelessness [1988]

Adopted by three synods.

The following memorial was adopted by the 1988 assemblies of the following synods:

Northern Wisconsin-Upper Michigan (5G)

Southeastern Wisconsin (5I)

Southwestern Wisconsin (5L)

WHEREAS, shelter is a basic source of security, privacy, and hospitality, a universal human need which our Lord calls upon us to address ("I was a stranger and you received me in your homes," Matthew 25); and

WHEREAS, our predecessor church bodies often affirmed the Church's responsibility for advocating justice in the meeting of human need, for example:

"This church commits itself to the public policy goals of employment, adequate income, decent housing, health maintenance and care, nutrition, and education as fundamental rights of every citizen ... shall work for the creation of a public will to support those goals and shall advocate measures to effect them, including enactment of appropriate enabling legislation." LCA Implementing Resolution for Human Rights Social Statement, 1978;

· "The government is responsible for providing a basic floor of benefits at an adequate level for health and decency; it is to ensure that no one is forced to go hungry or homeless and none are deprived of adequate medical care." ALC Toward Fairness in Public Taxing and Spending, 1982; and

WHEREAS, the Federal Housing Act of 1949 establishes a goal of a decent home and suitable living environment for every American family; and

WHEREAS, there is growing evidence that the problem of adequate housing is more urgent than ever

* More than two million people are homeless in this country, including 500,000 children;

- * The number of very low-income families is expected to increase by 5.7 million in the next 15 years;
 - * The U.S. could lose up to 800,000 units of privately owned, federally subsidized rental housing in the next decade;
 - * Federal subsidies for housing have been reduced by 60 percent over the last five years;
 - * Especially vulnerable persons such as the chronically mentally ill, the developmentally disabled, the frail elderly, and people with physical disabilities often lack housing that meets their special needs; therefore, be it
- RESOLVED, that the *[name of synod]* Synod Assembly memorialize the Evangelical Lutheran Church in America to reaffirm the commitment of its predecessor church bodies to adequate housing for all and direct the development of a study of appropriate ways to approach that goal.

F. West-Central Wisconsin Synod (5H) [1988]

RESOLVED, that the West-Central Wisconsin Synod Assembly memorialize the Evangelical Lutheran Church in America to reaffirm the commitment of its predecessor church bodies to adequate housing for all and direct the development of a study of appropriate ways to approach that goal.

G. Metropolitan Chicago Synod (5A) [1989]

WHEREAS, according to the National Coalition for the Homeless, two to three million persons in our society are homeless, with an estimated 40,000 of this number residing in the metropolitan Chicago area; and

WHEREAS, families with children comprise the fastest growing segment of the homeless population, while homeless persons also include single men and women, teenagers, battered women, the mentally ill, persons with AIDS, the working poor, public aid recipients, and the elderly; and

WHEREAS, one out of every four U.S. households has a significant housing problem because housing costs have risen nearly three times faster than income since 1973, with 4,000 units of low-income housing stock being lost in the metropolitan Chicago area each year; and

WHEREAS, more than 100,000 manufacturing jobs have been lost in the metropolitan Chicago area since 1979, thus reducing employment opportunities that pay above the minimum wage, while current mental health policies and public assistance programs do not enable homeless persons to resolve their situation; and

WHEREAS, the Metropolitan Chicago Synod has provided resources and leadership to the Interfaith Council for the Homeless; therefore, be it

RESOLVED, that the Second Regular Assembly of the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America declare that homelessness is unacceptable and call for the Church's immediate response on all levels; and, be it further RESOLVED, that Bishop Hicks be authorized to work with other religious leaders to establish a yearly observance of a Homeless Week in order to highlight this concern in worship and through acts of advocacy and service; and, be it further

RESOLVED, that Bishop Hicks be authorized to communicate with the Governor and legislative leaders of the State of Illinois, and with the President of the United States and the congressional delegation from Illinois, urging them to support legislation which will assist in the provision of subsidized low-income housing; and, be it further RESOLVED, that all congregations and members of the Metropolitan Chicago Synod be urged to communicate with their elected officials in like manner, and, be it further RESOLVED, that all congregations and members of the Metropolitan Chicago Synod be encouraged to follow current legislative issues regarding homelessness and to share this information in congregations, using resources provided by the Action/Alert Network of the Interfaith Council for the Homeless, Illinois IMPACT, and the Lutheran Office of Governmental Relations in Illinois; and, be it further RESOLVED, that all congregations and members of the Metropolitan Chicago Synod be urged to become directly involved in sheltering the homeless, working to create low-income housing, supporting homeless projects financially, and contributing to the Metropolitan Offering Fund of the Interfaith Council for the Homeless; and, be it further RESOLVED, that the Metropolitan Chicago Synod memorialize the first Churchwide Assembly of the Evangelical Lutheran Church in America to give high priority to the alleviation of homelessness.

H. Rocky Mountain Synod (2E) [1989]

WHEREAS, homelessness in the United States of America is an escalating social problem with the rate increasing by 20 percent per year, and estimates range from 250,000 to 3 million people with no fixed address who depend on charity or governmental programs to put a roof over their heads for even a single night; and WHEREAS, the fastest growing segment of the homeless population is families with children; and WHEREAS, between 25 percent and 40 percent of homeless persons suffer from serious physical and/or mental disabilities; and WHEREAS, the greatest need is for affordable housing and permanent jobs; and WHEREAS, hundreds of people die each day of ailments linked to the lack of adequate housing; and WHEREAS, we have the biblical mandate in Isaiah 58:6-7, where God says, "Is not this the fast that I choose: . . . to share your bread with the hungry, and bring the homeless poor into your house; and when you see the naked, to cover them?"; therefore, be it RESOLVED, that the Rocky Mountain Synod of the Evangelical Lutheran Church in America, meeting in Synod Assembly April 18-20, 1989, in Salt Lake City, Utah, memorialize the Evangelical Lutheran Church in America to focus the attention of its members on the scope of this massive national problem of homelessness by:

1. Providing appropriate resources and materials for educating its members about the magnitude of the problem and provide tools for evaluating the situation in local communities; and
2. Developing models of ministry for individuals and churches to minister to the persons caught in this social problem; and

3. Developing models of action for addressing the causes of homelessness and for advocating for the homeless; for as Jesus tells his followers in Matthew 25:46, "as you did it to one of the least of these, you did it to me."

I. Southeastern Synod (9D) [1989]

WHEREAS, the territory of the ELCA Southeastern Synod covers much of the poverty-stricken areas of the United States of America, including Appalachia, the Mississippi Delta, the Black Belt of Alabama, the inner cities and rural Georgia, all possessing much third world housing; and

WHEREAS, the 1979 Sunbelt study, with collaboration by the bishop and assistants of the ELCA Southeastern Synod, the ELCA Division for Social Ministry Organizations, the Synod *Social* Ministry Unit, and the Appalachia Task Force report an overwhelming degree of substandard housing in this synod; and

WHEREAS, 25 percent of homes in Mississippi 10 percent of homes (200,000) in Georgia, and great numbers of homes in Tennessee and Alabama are substandard housing, much of which does not qualify for HUD assistance; and

WHEREAS, there is a shortage of housing, leaving many homeless, even when they can afford it or receive public assistance for housing; and

WHEREAS, national, state, and local government officials as well as church, social, and health leaders call for all Americans to have the right to adequate housing; and

WHEREAS, these inner city and rural areas do not provide adequate opportunities for employment or public assistance to secure and maintain housing which gives dignity to the people; therefore, be it

RESOLVED, that the ELCA Southeastern Synod designate housing as a top priority of the Southeastern Synod Social Ministry Unit, the Synod, the conferences, districts, congregations, and individuals; and, be it further

RESOLVED, that the ELCA Southeastern Synod, due to the small number of Lutheran human and financial resources available in these areas, memorialize the ELCA Churchwide Assembly to designate this synod to be a top priority area of concern, attention, and resource provision, both in funding and human resources; and, be it further

RESOLVED, that the ELCA Churchwide Assembly be memorialized, in conjunction with existing housing ministries, e.g., Habitat for Humanity, to prepare and/or provide for distribution throughout the ELCA congregations, video tapes visualizing the poverty housing and related issues, giving examples of ways people of these areas are helping themselves and showing opportunities for Lutherans across the nation to join in partnership; and, be it further

RESOLVED, that the ELCA Churchwide Assembly be memorialized to encourage the Division for Social Ministry Organizations to enter into negotiations with both existing housing ministries, e.g., Habitat for Humanity, and the Southeastern Synod, exploring all possible avenues of organizational structure and funding for the development of responsible housing projects.

RESPONSE OF THE

MEMORIALS COMMITTEE

The social statements and actions of the predecessor church bodies provide a firm basis for the involvement of the Evangelical Lutheran Church in America in affordable housing issues. An ELCA interunit housing consultation, including the Division for Social Ministry Organizations, the Division for Outreach, and the Commission for Church in Society, is scheduled to take place in 1989. This consultation will help the Evangelical Lutheran Church in America to focus its response to the many-faceted problems facing homeless individuals, as well as all those unable to find adequate, affordable housing. Policy and program directions for the Evangelical Lutheran Church in America will be developed by means of this process, as will a strategy for appropriate, cost-effective interpretation of the church's role in housing and homelessness ministries. In preparation for this consultation, the Division for Social Ministry Organizations is completing a survey of all affiliated social ministry organizations to learn the current state of their programs that respond to homelessness in the United States and Caribbean. Results of this survey will be available by the time of the Churchwide Assembly. The Commission for Church in Society is considering developing a resolution for Church Council action in the fall of 1989 on the housing crisis, and housing is likely to be one of the specific issues addressed within the context of the projected major study/social statement on Inequality and the Search for Justice." The social ministry working group of the Multicultural Mission Strategy also will address housing and homelessness issues and strategies as they affect Asian, Black, Hispanic, and Native American persons.

Among other churchwide responses to the current situation, the Division for Social Ministry Organizations provides grants and loans to projects directly related to housing and homelessness. That division and the Division for Outreach also administer hunger funds used for community economic development, some of which have been directed towards housing needs. This activity will continue as resources are available. The division also maintains an active partnership with the Lutheran Association of Housing Ministries. This association is a support base for ELCA-related housing ministries.

In response to the memorial of Southeastern Synod, it is possible that this synod could provide a setting in which many aspects of the ELCA'S strategic response can be piloted, including collaboration with Habitat for Humanity and the Commission on Religion in Appalachia.

Bishop Chilstrom reviewed the rules of order, which would be observed by the assembly during consideration of synodical memorials. The Churchwide Assembly, in response to the 1988 and 1989 memorials on housing and homelessness, then adopted the following recommendation of the Memorials Committee without discussion:

ASSEMBLY

ACTION

CA89.2.3

To affirm the commitment of the Evangelical Lutheran Church in America to adequate housing for all;

To express encouragement and support for the individuals, congregations and synods engaged in ministry to the homeless and housing programs, which are often undertaken in cooperation with Lutheran social service agencies;
To call upon all expressions of this church to participate in this commitment wherever possible; and
To refer the 1988 and 1989 memorials on housing and homelessness to the Commission for Church in Society as it, in consultation with the Division for Outreach and the Division for Social Ministry Organizations, develops a strategy for addressing the housing crisis that will include advocacy and the development of a social statement that will deal with this issue.

Section 2-Health Care

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-16 through M-18.

A. On Support for Quality Health Care [1988]

The following memorials adopted by the 1988 assemblies of the following synods:

Northern Wisconsin-Upper Michigan (5G)

Southeastern Wisconsin (5I)

Southwestern Wisconsin (5L)

WHEREAS, the predecessor church bodies of the Evangelical Lutheran Church in America have affirmed their support for a national health program guaranteeing access to quality health care for all, regardless of income, for example:

* "All are entitled to the basic necessities of healthful physical existence and/or to the means of securing them," Lutheran Church in America Social Statement, Human Rights: Doing Justice in God's World, LCA Ninth Biennial Convention (Chicago, 1978), page 7.

* "This church commits itself to the public policy goals of employment, adequate income, decent housing, health maintenance and care, nutrition, and education as fundamental rights of every citizen of Canada and the United States. This church shall work for the creation of a public will to support these goals and shall advocate measures to effect them, including enactment of appropriate enabling legislation," Implementing Resolutions for Human Rights Social Statement, LCA Ninth Biennial Convention (Chicago, 1978).

* This church declares itself in support of the following public policy goal (one of 13): ... A comprehensive health care program ensuring equity in access to services and facilities and freedom from fear of catastrophic medical costs; a program funded through fair and equitable means, with risks spread over the entire population.* (*Canada has such a program.)," Lutheran Church in America Social Statement, Aging and the Older Adult, LCA Ninth Biennial Convention (Chicago, 1978), page 6.

* "The government is responsible for providing a basic floor of benefits at an adequate level for health and decency: it is to ensure that no one is forced to go hungry or homeless and none are deprived of adequate medical care," Toward

Fairness in Public Taxing and Spending, ALC Eleventh General Convention (San Diego, 1982); and

WHEREAS, the LCA Wisconsin-Upper Michigan Synod, at its 1986 convention, resolved "that congregations and their members be urged to follow closely legislation attempting to establish State Health Insurance Plan, advocating further state action to work toward adequate health care for everyone.. ."; and

WHEREAS, members of Lutheran congregations helped to pass a City of Madison referendum on April 5, 1988, by a 76 percent vote, urging Congress to enact a national health care program; and

WHEREAS, some 40 million people in the U.S., including more than a half million in Wisconsin, have neither private health insurance nor eligibility for any state-funded medical program; and

WHEREAS, one in seven children in Wisconsin is born without prenatal care, resulting in higher rates of birth defects and infant mortality; and

WHEREAS, the current collection of categorical programs is far more expensive to administer than a universal system would be; and

WHEREAS, the costs of uncompensated care and of care postponed or unreceived is currently paid for by property tax increases, higher hospital and insurance rates, decreased productivity and the like; now, therefore, be it

RESOLVED, that the assembly of the *[name of synod]* synod:

1. Memorialize the Evangelical Lutheran Church in America to reaffirm the position of the predecessor church bodies in favor of access to quality health care for everyone, regardless of income, urging Congress, and encouraging its members and congregations, to work toward passage of appropriate national health care legislation;
2. Support efforts to help Wisconsin [and Michigan] or [and Minnesota] take the lead in developing a system of providing health care for all, urging members and congregations to advocate passage of comprehensive state health care legislation designed to bring the nation as a whole closer to the goal.

B. West-Central Wisconsin Synod (5H) [1988]

RESOLVED, that the Assembly of the West-Central Wisconsin Synod:

1. Memorialize the Evangelical Lutheran Church in America to reaffirm the position of the predecessor church bodies in favor of access to quality health care for everyone, regardless of income, urging members and congregations to work toward passage of appropriate national health care legislation;
2. Support efforts to help Wisconsin take the lead in developing a system of providing health care for all, urging members and congregations to advocate passage of comprehensive state health care legislation designed to bring the nation as a whole closer to the goal.

RESPONSE OF THE MEMORIALS COMMITTEE

As the memorials of the Northern Wisconsin-Upper Michigan Synod, South-eastern Wisconsin Synod, Southwestern Wisconsin Synod, and West-Central

Wisconsin Synod note, the predecessor church bodies of the Evangelical Lutheran Church in America expressed their support for a national health program guaranteeing access to quality health care for all, regardless of income. Access to health care continues to be a concern in the Evangelical Lutheran Church in America. The Commission for Church in Society is planning to develop a major ELCA social statement on "The Environment, Health, and Justice in a Technological World."

In addition, the commission and the Division for Social Ministry Organizations are working with the Lutheran Hospital Association to present a major consultation on health-care system requirements in April 1990. In consultation with the Commission for Church in Society, the Division for Social Ministry Organizations also is exploring with the Coalition of Executives of Lutheran social service agencies the possibility of funding a short-term position in Washington, D.C., to gather data and analyze pending health-care legislation.

The Churchwide Assembly adopted the following recommendation of the Memorials Committee without discussion:

ASSEMBLY

ACTION

CA89.2.4

To reaffirm the position of the predecessor church bodies supporting access to quality health care for everyone, regardless of income;

To urge members of the Evangelical Lutheran Church in America and the U.S. Congress to work toward passage of legislation that will help to achieve that goal; and

To refer the memorials of the Northern Wisconsin-Upper Michigan Synod, Southeastern Wisconsin Synod, Southwestern Wisconsin Synod, and West-Central Wisconsin Synod, to the Commission for Church in Society and the Division for Social Ministry Organizations for use in the development of policy on this issue.

Section 3-Welfare

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-18 through M-19.

Eastern Michigan Synod (6A) [1989]

WHEREAS, the amount of money in a welfare grant has failed to keep up with inflation and has been reduced several times in the last ten years; and

WHEREAS, this steady, rapid decline in grants combined with the far-reaching changes in Michigan's economy has pushed many of our people into desperate situations; and WHEREAS, these desperate situations include homelessness, chronic hunger, lack of medical care, and increases in child abuse and domestic violence, which are incompatible with our vision of America; and

WHEREAS, these situations are urgent and life-threatening and private charitable acts are no longer able to meet the needs; and

WHEREAS, the State of Michigan can meet many of these needs by providing an adequate welfare grant; therefore, be it

RESOLVED, that the Eastern Michigan Synod, Evangelical Lutheran Church in America, go on record as supporting an increase in Michigan's welfare grants (AFDC, GA, and SSI) to the poverty level; and, be it further

RESOLVED, that our local congregations, throughout Michigan, be urged to become part of the "Up and Out of Poverty Campaign" by organizing and educating others to bring pressure to bear on their state legislators to introduce and support legislation to increase welfare grants (AFDC, GA and SSI) to the federal poverty level; and, be it further

RESOLVED, that the Eastern Michigan Synod memorialize the national Evangelical Lutheran Church in America, at its assembly in August 1989, to do the same.

RESPONSE OF THE MEMORIALS COMMITTEE

The Evangelical Lutheran Church in America, like its predecessor bodies, has advocated for welfare policies that respect the dignity of the individual and provide an adequate level of support for welfare recipients. The churches asserted that "government is responsible for providing a basic floor of benefits at an adequate level for health and decency; it is to ensure that no one is forced to go hungry or homeless and none are deprived of adequate medical care" (from a joint statement of Bishops Crumley, Herzfeld, and Preus affirmed in "Toward Fairness in Public Taxing and Spending," approved by the 1982 biennial convention of The American Lutheran Church). In 1986-1997, the predecessor churches engaged in a campaign for federal welfare reform entitled, "More than Charity." The ELCA'S Commission for Church in Society, through the Lutheran Office for Governmental Affairs, continues to set as a high priority advocacy for improvements in the federal welfare system. In addition, the state advocacy offices funded jointly by the Commission for Church in Society and synods (or in some cases Lutheran social service agencies) have as a major priority advocacy on behalf of persons in poverty and state welfare reform issues, such as that described in the memorial of the Eastern Michigan Synod.

The Churchwide Assembly adopted the following recommendation of the Memorials Committee without discussion:

ASSEMBLY

ACTION

CA89.2.5

To affirm the commitment of the Evangelical Lutheran Church in America to a just and equitable welfare system;

To express encouragement and support for all those who are engaged in the task of welfare reform; and

To transmit this minute to the Eastern Michigan Synod.

Section 4-Racism

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 9 through M-20.

North Carolina Synod (9B) [1989]

WHEREAS, the Gospel of Jesus Christ reveals that the diversity of humanity is a gift from God; and

WHEREAS, St. Paul teaches that different nationalities are a part of the one Body of Christ by saying "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we are all baptized into one body - Jews or Greeks, slaves or free - and all were made to drink of one Spirit" (Corinthians 12:12-13); and

WHEREAS, this teaching is not only central to St. Paul's theology, but is an essential message of the Gospels that in Christ, all are made equal, justified by faith in Christ (Romans 3:21-24); and

WHEREAS, it is the task of the church to preach both Law and Gospel to itself and its members, as well as society at large; therefore, be it

RESOLVED:

1. That the North Carolina Synod of the Evangelical Lutheran Church in America bear witness to our oneness in Christ by our openness to all the people of God regardless of race, culture, national origin or economic class; and
2. That we continue to seek out the gifts of those from diverse backgrounds to enrich the life of the church; and
3. That we pray for those persons in our society that practice racism and exclusivity, hoping that the Gospel will convert their hearts and change their actions; and
4. That we memorialize the Evangelical Lutheran Church in America to adopt a statement that condemns racism as a sin against God.

RESPONSE OF THE MEMORIALS COMMITTEE

Condemnation of the sin of racism was expressed in the social statements of the ELCA'S predecessor church bodies. The first or "foundational" social statement of the Evangelical Lutheran Church in America, which will be brought to the 1991 Churchwide Assembly, will build upon the legacy of social statements of the predecessor bodies. This statement likely will include an explicit condemnation of the sin of racism.

In addition, the Commission for Church in Society and the Commission for Multicultural Ministries are engaged in continuing discussions about ways for the Evangelical Lutheran Church in America to address the effects of racism.

The Churchwide Assembly adopted the following recommendation of the Memorials Committee without discussion:

ASSEMBLY

ACTION

CA89.2.6

To express clearly the position of the Evangelical Lutheran Church in America that racism is a sin; and

To express the commitment of the Evangelical Lutheran Church in America to addressing in all aspects of its life and

work the destructive results of racism.

Section 5-Columbus Quincentenary

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-20 through M-22.

Rocky Mountain Synod (2E) [1989]

The year 1992 will mark the 500th anniversary of the first Columbus voyage in the Americas. Both ecclesial and national political institutions already are preparing for extensive celebrations. We who are committed to the Gospel of Jesus Christ and Jesus' gospel proclamation that "the truth shall make you free" must do our share to insure that this momentous time in history not merely becomes a self-validating illusion that discreetly ignores the painful aspects of American history.

WHEREAS, the so-called discovery of America by Columbus began a long history of the suffering of Native American peoples, beginning with the slaves Columbus took back with him to Europe, and the extinction of the entire population (100,000) of the island of San Salvador within ten years of that first European contact; and

WHEREAS, many immigrant peoples will be inclined toward a celebration of the Columbus Quincentenary with little or no regard for the historical devastation of Native peoples on the North and South American continents by Columbus and the European invasion that followed; and

WHEREAS, the potential exists for an uncritical self-affirmation during this time, perpetuating an illusion of the continuing superiority of Euro-American culture and values and validating past and present colonial adventurism; and

WHEREAS, modern Native American peoples continue to be the poorest of all racial-ethnic communities in the Americas and continue to suffer as they have consistently through American history: displacement, loss of land, military conquest, destruction of their cultures; poverty and forced dependence on federal government institutions; and

WHEREAS, many other racial/ethnic peoples have also suffered historically as a direct result of European and then American colonial domination which continues even today: Blacks who were forcefully dislocated from African homelands, Chicano and other Hispanic peoples who were marginalized in their own territories or in emerging urban centers, Asians who were imported as a source of cheap labor; and

WHEREAS, we Lutheran people have fine, Gospel-oriented commitments to struggle for social justice and truth, both in the church and in the public arena; and

WHEREAS, we Lutheran people are theologically committed to personal and corporate confession as the initial step in realizing the healing and newness of life that is ours in Christ Jesus; therefore, be it

RESOLVED, that the Rocky Mountain Synod of the Evangelical Lutheran Church in America memorialize the Evangelical Lutheran Church in America;

To acknowledge white Euro-American history and the resulting pain, suffering and symptoms of oppression of Native American peoples and indeed the Indigenous Peoples all over the world who were likewise affected by the colonialism of Europe and then America;

To affirm the inherent worth of Native American peoples, their tribes and their

cultures, and of all people in their rich diversity;

To affirm the enduring validity of the treaties signed by our government with Indian tribes as moral commitments of the people of the United States to Native American peoples and advocate strongly for continued federal government recognition of these treaties;

To develop and implement a process of apology to Native American people for all past injustices;

To use its corporate influence to insure that all public celebrations of the quincentenary be tempered by a fair presentation of the Native American perspective of their long suffering in all the Americas;

To provide for funding and personnel for the Commission for Multicultural Ministries to create an inter-unit team made up of the Division for Social Ministry Organizations, the Division for Outreach, the Division for Congregational Life, and the Commission for Church in Society to provide synods, congregations, church colleges and especially seminaries with resources to appropriately recognize this time in the history of all America; and

That the 1991 Churchwide Assembly include an appropriate memorial to the painful results of Columbus' adventure and that this memorial have genuine healing as its goal; and

That the Office for Ecumenical Affairs actively pursue the formation of an ecumenical program to commemorate the fate of the Indigenous Peoples of North and South America.

RESPONSE OF THE MEMORIALS COMMITTEE

The development of an appropriate churchwide commemoration of the 500th anniversary of Columbus' landing

in the Americas is currently under discussion

by the boards and the staff of churchwide units. The board of the Commission for Church in Society has proposed that there be a churchwide focus on "Justice in the Americas" in conjunction with this anniversary, and staff have begun the process of consultation with other units and with the Native American community, through the Commission for Multicultural Ministries. The Office for Ecumenical Affairs will assist the Evangelical Lutheran Church in America to coordinate this planning with the development of an ecumenical program to commemorate the experience of the indigenous peoples of North and South America. Coordination of these activities and the *Mission90* focus on service ("Justice, Peace, and the Care of Creation") is also under discussion. It is anticipated that a proposal for such a commemoration will be brought to the Church Council at its November 1989 meeting.

The Churchwide Assembly adopted the following recommendation of the Memorials Committee without discussion:

ASSEMBLY ACTION CA89.2.7

To transmit this minute to the Rocky Mountain Synod.

**Section 6-Religious Liberty
(Native American Rights)**

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-22 through M-24.

Northern California-Northern Nevada Synod (2A) [1989]

WHEREAS, religious liberty is a basic human right; and

WHEREAS, "Christian faith asserts that religious liberty is rooted in our creation in the image of God and in God's continuing activity in the created world" and the denial of religious liberty to anyone constitutes a threat of dehumanization to us all (LCA Social Statement on Religious Liberty); and

WHEREAS, the Federal Government has a trust obligation to act in the best interest of American Indians; and

WHEREAS, for centuries Yurok, Karuk,
and Tolowa Indians have considered an area

of land known as the "High Country", now located within the boundaries of the Six Rivers National Forest, as sacred, and have used that area continuously throughout history for religious practices that constitute the heart of the Northwest Indian traditional belief systems; and

WHEREAS, the Tribal communities rely upon the ceremonies related to the High Country and on the ability of spiritual leaders to use the High Country to train and obtain the power needed to make the Tribal ceremonies meaningful and efficacious, and as a place where individual Tribal members make personal pilgrimages; and

WHEREAS, Congress has specifically found that the religious practices of American Indians "are an integral part of the culture, tradition and heritage, such practices forming the basis of Indian identity and value systems, and "as an integral part of Indian life, are indispensable and irreplaceable." (S.J.Res.102, Pub.Law No.95-341); and

WHEREAS, the Federal courts have found that construction of the Gasquet-Orleans (GC-) Road through the sacred High Country will "virtually destroy the Indians ability to practice their religion" and poses "a very real threat of undermining the Tribal communities and religious practices as they exist today" (U.S. Supreme Court decision, April 19, 1988); and

WHEREAS, the United States Forest Service experts have concluded that construction of the G-O Road through the sacred High Country is "potentially destructive of the very core of the Northwest Indian religious beliefs and practices," (Theodoratus Report, page 420); and

WHEREAS, Congress, in the California Wilderness Act of 1984, included most of the High Country, except for a 1200 foot-wide corridor, as part of the Siskiyou Wilderness in part in recognition for the area's "critical importance to Native Americans for cultural and religious purposes;" and

WHEREAS, the Secretary of the Interior has listed the High Country as an historic district on the National Register of Historic Places, in recognition of the area's ancient and continuing religious value to Northwest California Indians and the Advisory

Council on Historic preservation has found that construction of the G-O Road through the High Country would have "devastating effects on an historic property of great cultural value to the native peoples of the area" and therefore has recommended that the road not be constructed through the district; and

WHEREAS, construction of the Chimney Rock Section of the G-O Road would constitute a gross violation of human religious freedom, our silence in the face of such violation would be equal to complicity in building the road; therefore, be it

RESOLVED, that the NCNN Synod declare its opposition to the construction of the Chimney Rock Section of the GO Road and any other development activities including, but not limited to, logging and mining in the sacred High Country, and respectfully demands that the United States Forest Service, Six Rivers National Forest, cease any and all plans to construct the G-O Road through the sacred High Country; and, be it further

RESOLVED, that the NCNN Synod support legislative efforts aimed at strengthening the American Indian Religious Freedom Act (Public Law 95-341); and, be it further RESOLVED, that this resolution be forwarded to the Secretary of the Evangelical Lutheran Church in America to memorialize the Churchwide Assembly to adopt this resolution for the Evangelical Lutheran Church in America in August of 1989; and, be it further

RESOLVED, that Congressman Doug Bosco specifically be encouraged to introduce legislation in the 101st Congress which would create a permanent injunction to any road building or development in the High Country; and, be it further

RESOLVED, that copies of this resolution be forwarded to Congressman Doug Bosco, Senator Alan Cranston, Senator Pete Wilson; Jim Davis, forest supervisor for Six Rivers National Forest; Paul Baker, regional forester, United States Forest Service; E Dale Robertson, chief of the U.S. Forest Service; Richard Lyng, assistant secretary, Department of Agriculture; chair of the Tolowa Tribe; chair of the Karuk Tribe; and chair of the Yurok Tribal Transition Team.

RESPONSE OF THE MEMORIALS COMMITTEE

As the memorial of the Northern California-Northern Nevada Synod indicates, the Evangelical Lutheran Church in America is committed to religious liberty for all people. The responsibility for carrying out advocacy with the federal government to protect religious liberty-as that relates to our own institution and those of other religious groups-is lodged with the Commission for Church in Society. Among the issues being addressed by the commission, through its Washington office, is religious freedom for Native Americans. Work in advocacy and in studying and responding to the concerns of Native American persons is done in dose consultation with the Commission for Multicultural Ministries.

The Churchwide Assembly adopted the following recommendation of the Memorials Committee without discussion:

ASSEMBLY ACTION CA89.2.8

To

refer the memorial of the Northern California-Northern Nevada Synod to the Commission for Church in Society, as it,

in consultation with the Commission for Multicultural Ministries, carries on the ELCA's

ongoing advocacy work in the area of religious liberty for Native Americans and for all people.

Section 7-Television and Children

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-24 through M-25.

Upstate New York Synod (7D) [1989]

WHEREAS, St. Michael's, Camillus, has proposed a resolution on television and its influences on our children; and

WHEREAS, the Synod Council has appointed a Task Force on Television and Family; and

WHEREAS, this Task Force has met to review the St. Michael's resolution; therefore, be it

RESOLVED, that

1. this synod go on record encouraging parents to be familiar with the programs their children are watching to help them develop good television viewing habits, and

2. this synod request its Issues-in-the-Home Team to continue to address the concern identified in this resolution, and

3. this synod sponsor two workshops on "Television and Family" between now and the 1990 Synod Assembly, and

4. this synod provide a list of available resources (materials and persons) on the topic to all congregations; and, be it also

RESOLVED, that this synod memorialize the Evangelical Lutheran Church in America to develop goals for a communication strategy:

* to advocate and work for a more socially responsible communication industry;

* to produce or work with other denominations toward the production of quality programming for children; and

* to enable the church-at-large to provide education to parents and other responsible adults to encourage effective parenting.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

Consideration of the "Goals for a Communication Strategy for the Evangelical Lutheran Church in America" is on the agenda of the Churchwide Assembly.

The first goal proposed by the Upstate New York Synod, "to advocate and work for a more socially responsible communication industry," is identical to one of the goals that will come before the assembly. The synod's concern that the Evangelical Lutheran Church in America cooperate with other denominations in

producing quality programming for children can be understood to be a part of the sixth communication goal before the assembly: to "expand the church's presence in the public media." The final synod request, to provide education to parents, can be understood to be part of the seventh proposed communication goal: to "develop a process for media education."

The Churchwide Assembly adopted the following recommendation of the Memorials Committee without discussion:

ASSEMBLY

ACTION

CA89.2.9

To affirm that the action taken by the 1989 Churchwide Assembly on the document, "Goals for a Communication Strategy for the Evangelical Lutheran Church in America" be the response to the memorial of the Upstate New York Synod; and

To refer the memorial of the Upstate New York Synod as a resource to the Commission for Communication as it develops a communication strategy for the Evangelical Lutheran Church in America.

Section 8--Ban of Military-Style Semi-Automatic Weapons

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-25 through M-26.

Rocky Mountain Synod (2E) [1989]

WHEREAS, the weapon of choice for drug-related and violent crime is increasingly becoming the semiautomatic "assault"-style weapon; and

WHEREAS, such weapons are readily identifiable as having been produced solely for use in killing human beings at short range, and with little operator expertise; and

WHEREAS, these weapons have been used to turn schools, homes, and city streets into battlegrounds of bloody destruction; and

WHEREAS, we the people of the United States are constitutionally guaranteed the right to life and liberty; and

WHEREAS, ready access to semi-automatic "assault"-style weapons has created an environment which is increasingly hostile to life and liberty, and we ourselves have suffered the pain of personal loss due to the uncontrolled use of said weapons; and

WHEREAS, we Christian people have been charged with the proper administration and stewardship of all creation and our Lutheran Confessions specifically call us to accountability for the management of a just and orderly society; therefore, be it

RESOLVED, that the Rocky Mountain Synod Committee on Church in Society study the issue of gun control and provide materials to congregations for continuing education; and, be it further

RESOLVED, that the Rocky Mountain Synod, ELCA, in assembly urge its member congregations to:

1. Encourage its individual members to study the issue of gun control within

congregational groups; and

2. Encourage elected governmental officials to explore options for better management of these weapons through outright ban or regulation of lawful sale; and, be it further

RESOLVED, that the Assembly of the Rocky Mountain Synod memorialize the 1989 Assembly of the Evangelical Lutheran Church in America to study and submit recommendations regarding the banning or regulation of lawful sale of semi-automatic "assault" weapons.

RESPONSE OF THE MEMORIALS COMMITTEE

The predecessor church bodies to the Evangelical Lutheran Church in America did not develop position statements on gun control, or specifically address issues relating to the availability and use of semi-automatic "assault"-style weapons. The Churchwide Assembly adopted the recommendation of the Memorials Committee, which follows. Two assembly members addressed the question, one against and one in favor of the recommendation.

ASSEMBLY

ACTION

CA89.2.10

To encourage members of the Evangelical Lutheran Church in America to study the issue of gun control within congregational and other groups;

To encourage elected governmental officials to explore options for better management of these weapons through an outright ban or regulation of lawful sales; and

To refer this memorial to the Commission for Church in Society, for use should a position statement on this issue be developed.

Section 9-Capital Punishment

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-26 through M-28.

A. Metropolitan Chicago Synod (5A) [1988]

RESOLVED, that the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America support the position that the death penalty is an unacceptable means of administering justice; and that Bishop Hicks be authorized to communicate this position to the Governor and legislative leaders of the State of Illinois urging them to support and adopt legislation in this State abolishing the death penalty, and requesting, in the case of Charles Walker, that the Governor commute his sentence to life imprisonment; and that the members of the Metropolitan Chicago Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to support the position that the death penalty is an unacceptable means of administering justice.

B. Northern California-Northern Nevada Synod (2A) [1989]

WHEREAS, the State of California is about to commence executions of those people who are exhausting final appeals (currently some 220 people on Death Row); and WHEREAS, the cry for vengeance runs counter to the life-giving spirit of the Gospel and of the biblical concept of justice; and

WHEREAS, our criminal justice system is not fool-proof and is often unable to provide adequate assurance of just and fair rulings; and

WHEREAS, the ELCA's predecessor church bodies did not have parallel statements on capital punishment, thus leaving the Evangelical Lutheran Church in America without a position on this vital issue; therefore, be it

RESOLVED, that the Northern California-Northern Nevada Synod memorialize the Churchwide Assembly of the ELCA to develop and adopt a social statement opposing capital punishment.

RESPONSE OF THE MEMORIALS COMMITTEE

The death penalty is one of two major issues on which The American Lutheran Church and the Lutheran Church in America had different positions, so that the position of either of the predecessor bodies cannot technically be said to represent the position of the Evangelical Lutheran Church in America. The Lutheran Church in America, acknowledging the difficulties related to the imposition of the death penalty in our current circumstances, went on record in 1966 opposing capital punishment; The American Lutheran Church, likewise recognizing those difficulties, took convention action in 1972 encouraging its members to be informed on the issue and participate in the debate on capital punishment. The Association of Evangelical Lutheran Churches did not take convention action on this issue. The Evangelical Lutheran Church in America is committed to widely participatory, deliberative processes by which it arrives at positions, especially on issues where there are major disagreements among ELCA members. Because of factors relating to time, staffing, and fiscal constraints, capital punishment is not among the issues which the Commission for Church in Society plans to address in the first set of ELCA social statements. (The commission plans to develop a foundational study on the church in society, which will be brought to the 1991 Churchwide Assembly; other studies/social statements under development, which will be brought to subsequent assemblies are: Human Sexuality; The Environment, Health, and Justice in a Technological World; Peace in God's Threatened World; Inequality and the Search for Justice; and Family, Work, and Community.)

The process for the development of social-teaching statements and social-practice statements, as proposed to the 1989 Churchwide Assembly, call for widespread participation. The more participation in the development of statements by persons in congregations, the costlier the process. In the Lutheran Church in America, for example, the cost for developing a statement through a participatory process was approximately \$150,000. Since the Evangelical Lutheran Church in America is in the process of developing its first statement, it is still gaining experience on the cost of the studies process.

The Churchwide Assembly adopted the following recommendation of the Memorials

Committee without discussion:

ASSEMBLY

ACTION

CA89.2.11

To affirm that the issue of the use of the death penalty as a means of administering justice and deterring crime is one of high importance on the social issue agenda of the church; and To call upon the Commission for Church in Society to initiate a study, drawing on the resources developed by the predecessor church bodies, leading to a social practice statement to be presented to the 1991 Churchwide Assembly or as soon as possible thereafter, with study materials made available for use by congregations within the next biennium.

Section 10-Human Sexuality

Reference: *1989 Reports and Records, Volume 1*, pages 101-102; *Volume 2, Supplement*, pages M-28 through M-32.

A. East Metropolitan Minnesota Synod (3H) [1988]

RESOLVED, that the East Metropolitan Minnesota Synod Executive Committee appoint a task force to study the issues of homosexuality of homophobia, and of the ordination of persons of homosexual orientation, and bring recommendations to the Synod Assembly in 1989; and, be it further

RESOLVED, that the East Metropolitan Minnesota Synod memorialize the Evangelical Lutheran Church in America to appoint a task force for the same purpose; and, be it further

RESOLVED, that the East Metropolitan Minnesota Synod assembly affirm the present position of the bishops' statement regarding the ordination of homosexual persons.

B. Lower Susquehanna Synod (8D) [1988]

The Lower Susquehanna Synod memorializes the Evangelical Lutheran Church in America to affirm the position of our bishops in response to the issue of the ordination of practicing gay and lesbian individuals.

C. Oregon Synod (1E) [1988]

WHEREAS, the Evangelical Lutheran Church in America does not have a churchwide policy regarding the issue of certification and ordination of homosexuals;

WHEREAS, the Evangelical Lutheran Church in America may consider certification and ordination of practicing homosexuals as members of the clergy roster; therefore, be it

RESOLVED, that the Oregon Synod affirm the position that homosexual behavior is a sin. Homosexual behavior breaks the natural order which unites members of the human community; and that the Oregon Synod affirm the homosexual as a person, as we affirm others as members of the human family, while not approving of homosexual behavior, and continue to not allow the certification or ordination of practicing homosexuals as ministers of the Evangelical Lutheran Church in America; and, be it

RESOLVED, that the Oregon Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to continue to not allow the certification or ordination of practicing homosexuals as ministers of the Evangelical Lutheran Church in America.

D. South Dakota Synod (3C) [1988]

WHEREAS, the Christian Church guided by the Scriptures advocates a high standard of sexual morality; and

WHEREAS, the only two options the Scriptures offer to Christian people are Christian marriage or Christian celibacy (Hebrews 13:4); and

WHEREAS, we hold in high esteem those who honor and observe the holy estate of matrimony; and we ought to hold in equally high esteem those who, for whatever reason, have chosen to observe an equally holy celibate life; and

WHEREAS, there has been much comment and concern over the possible ordination of three self-announced homosexual men, and this matter was handled by our bishops on the basis of the policies of the predecessor church bodies, there being no ELCA policy at that time; and

WHEREAS, we ought to approach this matter with genuine Christian concern for those among us who have homosexual inclinations, but with equal concern for the honor of the Ministry and the Scriptural standards of our church; and

WHEREAS, we have no desire to deprive the church of the earnest and willing service of those, who through no fault of their own, do not possess heterosexual orientation, but who are willing to remain celibate in obedience to the Word; and

WHEREAS, we wish to proclaim to all people that the grace of God is available to all, regardless of the nature of the temptations, which may afflict them, and to express the willingness of the Church to minister to all Christians; therefore, be it

RESOLVED, that the South Dakota Synod memorialize the Evangelical Lutheran Church in America to produce a dear statement on Christian sexual morality based upon the Scriptures; and, be it further

RESOLVED, that the South Dakota Synod request the ELCA Division for Ministry to consider and recommend some means of informing all seminarians of the church's requirement to affirm and support the Scriptural standards of sexual morality, and upon becoming a candidate for ordination, obtaining their assent to this standard; and, be it further

RESOLVED, that we commend and honor all those who strive to live in holy matrimony or in holy celibacy, and that we utterly reject those ideas which are contrary to the Word, and pray for all those who are tempted by unrighteous desires, whatever their nature; and, be it finally

RESOLVED, that we proclaim our church to be open to minister to all who seek the Lord, as the community of grateful and forgiven sinners.

E. Eastern North Dakota Synod (3B) [1989]

WHEREAS, the Evangelical Lutheran Church in America as a community of people of God is called to minister to all people in our world, knowing that the world is often an unloving place of alienation and brokenness; and

WHEREAS, Christ calls us to reconciliation and wholeness, and we are challenged by the Gospel to be agents of healing within our society; and

WHEREAS, the evangelical nature of our church can be signaled by a change in our thinking and behaving to eliminate a discrimination that tears a rift in our church family; therefore, be it

RESOLVED, that the Assembly of the Eastern North Dakota Synod adopt the following affirmation:

That gay and lesbian people share with all others the worth that comes from being individuals created by God;

That gay and lesbian people are welcome within the membership of the church upon making the same affirmation of faith that all people make;

That as members of the church, gay and lesbian people are expected and encouraged to share in the sacramental and general life of its congregations; and, be it further

RESOLVED, that the Churchwide Assembly of the Evangelical Lutheran Church in America undertake a comprehensive study of human sexuality and Christian life.

F. Eastern North Dakota (3B) [1989]

WHEREAS, the issue of homosexuality, both among laity and clergy, is of genuine concern to the members of the Eastern North Dakota Synod; therefore, be it

RESOLVED, that the Eastern North Dakota Synod of the Evangelical Lutheran Church in America supports the pastoral letter of Bishop Herbert Chilstrom dated March 20, 1988, regarding this issue; and, be it further

RESOLVED, that congregations be encouraged to read, study and discuss this letter; and, be

it further

RESOLVED, that the Evangelical Lutheran Church in America be memorialized to continue its effort to formulate Social Statements utilizing the existing Social Statements of our predecessor church bodies.

G. Eastern Washington-Idaho Synod (1D) [1989]

WHEREAS, the ministry of our Lord took him to those who were considered "outcasts" and "unworthy" in the eyes of the society and even the religious leaders of his day; and

WHEREAS, the body of Christ which is the church is called to follow our Lord's leading in reaching out with compassion and love to all peoples; and

WHEREAS, persons who are gay or lesbian are viewed by many members of society as unacceptable and as less than the fully human, unconditionally loved people which the Gospel declares them to be; therefore, be it

RESOLVED, that, in the Spirit of our Lord, we the Eastern Washington/Idaho Synod of the Evangelical Lutheran Church in America, affirm the worth and dignity of every person regardless of their heterosexual/homosexual orientation; and, be it further

RESOLVED, that this assembly memorialize the 1989 Churchwide Assembly to make a similar statement of intentional inclusivity of gay/lesbian persons.

H. Missouri-Kansas Synod (4B) [1989]

WHEREAS, many issues concerning homosexuality are too often addressed by reaction rather than by reflection and informed opinion; and

WHEREAS, biblical scholarship is currently divided over the actual intent and message of passages in both [Old and New] Testaments, which mention homosexual behavior; and

WHEREAS, there are, in our midst, many people whose separation from our church because of their affectional orientation is painful for them and their families, and deprives them of the ministry, care and nurture of the Christian community; and

WHEREAS, our church has been deprived of the gifts of these people when they have been denied full participation in the church; and

WHEREAS, homophobia, the fear of homosexuality, has hurt both the feared and the fearful and has caused division among God's people and harm to God's mission in this synod; and

WHEREAS, our Lord Jesus Christ reaches out to heal all pain and separation within our society, including that arising out of differences in affectional orientation; therefore, be it

RESOLVED, that the congregations of the Missouri-Kansas Synod be encouraged to study and struggle with the issues of homosexuality and homophobia, and to be open to a deeper sensitivity and compassion among those who differ; and, be it further

RESOLVED, that the Missouri-Kansas Synod memorialize the Evangelical Lutheran Church in America to continue to study and address the issues of homosexuality and homophobia, paying particular attention to the witness of Scripture, to the needs of the people of God, and to the needs of the candidates for ordination; and, be it further

RESOLVED, that the Missouri-Kansas Synod appoint a Committee on Human Sexuality to initiate further study on these and other related issues and to provide material for continued study and dialogue in the congregation.

RESPONSE OF THE MEMORIALS COMMITTEE

The Commission for Church in Society has appointed a task force to guide the development of a churchwide study of human sexuality. This will be a participatory study involving other units of the Evangelical Lutheran Church in America, synods, and congregations. As part of its work, this representative task force will address the broad issue of human sexuality, including concerns related to homosexuality and homophobia.

The Division for Ministry has developed, in consultation with the Conference of Bishops and the Church Council, a statement, entitled, "Expectations Concerning Sexual Conduct of Candidates." This policy document is in use by the candidacy committees of the Evangelical Lutheran Church in America as they guide and select candidates for ordained ministry and for associates in ministry. It precludes the ordination of practicing homosexuals.

In addition, the proposed document, "Definition and Guidelines for Discipline of Ordained Ministers," affirmed by the Church Council at its April 1989 meeting, states clearly that "This church is committed to the sanctity of marriage and the enhancement of family life. Ordained ministers of this church, whether married

or single, are expected to uphold Christian ideals of marriage in their public ministry as well as in private life. Spouse and children, if any, are to be regarded with love, respect and commitment. Any departure from this normative behavior may be considered conduct incompatible with the character of the ministerial office."

The Division for Ministry also has appointed a working group to develop a broader statement of the expectations of the Evangelical Lutheran Church in America for its ordained ministers. This statement will articulate for the whole church a more comprehensive understanding of what the Evangelical Lutheran Church in America values and affirms in its ordained ministers and will provide guidance in the pastoral care and evaluation of candidates for the ordained ministry. This statement (or a working draft) will be considered by the board of the Division for Ministry and the Conference of Bishops in fall 1989 and will be subsequently transmitted to the Church Council for approval.

Chair Magnus introduced the recommendation of the Memorials Committee, which follows, subsequently adopted by the Churchwide Assembly. During discussion a voting member expressed caution concerning the importance that ELCA members recognize the completed study to have been "full and solidly grounded." The Rev. Lowell G. Almen, secretary of the church, was asked to outline the process by which the "interim" document, "Expectations Concerning Sexual Conduct of Candidates," had become policy and to what extent it was being utilized. He noted that the church's governing documents provide that such documents be developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council. The Rev. Joseph M. Wagner, executive director of the Division for Ministry, reported that a more comprehensive document on this church's expectations for ordained ministers was in preparation for possible approval by the Church Council at its April 1990 meeting. A voting member observed that while the synodical memorials under discussion predominately addressed the issue of homosexuality per se, the response of the Memorials Committee seemed to be more narrowly confined to expectations for ordained ministers. The Rev. Jerald L. Folk, executive director of the Commission for Church in Society, commented on the nature of the process by which the ELCA Task Force on Human Sexuality would conduct the churchwide study on human sexuality.

ASSEMBLY

ACTION

CA89.2.12

To transmit this minute to the East Metropolitan Minnesota Synod, the Eastern North Dakota Synod, the Eastern Washington-Idaho Synod, the Lower Susquehanna Synod, the Missouri-Kansas Synod, the Oregon Synod, and the South Dakota Synod.

Chair Magnus indicated that recommendations related to Section 11, Biomedical/Reproductive Issues, would be considered at a later plenary session (see page 708 of these minutes).

Section 12-Social Statement on Family Issues

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-36 through M-37.

A. On Priority of Family-Life Concerns [1988]

Adopted by

two synods.

The following memorial was adopted by the 1988 assemblies of the following synods:

Lower Susquehanna (8D)

Southwestern Pennsylvania (8B)

WHEREAS, the family is being heavily impacted by multiple social changes, heavy economic pressures, and a high degree of mobility; and

WHEREAS, the concept of the traditional family is in the process of significant re-definition; and

WHEREAS, congregations and agencies of the Evangelical Lutheran Church have demonstrated a growing need for resources to enable and equip them to deal more effectively with family life concerns; therefore, be it

RESOLVED, that family life concerns be made a visible priority of the Evangelical Lutheran Church in America; and, be it further

RESOLVED, that a definitive study be commissioned by the ELCA in the 1989 Churchwide Assembly for the purpose of developing a social statement of the church relative to the issue of the changing family in a changing society; and, be it further

RESOLVED, that the structure and the functional relationships of the several church-wide units concerned most directly with family life issues be clarified in order that the church may appropriately exercise its leadership.

B. Maryland Synod (8F) [1988]

WHEREAS, the family is being heavily impacted by multiple social changes, heavy economic pressures and a high degree of mobility; and

WHEREAS, congregations and agencies of the Evangelical Lutheran Church in America have demonstrated a growing need for resources to enable and equip them to deal more effectively with family life issues; be it, therefore,

RESOLVED, that the Maryland Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to make family life concerns a visible priority of the Evangelical Lutheran Church in America; and, be it further

RESOLVED, that a definitive study be commissioned by the ELCA in the 1989 Churchwide Assembly for the purpose of developing a social statement for the church relative to the issue of the changing family in a changing society; and, be it further

RESOLVED, that the structure and the functional relationships of the several church-wide units concerned most directly with family life issues be clarified in order that the church may appropriately exercise its leadership.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The Commission for Church in Society is planning to address the issues raised in the memorials of the Lower Susquehanna Synod, the Maryland Synod, and the Southwestern Pennsylvania Synod, in its proposed statement on "The Family, Work, and Community." This statement is expected to be ready for consideration by the Churchwide Assembly in the mid-1990s.

The Church Council in April 1989 called on the Office of the Bishop and the Office for Research, Planning, and Evaluation to initiate a broad review of the structure and mandate of all of the churchwide units, which would include consideration of how those units relate to each other. The structural issues raised in the memorials of the Lower Susquehanna Synod, the Maryland Synod, and the Southwestern Pennsylvania Synod will be addressed as part of that study. Following a point of clarification, the Churchwide Assembly adopted the recommendation of the Memorials Committee, which follows, without discussion:

ASSEMBLY

ACTION

CA89.2.13

To transmit this minute to the Lower Susquehanna Synod, the Maryland Synod, and the Southwestern Pennsylvania Synod.

Conclusion of Plenary Session Three

Bishop Chilstrom called upon Secretary Almen to make several announcements. He then introduced a video portraying "snapshots" of various ministries throughout the church. The video, "Time of Shadows, A Time of Light," was produced by the ELCA Commission for Communication. The Churchwide Assembly recessed at 4:15 P.M., immediately following the conclusion of the video presentation.

Hearings

Open hearings were held on Thursday, August 24, 1989 on the major action items to be considered subsequently by the Churchwide Assembly. The purpose of the hearings was to provide additional information and to answer questions about proposed statements and resolutions prior to floor consideration. Members of the Church Council served as conveners of the hearing. Staff members of the churchwide units and unit board chairpersons were present as resource personnel. The following one-hour hearings were held at 4:30 P.M., 7:15 P.M., and 8:25 P.M. as indicated in the assembly *Program*:

- * Divestment; The Rev. David M. Holm, *convener*
- * Social Statements in the Evangelical Lutheran Church in America; Mr. Aureo E Andino, *convener*
- * Study on Ministry; The Rev. James G. Cobb, *convener*
- * Lutheran-Reformed Conversations; Ms. Susan Huber Stapell, *convener*
- * Communication Task Force; Mr. Arne Blomquist, *convener*
- * Budget; Mr. Richard L. McAuliffe, *convener*
- * Pensions and Other Benefits Program Amendments; Ms. Helen R. Harms, *convener*
- * World Council of Churches Membership; The Rev. J. Christian Quello, *convener*
- * National Council of the Churches of Christ in the U.S.A.; Ms. Kathryn E. Baerwald, *convener*

* ELCA Hunger Program; Mr. Ame Blomquist, *convener*

* Statement on Ecumenism; Bishop Darold H. Beekmann, *convener*

Plenary Session Four
Friday, August 25, 1989
8:30 AM. - 11:30 A.M.

Bible Study

The first Churchwide Assembly reconvened on Friday, August 25, 1989, at 8:37

A.M., Central Daylight Time. The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, called on Ms. Margaret B. Wold to continue the Bible study under the theme, "Traveling with the Spirit of Jesus on the Glory Road."

Report of the Credentials Committee
(continued)

Reference: *1989 Reports and Records, Volume 2*, page 258; *Program*, page 11; Minutes Exhibit A, pages 1023-1049; continued from *Volume 3*, page 575; continued on pages 695, 715.

Bishop Chilstrom called on Ms. JoAnn S. Herrick, a member of the Credentials Committee, who reported that as of 6:00 P.M., Thursday, August 24, 1989, 1,035 voting members of a total 1,055 had registered. In addition, 82 persons had been registered as advisory and other members. In accordance with the Rules of Procedure and on nomination of Bishop Chilstrom or the Church Council, five persons were registered as resource members with limited voice but without vote at plenary sessions and review groups.

Greetings

Bishop Chilstrom introduced his Eminence Bartholomeos, Metropolitan of Philadelphia (Alasehir), representing the Ecumenical Patriarchate of Turkey. He conveyed greetings and best wishes to Bishop Chilstrom and to the Evangelical Lutheran Church in America from his All Holiness Dimitrios I, the ecumenical patriarch, who was unable to be present. "I bring you the greetings of the Christian East and the intersessions to the Lord of the Eastern saints, martyrs, and confessors for your constant growth in him," he said. He underscored the significance of theological dialogue between the Lutheran and Orthodox churches. God's will is that those who believe in him should be united. It is precisely such a unity that the world needs to see in us who preach love and peace. If the present state of the division of Christians continues with outbursts of antagonism and religious fanaticism, we should not entertain any hope as the twentieth century draws nearer to its close that our witness as Christians will be acceptable, trustworthy, or effective." In concluding his greeting, Metropolitan Bartholomeos noted that Patriarch Dimitrios plans to visit Bishop Chilstrom and the ELCA churchwide offices in the near future.

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

**Social Statements in the ELCA
(Second Presentation)**

Reference: *1989 Reports and Records, Volume 2*, pages 453-461; continued from page 631; see also page 906.

Bishop Chilstrom called on Ms. Kathleen S. Hurty, chair of the board of the Commission for Church in Society, and the Rev. Jerald L. Folk, executive director of the Commission for Church in Society, to respond to questions regarding the proposed document, *Social Statements in the Evangelical Lutheran Church in America.* The Church Council had recommended that the 1969 Churchwide Assembly adopt the document.

The following amendment was moved by Ms. Barbara Brocker, Southwestern Washington Synod.

MOVED;

SECONDED;

To amend the document, printed in *1989 Reports and Records, Volume 2*, pages 453-461,

as follows: On page 460, "Synods," item 2, add to the sentence and shall receive copies of the drafts for their review and counsel at least six

months prior to the churchwide Assembly at which it will be considered

During discussion of the motion, it was noted that the amendment referred to both social teaching and social practice statements and, therefore, applies to both.

The question was called by the Rev. David J. Langseth, Metropolitan Chicago Synod.

MOVED;

2/3 Required

SECONDED;

CARRIED;

To move the previous question and proceed to vote on the amendment and the recommendation.

MOVED;

SECONDED;

CARRIED;

To amend the document, printed in *1989 Reports and Records, Volume 2*, pages 453-461,

as follows: On page 460, "Synods," item 2, add to the

sentence, and shall receive copies of the drafts for their review and counsel at least six months prior to the churchwide Assembly at which it will be

The recommendation to adopt the document, as amended, was again before the assembly.

Ms. Christa Klein, Lower Susquehanna Synod, moved the following amendment:
MOVED;

SECONDED:

To amend the amended document on page 459, item 3, by adding a new sub-item "c. to read, *An addendum shall be added to those statements that elicit significant division in the Churchwide Assembly summarizing dissenting points of view.*

After discussion, the question was called by the Rev. David J. Langseth, Metropolitan Chicago Synod.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question and proceed to vote on the amendment and the recommendation.

MOVED;

Yu-489; No-453; Abstain-8

SECONDED;

CARRIED:

To amend the amended document on page 459, item 3, by adding a new sub-item "c7 to read, *An addendum shall be added to those statements that elicit significant division in the Churchwide Assembly summarizing dissenting points of view.*

The recommendation to adopt the document, as twice amended, was again before the assembly. Mr Gary J. N. Aamodt, South-Central Wisconsin Synod, moved the following amendment:

MOVED;

SECONDED:

To amend the amended document on page 460, item 2 under "Synods" by inserting the word, *teaching* between the words, "social" and "statements:"

The question was called by Ms. Ruth Bergstrom, Southern California (East)-Hawaii Synod.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question and all pending questions and proceed to vote on the amendment and the recommendation.

MOVED;

SECONDED;

DEFEATED:

To amend the amended document on page 460, item 2 under "Synods" by inserting the word, *teaching*, between the words, "social" and "statements."

ASSEMBLY

ACTION

CA89.3.14

To adopt the document, "Social Statements in the Evangelical Lutheran Church in America," as amended.

Social Statements in the Evangelical Lutheran Church in America: Principles and Procedures

Faithful participation in society is integral and vital to the mission of the Evangelical Lutheran Church in America. One way the members of this church carry out their social responsibility is through formally adopted documents that address social issues from the perspective of the Christian faith. Such writings are designated here as social statements.

This document sets forth principles and procedures for social statements in order to clarify, order, and strengthen their role in the life and mission of the Evangelical Lutheran Church in America. It begins with general considerations and moves on to the specific character of the two forms of social statements.

Called to Speak

The Evangelical Lutheran Church in America addresses social issues in witness to God's just and loving intention for all of creation. We participate in society in grateful response to God's saving grace in Jesus Christ. Through faith in the Gospel we are freed to love our neighbor in this world, as we hope and pray for "a new heaven and a new earth (Revelation 21:1). While this world is corrupted by sin, it also is created by the Triune God who promises it fullness and continues to sustain it; in this world the Church is called to live its faith, love and hope by caring for and transforming the structures of society, working for justice, and preserving the earth. For "what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8).

The ELCA'S constitution makes dear the commitment of this church to listen to and to address its members and the broader society on social issues.

The Evangelical Lutheran Church in America confesses the Gospel to be "the power of God to create and sustain the Church for God's mission in the world" (ELCA 2.07.).

"To participate in God's Mission, this church shall: ...

Xc. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs....

"e. Nurture its members in the Word of God so as to grow in faith and hope and

love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world" (ELCA 4.02.).

“To fulfill these purposes, this church shall:...

lb. Encourage and equip all members to worship, learn, serve, and witness; to fulfill their calling to serve God in the world; and to be stewards of the earth, their lives, and the Gospel....

"g. Lift its voice in concord and work in concert with forces for good, to serve humanity, cooperating with church and other groups participating in activities that promote justice, relieve misery, and reconcile the estranged ...

"1. Study social issues and trends, work to discover the causes of oppression and injustice, and develop programs of ministry and advocacy to further human dignity, freedom, justice, and peace in the world....

“n. Work with civil authorities in areas of mutual endeavor, maintaining institutional separation of church and state in a relation of functional interaction" (ELCA 4.03.).

Social statements are intended to help carry out these purposes and activities.

The rich legacy of concern for social issues that we have received from the church bodies which united to form the Evangelical Lutheran Church in America strengthens our calling. As a confessional church with an historical sense, this church continues to look to the social statements of The American Lutheran Church and the Lutheran Church in America for guidance, while it develops its own social statements.” These historical documents, too, summon this church to a coherent, responsible and prophetic public witness.

The first social statement of the Evangelical Lutheran Church in America will develop basic theological and ethical perspectives that will help guide this church's involvement in society. This foundational study, tentatively entitled, "The Church in Society: A Lutheran Perspective," will receive extensive study and discussion throughout this church and be presented to the 1991 Churchwide Assembly. The principles and procedures outlined here are intended to facilitate consideration of that as well as subsequent social statements.

Constitutional Directives

The development of social statements shall be consistent with the ELCA Constitution, Bylaws and Continuing Resolutions.

The constitution assigns primary responsibility for the preparation of such documents to the churchwide organization, particularly to its Commission for Church in Society. The task of the commission is to be CARRIED out in a spirit of interdependence, partnership and cooperation with congregations and synods as well as with other churchwide units.

“The congregations, synods and churchwide organization of this church are interdependent partners sharing responsibly in God's mission. In an interdependent relationship primary responsibility for particular functions will vary between the partners" (ELCA 5.01.c.).

-This church shall seek to function as people of God through congregations, synods and the churchwide organization, all of which shall be interdependent. Each part

... lives in a partnership relationship with the others” (ELCA 7.11.).

THE Evangelical Lutheran Church in America shall be one church. The churchwide structure will develop churchwide policy and program and coordinate the work of this church. In fulfillment of the purposes of this church, the churchwide organization shall: ...

%e. Provide resources that will enable this church to equip its members to worship, learn, serve, and witness.

j. Respond to human need, work for justice and peace, care for the sick and suffering, and participate responsibly in society.

“1. Establish policy for this church's cooperation with those public and private agencies that seek to enhance the dignity of all persons and work for justice.

Sm. Establish policy for this church's relationship to governments of this world.

“n. Provide this church with guidance on social matters.

"r Conduct such research and evaluation as necessary to carry out the functions of this church" (ELCA 12.11.).

“The constituting convention of the Evangelical Lutheran Church in America resolved to "receive the social statements of the existing churches as historical documents." The board of the Commission for Church in Society voted "that the term “both historical documents” in the resolution of the constituting convention to the Commission for Church and Society regarding ALC and LCA social statements be interpreted to mean that common elements of the former statements be utilized as the interim contextual basis and guiding principles for present advocacy work until such time as the ELCA develops and adopts new social statements" (minutes of board meeting, September 17-19, 1987). The commission distributes these social statements and encourages their continued use in this church. The Association of Evangelical Lutheran Churches did not develop formal social statements in its short history.

Concerning the Commission for Church in Society, the ELCA constitution says:

“a. This commission shall be a means by which this church both listens to and speaks to society.

-b. This commission shall coordinate this church's research, study, and analysis of social issues; conduct theological and societal studies on these issues; and provide staff services to prepare and recommend social statements for consideration by the congregations, synods, Church Council, and Churchwide Assembly- (ELCA 16.41.A87.).

The constitution says that synods are responsible for

"interpretation of social statements in a manner consistent with the interpretation given by the churchwide [unit] which assisted in the development of the statement, and initiation of social study programs” (ELCA 9.21.e.6).

Guiding Perspectives

The perspectives outlined below are intended to help guide this church's understanding, development, consideration and use of social statements.

1. Social statements are theological documents.

These documents arise from and address the changing circumstances of our world in light of God's living word of law and gospel. With the aid of contemporary experience and knowledge, they bring this church's understanding of its faith to bear on social issues. Because they view issues from the perspective of the Church's faith, social statements are clearly rooted in the biblical and confessional witness of the Evangelical Lutheran Church in America. They are subject again and again to the testing of whether they are faithful to Scriptures as "the authoritative source and norm of [this church's] proclamation, faith and life" (ELCA 2.03.) and to its creeds and confessions (ELCA 2.04., 2.05., 2.06.). They themselves are not new creeds or confessions.

2 Social statements are teaching documents.

In their preparation, content and use, these documents bring together the realities of our world, the experience of Christians living their vocation and the convictions of faith. Social statements give voice to the prophetic mandate of this church, its calling to care for God's world and its commitment to reason together on social issues. In so doing, they inform, guide and challenge this church and its members. They are intended "for the equipment of the saints, for the work of ministry, for building up the body of Christ" (Ephesians 4:12).

Church members are called upon to give social statements serious consideration as they form their own judgments. In their use as teaching documents, their authority is persuasive, not coercive. Their teaching function builds upon and seeks to nurture the freedom of Christians to decide and act responsibly. Social statements help shape the conscience of Christians by appealing to their faith, moral convictions, and reason. The respect they evoke comes from the truth and wisdom they embody, which has stood the testing of various forums within this church and to which testing they always continue to be subject. Their effective teaching significance will be determined by the intrinsic quality of their contents and by their use in the church.

While all social statements are teaching documents, social teaching statements have a particularly important teaching role. (See below, "Social Teaching Statements.")

3. Social statements involve this church in the ongoing task of theological ethics.

In these documents this church addresses the question: "What ought we as Christians and the Church think and do about this social issue? Social statements seek to discern God's will for today, offering insight and direction on how people should view an issue and act justly in relation to it. Their focus is most commonly on those ethical guidelines that mediate between very general moral affirmations and the detailed requirements of a particular situation.

Social statements hope to reflect the qualities of a community of forgiven sinners called to do God's will. They probe for shared convictions and the boundaries of faithful action; within this framework, they acknowledge diversity. These documents recognize the complexity of society and the power of sin as well as the responsibility of this church to speak and to act with hope and boldness. They appeal to theology, ethics, secular knowledge, history and contemporary experience to offer coherent and plausible reasons for their judgments. As the work of a community that stands under God's judgment and grace, social statements exhibit an openness to the Holy Spirit's further guidance.

Social statements are meant to foster the art of ethical reflection and discussion in congregations and other expressions of this church. They depend on a vision of the Church as a community of moral deliberation in which serious communication on matters of society and faith is vital to its being. United by baptism, members are free to discuss and disagree, knowing that they are ultimately bound together in the body of Christ by the Gospel and not by their moral judgments.

4. Social statements result from an extensive, inclusive and accepted process of deliberation throughout this church

They are shaped by careful and critical listening to this church and to society, as well as to other church bodies and ecumenical organizations, both in this country and around the world. The Department for Studies of the Commission for Church in Society will work with representative and diverse groups of this church to develop social statements through careful and thorough research and study. In order to explore adequately the issue, these groups will include persons with needed specialized knowledge and persons directly affected by the issue. Broad participation by congregations and synods as well as by other churchwide units will be encouraged and facilitated in the study process. The Conference of Bishops will provide one forum for discussing major social statements (ELCA 16.51.D67.d.). Their development will be guided by the constitutional mandate to "provide structures and decision-making processes for this church that foster mutuality and interdependence and that involve people in making decisions that affect them" (ELCA 4.03.o.).

The extent of the process will be influenced by the time provided for the preparation of the two forms of social statements. (See below, -Two Forms of Social Statements.")

5. Social statements guide the institutional life of his church

They set forth the principles and directives that the Evangelical Lutheran Church in America considers necessary to govern the internal and external practices of its social responsibility in accordance with its understanding of God's will. They express mutual expectations and provide for mutual accountability in this church.

Those who represent this church are expected to present the positions of the social statements as those of the Evangelical Lutheran Church in America. This understanding recognizes their freedom to dissent from these positions.

Social statements establish policy for the Evangelical Lutheran Church in America's work in the areas of advocacy and corporate social responsibility (ELCA 12.11.1., and m.; 16.41.A87.c., and i.), enabling, limiting, and directing these activities.

It is expected that ELCA-affiliated agencies and institutions will develop policies and practices consistent with the principles and directives of social statements.

Social statements will include in their implementing resolutions instructions and recommendations on how their governing principles and directives are to be CARRIED out by different parts of this church.

6. Social statements, intended to be used widely in the life and mission of this church, reflect awareness of the various audiences and ministries, which they are to serve.

To help stimulate consideration of social issues in congregations, their language is dear and appropriate for congregational life. They are a helpful resource for pastors, bishops, theologians and other teachers and leaders in our church. Social statements

offer individual members guidance and support for their participation in society. They address the broader society in ways fitting for public discussion of social issues. Social statements offer faithful and viable policy directives that have the support of the legislative authority of this church.

Two Forms of Social

Statements

There shall be two forms of social statements: social teaching statements and social practice statements. The following diagram briefly distinguishes and compares these two forms of social statements.

<i>Social Teaching Statements</i>	<i>Social Practice Statements</i>	
Principal Purpose throughout this church	Study and education practice	Guidance for institutional
Principal Focus perspectives upon social teaching statements	Theological and ethical	Policy directives that draw
Preparation Time	Three years or more	At least one year
Body Who Adopts (when urgent, Church Council)	Churchwide Assembly	Churchwide Assembly
Majority Needed Council: three-fourths)	Two-thirds	Two-thirds (Church

Social Teaching Statements

Description

Social teaching statements are major documents addressing broad and significant social issues. As such, they are central, contemporary expressions of the teaching of this church.

Typically social teaching statements provide an analysis and interpretation of an issue, set forth basic theological and ethical perspectives related to it and offer guidance for the corporate Evangelical Lutheran Church in America and its individual members. They also illustrate the implications of their teaching for the social practice of this church.

Normally, the process for developing a social teaching statement requires at least three years. That process itself, which allows time for adequate study and deliberation in this church, is an integral part of the educational purpose of social teaching statements. Such statements must be adopted by the Churchwide Assembly, but no more than two should normally be brought to any one assembly.

Procedures

1. The board of the Commission for Church in Society shall oversee the development of social teaching statements.
 - a. The board shall consider the proposals made by its Department for Studies, the synods, and other churchwide units, and approve the issues to be dealt with in social teaching statements; the ELCA Church Council or the Churchwide Assembly may direct the Commission for Church in Society to address an issue.

b. The board shall oversee the study process leading to a social statement, assuring that an appropriate group be named to study the issue and that ways be found to encourage broad participation by the congregations and members of our church.

c. The board shall review, if need be, revise, and approve proposed social teaching statements, and recommend through the Church Council (ELCA 15.21.03.) that they be adopted by the Churchwide Assembly; it shall recommend to the Church Council that they be on the agenda of the next Churchwide Assembly.

d. The board shall cooperate with the Division for Congregational Life (ELCA 16.41.A87.g.) and other churchwide units and synods to encourage the use of social teaching statements in this church; it "shall monitor the faithfulness of this church to its social statements- (ELCA 16.41.A87.f.).

2. The Church Council shall review and act upon the recommendations of the board of the Commission for Church in Society (ELCA 15.21.01., 15.21.02., 15.21.03.); the Church Council may offer a report expressing its observations and recommendations on social teaching statements for the consideration of the Churchwide Assembly

3. Only the Churchwide Assembly shall adopt ELCA social teaching statements (ELCA 13.21.d.).

a. A two-thirds vote of the voting members of the assembly shall be required to adopt a social teaching statement.

b. It shall be recorded on the printed statement that the social teaching statement was adopted by a majority of at least two-thirds of the assembly.

c. An addendum shall be added to those statements that elicit significant division in the Churchwide Assembly summarizing dissenting points of view.

4. Churchwide Assemblies may reconsider previously adopted social teaching statements. Such reconsideration may involve either a revision or removal of the statement. This may be done in two ways:

a. A Churchwide Assembly, by a two-thirds vote of the voting members of the assembly, may call for the reconsideration of a social teaching statement at the next assembly. Subsequent to such a vote, the social teaching statement shall be referred to the Commission for Church in Society for re-study. The proposed change and the reasons for it shall be made available to this church with an official notice of such proposed action to be sent to the synods by the secretary of this church at least one year prior to the Churchwide Assembly at which it will be considered. A two-thirds vote of the assembly shall be required to revise or remove the social statement.

b. The Church Council, on recommendation from one or more synods or the board of the Commission for Church in Society, may ask the Churchwide Assembly to reconsider a social teaching statement by a two-thirds vote of its voting members. Such Church Council action must be taken no later than at the Church Council meeting in the autumn prior to the assembly. The proposed change and the reasons for it shall then be made available to this church with an official notice of such proposed action to be sent to the synods by the secretary of this church at least six months prior to the Churchwide Assembly. A two-thirds vote of the assembly shall be required to reconsider the statement

and also to revise or remove it. Both actions may occur at the same assembly

Social Practice Statements

Description

Social practice statements are documents that focus on policy guidelines for the ELCA'S responsibility in society. They are especially important in defining and developing priorities and directives for this church's advocacy and corporate social responsibility practices.

WHEREAS social teaching statements provide a general framework for a broad area of concern, social practice statements deal in greater depth with more specific issues within such a framework. Where, for example, a social teaching statement has offered an understanding of and commitment to caring for the environment, social practice statements develop its meaning for this church's position on governmental and corporate policies on issues related to land, water; air, and other concerns. Social practice statements function to keep this church abreast of continuing developments in a particular situation or area of concern.

Social practice statements draw upon social teaching statements for their theological and ethical perspectives.² They summarize these perspectives, assess the circumstances surrounding the specific issue and offer a rationale for why this church should respond in a particular way. They document the practice of this church on the issue, appraise the available options and set forth policy guidelines.

Normally, the process for their development should begin no less than a year before the Churchwide Assembly to which they are to be presented.

Procedures

The procedures for social practice statements are the same as those for social teaching statements, with two exceptions:

1. When the situation is particularly urgent, the Church Council, as interim legislative authority (ELCA 15.11.), may adopt social practice statements by a three-fourths vote of its members. The Churchwide Assembly shall review the Church Council's action.
2. Reconsideration shall take the following form: New social practice statements adopted by the Churchwide Assembly may modify or replace those previously adopted.

Synods

1. Synods may propose issues for social statements.
2. Synods cooperate in the preparation of social statements and shall receive copies of the drafts for their review and counsel at least six months prior to the Churchwide Assembly at which it will be considered.
3. Synods interpret social statements (ELCA 9.21.e.6). This interpretation may include resolutions adopted by the synod assembly that apply social statements to issues that are particularly critical within the boundaries of the synod.
4. Synods are responsible for "initiation of social study programs" on issues within their jurisdiction (ELCA 9.21.e.6).

²While the ELCA develops its own social teaching statements, the social statements of the ALC and the LCA, where they are in agreement, may function as supportive points of reference for social practice statements. In such cases, social practice statements precede

and call for the development of social teaching statements.

5. The Commission for Church in Society "shall provide support and counsel to the synods in the development of appropriate responses to social issues and may, upon request, assist regional centers for mission in studies of societal issues" (ELCA 16.41.A87.d.).

Implementation

The board of the Commission for Church in Society, in cooperation with its executive director and its Department for Studies, is responsible for the plans and strategies to implement these principles and procedures. The Commission for Church in Society will seek to work in cooperation with other churchwide units, congregations, regions, synods, agencies and institutions of the Evangelical Lutheran Church in America.

Greetings

While the vote on the Klein amendment, printed above, was being tallied, the Rev. Lowell G. Almen, secretary of the church, read a greeting from the Rt. Rev. Medardo Ernesto Gómez Soto, bishop of the Salvadoran Lutheran Church (Sinodo Luterano Salvadoreño). The text of the greeting is printed in Exhibit B to these minutes (Minutes page 1054.).

Mission Vignette

Mr. Loren Hedstrom of Scandia, Kansas, presented the third Mission Vignette. He described a meeting held during late summer 1985 at Montgomery, Alabama, at which 25 White farmers from the Great Plains and a like number of Black farmers from the South and Southeastern United States gathered to discuss farm issues. They discovered that they shared not only similar problems, but similar hopes and dreams for themselves, their families, and their communities. This "Journey of Hope" was repeated in early winter 1986, and in return during spring 1988 farmers from Montgomery journeyed to the plains. "By then we were like family. Great things happen when we meet face to face, sharing each others history and culture, and really listening to each other. With the love of Christ in our hearts, let's be a listening church," he said.

Report of the Church Council:

(continued)

Statement on Ecumenism

(Second Presentation)

Reference: *1989 Reports and Records, Volume 2*, pages 422-434; continued from page 632.

Bishop Chilstrom called upon the Rev. Edward D. Schneider, chair of the standing committee of the Office for Ecumenical Affairs, and the Rev. William G. Rusch, executive director of the Office for Ecumenical Affairs, to respond to questions on the proposed statement on ecumenism. The assembly adopted the recommendation of the *Church Council (1989 Reports and Records, Volume 2, page 423)* as follows:

ASSEMBLY

ACTION

CA89.3.15

To adopt "Ecumenism: The Vision of the Evangelical Lutheran Church in America" as a working document, meaning it is

- 1) to offer provisional and interim guidance for this church during the 1990-1991 biennium;**
- 2) to be reviewed, studied, and discussed throughout this church during the 1990-1991 biennium; and**
- 3) to lead to presentation of a revised statement for action by the 1991 Churchwide Assembly.**

Ecumenism: The Vision of the Evangelical Lutheran Church in America

The Evangelical Lutheran Church in America (ELCA) seeks in its faith and life "to manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives" (ELCA Constitution 4.02.f.). In what follows, authoritative sources are first surveyed as a basis for the ecumenism of "joining with other Christians." Then, a history of Lutheran ecumenical experience is sketched to suggest continuity with predecessor churches.

A.

Scriptural, Confessional, and Constitutional Foundations

For its participation in the ecumenical movement, the Evangelical Lutheran Church in America is dependent on its understanding of Scripture and the Lutheran Confessions as set forth in its Constitution.

Scriptural witness

The scriptural announcement of unity begins with the narrative of one God creating and ruling the whole universe and all peoples (Genesis 1-11). Psalmists and prophets call the whole earth and all nations to unite in worshiping, praising, and proclaiming the God of glory, righteousness, salvation, and blessing (Psalms 96-100, Isaiah 45:22-23, 55:1-5, 60(1-3)).

The unity of God is the starting point and the ending point of significant New Testament passages, which speak about the unity of the church. In Ephesians 4, Paul's list "One Lord, one faith, one baptism" (v. 5) culminates in a doxological celebration of the "one God and Father of us all, who is above all and through all and in all" (v. 6). The purpose of ministry in all its variety (vv. 11-12) is to bring the church to unity of faith and knowledge of the Son of God (v. 13). It is, therefore, a ministry which must attend to issues of truth (vv. 14-15a), for growing in the unity in Christ (vv. 15b-16).

The prayer of Jesus for his disciples in John 17, on the eve of his death on the cross, clearly links unity with truth and mission. "Sanctify them in the truth; your word is truth" (v. 17) leads into "as you sent me into the world, so I have sent them into the world" (v. 18). Then Jesus prays "that they all may be one; even as you, Father, are in me, and I in you" (v. 21a). The unity of the disciples depends on unity with God, as Jesus says to the Father, "that they may also be in us." And unity has its goal in

mission "that the world may know that you have sent me" (v. 21b). As understood in Christ's prayer unity is given to the church, not for the sake of the church, but that the church might give

itself in mission to the world for the sake of the Gospel.

According to similar references in John, the disciples, one with Christ and one with each other, are branches on the vine which are to "bear much fruit" (15:5). There shall be "one flock (10:16), when Jesus brings the "other sheep," because there is "one shepherd" who died "to gather into one" the scattered children of God (11:50-52). The "one body" of which Colossians speaks (3:15), to which Christians are called, is, according to First Corinthians, Christ's body (1 Cor. 12:12), marked by varieties of gifts and many different members (1 Cor 12:4-11, 14-31). Thus, when the writings in the New Testament are compared, a variety of expressions of unity and structures emerges. The New Testament reminds us, too, that disputes and divisions were to be found in the earliest period of the church's existence (e.g., Acts 6:1, 15:1-29; Gal. 2:1-16; 1 Cor 1:10-17, 3:14). Indeed on several occasions divisive teachings and false teachers were condemned (e.g. Rom. 16:17; Phil. 3:2-20; 1 John 2:18-20, 4:14; 2 John; Jude).

Those who disrupt the unity of the church are held to be culpable as wrongdoers (Gal. 2:11-20), who need to return to the truth of the Gospel and faith in Christ as the essentials for Christian fellowship. Only in the Gospel can genuine unity be achieved. The Scriptures present a realistic picture of both the human proclivity toward disunity and the unity that is possible through oneness in Christ. The Bible tells us what God wills, and warns us of the ever present threats to a mutually accepting Christian fellowship. Then, as now, it is necessary to be reminded, "welcome one another therefore, as Christ has welcomed you, for the glory of God" (Rom. 15:7).

ern Confessions

The concern for the unity of the church articulated in Scripture enjoyed considerable prominence in the first centuries of the history of the church. It was expressed in the Apostles' Creed and especially in the Nicene Constantinopolitan Creed of A.D. 381. These ecumenical symbols, along with the Athanasian Creed, were included in the Book of Concord in 1580. Their inclusion, as well as the first articles of the Augsburg Confession, show the desire of the Lutheran Reformers to identify with this biblical and patristic tradition.

The Lutheran Confessions were the products of an effort at evangelical reform, which, contrary to its intention, resulted in divisions within the Western church. As evangelical writings, they stress justification by grace through faith alone as the criterion for judging all church doctrine and life. As catholic writings, they assert that the Gospel is essential to the church being one, holy, catholic, and apostolic. They are concerned for the oneness of Christ's church under the Gospel, the preservation of the true catholic heritage, and the renewal of the church as a whole. That the Confessions have such concerns can be seen from the following:

1. They always point to Scripture, with its emphasis on one Lord and one church, as normative. It is not only the Scriptures' teaching on one Lord and one church that is pertinent here, but also their teaching on the truth of the Gospel, which they see as the only sufficient basis for Christian unity.

2. They begin with the ancient ecumenical creeds - Apostles', Nicene, and Athanasian- as "the three chief symbols." Lutherans always have a common basis with those who share these creeds and the Bible.
3. They draw upon the reflection of the early church leaders in East and West, and thus share a common resource with those who also know and honor the theologians of the patristic era.
4. While many of the Lutheran Confessions were hammered out in the struggles of the sixteenth century and dwell on the differences with the Roman Catholics, the Reformed, the Anabaptists, and even some Lutherans, they also contained, whether specifically noted or not, many points of basic agreement with such groups.
5. The primary Lutheran confessional document, the Augsburg Confession of 1530, claims to be a fully catholic as well as evangelical expression of Christian faith. Part I, which lists the chief articles of faith, states that the Confession is grounded dearly in Scripture and does not depart from the universal Christian Church. The confessors at Augsburg asked only for freedom to preach and worship in accordance with the Gospel. They were willing, upon recognition of the legitimacy of these reforms, to remain in fellowship with those who did not share every theological formulation or reforming practice, e.g., Augsburg Confession, Preface, Article XV, Article XXVIII and Conclusion. It is in this historical context that Article VII is to be understood: "for the true unity of the church it is enough (*satis est*) to agree concerning the teaching of the Gospel and the administration of the sacraments."

The historical situation is now different. The question is no longer that of preserving an existing church unity, but that of reestablishing a communion (fellowship, *communio*), which has suffered many breaks. The considerable difference in situation between 1530 and today needs to be noted carefully. In 1530, the primary challenge was to preserve church unity in the Western church and recover the proclamation of the Gospel from various abuses. Today a major challenge is to move from disunity toward greater expressions of unity among divided churches. The *satis est* could function differently in a context of threatened disunity in comparison to the present situation of visible disunity. In a context of unity the *satis est* was proposed to preserve that unity. Today the *satis est* provides an ecumenical resource to move to levels of fellowship among divided churches. Article VII for all its cohesiveness and precision does not present a complete doctrine of the church. It is not in the first instance an expression of a falsely understood ecumenical openness and freedom from church order, customs, and usages in the church. Its primary meaning is that only those things that convey salvation, justification by grace through faith, are allowed to be signs and constitutive elements of the church. It is also necessary to recognize the missionary situation of the global church in our time, which did not exist in the 16th century. Yet Article VII of the Augsburg Confession continues to be ecumenically freeing, because of its insistence that agreement in the Gospel suffices for Christian unity. As Lutherans seek to enter into fellowship without insisting

on doctrinal or ecclesiastical uniformity, they place an ecumenical emphasis on common formulation and expression of theological consensus on the Gospel. There is room for living and experiencing fellowship within the context of seeking larger theological agreement.

6. Other Lutheran confessional documents, though differing in nature and purpose from each other, are consistent with the Augsburg Confession on church unity. For example:

a. The Small Catechism teaches in a simple form the evangelical and catholic faith, so that this faith may be known by all the people of God.

b. The Formula of Concord of 1577 reflects, in detail, inner Lutheran theological debate and disagreement, and suggests, in spite of its emphasis on rejection and condemnation of errors and contrary doctrine, the possibility of resolving and reconciling differences under the guidance of the Word of God."

Rooted in this biblical and confessional understanding as stated in its Confession of Faith (ELCA Constitution, Chapter 2), the Evangelical Lutheran Church in America identifies itself with this vision of a greater wholeness of Christ's people.

Chapter 4 of the constitution, "Statement of Purpose declares that the commitment of the Evangelical Lutheran Church in America is both to Lutheran unity and to Christian unity (4.03.d. and 4.03.f.).

The understanding of ecumenism in the Evangelical Lutheran Church in America embraces more than Lutheran denominations. This church rejoices in the movement toward agreement with other churches. The degree of openness on the part of others and our own confessional commitment, have a bearing upon the developing relations and growth in unity with "all those who in every place call on the name of our Lord Jesus Christ, their Lord and ours" (1 Cor 1:2).

B. Ecumenical

Heritage

The twentieth century has brought continuous, active, and official involvement of churches, including predecessors of the Evangelical Lutheran Church in America, in the quest to overcome Christian division and, by God's Spirit, to express the visible unity of Christ's people. The ecumenical movement needs to be seen as the stirring of Christians under the Spirit's prompting to disclose to those around them God's call for the church to be one. This movement is, therefore, much more than conferences and meetings of councils of churches, although such events serve as landmarks for the ecumenical movement.

Prior to World War II, Lutherans from the churches of northern Europe and some from North America were present at World Missionary Conferences, a major impetus to the modern ecumenical movement, as well as Faith and Order Conferences and Life and Work Conferences. It is true that American Lutherans were initially hesitant and cautious, with some remaining more guarded, because of their concern for confessional truth and others with the same concern for confessional truth becoming more open to ecumenical participation. The conferences eventually became part of a more continuous and unified organization, the World Council of Churches.

councils of Churches

By 1948, North American Lutherans took a prominent place in the formation of the World Council of Churches and successfully insisted that the representation from churches be determined in a major way according to confessional families. Within a decade, almost all of the antecedents to the Evangelical Lutheran Church in America held membership in the council. At that time Lutherans made up the largest confessional group in the council. The council has given significant attention to issues of Christian unity, mission, and service.

In varying degrees the uniting churches and their members have participated in state and local councils of churches, and in the National Council of the Churches of Christ in the U.S.A. Such involvement brought greater understanding of the opportunities and challenges of ecumenical activity.

Ecumenical Dialogues

By 1950, many North American Lutherans were fully committed to ecumenical partnership around the world and in this country. In the next decade, they were involved actively in the development of ecumenical dialogues. After 1965, these dialogues received new stimulus from the entry of the Roman Catholic Church into the ecumenical movement, an event marked and ratified by the Second Vatican Council. Other dialogues were continued or initiated with Reformed and Presbyterians, Episcopalians, United Methodists, Orthodox, Baptists, and conservative evangelicals. Participation in the dialogues by the predecessor bodies of the Evangelical Lutheran Church in America was unified through the National Lutheran Council, later the Lutheran Council in the U.S.A., and the Lutheran World Federation. Lutheran unity and Christian unity were progressing together

By 1982, when official approval was given for a commission to plan the union that produced the Evangelical Lutheran Church in America, ecumenical developments were expanding rapidly.

Lutheran World Federation

The membership and active role of the uniting churches in the Lutheran World Federation produced new ecumenical perceptions. At the assembly in 1984, the member churches of the federation declared themselves to be in *altar and pulpit fellowship*. This declaration may have profound effects on the nature of the federation itself and on the churches' understandings of their relationships to one another and to non-member churches. That assembly also adopted the following understanding of unity, which is compatible with the vision set forth in the accompanying document statement of the Evangelical Lutheran Church in America:

The true unity of the church, which is the unity of the body of Christ and participates in the unity of the Father, Son, and Holy Spirit, is given in and through proclamation of the Gospel in Word and Sacrament. This unity is expressed as a communion in the common and at the same time, multiform confession of one and the same apostolic faith. It is a communion in Holy Baptism and in the Eucharistic meal, a communion in which the ministries exercised are recognized by all as expressions of the ministry instituted by Christ in his church. It is a communion where diversities contribute to fullness and are no longer barriers to unity. It is a committed fellowship, able to make common

decisions and to act in common.

The diversity present in this communion rises out of the differing cultural and ethnic contexts in which the one church of Christ lives out its mission and out of the number of church traditions in which the apostolic faith has been maintained, transmitted, and lived throughout the centuries. In recognizing these diversities as expressions of the one apostolic faith and the one catholic church, traditions are changed, antagonisms overcome, and mutual condemnations lifted. The diversities are reconciled and transformed into a legitimate and indispensable multiformity within the one body of Christ.

This communion lives out its unity in confessing the one apostolic faith. It assembles in worship and in intercession for all people. It is active in common witness to Jesus Christ; in advocacy for the weak, poor, and oppressed; and in striving for peace, justice, and freedom. It is ordered in all its components in conciliar structures and actions. It is in need of constant renewal and is at the same time, a foretaste of that communion, which the Lord will at the end of time bring about in his kingdom.

American Lutherans were encouraged by the ecumenical participation in the celebration of the 450th anniversary of the Augsburg Confession in 1980 and the 500th anniversary of the birth of Martin Luther in 1983.

Positions of the Uniting Churches

In 1978, The American Lutheran Church and the Lutheran Church in America approved "A Statement on Communion Practices." Section II, Recommendations for Practice, adopted by both churches in convention, included a subsection on intercommunion. This sub-section provided guidance for Eucharistic sharing in Lutheran settings and ecumenical gatherings.

At its eleventh biennial convention in 1982, the Lutheran Church in America approved as its official position the document, *Ecumenism: A Lutheran Commitment*. This statement became a charter for a deliberate program of ecumenical study and activity. Three years later, the Church Council of The American Lutheran Church approved a similar document for that church entitled, *Ecumenical Perspective and Guidelines*. Thus two of the uniting churches had recent and strong statements expressing their rationale for ecumenical involvement.

In 1982, all three predecessor churches entered into the *Lutheran-Episcopal Agreement* with the Episcopal Church in the United States. After years of bilateral dialogues, these churches were able to enter into a new level of fellowship that provided for mutual recognition of churches, joint prayer and study, joint commitment to evangelism and mission, interim sharing of the Eucharist, future dialogue, and a commitment to work for full communion. In 1988 this agreement entered into the life of the Evangelical Lutheran Church in America.

When the third series of Lutheran-Reformed dialogues reported to the churches in 1984, its recommendations confronted the uniting churches with critical questions. Acceptance of this dialogue report, *An Invitation to Action*, was uneven. All three uniting churches did recognize the Reformed Church in America and the Presbyterian Church (U.S.A.) as churches in which the Gospel is preached, and committed themselves to joint projects and at least limited common worship. The Association of

Evangelical Lutheran Churches and The American Lutheran Church in 1986 entered into a new relationship with the Presbyterian Church (U.S.A.) and the Reformed Church in America. The Lutheran Church in America in 1986 took action in conformity with, but not exceeding, a *Statement on Common Practices* of 1978. With the formation of the Evangelical Lutheran Church in America, the relationships established in 1986 ended. The commitments to fuller relationships with the Reformed Church in America and Presbyterian Church (U.S.A.) made in 1986 by the three uniting churches were left as a challenge to the Evangelical Lutheran Church in America.

All these events indicate that official reception of the results from dialogues has become a major concern as reports from the dialogues ask the sponsoring churches to take specific actions. Such requests highlight the need for the churches to take seriously the reception of the work of the dialogues into their life and faith.

During Formation of the Evangelical Lutheran Church in America

Between 1982 and the constituting of the Evangelical Lutheran Church in America, the three bishops of the uniting churches, and other leaders, formed relationships with major church leaders throughout the world. These associations had antecedents in earlier years, but the deliberateness and intensity of the contacts in the 1980s formed new levels of trust, commitment to the unity of the church, and potential for new ecumenical advances.

In 1983, the Faith and Order Commission of the World Council of Churches transmitted to the churches for their response and reception the document, *Baptism, Eucharist and Ministry*. Two of the churches forming the Evangelical Lutheran Church in America made official responses to this text of convergences. Responses from churches around the world have demonstrated an overwhelming interest in what has become a major ecumenical process that will continue.

The years prior to the Evangelical Lutheran Church in America represent a period of rich ecumenical growth that was given to the merged church as it began its life.

II.

A DECLARATION OF ECUMENICAL COMMITMENT

A. The Basis: A Church That is Evangelical, That is Catholic, That is Ecumenical
The unity of the church, as it is proclaimed in the Scriptures, is a gift and goal of God. Ecumenism is the joyous experience of the unity of Christ's people and the serious task of expressing that unity visibly and structurally. Through participation in ecumenical activity, the Evangelical Lutheran Church in America seeks to be open in faith to the work of the Spirit, so as to manifest more fully oneness in Christ.

In relation to other churches, the Evangelical Lutheran Church in America, under the Lordship of Jesus Christ, understands itself and engages in God's mission as a church that is evangelical, that is catholic, and that is ecumenical.

Such a description is intended to aid this church in its ecumenical self-understanding. It is not to be seen as a replacement of the traditional marks of the church as "one, holy, catholic, and apostolic" to which this church is committed by its confessional subscription. It is not a list of characteristics required of other churches, prior to this church entering into ecumenical relations with them.

To be *evangelical* means to be committed to the Gospel of Jesus Christ (Rom. 1:16; Mark 1:1). The church is created by the Gospel. The Gospel is more than human

recollection of, or our confession about, what God has done in the past, in Israel, and uniquely in Jesus of Nazareth (2 Cor 5:19a). It is proclamation with the power of God's deed in Christ and in his resurrection (2 Cor. 5:19b-21), an event that opens to us the future of God's eternal love, who through the crucified and risen Christ justifies us, reconciles us, and makes us new creatures (2 Cor. 5:17-18). This Gospel is unconditional in that it announces the sure and certain promise of God who in Christ justifies the ungodly by grace through faith apart from works, and without partiality intends this for all people.

To be *catholic* means to be committed to the fullness of the apostolic faith and its creedal, doctrinal articulation for the entire world (Rom. 10:8b-15, 18b; Mark 13:10; Matt. 28:19-20). This word "catholic" declares that the church is a community, rooted in the Christ event, extending through all places and time. It acknowledges that God has gathered a people, and continues to do so, into a community made holy in the Gospel, which it receives and proclaims. This community, a people under Christ, shares the catholic faith in the Triune God, honors and relies upon the Holy Scriptures as authoritative source and norm of the church's proclamation, receives Holy Baptism and celebrates the Lord's Supper, includes an ordained ministry, and professes one, holy, catholic, and apostolic Church.

To be *ecumenic* means to be committed to the oneness to which God calls the world in the saving gift of Jesus Christ. It also means to recognize the brokenness of the church in history and the call of God, especially in this century to heal this disunity of Christ's people. By the Holy Spirit, God enlivens the Church to this ministry. In claiming to be ecumenical, this church

1. seeks to manifest the unity, which God wills for the church. The future is open to God's guidance,
2. seeks to understand and value its past, its history, and its traditions in all their varied richness as gracious gifts of God, which are incomplete themselves until they finally move toward unity in Christ,
3. contributes and learns, not by attempting to reclaim the past but by moving toward the manifestation of unity in Christ and thus toward other Christians,
4. commits itself to share with others in the tasks of proclaiming the Gospel to all and of lifting up its voice and its hands to promote justice, relieve misery, and reconcile the estranged in a suffering world,
5. calls upon its members to repent of ways in which they have contributed to disunity among Christ's people by omission and commission,
6. urges each of its members to pray, both within their own church and with members of other churches, for the unity of the church, to be concerned with new attitudes, to be ready to sacrifice nonessentials, and to take action, including the reception, where possible, of ecumenical agreements, all for the unity of the church,
7. recognizes that the burden of proof is on those who resist unity in spite of agreement in the Gospel,
8. seeks to express oneness in Christ in diverse models of unity, consistent with the Gospel and mission of the church.

B. The Stance of the Evangelical Lutheran Church in America

In the constitution of the Evangelical Lutheran Church in America, Chapter 2, the Confession of Faith may be described as evangelical, catholic, and ecumenical. The Triune God, Father, Son, and Holy Spirit, is confessed, with special reference to the redeeming work of the Second Person. The canonical Scriptures are accepted as the inspired Word of God and the norm for the church's proclamation. The three ecumenical creeds are accepted as true declarations of the faith. The Augsburg Confession is accepted as a true witness to the Gospel and as a basis for unity, while the other Lutheran Confessions are accepted as valid interpretations of the faith. The language in this chapter reflects a dear and deliberate ordering of authorities, i.e., Scriptures, ecumenical creeds, confessions, in a sequence that is ancient, catholic, and ecumenical. The particularly Lutheran writings are regarded as true witnesses and valid interpretations of statements possessing higher authority. The chapter does with a confession of the Gospel as the power of God to create and sustain the Church's mission. These evangelical, catholic, and ecumenical characteristics of the church's confession of faith find further expression in those chapters of the constitution that deal with "Nature of the Church," (Chapter 3) -Statement of Purpose," (Chapter 4), and "Principles of Organization" (Chapter 5).

This church is bold to reach out in several directions simultaneously to all those with whom it may find agreement in the Gospel. Therefore the Evangelical Lutheran Church in America, as a member of the worldwide Lutheran communion, does not commit itself only to pan-Lutheranism, or to pan-Protestantism, or to Roman Catholic rapprochement or to developing relationships with the Orthodox.

Even more boldly, the Evangelical Lutheran Church in America takes its Lutheran theological heritage so seriously that it believes God's word of justification excludes the patterns of ecclesiastical self-justification, which have resulted from the polemical heritage of the sixteenth century. The first word, which the church speaks ecumenically, can be a word of self-criticism, a word against itself, because we are called to be seekers of a truth that is larger than all of us and that condemns our parochialism, imperialism, and self-preoccupation. If it can speak such a word of self-criticism, the church will be free to reject a triumphalistic and magisterial understanding of itself and cultivate instead an understanding of itself as a community of mission and witness that seeks to be serviceable to the inbreaking of the reign of God. In this way the ecumenical vision of the Evangelical Lutheran Church in America will not be dominated by attention to our past theological controversies and divisions. It will focus rather on *present* and *future* theological reflection and missiological action.

C. Forms of Ecumenism

Ecumenism must permeate, inform, and vitalize every aspect of this church's faith and life. It demonstrates the necessity for the church to be interdependent and inclusive. The interdependence among these organizational entities within this church and the inclusiveness practiced by this church in the midst of divisions in society are significant manifestations of the unity of the church. This should be evident to those within the church as well as those outside as the church pursues its mission. An extremely close relationship exists between the unity of the church and its mission (John 17:20-23).

From its evangelical, catholic, and ecumenical stance, with an obviously close relationship with mission, the Evangelical Lutheran Church in America is free to seek such forms of structure and common action as will provide true witness to Christian faith and effective expression to God's love in Christ. As congregations and synods take initiative in ecumenical activities, the whole church may learn from them. At the same time that the whole church provides policy guidance to congregations, it becomes the channel through which each congregation may minister world-wide in the whole household of faith.

The Evangelical Lutheran Church in America engages in local, regional, national and world councils of churches and other ecumenical agencies. In these relationships the Evangelical Lutheran Church in America is guided by the *evangelical* and the *representative* principles.

The *evangelical* principle means that official membership will be established only with such ecumenical organizations as are composed exclusively of churches which confess Jesus Christ as divine Lord and Savior. The *representative* principle means that in ecumenical organizations the official representatives of churches should never be seated on a parity with individuals who represent only themselves or organizations which are less than churches.

The Evangelical Lutheran Church in America is an active participant in bilateral and multilateral dialogues, which it does not view as competitive, but as mutually reinforcing means for ecumenical advance. At the same time it seeks other means, such as joint efforts at mission, religious instruction, and use of the mass media to grow in understanding and agreement with other churches.

These efforts, including joint study, prayer, and worship, must be found in the various organizational expressions of the Evangelical Lutheran Church in America and other churches. All these activities need to be encouraged and to inform each other. Local ecumenism, and its synodical and regional forms, provides a rich area of progress and challenge for the unity of the church. It has much to teach and much to learn from the national and international ecumenical movement. The primary experience of ecumenism for most Christians is through their congregations, local gatherings of believers that relate to other local gatherings of other traditions, which share the same Lord, the same Baptism, the same mission.

The Evangelical Lutheran Church in America is part of a larger Lutheran community. It lives in altar and pulpit fellowship with the other member churches of the Lutheran World Federation. While its ecumenical action must be its own, it has responsibility to those churches with which it enjoys close relations to inform them of its ecumenical actions and to consider their comments and responses.

Ecumenism has as its focus and goal clarity of understanding among Christians and a greater realization of unity among Christ's people. As such it is closely related to the mission of the Gospel to all the world. It should not be confused with the important but distinct responsibility for the church to enter into conversations and reach greater understanding with people of other faiths. The Evangelical Lutheran Church in America does, in a variety of ways, engage in this inter-faith work and needs in the future, a separate, official statement to describe its commitments and aspirations in this area. When this is done, special attention must be given to the

distinctiveness of Judaism.

D.

Goal and Stages of Relationships

The Evangelical Lutheran Church in America is an active participant in the ecumenical movement, because of its desire for Christian unity. Its goal is full communion, ie., the full or complete realization of unity with all those churches that confess the Triune God. The Evangelical Lutheran Church in America, both as a church and as a member of the wider communion of churches in the Lutheran World Federation, seeks to reach this goal.

Full communion will be a gift from God and will be founded on faith in Jesus Christ. It will be a commitment to truth in love and a witness to God's liberation and reconciliation. Full communion will be visible and sacramental. It is obviously a goal towards which divided churches, under God's Spirit, are striving, but which has not been reached. It is also a goal in need of continuing definition. It will be rooted in agreement on essentials and allow diversity in non-essentials.

However, in most cases the churches will not be able to move immediately from their disunity to a full expression of their God-given unity, but can expect to experience a movement from disunity to unity that may include one or more of the following stages of relationships.

1. *Ecumenical Cooperation*. Here the Evangelical Lutheran Church in America enters into ecumenical relations based on the *evangelical* and *representative* principles.

2. *Bilateral and Multilateral Dialogues*. Here the Evangelical Lutheran Church in America enters into dialogues, with varying mandates, with those who agree with the evangelical and representative principles, confess the Triune God, and share a commitment to "ecumenical conversion." This conversion or repentance includes openness to new possibilities under the guidance of God's Spirit.

3. *Preliminary Recognition*. Here the Evangelical Lutheran Church in America can be involved on a church-to church basis in Eucharistic sharing and cooperation, without exchangeability of ministers.

a. One stage requires 1 and 2 above, plus partial, mutual recognition of church and sacraments with partial agreement in doctrine.

b. A second stage requires 1, 2, and 3a, partial and mutual recognition of ordained ministers and of churches, fuller agreement in doctrine, commitments to work for full communion, and preliminary agreement on lifting of any mutual condemnations.

4. *Full Communion*. At this stage the goal of the involvement of this church in the ecumenical movement has been fully attained. Here the question of the shape and form of full communion needs to be addressed and answered in terms of what will best further the mission of the Church in individual cases.

For the Evangelical Lutheran Church in America, the characteristics of full communion will include at least the following, some of which will exist at earlier stages:

1. a common confessing of the Christian faith;

2. a mutual recognition of Baptism and a sharing the Lord's Supper, allowing

- for an exchangeability of members;
3. a mutual recognition and availability of ordained ministers to the service of all members of churches in full communion, subject only but always to the disciplinary regulations of the other churches;
 4. a common commitment to evangelism, witness, and service;
 5. a means of common decision making on critical common issues of faith and life;
 6. a mutual lifting of any condemnations that exist between churches.

This definition of full communion is understood to be consistent with Article VII of the Augsburg Confession, which says, “for the true unity of the church it is enough to agree concerning the teaching of the Gospel and the administration of the sacraments.” Agreement in the Gospel can be reached and stated without adopting Lutheran confessional formulations as such. This definition is also in agreement with the understanding of unity adopted by the Seventh Assembly of the Lutheran World Federation in 1984, “The Unity We *Seeks* (quoted under the Lutheran World Federation section of this statement).

CONCLUSION

The Evangelical Lutheran Church in America seeks to be faithful to its scriptural and confessional foundations. As a church that is evangelical, catholic, and ecumenical, this church will pursue the goal of full communion and will rejoice in movement toward that goal.

Membership in the World Council of Churches

Reference: *7989 Reports and Records, Volume 2*, pages 434-439.

The Rev. Edward D. Schneider, chair of the standing committee of the Office for Ecumenical Affairs, and the Rev. William G. Rusch, executive director of the Office for Ecumenical Affairs, remained on the dais to respond to questions on the recommendation of the Church Council that ELCA membership in the World Council of Churches be continued.

The Churchwide Assembly adopted the following recommendation of the Church Council without discussion:

ASSEMBLY

ACTION

CA89.3.16

WHEREAS, the Evangelical Lutheran Church in America accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life (ELCA 2.03.); and WHEREAS, the scriptural announcement of unity begins with the narrative of one God creating and ruling the whole universe and all peoples (Genesis 1-11), and the unity of God is the starting point and the ending point of significant New Testament passages which speak about the unity of the church,

such as Ephesians

4 where Paul's list, "One Lord, one faith, one baptism" (v. 5), culminates in a doxological celebration of the "one God and Father of us all, who is above all and through all and in all" (v. 6) "Ecumenism: The Vision of the Evangelical Lutheran Church in America"; and

WHEREAS, The American Lutheran Church and the Lutheran Church in America were members of the World Council of Churches, and The Association of Evangelical Lutheran Churches was a member of its Faith and Order Commission; and

WHEREAS, the results of the congregational study indicate that the majority of sampled congregations support membership in the World Council of Churches; and

WHEREAS, all of the above convey a clear commitment to manifest the unity given to the people of God through a global awareness and realization of the reign of God; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America continue its membership in the World Council of Churches, fulfilling its opportunities and responsibilities in a manner appropriate to its size and identity.

Bishop Chilstrom invited the Rev. Emilio Castro, general secretary of the World Council of Churches, to present a response to the action of the assembly He expressed gratitude for the processes that led to ELCA continuing membership in the World Council of Churches, and especially for the hearings at which he could hear concerns and respond to questions regarding the work of the council. He declared John 17:21 to be the "central verse of the ecumenical movement." He urged the church not to be overly concerned about finances. "Do not worry about that. Those are incidentals. If we concentrate on the essential in affirming the vocation of the Church, the servant role, the proclamation of the Gospel, we will be surprised First let us affirm our identity as a member of the whole people of God and God will provide the blessings that we need ... ", he said.

General Secretary Castro introduced WCC staff members who were present: the Rev. Joan B. Campbell, executive director, WCC U.S. Office; the Rev. Gunther Gassmann, director of the Commission on Faith and Order; the Rev. N. Barney Pityana, director of the Program to Combat Racism; and Ms. Ruth Sovik, deputy general secretary, with responsibilities for the program unit on Justice and Service.

Membership in the National Council of the Churches of Christ in the U.S.A.

Reference: *1989 Reports and Records, Volume 2*, pages 440-447.

Pastor Schneider and Pastor Rusch remained on the dais to respond to questions regarding the following recommendation of the Church Council:

MOVED;

SECONDED:

WHEREAS,

the Evangelical Lutheran Church in America, in order to participate in God's mission, shall manifest the unity given to the People of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity, which the Spirit gives (ELCA 4.02.f.);

and

WHEREAS, the Evangelical Lutheran Church in America shall

foster

Christian unity by participating in ecumenical activities, contributing its witness and work and cooperating with other churches, which confess God

the Father, Son, and Holy Spirit (ELCA 4.03.e.); and

WHEREAS,

The American Lutheran Church and The Association of Evangelical Lutheran Churches participated in programs of the National

Council

of the Churches of Christ in the U.S.A. and the Lutheran Church in America was a member; and

WHEREAS, the results of the congregational study indicate that a strong majority of sampled congregations support membership in the National Council of the Churches of Christ in the U.S.A.; and

WHEREAS, the executive directors of churchwide units of the Evangelical Lutheran Church in America are presently utilizing the services of the

National Council of the Churches of Christ in the U.S.A. to assist them in carrying out the work of their units; and

WHEREAS,

membership in the National Council of the Churches of Christ in the U.S.A. allows the Evangelical Lutheran Church in America to make contributions to the determination of policy and future directions for a significant part of the ecumenical movement in the U.S.A.; and

WHEREAS, the Evangelical Lutheran Church in America and the National Council of the Churches of Christ in the U.S.A. are both committed to seeking a more inclusive organization of Christian communions in the U.S.A.; therefore be it

RESOLVED, that the Evangelical Lutheran Church in America continue its membership in the National Council of the Churches of Christ in the

U.S.A., fulfilling its opportunities and responsibilities in a manner appropriate to its size and identity.

Subsequent to considerable debate, the following substitute motion was moved by Ms. Jane Hagstrom, Southeastern Iowa Synod:

MOVED;

SECONDED:

To substitute the following for the recommendation of the Church Council:

To maintain our present level of involvement in the National Council

of the Churches of Christ in the U.S.A.; and

To defer

a final decision on membership in the National Council of the Churches of Christ in the U.S.A. until the

1991 Churchwide

Assembly at which time we will have a

much better indication of the

openness of the National Council of the Churches of Christ in the U.S.A. to dialogue with the Roman Catholic and evangelical parts of the body of Christ

During discussion of the substitute motion, a question was raised regarding financial implications of full ELCA membership in the council. Pastor Rusch responded that participation as a full member would result in a financial expenditure of approximately \$218,000, based on ELCA baptized membership. This is an increase of \$127,000 over the present commitment of the church.

Subsequent to considerable debate, Mr Carl Heldt, Indiana-Kentucky Synod, moved the previous question:

MOVED;

2/3

Required

SECONDED;

CARRIED:

To move the previous question and proceed to vote on the substitute motion.

MOVED;

SECONDED;

DEFEATED:

To substitute the following for the recommendation of the Church Council:

To maintain our present level of involvement in the National Council

of the Churches of Christ in the U.S.A.; and
To defer a final decision on membership in the National Council of the Churches of Christ in the U.S.A. until the 1991 Churchwide Assembly at which time we will have a much better indication of the openness of the National Council of the Churches of Christ in the U.S.A. to dialogue with the Roman Catholic and evangelical parts of the

body of Christ.

The original motion was again before the assembly. During discussion an unidentified voting member advised the assembly that the National Council of the Churches of Christ in the U.S.A. is a cooperative agency of churches and not a ecumenical organization.

Subsequent to extended debate, Mr. Walter Arnold, Eastern Michigan Synod, moved the previous question:

MOVED;

2/3 Required

SECONDED;

CARRIED;

To move the previous question and proceed to vote on the recommendation.

ASSEMBLY

ACTION

CA89.3.17

WHEREAS, the Evangelical Lutheran Church in America, in order to participate in God's mission, shall manifest the unity given to the People of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity, which the Spirit gives (ELCA 4.02.f.); and

WHEREAS, the Evangelical Lutheran Church in America shall foster Christian unity by participating in ecumenical activities, contributing its witness and work and cooperating with other churches, which confess God the Father, Son, and Holy Spirit (ELCA 4.03.e.); and

WHEREAS, The American Lutheran Church and The Association of Evangelical Lutheran Churches participated in programs of the National Council of the Churches of Christ in the U.S.A. and the Lutheran Church in America was a member; and

WHEREAS, the results of the congregational study indicate that a strong majority of sampled congregations support membership in the National Council of the Churches of Christ in the U.S.A.; and

WHEREAS, the executive directors of churchwide units of the

Evangelical Lutheran Church in America are presently utilizing the services of the National Council of the Churches of Christ in the U.S.A. to assist them in carrying out the work of their units; and

WHEREAS, membership in the National Council of the Churches of Christ in the U.S.A. allows the Evangelical Lutheran Church in America to make contributions to the determination of policy and future directions for a significant part of the ecumenical movement in the U.S.A.; and

WHEREAS, the Evangelical Lutheran Church in America and the National Council of the Churches of Christ in the U.S.A. are both committed to seeking a more inclusive organization of Christian communions in the U.S.A.; therefore be it RESOLVED, that the Evangelical Lutheran Church in America continue its membership in the National Council of the Churches of Christ in the U.S.A., fulfilling its opportunities and responsibilities in a manner appropriate to its size and identity.

Bishop Chilstrom invited the Rev. Patrica McClurg, president of the National Council of the Churches in Christ in the U.S.A. and associate executive for mission of the Presbytery of Elizabeth (Presbyterian Church in the USA), Plainfield, New Jersey, to respond to the action of the assembly. She introduced NCC staff persons in attendance: the Rev. Martin Bailey, associate general secretary for communications and member of the United Church of Christ; Ms. Ann Beardslee, associate general secretary for Church World Service and a member of the Presbyterian Church in the USA; and Ms. Kathleen Hurty, assistant general secretary for local and regional ecumenism and an ELCA member. The text of her remarks follows:

I primarily want to celebrate with you today, but first let me respond to our experience here. I am particularly grateful for yesterday and today-the hearings where we could hear your concerns and ours, and share together our hopes. I very much appreciated your discussion here this morning and feel deeply the seriousness with which you took this action. I am particularly sympathetic with those who long for a more inclusive ecumenical body in this great and important nation. I promise you the National Council of Churches as it is is a very, very very rich feast. It has enriched our mission-our hope for unity. It has enriched me personally, because the diversity there is incredible. But it needs to be more incredible still. And by the grace of God it will be. By the grace of God before the third millennium this council can include the Roman Catholic Church and people whom we know as conservative evangelicals, and others. By the grace of God it can be. And the National Council of Churches would in a moment die, and gratefully, in that hope.

But to share with you also a longer perspective, the National Council of the Churches of Christ in the United States of America, in hope and in prayer, looked forward to the coming into being of the Evangelical Lutheran Church in America. In prayer and in hope, we looked forward to your affirmation of being a member of this family, called the National Council of Churches. Today is a moment of

great rejoicing for us. We give thanks to you and we give thanks to God. Ecumenical (*ooumener*), the Church catholic, in all times, in all places-this house is our home. You and I are heirs of very rich gifts-from the ancient ecumenical councils to the missionary movement, and all those inter-denominational agencies of the nineteenth century, and then on into this amazing twentieth century with all of the rich blossoming of so many manifestations of the unity of the body of Christ. There is no richer feast in all of Christendom than the World Council of Churches, which includes so many of the languages, and the churches, and the nations of this planet, called earth. You are journeying forward now. You are going beyond being card-carrying members of special councils. You reach out in hope wherever you are-in all places to manifest the unity of the body of Christ. What we do in these councils and wherever we live, and move, and have our being is to receive the gifts that each and all would bring. And then this gift of unity of the body of Christ is not for us. It is for the sake of the world that God still loves so much. Ours is a story to tell to the nations. It goes beyond councils. It is us everywhere reaching out to share the Good News we know of Jesus Christ, reaching out to manifest the wholeness and the unity of the body of Christ. In prayer and in hope, we looked forward to this moment. We rejoice with you. We give thanks to you. We give thanks to God.

**Report of the Memorials Committee:
(continued)**

Reference: *1989 Reports and Records, Volume 2, page 256; Volume 2, Supplement, pages M-1 through M-173.*

Bishop Chilstrom called upon Ms. Kathy J. Magnus, chair of the Memorials Committee, to present memorials for consideration by the assembly.

Section 11 -Biomedical/Reproductive Issues

Reference: *1989 Reports and Records, Volume 2, Supplement, pages M-32 through M-36; continued on pages 708, 862-865, 898-900.*

A. Northwestern Washington Synod (IB) [1988]

WHEREAS, reproductive issues emerge regularly in the media; and

WHEREAS, the Evangelical Lutheran Church in America has not yet had time to prepare a Theological Statement on this issue; and

WHEREAS, parishioners may desire responsible counsel and advice from their church for guidance and information concerning this issue; now therefore, be it

RESOLVED, that the Northwest Washington Synod requests a Theological Statement be prepared by the Evangelical Lutheran Church in America regarding reproductive issues.

B. Northeastern Minnesota Synod (3E) [1988]

WHEREAS, there is controversy and concern concerning the issues of conception, abortion, fetal research, euthanasia, and other areas of biomedical ethics; and

WHEREAS, no social statement concerning these issues has been developed by the

Evangelical Lutheran Church in America; therefore, be it
RESOLVED, that the Northeastern Minnesota Synod memorialize the Evangelical Lutheran Church in America to place as a high priority the development of a social statement dealing with the issues surrounding biomedical ethics.

C. Alaska Synod {1A) [1989]

WHEREAS, we confess that God wills the creation, preservation, reconciliation, and redemption of all human life; and

WHEREAS, such life derives its value from his loving purpose, and is held by us as a trust for which we must give account; and

WHEREAS, Scripture teaches that life is sacred and our Creator knows and forms us in our mother's womb (Psalm 139.13-16, NIV, and Ecclesiastes 11:5, RSV); and

WHEREAS, one-third of all pregnancies in the United States today end in artificially induced abortion (approximately 1.5 million annually), and a significant and increasing percentage of these abortions are performed on fetuses capable of survival outside the womb; and

WHEREAS, the Bible calls us to "defend the fatherless and oppressed" (Psalm 10:18); therefore, be it

RESOLVED, that the Alaska Synod of the Evangelical Lutheran Church in America affirms the following State of Judgment and Conviction on abortion:

- a. We affirm that human life from conception, created in the image of God, is always sacred;
- b. We understand that an induced abortion ends a unique human life;
- c. We advocate responsible exercise of sexual and procreative acts so as to prevent the temptation to turn to abortion;
- d. We deplore the alarming increase of induced abortions since the 1973 Supreme Court decision and view this as an irresponsible abuse of God's gift of life and a sign of the sinfulness of humanity and the brokenness of our present social order;
- e. We acknowledge that there may be circumstances when, all pertinent factors responsibly considered, an induced abortion may be a tragic option;
- f. We reject the practice in which abortion is used for personally convenient or selfish reasons;
- g. We recognize that guilt is a common consequence of abortion and applies to all involved-fathers, mothers, doctors, counselors, and the society in which abortion is so readily tolerated;
- h. We believe that because abortion has not only legal and medical but also theological, ethical, moral, psychological, economic, and social implications, it is therefore important to seek counsel;
- i. We urge those dealing with problem pregnancies to avail themselves of competent Christian guidance to help them explore the entire issue, including long-range effects and options other than abortion;
- j. We declare that life is not only under sin but also under grace and urge pastors, medical personnel, and parishioners to exercise their priestly and healing role under Christ; and, be it

RESOLVED, that this resolution on artificially induced abortion, upon adoption by the Alaska Synod, be forwarded to and presented at the next National Assembly of the Evangelical Lutheran Church in America for churchwide consideration and adoption.

D. New England Synod (7B) [1989]

WHEREAS, the issue of abortion and freedom of choice continues to be of concern to all the people of this land; and

WHEREAS, the courts of the land continue to address this issue; and

WHEREAS, people continue to be faced with making serious moral and ethical decisions of personal and public import; and

WHEREAS, the people of our congregations and communities continue to look to the church to provide guidance and assistance in addressing the issue in their lives; therefore, be it

RESOLVED, that the New England Synod assist congregations and individuals to understand the complex moral and ethical issues of abortion and freedom of choice through providing forums for discussion; and, be it further

RESOLVED, that the New England Synod Assembly petition the Evangelical Lutheran Church in America to provide resources for education and guidance for the Church on these issues; and, be it further

RESOLVED, that the New England Synod Assembly petition the Evangelical Lutheran Church in America to clarify the position of the Evangelical Lutheran Church in America by issuing a statement of the church regarding these issues.

E. Northern Illinois Synod (5B) [1989]

WHEREAS, the issue of abortion has been debated throughout American society for many years and currently is a prominent issue in political, legal, religious and other sectors of our national life;

WHEREAS, there is a wide diversity of opinions throughout our country on the issue of abortion and its many related issues, and this diversity of opinion is reflected in the church, as well;

WHEREAS, many people look to the church for guidance regarding many issues related not only to faith and doctrine but also morality, politics, social and economic issues;

WHEREAS, the Evangelical Lutheran Church in America has distinguished itself as a church which seeks to give guidance and leadership on issues which currently and directly affect people's lives;

WHEREAS, the predecessor bodies of the Evangelical Lutheran Church in America produced excellent documents on the issue of abortion, since the time when they were written, there are new legal, political, medical, ethical and ecclesiastical realities to be considered which suggest that the time has come again for the national church to take up this issue; therefore, be it

RESOLVED, by the Northern Illinois Synod of the Evangelical Lutheran Church in America that the Evangelical Lutheran Church in America, through the Director for Studies of the Commission for Church in Society, undertake a process to study the

issue of abortion; be it further

RESOLVED, that, WHEREAS statements of policy on abortion have more to do with one side of the debate winning a political victory rather than making any significant contribution to bringing people together to discuss the issue, it is suggested that any study of the issue of abortion done by the Evangelical Lutheran Church in America give greater emphasis to the process by which people in the church and society consider the issue of abortion rather than aiming solely for a "church policy" on abortion; be it further

RESOLVED, that the Evangelical Lutheran Church in America use its educational resources and publications to foster a discussion about abortion among people in the church and that the national church should give leadership to fostering a dialogue on this issue in which people can come together rather than only take sides, and share and develop their ideas in a spirit of trust rather than in an atmosphere of judgment and condemnation.

F. South Dakota Synod (3C) [1989]

WHEREAS, God is the creator, sustainer, and redeemer of human life, with the intent that human beings live in loving concern for each other and in harmonious relationships with one another; and the spirit of the resurrection testifies to God's unconditional affirmation of life; and

WHEREAS, within our society, a multitude of complex social problems (poverty, divorce, substance abuse, war; hunger, pollution, domestic violence, rape, incest, self-centeredness, devaluation of sexuality, and promiscuity) hinder God's intentions; one result of these problems is crisis pregnancy, which can lead to abortion as a tragic solution; and

WHEREAS, the predecessor church bodies of the Evangelical Lutheran Church in America have developed strong teaching statements on the issue of abortion; and

WHEREAS, all members of our synod are confronted by the issue of abortion on a societal level and many face it on a personal level; and

WHEREAS, clearer statements and additional resources on life and sexuality, including the issue of abortion, are needed by our congregations; therefore, be it

RESOLVED, that the congregations of the South Dakota Synod of the Evangelical Lutheran Church in America continuously proclaim that life is a gift from God, given and sustained through creation and redemption; and, be it further

RESOLVED, that the South Dakota Synod encourage its congregations to study the effects of social problems leading to crisis pregnancies and abortions and to address these problems through the redeeming power of the gospel; and, be it further

RESOLVED, that the South Dakota Synod affirm and encourage its congregations to make use of the statements on the issue of abortion adopted by The American Lutheran Church and the Lutheran Church in America in confirmation and adult education, and that the board [of the Commission for] Church in Society and the board [of the Division] for Congregational Life continue to provide resources to assist congregations; and, be it further

RESOLVED, that pastors and other members be equipped to provide counsel and support to individuals who face a crisis pregnancy or an abortion; and, be it further

RESOLVED, that the South Dakota Synod memorialize the assembly of the Evangelical Lutheran Church in America to develop a new social statement on life and sexuality that provides counsel on the issue of abortion and alternatives to abortion.

G. Southwestern Pennsylvania Synod (8B) [1989]

RESOLVED, that the Southwestern Pennsylvania Synod, meeting in assembly June 8 through June 10, 1989, at Pittsburgh, Pennsylvania, memorialize the Evangelical Lutheran Church in America meeting in assembly at Chicago, August 23 through August 30, 1989, to consider as a top priority the consideration of abortion as part of the social statement on human sexuality and/or any appropriate social statement, which is planned for development now.

RESPONSE F 7THE

MEMORIALS COMMITTEE

At least three of the projected major study areas of the Commission for Church in Society over the next six years will provide theological and ethical frameworks for addressing the reproductive and bioethical issues raised in the 1988 memorials of the Northwestern Washington Synod and the Northeastern Minnesota Synod. These statements are: "Human Sexuality, "Family, Work, and Community," and The Environment, Health, and Justice in a Technological World." In the meantime, a range of resources prepared by the predecessor bodies--including social statements and studies--are available for use by members and congregations engaged in the exploration of these issues. The social statements and studies of the predecessor church bodies on biomedical and reproductive issues continue to inform the work of the Evangelical Lutheran Church in America. Further development of some of these understandings, especially in relation to contemporary social and technological developments, will likely occur in the evolution of the major studies areas listed above.

The 1989 memorials of the Alaska Synod, New England Synod, Northern Illinois Synod, South Dakota Synod, and Southwestern Pennsylvania Synod focus specifically on abortion. The ELCA's predecessors addressed the issue of abortion. However, while sharing many common perspectives on this controversial issue, the statements of The American Lutheran Church and the Lutheran Church in America were not in complete agreement. In the process for developing an ELCA position relating to abortion, the statements of both predecessors will provide the context for more widespread deliberation, as this church seeks to respond to new social and medical developments that have occurred since those statements were adopted. Since the memorial of the Alaska Synod is basically a reaffirmation of the position on abortion of The American Lutheran Church, the Memorials Committee recommends that this memorial not be brought before the Churchwide Assembly at this time.

The Commission for Church in Society has begun work on a document on abortion, which would set forth some parameters for discussion and debate on this issue and which builds upon the common elements of the statements of the

predecessor bodies. This document is scheduled to be brought to the board of the Commission for Church in Society and subsequently to the Church Council in 1990. The commission also will make available study resources on this topic. In addition, the issue of abortion will be brought before the task force that has begun work on the broader social policy statement, "Human Sexuality," which is scheduled to be brought to the 1993 Churchwide Assembly for approval. The Memorials Committee recommended that the response of the Churchwide Assembly be:

MOVED;

SECONDED:

To encourage members of all congregations to utilize existing resources as they engage in continuing study, dialogue and debate on biomedical and reproductive issues; and

To urge congregations to become involved in the process of study and discussion of these issues, which will result in the formulation of ELCA social statements; and

To refer all memorials relating to biomedical and reproductive issues, including abortion, to the Commission for Church in

Society as resource

material as it develops materials relating to these issues; and

To transmit this minute to the Alaska Synod, the New England Synod, the Northeastern Minnesota Synod, the Northern Illinois Synod, the Northwestern Washington Synod, the South Dakota Synod, and the Southwestern Pennsylvania Synod.

The Rev. Larry L. LaFond, Northwestern Minnesota Synod, moved to divide the question, noting that the memorial of the Alaska Synod was sufficiently different from the other synodical memorials to deserve separate consideration, since it defined the issue in terms of the termination of human life:

MOVED;

SECONDED;

DEFEATED:

To divide the question by considering the memorial from the Alaska Synod separately.

Ms. Louise Shoemaker, Southeastern Pennsylvania Synod, offered the following substitute motion:

MOVED;

SECONDED:

To substitute the following:

WHEREAS, the question of reproductive issues is most urgent in our country at the present time, creating the need for study, ministry and advocacy to address with even greater urgency the mounting hysteria, fear, polarization and violence;

WHEREAS, the predecessor churches of the Evangelical Lutheran Church in America developed and used social statements which, while not identical, were both based in the Lutheran traditions of biblical grounding and social and individual responsibility;

WHEREAS, these statements served the church well for study purposes for pastoral counseling and for advocacy and education;

WHEREAS, the complexity of the issues involved include medical, legal, emotional, and ethical knowledge and values;

WHEREAS, tools are needed at all levels of the church to educate, minister and empower groups and individuals to act on their Christian convictions;

WHEREAS, educational processes will address the issue in long-range studies, as Christians we are called into immediate servanthood to work for justice, especially with and for the poor; therefore, be it

RESOLVED, that using the earlier statements, the Evangelical Lutheran Church in America direct

its divisions, commissions, and synods to

confront aggressively the issue through actions including the following:

- * Preparation of workshops and study materials through the Commission for Church in Society, the Commission for Women, the Division for Congregational Life and other relevant groups;
 - * Offer through synod workshops and study opportunities on the issues;
 - * Draw on the expertise of the relevant professions of law, medicine, education and theology for their knowledge and counsel;
 - * Use the various communication channels of the church at every level to help inform and educate; and
 - * Call on pastors and congregational leaders to consider prayerfully the issues and to offer personal care and to encourage free access to services for individuals and groups in their congregations and communities;
- and, be it further

RESOLVED, that the Evangelical Lutheran Church in America implement a process, which can make use of this valuable experience in a time of crisis to inform its ongoing

studies of the church in relation to the world within which it exists, and which it has been commanded **to love**

and serve in the name of our Lord.

The Rev. Ralph A. Kempfski, bishop of the Indiana-Kentucky Synod, moved the following motion

MOVED;

Seconded;

CARRIED.:

To postpone action on this matter until Saturday morning, August 26,

when all assembly members have had opportunity to receive a printed copy of the substitute motion.

Bishop Chilstrom advised the assembly that the Agenda Committee would determine when the matter would return to the floor for further consideration.

Section 13-Domestic Violence

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-37 through M-39; continued on page 706.

A. Southwestern Washington Synod (1C) [1988]

WHEREAS, acts of domestic violence are found in wide variety of social and economic family levels; and

WHEREAS, violent acts within households are receiving increasing publicity; and

WHEREAS, small children, who are unable to affect household decisions and even protect themselves, are often victims of said violence; therefore, be it

RESOLVED, by the Synod Assembly of the Southwestern Washington Synod of the Evangelical Lutheran Church in America of Region 1 meeting in Tacoma, Washington June 3-5, 1988,

1. That professional leaders within the territory of the synod be urged to study the issues in regard to domestic violence;
2. That professional church leaders be encouraged to study causal relationships and means of preventing domestic violence; and
3. That professional church leaders and congregations be encouraged to help local law enforcement and community agencies to assist both the abusers and the victims of domestic violence; and, be it further

RESOLVED, that the Synod Assembly of the Southwestern Washington Synod of the Evangelical Lutheran Church in America memorialize the Evangelical Lutheran Church in America at its next assembly to take a strong stand on the issues of domestic violence as soon as possible.

B. Eastern Washington-Idaho Synod (1D) [1989]

WHEREAS, acts of domestic violence are found in a wide variety of social and economic family levels; and

WHEREAS, violent acts within households are receiving increasing publicity; and

WHEREAS, all household members are subjects of said violence; and

WHEREAS, small children, who are unable to affect household decisions and even protect themselves, are often victims of said violence; therefore, be it

RESOLVED, by the Synod Assembly of the Eastern Washington-Idaho Synod of the Evangelical Lutheran Church in America of Region 1 meeting in Pullman, Washington, June 9-11, 1989;

1. That since great study has been done concerning domestic violence, that the Congregational Life Committee, Jim Schoenrock, chairman, gather the information concerning domestic violence from LSSWI and other sources that have produced such studies, and

2. That pastors be encouraged to speak to the topic with the gospel's cutting edge of Law and Grace and the implications of the gospel for all involved in domestic violence, and

3. That church professional leaders, and congregations be encouraged to help local law enforcement and community agencies to assist both the abusers and the victims of domestic violence; and, be it further

RESOLVED, that the Synod Assembly of the Eastern Washington-Idaho Synod of the Evangelical Lutheran Church in America memorialize the Evangelical Lutheran Church in America at its next Churchwide Assembly to direct the Divisions and Offices of the Evangelical Lutheran Church in America to provide information and resources to deal constructively with the issues of domestic violence as soon as possible.

C. Montana Synod (1F) [1989]

The preamble of this memorial is identical to the preamble printed above.

RESOLVED, by the Synod Assembly of the Montana Synod, June 9-11, 1989,

1. That professional leaders within the territory of the synod be urged to study the issues in regard to domestic violence;

2. That professional church leaders be encouraged to study causal relationships and means of preventing domestic violence; and

3. That church professional leaders and congregations be encouraged to help local law enforcement and community agencies to assist both the abusers and the victims of domestic violence; and, be it further

RESOLVED, that the Synod Assembly of the Montana Synod of the Evangelical Lutheran Church in America request the Evangelical Lutheran Church in America at its next assembly to take a strong stand on the issues of domestic violence as soon as possible.

RESPONSE OF THE MEMORIALS COMMITTEE

The predecessor church bodies to the Evangelical Lutheran Church in America expressed deep concern about the prevalence of domestic violence in our society. A statement on "Families and Violence," a book, *Battered Women: From a Theology of Suffering to an Ethic of Empowerment*, and two family resource pieces, "If There is Abuse in Your Home" and "Ministry to Abusive Families," are among the resources that serve to raise awareness, provide information for study and action, and change attitudes towards the causes and responses to domestic violence.

Each of these resources is available through Augsburg Fortress.

Though no hard data are available, it does appear that over the past several years more congregations and social service agencies have become involved with emergency shelters for women and children who need to flee domestic violence. Several ELCA clergy are among those who have developed expertise from their work with victims of domestic abuse. The Evangelical Lutheran Church in America, through the Commission for Women, is a member of the Center for the

Prevention of Sexual and Domestic Violence, a national organization providing training and materials to assist churches to respond to and prevent domestic violence and sexual abuse.

This Churchwide Assembly will consider a resolution on sexual harassment and sexual abuse that calls for a commitment to make our church a safe place for all people by working to eliminate these abuses. Issues relating to domestic violence will be raised as the Commission for Church in Society develops an ELCA social statement on "The Family, Work, and Community." Such a statement will be brought to the Churchwide Assembly in the mid-1990s.

Chair Magnus introduced the following recommendation of the Memorials Committee:

MOVED;

SECONDED:

To affirm the strong commitment of the Evangelical Lutheran Church in

America to provide a compassionate response to victims of family violence;
To acknowledge the role of the Church in the process of spiritual healing

for victims of family violence;

To affirm the

variety of ministries in the Evangelical Lutheran Church in America that provide compassionate care for victims of family violence and appropriate treatment for offenders, working in conjunction with appropriate local law enforcement

and community agencies; and

To urge intensified efforts by all expressions of the Evangelical Lutheran Church in America designed to decrease the incidence of domestic

violence.

Ms. Gretchen Leppke, Metropolitan Chicago Synod, moved the following amendments to the recommendation of the Memorials Committee:

MOVED;

SECONDED:

To amend the recommendation of the Memorials Committee as follows:

Add and continue between

the words, "To affirm" and "the strong commitment," in the first paragraph;

Add and to educate the church for the process of spiritual healing to the

end of the

second paragraph;

Add *and support* between the words, "To affirm," and "the variety of" in

the third paragraph;

Replace the words "urge intensified" with *intensify* and add *and to educate the church in ways to end domestic violence and to work for a violence free society* in the fourth paragraph;

Add a fifth paragraph: *To direct the Commission for Church in Society, the Commission for*

Women and the Division for Congregational Life (in cooperation with synodical and local expressions of the church) to prepare and provide educational materials for this purpose.; and

Add a sixth paragraph: *To receive, at the 1991 ELCA Churchwide Assembly, a report of these efforts to decrease the incidence of domestic violence.*

The Rev. Milo A. Mathison, Northwestern Minnesota Synod, moved the following motion to refer.

MOVED;

SECONDED;

DEFEATED:

To refer the motion to amend the recommendation of the Memorials Committee to that committee for guidance; and

To request that the motion be brought to the assembly for consideration at a later time.

The motion to amend the original motion was again before the assembly. The Rev. Franklin D. Fry, New Jersey Synod, served notice of intent, if the amendment were to be adopted, to offer an additional amendment to substitute the phrase, "*emotional healing,*" for the phrase, "spiritual healing" wherever it occurred in the original motion as subsequently amended.

Secretary Almen read the text of the original motion with its proposed amendments. Bishop Chilstrom invited additional comments from the floor. There being none, he called for the vote on the amendment as follows:

MOVED;

SECONDED;

CARRIED:

To amend the recommendation of the Memorials Committee as follows:

Add *and*

continue between the words, **-To affirm**" and "the strong commitment," in the first paragraph;

Add *and to educate the church for the process of spiritual healing*
to the

end of the second paragraph;

Add *and support*

between the words, "To affirm, and "the variety of" in the third paragraph;

Replace the words "urge intensified" with *intensify* and add *and to*

educate the church in ways to end domestic violence and to work for a violence free society in the fourth paragraph;

Add a fifth paragraph: To direct the Commission for Church in Society, the Commission for

Women and the Division for Congregational Life (in cooperation with synodical and local expressions of the church) to prepare and provide educational materials for this purpose.; and

Add a sixth paragraph: To receive, at the 1991 ELCA Churchwide Assembly,

a report of these efforts to decrease the incidence of domestic violence.

The original motion as amended was then before the assembly. Pastor Fry then moved the following amendment, in accordance with his previously announced intent:

MOVED;

SECONDED:

To amend all occurrences of

the phrase, "spiritual healing," to read, "emotional healing."

Ms. M. Louise Eash, Allegheny Synod, served notice that if the amendment were defeated, she would offer an additional amendment to simply delete the word, "spiritual," before the word, "healing," at each occurrence of the phrase, "spiritual healing."

Conclusion of Plenary Session Four

Bishop Chilstrom called for the orders of the day, noting that discussion of the foregoing matter would resume with the continuation of the report of the Memorials Committee (see page 706 of these minutes). Secretary Almen made several announcements concerning the events of the afternoon and evening (see assembly *Program*, pages 23-24 of these minutes).

Bishop Chilstrom declared the assembly to be in recess at 11:32 A.M.

Midday worship followed immediately with the order for Holy Communion.

Review Groups

Review groups were held during the afternoon of Friday, August 25, 1989, from 2:30 P.M. until 5:00 P.M. The purpose of the two-and-one-half-hour review groups was to provide an in-depth opportunity for voting members of the Churchwide Assembly to review the ongoing work of the churchwide units. Each voting member was assigned to a review group, which was to operate as a committee of the assembly. Each review group reported its discussion to the Churchwide Assembly during a subsequent plenary session. At that time, resolutions adopted by the review group were placed before the assembly for consideration and possible action.

The review groups were each chaired by a member of the Church Council. Another council member served as the recorder for the session as indicated below.

Churchwide Units Chair Recorder

* Division for Global The Rev. Paul J. Blom

Ms. Charlotte D. Light

Mission/Division for Education

- * Division for Outreach/Commission for Multicultural Ministries Mr. Athomia Steele Ms. Mary Ann Bengtson
- * Division for Social Ministry Organizations/Commission for Church in Society The Rev. David G. Gabel Mr. Loren W. Mathre
- * ELCA Foundation/Commission for Financial Support/Board of Pensions The Rev. John O. Knudson The Rev. George W. Forell
- * Division for Ministry Commission for Women Ms. Kathryn E. Baerwald Hanson The Rev. Marilyn G.
- * Division for Congregational Life/ELCA Publishing House Ms. Helen R. Harms Quello The Rev. J. Christian
- * Commission for Communication/The *Lutheran* Ms. Gwendolyn M. Boeke Ms. Patsy Gottschalk

Plenary Session Five
Saturday, August 26, 1989
8:30 A.M. to 11:45 A.M.

Bible Study

The first Churchwide Assembly reconvened on Saturday, August 26, 1989, at 8:30

A.M., Central Daylight Time. The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church of America, called upon Ms. Margaret B. Wold to continue the Bible study on the theme, "Traveling with the Spirit of Jesus on the Glory Road."

Report of the Church Council:
(continued)

ELCA Governing Documents

Reference: *1989 Reports and Records, Volume 2*, pages 527-549; continued on pages 716-735, 818-824, 923, 926-931.

Bishop Chilstrom recognized the Rev. Carol A. Nolte, Southern California (West) Synod, who introduced a proposed amendment to the ELCA Constitution, Bylaws, and Continuing Resolutions. Under the Rules of Organization and Procedure of the assembly, the proposed bylaw amendment was immediately referred to the Reference and Counsel Committee.

Report of the Nominating Committee:

Elections-First Ballot

Reference: *1989 Reports and Records, Volume 2, Supplement*, page E-256; continued from page 622; continued on pages 698, 752-778, 887-890.

Bishop Chilstrom called on the Rev. Lowell G. Almen, ELCA secretary, who reported that of the 33 floor nominations received, 32 were added to the slate of candidates. One was deleted, because of constitutional restrictions (16.51.34.) relative to representation on the Board of Pensions. Secretary Almen called attention to the candidate list distributed to the voting members' desks. He further noted that synod bishops would distribute computer ballot forms.

Bishop Chilstrom introduced a video describing the procedure for voting. Secretary Almen announced that voting members were to cast ballot by depositing them at the elections desk in the south lobby of the building and that the elections desk would close promptly at 2:25 P.M.

The results of the election on the first ballot are reported on page 752 of these minutes.

Report of the Credentials Committee (continued)

Reference: *1989 Reports and Records, Volume 2*, page 258; Program, page 11; continued from pages 575, 659; continued on page 715.

Bishop Chilstrom called upon the Rev. Joaquin Figueroa to present an updated report from the Credentials Committee. As of 6:00 P.M., Friday, August 25, 1,038 of a possible 1,055 voting members were registered. No additional advisory or other members had registered since the committee's previous report (see page 659).

Report of the Reference and Counsel Committee

Reference: *1989 Reports and Records, Volume 2*, page 255; continued on page 814.

Bishop Chilstrom called upon the Rev. Howard J. McCarney, chair of the Reference and Counsel Committee, to report on behalf of the committee. However, the report was postponed, because the printed report had not been distributed to voting members. Bishop Chilstrom reminded voting members that the deadline for submission of resolutions to the Reference and Counsel Committee was 1:00 P.M., Saturday, August 26, 1989.

Report of the Church Council: (continued)

Mission90-Introduction and Discussion

Reference: *1989 Reports and Records, Volume 2*, pages 267-273; 421-422; continued on pages 749-751.

Ms. Christine H. Grumm, ELCA vice president, assumed the chair. She introduced Church Council recommendations on *Mission90*, upon which the assembly would take action on Monday, August 28. The text of the proposed statement of commitment to *Mission90* is printed on page 750).

Vice President Grumm introduced Bishop Chilstrom, who presented an overview

of *Mission90*. He noted that as proposed “*Mission90* is not everything that the church will be doing in the next several years. The purpose of *Mission90* is to be a cutting edge to lead us into the decade of the '90s. . .” He indicated that *Mission90* was given a succinct focus in the three words, "See, Grow, and Serve.” Illustrating those foci by means of a series of slides, Bishop Chilstrom reviewed in detail plans for implementing *Mission90* as presently envisioned. He concluded, “Jesus says in the Gospel of John that the wind blows where it will and also that the Spirit moves throughout the Church in mysterious ways. You and I do not create the Church. There is no program, *Mission90* or otherwise, which can create the Church. But I do believe that we have a responsibility for making those channels available through which the winds of the Spirit might blow. My strong hope and dream is that this might be a cutting edge and become a series of channels by which the Spirit of God might blow into every corner of the Evangelical Lutheran Church in America.”

Vice President Grumm then asked the members of the assembly to divide into groups of three to discuss the *Mission90* proposal. The assembly then was requested to complete a survey on *Mission90*.

Among the numerous observations and questions heard from the floor were inquiries about the time line for the introduction of the various elements of *Mission90*; whether adoption of the statement of commitment to *Mission90* meant endorsement of the *New Revised Standard Version* of the Bible; whether the materials would be available in Spanish language translation; and caution that, since the subject of tithing has had a "checkered history," *Mission90* avoid legalism and present an evangelical approach to stewardship emphasizing how the Gospel invites the Christian's total response.

Reports of Churchwide Units and Review Groups:

Bishop Chilstrom resumed the chair and indicated that the assembly would hear reports of churchwide units and review groups periodically during remaining plenary sessions. The chair of the unit's board would introduce the executive director, who would present the report. The member of the Church Council who had chaired the review group on the particular unit then would report on behalf of the review group.

Report of Division for Global Mission

Reference: *1989 Reports and Records, Volume 1*, pages 71-84.

Bishop Chilstrom called upon the Rev. William E. Leshner, chair of the board of the Division for Global Mission, to introduce the Rev. Mark W Thomsen, executive director. Pastor Thomsen called particular attention to the goals of the division (*1989 Reports and Records, Volume 1*, pages 79-81).

Bishop Chilstrom then introduced the Rev. Paul J. Blom, who reported on behalf of the review group for the Division for Global Mission. He indicated that the report had been received and the staff and board of the division commended. He reviewed

concerns and issues raised in the review group, including the limitations due to budgetary constraints resulting in reductions in the number of missionaries and the number and amount of grants to indigenous churches, a perceived need for coordination with synods and for synods to have global mission advocates, the need for congregational programs, such as missionary-for-a-day, to raise awareness of and support for the work of the division, and the need to increase direct monetary support for the development of indigenous missionary leadership. Pastor Blom reported that no recommendations had been directed to the assembly for action. Bishop Chilstrom invited questions from the floor; there were none.

Report of Commission for Women

Reference: *1989 Reports and Records, Volume 1*, pages 171-181.

Bishop Chilstrom called upon Ms. Doris Pagelkopf, chair of the board of the Commission for Women, to introduce Ms. Christine Myers Crist, executive director, who presented the report of the commission. She called attention in particular to the "Ecumenical Decade: Churches in Solidarity with Women."

Bishop Chilstrom then introduced Ms. Kathryn E. Baerwald, chair of the review group, who reported on behalf of the review group for the Commission for Women. She reviewed concerns and issues raised in the review group, including budget matters, use of inclusive language throughout the church, educational materials, the "Ecumenical Decade," and partnerships between women and men. In particular, there had been discussion on the proposed recommendation from the Church Council related to the 20th Anniversary of the Ordination of Women. Chair Baerwald commended the staff and board of the commission and reported that no recommendations were directed to the assembly for action. Bishop Chilstrom invited questions from the floor; there were none.

Report of the Nominating Committee:

(continued)

Elections-First Ballot

Reference: *1989 Reports and Records, Volume 2, Supplement*, page E-256; continued from pages 622, 695; continued on pages 752-778, 887-890.

Mr. Gary K. Olson, East Metropolitan Minnesota Synod (St. Paul Area Synod), raised a point of order relative to the lay male nominations for the board of the Division for Congregational Life, noting that none of the nominees from the floor was youth. He objected to the pairing of two youth on the ballot, thereby impeding de facto the

possibility of greater inclusive representation on the board.

Report of the Church Council:

(continued)

Sexual Harassment

Reference: *1989 Reports and Records, Volume 2*, pages 461-463.

Bishop Chilstrom introduced the following recommendation of the Church Council related to sexual harassment.

MOVED;

SECONDED:

WHEREAS, all persons were created by God in the divine image, and human sexuality is a gracious gift of God;

WHEREAS, our baptism into the family of God calls us to stand firmly and pastorally against all forms of abuse and to respect and empower our brothers and sisters in Christ;

WHEREAS, *sexual* violence of many kinds is widespread in our society (including sexual harassment on the job, rape and sexual assault, incest, and child sexual abuse), and experts estimate that two-fifths of working

women experience sexual harassment, two-fifths of all American women experience one or more incidents of sexual assault, and one-third of American children experience sexual abuse before the age of 18; and WHEREAS, sexual harassment and sexual abuse betray God's creation, inflict grievous suffering on the victims, and rend the fabric of the whole

community of the people of God; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America commit itself to work to make our church a safe place for all persons by working

to eliminate these abuses; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America will not tolerate any forms of sexual abuse or harassment by any of its personnel; and, be it further

RESOLVED, that each congregation commit itself to become a safe place, by working to

- a. provide an atmosphere where sexual abuse can be discussed with the freedom and compassion of the Gospel, and where specific acts of ministry be encouraged;
- b. engage in education and prevention of all forms of sexual abuse and harassment;
- c. provide pastoral care for survivors and referrals for treatment of

offenders;

d. create policies and procedures that assist and support the members of the congregation and its leadership to cope in healing and redemptive ways with these abuses; and

e. manifest its concern for problems of this kind in its community, e.g., families, schools, and work places;

and, be it further

RESOLVED, that each synod shall commit itself to:

a. examine the issues of sexual harassment and abuse as manifested in its synod, in cooperation with appropriate ELCA churchwide units, and with local or regional specialists in its area;

b. create policies and procedures that empower victims to report incidents of sexual harassment and abuse, provide healing for victims, and safeguard the rights of those accused;

c. assist congregations in creating their policies and procedures; and

d. sponsor and encourage theological reflection and insight on these issues;

and, be it further

RESOLVED, that this assembly call upon the Commission for Church in Society to include sexual harassment and abuse in its forthcoming Social Statement on Sexuality.

The Rev. Dale C. Olson, West Metropolitan Minnesota Synod (Minneapolis Area Synod), moved to amend the recommendation of the Church Council as follows:

MOVED;

SECONDED;

CARRIED:

To amend the recommendation of the Church Council, to add in the fourth resolve, under, item (c), after the last word in the sentence, *and urge congregations to inform personnel of these policies and procedures; and.*

ASSEMBLY

ACTION

CA89.4.18

WHEREAS, all persons were created by God in the divine image, and human sexuality is a gracious gift of God;

WHEREAS, our baptism into the family of God calls us to stand firmly and pastorally against all forms of abuse and to respect and empower our brothers and sisters in Christ;

WHEREAS, sexual violence of many kinds is widespread in our society (including sexual harassment on the job, rape and sexual assault, incest, and child sexual abuse), and experts estimate that two-fifths of working women experience sexual harassment, two-fifths of all American women experience one or more incidents of sexual assault, and one-third of American children

experience sexual abuse before the age of 18; and
WHEREAS, sexual harassment and sexual abuse betray God's creation, inflict grievous suffering on the victims, and rend the fabric of the whole community of the people of God; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America commit itself to work to make our church a safe place for all persons by working to eliminate these abuses; and, be it further
RESOLVED, that the Evangelical Lutheran Church in America will not tolerate any forms of sexual abuse or harassment by any of its personnel; and, be it further

RESOLVED, that each congregation commit itself to become a safe place, by working to

- a. provide an atmosphere where sexual abuse can be discussed with the freedom and compassion of the Gospel, and where specific acts of ministry be encouraged;
 - b. engage in education and prevention of all forms of sexual abuse and harassment;
 - c. provide pastoral care for survivors and referrals for treatment of offenders;
 - d. create policies and procedures that assist and support the members of the congregation and its leadership to cope in healing and redemptive ways with these abuses; and
 - e. manifest its concern for problems of this kind in its community, e.g., families, schools, and work places;
- and, be it further

RESOLVED, that each synod shall commit itself to:

- a. examine the issues of sexual harassment and abuse as manifested in its synod, in cooperation with appropriate ELCA churchwide units, and with local or regional specialists in its area;
 - b. create policies and procedures that empower victims to report incidents of sexual harassment and abuse, provide healing for victims, and safeguard the rights of those accused;
 - c. assist congregations in creating their policies and procedures, and urge congregations to inform personnel of these policies and procedures; and
 - d. sponsor and encourage theological reflection and insight on these issues;
- and, be it further

RESOLVED, that this assembly call upon the Commission for Church in Society to include sexual harassment and abuse in its forthcoming Social Statement on Sexuality.

Twentieth Anniversary of the Ordination of Women

Reference: *1989 Reports and Records, Volume 2*, page 461.

Bishop Chilstrom introduced the recommendation of the Church Council on the Twentieth Anniversary of the Ordination of Women; adopted without discussion.

ASSEMBLY

ACTION

CA89.4.19

WHEREAS, the year 1990 marks the 20th anniversary of the ordination of women in the Evangelical Lutheran Church in America;

WHEREAS, this anniversary year is an opportunity for the whole church to celebrate the gifts of ordained and lay women;

WHEREAS, the Evangelical Lutheran Church in America has joined other ecumenical U.S. and global communions in the

"Ecumenical Decade for Churches in Solidarity with Women"

that aims to affirm the contributions of women's theology, ministries, and spiritual expressions to the churches; and

WHEREAS,

many congregations in the past two decades have not been served by a female pastor or have not experienced the preaching, teaching, or pastoral care of women; therefore, be it RESOLVED, that the Evangelical Lutheran Church in America invite and encourage local, synodical, and regional activities and emphases to mark the twentieth anniversary of the Ordination of Women in 1990; and, that they be encouraged to increase the visibility of ordained women, to support female seminarians and those already ordained, to recruit actively women for the ordained ministry, and to offer prayers of thanksgiving for the lives and gifts of lay and ordained women past and present.

Mission Vignette

Bishop Chilstrom called upon the Rev. Maurice Ngakane of Bucyrus, North Dakota, to present the fourth Mission Vignette. Pastor Ngakane, a Black South African, related an episode in his ministry as pastor of a rural North Dakota parish in which his racial self-consciousness was transformed into an awareness of the harmony of God's creation.

Reports of Churchwide Units and Review Groups:

(continued)

Report of Division for Outreach

Reference: *1989 Reports and Records, Volume 1*, pages 103-115.

Bishop Chilstrom recognized the ground work accomplished by the first executive director of the Division for Outreach, the Rev. James A. Bergquist. He then called upon Ms. Nancy Lee Atkins, chair of the board of the Division for Outreach, to introduce the Rev. Malcolm L. Minnick Jr., executive director, to present the report of

the division.

Mr. Athomia Steele, Columbus, Ohio, reported on behalf of the review group, indicating that the report of the division had been received and accepted with thanks. He reviewed questions and concerns, which had been raised by review group participants, including how the Division for Outreach and the Division for Congregational Life relate to each other with respect to outreach, coordination, and communication in an interunit outreach effort; practical realities and limitations relative to the funding of new ministries, while continuing to support existing ministries; and new strategies and staffing needs for ministry in suburban communities. Chair Steele commended the board and staff of the division and reported that no recommendations were directed to the assembly for action. Bishop Chilstrom invited questions from the floor; there were none.

Report of Commission for Multicultural Ministries

Reference: *1989 Reports and Records, Volume 1*, pages 159-169; continued on page 703.

Bishop Chilstrom called upon the Rev. George E. Tinker, Denver, Colorado, a member of the board of the Commission for Multicultural Ministries, to introduce the Rev. Craig J. Lewis, executive director, who recounted the diversity of the Multicultural task of the church.

Conclusion of Plenary Session Five

Bishop Chilstrom called for the orders of the day and indicated that the report of the review group for the Commission for Multicultural Ministries would be heard as the first item of business during the afternoon plenary session (see page 703). Pastor Lewis then introduced a new video, "Glimpses of Our Future," which is projected to be a part of *Mission90*.

Following the showing of the video, Secretary Almen made several announcements. Bishop Chilstrom declared the assembly to be in recess at 11:31 A.M.

Midday worship followed immediately with the order for the Service of the Word.

Plenary Session Six
Saturday, August 26, 1989
2:30 P.M. - 5:45 P.M.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, declared the assembly to be in session at 2:30 P.M., Central Daylight Time.

Reports of Churchwide Units and Review Groups:

(continued)

Report of Commission for Multicultural Ministries

(continued)

Reference: *1989 Reports and Records, Volume 1*, page 159-169; continued from Plenary Session Four, page 702.

Bishop Chilstrom called upon Mr Athornia Steele to continue the report of the review group for the Commission for

Multicultural Ministries. He reviewed the concerns and issues raised in the review group, including achievement of the goals for inclusivity set by the constituting convention; the need to develop multi- and cross-cultural materials; and philosophies undergirding multicultural ministry in this church. Chair Steele reported that the review group referred the following motion to the Churchwide Assembly for action:

WHEREAS,

Pastor Gustavo Guerro of Dallas, Texas, has been threatened with deportation to El Salvador where his life would be in grave danger, and many refugees from Central America also are threatened with deportation

and also are in danger of their lives; therefore, be it

RESOLVED, that

as an assembly of the Evangelical Lutheran Church in America we stand

in solidarity with Pastor Guerro, his family, and others in danger of their lives by deportation; and, be it further

RESOLVED, that we urge all of our members to write congregations and senators in support

of the Moakley-DeConcni Bill (currently before both houses), which will not allow the deportation of individuals to war-

torn countries.

Chair Steele indicated, however, that consideration of the foregoing referral would be deferred until the Memorials Committee had presented its recommendations on a memorial from the Arizona-Southern Nevada Synod (Grand Canyon Synod) concerning Central American refugees.

Bishop Chilstrom invited questions from the floor The Rev. Craig J. Lewis, executive director of the Commission for Multicultural Ministries, responded to questions con-

cerning the role of Special Interest Conferences, and the ELCA'S Multicultural Mission Strategy.

Report of Commission for Church in Society

Reference: *1989 Reports and Records, Volume 1*, pages 127-136.

Bishop Chilstrom called upon Ms. Kathleen S. Hurty, chair of the board of the Commission for Church in Society, to introduce the Rev. Jerald L. Folk, executive director who presented an overview of the work of the commission.

Bishop Chilstrom then introduced the Rev. David G. Gabel, chair of the review group on the Commission for Church in Society. He indicated that the concerns and questions raised in the review group included the national and state advocacy offices of the commission, the inclusion of minority opinions in social statements, budgetary constraints, and hunger issues. Pastor Gabel expressed appreciation to the board and staff of the commission "for articulating a biblically and theologically grounded understanding of the Church's mission to work for justice and peace." Bishop Chilstrom then invited questions from the floor. Pastor Folk responded to a question concerning the commission's understanding of its role in political action.

Introductions

Bishop Chilstrom introduced Mr Arnold R. Mickelson (Minneapolis, Minnesota), who had served as coordinator of the Commission for a New Lutheran Church (CNLC), and expressed appreciation to him and to those who had served with him in administering the process that led to the formation of the Evangelical Lutheran Church in America.

Reports of Churchwide Units and Review Groups:

(continued)

Report of Division for Education

Reference: *1989 Reports and Records, Volume 1*, pages 59-70.

Bishop Chilstrom called upon the Rev. Dennis H. Dickman, chair of the board of the Division for Education, to introduce the Rev. W. Robert Sorensen, executive director, who presented an overview of the work of the division.

Bishop Chilstrom then introduced the Rev. Paul J. Blom, chair of the review group, who reported on behalf of the review group for the Division for Education. He indicated that the concerns and questions raised in the review group included budgetary constraints, new resources on early childhood issues, means of encouraging youth to attend church-related colleges, and recruitment of men and women for full-time church-

related service. Pastor Blom reported that no recommendations had been directed to the Churchwide Assembly for action. Bishop Chilstrom invited questions from the floor. A voting member encouraged additional outreach efforts to international students by campus ministries and congregations.

Special Presentation on Namibia

Reference: *1989 Reports and Records, Volume 2, Supplement, Section 33.*

Bishop CHILSTROM introduced a special presentation by students from Namibia. Stating that his life "cannot be the same after being in Namibia" during the fall of 1988, he noted that Lutheran churches in this country have grown in their understanding of the situation of the people and churches in Namibia. At this critical point in the history of that country, there is a sense of cautious optimism that independence might soon come for Namibia, which has suffered for so many years under the oppression of the South African government. Predecessor churches began the process of developing a close relationship with the churches in Namibia, and the Evangelical Lutheran Church in America is working to strengthen further those relationships. Bishop Chilstrom then called on the Rev. W. Robert Sorensen, executive director of the Division for Education, to present some 70 Namibian students who are enrolled at Lutheran colleges and universities under the auspices of the division. The students greeted assembly participants in exuberant African song. Two students brought greetings to the assembly expressing gratitude to the Evangelical Lutheran Church in America for providing the opportunity to study in the United States, and asking that the ELCA scholarship program be extended to include technological disciplines that will be crucial for Namibia's future following independence from South African colonial rule.

Bishop Chilstrom introduced Ralston H. Deffenbaugh Jr., a staff member of the Commission for Church in Society and director for the Lutheran Office for World Community located at the Church Center for the United Nations in New York, New York. He noted that Deffenbaugh currently is serving the Lutheran churches in Namibia at the request of the Lutheran bishops of Namibia and under the auspices of Lutheran World Federation. He is providing legal advice and assistance during the critical months leading to Namibian independence. He has helped to analyze the government's proclamations on voting and on the constituent assembly, and has traveled widely throughout the country observing the withdrawal of the South African troops and the work of the U.N. Transition Assistance Group.

Mr. Deffenbaugh expressed the conviction that Namibia is "part of us and we are also a part of Namibia." He brought greetings from the bishops and church boards of the Lutheran churches in Namibia, as well as from ELCA members working in that country. He described the positive results of continuing pressure in South Africa: the end of the war in Namibia; the establishment of a United Nations peace-keeping operation; the repeal of discriminatory and restrictive laws; the possibility of free political expression; and the return of exiles to their homes. Free and fair elections are scheduled in November 1989, and a constitution for an independent Namibia will be drafted. Nevertheless, there still are problems: intimidation by paramilitary groups; continuing South African control until independence; and a lack of funds. The role of the church is vital for achievement of repatriation and justice, redevelopment and reconstruction,

and for support in prayer.

Bishop Chilstrom welcomed the Rev. Emma Mujoro, lector at the Paulinum Seminary in Namibia. She introduced her sister, Ms. Nashilongo Elago. They have traveled to Chicago to inaugurate the campaign to support women in Namibia. This campaign is a joint project of the Commission for Women and the Women of the Evangelical Lutheran Church in America.

In her remarks, Pastor Mujoro thanked the Women of the Evangelical Lutheran Church in America for the invitation to be present. She conveyed greetings on behalf of the Lutheran women as well as all women of Namibia, and in particular from Sr. Philipina Stephanos, director of the Women's Desk of the Evangelical Lutheran Church in Southwest-Africa/Rhenish Mission (ELC). She indicated that the women's issues play an important part in Namibia's independence movement, for "women are undergoing terrible oppression in our country. "Dear friends," she said, "the time has come for the women of Namibia not to keep silence any more; the time has come to speak up-to speak up very loudly-against the oppression of women." Pastor Mujoro also expressed gratitude for the ELCA-sponsored scholarship program for Namibian youth and for the support of prayers. "Let us stand together. Let us strive for total liberation of women, and also for total liberation of the people of Namibia. It is your holy responsibility here in the states and it is our holy responsibility back down in Namibia and throughout the whole world," she said.

The students concluded the presentation in song. Bishop Chilstrom announced that a reception in support of women in Namibia, sponsored by the ELCA Commission for Women and Women of the Evangelical Lutheran Church in America, would be held on Sunday, August 27, 1989, 8:00 P.M.-9:30 P.M.

**Report of the Memorials Committee:
(continued)**

Reference: *1989 Reports and Records, Volume 2*, page 256; *Volume 2, Supplement*, pages M-1 through M-173.

Section 13-Domestic Violence

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-37 through M-39; continued from page 690; continued on page 735.

Bishop Chilstrom called upon Ms. Kathy J. Magnus, chair of the Memorials Committee, to continue the committee's report and further consideration of Section 13, Domestic Violence. The following motion was before the house when the orders of the day were called and the Churchwide Assembly stood in recess at the conclusion of Plenary Session Four on Friday morning, August 25, 1989:

MOVED;

SECONDED:

To amend all occurrences of the phrase, "spiritual healing" to read, "emotional healing."

Ms. M. Louise Eash, Allegheny Synod, again served notice that, if the pending amendment were defeated, she would offer an additional amendment. The Rev. Lowell G. Almen, secretary of the church, read the original recommendation as previously

amended.
MOVED;

SECONDED;
DEFEATED:

**To amend all occurrences of the phrase, "spiritual healing, to read,
"emotional healing, in the recommendation of the Memorials Committee
as previously
amended.**

Ms. M. Louise Eash, Allegheny Synod, moved the following amendment:
MOVED;

SECONDED;
CARRIED:

**To amend all occurrences of the phrase, "spiritual healing," to read,
"healing" in the recommendation
of the Memorials Committee as
previously
amended.**

Ms. Margaret Messick, Northwestern Pennsylvania Synod, moved the following amendment:

MOVED;
SECONDED:

To amend paragraph 3
**of the recommendation of the Memorials
Committee**

**as previously amended, by adding the words, "support, and
initiate" after the word, "affirm"; and**

**to replace the phrase, "provide
compassionate care**

**for victims of family violence" with "advocate for
victims, provide public education and training, and provide direct services
including shelters."; and**

To delete paragraph 5 and replace it with a new paragraph: *To continue
and expand through the Division for Social Ministry Organizations, the
Commission for Church in Society, the Division for Congregational Life, and
the Commission for Women, education and training of clergy, associates in
ministry, congregations, and institutions of this church as care givers to
victims of family violence.*

MOVED;
SECONDED;
CARRIED:

2/3 Required

To move the previous question on all pending questions and to proceed

to vote on the amendment and the recommendation.

MOVED; Yes-618; No-328; Abstain-None

SECONDED;

CARRIED:

To amend paragraph 3 of the recommendation of the Memorials Committee as previously amended, by adding the words, "*support, and initiate*" after the word, "affirm"; and to replace the phrase, "provide compassionate care for victims of family violence" with "*advocate for victims, provide public education and training, and provide direct services including shelters.*"; and

To delete paragraph 5 and replace it with a new paragraph: *To continue and expand through the Division for Social Ministry Organizations, the Commission for Church in Society, the Division for Congregational Life, and the Commission for Women, education and training of clergy, associates in ministry, congregations, and institutions of this church as care givers to victims of family violence.*

A division of the house was called; the tally is recorded above.

ASSEMBLY

ACTION

CA89.4.20

To affirm and continue the strong commitment of the Evangelical Lutheran Church in America to provide a compassionate response to victims of family violence;

To acknowledge the role of the church in the process of healing for victims of family violence and to educate the church for the process of healing;

To affirm, support, and initiate the variety of ministries in the Evangelical Lutheran Church in America that advocate for victims, provide public education and training, and provide direct services, including shelters, and appropriate treatment for offenders, working in conjunction with appropriate local law enforcement and community agencies;

To intensify efforts by all expressions of the ELCA designed to decrease the incidence of domestic violence and to educate the church in ways to end domestic violence and to work for a violence-free society.

To continue and expand through the Division for Social Ministry Organizations, the Commission for Church in Society,

the Division for Congregational Life, and the Commission for Women, education and training of clergy, associates in ministry, congregations, and institutions of this church as care givers to victims of family violence; and

To receive, at the 1991 ELCA Churchwide Assembly, a report of these efforts to decrease the incidence of domestic violence.

A voting member noted that the Rules of

Organization and Procedure require that motions before the house calling for appropriations be referred immediately to the Reference and Counsel Committee. Bishop Chilstrom referred the resolution on domestic violence to the Reference and Counsel Committee. The recommendation of the committee is reported on page 735 of these minutes.

Section 11 -Biomedical/Reproductive Issues

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-32 through M-36; continued from Plenary Session Four, page 685; continued on Minutes page 862.

A voting member requested that consideration of Section 11-Biomedical/Reproductive Issues be deferred to a subsequent report of the Memorials Committee, in order that Section 26-Central America might be considered next and a report heard on the current situation in El Salvador from the Rev. Joaquin Figueroa.

The Rev. Michael J. Wonderlich, South-Central Wisconsin Synod (South-Central Synod of Wisconsin), moved the following motion:

MOVED;

SECONDED;

CARRIED:

To postpone action on Section 11-Biomedical/Reproductive Issues until the next report of the Memorials Committee; and

To consider Section 26-Central America, 1989 Report and Records,

Volume 2, Supplement,

pages M-56 through M-61 at this time.

Section 26-Central America

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-56 through M-61.

A. East Metropolitan Minnesota Synod (3H) [1988]

WHEREAS, the plight of the nations of El Salvador, Guatemala, Honduras, Nicaragua, and Panama continue to be marked by war, poverty, hunger, and oppression; and

WHEREAS, the Gospel calls Christians to feed the hungry, clothe the naked, free the oppressed, and to strive for peace in all the world; and

WHEREAS, the Lutheran church has historically responded to this call in various ways; therefore, be it

RESOLVED, that the churches of the East Metropolitan Minnesota Synod of the Evangelical Lutheran Church in America

1. pray for peace with justice in the countries of Central America;
2. press for an end to military aid or other destabilizing efforts in the region, such as the economic embargo of Nicaragua;
3. support negotiation through the Arias Peace Process and other peace efforts;
4. encourage appropriate material aid support to the people;
5. encourage congregations who are providing sanctuary or other aid to refugees fleeing oppression in these countries;

6. work to inform ELCA members on the issues regarding the oppressed peoples of Central America;
and, be it further

RESOLVED, that the Churchwide Assembly of the Evangelical Lutheran Church in America be memorialized to act upon this resolution; and, be it further
RESOLVED, that the board [of the Commission] for Church in Society communicate the sense of this resolution to the appropriate elected representatives.

B. New England Synod (7B) [1988]

RESOLVED, that the United States aid to El Salvador be conditioned upon Salvadoran compliance with the Geneva Accords and democratic principles of freedom, and specifically that El Salvador.

a) assure respect for individual and collective freedoms permitting all its citizens to live in peace in their birthplace;

b) allow Salvadoran professionals, such as educators, medical doctors, social workers, construction experts and religious workers the right of free access to all areas of the country to carry out activities of humanitarian concern without restriction;

c) allocate a fair share of foreign aid to returning refugees to rebuild their lives and villages;

d) permit non-Salvadorians free access to perform humanitarian services such as teaching literacy, building medical centers, providing medical care, teaching agricultural methods, providing spiritual aid, etc.;

e) permit the monitoring of the distribution of funds by on-site observations;

f) eliminate any form of "Death Squad" activity, harassment, kidnaping, torturing, and murdering of poor people and human rights activists;

g) institute a system of jurisprudence commensurate with a valid democracy, including the prosecution of those who commit human rights abuses; and

h) insure the separation of church and state, so that neither the government nor the military imposes upon the tenets and jurisdiction of the church;

and, be it further

RESOLVED, that a committee of reconciliation be formed with factions representing all sections of Salvadoran society included, in compliance with the Arias Peace Plan;

and, be it further

RESOLVED, that El Salvador conform in all other regards to the Geneva Accords;
and, be it further

RESOLVED, that if these stipulations are not complied with, all foreign aid from the United States of America will be withdrawn from El Salvador; and, be it further

RESOLVED, to memorialize the ELCA assembly of 1989 to present this resolution to the Congress of the United States of America through the proper congressional channel deemed necessary as a resolution and petition of the New England Synod of the Evangelical Lutheran Church in America in assembly in 1988.

C. Metropolitan Chicago Synod (5A) [1989]

WHEREAS, the Salvadoran churches and people, who have the faith and courage to model themselves after the words and actions of Jesus Christ, risk persecution and

death every day by their commitment to stand with the poor and to work for justice and peace;

WHEREAS, the Bishop of the Lutheran Church in El Salvador, Bishop Medardo Gomez, has asked Lutheran Christians in America to give support to their Salvadoran sisters and brothers;

WHEREAS, during the past ten years the civil war in El Salvador has brought great destruction to that country's land and people and resulted in the killing of 70,000 civilians;

WHEREAS, there are one million displaced Salvadorians, many of whom are suffering from disease and famine in overcrowded refugee camps in neighboring countries and the United States; and

WHEREAS, United States policy, which includes giving more than 500 million dollars per year to support that government in El Salvador in seeking a military solution, has contributed to this death, destruction and oppression; therefore, be it

RESOLVED, that the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America encourage its congregations to study the issues put forth in this paragraph and, through personal advocacy letters and telegrams to their elected and appointed officials urge a change in United States policy toward El Salvador.

1. to end U.S. military support to El Salvador, and
2. to promote dialogue and negotiation between the warring factions to end the civil war; and
3. to make economic aid to the Salvadoran government conditional on ending human rights abuses; and
4. to recognize, protect and support the important work of the churches in their effort to aid the poor, to resettle all displaced Salvadorians, and to seek a just and peaceful settlement to end the war; and, be it further

RESOLVED, that the Metropolitan Chicago Synod charge the Task Force on Central America with the responsibility for keeping congregations informed of the issues and of the well-being of the churches and people in El Salvador and for seeking ways in which representatives from this Synod can form a delegation to El Salvador with Bishop Medardo Gomez and his people and to bear witness to their work; and, be it further

RESOLVED, that the Metropolitan Chicago Synod memorialize the Evangelical Lutheran Church in America to align with and give support to the Lutheran Church of El Salvador, to respond to the bishop of El Salvador and call for a negotiated settlement, to speak out against the war in El Salvador, and to work for a just and peaceful solution to this tragic conflict; and, be it further

RESOLVED, that the 1990 Metropolitan Chicago Synod Planning Committee, together with Bishop Sherman Hicks, invite Bishop Gomez to present an address at the 1990 Metropolitan Chicago Synod Assembly.

D. Northwestern Minnesota Synod (3D) 11989]

WHEREAS, the people of Nicaragua continue to struggle for freedom from war and oppression; and

WHEREAS, United States policy, military support, training and related aid have contributed to the continuation of this condition; and

WHEREAS, our shared Christian heritage with the oppressed people of Central America mandates us as people of God to stand with the poor and work for justice and peace; therefore, be it

RESOLVED, that the Northwestern Minnesota Synod of the Evangelical Lutheran Church in America is opposed to all direct and indirect aid to the contra forces and is opposed to the trade embargo against Nicaragua; and, be it further

RESOLVED, that this synod call for the officials of our government to uphold international law respecting the rights of sovereignty and self-determination in Nicaragua; and, be it further

RESOLVED, that Bishop Harold Lohr be requested to communicate this position to President Bush, Secretary of State Baker, Defense Secretary Cheney, Senators Durenberger and Boschwitz, and the Northwestern Minnesota congressional representatives; and, be it further

RESOLVED, that this synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America in August 1989, in Chicago to communicate this position to President Bush, Secretary of State Baker, Defense Secretary Cheney, and to our members in the United States House [of Representatives] and Senate.

E. Southeastern Wisconsin Synod (5J) [1989]

WHEREAS, by action of the 1988 Synod Assembly the Greater Milwaukee Synod established a sister-synod relationship with the [Lutheran Salvadoran Synod (Sinodo Luterano Salvadorefo)];

WHEREAS, the safety and the lives of our brothers and sisters in El Salvador, especially in the repopulation communities, continue to be threatened by death squads and the military;

WHEREAS, Bishop Medardo Gómez is under threat of death and the church offices were bombed on December 28, 1988, causing substantial damage;

WHEREAS, Bishop Rogness, together with other church representatives, responded to Bishop Gómez's request for accompaniment and experienced the hopes and the fears of the Salvadoran people as they live in the midst of constant war;

WHEREAS, the nine-year war is responsible for the deaths of 70,000 civilians, the disappearance of over 5,000, and the displacement of one-fourth of the population;

WHEREAS, \$2.5 billion in the U.S. aid has been used to finance the war, and additional military funding is now being considered by the U.S. Congress;

WHEREAS, Bishop Medardo Gómez in correspondence to the religious community of the U.S. in December 1988, expressed gratitude for the proposed "National Agenda for Peace in El Salvador" and urged support of its five points by churches, institutions, and individuals in the U.S.;

RESOLVED, that the assembly endorse the five points of the "National Agenda for Peace in El Salvador:

1. Observe human rights and democratic freedoms of all Salvadorians;
2. Respect the rights of civilians in war torn areas of El Salvador;
3. Grant refugee status to undocumented Salvadorians in the United States instead of detaining and forcibly repatriating them;
4. Suspend U.S. assistance and foster political negotiations toward the establish-

ment of an inclusive representative government in El Salvador; and
5. Uphold the right of U.S. citizens to foster understanding and provide humanitarian aid to needy communities in El Salvador; and be it further
RESOLVED, that the bishop be authorized, and all members of this synod be encouraged, to communicate this position to the president, secretary of state, defense secretary, senators, and congressional representatives; and be it further
RESOLVED, that the synod Committee on El Salvador help educate all synod congregations concerning the “National Agenda for Peace in El Salvador; and be it further
RESOLVED, that synod congregations be encouraged to respond to Bishop Gómez's repeated requests for prayers on behalf of the Salvadoran people, the Lutheran church in El Salvador; and the repopulation communities; and be it further
RESOLVED, to memorialize the Evangelical Lutheran Church in America at the August Churchwide Assembly to adopt this resolution.

F. Southern California (West) Synod (2B) [1989]

WHEREAS, for four hundred years foreign domination has exploited the resources and people of Central America consolidating the wealth and workable land in the hands of a small minority, resulting in hunger, suffering and death to millions of people; and

WHEREAS, United States policy, military support, training, and related aid have contributed to the continuation of this condition; and

WHEREAS, our shared Christian heritage with the oppressed people of Central America mandates us as people of God to stand with the poor and work for justice and peace; therefore, be it

RESOLVED, that the Southern California (West) Synod of the Evangelical Lutheran Church in America encourage its congregations to study the issues put forth in this paragraph with the possibility of influencing their elected officials (the President of the United States and others elected from this Synod's territory) to change United States policy toward Central America, including:

1. an end to all direct and indirect aid to the contra forces; and
 2. an end to the trade embargo against Nicaragua; and
 3. an end to U.S. military support to El Salvador; and
 4. that the United States uphold international law respecting the rights of sovereignty and self-determination in all countries in the region;
- and, be it further

RESOLVED, that the Southern California (West) Synod memorialize the Evangelical Lutheran Church in America to speak out on these Central American issues in similar ways and to provide encouragement and resources for members of our churches to travel to the countries of Central America to study these issues.

RESPONSE OF THE MEMORIALS COMMITTEE

The conventions of the ELCA'S predecessor bodies expressed dearly their commitment to justice and self-determination for the people of Central America and to the resolution of conflicts in that region through non-military means. The

partnership between the Evangelical Lutheran Church in America and the Salvadoran Lutheran Synod has continued to develop and deepen. (See also Section 27.)

Upon the advice of the Commission for Church in Society, the Memorials Committee recommends that the Churchwide Assembly respond to the 1988 memorials of the East Metropolitan Minnesota Synod and New England Synod and the 1989 memorials of the Metropolitan Chicago Synod, Northwestern Minnesota Synod, Southeastern Wisconsin Synod, and Southern California (West) Synod by adopting the following resolution:

***RECOMMENDATION OF THE
MEMORIALS COMMITTEE***

WHEREAS,

the nations of Central America continue to suffer from the plagues of war, poverty, hunger, and oppression; and

WHEREAS,

the church is called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world; and

WHEREAS,

the ways in which the church does this include "advocating dignity and justice for all

people, working for peace and reconciliation

among nations, and standing with the poor and powerless and committing itself to their needs" (ELCA 4.02.c.); and

WHEREAS, the predecessor church bodies repeatedly spoke out in behalf of freedom, economic justice, self-determination, and resolution of conflicts in Central America through non-military means; and

WHEREAS, our brother, Bishop Medardo GOMEZ, and the Lutheran Church of El Salvador [Sinodo Luterano Salvadorefo], is in the forefront of the struggle for peace with justice in Central America; therefore, be it RESOLVED, that the Evangelical Lutheran Church in America:

1. Press for the cessation of all destabilizing military involvement in the region by countries outside the region;
2. Support negotiation among the various parties to the Central American conflict within the context of the Arias peace plan or similar subsequent peace efforts of the governments of the countries in the region;
3. Support appropriate relief and development aid to help the people of all the Central American nations overcome the miseries of poverty;
4. Encourage the normalization of relations between the United States and all nations of Central America, including the lifting of the economic embargo against Nicaragua;
5. Condemn all human-rights abuses, whether by governments, revolutionary movements, or death squads, and advocate on behalf of the victims with appropriate authorities in the United States and abroad;

6. Call upon the governments in the region to allow relief workers access to all parts of the countries concerned to carry out their efforts on the basis of internationally-recognized humanitarian principles;
 7. Work to inform its members about the situation in Central America as it develops and about the issues under debate, encouraging them to participate in study seminars to Central America;
 8. Express support to congregations that are offering various forms of aid to refugees fleeing from Central America;
 9. Encourage its members to pray for peace with justice in all the countries of Central America and to become active advocates for peace in that troubled region; and
 10. Request the bishop of this church to convey this resolution to Bishop Medardo Gomez and the Salvadoran Lutheran Synod [Sinodo Luterano Salvadoreno] and assure them of our solidarity with them in their struggle.
- The Rev. Mary Ann Moller-Gunderson, Southeastern Wisconsin Synod (Greater Milwaukee Synod), moved the following amendment:

MOVED;

SECONDED;

CARRIED:

To amend the recommendation of the Memorials Committee by adding in item 1 the words, "*an end to United States military aid and for* after the words, "Press for"; and

By adding a new item 11 to read: *Request the bishop of this church to convey the substance of this resolution to all representatives in the United States Congress, as well as copies to the presidents of both El Salvador and the United States, and the United States ambassador to El Salvador.*

Bishop Chilstrom recognized from the floor the Rev. Joaquin Figueroa (Austin, Texas), a native Salvadoran and member of the ELCA Church Council. On behalf of the Rt. Rev. Medardo Ernesto Gómez Soto, bishop of the Salvadoran Lutheran Church (Sinodo Luterano Salvadoreno), he expressed "profound and deep appreciation for everything that this church has been doing" in El Salvador. He asked that the Evangelical Lutheran Church in America continue to support the people of El Salvador, because "people are still being killed, persecuted and oppressed, because the consequences of the war are still there."

ASSEMBLY

ACTION

CA89.4.21

WHEREAS, the nations of Central America continue to suffer from the plagues of war, poverty, hunger and oppression; and
WHEREAS, the church is called and sent to bear witness to God's creative, redeeming and sanctifying activity in the world; and

WHEREAS, the ways in which the church does this include

"advocating dignity and justice for all people, working for peace and reconciliation among nations and standing with the poor and powerless and committing itself to their needs" (ELCA

4.02.c.); and

WHEREAS, the predecessor church bodies repeatedly spoke out in behalf of freedom, economic justice, self-determination, and resolution of conflicts in Central America through non-military means; and

WHEREAS, our brother, Bishop Medardo Gómez, and the Lutheran Church of El Salvador [Sinodo Luterano Salvadoreño] is in the forefront of the struggle for peace with justice in Central America; therefore, be

it

RESOLVED, that the Evangelical Lutheran Church in America:

1. Press for an end to United States military aid and for the cessation of all destabilizing military involvement in the region by countries outside the region;
2. Support negotiation among the various parties to the Central American conflict within the context of the Arias peace plan or similar subsequent peace efforts of the governments of the countries in the region;
3. Support appropriate relief and development aid to help the people of all the Central American nations overcome the miseries of poverty;
4. Encourage the normalization of relations between the United States and all nations of Central America, including the lifting of the economic embargo against Nicaragua;

5. Condemn all human-rights abuses, whether by governments, revolutionary movements, or death squads, and advocate on behalf of the victims with appropriate authorities in the United States and abroad;

6. Call upon the governments in the region to allow relief workers access to all parts of the countries concerned to carry out their efforts on the basis of internationally-recognized humanitarian principles;

7. Work to

inform its members about the situation in Central America as it develops and about the issues under debate, encouraging them to participate in study seminars to Central America;

8.

Express support to congregations that are offering various

forms of aid to refugees fleeing from Central America;
9. Encourage its members to pray for peace with justice in all the countries of Central America and to become active advocates for peace in that troubled region;

10. Request the Bishop of this church to convey this resolution to Bishop Medardo Gómez and the Salvadoran Lutheran Synod [Sinodo Luterano Salvadoreño] and assure them of our solidarity with them in their struggle; and

11. Request the bishop of this church to convey the substance of this resolution to all representatives in the United States Congress, as well as copies to the presidents of both El Salvador and the United States, and the United States ambassador to El Salvador

**Report of Credentials Committee
(continued)**

Reference: *1989 Reports and Records, Volume 2*, page 258; continued from pages 575, 659, 695.

Bishop Chilstrom called on Mr. George E. Harris, chair of the Credentials Committee, to present the fourth report of the committee. He reported that of the total eligible number of 1,055 voting members, 1,041 (1,037 from synods and four ELCA officers) were registered as of 12:30 P.M., Saturday, August 26, 1989.

The following is an analysis of the 1,037 registered voting members from synods:

Female Clergy Members	88	21.3 percent of total Clergy Members
Male Clergy Members	<u>326</u>	78.7 percent of total Clergy Members
percent Clergy Members	<u>414</u>	39.9 percent of Total Members from Synods
Female Lay Members	314	50.4 percent of Total Lay Members
Male Lay Members	<u>309</u>	49.6 percent of Total Lay Members
percent Lay Members	<u>623</u>	60.1 percent of Total Members from Synods

TOTAL MEMBERS 1,037

Of the total of 1,037 members from synods who registered, 98 members (or 9.5 percent) were persons of color or persons whose language is other than English.

Assembly Offering

Bishop Chilstrom reported that, in addition to the offering received during the opening service of Holy Communion in the amount of \$8,200, ELCA congregations had contributed another \$6,000 for the assembly offering. The total offering of \$14,200 was designated for aid to Namibia.

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

Constitutional Changes

Reference: *1989 Reports and Records, Volume 2*, pages 527-541; *1989 Reports and Records, Volume 2, Supplement*, pages C-5 through C-7, and 0-9; continued from page 695; continued on pages 818-824, 923, 926-931.

Amendments to the constitutions and bylaws of the Evangelical Lutheran Church in America had been recommended by the Church Council to the 1989 Churchwide Assembly. Action on proposed constitutional and bylaw changes occurred at meetings of the Church Council in October 1987, April 1988, July 1988, and November 1988. Recommendations on bylaw changes also were approved at meetings of the Church Council in April 1989 and August 1989. Notice of the proposed constitutional changes was provided to synods, in keeping with the requirement of ELCA 21.11.a.

Bishop Chilstrom introduced Mr Bruce R. Howe (Dickinson, North Dakota), chair of the Legal and Constitutional Review Committee of the Church Council, who explained the rationale for the proposed amendments to the governing documents of the church, which were to be considered by the Churchwide Assembly *en bloc*. He noted that 1) most of the proposed amendments represent technical corrections; 2) some of the proposed changes had been requested by synods for clarification; 3) other proposed amendments had been suggested by congregations or ELCA staff and board members for clarification; and 4) several new provisions were being proposed, which treat matters that had not been foreseen when the original documents were written. Chair Howe called attention to the fact that several proposed amendments, in addition to those printed in *1989 Reports and Records, Volume 2*, pages 527-541, had been approved by the Church Council at its August 1989 meeting. Those changes, together with a list of errata, were distributed as *1989 Reports and Records, Volume 2, Supplement*, pages C-5 through C-7, and 0-9.

Secretary Almen read the following list of items, which had been removed for separate consideration in accordance with the Rules of Organization and Procedure from the *en bloc* motion as printed in *1989 Reports and Records, Volume 2*, pages 527-541:

Page 527 To substitute "*presiding bishop*" for all references to the churchwide bishop in the *Constitutions, Bylaws, and Continuing Resolutions* of this church.

Page 527

8.25. Add a new ELCA 8.25. to read:

A congregation newly Formed by this church and any congregation seeking recognition by this church shall:

a. Accept the criteria for recognition, functions of the congregation, and governance provisions as provided in Chapter 8 of the ELCA constitution and bylaws.

b. Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all provisions of

Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, and 18 in the Model Constitution for Congregations consistent with requirements of this constitution and the constitution for synods of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the Model Constitution for Congregations, the constitution of the synod, or the Constitution and Bylaws of the Evangelical Lutheran Church in America, may be adopted as described in Chapters 16 and 18 of the

Model Constitution for Congregations.

c. Accept the commitments expected of all congregations of the ELCA as stated in C6.01., C6.02., and C6.03. of the Model Constitution for Congregations.

If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.

Recognition of transferring or independent congregations by the ELCA is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.

Page 528

8.62.h. Add as new provision:

Congregations that are established by the Evangelical Lutheran Church in America shall be required, in addition to the foregoing provisions in 8.62., to receive synodical approval before terminating their membership in this church.

Page 534

18.20.11. Replace text of the bylaw with the following:

Each regional center for mission shall be governed by a coordinating council. The membership of the council shall be determined jointly by synodical-CHURCHWIDE consultation, subject to ratification by the Church Council. The principles of organization stated in this church's constitution shall be applicable to such decisions.

Page 534

18.20.11.b. [This was noted as deleted from the revised recommendations.]

Page 538

tS13.01. Below the existing paragraph of tS13.01., add a new provision consistent with ELCA 8.25.

A congregation newly formed by this church and any congregation seeking recognition by this church shall:

a. Accept the criteria for recognition, functions of the congregation, and governance provisions as provided in Chapter 8 of the ELCA constitution and bylaws.

b. Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, and 18 in the Model Constitution for Congregations consistent with requirements of this constitution and the constitution of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the Model Constitution for Congregations, the constitution of this synod, or the Constitution and Bylaws of the Evangelical Lutheran Church in America, may be adopted as described in Chapters 16 and 18 of the Model Constitution for Congregations.

c. Accept the commitments expected of all congregations of the ELCA as stated in C6.01., C6.02., and C6.03. of the Model Constitution for Congregations.

If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.

Recognition of transferring or independent congregations by the ELCA is based on the judgement of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.

Bishop Chilstrom indicated that the *en bloc* vote requires a two-thirds majority vote, which would be taken by ballot. He instructed the assembly and ballots were cast.

ASSEMBLY

213 Required

ACTION

Yes-829; No-9; Illegal-3

CA89.4.22

To adopt the following changes in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America; the Constitution for Synods; and the Model Constitution for Congregations:

4.03.a. Delete “in the United States of America and throughout the world.” This is self-evident and therefore unnecessary.

7.22. Delete “and” between “clusters” and “coalitions” and add after coalitions,

or other area subdivisions, so that the amended provision would read:
"Conferences, dusters, coalitions, or other area subdivisions shall serve to assist the congregations and synods in exercising their mutual responsibilities."

8.21.b. Change "confession of faith" to *Confession of Faith* to be consistent with ELCA 5.01.d. and C6.02.

8.21.c. Change "purposes" to *Statement of Purpose* to be consistent with ELCA 5.01.d. and C6.02.

8.53.01.a. Change "confession of faith" to *Confession of Faith* to be consistent with ELCA 5.01.d. and C6.02.

8.53.01.b. Change

"a statement of purpose" to *the Statement of Purpose* to be consistent with ELCA 5.01.d. and C6.02.

8.53.06. Add after "bishop of the synod" *in which it is territorially located* with the remainder of the provision remaining the same.

9.01.11. Change all regional designations from Roman to *Arabic numbers*.

9.01.11. Change the following synod names:

Synod

Number	From	To
1B	Northwestern Washington	Northwest Washington Synod
2A	Northern California- Northern Nevada	Sierra Pacific Synod
2C	Southern California (East)- Hawaii	Pacifica Synod
2D	Arizona-Southern Nevada	Grand Canyon Synod
3G	West Metropolitan Minnesota	Minneapolis Area Synod
3H	East Metropolitan Minnesota	Saint Paul Area Synod
5G	Northern Wisconsin- Upper Michigan	Northern Great Lakes Synod
5H	West-Central Wisconsin	Northwest Synod of Wisconsin
5I	East-Central Wisconsin	East-Central Synod of Wisconsin
5J	Southeastern Wisconsin	Greater Milwaukee Synod
5K	South-Central Wisconsin	South-Central Synod of Wisconsin
5L	Southwestern Wisconsin	LaCrosse Area Synod
6A	Eastern Michigan	Southeast Michigan Synod
6B	Western Michigan	North/West Lower Michigan Synod

7D Upper New York Upstate New York Synod
8F Maryland Delaware-Maryland Synod
8H West Virginia West Virginia-Western
Maryland Synod

9.01.11. Amend bylaw to reflect revised territories of certain synods as follows:

Add "*and the counties of Park and Washakie in the state of WYOMING*" to the Montana Synod (1F); add to the description of the Rocky Mountain Synod (2E) following WYOMING ", *excluding the counties of Park and Washakie*"; amend the description of the Western North Dakota Synod (3A) to read, "The counties of Adams, Benson (*the town/parishes of Esmond*), Billings, Bottineau, Bowman, Burke, Burleigh, Divide, Dunn, Emmons, Golden Valley, Grant, Hettinger Kidder (*excluding the Woodworth Parish of Pettibone*), Logan (*excluding the towns/parishes of Fredonia and Gacke*), McHenry, McIntosh, McKenzie, McLean, Mercer, Morton, Mountrail, Oliveir Pierce (*excluding the Wolford Parish in the northeastern part*), Renville, Rolette, Sheridan, Sioux, Slope, Stark, Towner, Ward, Wells, Williams in the state of NORTH DAKOTA; *and the parishes of Lemmon, Lodgepole, Ralph, and Shadehill in the state of SOUTH DAKOTA.*"; amend the description of the Eastern North Dakota Synod (3B) to read, "The counties of Barnes, Benson (*east of and including the townsparishes of Maddock and Leeds*), Cass, Cavalier, Dickey, Eddy, Foster, Grand Forks, Griggs, Kidder (*the Woodzorth Parish of Pettibone*), LaMoure, Logan (*the towns/parishes of Fredonia and GacWe*), Nelson, Pembina, Pierce (*the northeastern part including the Wolford Parish*), Ramsey, Ransom, Richland, Sargent, Steele, Stutsman, Traill, Walsh in the state of NORTH DAKOTA."; amend the description of the South Dakota Synod (3C) by adding after SOUTH DAKOTA the words *, with the exception of the township of Sioux Valley in Union County*, amend the description of the Western Iowa Synod (5E) to add, following Crawford, *Dallas (west)* and following the words, "in the state of Iowa" add *and the Township of Sioux Valley, Union County, in the state of SOUTH DAKOTA*; amend the description of the Southeastern Iowa Synod (5D) by adding after the word "Dallas" (*east*); delete from the description of the Upstate New York Synod (7D) the counties of "Clinton" and "Essex, Franklin,"; and add to the description of the New England Synod (7B) "*and the counties of Clinton, Essex, and Franklin in the state of NEW YORK.*"

9.12. Delete the word "model" in sentence two after "identical to a provision of the" and before "constitution for synods".

9.21.c. Replace item with the following:

Provide for discipline of congregations, ordained ministers, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals; as well as for termination of call, appointment,

adjudication, and appeals consistent with the procedures established by this church in Chapter 19 of the ELCA constitution and bylaws.

9.21.e.6) Change for purposes of correcting terminology "churchwide agency" to *churchwide unit*.

9.21.h. Delete "and" after "dusters" and add after "coalitions", *or other area subdivisions*.

9.21.m. Insert after letter "l" and reletter remaining items:
Foster supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod.

Relletter remaining items.

9.31.a.7) Add after ". . . chief executive officer of the synod;" *provide for the preparation of the agenda of the Synod Assembly, Synod Council, and the Executive Committee*; with the remainder of the provision remaining as is.

9.31.a.9) Replace with the following:

Exercise this church's power to ordain (or provide for the ordination of) all accepted candidates for the office of ordained ministry; and shall install (or provide for the installation of):

a) the pastors of all congregations of the synod;

b) ordained ministers called to extra parish service within this church; and

c) associates in ministry rostered in this synod.

9.31.a.10) Add after ". . . member of all committees" *and any other organizational units*.

9.31.01. Change "may" to *shall* in final sentence to be consistent with *S8.11.

9.31.03. Delete "The secretary shall not receive a salary for the performance of the duties of the office." This would become a decision to be made by each synod.

9.31.04. Delete "upon nomination by the Synod Council," since nomination information is stated in *S9.07.

Delete "The treasurer shall not receive a salary for the performance of the duties of the office." This would become a decision to be made by each synod.

9.41. Replace the sentence "Each member of the Synod Assembly, or of a board or committee of the synod, shall be a voting member of a congregation of the synod." with the following:

With the exception of ordained ministers rostered in synods other than synod of residence, each member of the Synod Assembly, the Synod Council, a board, committee, or other organizational unit of the synod, shall be a voting member of a congregation of the synod.

9.41.01. Add *baptized* between "basis of number of" and "members in the congregation" in item c.

For clarity, add a second paragraph to the ELCA bylaw and the synod provision as follows:

Voting membership shall include the officers of the synod.

9.41.03. Add a new bylaw as follows:

Synods may establish processes that permit ordained ministers on the roster of the synod who are on leave from call to serve as voting members of the Synod Assembly, consistent with 9.41.01.c., above.

9.60. Add after "Coalitions," or *Other Area Subdivisions*, before "and Committees."

9.81.01 Replace with the following:

The bishop of this church, or the appointee of the bishop, shall install into office each newly elected synod bishop.

10.23.16. Replace entire bylaw with the following:

By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod bishop, an ordained minister who is without a current letter of call may be retained on the roster of ordained ministers of this church for a maximum of three years beginning at the completion of an active call.

By annual recommendation by the Division for Ministry and action of the Synod Council in the synod which a member, with the approval of the synod bishop, an ordained minister engaged in graduate study, in a field of study that will enhance service in the ordained ministry, may be retained on the roster of ordained ministers of this church for a maximum of six years.

10.23.17. At the request of the Conference of Bishops, as voted at the conference's October 10-14, 1988, meeting, because of currently conflicting provisions in the bylaw as it now reads, replace entire bylaw with the following

Calls in Predecessor Church Bodies. Accountability for specific calls to service extended in predecessor church bodies shall be exercised according to the policies and procedures of this church.

* 721

10.25.d. Add in order to respect the **responsibility** of the synod for management of its rosters:

"... was assigned by the seminary board, subject to approval by the synod bishop and Synod Council of each affected synod, to assure...

10.25.e. and f. Insert after letter "d" and reletter remaining items.

e. on whose roster the ordained minister was listed at the time of the issuance of a call to federal chaplaincy or on the roster of the synod of current address, if approved by the synod bishop and received by the Synod Council.

f. in which the ordained minister, upon receiving a call from this church, serves as a deployed staff person or on the roster of one of the synods to which the ordained minister is deployed.

10.25.01. Add a new bylaw as follows:

If the service of an ordained minister who receives and accepts a letter of call from this church, under 10.25.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such as an ordained minister who is president of a college or university of this church or a chaplain in an educational or social service institution, such a transfer may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.

10.42.12.a. Delete "church" before "council" so that the provision reads . . . by its pastor and council;"

10.42.16. Replace entire bylaw with the following:

By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod bishop, an associate in ministry who is without a current letter of appointment may be retained on the roster of associates in ministry of this church for a maximum of three years beginning at the completion of an active appointment.

By annual recommendation by the Division for Ministry and action by the Synod Council in the synod of which a member, with the approval of the synod bishop, an associate in ministry engaged in graduate study appropriate for service in this church may be retained on the roster of associates in ministry of this church for a maximum of six years.

11.01.02. Add a new bylaw as follows:

Because of continuing official and informal international contacts with other churches, the Danish Special Interest Conference, Finnish (Suomi) Special Interest Conference, German Lutheran Conference of North America, and Hungarian Special Interest Conference shall relate to this church through the Office for Ecumenical Affairs under the authority of the bishop of this church. Official contacts and relationships of the special interest conferences with leaders and representatives of other churches shall be coordinated through the Office for Ecumenical Affairs.

12.24. Add *churchwide* after "executive directors of" and before "administrative units".

12.25. Delete "or" and add a comma after "by a board" and before "by a committee".

Delete "y" after "governed by a board," and before "a committee".

Add, *or an advisory committee*, after "committee of the Church Council" and before "and shall be responsible".

12.27.15. Amend "March" to *February* and change "to the last day of February" to read *through January 31*. As amended, the provision would read:

The fiscal year for the churchwide organization shall be February 1 through January 31.

13.31.07. Delete the word "delegates" and replace with *voting members*.

13.41.13. Add a final sentence:

The criterion for voting membership in the congregation from which the voting member is elected shall be in effect regarding minimum age for that

voting member.

13.41.15. Add a new bylaw:

Except as defined in 13.41.21., employees of the churchwide organization, including those serving under call, appointment, employment agreement, or contract, shall not be eligible for election and service as voting members of the Churchwide Assembly.

13.41.31. Delete old bylaw and replace with the following:

Members of the Church Council and board chairpersons or their designees, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. Executive directors of churchwide units shall serve as advisory members of the Churchwide Assembly.

14.11.g. Delete "assistant" in lines one and two, so that the title reads *executive for administration.*

14.11.h. Change the third sentence to read:

The cabinet shall be composed of the officers, the executive for administration, the assistants to the bishop, the executive directors of the churchwide units, and the editor of the church periodical.

14.11.A87. Amend to substitute "Executive for Administration and Assistant to the Bishop" in all references to "Executive Assistant for Administration" (line one in continuing resolution and line one in sections a., b., and c. of the continuing resolution).

14.12.11. Add at end of provision, *and shall take office on the first day of the third month after election.*

14.22.11. Add at end of provision, *and shall take office on the first day of the third month after election.*

14.31.11. Add two items:

j. Be responsible for preparation and research of amendments to the Constitution, Bylaws, and Continuing Resolutions of this church, as well as the Constitution for Synods and the Model Constitution for Congregations, to be proposed by the Church Council for action by the Churchwide Assembly in accordance with provision 21.11.a.

k. Be responsible for declaring an interim vacancy resulting from the resignation, death, or disability of a member of a board, committee, or council; and shall arrange for an election by the Church Council to fill the vacancy consistent with 17.01.01.g. and h.

14.31.12. Add as a new bylaw:

The secretary shall prepare interpretations, as necessary, of the Constitutions, Bylaws, and Continuing Resolutions of this church. If a board, standing committee, advisory committee, or synod disagrees with the interpretations, as rendered, the objecting entity may appeal the secretary's interpretation to the Church Council.

14.32.11. Add at end of provision, *and shall take office on the first day of the third month after election.*

14.42.11. Add at end of provision, *and shall take office on the first day of the third month after election.*

14.51. Replace final sentence with the following:

The term of the successor bishop, elected by the next Churchwide Assembly, or a special meeting of the Churchwide Assembly called for the purpose of election, shall be a term of four years, with subsequent election to take place at the assembly closest to the expiration of such a term.

14.52. Add: , with the approval of the Executive Committee of the Church Council, to sentence one between "the bishop" and "shall arrange for the appropriate.

Replace sentence two with the following:

The term of the successor vice president or secretary, elected by the next Churchwide Assembly, shall be a term of four years.

15.21.06. Change to read:

The Church Council shall *establish* ranges for the salaries for the churchwide *bishop, secretary, and treasurer.*

15.21.08. Delete "management" and substitute *advisory* to read:

The Church Council shall elect board, standing committee and advisory committee members as described in Chapter 17.

15.41.11. Add the following sentence between sentence one and two: *The vice president of this church shall chair this committee.*

Replace "set salaries of the officers" in sentence three with *set salaries of the churchwide bishop, secretary, and treasurer within the ranges established by the Church Council,* to be consistent with ELCA 15.21.06.

15.41.31. Replace "at least" with *approximately* so that the amended sentence reads "This committee shall establish a process for the review of each churchwide unit so that *approximately* one division, one commission, and one office shall be reviewed each biennium.

Add *the church periodical,* after "the Conference of Bishops," and before "and the ELCA Foundation" in the second to last sentence.

16.11. Add *administrative* after "have churchwide" and before "units which carry.

16.21.01. Add additional section to the existing provision to read:

Upon two successive absences that have not been excused by the standing committee, a committee member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired term, according to 17.01.01.g.

16.21.05. Delete the final sentence, which reads, "Should the standing committee in question disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly." The majority of the members of each standing committee are also members of the Church Council. It is viewed as inappropriate that a portion of the membership of the Church Council would have provision for appeal over the majority of the members of the Church Council.

16.31.13. Add additional section to the existing provision to read:

Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the

unexpired term, according to 17.01.01.g. and 17.01.01.h.

16.31.22. Replace “elect executive staff upon nomination of the executive director” with *ratify candidates for the executive staff upon recommendation of the executive director.*

16.41.12. Restate the provision as “may” instead of “shall”:

Each division of this church may be represented at meetings of the board of each commission by one member of the division executive staff in an advisory capacity with voice but not vote.

16.41.13. Restate the provision as “**may**” instead of “shall”:

To assist the commission in its service to the divisions, one member of the commission executive staff may attend meetings of the board of each division

in an advisory capacity with voice but not vote.

16.41.15. Add additional section to the existing provision to read:
Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired term, according to 17.01.01.g. and 17.01.01.h.

16.51.15. Add a final sentence as follows:
The Conference of Bishops shall select one bishop to serve as an advisory member of the Board of this organization.

16.51.16. Add additional section to the existing provision to read:
Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article XIII, Section 4, Item 9 of the constitution and bylaws of the women's organization.

16.51.22. Add a final sentence as follows:
The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of the publishing house.

16.51.34. Add a final sentence as follows:
The Conference of Bishops shall elect one bishop to serve as an advisory member of the Board of Pensions.

16.51.51. Add, *The Lutheran*, after “The church periodical” and before “shall be published”.

16.51.52. Add *for The Lutheran* after “An advisory committee” and before “shall have the responsibility”.

16.51.54. Add the following sentences as follows:
The members of the advisory committee shall include persons chosen for their understanding of periodical publishing. The Conference of Bishops shall elect one bishop to serve as an advisory member of this advisory committee.

16.51.59. Delete “through the advisory committee” and substitute ... *through the Church Council ...*

16.51.72. Replace with:

The ELCA Foundation shall have an advisory committee of nine members, elected by the Church Council from a slate of candidates submitted by the council's nominating committee. To ensure geographical distribution, there shall be one member of the committee from a synod in each region. Advisory committee members for the ELCA Foundation shall be elected for one six-year term with no consecutive reelection and with one-third elected every two years. The bishop of this church or the bishop's designated representative, the executive director of the Commission for Financial Support, the treasurer of this church, and a synodical bishop elected by the Conference of Bishops shall serve as advisory members of the committee.

Delete "management committee" and substitute *advisory committee* in ELCA 16.51.75., 16.51.76., 16.51.77., 16.21.B87.p., 16.21.B87.q., and 17.01.26.

17.01.01.g. Delete "of" after "In the event" and add *is declared by the secretary of this church* after "board, committee, or council" and before ", the Church Council shall" to be consistent with ELCA 14.31.11.k.

17.01.01.i. Add after I. .. to serve as an advisory member of each board" , *standing committee, and advisory committee* and after ". .. of a board" *or committee* before "of any churchwide unit, so that the second and third sentences of this provision would read:

The Conference of Bishops shall at the same time also select a bishop to serve as an advisory member of each board, standing committee, and advisory committee of the churchwide organization. No synodical bishop shall serve as a voting member of the Church Council or of a board or committee of any churchwide unit.

17.01.11. Delete the words "Nominating Committee" and replace with *Church Council* in the ninth and tenth lines of this bylaw.

17.01.17. Add at the beginning of sentence four to read, *Excluding the churchwide officers*, there shall not be more than one member of the Church Council ...

17.01.17. Add at end of the provision the following:

The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected.

17.01.18. Add at end of the provision the following:

The terms of office of persons elected by the Church Council to regular terms on the standing committees of offices shall begin at the conclusion of the first regular meeting of the Church Council after each regular meeting of the Churchwide Assembly.

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17.01.19. Add a new bylaw as 17.01.19. as follows:

The terms of office of persons elected to regular terms on a division or commission board by the Churchwide Assembly or the Church Council shall begin at the conclusion of the meeting at which such persons were elected. The commencement of terms of office of persons elected to regular terms by

the CHURCHWIDE Assembly or Church Council on the board of the ELCA Publishing House and the board of trustees of the Board of Pensions shall be specified in the bylaws of these separately incorporated entities.

The terms of office of persons elected to regular terms on the Nominating Committee of the Churchwide Assembly, the Committee on Discipline, and the Committee on Appeals shall begin at the conclusion of the Churchwide Assembly at which such persons were elected, except as may be specified in continuing resolutions with respect to particular pending discipline matters.

17.01.20. Renumber the existing bylaw 17.01.19. as 17.01.20.

17.01.22. Add at end of the existing provision the following:

The terms of office of persons so elected to regular terms on the advisory committee of the church periodical shall begin on the first day of the month following the first regular meeting of the Church Council after each regular meeting of the Churchwide Assembly.

17.01.23. Add at end of provision, *and shall take office on the first day of the third month after election.*

17.01.25. Change "Churchwide Assembly shall from time to time" to *Church Council shall from time to time.*

17.01.26. Delete the words "a management", and replace with *an advisory.*

19.17.02.c. Amend to read *written citation to appear before the Congregation Council having been received by the member at least 10 days prior to the meeting.*

19.23. Delete this provision as ELCA 19.23., and add the text as paragraph two under ELCA 19.31.

19.24. Replace "decision by the committee" with *decision by the Committee on Appeals.*

19.25.11. Replace "The committee" with *The Committee on Appeals* to be consistent with S8.57.

19.41.11. Delete "Churchwide Assembly" and replace with *Church Council*. Delete the final sentence of this bylaw, which reads, "When approved by the Churchwide Assembly, the definitions and guidelines shall appear as continuing resolutions." It is recommended that such material be published as a separate document.

21.31. Delete the word "Initial" in sentence one.

+SL.11. Add the following sentence to be consistent with ELCA 9.11.:
Amendments to the articles of incorporation of this synod shall be submitted to the Church Council for ratification before filing.

tS3.01. Change to read, "The territory of this synod, *as determined by the Churchwide Assembly*, shall be ." to be consistent with ELCA 9.01.

Add a second paragraph to read:

"Determined by the Churchwide Assembly is understood to include the

reported changes in synod relationship made by any congregation in a border area agreed under ELCA bylaw 9.02.02.

tS6.03.c. Replace item with the following:

Provide for discipline of congregations, ordained ministers, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals; as well as for termination of call, appointment, adjudication, and appeals consistent with the procedures established by this church in Chapter 19 of the ELCA constitution and bylaws.

tS6.03.e.6) Change for purposes of correcting terminology "churchwide agency" to *churchwide unit*.

tS6.03.h. To be consistent with ELCA 9.61., delete the word "and" before "coalitions" and add, *or other area subdivisions* before "for mission purposes."

tS6.03.m. Add:

m. Foster supporting relationships with preschools, elementary schools, and Secondary schools operated by congregations of the synod.

Reletter remaining items.

S7.12. Add an additional paragraph as follows:

If the special meeting of the Synod Assembly is required for the purpose of electing a successor bishop because of death, resignation, or inability to serve, the special meeting shall be called by the bishop of the ELCA in cooperation with the Synod Council.

tS7.21.c. Add *baptized* between "basis of number of" and "members in the congregation" in item c.

tS7.21. For clarity, add an additional paragraph at end of this provision to read as follows:

Voting membership shall include the officers of the synod.

;S7.25. Add new:

With the exception of ordained ministers rostered in synods other than synod of residence, each member of the Synod Assembly shall be a voting member of a congregation of this synod.

tS8.12.g. Add after "Preside at all meetings of the Synod Assembly and be the chief executive officer of the synod;" the following, *provide for the preparation of the agenda for the Synod Assembly, Synod Council and Executive Committee;*.

tS8.12.h. Correct "the church's life" to *this church's life* and in two places "the synod" to *this synod*.

tS8.12.i. For clarity, replace with the following:

i. Exercise this church's power to ordain (or provide for the ordination of) all accepted candidates for the office of ordained ministry; and shall install (or provide for the installation of:

1) the pastors of all congregations of this synod;

2) ordained ministers called to extra parish service within this church;

and

3) associates in ministry rostered in this synod.

tS8.12.k. To be consistent with S11.01. add *and any other organizational units* after "of all committees" and before "of the synod."

tS8.12.n. For clarity, revise as follows:

n. 1) Provide for preparation and maintenance of synod rosters containing:

a) the names and addresses of all ordained ministers of this synod and a record of the calls under which they are serving or the date on which they become retired or disabled;

b) the names and addresses of all associates in ministry of this synod and a record of the positions to which they have been appointed or the date on which they become retired or disabled;

c) the names and addresses of all commissioned teachers and consecrated deacons and deaconesses of this synod and a record of the positions to which they have been called or the date on which they become retired or disabled; and

d) the names and addresses of all certified and commissioned lay professionals of this synod and a record of the positions to which they have been appointed.

2) Annually bring to the attention of the Synod Council the names of all ordained ministers on leave from call or engaged in approved graduate study and the names of all associates in ministry, commissioned teachers, and consecrated deacons and deaconesses on leave from appointment or engaged in approved graduate study in conformity with the constitution and bylaws of this church as stated in ELCA 10.23.16. and ELCA 10.42.16. and pursuant to prior action of this synod.

3) Provide for preparation and maintenance of a register of the congregations of this synod and names of the laypersons who have been elected to represent them.

tS8.12.o. For clarity, revise as follows:

Provide prompt reporting to the secretary of this church:

1) additions to and subtractions from the rosters of ordained ministers, associates in ministry, commissioned teachers, consecrated deacons and deaconesses, certified and commissioned lay professionals, and the register of congregations;

2) issuance of certificates of transfer, upon their written request, for ordained ministers in good standing who are moving into the jurisdiction of other synods;

3) entrance of the names of such persons for whom proper certificates of transfer have been received on the roster of ordained ministers and the rosters of associates in ministry, commissioned teachers, consecrated deacons and deaconesses, and certified and commissioned lay professionals of this synod.

tS8.15. Add:

The bishop of this church, or the appointee of the bishop, shall install into office each newly elected synod bishop.

tS8.21. Correct "member of a congregation of this church" to read *member of a congregation of this synod* to be consistent with S8.53.

tS8.31., tS8.32., tS8.41., tS8.53., and tS14.01.

In keeping with ELCA constitutional and bylaw stipulations, these provisions in the Constitution for Synods shall be noted as required.

tS8.31. Correct “member of a congregation of this church” to read *member of a congregation of this synod* to be consistent with S8.53.

Add as sentence three, the following to be consistent with ELCA 9.31.03.:

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

Delete “The secretary shall not receive a salary for the performance of the duties of the office.” This would become a decision to be made by each synod.

tS8.32. Add a new item to be consistent with ELCA 13.41.12.:

d. Submit to the secretary of this church at least four months before the assembly a certified list of the regular and alternate voting members elected by the synod.

tS8.41. Delete “upon nomination by the Synod Council,” since nomination information is stated in S9.07.

Delete “The treasurer shall not receive a salary for the performance of the duties of the office.” This would become a decision to be made by each synod.

Correct “member of a congregation of this church” to read *member of a congregation of this synod* to be consistent with S8.53.

Add as sentence three, the following to be consistent with ELCA 9.31.04.:

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

tS8.53. See notation above; designate as required provision.

S8.54. Replace the final sentence with the following:

The term of the successor bishop, elected by the next Synod Assembly or a special meeting of the Synod Assembly called for the purpose of election, shall be a term of four years with the subsequent election to take place at the assembly closest to the expiration of such a term and with the starting date of a successor term to be governed by S8.52.

S8.55. Add , *with the approval of the Executive Committee of the Synod Council*, to sentence one between “the bishop” and “shall arrange for”.

Replace final sentence with the following:

The term of the successor officer, elected by the next Synod Assembly, shall be a term of four years.

S9.07. Remove designation as required provision.

S9.08. Change “except for the officers” to *except for the bishop* to be consistent with ELCA 17.01.01.c.

S9.11. Add a new provision:

The Synod Council shall elect representatives to the coordinating council of its regional center for mission.

tS10.01. To be consistent with ELCA 9.41., add a new sentence between sentences two and three as follows:

Persons elected to the Synod Council shall be voting members of congregations

of this synod, with the exception of ordained ministers rostered in synods other than synod of residence.

S10.03.d. Change the word “roll” to *roster* in two places.

S11.02. To be consistent with ELCA 9.41., add a final sentence as follows:
With the exception of ordained ministers rostered in synods other than synod of residence, each member of a committee of this synod, or any other organizational unit created by this synod, shall be a voting member of a congregation of this synod.

tS12.01. Change chapter title to CONFERENCES, CLUSTERS, COALITIONS, OR OTHER AREA SUBDIVISIONS.

Delete the word “or” before “coalitions” and add, *or other area subdivisions* before “within its territory”.

tS13.22. Add a new provision as follows to be consistent with ELCA 9.02.:
Each congregation, except those which are in partnership with the Slovak Zion Synod, shall establish a relationship with the synod in whose territory it is located.

tS14.01. See notation above; designate as required provision.

S14.02. Change the *format* of this provision as follows:

a. *Consistent with the faith and practice of the Evangelical Lutheran Church in America, every ordained minister shall:*

- 1) preach the Word;*
- 2) administer the sacraments;*
- 3) conduct public worship;*
- 4) provide pastoral care; and*
- 5) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.*

b. *Each ordained minister with a congregational call shall, within the congregation:*

- 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;*
- 2) supervise all schools and organizations of the congregation;*
- 3) install regularly elated members of the Congregation Council; and*
- 4) with the council, administer discipline.*

c. *Every pastor shall:*

- 1) seek out and encourage qualified persons to prepare for the ministry of the Gospel and strive to extend the Kingdom of God in the community, in the nation, and abroad;*
- 2) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications; and*
- 3) endeavor to increase the support given by the congregation to work of the ELCA churchwide organization and of this ELCA synod.*

S14.03. Add a second paragraph as follows:

The pastor shall be a member of the congregation that has extended the letter of all. In a parish of multiple congregations, the pastor shall hold membership in one of the congregations.

S14.11. Add a second paragraph as follows:

When the congregation has voted to issue a call to a prospective pastor, the letter of call shall be submitted to the bishop of the synod for the bishops signature.

S14.12. Add this additional sentence:

An ordained minister shall respond with an answer of acceptance or declination to a letter of call within thirty days of receipt of such call. In exceptional circumstances with the approval of the bishop of the synod and the chair of the Congregation Council of the congregation issuing the call, an additional fifteen days may be granted to respond to a letter of call.

tS14.13.a.1) Delete as unnecessary "of years" at end of item 1, so that the provision would read, . . . completion of a call for a specific term;"

S14.17. Add *in the congregation* after "rights and duties" and before "of a regularly called pastor" in sentence one.

S15.31. Change the word "statements" to *reports* in the final sentence to be consistent with ELCA 9.72.

tS16.01. Add *or other organizational unit created by this synod* after "member of any committee of this synod" in sentence one, line seven.

tChapter 17 Change title of Chapter 17 to *Amendments, Bylaws, and Continuing Resolutions.*

tS17.01. Replace provision to read as follows:

This synod may adopt bylaws not in conflict with this constitution nor with the constitution and bylaws of this church. The synod may amend its bylaws at any meeting of the Synod Assembly by a two-thirds vote of voting members of the assembly present and voting. Newly adopted bylaws and amendments to existing bylaws shall be reported to the secretary of this church.

tS17.02. Add a new provision:

This synod may adopt continuing resolutions not in conflict with this constitution or its bylaws. Such continuing resolutions may be adopted or amended by a majority vote of the Synod Assembly or by a two-thirds vote of the Synod Council. Newly adopted continuing resolutions and amendments to existing continuing resolutions shall be reported to the secretary of this church.

tS17.13. Add a final sentence as follows:

An amendment that is identical to a provision of the Constitution for Synods shall be deemed to have been ratified upon its adoption and the Church Council shall be given prompt notification of its adoption.

C3.02. At the beginning of the third sentence, change "This church" to *The Evangelical Lutheran Church in America*, so that the provision reads:

C3.02. The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service.

Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. *The Evangelical Lutheran Church in America*, therefore, derives its character and powers both

from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

C4.03.h. Add *churchwide organization of the* after “the synod, and the” and before “Evangelical Lutheran,” so that the amended provision reads:

C4.03.h. Foster and participate in interdependent relationships with other congregations, the synod, and the *churchwide organization of the* Evangelical Lutheran Church in America.

C5.03. In second line, change “the congregation's” to *this congregation's*.

C23.03. Add to “a” as *provided in Chapter 9* and to “b” as *provided in Chapter 9*, so that the amended provisions read:

a. call a pastor *as provided in Chapter 9*;

b. terminate the call of a pastor *as provided in Chapter 9*;

C6.03.e. Change “or” to *and* in last sentence, “*in America and with the constitution of the synod.*”

C6.05.b. In third line, change “the congregation.” to *this congregation.*

C6.05.g. Add *foregoing* in second line after “Sin addition to the” and before “provisions in” so that the provision reads:

C6.05.g. If this congregation was a member of the Lutheran Church in America it shall be required, in addition to the *foregoing* provisions in C6.05., to receive synodical approval before terminating its membership in the Evangelical Lutheran Church in America.

C6.05.h. Add a new provision, which reads:

C6.05.h. Congregations that are established by the Evangelical Lutheran Church in America shall be required, in addition to the foregoing provisions in C6.05., to receive synodical approval before terminating their membership in this church.

C6.06. Add in second line *in which it is territorially located* after “of the synod” and prior to “before any steps”, so that the amended provision reads:

C6.06. If this congregation is considering relocation, it shall confer with the bishop of the synod *in which it is territorially located* before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

C7.04. In sixth and ninth lines, change “the congregation” to *this congregation*.

C3.01. In second line, change “the congregation” to *this congregation*.

C8.04.c. Change “and of the Evangelical Lutheran Church in America” to, *synodical, and the churchwide organization of the Evangelical Lutheran Church in America* so that the amended provision reads:

C.8.04.c. support the work of this congregation, *synod, and the churchwide organization of the Evangelical Lutheran Church in America* through contributions of their time, abilities, and

financial support as biblical stewards.

C9.03. Change the format and edit text of this provision as follows:

C9.03. a. Consistent with the faith and practice of the Evangelical Lutheran Church in America, every ordained minister shall:

- 1) preach the Word;
- 2) administer the sacraments;
- 3) conduct public worship;
- 4) provide pastoral care; and
- 5) speak publically to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.

b. Each ordained minister with a congregational call shall, within the congregation:

- 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
- 2) supervise all schools and organizations of this congregation;
- 3) install regularly elected members of the Congregation Council; and
- 4) with the council, administer discipline.

c. Every pastor shall:

- 1) seek out and encourage qualified persons to prepare for the ministry of the Gospel and strive to extend the Kingdom of God in the community, in the nation, and abroad;
- 2) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications; and
- 3) endeavor to increase the support given by the congregation to work of the ELCA churchwide organization and of the Synod of the ELCA.

C9.04. Add to the final sentence, *wh/ch shall be attested by the bishop of the synod.*, so that the amended provision reads:

C9.04. The specific duties of the pastor compensation, and other matters pertaining to the service of the pastor shall be included in a letter of call, *which shall be attested by the bishop of the synod.*

C9.05.a.1) Delete as unnecessary "of years" at end of item 1, so that the provision would read, *... completion of a call for a specific term;*.

C9.07. Add *in the congregation* after "rights and duties" and before "of a regularly called pastor in sentence one.

C9.11. Add a comma in the first line after "the synod" and before "the congregation".

Delete "of years" at the end of the second line.

Delete a comma in the fifth line after "representative of the bishop" and before "shall meet with the pastor....-

C9.12. Add a second paragraph to the previously existing provision. The second paragraph reads as follows:

The pastor shall be a member of the congregation that has extended the letter of all. In a parish of multiple congregations, the pastor shall hold membership in one of the congregations.

Chapter 13. Delete "al" on Congregation, so that the chapter title reads:
CONGREGATION COMMITTEES

C13.02. Change first sentence by adding, *if possible*, between "two of whom shall be" and "outgoing members. This would provide for the possibility that there are no outgoing members of the Congregation Council.

C13.05. Replace "shall be appointed by the Congregation Council with *shall be elected by this congregation* so that C9.01. and C13.05. are consistent.

C13.06. Delete "al" on congregation in first line.

C13.07. Delete "al" on congregation in first line.

C15.03. Add after "two-thirds majority vote" *of the members* and after "Congregation Council" *and renewed admonition prove ineffectual*, so that the amended provision reads:

C15.03. Should the allegations be sustained by a two-thirds majority vote *of the members* of the Congregation Council *and renewed admonition prove ineffectual*, the council shall impose one of the following disciplinary actions:

- a. censure before the council or congregation;
- b. suspension from membership for a definite period of time; or
- c. exclusion from membership in this congregation. Disciplinary actions b. and c. shall be delivered to the member in writing.

C16.04. Add *by the secretary of this congregation* after "shall be sent" and before "to the synod", so that the amended provision reads:

C6.04. Approved changes to the bylaws shall be sent *by the secretary of this congregation* to the synod.

The text of the ELCA *Constitutions, Bylaws, and Continuing Resolutions* as amended is printed in Exhibit D. For additional assembly action on constitutional matters, see pages 962-965, 966-970, and 1008-1013.

Report of the Memorials Committee: (continued)

Reference: *1989 Reports and Records, Volume 2*, page 256; *Volume 2, Supplement*, pages M-1 through M-173.

Section 13-Domestic Violence

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-37 through M-39; continued from pages 690, 706.

Bishop Chilstrom reported that the Reference and Counsel Committee had determined that no appropriation of funds was included in the action on Section 13, Domestic Violence." Therefore, the action by the assembly (CA89.4.20) was in order.

Mission Vignette

Bishop Chilstrom called upon MI: Ira B. Frank of Auburn, Washington, to present the fifth Mission Vignette to the assembly. He spoke of the need for love of neighbor and Christian community.

Report of the Church Council: (continued)

Statement on Communion Practices

Reference: *1989 Reports and Records, Volume 2*, pages 450-451.

Bishop Chilstrom called upon Vice President Christine H. Grumm, chair of the Church Council, to introduce the council's recommendation on the continued use of *A Statement on Communion Practices*. She reviewed the process by which the following recommendation was determined, as detailed in *1989 Reports and Records, Volume 2*, pages 450-451.

MOVED;

SECONDED:

To approve continued use of *A Statement on Communion Practices* by the

Evangelical Lutheran Church in America.

The Rev. H. Frederick Reisz, New England Synod, moved the following amendment to the document:

MOVED;

SECONDED:

To amend "A Statement on Communion Practices", II.A.2., by striking the

sentence, Thus infant communion is precluded," and substituting *Infant communion has not been the practice of this church.*

In response to a point of order questioning the propriety of the motion to amend the document, Bishop Chilstrom ruled that such amendment could not be precluded. Following extensive discussion, Bishop William H. Lazareth, Metropolitan New York Synod, challenged the premise that this document can be amended as follows:

MOVED;

SECONDED:

To appeal the decision of the chair that *A Statement on Communion Practices* can

be amended by this assembly.

The Rev. David J. Langseth, Metropolitan Chicago Synod, called the previous question.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question.

MOVED;

SECONDED;

CARRIED:

To appeal the decision of the chair that *A Statement on Communion Practices* can be amended by this assembly.

The decision of the chair was not sustained; therefore, the previous motion to amend was out of order. Following additional discussion, the Rev. Lowell O. Erdahl, bishop of the St. Paul Area Synod (formerly, East Metropolitan Minnesota Synod), moved the previous question.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question.

ASSEMBLY

ACTION

CA89.4.23

To approve the continued use of "A Statement on Communion Practices" by the Evangelical Lutheran Church in America.

Conclusion of Plenary Session Six

Bishop Chilstrom called for the orders of the day and called upon Secretary Almen to make several announcements. Bishop Chilstrom declared the assembly to be in recess at 5:45 P.M.

A brief order for evening worship followed immediately

Plenary Session Seven
Sunday, August 27, 1989
3:00 P.M. - 6:15 P.M.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church of America, declared the assembly to be in session at 3:00 P.M., Central Daylight Time.

Greetings

Bishop Chilstrom recognized the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church of America, who read letters of greetings received from George H. W. Bush, president of the United States, and J. Danforth Quale, vice president of the United States.

Bishop Chilstrom then introduced Ms. Jeanne W. Rapp, president of the Women of the Evangelical Lutheran Church of America, who brought greetings to the assembly on behalf of the women's organization of the church. In the course of her greetings, she expressed appreciation to Ms. Betty Lee Nyhus, who served as the first executive director of the organization, and acknowledged Ms. Doris E. Strieter, who was serving as interim executive director.

Bishop Chilstrom welcomed the Rev. Jack N. Tuell, president of the Council of Bishops of the United Methodist Church, and invited him to address the assembly.

"I greet you in the name of Jesus Christ. It's a joy to be here and to feel the sense that we are bound together in one great cause. We are bound together in the cause of Jesus Christ," he said. He expressed appreciation for the ELCA'S ecumenical involvements, which show a vision of the unity of the church for which Jesus himself had prayed.

Bishop Chilstrom then expressed appreciation to all who had toured the Lutheran Center, i.e., the ELCA'S churchwide office building, during two receptions held there on Wednesday, August 23, and Sunday, August 27, and to all who had participated in the site-selection process.

Reports of Churchwide Units and Review Groups:

(continued)

Report of ELCA Foundation

Reference: *1989 Reports and Records, Volume 1*, pages 205-207.

Bishop Chilstrom introduced the Rev. Harvey A. Stegemoeller, executive director of the ELCA Foundation, who presented the report of the unit, noting that the objective of the foundation is to extend the church's vision of stewardship to include the benevolent disposition of lifetime accumulated assets by ELCA members. He invited assembly members to "join in a revolution to change the way we've been doing stewardship."

Bishop Chilstrom called upon the Rev. John O. Knudson, chair of the review group for the ELCA Foundation, to report on behalf of the review group. He expressed appreciation to Pastor Stegemoeller and to the members of the foundation staff for their work in fostering the generosity of ELCA members, and reported that no rec-

ommendations for action were transmitted to the assembly. Bishop Chilstrom entertained questions from the floor; there were none.

Report of Board of Pensions

Reference: *1989 Reports and Records, Volume 2*, pages 377-396, 480; and *Volume 2, Supplement*, Section P. and pages C-14 through C-23.

Bishop Chilstrom called upon Ms. Mildred M. Berg, chair of the Board of Trustees of the Board of Pensions, to introduce Mr John G. Kapanke, president of the Board of Pensions, who presented the report of the board. In describing the structure, mission, programs, and services of the board, he reiterated the commitment of the board to be responsive to the needs of plan members, and to the divestment of investments in corporations doing business in South Africa.

Bishop Chilstrom called upon the Rev. John O. Knudson, chair of the review group for the Board of Pensions, to report on behalf of the review group. He indicated that discussion had centered on three issues-the benefits plans (i.e., capital payments related to certain benefits, and the unbundling of the health components), the relationship of the church and its separately incorporated Board of Pensions, and the question of divestment. He thanked President Kapanke and the staff members of the board for "their diligence in carrying out the work of the church. He reported that no recommendations for action were transmitted to the assembly by the review group, beyond those of the Church Council and the memorials from synods.

Bishop Chilstrom entertained questions from the floor An unidentified voting member asked that similar consideration in pension matters be afforded institutional chaplains as had been reported of military and other government chaplains (*1989 Reports and Records, Volume 2*, page 380). An additional question related to efficient claims-processing administration.

Report of the Church Council: (continued)

Amendments to the Pension and Other Benefits Program

Reference: *1989 Reports and Records, Volume 2*, page 480, *Volume 2, Supplement*, Section P, and pages C-14 through C-23.

Bishop Chilstrom introduced the recommendation of the Church Council relative to proposed amendments to the ELCA Pension and Other Benefits Program, noting that forces in society had driven up health-benefit costs markedly. Various options for "unbundling" the health benefits plan had been investigated, resulting in the present proposal that may be described as "modified unbundling." Bishop Chilstrom read the following recommendation of the Church Council (*1989 Reports and Records, Volume 2*, page 480):

MOVED;

SECONDED:

RESOLVED, that the recommended amendments to the benefit plans

**comprising the ELCA "Pension and Other Benefits Program"
be adopted,**

effective January 1, 1990,

**as set forth in 1989 Reports and Records, Volume
2, Supplement, Section P.**

The Rev. Curtis H. Miller bishop of the Western Iowa Synod, moved the following amendment to the recommendation of the Church Council:

MOVED;

SECONDED:

To amend the recommendation of the Church Council (page C-14) by

adding the following

.... with the exception of Sections 7.01 and 7:02 as well as other sections which are related integrally to the unbundling of medical and dental benefits.

After a process of discussion of this issue of at least six months involving the congregations pastors, and synods of this

church, the Board

of Pensions may submit recommended amendments to the Church Council for its approval according to the process outlined in ELCA 165133.

Further congregations considering discontinuing participation in the program, because of the bundled nature of the program, are urged to delay this decision until the process of discussion and decision has been completed

Lengthy floor discussion ensued. President Kapanke responded to numerous questions from the floor regarding the details of the proposed amendments to the benefits plans, and of the previous motion relative to the unbundling of the health-benefits portion. The Rev. Stephen D. Samuelson, Greater Milwaukee Synod (formerly, South-eastern Wisconsin Synod), moved the previous question.

MOVED;

213 Required

SECONDED;

CARRIED:

**To move the previous question and to proceed to vote on
the**

amendment to the recommendation of the Church Council.

MOVED;

SECONDED;

DEFEATED:

**To amend the recommendation
of the Church Council (Page C-14) by
adding the following:**

. . ., with the exception of Sections 7.01 and 7.02 as well as other sections which are related integrally to the unbundling of medical and dental benefits.

After a process of discussion of this issue of at least six months invoking the congregations, pastors, and synods of this church, the Board of Pensions may submit recommended amendments to the Church Council for its approval according to the process outlined in ELCA 1651.33.

Further, congregations considering discontinuing participation in the program, because of the

bundled nature of the program, are urged to delay this decision until the process of discussion and decision has been completed

The original recommendation of the Church Council was again under consideration. The Rev. Martha Jacobi Nale, Metropolitan New York Synod, moved the following amendment relative to nomenclature for "Types of Coverage" under Proposed Monthly Medical and Dental Plan Contributions" on page P-vi of *1989 Reports and Records, Volume 2, Supplement*:

MOVED;

SECONDED:

To amend the listing of "Types of Coverage" (*1989 Reports and Records, Volume*

2, Supplement, page P-vi) by inserting the words, "*or Member Married to Member*", following the word, "Spouse," in the second and fourth types of coverage.

Bishop ruled the foregoing motion to be out of order, because the motion did not pertain to the recommendation of the Church Council per se, but rather to background material distributed to voting members.

The Rev. David J. Risendal, Grand Canyon Synod (formerly, Arizona-Southern Nevada Synod), moved to amend the recommendation of the Church Council as follows (refer to *1989 Reports and Records, Volume 2, Supplement*, page P47):

MOVED;

SECONDED:

WHEREAS, the ELCA Board of Pensions intends to create the peace of

mind that

comes with quality health-care protection; **and**

WHEREAS, the proposed "aggregate lifetime medical expense

maximum

benefit" of \$2 million per person could diminish that peace of mind for a person who suffers a catastrophic illness that requires extensive medical treatment; therefore, be it

RESOLVED, that Article IX, Section 9:05(a), titled, "Lifetime Maximum Reimbursement for Eligible Medical Expenses and Eligible Dental Expenses," be deleted from the proposed change to the **ELCA Medical and Dental Benefits Plan;** and, be it further

RESOLVED, that Article IX, Section 905(a), titled, "Medical Benefits," continue to state that "there is no limit to the maximum Eligible Expenses for medical care, except for the specific limitations, which are set forth in this Section 9:05.

An unidentified voting member moved the following substitute to the previous motion to amend:

MOVED;

SECONDED;

To substitute the following for the proposed amendment to the recommendation of the Church Council:

That in the last sentence of the proposed Article IX, Section 9:05(a), the word, "not," be omitted so that this sentence would read "The indexing provisions set forth in Sections 9:01 and 9:05g) shall [not] apply to such \$2,000,000 maximum lifetime benefit."

Without further discussion, ME Frederick K Schilling, Delaware-Maryland Synod (formerly, Maryland Synod), moved the previous question.

MOVED;

2/3 Required

SECONDED;

CARRIED;

To move the previous question and to proceed to vote on the substitute motion.

MOVED;

SECONDED;

DEFEATED;

To substitute the following for the proposed amendment to the recommendation of the Church Council:

That in the last sentence of the proposed Article IX, Section 9:05(a), the word, "not," be omitted so that this sentence would read "The indexing provisions set forth in Sections 9.01 and 9:05g) shall [not] apply to such \$2,000,000 maximum lifetime benefit."

Discussion on the proposed amendment to the recommendation of the Church Council continued. Mr Bruce Staples, LaCrosse Area Synod (formerly, Southwestern Wisconsin Synod), moved to limit debate:

MOVED;

2/3 Required

SECONDED;

CARRIED:

To cease debate at 5:40 P.M. and to proceed to vote on all pending questions.

Discussion ensued briefly. The Rev. David J. Langseth, Metropolitan Chicago Synod, moved the previous question.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question and all pending questions.

MOVED;

Yes-49; No-434; Abstain-18

SECONDED;

CARRIED:

RESOLVED, that Article IX, Section 9:05(a), titled, "Lifetime Maximum Reimbursement for Eligible Medical Expenses and Eligible Dental Expenses," be deleted from the proposed change to the ELCA Medical and Dental Benefits Plan; and, be it further

RESOLVED, that Article DX, Section 9:15(a), titled, "Medical Benefits," continue to state that "there is no limit to the maximum Eligible Expenses for medical care, except for the specific limitations which are set forth in this Section 9:05.

A division of the house was called; results of the tally are printed above.

ASSEMBLY

ACTION

CA89.5.24

To adopt the recommended amendments to the benefit plans comprising the ELCA "Pension and Other Benefits Program" effective January 1, 1990, as set forth in *1989 Reports and Records, Volume 2, Supplement*, Section P, and amended as follows:

That Article IX, Section 9:05(a), titled, "Lifetime Maximum Reimbursement for Eligible Medical Expenses and Eligible Dental Expenses," be deleted from the proposed change to the ELCA Medical and Dental Benefits Plan; and

That Article IX,

Section 9:05(a), titled, "Medical Benefits," continue to state that "there is no limit to the maximum Eligible Expenses for medical care, except for the specific limitations which are set forth in this

Section 9:05."

Mission Vignette

Bishop Chilstrom invited Ms. Margaret Messick from Indiana, Pennsylvania, a voting member from the Northwestern Pennsylvania Synod, to present a sixth Mission

Vignette. She described a member of St. John's Lutheran Church in Davis, West Virginia, who in courage and faith surmounted cancer of the larynx and now, in living out his ministry in daily life in Appalachia, makes presentations on behalf of the American Cancer Society despite an earlier prognosis that he would no longer be able to communicate verbally.

Introductions

Bishop Chilstrom also acknowledged the presence of the Rev. Alvin B. Koeneman, an ordained minister of the Evangelical Lutheran Church in America, who serves as chief of chaplains in the United States Navy.

Report of Memorials Committee:

(continued)

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 through M-173.

Ms. Kathy J. Magnus, chair of the Memorials Committee, continued the report of the committee. She announced that the committee would present its recommendations on sections 56 through 82 *en bloc* with the exceptions of sections 60 and 63, and those sections otherwise considered by the assembly. She indicated that voting members might request the removal of items from that *en bloc* recommendation for individual consideration by notifying Secretary Lowell G. Almen prior to the close of Plenary Session Nine, Monday, August 28.

The Rev. Gisele J. Beminghaus, New England Synod, moved the following:

MOVED;

SECONDED;

CARRIED:

To consider Memorial 62 at this time.

Section 62-4 Inclusion for Persons with Hearing Impairments

Reference: *1989 Reports and Records, Supplement*, pages M-143 through M-145; continued on pages 932-933.

Metropolitan Chicago Synod (5A) [1989]

WHEREAS,

it is the intention of the Evangelical Lutheran Church in America, and the Metropolitan Chicago Synod, through their stated policies and guidelines on inclusiveness, to involve more fully in the life of the church persons who have heretofore been excluded; and

WHEREAS, linguistic analysis has determined that American Sign Language is an independent language, other than English and

WHEREAS, language is one of the primary determinants of the culture of a group of people; and

WHEREAS, American Sign Language has been a significant factor in the formation and continuation of an identifiable deaf culture; and

WHEREAS, the deaf community rejoiced in the recognition and welcome, which was

extended by the Lutheran church in its stated goals of working to include persons whose “primary language (was) other than English”; and
WHEREAS, the Metropolitan Chicago Synod has recognized American Sign Language as a language other than English; and
WHEREAS, the Metropolitan Chicago Synod has affirmed that fuller participation of deaf persons in the life of the church by granting additional delegates from the deaf community to those of its congregations, which are in ministry with the deaf; therefore, be it
RESOLVED, that the Metropolitan Chicago Synod memorialize the Evangelical Lutheran Church in America to amend the church's governing documents so that the Commission for Multicultural Ministries can recognize and include the deaf community.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

In addition to the memorial of the Metropolitan Chicago Synod printed in this section, the following response addresses a concern relating to the persons with hearing impairments, which is raised in the memorial of the Northeastern Pennsylvania Synod, printed in section 63, page M-145. This memorial notes that the Multicultural and Inclusivity Sub-Committee of that synod "has reached out not only to Asians, Blacks, Hispanics, and Native Americans, but has also embraced the cultural diversity that physically and mentally challenged persons bring to our church" and calls on this assembly to “preserve the existing language of the constitution, specifically “persons of color and persons whose primary language is other than English.”

In response to these two memorials, it should be noted that the Division for Social Ministry Organizations has the churchwide responsibility to .. provide for specific services to the sensory impaired. It shall provide for ministry among the physically and mentally challenged (ELCA 16.31.F87.a.). In accord with the ELCA's governing documents, the division has established a standing consulting committee on ministry with persons with physical and mental challenges. This committee, though placed in the Division for Social Ministry Organizations, assists all the divisions of this church in establishing inclusive ministry with the physically and mentally challenged (ELCA 16.31.F87.j.). The Memorials Committee acknowledges the sensitive nature of the issue of whether persons with hearing impairments should relate to the Commission for Multicultural Ministries, because of the use of American Sign Language, or to the Division for Social Ministry Organizations, which has the mandate to provide for specific services to the sensory impaired.

MOVED

SECONDED:

To refer the memorial of the Metropolitan Chicago Synod to the Division for Social Ministry Organizations for discussion with the deaf community and the Commission

for Multicultural Ministries, with report to the
Church Council

at its April 1990 meeting.

The Rev. Janet L. Peele, Northeastern Iowa Synod, moved the following substitute motion:

MOVED;

SECONDED:

**To strike the recommendation of the Memorials Committee;
and**

**To substitute the language of the original memorial from the
Metropolitan Chicago Synod (19B9 Reports and Records, Volume 2,
Supplement, pages M-143 through M-144).**

Following considerable discussion relative to the intent of the deaf community churchwide, the Rev. H. Frederick Reisz, New England Synod, moved the following motion to refer:

MOVED;

SECONDED;

CARRIED:

To refer the entire matter, both the original
and the substitute motions,
to the Memorials Committee.

Section 65-Inclusivity for Persons with Disabilities

Reference: *1989 Reports and Records, Supplement*, pages M-148 through M-149; continued on pages 933-935.

The Rev. L. David Brown, bishop of the Northeastern Iowa Synod, moved the following:

MOVED;

SECONDED;

CARRIED:

**To refer Section 65 (1989 Reports and Records, Volume 2, Supplement,
pages M-148 through M-149)**

**to the Memorials Committee for coincident
discussion with
Section 62.**

Conclusion of Plenary Session Seven

At 6:00 P.M., Bishop Chilstrom called for the orders of the day, and declared the assembly to be in recess.

College Corporation Meetings

Corporation meetings of the following ELCA colleges were convened seriatim immediately after Plenary Session Seven for the purpose of electing or ratifying the election of regents, and approving amendments to governing documents:

* Dana College, Blair, Nebraska

- * Luther College, Decorah, Iowa
- * St. Olaf College, Northfield, Minnesota
- * Wartburg College, Waverly, Iowa

The governing documents of those colleges provide that the voting members of the Churchwide Assembly comprise the voting membership of the college corporations.

Announcements

At the conclusion of the college corporation meetings, Bishop Chilstrom announced the death of members of the immediate families of two voting members and called for prayers to be offered during evening worship. Secretary Almen made several additional announcements.

Evening worship followed immediately with the order for Evening Prayer.

**Plenary Session Eight
Monday, August 28, 1989
8:30 A.M. - 11:45 A.M.**

Bible Study

The first Churchwide Assembly reconvened on Monday, August 28, 1989, at 8:35

A.M., Central Daylight Time. The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, called upon Ms. Margaret B. Wold to continue the Bible study under the theme, "Traveling with the Spirit of Jesus on the Glory Road."

Bishop Chilstrom reviewed the business remaining before the assembly and announced that it would be necessary to hold an additional plenary session on Tuesday evening, August 29, 1989, in order to complete the assembly's agenda.

The Rev. Ralph J. Mineo, Northwestern Ohio Synod, moved the following motion to limit debate.

MOVED; *2/3 Required*

SECONDED;

CARRIED:

To limit all speeches during discussion to two minutes for all remaining business items.

Report of the Church Council:

(continued)

Mission90

Reference: *1989 Reports and Records, Volume 2*, page 421422; continued from page 696.

Bishop Chilstrom called upon Ms. Christine H. Grumm, ELCA vice president and chair of the Church Council, to introduce the recommendation of the Church Council that the statement of commitment with respect to *MissiOn90*, printed in *1989 Reports and Records, Volume 2*, pages 421422, be adopted.

Following brief floor discussion of the *AMission9* proposal, the Rev. Robert J. Furreboe, Metropolitan Chicago Synod, moved the following amendment to the recommendation of the Church Council:

MOVED;

SECONDED;

DEFEATED:

To amend the statement of commitment with respect to *Mission90* by adding the words, *through the local congregation* to the end of the paragraph titled, "(1) Tithers by the Million," under the section "GROW.

Following an additional comment from the floor relative to tithing, the Rev. J. Christopher Price, Virginia Synod, called the previous question.

MOVED; *2/3 Required*

SECONDED;

CARRIED:

To move the previous question and proceed to vote on the recommendation of the Church Council.

ASSEMBLY

ACTION

CA89.6.25

To adopt the following "Statement of Commitment to *Mission90.*"

As we consider the opportunities for ministry before the Evangelical Lutheran Church in America as it enters its first decade of life, we affirm and rejoice in the efforts under way throughout the church to carry out the mission God has entrusted to us.

At the same time, we recognize the need to focus on particular aspects of our church's work in order to meet the challenges of the last decade of the 20th century and to equip the church for ministry as it enters a new century. Through *Mission90* every member and organizational expression of the Evangelical Lutheran Church in America is urged to make a renewed commitment to SEE, to GROW, and to SERVE.

SEE

Because the Gospel offers hope to a troubled world and support to members in their daily lives,

We commit ourselves to SEEING anew what it means to be Christian through faithful reading and study of the Bible, through daily prayer and through reflection on our Lutheran heritage of faith.

The following churchwide emphases for the 1990-1991 biennium give expression to this commitment:

(1) What Does it Mean to be a Christian? A major churchwide and synodical effort to invite congregations throughout the Evangelical Lutheran Church in America to engage in a common period of intentional reflection on their identity as Lutheran Christians.

(2) A New Venture in Bible Reading. Introduction and use of the New Revised Standard Version of the Bible in daily Bible reading.

GROW

Because the church is called to proclaim the Gospel to all the

people in our communities using fully the abundant human and financial resources of its members,

We commit ourselves to GROWING in our witness to the faith, in our giving, and in our intention to become a more diverse church.

The following churchwide emphases for the 1990-1991 biennium give expression to this commitment:

(1) Tithers by the Millions. An intentional churchwide and synodical effort to invite first leaders and then all members of the Evangelical Lutheran Church in America to respond to the Gospel by tithing.

(2) Growing Congregations. A commitment to assisting an increasing number of "pilot congregations" in areas of racial/ethnic or economic change to grow by reaching out to inactive members and to all in their communities.

(3) Bible Study/Witness. Development and wide use of a Bible study/witness resource for congregational use, which can assist members to be active witnesses to the Gospel in their daily lives.

SERVE

Because the whole world is God's creation and is the object of God's love,

We commit ourselves to SERVING in the world in the cause of peace, justice and the care of creation, building partnerships between congregations and other ministries at home and abroad.

The following churchwide emphases for the 1990-1991 biennium give expression to this commitment:

(1) Partners Around the World. A concerted effort to link individual congregations and synods of the Evangelical Lutheran Church in America in a partnership relationship with two congregations or ministries—one in America and one abroad.

(2) Justice, Peace, and the Care of Creation. In concert with ecumenical partners around the world, developing concrete ways for the Evangelical Lutheran Church in America and for individuals to work for peace and justice in a troubled world and to preserve the earth itself for future generations.

To affirm *Mission90* as a basis for planning and for action during the next biennium;

To initiate through the Office of the Bishop a process to engage congregations, synods and the churchwide organization in the development and refinement of churchwide commitments for the decade of the 1990s; and

To request that such churchwide commitments for the decade, including a comprehensive strategy for evangelism and outreach

and for communications, be brought to the 1991 Churchwide

Assembly.

Report of the Nominating Committee:

(continued)

Elections-First Ballot

Reference: *1989 Reports and Records, Volume 2, Supplement*, page E-256;
continued from pages 622, 695, 698; continued on pages 887-890.

The Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, presented the report of the first ballot. He reported that a total of 996 ballot forms had been cast by voting members. Of those 996 ballot forms, 993 ballots were optically scanned, and three were spoiled. All but 12 positions were filed on the first ballot through a majority of the VOTES cast. Secretary Almen then read the names of persons elected as well as those whose names would necessarily appear on the second ballot. The results of the election are reported below. An asterisk (*) indicates persons elected.

Church Council / Ticket 1

*a. Arne Blomquist, St. Paul, MN, Synod 3H

VOTES 734

percent 75.7%

b. George Dahlman, Coon Rapids, MN, Synod 3G

VOTES235

percent 24.3%

Total Ballots

VOTES969

percent 100.0%

Church Council /

Ticket 2

*a. William E. Diehl, Allentown, PA, Synod 7E

VOTES 751

percent 76.9%

b. Virgil Hein, Wyomissing, PA, Synod 7E

VOTES222

percent 22.7%

Invalid Ballots

VOTES

3

percent 3%

Total Ballots
VOTES 976

percent 100.0%

Church Council / Ticket 3

*a. Loren W. Mathre, St. Petersburg, FL, Synod 9E
VOTES 614

percent 63.7%

b. Victor Rosner, Boca Raton, FL, Synod 9E
vans347

percent 36.0%

Invalid Ballots
VOTES
3

PER CENT 3%

Total Ballots

VOTES964
percent 100.0%

Church Council / Ticket 4

*a. Richard L. McAuliffe, Glen Ellyn, IL, Synod 5A
VOTES 703

percent 73.5%

b. Duane Suits, Aurora, IL, Synod 5A
VOTES 249

percent 26.0%

Invalid Ballots
VOTES 4

percent4%

Total Ballots
VOTES 956
percent 100.0%

Church Council / Ticket 5

*a. Patsy Gottschalk, Spokane, WA, Synod 1D
VOTES 629

percent 65.5%

b. Ellen Lowe, Portland, OR, Synod 1E

VOTES 329

percent 34.3%
Invalid Ballots
VOTES 2

percent2%
Total Ballots
VOTES 960

percent 100.0%
Church Council

I Ticket 6
a. Edith Lohr, Fargo, ND, Synod 3D
VOTES 611

percent 62.9%
b. Patricia Swanson, Moorhead, MN, Synod 3D
VOTES 360

percent 37.1%
Total Ballots
VOTES 971

percent 100.0%

Church Council /I Ticket 7

a. Sharon Rostberg, Hutchinson, MN, Synod 3F
VOTES 405

percent 42.0%
*b. Susan Huber Stapell, Cheektowaga, NY Synod 7D
VOTES 559

percent..... 58.0%
Total Ballots
VOTES 964

percent 100.0%
Church Council

I Ticket 8
a. Rev. James G. Cobb, Norfolk, VA, Synod 9A
VOTES 617

percent 64.4%
b. Rev. Harvard W. Stephens Jr., Baltimore, MD, Synod 8F
VOTES 340

percent 35.5%
Invalid Ballots
VOTES 1

percent 1%
 Total Ballots
 VOTES 958
 percent 100.0%
 Church Council / Ticket 9
 *a. Rev. David G. Gabel, Traverse City, MI, Synod 6B
 VOTES 641
 PER CENT 66.9%
 b. Rev. Roger D. Hardy, Gladwin, MI, Synod 6B
 VOTES 316
 percent 33.0%0
 Invalid Ballots
 VOTES 1
 percent 1%
 Total Ballots
 VOTES 958
 percent 100.0%
 Church Council / Ticket 10
 a. Rev. George W. Carlson, San Diego, CA, Synod 2C
 VOTES 466
 percent 48.6%
 *b. Rev. John O. Knudson, Dana Point, CA, Synod 2C
 VOTES 490
 percent 51.1%
 Invalid Ballots
 VOTES 2
 percent2%
 Total Ballots
 VOTES958
 percent 100.0%
 Church Council / Ticket 11
 *a. Rev. Marilyn G. Hanson, Holstein, IA, Synod 5E
 VOTES 698
 percent 73.1%
 b. Rev. Gail L. Heidtke, Milwaukee, WI, Synod 5J
 VOTES 256
 percent 26.8%
 Invalid Ballots
 VOTES 1
 percent1%
 Total Ballots
 VOTES955
 percent 100.0%

Board of Division for Congregational

Life / Ticket 12

a. Claudia Zom Brookover, Humble, TX, Synod 4F

VOTES 392

P E R C E N T 40.7%

*b.

Barbara J. Knutson, Redwood Falls, MN, Synod 3F

VOTES 571

percent 59.2%

Invalid Ballots

VOTES 1

percent1%

Total Ballots

VOTES 964

percent 100.0%

Board of Division for Congregational

Life / Ticket 13

“a. Cynthia Ann Knudson, Denver CO, Synod 2E

vas596

percent 62.9%

b. Jill Susan Lingwall, Arvada, CO, Synod 2E

VOTES 350

percent 37.0%

Invalid Ballots

VOTE 1

percent 1%

Total Ballots

VOTE 947

percent 100.0%

Board of Division for Congregational

Life / Ticket 14

a. Kenneth E. Markworth, Mount Prospect, IL, Synod 5A

VOTES 139

percent 14.5%

*b. Jim Myers, Kailua, HI Synod 2C

VOTES. 527

PER CENT 54.9%

c. Bruce H. Staples, LaCrosse, WI, Synod 5L
VOTES 201

percent 20.9%

d. Louis C. Wirthlin, Mesa, AZ, Synod 2D

VOTES 93

percent 9.7%

Total Ballots

VOTES 960

percent 100.0%

Board of Division for Congregational Life ! Ticket 15

a. David C. Brunkow, Brandon, SD, Synod. 3C

VOTES 266

percent 27.7%

b. Wayne E. Caughman, Lexington, SC, Synod 9C

VOTES 103

percent 10.7%

c. Patrick M. Greene, Williamsville, NY, Synod 7D

VOTES 405

PER 42.1%

d. David J. Raes, West Linn, OR, Synod 1E

VOTES 186

percent 19.4%

Invalid Ballots

VOTES 1

percent 1%

Total Ballots

VOTES 961

percent 100.0%

Board of Division for Congregational Life / Ticket 16

a. Rev. Jessica R Crist-Graybill, Great Falls, MI Synod IF

VOTES 406

PER CENT 41.9%

b. Rev. Larry V Smoose, Langhorne, PA, Synod 7F

VOTES 214

percent 22.1%

c. Rev. Judith A. Spindt, Rio Piedras, PR, Synod 9F

VOTES 350

percent 36.1%

Total Ballots

VOTES 970

percent 100.0%

Board of Division for Congregational

Life / Ticket 17

a. Rev. Maria-Alma R. Copeland, Cleveland, OH, Synod 6E

VOTES 355

percent 37.1%

*b. Rev. Nelson T. Strobert, Gettysburg, PA, Synod 8G

VOTES602

percent 62.8%

Invalid Ballots

VOTES 1

percent 1%

Total Ballots

VOTES 958

percent 100.0%

Board of Division for Education / Ticket 18

*a.

Richard S. Froiland, Hendricks, MN, Synod 3F

VOTES 669

percent 70.1%

b. William Yocom, Wyomissing, PA, Synod 7E

Votes 282

PERC1rNT 29.6%

Invalid Ballots

VOTES3

percent3%

Total Ballots

VOTES 954

percent 100.0%

Board of Division for Education /Ticket 19

a. Judy A. Gemer Houston, TX, Synod 4F

VOTES 106

percent 11.0%

b. Ida Marie Hakkarinen, Greenbelt, MD, Synod 8G

VOTES 198

CENT 0.5%

c. Suzanne KI Mahel, Lincoln, NE, Synod 4A

VOTES 127

percent 13.2%

*d. Mary Ellen H. Sdunider, Moorhead, MN, Synod 3D

VOTES 530

percent 55.0%

Invalid Ballots

VOTES 3
percent3%

Total Ballots

VOTeS 964
percent 100.0%

Board of Division for Education

I Ticket 20

“a. Rev. Paul H. Andrews, Columbus, OH, Synod 6F

voTes 625

percent 65.7%

b. Rev. Dennis J. Young, Godfrey, IL, Synod 5C

VOTES 326

percent 34.2%

invalid Ballots

VOTES 1

percent 1%

Total Ballots

VOTES 952
percent..... 100.0%

Board of Division for Education / Ticket 21

*a. Rev. Stephen

P. Bouman, Bogota, NJ, Synod 7A

VOTES 718

percent 75.9%

b. Rev. Ivan R Mechty Jr, Tremont, PA, Synod 7E

VOTES 227

percent 24.0%

Invalid Ballots

VOTES..... 1

percent1%

Total Ballots

VOTES 946

percent 100.0%

Board of Division for Education *I* Ticket 22

a. Rev. Richard P. Hermstad, Coeur d'Alene, ID, Synod 1D

Votes 331

percent 34.8%

*b. Rev. John K. Luoma, Youngstown, OH, Synod 6E

VOTES 617

percent..... 64.94%
Invalid Ballots
VOTES 2
PER CENT2%
Total Ballots
VOTES950
percent 100.0%

Board of Division for Education I Ticket 23

a. Rev. Albert R Ahlstrom, New York, NY, Synod 7C

VOTES 354
percent 37.0%

*b. Rev. Karen S. Parker, Englewood, CO, Synod 2E

VOTES 603
percent 62.9%

Invalid Ballots

VOTES 1
percent 1%

Total Ballots

VOTES 958
percent 100.0%

Board of Division for Global Mission I Ticket 24

a. Lottie G. Bergquist, Moorhead, MN, Synod 3D

VOTES 285
percent 29.5%

b. Ann Foltz, Arlington, VA, Synod 8G

VOTES 452
percent 46.8%

c. Lois Roberts, Orefield, PA, Synod 7E

VOTES 228
percent 23.6%

Total Ballots

VOTES 965
percent 100.0%

Board of Division for Global Mission I Ticket 25

a. Betty Gerlitz, Waynesboro, VA, Synod 9A

VOTES 277
percent 29.3%

-b. Sue Stirewalt Lane, New Market, VA, Synod 9A

VOTES 667
percent 70.6%

Invalid Ballots

VOTES 1

percent 1%
Total Ballots
VOTES 945
percent 100.0%

Board of Division for Global Mission / Ticket 26

a. Michael Distelhorst, Columbus, OH, Synod 6F

VOTES 429
percent 44.9%

*b. Robert Munson, Minneapolis, MN, Synod 3G

VOTES 524
percent 54.9%

Invalid Ballots

VOTES 2
percent2%

Total Ballots

VOTES 955
percent 100.0%

Board of Division for Global Mission / Ticket 27

a. Lormong L. Lo, Omaha, NE, Synod 4A

VOTES 297
percent 31.3%

b. Denis A. Radefeld, Lorain, OH, Synod 6E

VOTES 432
percent 45.5%

c. Robert "Bob" Stewart, Scottsdale, AZ, Synod 2D

VOTES 220
percent 23.2%

Total Ballots

VOTES 949
percent 100.0%

Board of Division for Global Mission / Ticket 28

*a. Rev. David L. Johnson, Fargo, ND, Synod 3B

VOTES 544
percent 57.1%

b. Rev. George E. Tinker, Denver, CO, Synod 2E

VOTES 0..... 408
percent 42.9%

Total Ballots

VOTES 952
percent 100.0%

Board of Division for Global Mission / Ticket 29

a. Rev. Robert J. Furreboe, Mount Prospect, IL, Synod 5A

VOTES 185

percent 19.3%

b. Rev. David A. Roschke, Houston, TX, Synod 4F

VOTES 298

percent 31.1%

c. Rev. Merlyn E. Seitz, Dayton, OH, Synod 6F

VOTES 475

percent 49.5%

Invalid Ballots

VOTES 1

percent 1%

Total Ballots

VOTES 959

percent 100.0%

Board of Division for Ministry *I* ticket 30

a. David Hagen, Deaibom Heights, IN, Synod 6A

votes364

percent 38.4%

*b. I C. Mattocks, Cut Bank, ME Synod 1F

VOTES 581

PER CENT 61.4%

Invalid Ballots

VOTES 2

percent2%

Total Ballots

VOTES 947

percent 100.0%

Board of Division for Ministry / ticket 31

*a. Marybeth A. Person, Omaha, NE, Synod 4A

VOTES 516

percent 54.0%

b. E. Marlene Wilson, Boulder CO, Synod 2E

VOTES 439

percent 45.9%

Invalid Ballots

VOTES 1
percent 1%
Total Ballots
VOTES956

percent 00.0o
Board of Division for Ministry / Ticket 32
*a. Pelagie Mike Snestrud, Cloquet, MN, Synod 3E

VOTES554

percent 58.3%
b. Gunnel M. Stemet Bethlehem, PA, Synod 7E
VOTES 395

percent 41.6%
Invalid Ballots

VOTES 1
percent 1%
Total Ballots
VOTES 950
percent 100.0%
Board of Division for Ministry / Ticket 33
a. Rev. James M. Elison, Wheeling, WV, Synod 8H
VOTES349
percent 36.4%
b. Rev. George E. Keck, Philadelphia, PA, Synod 7F
VOTES 268
percent 27.9%
c. Rev. Albert Starr Jr, Los Angeles, CA, Synod 2B
VOTES 204

percent 21.34%
d. Rev. A. Dale Truscott, Sylvania, OH, Synod 6D
VOTES 138

percent 14.4%
Invalid Ballots

VOTES 1

percent1%
Total Ballots
VOTES 960

PER CENT 100.0%

Board of Division for Ministry

I Ticket 34

a. Rev. Marilyn S. Breckenridge, Minneapolis, MN, Synod 3H

VOTES 323

percent 33.6%

-b. Rev. Susan M. Kintner Portland, OR, Synod 1E

VOTES484

percent 50.3%

c. Rev. Howard W Stone, Fort Worth, TX, Synod 4D

VOTES 154

percent..... 16.0%

Invalid Ballots

VOTES 1

percent 1%

Total Ballots

VOTES 962

percent 100.0%

Board of Division for Ministry

/ Ticket 35

a. Rev. John M. Mann, Erie, PA, Synod 8A

VOTES 279

percent 29.0%

-b. Rev. Mark R. Moller-Gunderson, Milwaukee, WI, Synod 5J

VOTES 506

percent 52.5

c. Rev. Mark Radecke, Roanoke, VA, Synod 9A

VOTES 178

percent 18.5%

Total Ballots

VOTES 963

percent 100.0%

Board of Division for Outreach / Ticket 36

a. Shirley E Daire, Alma, NE, Synod 4A

VOTES 328

percent 35.0%

-b. Patricia Knodel, Wilmington, DE, Synod 8F

VOTES 610

percent 65.0%

Total Ballots

VOTES 938

percent 100.0%

Board of Division for Outreach I

Ticket 37

a. Paul Ashley, Detroit, MI, Synod 6A

VOTES 388

percent 41.2%

*b. Ira Frank, Auburn, WA, Synod 1C

VOTES 550

percent 58.4%

Invalid Ballots

VOTES 3

percent3%

Total Ballots

VOTES 941

percent 100.0%

Board of Division for Outreach I Ticket 38

*a. Luis E Goyzueta, Macungie, PA, Synod 7E

VOTES 482

percent 51.3%

b. Harold M. Light, St Louis, MO, Synod 4B

VOTES 457

percent 48.6%

Invalid Ballots

VOTES 1

percent 1%

Total Ballots

VOTES 940

percent 100.0%

Board of Division for Outreach I Ticket 39

*a. Rev. Jane E. Jenkins, Springfield, IL, Synod 5C

VOTES 572

percent 61.6%

b. Rev. Thomas W. Wilson, Virginia, IL, Synod 5C

VOTES 356

percent 38.3%

Invalid Ballots

VOTES 1

percent 1%

Total Ballots

VOTES 929

percent 100.0%

Board of Division for Outreach I Ticket 40

*a. Rev. Donald M. Haven, Plano, TX, Synod 4D

VOTES 643

percent 68.7%

b. Rev. Jimmy Lee Werley, Allentown, PA, Synod 7E

VOTES 293

percent 31.3%

Total Ballots

VOTES 936

percent 100.0%

Board of Division for Outreach I Ticket 41

a. Rev. Maria E. Erling, West Boylston, MA, Synod 7B

v s 417

PER CENT 44.1%

*b. Rev. John E Nelson, Allendale, NJ, Synod 7A

VOTES 528

percent 55.8%

Invalid Ballots

VOTES 1

percent 1%

Total Ballots

VOTES 946

percent 100.0%

Board of Division for Social Ministry Organizations / Ticket 42

*a. Theodore E. Johnstone Jr., Tacoma, WA, Synod 1C

VOTES 643

percent 68.3%

b. Byron Peterson, Scotts Bluff, NE, Synod 4A

VOTES 297

percent 31.6%

Invalid Ballots

VOTES 1

percent 1%

Total Ballots
VOTES 941
percent 100.0%

Board of Division for Social Ministry Organizations I Ticket 43

*a. Richard D. Mandsager, Anchorage, AK, Synod 1A

VOTES 609
percent 65.7%

b. Douglas S. Peterson, Anchorage, AK, Synod 1A

VOTES 317
percent 34.2%

Invalid Ballots

VOTES 1
percent 1%

Total Ballots

VOTES 927
percent 100.0%

**Board of Division for Social Ministry
Organizations I Ticket 44**

a. Monica Mattson, Stanwood, WA, Synod 1B

VOTES 376
percent 40.4%

*b. Patricia W Savage, Cresco, PA, Synod 7E

VOTES 554
percent 59.5%

Invalid Ballots

VOTES 1
percent 1%

Total Ballots

VOTES 931
percent 100.0%

**Board of Division for Social Ministry
Organizations I Ticket 45**

a. Rev. Dwight Ong, Kearny, NJ, Synod 7A

VOTES 366
percent 39.3%

*b. Rev. Lee H. Wesley, New York, NY, Synod 7C

VOTES 564

percent 60.5%

Invalid Ballots

VOTES 2

PER CENT

.....2%

Total Ballots

VOTES 932

percent 100.0%

Board of Division for Social Ministry Organization/ Ticket 46

a. Rev. William L. Dowling, Phoenix, AZ, Synod 2D

VOTES 175

percent 18.6%

*b. Rev. Robert E. Duea, Milwaukee, WI, Synod 5J

VOTES 521

percent 55.3%

c. Rev. Timothea S. Lewis, Charleston, SC, Synod 9C

VOTES 244

percent..... 25.9%

Invalid Ballots

VOTES 2

PER CENT2%

Total Ballots

VOTES 942

percent 100.0%

Board of Division for *Social* Ministry

Organizations / Ticket 47

a. Rev. John M. Bmdjar Conyngham, PA, Synod 7E

VOTES..... 267

percent 28.1%

b. Rev. Mark K. Holman, Bloomington, MN, Synod 3G

VOTES 472

percent 49.7%

c. Rev. Christine E. Iverson, LaCrosse, KS, Synod 4B

VOTES 209

percent 22.0%

Invalid Ballots

VOTES 2

percent2%
Total Ballots

VOTES 950
percent 100.0

Board of Commission
for Church in Society I Ticket 48
*a. Paul E Bente Jr, Bethesda, MD, Synod 8G
VOTES 503

percent 53.6%
b. John Kretzmann, Chicago, IL, Synod 5A

VOTES434

PER CENT 46.2%
Invalid Ballots
VOTES 2
percent2%
Total Ballots
VOTES 939

percent 100.0%
Board of Commission for Church in Society I Ticket 49
*a. Kathleen S. Hurty, New York, NY, Synod 7C

VOTES 645
percent 67.7%
b. Jane P. Mitcham, Charlotte, NC, Synod 9B
VOTES 308
percent 32.3%
Total Ballots
VOTES 953

percent 100.0%

Board of Commission
for Church in Society I Ticket 50
*a. Ruby Y Anderson, Sacramento, CA, Synod 2A
VOTES 572

percent 61.3%
b. Tamara Wong, Alhambra, CA, Synod 2B

VOTES 360
percent 38.6%
Invalid Ballots

VOTES 1
percent 1%
Total Ballots

VOTES 933
percent 100.0%

**Board of Commission
for Church in Society I Ticket 51**
*a. Rev. Joy K. Bussert, Minneapolis, MN, Synod 3G
VOTES 652

percent 68.4%
b. Rev. Susan E. Tjornehoj, Baudette, MN, Synod 3D

VOTES 300
percent 31.5%
Invalid Ballots

VOTES 1
percent 1%
Total Ballots

VOTES 953
PER CENT 100.0%

Board of Commission for Church in Society / Ticket 52

*a. Rev. Eric E. Jorstad, East Haven, CI Synod 6A
VOTES 628

percent 66.2%
b. Rev. L. Edward Knudson, Portland, OR, Synod 1E
VOTES 320
percent 33.7%
Invalid Ballots

VOTES 1
percent 1%
Total Ballots

VOTES 949

percent 100.0%

Board of Commission for Communication / Ticket 53

*a. Barbara Berry-Bailey, Philadelphia, PA, Synod 7F

VOTES 538

percent 58.3%

b. Jessica Fields, Asbury Park, NJ, Synod 7A

VOTES 380

percent 41.2%

Invalid Ballots

VOTES 5

percent

.....5%

Total Ballots

VOTES 923

percent 100.0%

**Board of Commission for
Communication / Ticket 54**

a. Clifford Albert, Lakeside, CA, Synod 2C

VOTES 364

percent 39.3%

b. John R. Brooks, Baton Rouge, LA, Synod 4F

VOTES 206

percent 22.2%

c. Barry G. Wittchen, Bethlehem, PA, Synod 7E

VOTES 355

percent 38.3%

Invalid Ballots

VOTES 2

percent2%

Total Ballots

VOTES 927

percent 100.0%

Board of Commission for Communication / Ticket 55

a. Fred J. Korge, Houston, TX, Synod 4F

VOTES 168

percent 18.1%

b. David P Mayer, Oil City, PA, Synod 8A

VOTES 221

percent 23.8%

*c. David R. Welch, Arlington, VA, Synod 8G
 VOTES538
 percent 58.0%
 Invalid Ballots
 VOTES 1
 percent 1%
 Total Ballots
 VOTES 928
 percent. 100.0%

Board of Commission for Communication / Ticket 56

*a. Renee Hermanson, San Antonio, TX, Synod 4E
 VOTES495
 percent 53.6%
 b. Maurine Nissen Janssen, Topeka, KS, Synod 4B
 VOTES 184
 percent19.9%
 c. Sonnee O. Steveson, Belmond, IA, Synod 5F
 VOTES 245
 percent 26.5%
 Total Ballots
 VOTES 924
 percent 100.0%

Board of Commission for Communication / Ticket 57

*a. Rev. Judith M. MATHISON, Minneapolis, MN, Synod 3G
 VOTES 527
 percent 55.3%
 b. Rev. Richard J. Mayfield, Dillon, CO, Synod 2E
 VOTES 257
 percent 27.0%
 c. Rev. Eric C. Shafer, Wescosville, PA, Synod 7E
 VOTES 167
 PER CENT 17.5%
 Invalid Ballots
 VOTES 2
 percent2%
 Total Ballots
 VOTES 953
 percent 100.0

Board of Commission for Financial Support / Ticket 58

*a. Deborah A.W Nystrom, Ann Arbor, MI, Synod 6A
 VOTES 662
 percent 71.6%

b. Sue Ellen Wall, Lincoln, NE, Synod 4A
VOTES 261
percent 28.2%
Invalid Ballots
VOTES 2
PER CENT2%
Total Ballots
VOTES 925
percent 100.0%

Board of Commission for Financial Support / Ticket 59

*a. Marge D. Kretschmar, Austin, TX, Synod 4E

VOTES 510
percent 55.4%

b. Anna Michelle McMahan, Gastonia, SC, Synod 9B

VOTES 409

percent 44.4%

Invalid Ballots

VOTES 2

percent2%

Total Ballots

VOTES 921

percent 100.0%

Board of Commission for Financial Support / Ticket 60

*a. Gary H. Hansen, Sycamore, IL, Synod 5B

VOTES 573

percent 62.4%

b. Jack Lester San Diego, CA, Synod 2C

VOTES 343

percent 37.4%

Invalid Ballots

VOTES 2

percent

.....2%

Total Ballots

VOTES 918

percent 100.0%

Board of Commission for Financial Support / Ticket 61

a. Rev. Paul D. Kennedy, Worcester MA, Synod 7B

VOTES 401

percent 42.1%

b. Rev. Ruben H. Olawsky, Garden City, SC, Synod 9C

VOTES 115

percent..... 12.1%

c. Rev. Dale M. Vitalis, Billings, MB Synod IF

VOTE436

percent 45.8%

Invalid Ballots

VOTE 1

percent 1%

Total Ballots

vo 953

percent 100.0%

Board

of Commission for Financial Support / Ticket 62

a. Rev. Dodd A. Lamberton, Elmira, NY, Synod 7D

VOTES 463

percent 51.0%

b. Rev. Charles D. May, Jamestown, NY, Synod 7D

VOTES 444

percent 48.9%

Invalid Ballots

VOTES 1

percent1%

Total Ballots

VOTES 908

percent 100.0%

Board of Commission for Women

I Ticket 63

*a. Ronald K. Good, Ephrata, PA, Synod 8D

VOTES 659

percent 71.2%

b. Peder John Olsen, Pompano Beach, FL, Synod 9E

VOTES 265

percent 28.6%
Invalid Ballots
VOTES 1
percent 1%
Total Ballots
VOTES 925
percent 100.0%

Board of Commission for Women I Ticket 64

a. Eddie Martin, Erie, PA, Synod 8A
VOTES 389

PER CENT 42.3%
*b. Ronald Valenzuela, El Mirage, AZ, Synod 2D
VOTES 528
percent 57.4%
Invalid Ballots
VOTES 3
percent 3%
Total Ballots
VOTES 920
percent 100.0%

Board of Commission for Women I Ticket 65

*a. Alice Carter Pittsburgh, PA, Synod 8B
VOTES 567
percent 61.4%
b. Beatriz Ivette Figueroa, Austin, TX, Synod 4E
VOTES 355
percent 38.4%
Invalid Ballots
VOTES 2
percent 2%
Total Ballots

VOTES 924
percent 100.0%

Board of Commission for Women I Ticket 66

a. Rev. Lynn Y Bner, Manhattan Beach, CA, Synod 2B
VOTES 296
PERCE 32.0%
*b. Rev. Jean Larson Hurd, Billings, MW Synod 1F
VOTES 628

percent 67.8%

Invalid Ballots
VOTES 2
percent2%
Total Ballots
VOTES 926

percent 100.0%

Board of Commission for Women / Ticket 67
a. Rev. Robert A. Hutson Jr, Tempe, AZ, Synod 2D

VOTES 320
percent 34.6%
*b. Rev. Marcus R. Kunz, Stewart, MN, Synod 3F

VOTES 603
percent 65.3%
Invalid Ballots

VOTES 1

percent 1%
Total Ballots
VOTES 924
percent 100.0%

Board of ELCA Publishing House / Ticket 68

a. Mona Fogt, Houston, TX, Synod 4F
VOTES 122
percent 13.2%
b. Susan S. Rehwaldt, Carbondale, IL, Synod 5C
VOTES 396

percent 42.7%
c. Holley Ulbrich, Clemson, SC, Synod 9C

VOTES 115
percent 12.4%
d. Janet Wittenberg, Gibsonia, PA, Synod 8B

VOTES 289

percent 31.2%
Invalid Ballots

VOTES 5

percent

.....5%

Total Ballots

VOTES 927

percent 100.0%

Board of ELCA Publishing House I Ticket 69

a. Andrew Hill, Wakefield, MI, Synod 5G

VOTES 312

percent 34.7%

*b. Lawrence J. Jensen, Iron Mountain, MI, Synod 5G

VOTES 583

percent 64.8%

Invalid Ballots

VOTES5

percent6%

Total Ballots

VOTES 900

percent 100.0%

Board of ELCA Publishing House I Ticket 70

a. Gordon H. DeWerth, Avon, CT Synod 7B

VOTES 229

PERCE0%

b. Richard E. Lee, Oklahoma City, OK, Synod 4C

VOTES 213

percent 23.3%

*c. Stanley O. Midtbo, Edgerton, WI, Synod 5K

VOTES 469

percent..... 51.3%o

Invalid Ballots

VOTES 4

percent4%

Total Ballots

VOTES 915

percent 100.0%

Board of ELCA Publishing House I Ticket 71

*a. Rev. Barbara Jorgensen, Columbus, OH, Synod 9F

VOTES 686

percent 74.2%

b. Rev. Bernard LaCombe, Belle Glade, FL, Synod 9E

VOTES 239

percent 25.8%

Total Ballots

VOTES 925

percent 100.0%

Board of ELCA Publishing House / Ticket 72

a. Rev. Carl D. Shankweiler, Valley View, PA, Synod 7E

VOTES 299

percent 31.5%

*b. Rev. David L. Tiede, St Paul, MN, Synod 1D

VOTES 651

percent 68.5%

Total Ballots

VOTES 950

percent 100.0%

Board of ELCA Publishing House I Ticket 73

a. Rev. Ronald K. Johnson, Minneapolis, MN, Synod 3G

VOTES 318

percent 34.1%

*b. Rev. Paul M. Youngdahl, Minneapolis, MN, Synod 3G

VOTES 614

percent 65.9%

Total Ballots

VOTES 932

percent 100.0%

Board of Pensions I Ticket 74

*a. Floyd Amtz, Newtonville, MA, Synod 7B

VOTES 490

percent 52.0%
b. W. Michael Carter; Irving, TX, Synod 4D
VOTES 450

percent 47.8%
Invalid Ballots
VOTES 2

percent
.....2%
Total Ballots
VOTES 942

percent
100.0%
Board of Pensions I Ticket 75
a. Harry L. Bengston Jr., Austin, TX, Synod 4E

VOTES 209
percent 22.6%
*b. Richard Niebuhr Aberdeen, SD, Synod 3C

VOTES 568

percent 61.3%
c. J. Terry Roberts, Fresno, CA, Synod 2A
VOTES 145

percent 15.7%
Invalid Ballots

VOTES 4

percent
.4%
Total Ballots
VOTES9..... 26
percent 100.0%

Board of Pensions I Ticket 76
a. Marlene K. Bonds, Baton Rouge, LA, Synod 4F

VOTES 430

percent 45.5%

b. Sandra G. Gustavson, Lawrenceville, GA, Synod 9D
VOTES 513

percent 54.3%

Invalid Ballots

VOTES 2

percent

.....2%

Total Ballots

VOTES 945

PER CENT 100.0%

Board of Pensions

I Ticket 77

*a. Linda J. Brown, Moorhead, MN, Synod 3D

VOTES 566

percent 61.4%

b. Stephanie Maister Piscataway, NJ, Synod 7A

VOTES 354

percent 38.4%

Invalid Ballots

VOTES 2

percent2%

Total Ballots

VOTES 922

percent 100.0%

Board of Pensions / Ticket 78

a. Kenneth L. Niebauer, Bellevue, WA, Synod 1B

Votes 341

percent 36.0%

*b. Theodore S. Rosky, Louisville, KY, Synod 6C

Votes 602

percent 63.6%

Invalid Ballots

VOTES 3

percent3%

Total Ballots

VOTES 946

percent 100.0%

Board of Pensions / Ticket 79

a. Rev. Frank J. Brocker, Tacoma, WA, Synod 1C
 VOTES 110
 percent 11.5%

b. Rev. Paul M. Cornell, Collegeville, PA, Synod 7F
 VOTES 118
 percent 12.3%

c. Rev. Robert E. Karsten, East Orange, NJ, Synod 6F
 VOTES 315
 percent 32.9%

d. Rev. Viviane Thomas-Breitfeld, Milwaukee, WI, Synod 5J
 VOTES415
 percent 43.3%

Total Ballots
 VOTES 958
 percent 100.0%

Committee on Appeals / Ticket 80

a. Kenneth M. Anderson, Wayzata, MN, Synod 3G
 VOTES 347
 percent 38.1%

b. Clarence G. Carison, Birmingham, MI, Synod 6A
 VOTES 564
 percent 61.9%

Total Ballots
 VOTES 911
 percent 100.0%

Committee on Appeals / Ticket 81

*a. Rev. Victor L. Brandt, Willowbrook, IL, Synod 5A
 VOTES 533
 percent 57.4%

b. Rev. Brady Y: Faggart Jr., Greensboro, NC, Synod 9B
 VOTES 394
 percent 42.5%

Invalid Ballots
 VOTES 1
 percent 1%

Total Ballots
 VOTES 928
 percent 100.0%

Committee on Appeals / Ticket 82

a. Rev. Elizabeth J. Larson, Siren, WI, Synod 5H
 VOTES 442
 percent 47.9%

*b. Rev. Robert Eugene Mclelland, Grafton, WI, Synod 5J

VOTES480
percent 52.1%
Total Ballots
VOTES 922
percent 100.0%

Committee on Appeals / Ticket 83

a. Rev. Philip L. Wahlberg, Austin, TX, Synod 4E

VOTES 702
percent 75.4%

b. Rev. C. Umhau Wolf, Austin, TX, Synod 4E

VOTES 228
percent 24.5%

Invalid Ballots

VOTES 1
percent 1%

Total Ballots

VOTES 931
percent 100.0%

Committee on Discipline / Ticket 84

*a. Gerry Grant, Baltimore, MD, Synod 8F

VOTES 532
percent 58.7%

b. William E. McDonald, Durham, NC, Synod 9B

VOTES 374
percent 41.2%

Invalid Ballots

VOTES 1
percent 1%

Total Ballots

VOTES 907
percent 100.0%

Committee on Discipline / Ticket 85

a. Leonard Addicks, Brenham, TX, Synod 4F

VOTES 161
percent 17.7%

*b. George E. Hulstrand, Willmar, MN, Synod 3F

VOTES 594

percent 65.3%

c. Robert W. Olsen, South Holland, IL, Synod 5A

VOTES 154

percent 16.9%
Total Ballots
VOTES 909

percent 100.0%

Committee on Discipline I Ticket 86

a. Jean Gangsei, San Mateo, CA, Synod 2A
VOTES 334

percent 36.7%

*b. Sandra A. Jennings, Kent, WA, Synod 1B
VOTES 577

percent 63.3%

Total Ballots
VOTES 911
percent 100.0%

Committee on Discipline I Ticket 87

a. Dorothy Dykman, Overland Park, KS, Synod 4B
VOTES 336

percent 36.5%

*b. Ann L. Siqueland, Seattle, WA, Synod 1B
VOTES 584

percent 63.4%
Invalid Ballots

VOTES 1

percent 1%

Total Ballots
VOTES 921

percent 100.0%

Committee on Discipline I Ticket 88

a. Rev. Mercedes Browne, Plainfield, NJ, Synod 7A
VOTES 357

percent 38.8%

*b. Rev. Margaret E. Herz-Lane, Camden, NJ, Synod 7A
VOTES 563

PER CENT 61.1%
Invalid Ballots
VOTES 1

percent 1%
Total Ballots
VOTES 921

percent 100.0%

Committee on Discipline / Ticket 89

a. Rev. Paulwyn L. Boliek, Augusta, GA, Synod 9D
VOTES 347

percent 37.8%

b. Rev. J. Howard Mettee, Mount Juliet, TN, Synod 9D
VOTES 242

percent

r 26.3%

c. Rev. Dale C. Olson, Ramsey, MN, Synod 3G
VOTES 329

percent 35.8%

Invalid Ballots

VOTES 1

percent1

Total Ballots

VOTES 919

percent 100.0%

Committee on Discipline / Ticket 90

a. Rev. Mark W Holuerud, Stockton, CA, Synod 2A
Votes 312

PERE 33.9%

*b. Rev. Roger P. Olson, Moorhead, MN, Synod 3D
VOTES 605

PER CENT 65.8%

Invalid Ballots

VOTES 2

percent2%

Total Ballots

VOTES 919

percent 100.0%

Nominating Committee / Ticket 91

*a. Rev. Melissa M. Maxwell-Doherty, Phoenix, AZ, Synod 2D

VOTES 625

percent 68.8%

b. Rev. E Noreen Meginness, San Jose, CA, Synod 2A

voTes 282

percent 31.0%

Invalid Ballots

VOTES2

PER CENT2%

Total Ballots

VOTES909

percent 100.0%

Nominating

Committee / Ticket 92

*a. Rev. Lydia Rivera Kalb, Chicago, IL, Synod 5A

VOTES 581

percent 64.0%

b. Rev. Kenneth W. Wheeler Milwaukee, WI, Synod 5J

VOTES325

percent 35.8%

Invalid Ballots

VOTES2

percent2%

Total Ballots

VOTES 908

percent 100.0%

Nominating Committee / Ticket 93

*a. Baclunman S. Brown Jr, Kannapolis, NC, Synod 9B

VOTES 628

percent 69.5%

b. Odis Howard, Atlanta, GA, Synod 9D

VOTES 274

PE R 30.3%

Invalid Ballots

VOTES2

percent2%

Total Ballots

VOTES 904
percent 100.0%
Nominating Committees / Ticket 94
*a. Richard E. Lee, Oklahoma City, OK, Synod 4C
VOTES 495
percent 54.7%
b. Robert Witte, Baytown, TX, Synod 4F
Votes 124
percent 13.7%
c. LeRoy Zimmerman, St. Louis, MO, Synod 4B
VOTES 284
percent 31.4%
Invalid Ballots
VOTES 2

percent2%
Total Ballots
VOTES 905
PER CENT 100.0%

Nominating Committee / Ticket 95
*a. Barbara Bemstengel, Jersey City, NJ, Synod 7A
VOTES 588
percent 65.2%
b. Betty Pettit, Wyomissing PA, Synod 7E
VOTES 311
PER CENT 34.5%
Invalid Ballots
VOTES 3
PER CENT 3%
Total Ballots

VOTES 902
percent 100.0%

Nominating Committee / Ticket 96
*a. Beverly A. Peterson, Billings, MI, Synod 1F
VOTES 603
percent 67.1%
b. Delores "Dee" Watrous, Richland, WA, Synod 1D
VOTES 293
PER CENT 32.6%
Invalid Ballots
VOTES 2
percent2%

Total Ballots

VOTES 898

percent 100.0%

Bishop Chilstrom declared those candidates, who had received more than a 50 percent majority on the first ballot as indicated by Secretary Almen, to be elected. The candidate list for the second ballot was distributed to voting members for use in voting on the second ballot. Bishop Chilstrom announced that the election desk would close on Monday, August 28, 1989, at 2:25 P.M.

Greetings

Bishop Chilstrom introduced the Rev. Donald W. Sjoberg, bishop of the Evangelical Lutheran Church in Canada. Bishop Sjoberg greeted the assembly on behalf of the Evangelical Lutheran Church in Canada, and observed that the two churches, in the early life of their mergers, had shared many similar experiences. Many of the issues before this assembly are also on the agenda of the Evangelical Lutheran Church in Canada, including the ELCC study of forms of ministry, a proposed study on sacramental practices, and the ELCC interim position on abortion. He described the relationship between the two churches as "excellent," noting in particular cooperation between the ELCA Publishing House (with two Augsburg Fortress church supply stores in Canada) and the Canadian church; the participation of the Rev. William G. Rusch, executive director of the ELCA Office for Ecumenical Affairs, in Canadian ecumenical conversations; the funding-raising assistance of Lutheran Laity Movement for Stewardship; and global mission partnerships and service to human need, especially assistance to Asian refugees. He expressed a desire for greater coordination between the churches in addressing the environmental crisis. Addressing Bishop Chilstrom directly, he acknowledged that "in the common mission we share our friendship is solid and the mutual support is strong and growing."

Bishop Chilstrom presented Bishop Sjoberg with a paperweight inscribed with the ELCA seal "as a strong symbol of the long partnership between our churches."

Report of the Memorials Committee:

(continued)

Reference: *1989 Reports and Records, Volume 2*, page 56; *Volume 2, Supplement M-1 through M-173*.

Bishop Chilstrom called upon Ms. Kathy J. Magnus, chair of the Memorials Committee, to continue the report of the committee.

In a point of personal privilege, a voting member raised a concern regarding the daily newspaper of the assembly, especially noting inadequate coverage of the deliberations and actions of the assembly while non-assembly activities received attention.

Section 35-Divestment

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-83 through M-97.

A. Divestment ("Model Memorial") [1988]

Adopted

by 10 synods.

The following memorial was adopted by the 1988 assemblies of the following synods:

East Metropolitan Minnesota Synod (3H)

Indiana-Kentucky Synod (6C)

New Jersey Synod (7A)

Northern Texas-Northern Louisiana Synod (4D)

Northern Wisconsin-Upper Michigan Synod (5G)

South-central Wisconsin Synod (5K)

Southeastern Minnesota Synod (3I)

Southeastern Wisconsin Synod (5I)

Southwestern Wisconsin Synod (5L)

Western Iowa Synod (5E)

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America expressed "our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia"; and

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America pledged "that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa" (May 2, 1987); and

WHEREAS, the initial meeting of the Board of Pensions of the Evangelical Lutheran Church in America noted that the above were resolved by the constituting convention "with an overwhelming vote in favor"; and

WHEREAS, the same meeting of the Board of Pensions/ELCA "resolved that the new criteria for all our investments reflect this action of the convention to the extent permitted by the board's fiduciary responsibilities" (September 17, 1987); therefore, be it

RESOLVED, that the assembly of the *[name of synod]* memorialize the 1989 assembly of the Evangelical Lutheran Church in America to re-affirm the resolution of the constituting convention on southern Africa concerns by stating:

- a. That it is the sense of the Churchwide Assembly that the resolution on southern Africa concerns applies to all funds of the Board of Pensions—new funds, pre-merger funds, consolidated funds, and those managed by the board; and
- b. That this sense of the church be so communicated to the Board of Pensions that there be no question or doubt that the Evangelical Lutheran Church in America intends and insists that the board divest from all companies doing business in South Africa.

B. Metropolitan Washington, D.C., Synod (8G) [1988]

NOTE: *The "model memorial" cited above was adopted by the 1988 assembly of the Metropolitan Washington, D.C., Synod, with an additional clause in the preamble as follows:*

WHEREAS, the ELCA Church Council voted to "strongly affirm the action of the ELCA constituting convention" (April 13, 1988) and has asked the Board of Pensions (ELCA) to share its divestment strategy and projected time-line for complete divestment with the Church Council at its next meeting.

C. Northwestern Washington Synod (1B) [1988]

NOTE: *The "model memorial" cited above was adopted by the 1988 assembly of the Northwestern*

Washington Synod, with the identical preamble, but with the following resolutions, which differ from the model:

RESOLVED, that the assembly of the Northwestern Washington Synod memorialize the 1989 assembly of the Evangelical Lutheran Church in America to communicate to the Board of Pensions that it is the sense of the Northwestern Washington Synod that the resolution on South Africa concerns applies to all funds of the Board of Pensions—new funds, pre-merger funds, consolidated funds, and those managed by the board; and, be it further

RESOLVED, that the bishop of this synod communicate directly to the Board of Pensions that it is the sense of the Northwestern Washington Synod that the Board of Pensions should divest from all “companies doing business in South Africa.”

D. West-Central Wisconsin Synod (5HI [1988])

Note: The 1988 West-Central Wisconsin Synod Assembly adopted a resolution identical to that cited in the "model memorial" on divestment; no preamble was conveyed to the Office of the Secretary of the Evangelical Lutheran Church in America.

E. Divestment ("Model Memorial") [1989]

Adopted by 27 synods.

The following memorial was adopted by the 1989 assemblies of the following synods:

Allegheny Synod (8C)

East-Central Wisconsin Synod (5I)

Eastern Michigan Synod (6A)

Indiana-Kentucky Synod (6C)

Metropolitan New York Synod (7C)

Metropolitan Washington D.C. Synod (8G)

Montana Synod (IF)

New Jersey Synod (7A)

Northeastern Iowa Synod (5F)

Northeastern Ohio Synod (6E)

Northeastern Pennsylvania Synod (7E)

Oregon Synod (1E)

Rocky Mountain Synod (2E)

Southeastern Iowa Synod (5D)

Southeastern Minnesota Synod (3I)

Southeastern Wisconsin Synod (5I)

Southern Ohio Synod (6F)

Southwestern Minnesota Synod (3F)

Southwestern Texas Synod (4E)

Southwestern Wisconsin Synod (5L)

Upstate New York Synod (7D)

Upper Susquehanna Synod (8E)

Virginia Synod (9A)

West Metropolitan Minnesota Synod (3G)

Western Iowa Synod (5E)

Western Michigan Synod (6B)

Western North Dakota Synod (3A)

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America has expressed "our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia, and has pledged "that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa" (May 2, 1987); and

WHEREAS, the ELCA Board of Pensions policy statement (October 7, 1988) states that the board

-is an integral part of the church, with its mandate and ministry understood within the context of the church's total mission," and claims to be "aware of the need to be responsive to the mandate of the constituting convention," yet still fails to comply fully with the mandate "that none of our ELCA pension funds will be invested in companies doing business in South Africa"; and

WHEREAS, contrary to the clear intent of the resolution mandating intentional and complete divestment, the Board of Pensions has established a strategy of passive and partial divestment, which is neither a positive response -to the action of the constituting convention," nor "in keeping with the mandate of the constituting convention" as the board claims in its policy statement (October 7, 1988); and

WHEREAS, the Church Council of the Evangelical Lutheran Church in America is authorized to "review policy established by the board" (ELCA constitution 16.51.33.a.) and has already urged the Board of Pensions to prepare a "projected time line for complete divestment (July 1968), which the board has failed to do; therefore, be it **RESOLVED**, that the assembly of the [*name of synod*] of the Evangelical Lutheran Church in America call for the following actions:

1. That the 1989 Churchwide Assembly reaffirm the resolution of the constituting convention on southern Africa concerns, expressing "our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia," and pledging "that we will work tirelessly to see that none of our Evangelical Lutheran Church in America Pension Funds will be invested in companies doing business in South Africa" (May, 1987); and
2. That the 1989 Churchwide Assembly state that this re-affirmation of the resolution means the intentional (not passive) and complete (not partial) divestment of all funds of the Board of Pensions-new funds, pre-merger funds, consolidated funds and those managed by the board, and applies to both direct and indirect investments in companies doing business in South Africa; and
3. That the 1989 Churchwide Assembly insist that the Board of Pensions prepare a projected time line for complete divestment to be accomplished before January 1, 1991; and
4. That should the board fail to complete such divestment before January 1, 1991, the 1989 Churchwide Assembly hereby direct the Church Council to initiate changes immediately in the documents governing the Board of Pensions, necessary to require the Board to implement resolutions of the Churchwide

Assembly relating to investments.

F. Central/Southern Illinois Synod (5C) [1989]

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America expressed “our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia,” and has pledged “that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa” (May 2, 1987); and WHEREAS, the ELCA Church Council in 1988 took action to urge the Board of Pensions to comply fully with the mandate of the constituting convention by divestment of ELCA pension funds in companies doing business in South Africa; and WHEREAS,

it has been reported that the ELCA Board of Pensions has made new investments in companies doing business in South Africa; therefore, be it RESOLVED, that the 1989 Central-Southern Illinois Synod Assembly memorialize the 1989 assembly of the Evangelical Lutheran Church in America to reaffirm the resolution of the constituting convention on southern Africa concerns, expressing “our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia”, and pledging “that we will work

tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa” (May 2, 1987).

G. Eastern Washington-Idaho Synod (1D) [1989]

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America expressed our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia,” and pledged that “we will work tirelessly to see that none of our ELCA Pension funds will be invested in companies doing business in South Africa” (May 2, 1987); and WHEREAS, the ELCA Board of Pensions policy statement, (October 7, 1988), states that the board “is an integral part of the church's total mission,” and claims to be .aware of the need to be responsive to the mandate of the constituting convention,” yet still fails to comply fully with the mandate concerning divestment of funds in those companies doing business in South Africa; and WHEREAS, the original resolution called for intentional and complete divestment,” while the board is engaged in a strategy of passive and partial divestment, which is contrary to the intent and spirit of the resolution; and WHEREAS, the Church Council of the Evangelical Lutheran Church in America has urged the board to prepare a projected time line for complete divestment (July 1988), which the board has failed to do; therefore, be it RESOLVED, that this assembly of the Eastern Washington-Idaho Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America and request the following actions:

1. That the 1989 Churchwide Assembly reaffirm its ongoing commitment to oppose apartheid and restate its commitment to the resolution passed by the constituting convention concerning divestment; and

2. That the 1989 Churchwide Assembly make dear that this means that we as a church favor intentional (not passive) and complete (not partial) divestment of all funds controlled by the Board of Pensions whether they be new funds, pre-merger funds, consolidated funds, or any other funds under their control, and that this applies to both direct and indirect investments in companies doing business in South Africa; and
3. That the 1989 Churchwide Assembly direct the Board of Pensions to prepare a projected time line for such complete divestment to be accomplished no later than January 1, 1991; and
4. That, should such divestment not occur prior to January 1, 1991, the Church Council be authorized to immediately initiate the necessary changes in the documents governing the Board of Pensions to require that the board must indeed implement resolutions of the Churchwide Assembly in matters relating to investments.

H. Metropolitan Chicago Synod (5A) [1989]

NOTE: *The "model memorial" cited above is adopted by the 1989 assembly of the Metropolitan Chicago Synod, with the identical preamble, but with the following resolution, which differs from the model:*

RESOLVED, that the second regular assembly of the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America memorialize the first Churchwide Assembly of the Evangelical Lutheran Church in America to take the following actions:

1. Reaffirm the ELCA constituting convention's resolution on southern Africa concerns, expressing "our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia," and pledging "that we will work tirelessly to see that none of our Evangelical Lutheran Church in America pension funds will be invested in companies doing business in South Africa";
2. Declare that the ELCA constituting convention's resolution on southern Africa concerns mandates the following actions:
 - a. Intentional and complete divestment, not passive and partial divestment;
 - b. Divestment of all funds of the Board of Pensions, including new funds, pre-merger funds, consolidated funds, and funds managed by the board;
 - c. Application of divestment to both direct and indirect investments in companies doing business in South Africa;
3. Insist that the Board of Pensions prepare a projected time line for complete divestment to be accomplished before January 1, 1991;
4. That, in the event that such complete divestment not be accomplished before January 1, 1991, that the Church Council immediately initiate changes in the documents governing the Board of Pensions to require the board to implement resolutions of the Churchwide Assembly relating to investments;
5. Provide the Board of Pensions with the funds necessary to seek legislative or administrative exemptions necessary to take the actions requested in the resolution; and
6. Indemnify the trustees of the Board of Pensions against any liability from their taking the actions requested in this resolution.

I. Northern California-Northern Nevada Synod (2A) [1989]

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America expressed "our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia;" and WHEREAS, the constituting convention of the Evangelical Lutheran Church in America pledged "that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa" (May 2, 1987); and WHEREAS, the initial meeting of the Board of Pensions of the Evangelical Lutheran Church in America "resolved that the new criteria for all our investments reflect this action of the convention to the extent permitted by the board's fiduciary responsibilities" (September 17, 1987); therefore, be it

RESOLVED, that the assembly of the Northern California-Northern Nevada Synod memorialize the 1989 assembly of the Evangelical Lutheran Church in America to reaffirm the resolution of the constituting convention on southern Africa concerns by stating

- a. That it is the sense of the Churchwide Assembly that the resolution on southern Africa concerns applies to all funds of the Board of Pensions-new funds, pre-merger funds, consolidated funds, and those managed by the board; and
- b. That this sense of the church be so communicated to the Board of Pensions that there be no question or doubt that the Evangelical Lutheran Church in America intends that the board divest, with due deliberate speed, from "all companies doing business in South Africa" with the exception of any companies otherwise owned by Black Africans.

J. Nebraska Synod (4A) [1989]

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America has expressed "our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia," and has pledged "that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa" (May 2, 1987); and WHEREAS, the ELCA Board of Pensions policy statement (October 7, 1988) states that the board "is an integral part of the church, with its mandate and ministry understood within the context of the church's total mission," is "aware of the need to be responsible to the mandate of the constituting convention," yet has not yet complied fully with the mandate "that none of our ELCA pension funds will be invested in companies doing business in South Africa;" and WHEREAS, contrary to the intent of the resolution mandating divestment, the Board of Pensions has established a strategy of partial divestment, which is neither a positive response "to the action of the constituting convention," nor in "keeping with the mandate of the constituting convention" as the board claims in its policy statement (October 7, 1988); and

WHEREAS, the Church Council of the Evangelical Lutheran Church in America is authorized to "review policy established by the board" (ELCA constitution 16.51.33.a.) and has already urged the Board of Pensions to prepare a "projected time line for complete divestment" (July 1988); now, therefore, be it RESOLVED, that the assembly of the Nebraska Synod call for the following actions:

1. That the 1989 Churchwide Assembly reaffirm the resolution of the constituting convention on southern Africa concerns, expressing "our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia, and has pledged "that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa" (May 2, 1987); and
2. That the 1989 Churchwide Assembly request that the Board of Pensions prepare a projected time line for complete divestment.

K. New England Synod (7B) [1989]

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America expressed "our unqualified opposition to the apartheid system in South Africa and the illegal occupation and oppression by South Africa of Namibia" and has pledged "that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa" (May 2, 1987); and WHEREAS, the ELCA Board of Pensions policy statement (October 7, 1988) states that the board "is an integral part of the church, with its mandate and ministry understood within the context of the church's total mission" and that the board is to be "aware of the need to be responsive to the mandate of the constituting contentions the board has to comply fully with the mandate "that none of our ELCA pension funds will be invested in companies doing business in South Africa"; and WHEREAS, the Board of Pensions has developed a strategy of divestment, which does not appear to fully respond to the motion of the constituting convention or to be in keeping with the mandate of the constituting convention; and WHEREAS, the Church Council of the Evangelical Lutheran Church in America is authorized to "review policy established by the board" (ELCA constitution 16.51.33.a.), and has urged the Board of Pensions to prepare a "projected time line for complete divestment," (July 1988); now, therefore, be it RESOLVED, that the 1989 assembly of the Evangelical Lutheran Church in America be requested to take the following actions:

1. To reaffirm the resolution of the constituting convention on southern Africa concerns, expressing "our unqualified opposition to the apartheid system in South Africa and pledge "that we will work tirelessly to see that none of the

ELCA pension funds will be invested in companies doing business in South Africa" (May 2, 1987); and

2. That the 1989 ELCA assembly state that the re-affirmation of the resolution intends the complete divestment of all funds of the Board of Pensions, both direct and indirect investments in companies doing business in South Africa; and
3. That the 1989 ELCA assembly instruct the Board of Pensions to prepare a projected time line for complete divestment to be accomplished before January 1, 1991; and
4. That the 1989 ELCA assembly authorize the Church Council to review the documents governing the Board of Pensions so as to require the board to implement resolutions of the Churchwide Assembly relating to investments

in the event complete divestment is not accomplished before January 1, 1991.

L. Northeastern Minnesota Synod (3E) [1989]

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America has expressed "our unqualified opposition to the apartheid system in South Africa and the illegal occupation and oppression by South Africa of Namibia," and has pledged "that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa" (May 2, 1987); and

WHEREAS, the ELCA Board of Pensions has begun the process of divestment, but has not agreed to a time-line for such divestment; and

WHEREAS, the ELCA Board of Pensions cannot be legally required to invest according to the will of the Churchwide Assembly; and

WHEREAS, the "Model Resolution on Divestment" being circulated to all synod assemblies for passage is sharply critical of the Board of Pensions for its "strategy of passive and partial divestment, which is neither a positive response "to the action of the constituting convention" nor "in keeping with the mandate of the constituting convention" ; and

WHEREAS, the "Model Resolution on Divestment" acknowledges none of the complexities or possible implications of divestment proceedings along the lines it would require, but places the entire responsibility on the Board of Pensions to complete divestment before January 1, 1991; and

WHEREAS, the probability exists that in order for the ELCA Board of Pensions to agree to a time-line as called for in the "Model Resolution on Divestment" (January 1, 1991), it will have to sell and buy not as the market might dictate but as the mandate dictates—thus creating the likelihood of lower financial performance in investments and the certainty of a priority of time and effort normally devoted to managing investment funds given instead to divestment proceedings; and

WHEREAS, such financial management runs counter to the generally accepted legal understanding of the obligations of investment boards (the so-called, "prudent man rule"), and the full compliance of the divestment as directed by the time-line raises the distinct possibility of a class-action lawsuit against the Board of Pensions; and

WHEREAS, the ELCA Church Council has rejected the proposal by the ELCA Board of Pensions that the Evangelical Lutheran Church in America and not the Board of Pensions assume the burden of legal fees should there be a lawsuit and the need for a test case; and

WHEREAS, current purchasing practices of the ELCA churchwide office as well as many synod offices and local parishes do not reflect much consistency with the mandate of the constituting convention as far as doing business with companies invested in South Africa; and

WHEREAS, only a small percent of money is currently being designated by clergy for investment in the social purpose funds, which are set up in order to give the opportunity for individuals to elect that their money not be invested in companies investing in countries such as South Africa; and

WHEREAS, it is prudent for conventions and churchwide assemblies to accept responsibility for the likely implications of their resolutions, and to attempt to act in other areas of their business in a manner consistent with their resolutions; now,

therefore, be it

RESOLVED, that the assembly of the Northeastern Minnesota Synod memorialize the ELCA Churchwide Assembly in regard to the following actions and acknowledge the following realities:

1. That the 1989 Churchwide Assembly reaffirm the resolution of the constituting convention on southern Africa concerns, expressing “our unqualified opposition to the apartheid system in South African and pledging “that we will work tirelessly to see that none of our Evangelical Lutheran Church pension funds will be invested in companies doing business in South Africa (May, 1987); and
2. That, while it be acknowledged that the ELCA Board of Pensions cannot be legally directed by the constituting convention of the Evangelical Lutheran Church in America to comply fully with this mandate, it is asked that the board reflect the spirit and intent of the convention in their practices, and, while not being constrained to a time-line, continue to divest in a prudent but decisive manner; and
3. That, since the pension board's divestment action might conceivably result in lawsuits, that the Evangelical Lutheran Church in America agree to assume the legal costs of such lawsuits, including the possibility of making them a test-case for the legality of the church being able to manage its pension funds not only according to financial principles but moral and religious principles as well; and
4. That, the Churchwide Assembly acknowledge that by mandating the ELCA Board of Pensions to a massive selling-off of investments involved in South Africa that there may very well be the result, at least in the short-term, of a lower financial performance of investments by the ELCA Board of Pensions, ultimately affecting the future retirement income of those employed by the Evangelical Lutheran Church in America; and
5. That, the Evangelical Lutheran Church in America be memorialized to encourage clergy/associates in ministry to designate the Social Purpose Funds for investment by the pension board; and
6. That, the ELCA churchwide, regional, and synodical offices together with the ELCA local congregations be encouraged to reflect the spirit and intent of their desire for divestment of pension funds in their refusing to purchase from companies doing business in South Africa.

M. South-Central Wisconsin Synod (5K) (1989]

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America has expressed "our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia," and has pledged “that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa” (May 2, 2987); and WHEREAS, the ELCA Board of Pensions policy statement (October 7, 1988) states that the board his an integral part of the church, with its mandate and ministry understood within the context of the church's total mission,” and claims to be -aware of the need to be responsive to the mandate of the constituting convention,” yet still

fails to comply fully with the mandate “that none of our ELCA pension funds will be invested in companies doing business in South Africa”; and

WHEREAS, according to the May 24, 1989, issue of *The Lutheran* in a statement by John Kapanke, Board of Pensions president, “during 1988 the board reduced its holdings in companies with direct investments in South Africa from 40 to 18 companies, with a dollar decrease from \$151.6 million to \$103.7 million. At the same time, for companies doing business indirectly, the investment grew from \$125.8 to \$193.2 million”; and

WHEREAS, the Church Council of the Evangelical Lutheran Church in America is authorized to “review policy established by the board” (ELCA constitution 16.51.33.a.) and has already urged the Board of Pensions to prepare a “projected time line for complete divestment” (July 1988); which the board has failed to do; now, therefore, be it

RESOLVED, that the South-Central Synod of Wisconsin memorialize the 1989 Churchwide Assembly to reaffirm the resolution on southern Africa concerns by the constituting convention of the Evangelical Lutheran Church in America expressing Sour unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia," and pledging “that we will work tirelessly to see that none of our Evangelical Lutheran Church pension funds will be invested in companies doing business in South Africa" (May, 1987); and, be it further

RESOLVED, that this reaffirmation of the resolution means the intentional and complete divestment of all funds of the Board of Pensions-new funds, pre-merger funds, consolidated funds, and those managed by the board-and applies to companies doing business in or with South Africa, either directly or indirectly; and, be it further

RESOLVED, that the Church Council is urged to initiate changes in the documents and mission statement governing the Board of Pensions, necessary to require the board to implement resolutions of the Churchwide Assembly relating to investments; and, be it further

RESOLVED, that the Board of Pensions be urged to hold formal hearings in order to consult with experts in the field of investments (both socially responsible and regular) and law, to officially determine the rate of return in the two types of investments and the exact extent of fiduciary responsibility of Board of Pension members; and, be it further

RESOLVED, that all members of ELCA congregations be urged to engage in socially responsible buying, particularly in regard to the purchase of diamonds and gold; and, be it further

RESOLVED, that ELCA clergy and lay members of the pension plan be urged to consider seriously the social purpose fund option when renewing their pension investments in January of 1990.

N. Southeastern Synod (9D) [1989]

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America expresses “unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia,” and pledged “that we

will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa” (May 2, 1987); and WHEREAS, the Board of Pensions has stated that it is “seriously engaged in an attempt to respond positively to the action of the constituting conventions” (“Policy Statement on South Africa,” ELCA Regular Pension Plan Investment Options for 1989, p. 3); and WHEREAS, in spite of the Board of Pensions’s stated desire to be responsive to the ELCA’S position on divestment, indirect investments have increased and new direct investments have been made (*The Lutheran*, March 22, 1989, p. 25; May 24, 1989, p. 23); now, therefore, be it

RESOLVED, that the 1989 assembly of the Southeastern Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to:

1. Reaffirm the ELCA constituting conventions resolution on southern Africa concerns with regard to divestment of ELCA pension funds in companies doing business in South Africa;
2. Continue to urge pension plan members, through appropriate churchwide commissions and communication channels, to select social purpose bond and equity funds, established by the Board of Pensions, as immediately available investment options which are in keeping with the church's position on South African investments; and
3. Request that the Board of Pensions prepare a projected time line for complete divestment.

O. Southeastern Pennsylvania Synod (7F) [1989]

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- a. Reaffirm the resolution of the constituting convention on southern Africa concerns, expressing "our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by southern Africa of Namibia, and pledging “that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa” (May 1989); and
- b. State that this re-affirmation of the resolution means the intentional (not passive) and complete (not partial) divestment of all funds of the Board of Pensions—new funds, pre-merger funds, consolidated funds, and those managed by the board—and applies to both direct and indirect investments in companies doing business in South Africa and illegally occupied Namibia; and
- c. Insist that the Board of Pensions prepare a projected time line for complete divestment to be accomplished before January 1, 1991; and
- d. Direct the Church Council (should the completion of the divestment not be accomplished before January 1, 1991) to initiate changes immediately in the documents governing the Board of Pensions, necessary to require the board to implement resolutions of the Churchwide Assembly relating to investments; and
- e. Direct the Church Council to instruct the Nominations Committee to present names for candidates to the Board of Pensions, which will provide the ELCA assembly with a clear option of voting for or against candidates who support

divestment principles.

P. Southern California (West) Synod (2B) [1989]

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America has expressed "our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia," and has pledged "that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa (May 2, 1987); and WHEREAS, the ELCA Board of Pensions still fails to comply fully with the mandate "that none of our ELCA pension funds will be invested in companies doing business in South Africa"; now, therefore, be it

RESOLVED, that the assembly of the Southern California (West) Synod memorialize the 1989 Churchwide Assembly calling for the following actions:

1. That, the 1989 Churchwide Assembly reaffirm the resolution of the constituting convention on southern Africa concerns, and make dear that this reaffirmation of the resolution means the intentional (not passive) and complete (not partial) divestment of all funds of the Board of Pensions-new funds, pre-merger fund, consolidated funds, and those managed by the board-and applies to both direct and indirect investments to companies doing business in South Africa; and
2. That, the 1989 Churchwide Assembly direct the Board of Pensions to complete divestment before January 1, 1991; and
3. That, should such complete divestment not be accomplished before January 1, 1991, the 1989 Churchwide Assembly hereby direct the Church Council to initiate changes immediately in the documents governing the Board of Pensions necessary to require the board to implement resolutions of the Churchwide Assembly relating to investments.

0. Southwestern Washington Synod (1C) [1989]

WHEREAS, the constituting convention of the ELCA has expressed "our unqualified opposition to the apartheid system in South Africa, and the illegal occupation and oppression by South Africa of Namibia," and has pledged "that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa;" and

WHEREAS, the ELCA Board of Pensions Policy Statement states that the board "is an integral part of the church, with its mandate and ministry understood within the context of the church's total mission," and claims to be "aware of the need to be responsive to the mandate of the constituting convention," yet still fails to comply fully with the mandate of the convention; and

WHEREAS, contrary to the dear intent of the resolution mandating intentional and complete divestment, the Board of Pensions has established a strategy of passive and partial divestment, which is neither a positive response nor in keeping with the mandate of the convention; and

WHEREAS, the Church Council of the Evangelical Lutheran Church in America is authorized to "review policy established by the board" (ELCA constitution 16.51.33.a.)

and has already urged the Board of Pensions to prepare a projected timetable for complete divestment, which the board has refused to do; now, therefore, be it RESOLVED, that the assembly of the Southwestern Washington Synod call for the following actions:

1. That, the 1989 Churchwide Assembly reaffirm the resolution of the constituting convention on southern Africa concerns, expressing "our unqualified opposition to the apartheid system in South Africa and the illegal occupation and oppression by South Africa of Namibia," and pledging "that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa;" and
2. That, the 1989 Churchwide Assembly state that this re-affirmation of the resolution means intentional (not passive) and complete (not partial) divestment of pension funds by the board, including new funds, pre-merger funds, consolidated funds and those managed by the board; and
3. That, the 1989 Churchwide Assembly request that the Board of Pensions prepare a projected time line for divestment to be accomplished by January 1, 1991; and
4. That, should such complete divestment not be accomplished by January 1, 1991, the 1989 Churchwide Assembly request the Church Council to initiate changes immediately in the documents governing the Board of Pensions necessary to require the board to implement churchwide resolutions relating to investments.

R. West-Central Wisconsin Synod (5H) [1989]

Note: The West-Central Wisconsin Synod adopted the first three paragraphs of the 1989 "model memorial, and substituted the following for the fourth paragraph:

4. That, should such complete divestment not be accomplished before January 1, 1991, the 1989 Churchwide Assembly hereby direct the Church Council to initiate changes immediately in the documents governing the Board of Pensions necessary to require the board to implement resolutions of the Churchwide Assembly relating to investments.

S. Northwestern Washington Synod (IB) [1989]

Note: The memorial follows the model with the addition of a provision for indemnification of members of the Board of Pensions.

response OF THE MEMORIALS COMMITTEE

The following action was taken by the 1987 constituting convention of the Evangelical Lutheran Church in America:

Resolved, that we pledge to you that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa ... (ELCA87.2.50).

Upon the advice of the Advisory Committee on the Church's Corporate Social Responsibility, the Church Council took the following action at its April 1988 meeting:

That, the Church Council strongly affirm the action of the ELCA constituting convention to “work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa (ELCA 87.2.50.);”

That, the social investment screen relating to South Africa divestment proposed by the Advisory Committee on the Church's Corporate Responsibility ... be transmitted as advice to the Board of Pensions; and

That, the Board of Pensions be requested to share its divestment strategy and projected time line for complete divestment with the Church Council at its next meeting (CC88.4.41.).

The Board of Pensions, having considered this request of the Church Council at its June 1988 meeting, submitted a policy statement on divestment to the Church Council for information. At its July meeting, the Church Council responded to this statement, taking the following action (CC88.7.83.):

To affirm:

That, the resources managed by the Evangelical Lutheran Church in America are to be invested or expended in ways that enhance the mission of this church;

That, the Board of Pensions, as a churchwide unit of the Evangelical Lutheran Church in America, bears responsibility both to its members and beneficiaries and to the Evangelical Lutheran Church in America as a whole; and, in the light of the action of the ELCA constituting convention, that the Board of Pensions bears a dear responsibility to respond to the oppression of our brothers and sisters in South Africa and Namibia; and That, the Board of Pensions will fully reflect the action of the constituting convention that, "None of our ELCA pension funds ... be invested in companies doing business with South African within the context of its fiduciary responsibility.

To encourage the Board of Pensions to do all in its power to accomplish this goal as quickly as legally possible and to come to the November [1988] meeting of the Church Council with a plan that will result in the significant reduction of funds invested in South Africa in the near future.

To request that the Board of Pensions provide semi-annual reports to the Church Council that include separate listings of companies in which it has invested that directly or indirectly do business with South Africa.

To request that the Board of Pensions prepare for the November 1988 meeting of the Church Council:

Amendments to the pension plan which would allow all non-retired members to transfer their accumulations among funds, and specifically to and from the Social Purpose Funds; and

A description of a third Social Purpose Fund, which would be a "balanced fund" including both stocks and bonds.

To request that the Board of Pensions and the Commission for Church in Society explore ways to inform fully all plan members regarding the nature and characteristics of the Social Purpose Funds.

To request that the Board of Pensions and the Commission for Church in

Society explore jointly the feasibility of petitioning the court of appropriate jurisdiction to seek an interpretation of the laws governing fiduciary responsibility as such laws relate to the divestment issue within the broad scope of the mission of the church; and that the Commission for Church in Society and the Board of Pensions report their findings to the Church Council. The Board of Pensions, at its October 1988 meeting, considered the foregoing action of the Church Council and revised its policy statement on divestment. The Church Council subsequently received this statement and expressed its hope that significant progress toward divestment will be evidenced in the progress report which it would receive in April 1989 (CC88.11.136.). It also received information about the Social Purpose Fund, together with a recommendation from the Board of Pensions and the Commission for Church in Society that the Evangelical Lutheran Church in America not seek a court interpretation of fiduciary responsibility within the context of a church organization.

At its April 1989 meeting, the Church Council received a report on progress toward divestment from the Board of Pensions. It is anticipated that a report on the divestment process to date, including the policy statement adopted by the Board of Pensions, will be distributed to voting members of the assembly after it is reviewed by the Church Council at its pre-assembly meeting in August [1989]. (See also the description of the discussion related to divestment printed in the summary of actions of the Church Council, *1989 Reports and Records, Volume 2*, pages 410ff.)

Chair Magnus introduced the following recommendation of the Memorials Committee for action by the Churchwide Assembly, as printed in *1989 Reports and Records, Volume 2, Supplement*, pages M-96 through M-97:

To affirm the July 1988 action of the Church Council stating:

That, the resources managed by the Evangelical Lutheran Church in America are to be invested or expended in ways that enhance the mission of this church;

That, the Board of Pensions, as a churchwide unit of the Evangelical Lutheran Church in America, bears responsibility both to its members and beneficiaries and to the Evangelical Lutheran Church in America as a whole; and, in the light of the action of the ELCA constituting convention, that the Board of Pensions bears a dear responsibility to respond to the oppression of our brothers and sisters in South Africa and Namibia; and

That, the Board of Pensions will reflect fully the action of the constituting convention that, "none of our ELCA pension funds ... be invested in companies doing business with South Africa," within the context of its fiduciary responsibility

To encourage members of the Evangelical Lutheran Church in America:

To investigate their own retirement and investment portfolios and consider action to divest of holdings in companies doing business with South Africa as a witness to their opposition to the system of apartheid;

To investigate the possibility of participating in the ELCA'S Social Purpose Fund, if they are participants in the ELCA pension plan; and

To give similar thought to these issues when considering purchases of goods from South Africa; and

To urge the Board of Pensions:

To continue to divest aggressively of its holdings in companies that directly or indirectly do business with South Africa and to do all in its power to accomplish this goal as quickly as legally possible, with regular reports to the Church Council and to the 1991 Churchwide Assembly; and

To continue its use of proxy voting rights to urge companies to leave South Africa during the process of divestment.

Chair Magnus reported that, following the assembly hearings on this issue held on Thursday, August 24, 1989, the Memorials Committee adopted the following replacement recommendation for the original printed above:

MOVED;

SECONDED:

To affirm the July 1988 action of the Church Council stating:

That, the resources managed by the Evangelical Lutheran Church in America are to be invested or expended in ways that enhance the mission of this church; and

That, the Board of Pensions, as a churchwide unit of the Evangelical Lutheran Church in America, bears responsibility both to its members and beneficiaries and the Evangelical Lutheran Church in America as a whole; and, in the light of the action of the ELCA constituting convention, that the Board of Pensions bears a dear responsibility to respond to the oppression of our brothers and sisters in South Africa and Namibia; and

That, the Board of Pensions will reflect fully the action of the constituting convention that "none of our ELCA pension funds ... be invested in companies doing business with South Africa," within the context of its fiduciary responsibility.

To encourage members of the Evangelical Lutheran Church in America:

To investigate their own retirement and investment portfolios and consider action to divest of holdings in companies doing business with South Africa as a witness to their opposition to the system of apartheid;

To investigate the possibility of participating in the ELCA's Social Purpose Fund, if they are participants in the ELCA's pension plan; and

To give similar thought to these issues when considering purchases of goods from South Africa; and

To call upon the Board of Pensions:

To continue and to work even more aggressively to divest of its holdings, and to refrain from purchase of new holdings, in companies that directly or indirectly do business with South Africa, doing all within its powers to accomplish the goal of full divestment as quickly as legally possible; and

In cooperation with the Church Council, to consider seeking a court ruling, which will make divestment possible within the bounds of

fiduciary responsibility and the "prudent person" requirement-inviting other church bodies with whom we are related in the National Council of the Churches of Christ in the U.S.A. and the Church Pensions Conference to join with us in this matter of mutual concern; and To report regularly to the Church Council, and to present a comprehensive report to the 1991 Churchwide Assembly regarding its accomplishment of the stated goal as well as rationale for exceptions, if any, of any remaining holdings in such aforementioned companies; and To continue to use its proxy voting rights to urge companies to leave South Africa during the process of divestment.

Ms. Marion Youngquist, Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod), moved the following amendment to the recommendation of the Memorials Committee:

MOVED;

SECONDED:

To replace the third paragraph of the action of the Church Council quoted in the recommendation of the Church Council with the following:

That, the Board of Pensions will reflect fully the action of the constituting convention that "none of our ELCA pension funds ... be invested in companies doing business with South Africa," *and* within the context

of its fiduciary responsibility *exclude ALC/LCA pre-merger funds and ALC/LCA monies included in consolidated funds.*

A voting member in a point of order questioned the propriety of the foregoing motion, which would effectively modify the directly quoted text of an action of the Church Council. Bishop Chilstrom subsequently ruled the foregoing motion to be out of order, and suggested that its author rewrite the proposed substitute as a separate paragraph that might be reintroduced later during floor debate.

The Rev. David W. Olson, bishop of the Minneapolis Area Synod (formerly, West Metropolitan Minnesota Synod), moved the following substitute motion:

MOVED;

SECONDED:

To substitute the following recommendation for the replacement recommendation on "Section 35-Divestment; of the Report of the Memorials Committee:

WHEREAS, the constituting convention the Evangelical Lutheran Church in America has expressed "our unqualified opposition to the apartheid system in South Africa," and has pledged "that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa" (May 2, 1987); and **WHEREAS**, 44 synods of the Evangelical Lutheran Church in America have memorialized the Churchwide Assembly, calling for complete and full divestment within a specified time line from companies doing

business in South Africa (*Reports and Records, Volume 2, Supplement*, pages M-83 through M-94); and

WHEREAS, contrary to the clear intent of the resolution mandating intentional and complete divestment, the Board of Pensions has established a strategy of passive and partial divestment, which is neither a positive response to the action of the constituting convention, nor in keeping with the mandate of the constituting convention as the board claims in its policy statement (October 7, 1988); and

WHEREAS, the Church Council of the Evangelical Lutheran Church in America is authorized to "review policy established by the board" (ELCA bylaw 16.51.33.a.), and has already urged the Board of Pensions to prepare a "projected time line for complete divestment" which the Board of Pensions has failed to do; and

WHEREAS, the ELCA constitution directs that "the functions of the Board of Pensions shall be enumerated in continuing resolutions by the Churchwide Assembly or the Church Council.. ." (ELCA bylaw 16.51.37.); therefore, be it

RESOLVED:

- 1) That the 1989 Churchwide Assembly reaffirm the resolution of the constituting convention on southern Africa concerns, expressing "our unqualified opposition to the apartheid system in South Africa," and pledging "that we will work tirelessly to see that none of our Evangelical Lutheran Church Pension Funds will be invested in companies doing business in South Africa" (May 1987); and
- 2) That the 1989 Churchwide Assembly state that this reaffirmation of the resolution means the intentional (not passive) and complete (not partial) divestment of all funds of the Board of Pensions-new funds, pre-merger funds, consolidated funds, and those managed by the board, and applies to both direct and indirect investments in companies doing business in South Africa; and
- 3) That the continuing resolutions applicable to the Board of Pensions be amended by the adoption of a new continuing resolution, 16.51.C89., providing as follows:

Notwithstanding the provisions of any other continuing resolutions, as of September 1, 1989, the board shall make no new investments of any funds in or with companies doing business in South Africa, whether directly or indirectly Not later than September 1, 1990, the board shall have divested at least 50 percent of its investments in companies doing business in or with South Africa, whether directly or indirectly; and not later than September 1, 1991, the board shall have divested the balance of its investments in companies doing business in or with South Africa, whether directly or indirectly

- 4) That the bishop of the Evangelical Lutheran Church in America inform the major corporations involved of this action, encouraging the withdrawal of their corporations and their financial resources from

South Africa; and that each act of divestment be acknowledged with a letter to the corporation involved, said letter to be made public;
5) That this assembly call upon the ELCA churchwide staff and boards,

regions, synods, institutions, congregations, and individual members to join the efforts of the Evangelical Lutheran Church in America
and

other U.S. churches to explore all possible ways to continue to challenge the evil of racism in the United States and apartheid in South Africa.

Concurrent discussion of the recommendation of the Memorials Committee and the substitute motion ensued. The Rev. Lowell O. Erdahl, bishop of the Saint Paul Area Synod (formerly, East Metropolitan Minnesota Synod), moved the following amendment to the substitute motion:

MOVED;

SECONDED:

To amend the substitute

resolution on divestment with a new paragraph

to be inserted between paragraphs three and four, stating

Exception to these provisions may be granted for humanitarian reasons by two-thirds vote of the ELCA

Church Council upon recommendation of the board of the Commission for Church in Society

Following brief discussion on the amendment, the Rev. James P Kasperson, Northwest Synod of Wisconsin (formerly, West-Central Wisconsin Synod), called the previous question.

MOVED;

23 Required

SECONDED;

CARRIED:

To move the previous

question and proceed to vote on the amendment

to the substitute

recommendation.

MOVED;

SECONDED;

CARRIED:

To amend the substitute

resolution on divestment by adding a new

paragraph to the proposed continuing resolution stating:

Exception to these provisions may be granted for humanitarian reasons by two-thirds vote of the ELCA Church Council upon recommendation of

the Board of the Commission for Church in Society

Concurrent discussion of the replacement recommendation of the Memorials Committee and the substitute divestment resolution as amended then ensued.

The Rev. Paul R. Hinlicky, Upstate New York Synod, requested that the secretary record in these minutes his *dissent from the manner in which we are discussing political issues."

Following additional discussion, Mr. Amir High, New Jersey Synod, requested the following privilege:

MOVED; *213 Required*

SECONDED;

CARRIED:

To give voice to a member of the Youth Convocation,

Mz Sean

McMillan, Metropolitan New York Synod, who had spoken to the issue of divestment at the hearing on divestment.

Mr. Sean McMillan then addressed the assembly. Considerable additional discussion ensued, with speakers addressing the main motion and its substitute alternately.

Mr. S. Ronald Marenchin, Northeastern Ohio Synod, offered the following amendment to the substitute motion:

To amend the proposed continuing resolution in the third "resolved" paragraph of the substitute motion by deleting the two occurrences of the phrase, "whether directly or indirectly," and by inserting the word, *direct*, before the two occurrences of the word, "business."

Bishop Chilstrom ruled the motion to be out of order, because it had not been submitted previously in writing to the secretary.

Following additional discussion, the Rev. Bruce E Craft, Pacifica Synod (formerly, Southern California (East)-Hawaii Synod), called the previous question.

MOVED; *2/3 Required*

SECONDED;

CARRIED:

To move the previous question and all other pending questions.

The assembly proceeded to vote on the motion to substitute as amended:

MOVED;

SECONDED;

CARRIED:

To substitute the substitute

motion as amended for the *replacement*

recommendation of the Memorials Committee on divestment.

The assembly then voted without further discussion on the substitute as the main motion:

ASSEMBLY

ACTION

CA89.6.26

WHEREAS,

the constituting convention the Evangelical Lutheran Church in America has expressed "our unqualified opposition to the apartheid system in South Africa," and has pledged "that we will work tirelessly to see that none of our ELCA pension funds will be invested in companies doing business in South Africa" (May 2, 1987); and

WHEREAS, 44

synods of the Evangelical Lutheran Church in America have memorialized the [1989]

Churchwide Assembly,

calling for complete and full divestment within a specified time line from companies doing business in South Africa (*Reports and Records, Volume 2, Supplement,*

pages M-83 through M-94);

and

WHEREAS, contrary to the clear intent of the resolution mandating intentional and complete divestment, the Board of Pensions has established a strategy of passive and partial divestment, which is neither a positive response to the action of the constituting convention, nor in keeping with the mandate of the constituting convention as the board claims in its policy statement (October 7, 1988); and

WHEREAS, the Church Council of the Evangelical Lutheran Church in America is authorized to "review policy established by the board" (ELCA bylaw 16.51.33.a.), and has already urged the Board of Pensions to prepare a "projected time line for complete divestment," which the Board of Pensions has failed to do; and

WHEREAS, the ELCA constitution directs that "the functions of the Board of Pensions shall be enumerated in continuing resolutions by the Churchwide Assembly or the Church Council . . ." (ELCA bylaw, 16.51.37.); therefore, be it

RESOLVED:

- 1) That the 1989 Churchwide Assembly reaffirm the resolution of the constituting convention on southern Africa concerns, expressing "our unqualified opposition to the apartheid system in South Africa," and pledging "that we will work tirelessly to see that none of our ELCA Pension Funds will be invested in companies doing business in South Africa" (May 1987); and
- 2) That the 1989 Churchwide Assembly state that this reaffirmation of the resolution means the intentional (not passive) and complete (not partial) divestment of all funds

of the Board of Pensions-new funds, pre-merger funds, consolidated funds, and those managed by the board, and applies to both direct and indirect investments in companies doing business in South Africa; and
3) That the continuing resolutions applicable to the Board of Pensions be amended by the adoption of a new continuing resolution, 16.51.C89., providing as follows:

Notwithstanding the provisions of any other continuing resolutions, as of September 1, 1989, the board shall make no new investments of any funds in or with companies doing business in South Africa, whether directly or indirectly. Not later than September 1, 1990, the board shall have divested at least 50 percent of its investments in companies doing business in or with South Africa, whether directly or indirectly; and not later than September 1, 1991, the board shall have divested the balance of its investments in companies doing business in or with South Africa, whether directly or indirectly.

Exception to these provisions may be granted for humanitarian reasons by two-thirds vote of the ELCA Church Council

upon recommendation of the Board of the Commission for Church in Society.

4) That the bishop of the Evangelical Lutheran Church in America inform the major corporations involved of this action, encouraging the withdrawal of their corporations and their financial resources from South Africa; and that each act of divestment be acknowledged with a letter to the corporation involved, said letter to be made public;
5) That this assembly call upon the ELCA churchwide staff and boards, regions, synods, institutions, congregations, and individual members to join the efforts of the Evangelical Lutheran Church in America and other U.S. churches to explore all possible ways to continue to challenge the evil of racism in the United States and apartheid in South Africa.

Section 3 -Church Investment in Community Economic Development

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-97 through M-98.

Bishop Chilstrom invited Chair Magnus to continue the report of the Memorials Committee. The Rev. Karl J. Nelson, Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod), moved to limit debate:

MOVED;

2/3 Required

SECONDED;

DEFEATED:

That each motion pending on the floor be limited to three speakers on either side, for and against each motion.

A. Southeastern Wisconsin Synod (5J) [1988]

WHEREAS, the United States is on the verge of creating a permanent economic underclass and both rural and urban regions are in dire need of community and economic development; and

WHEREAS, the Evangelical Lutheran Church in America constituting convention's resolution on South African disinvestment has been reaffirmed by this assembly; therefore, be it

RESOLVED, that the Southeastern Wisconsin Synod urge the ELCA Board of Pensions to redirect pension funds divested from South Africa toward prudent positive efforts for community and economic development in poverty areas of the United States; and, be it further

RESOLVED, that the Southeastern Wisconsin Synod in assembly memorialize the 1989 ELCA assembly to urge the ELCA Board of Pensions to redirect pension funds divested from South Africa toward prudently positive efforts for community and economic development in poverty areas of the United States.

B. Metropolitan New York Synod (7C) [1989]

WHEREAS, the church's mission concerns the proclamation of God's kingdom in word and action; and

WHEREAS, a concrete expression of the coming kingdom is the renewal of community; and

WHEREAS, many local congregations and other ministries are involved in projects of community development such as housing and economic revitalization; and

WHEREAS, we are called to be stewards of all that has been given us, including our investments and bank accounts; and

WHEREAS, the Evangelical Lutheran Church in America is negotiating with South Bronx churches to develop a loan for the Nehemiah Housing Program; now, therefore, be it

RESOLVED, that the Metropolitan New York Synod, meeting in assembly, adopt as a policy of the synod a priority of investing long-term and short-term funds in ways that encourage community development, particularly in poverty communities; and direct the Synod Council to develop prudent means to implement this policy and report its action to the 1990 Synod Assembly; and, be it further

RESOLVED, that the assembly of the Metropolitan New York Synod memorialize the 1989 Churchwide Assembly to:

1. Develop, as a policy of the Evangelical Lutheran Church in America, a priority of investing long-term and short-term funds in ways that encourage community development, particularly in poverty communities; and
2. Direct the Church Council and the Board of Pensions to implement such a policy; and
3. Encourage the Board of Pensions to make available up to \$2 million as a loan to the Nehemiah Housing Trust of South Bronx Churches, as a part of the

pension funds social investment strategy.

*RESPONSE
OF THE
MEMORIALS COMMITTEE*

Responding to a proposal from the Commission for Church in Society, the Board of Pensions has approved a plan to target a portion of the social purpose funds to "investments, which promote the economic development of domestic urban and rural communities and neighborhoods characterized by a high proportion of people who live in poverty and/or [by] people of color" Specifically, the Investment Committee of the Board of Pensions has targeted 25 percent of the Social Purpose Bond Fund to investments in this arena. Allocation of these special funds is to be coordinated with projects supported by the Division for Social Ministry Organizations and the Commission for Multicultural Ministries. All investments targeted to community economic development, however, will need to meet financial criteria established by the Investment Committee in order to protect the future retirement benefits of fund participants.

In June 1989, the Commission for Church in Society sponsored a churchwide workshop on "Alternative Investments," at which such projects as the Nehemiah Housing Program were discussed. Appropriate ways for supporting the Nehemiah and other projects are under discussion by the ELCA Office for Finance, Division for Social Ministry Organizations, Division for Outreach, Board of Pensions, and Commission for Church in Society.

Chair Magnus introduced the following recommendation of the Memorials Committee, subsequently adopted by the Churchwide Assembly without discussion, with respect to the synodical memorials on church investment in community economic development. She noted an editorial emendation to the second line of the text as printed in *1989 Reports and Records, Volume 2, Supplement*, page M-98, adding the words, "Division for Outreach," following the words, "Church in Society."

*ASSEMBLY
ACTION
CA89.6.27*

To affirm the current effort of the Board of Pensions, Commission for Church in Society, Division for Outreach, and other churchwide units to study the concept of alternative investments, toward the end of developing as a policy of the ELCA the investing of long-term and short-term funds in ways, which encourage community development, particularly in poverty communities; and

To encourage the Board of Pensions, in cooperation with other units of the Evangelical Lutheran Church in America, to utilize investment criteria that would make available substantial investments in community development projects, especially those sponsored by ELCA-related congregations, synods, and

agencies.

Section 37-ELCA Pension and Other Benefits

Program-Proposed Plan Changes

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-98 through M-105.

A. East-Central Wisconsin Synod (51) (1988]

WHEREAS, to require congregational staff personnel to participate in health-care benefits, which they do not desire nor need is an unwise and inefficient use of the church's resources; and

WHEREAS, individuals should have the right and the freedom to accept or decline participation; and

WHEREAS, the money spent for benefits not needed can be better used to promote the mission of the church; and

WHEREAS, the East-Central Wisconsin Synod has gone on record as opposing the "bundled" set of benefit plans as previously adopted by the Commission for a New Lutheran Church and the ELCA constituting convention; now, therefore, be it

RESOLVED, that the East-Central Wisconsin Synod memorialize the 1989 Church-wide Assembly of the Evangelical Lutheran Church in America to allow individuals the freedom of choice for participation in the church-sponsored medical insurance plans.

B. Maryland Synod (8F) [1988]

RESOLVED, that the Maryland Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to modify the ELCA hospitalization plan so that clergy spouses enrolled in other hospitalization plans not be required to be enrolled in the ELCA hospitalization plan.

C. Metropolitan Chicago (5A) [1988]

RESOLVED, that the Metropolitan Chicago Synod, meeting in assembly June 9-11, 1988, memorialize the next Churchwide Assembly of the Evangelical Lutheran Church in America to:

- a. Look into ways to facilitate a more efficient handling of medical claims by the Board of Pensions; and
- b. Ask the Board of Pensions to change its procedures to allow congregational staff/employees to be enrolled in either the medical or the pension plan without being enrolled in the other plan.

D. New England Synod (7B) [1988]

WHEREAS, the Synod Council has received numerous requests that the New England Synod memorialize the ELCA assembly to allow pastors the option of not being covered by the Board of Pension health and dental plan if their spouse has similar coverage; and

WHEREAS, the Upstate New York Synod has memorialized the ELCA assembly to have the Board of Pensions change their requirements for health/dental coverage; and
WHEREAS, such joint coverage creates a vast waste of congregational funds when a

pastor's spouse carries adequate health/dental coverage, making such required coverage by the Evangelical Lutheran Church in America an example of poor stewardship; and

WHEREAS, the Board of Pensions has recently notified its members of the backlog of claims due to the vast increase in the volume of claims; now, therefore, be it RESOLVED, that the New England Synod of the Evangelical Lutheran Church in America memorialize the ELCA assembly to instruct the Board of Pensions of the Evangelical Lutheran Church in America to offer its pastors and lay associates the option of dropping the health/dental coverage (both or either coverage) and still be covered by the pension plan and death benefit; and, be it further RESOLVED, that the Board of Pensions design a process by which ordained ministers and associates in ministry should they so desire, be reinstated to the health/dental coverage.

E. Northeastern Pennsylvania Synod (7E) [1988]

WHEREAS, the current ELCA pension and health plan states that pastors, associates in ministry, and other lay persons employed by the church must participate in both health and pension coverage (the "bundling provision"), and that spouses and family members also must be enrolled; and

WHEREAS, some participants already have health insurance coverage for themselves or family members through a working spouse; and

WHEREAS, this "bundling" requirement increases costs of congregations without providing additional coverage to participants in the plan; and

WHEREAS, the Northeastern Pennsylvania Synod Council made an urgent request on December 9, 1987, that the national Church Council take immediate steps to initiate amendments to this program (reference: 1988 Bulletin of Reports, page 34); now, therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to make such changes as are necessary in the constitution of the ELCA health and pension plan to offer coverage and participation options at the earliest possible time; and, be it further RESOLVED, that congregations and persons who have withdrawn from these plans due to the "bundling provision" be given an extended grace period for reenrollment in the revised plan"; and, be it further

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to determine the feasibility of basing the survivor benefit plan solely on the age of the insured and to implement such change.

F. Northern Illinois Synod (5B) [1988]

WHEREAS, the cost of health and benefits plans have risen dramatically in the Evangelical Lutheran Church in America over their cost in the predecessor bodies, sometimes causing excessive and burdensome expenses for congregations; and

WHEREAS, there are no options available within the benefits plan, regardless of need or interest; now, therefore, be it

RESOLVED, that the Northern Illinois Synod memorialize the Evangelical Lutheran Church in America to instruct its Board of Pensions to make a thorough re-evaluation of its health and benefits program, seeking specifically to:

- 1) Reduce the cost of health insurance, and
- 2) Provide reasonable options of coverage within the "other benefits" portions of the plan, and
- 3) Allow for non-participation in those parts of the plan that are unnecessary or unwanted.

G. West Metropolitan Minnesota Synod (3G) [1988]

RESOLVED, that the West Metropolitan Synod memorialize the Evangelical Lutheran Church in America to establish a task force to re-evaluate the ELCA benefit plan and report to the next assembly of the church. The task force would specifically consider:

1. Allowing the option of enrollment in one or more benefits (pension, medical and dental, etc.) for each employee;
2. Charging employing institutions for medical and/or dental benefits on a cost-per-person basis rather than a percentage of salary; and
3. Establishing separate prices to employing institutions and those in specialized ministries for single versus family medical and dental coverage.

H. ELCA Pension and Other Benefits Program: Proposed Plan Changes [1989]

Adopted

by two synods.

The following memorial as adopted by the 1989 assemblies of the following synods:

East Metropolitan Minnesota (3H)

Northeastern Minnesota (3E)

WHEREAS, many married church staff are enrolled in health insurance programs of their spouse while, at the same time, required to be enrolled with their family in the ELCA health benefits plan, resulting in duplicative coverage and costly processing of claims; and

WHEREAS, health insurance programs superior to that provided by the ELCA health benefits plan are often available to church staff if they had the choice; and

WHEREAS, the mandatory duplicative nature of the ELCA health benefits plan has resulted in an unnecessarily onerous burden on congregations already struggling with financial difficulties, and constitutes poor stewardship of scarce resources for the ministry of the church; now, therefore, be it

RESOLVED, that the [name of synod] Synod Assembly memorialize the next church-wide assembly to direct the Board of Pensions to adopt the following recommendations:

1. That, health insurance, at a cost not to exceed that charged by the current ELCA health benefits plan, be understood to be an integral and expected part of the benefits package for all eligible church staff, unless such insurance results in duplicative coverage for any church staff member;
2. That, as long as duplicative health insurance coverage does not result, eligible church staff members may apply their health benefit allocation for enrollment in any health insurance program of their choice, including that offered through

the ELCA health benefits plan; and

3. That, non-participation in the ELCA health benefits plan will in no way disqualify eligible church staff members from full participation in the pension and other benefits programs currently provided through the Evangelical Lutheran Church in America.

I. Indiana-Kentucky Synod (6C) [1989]

RESOLVED, that the Indiana-Kentucky Synod memorialize the Evangelical Lutheran Church in America in Churchwide Assembly in August 1989 to:

1. Study the health insurance premiums paid by congregations; and
2. Study the possibility of exemption of congregations from participation in the plan.

J. Lower Susquehanna Synod (8D) [1989]

WHEREAS, the ELCA Board of Pensions needs to set an example of corporate social responsibility in its dealings with its clergy and employees; and

WHEREAS, many participants in the plan have been required to pay large sums for expenses which may have been covered by other plans; and

WHEREAS, under policies tentatively announced the Board of Pensions will significantly increase these expenses and costs to participants, congregations, and other employing agencies; now, therefore, be

it

RESOLVED, that the Lower Susquehanna Synod memorialize the Evangelical Lutheran Church in America expressing its displeasure with the present operation and cost of the health benefits plan and its effect on pastors, congregations, and churchwide benevolence.

K. Metropolitan Chicago Synod (5A) [1989]

WHEREAS, the Board of Pensions of the Evangelical Lutheran Church in America is proposing to the Evangelical Lutheran Church in America, meeting in assembly, to support establishing a life-time benefit coverage cap of \$2 million per person covered; and

WHEREAS, at the present time several of our professional leaders or covered members of families have already exceeded that minimum if it would have been presently in effect; and

WHEREAS, the cost of medical care and ancillary services continues to rise at an alarming rate; and

WHEREAS, some of the presently insured would exceed that minimum in a short period of time and not be covered under the Medicare Catastrophic Act, because of age requirements; and

WHEREAS, the church is called to be an example and model of caring, understanding, and compassion; now, therefore, be

it

RESOLVED, that the Metropolitan Chicago Synod, meeting in assembly, memorialize the Evangelical Lutheran Church in America, meeting in assembly, August 23-30, 1989,

to maintain the current no-cap policy presently in effect.

L. New England Synod (7B) [1989]

WHEREAS, the 1988 New England Synod Assembly memorialized the ELCA assembly to -instruct the Board of Pensions of the Evangelical Lutheran Church in America to offer its pastors and associates in ministry the option of dropping the Health/Dental (both or either coverage) and still be covered by the Pension Plan and Death Benefit," so as to eliminate poor stewardship because of duplicate coverage; and

WHEREAS, the Health Care Plan does not provide adequate coverage for preventative health care; and

WHEREAS,

it is desirable for health care plans to operate with the maximum efficiency practicable; therefore, be it

RESOLVED, that the New England Synod Assembly memorialize the ELCA assembly to instruct the Board of Pensions of the Evangelical Lutheran Church in America to offer the pastors and associates in ministry of the Evangelical Lutheran Church in America:

1. More flexibility in options of coverage or in allowing alternative health care coverage;
2. More adequate reimbursement for preventive procedures; and
3. Greater efficiency in the processing of claims.

M. Northern Wisconsin-Upper Michigan Synod (5G) [1989]

WHEREAS, the increasing cost of health care and medical insurance is a national problem shared by the church as a medical insurer; and

WHEREAS, the increasing cost of health care falls heavily upon small congregations and retired clergy; therefore, be it

RESOLVED, that the Northern Wisconsin-Upper Michigan Synod (renamed, Northern Great Lakes Synod) memorialize the Evangelical Lutheran Church in America in assembly to recommend that the Board of Pensions study and make recommendations to the Evangelical Lutheran Church in America, in order that small congregations and retired clergy might be relieved of part of the burden of excessive health insurance premiums.

N. Rocky Mountain Synod (2E) [1989]

WHEREAS, the congregations of the Rocky Mountain Synod and the Evangelical Lutheran Church in America have finite resources to fulfill the ministry of Word and Sacrament; and

WHEREAS, the congregations of the Rocky Mountain Synod and the Evangelical Lutheran Church in America are committed to stewardship of these finite resources balanced with a desire to adequately compensate lay professionals and clergy; and WHEREAS, the congregations of the Rocky Mountain Synod are negatively impacted by extraordinary increases in costs of benefit programs for health services and pension and the required bundled support of such plans for ordained clergy and lay professionals; therefore, be it

RESOLVED, that the Rocky Mountain Synod memorialize the Evangelical Lutheran

Church in America in assembly to direct the Board of Pensions to:

1. Discontinue required bundled support of the health care and pension benefits program for lay professionals and clergy.
2. Actively seek multiple competitive options for health care programs to be made available to clergy and professionals.
3. Permit and encourage congregations and synods to seek unbundled health care alternatives without adversely impacting pension benefits or future health plan availability to such lay professionals or members of the clergy.

O. South Dakota Synod (3C) [1989]

WHEREAS, members of the pension plan enjoy group coverage in the major medical/dental program; and

WHEREAS, "unbundling" will, in essence, place the benefits to members in such a group plan in jeopardy; therefore, be it

RESOLVED, that the South Dakota Synod of the Evangelical Lutheran Church in America go on record in opposition to the proposal to "unbundle" and register that opposition at the Churchwide Assembly of the Evangelical Lutheran Church in America; and, be it further

RESOLVED, that the major medical/dental benefit package be retained in the pension plan as a group coverage plan that covers the member, the member's spouse, and/or dependents.

P. West-Central Wisconsin Synod (5H) [1989]

WHEREAS, members of the pension plan enjoy group coverage in the major medical/dental program; and

WHEREAS, "unbundling" will, in essence, place the benefits to members in such a group plan in jeopardy; therefore, be it

RESOLVED, that the Synod Council of the West-Central Wisconsin Synod of the Evangelical Lutheran Church in America go on record in opposition to the proposal to -unbundle- and register that opposition at the Churchwide Assembly of the Evangelical Lutheran Church in America; and, be it further

RESOLVED, that the major medical/dental benefit package be retained in the pension plan as a group coverage plan that covers the member, the member's spouse, and/or the member's dependents.

Q. West Metropolitan Minnesota Synod (3G) [1989]

WHEREAS, churches are obligated to demonstrate good stewardship in the expenditure of church monies; and

WHEREAS, current ELCA Board of Pensions policies require the purchase of an undividable (or bundled) benefits and administrative pension package; and

WHEREAS, in some cases this results in the purchase of insurance or benefits, which will not be used or are not desired by an employee; therefore, be it

RESOLVED, that employees of the congregations of the Evangelical Lutheran Church in America have the option of selecting only those portions of the health benefits plan, which are desired and do not duplicate existing coverage.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The issues addressed in the 1988 and 1989 memorials listed above were raised during the course of the study of the ELCA Pension and Other Benefits Plan, which was carried out by the Board of Pensions. Recommendations for changes in the plan were considered by the Church Council and will be voted on by the Churchwide Assembly. Issues to be addressed in the plenary discussion of the proposed pension plan changes include the extent to which the plan should be unbundled, cost of the plan, impact on small and rural congregations, reimbursement for preventive health care procedures, and the lifetime maximum per individual on expenses incurred—all subjects of the 1988 and 1989 memorials. The 1988 memorial of the Metropolitan Chicago Synod and the 1989 memorial of the New England Synod also raise questions about the handling of medical/dental claims by the Board of Pensions. The board has as its goal the processing of such claims within 12 to 15 business days of receipt. Claims, which require additional information prior to adjudication, may take up to 30 to 40 business days, depending upon the promptness of the reply. According to the Board of Pensions, these turnaround times are comparable to those found in the general insurance industry.

Chair Magnus introduced the following recommendation of the Memorials Committee, subsequently adopted by the Churchwide Assembly without discussion, with respect to the synodical memorials on proposed amendments to the ELCA Pension and Other Benefits Program:

ASSEMBLY

ACTION

CA89.6.28

To affirm that the action taken by the 1989 Churchwide Assembly on the Church Council's proposal for changes in the

ELCA Pension and Other Benefits Plan be the response to the 1988 memorials of the East-Central Wisconsin Synod, Maryland Synod, Metropolitan Chicago Synod, New England Synod, Northeastern Pennsylvania Synod, Northern Illinois Synod, and West Metropolitan Minnesota Synod, and the 1989 memorials of the East Metropolitan Minnesota Synod, Indiana-Kentucky Synod, Lower Susquehanna Synod, Metropolitan Chicago Synod, New England Synod, Northeastern Minnesota Synod, Northern Wisconsin-Upper Michigan Synod, Rocky Mountain Synod, South Dakota Synod, West-Central Wisconsin Synod, and West Metropolitan Minnesota Synod, and

To refer the issue raised by the Metropolitan Chicago Synod and New England Synod regarding the handling of medical claims to the Board of Pensions.

**Section 38-ELCA Pension and Other Benefits
Program-Long-Term Nursing Home Care**

Reference: *1989 Reports and Records, Volume 2, Supplement*, page M-105.

Southern California (West) Synod (2B) [1989]

WHEREAS, one in five persons of the United States population will need long-term care in the next five years, according to a recent survey by the American Association of Retired Persons; and

WHEREAS, pastors, their spouses, and all lay persons face the possibility of devastating expenses for nursing care in long-term situations; and

WHEREAS, care for such long-term conditions, as strokes and Alzheimers Disease, is not currently covered by the Board of Pensions in either the ELCA plan or the continuation plans of the ELCA predecessor bodies in the health benefits plans; and

WHEREAS, Medicare, including the current Catastrophic Coverage Act, currently does not cover extended care for such conditions; therefore, be it

RESOLVED, that the Southern California (West) Synod memorialize the Evangelical Lutheran Church in America to instruct the Board of Pensions to:

1. Study and report on the following:

- a. The actuarial need for long-term nursing home or convalescent facility care;
- b. The possibility of the Board of Pensions providing coverage for such extended care;

RESOLVED, that, striving to be good stewards of all that God has given us, the Synod Assembly of the North Carolina Synod memorialize the next ELCA Churchwide Assembly, requesting that it instruct the ELCA Board of Pensions:

1. To compare costs and coverage provided by other major insurance companies with that of the Evangelical Lutheran Church in America; that studies be conducted to explore a variable rate structure for the insurance coverage; and report those findings to the pastors and professional leaders of the Evangelical Lutheran Church in America; and
2. To examine the possibilities of the church removing itself from the insurance business.

C. Southwestern Washington Synod (1C) [1989]

WHEREAS, the underlying philosophy of the ELCA program is to provide self-insurance for its professionals rather than establish a corporate entity; and

WHEREAS, that self-insured program requires universal participation of both congregations and professionals without competitive recourse in cost or coverage; and

WHEREAS, the purpose of the ELCA insurance program is interdiction in the lives of its professionals and their families at points of illness or accident; and

WHEREAS, the intent is to restore each ill or injured professional or family member to functional good health as quickly as possible; and

WHEREAS, recent management decisions regarding claims have called into question the self-insured basis of the ELCA medical insurance program; and

WHEREAS, several pastors and lay professionals in our synod have experienced arbitrary rejection of claims with disruptive stress for them and their families; therefore, be it

RESOLVED, that the Southwestern Washington Synod urge the churchwide ELCA assembly meeting in August [1989] to:

1. Reaffirm the self-insured concept of the medical insurance coverage of the Evangelical Lutheran Church in America;
2. Direct the church to re-examine the healthcare policy that is provided for its pastors and lay associates through the Board of Pensions, with special emphasis given to costs and coverages as those compare to health policies provided by private carriers, and to consider revising the ELCA Board of Pensions health plan accordingly;
3. Appoint a task force to evaluate the management principles and policies for granting or denying claims; and
4. Request the Board of Pensions of the Evangelical Lutheran Church in America to clarify those principles and policies.

RESPONSE of

THE

MEMORIALS COMMITTEE

The following is a response to the memorials of the Maryland Synod, North Carolina Synod, and Southwestern Washington Synod provided by the Board of Pensions:

The ELCA Medical and Dental Benefits Plan, as adopted by the constituting convention of the Evangelical Lutheran Church in America, is a self-insured, self-administered medical benefits plan. The benefit study completed in the fall of 1988, and the recommended benefit changes adopted by the Board of Trustees of the Board of Pensions at its February 1989 meeting, demonstrate a continued commitment to the self-insured, self-administered structure of the Medical and Dental Benefits Plan. Several factors contribute to this decision.

- c. The availability of private insurance coverage, together with evaluations of some of the coverage currently available;
2. Issue a report to participants in the ELCA Health Benefits Plan within one year; and
3. Submit a report and recommendation(s) to the earliest Churchwide Assembly

RESPONSE F TIE

MEMORIALS COMMITTEE

The Board of Pensions plans to undertake a study of the cost and feasibility of providing long-term nursing-home care under the ELCA Medical and Dental Benefits Plan and the Continuation Medical Benefits Plans of the predecessor churches. The results of the study will be reported to the Church Council in late 1990.

Chair Magnus introduced the following recommendation of the Memorials Committee, subsequently adopted by the Churchwide Assembly without discussion, with respect to the synodical memorial on long-term nursing home care:

ASSEMBLY

ACTION

CA89.6.29

To transmit this minute to the Southern California (West) Synod.

Section 39-ELCA Pension and Other Benefits

Program--Coverage by Other Carriers

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-106 through M-108.

A. Maryland Synod (8F) [1989]

WHEREAS, the current health insurance program of the Evangelical Lutheran Church in America is extremely costly to many congregations; and

WHEREAS, comparable coverage may be available from commercial carriers at more equitable rates; therefore, be it

RESOLVED, that the Maryland Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to request a review by the appropriate bodies of the present health insurance program and possible alternatives.

B. North Carolina Synod (9B) [1989]

WHEREAS, the Board of Pensions of the Evangelical Lutheran Church in America since the merger of January 1, 1988, has repeatedly had problems with promptly paying claims covering the medical expenses of its members resulting in member complaints, and

WHEREAS, members of the Board of Pensions cannot seek their own medical/health plan, without also forfeiting their pension, and

WHEREAS, recognizing the rising costs of health insurance and benefits, which are creating financial difficulties for pastors, professionals of the church, as well as congregations in the Evangelical Lutheran Church in America, and the medical coverage provided by the Board of Pensions seems limited in relation to the monies being paid for the amount of coverage by the congregations of the Evangelical Lutheran Church in America; therefore, be it

WHEREAS, the Evangelical Lutheran Church in America does not provide the same Pension-Medical benefits program for clergy associates in ministry, and laity who are employed in extended or specialized ministries as it does for those employed by congregations; and

WHEREAS, the church calls or appoints many people with specialized training, education, and talents to serve in extended or specialized ministries (e.g., social agencies, colleges, institutional facilities); and

WHEREAS, the Evangelical Lutheran Church in America has stated it is concerned for all persons serving in its ministries; therefore, be it

RESOLVED, that the Northwestern Minnesota Synod memorialize the Evangelical Lutheran Church in America to develop and implement a pension medical-benefits program that is equitable for clergy, associates in ministry, and laity whether they are serving in congregations or specialized or extended ministries; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America be urged to continue its cooperative work with other Christian denominations in the United States to advocate modifying federal legislation which will permit extended or specialized ministries to participate in their denominational benefits program; and, be it further

RESOLVED, that the Northwestern Minnesota Synod of the Evangelical Lutheran Church implement an equitable program for clergy, associates in ministry, and laity

in specialized and extended ministries by the end of 1989, or before the deadline set by federal legislation.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

Effective January 1, 1989, the Institutional Pension and Savings Plans were made available to ELCA church institutions to enable them to comply with the non-discrimination requirements of the Tax Reform Act of 1986. These ELCA plans provide parallel benefits to those in the ELCA Regular and Optional Pension Plans. Clergy in specialized ministries who serve such institutions are permitted to continue participation in the ELCA Regular Pension and Other Benefits Plan in anticipation of federal legislation that would exempt them from the provisions of the Tax Reform Act.

At its June 1989 meeting, the Board of Trustees of the Board of Pensions recommended certain amendments to the ELCA Pension and Other Benefits Program that will permit continued participation in the program during 1990 by clergy serving in specialized ministries. Those amendments were presented to the ELCA Church Council in August 1989.

The Commission for Church in Society is working to coordinate the activities of several churchwide units, including the Division for Social Ministry Organizations and the Board of Pensions, as they address legislative proposals dealing with this issue. The president of the Board of Pensions is a member of the Church Alliance, an organization of mainline religious denominations that acts on behalf of church pension and benefits programs. The Church Alliance continues to seek legislation during 1989 for church retirement and benefits plans that would permit ministers, whether serving organizations outside their denomination (such as chaplains) or as self-employed persons, to participate in 403(b) annuity plans and welfare benefit plans provided by a church.

Chair Magnus introduced the following recommendation of the Memorials Committee, subsequently adopted by the Churchwide Assembly without discussion, with respect to the synodical memorial on ELCA Pension and Other Benefits Program coverage for persons serving in specialized ministries:

First, in a group-insured approach, the Evangelical Lutheran Church in America may lose control over the rate-setting process. This means that the subsidy currently built into the contribution structure of the Medical and Dental Benefits Plan could possibly be required to be eliminated. Under an insured approach, rates could be assessed equally to all members based upon claims experience rather than apportioned among the various categories of participants.

Second, under an insured approach, it is likely that the insurer would need to be changed from time to time. This creates discontinuity for members and would necessitate additional communication to members regarding plan changes and altered administrative procedures. Also, it is possible that mobility between congregations and other employing organizations would be hindered. Third, if the plan were not self-administered, the personalized service that employees of the board provide would no longer exist. Also, administration

of the plan would become much more inflexible without the plan interpretations utilized currently by the board.

Finally, an insured arrangement is likely to be less efficient in expenses because of the profit, premium tax, and an additional administration fee that the insurer would require. In contrast to the 11-18 percent expenses that a commercial insurer may charge, claims administration costs of the board are approximately five to six percent.

The Board of Pensions is mandated by the Evangelical Lutheran Church in America to administer the benefit plans of the Evangelical Lutheran Church in America and its predecessor churches in a manner that is fair and equitable to all members. That mandate is described in section 16.51.30.-16.51.C87 of the *ELCA Constitution, Bylaws, and Continuing Resolutions*. A member dissatisfied with the denial of a medical/dental benefits claim may appeal that denial in accordance with the appeal procedures in the Medical- and Dental-Benefits Plan. Summary-Plan-Descriptions, which outline the appeal procedures, have been forwarded to all members.

Chair Magnus introduced the following recommendation of the Memorials Committee, subsequently adopted by the Churchwide Assembly without discussion, with respect to the synodical memorials on insurance coverage by other carriers.

ASSEMBLY

ACTION

CA89.6.30

To transmit this minute to the Maryland Synod, North Carolina Synod, and Southwestern Washington Synod.

Section 40-ELCA Pension and Other Benefits

Program-Coverage of Persons in Specialized Ministries

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-108 through M-109.

Northwestern Minnesota Synod (3D) [1989]

WHEREAS, there is a disparity in salaries and pensions both among pastors and among Associates in Ministry in the Evangelical Lutheran Church in America and the Northwestern Minnesota Synod; and

ASSEMBLY

ACTION

CA89.6.31

**To affirm ongoing efforts to develop and implement a pension and medical benefits program that is equitable for ordained ministers, associates in ministry, and laity serving in congregations, synods, and the churchwide organization and those persons serving in specialized or extended ministries; and
To refer the memorial of the Northwestern Minnesota Synod to the Commission for Church in Society, as it, in consultation**

with the Board of Pensions and the Division for Social Ministry Organizations, seeks the enactment of legislation that would facilitate the provision of an equitable pension and welfare benefits program for persons serving in specialized ministries and all employees of ELCA agencies and institutions.

**Section 41-ELCA Pension and Other Benefits
Program-Preventative Health-Care Claims**

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 09 through M-110.

Southeastern Wisconsin Synod (5J) [1989]

WHEREAS, the ELCA Board of Pensions has determined claims for medical payments will be paid at 90 percent after the deductible has been met; and

WHEREAS, they have determined that claims for surgical claims will be paid at a lesser percentage after the deductible; and

WHEREAS, they will not pay for checkups with the exception of well-baby care for children under age five, and other exceptions regarded as cost-saving incentives; and

WHEREAS, the payment for mental health-care is only two-thirds (Y3) of the bill, up to a total of \$2,000 considered; and

WHEREAS, preventative health-care and mental-health-care are equally important to the well being of those under the plan; therefore, be it

RESOLVED, that the Southeastern Wisconsin Synod (renamed, Greater Milwaukee Synod) memorialize the Evangelical Lutheran Church in America at its next assembly to direct the Board of Pensions Medical Claims Benefits Department allow for preventative health-care claims and mental health-care claims at the same percentage and plan as the medical claims.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

Certain proposed plan changes, which will come before the Churchwide Assembly as part of the broader discussion of amendments to the ELCA pension and health plan, deal with some of the preventive health-care issues raised in the memorial of the Southeastern Wisconsin Synod (see the summary of proposed plan changes found in *1989 Reports and Records, Volume 2, Supplement, Section P*). Other issues would be difficult for the Churchwide Assembly to address at this time, without more careful study and detailed information.

Chair Magnus introduced the following recommendation of the Memorials Committee, subsequently adopted by the Churchwide Assembly without discussion, with respect to the synodical memorial on preventive health-care coverage by the ELCA Pension and Other Benefits Program:

***ASSEMBLY
ACTION
CA89.6.32***

To refer the memorial of the Southeastern Wisconsin Synod on preventive health-care claims to the Board of Pensions, for a

report to the Church Council that will include an analysis of the benefits and drawbacks of an extension of coverage, together with the cost implications of such a proposal.

**Section 42-ELCA Pension and Other Benefits
Program-Contribution Rate for Pension Plan**

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-110 through M-111.

Metropolitan Washington, D.C., Synod (8G) [1989]

WHEREAS, the contribution rates under the Regular Pension Plan are 9 percent for persons born after 1952, 10 percent for persons born in 1943-52, 11 percent for persons born in 1933-42, and 12 percent for persons born before 1933; and

WHEREAS, this is unfairly discriminatory against younger plan participants; and
WHEREAS, every definitive actuarial study made by, or for, the several predecessor churches showed that a contribution rate of less than 12 percent would very likely not produce adequate retirement income (when combined with Social Security benefits) both at the time of retirement and during retirement; and

WHEREAS, the similar pension plans of every other major denomination have contribution rates for participants of all ages that are at least 12 percent; therefore, be it
RESOLVED, that the Metropolitan Washington, D.C., Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the Board of Pensions to amend the Regular Pension Plan so that its contribution rate shall be 12 percent for all participants, regardless of age, effective January 1, 1990.

RESPONSE OF

THE

MEMORIALS COMMITTEE

The ELCA Pension and Other Benefits Program was formulated by the Task Group on Church Pensions and recommended by the Commission for a New Lutheran Church for adoption by the uniting churches and finally by the ELCA constituting convention. The program, including the graded pension-contribution-rate structure, was widely debated during the merger discussions and compromises were agreed to by all three of the merging church bodies. It is already possible for congregations and other organizations served by ELCA ordained ministers to make voluntary additional contributions to the ELCA Regular Pension Plan. The only requirement is that the additional contributions be within the limits of the Internal Revenue Code.

The Board of Pensions does not recommend a change in the pension contribution rates at this time. It will continue to inform members and the organizations they serve that additional pension contributions may be remitted, in order to increase the contribution rate to 12 percent.

Chair Magnus introduced the following recommendation of the Memorials Committee, subsequently adopted by the Churchwide Assembly without discussion, with respect to the synodical memorial on the contribution rate for the ELCA Pension and Other Benefits Program:

ASSEMBLY

ACTION

CA89.6.33

**To transmit this minute
to the Metropolitan Washington,
D.C., Synod.**

**Section 43-Congregational Notification from
Board of Pensions**

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-111 through M-112.

Upper Susquehanna Synod (8E) [1989]

WHEREAS, the Board of Pensions, Evangelical Lutheran Church in America, notified congregations of an increase in health insurance costs for clergy for 1989 amounting to an increase of 1.8 percent of salary in mid-October 1988; and

WHEREAS, the budget process in many congregations was already far advanced by this point, making it difficult to absorb these changes into already formalized budgets; therefore, be it

RESOLVED, that the Upper Susquehanna Synod (Evangelical Lutheran Church in America) in assembly, memorialize the Evangelical Lutheran Church in America in assembly to take appropriate action to set policy whereby congregations are to be notified of benefit rate changes from the Board of Pensions (Evangelical Lutheran Church in America) no later than the beginning of August of the year prior to their taking effect.

RESPONSE OF THE

MEMORIALS COMMITTEE

The following is a response to the memorial of the Upper Susquehanna Synod from the Board of Pensions:

The Board of Pensions is aware that most congregations begin their budgeting process in early fall and that an earlier notification of 1989 changes in required contributions would have been helpful. However, in 1988, after only six or seven months of operation of a new plan, there was not sufficient claims experience to measure 1988 results and project the needed contributions for 1989.

Major changes occurred in 1988. For example, some persons became covered for dental insurance benefits who had never before had dental insurance, some persons were previously covered under insured plans of predecessor churches (outside the Board of Pensions), a few participants of the predecessor plans did not enroll in the ELCA Pension and Other Benefits Program, and the deductible and coinsurance amounts were different for everyone covered under the ELCA Medical and Dental Benefits Plan.

Those major changes, plus the lag in payment of claims that occurred prior to August 31, made a meaningful projection impossible earlier in 1988. Finally, by late September, the board's consulting actuary had sufficient data on plan participation and claims experience in order to evaluate that experience and

make projections for 1989.

The intention of the Board of Pensions for future years is to communicate with congregations soon after Labor Day with at least preliminary expectations for the succeeding year. For 1990, preliminary rates were sent to the plan members in June 1989 as part of the summary of the recommended plan changes.

Chair Magnus introduced the following recommendation of the Memorials Committee, subsequently adopted by the Churchwide Assembly without discussion, with respect to the synodical memorial on congregational notification of contribution rate changes by the Board of Pensions:

ASSEMBLY

ACTION

CA89.6.34

To transmit this minute to the Upper Susquehanna Synod.

Mission Vignette

Bishop Chilstrom called on the Rev. John F Steinbruck of Luther Place, Washington, D.C., to present a seventh Mission Vignette. Pastor Steinbruck described the plight of a homeless child and her mother who live in public shelter at Alexandria, Virginia. He urged those listening, upon returning to their own communities, to consider ministry like that of Jesus himself among the homeless.

Report of the Reference and Counsel Committee:

Reference: *1989 Reports and Records, Volume 2*, page 255; continued from page 696, continued on page 890.

Bishop Chilstrom called upon the Rev. Howard J. McCamey and Ms. Ruby Y. Anderson, co-chairs of the Reference and Counsel Committee, to present the first report of the committee. Pastor McCamey reported that the committee had returned three of the 24 resolutions to their authors to be moved at a time when business germane to the motions would be before the assembly.

Motion 23-Investment of Pension Funds in ELCA Loan Fund

Continued on Minutes page 890.

The Rev. Howard J. McCamey, co-chair of the Reference and Counsel Committee, reported that the committee had considered the following motion regarding the investment funds in ELCA Loan Fund, submitted by Mr Charles S. Kurfees, Northwestern Ohio Synod.

WHEREAS,

our commitment to outreach and establishment of new congregations

is greatly enhanced by the availability of funds for capital investments through the ELCA Loan Fund in support of the Division for Outreach; and

WHEREAS, the assembly has heretofore assumed the right to direct the

investments of the Board of Pensions; and

WHEREAS,

the Board of Pensions invests in agencies involved in financing real estate and construction; and

WHEREAS, ELCA

Mission Investments provide a rate of return comparable to some other investments of the Board of Pensions; now, therefore, be

it

RESOLVED, that the Board of Pensions be directed to provide for **the**

investment of a portion of its bond portfolio in ELCA Mission investments.

The Reference and Counsel Committee recommended the following disposition of the motion:

MOVED;

SECONDED:

To refer Motion 23 to the Board of Pensions for its consideration.

Ms. Marion Youngquist, Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod), moved the following substitute motion:

MOVED;

SECONDED;

CARRIED:

To

substitute the original motion for the recommendation of the Reference and Counsel Committee.

Consequently, Motion 23 was now under consideration as the main motion. Ms. Marion Youngquist, Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod), then moved the following amendment:

MOVED;

SECONDED:

To amend Motion 23 by adding a new "resolved" paragraph to read:

RESOLVED, that the Board of Pensions exclude ALC/LCA pre-merger funds and ALC/LCA monies included in consolidated funds from ELCA funds.

Following discussion on the amendment, the Rev. Michael C. D. McDaniel, bishop of the North Carolina Synod, called the question:

MOVED;

SECONDED;

CARRIED:

2/3 Required

To move the previous question and proceed to vote on the amendment.

MOVED;

SECONDED;

DEFEATED:

To amend Motion 23 by adding a new "resolved" paragraph to read:

RESOLVED, that the Board of Pensions exclude ALC/LCA pre-merger funds and ALC/LCA monies included in consolidated funds from ELCA funds.

Discussion of Motion 23 on investment of pension funds in the ELCA Loan Fund resumed briefly. Bishop Chilstrom then called for the orders of the day.

Greetings

Bishop Chilstrom introduced the Rev. Ralph A. Bohlmann, president of The Lutheran Church-Missouri Synod (LCMS). President Bohlmann expressed gratitude for the friendship of Bishop Chilstrom and for the relationships enjoyed by Lutheran congregations and their members with each other. "Friendship, respect, and trust are such precious commodities that I am glad that I have an opportunity to affirm them in front of you all," he said.

President Bohlmann noted that six weeks earlier the LCMS triennial convention had adopted a resolution concerning the relationship between the two church bodies.

The resolution expressed "appreciation for what we have and what we do in common."

President Bohlmann noted a number of cooperative efforts between the two churches, as well as common commitments to the Lutheran confessional writings and the Word of God. He indicated, however, that the resolution also refers to "substantive differences" that exist between the two churches, namely, "in such areas of doctrine and practice as the inerrancy of Scripture, the ordination of women into the office of the public ministry, and official Eucharistic sharing with church bodies not in agreement with Lutheran doctrine." He indicated that plans had been laid for theologians from both churches to meet in October 1989 with the Committee on Lutheran Cooperation, at which time points of difference as well as concerns in common would be addressed.

He stated that the LCMS resolution concludes by encouraging the Missouri Synod "to continue to maintain a confessional voice in every appropriate forum with the Evangelical Lutheran Church in America," and encouraging "our continued prayer that a confessional unity may be reached that is based on the truth of God's Word."

"God has given us, you and we in the Missouri Synod, all of us in the Lutheran family tremendous resources, but none of more vital significance and power than the pure Gospel of the grace and glory of God in Jesus Christ our Lord as we proclaim him and share him in Word and Sacraments," President Bohlmann said. He commended Bishop Chilstrom and this church "for giving spiritual growth through the Word and Sacraments such a prominent place in Missis90. And you can be sure that we are trying to do very much the same thing in our own congregations, and pray that God will richly bless this focus once again on the basic fact of our existence--growth in spiritual relationship to God through faith in Jesus Christ our Lord. So then, my brothers and sisters, it is my prayer that the Lord of the Church will bless and guide your assembly and indeed all of your congregations so that all of us can join our many voices together in a mighty song of praise to the astonishing goodness and

grace of God in Jesus Christ our Lord.” Bishop Chilstrom presented a paperweight bearing an inscription of the ELCA seal to President Bohlmann “as a symbol of our long-time partnership in the ministry of Jesus Christ in this land and around the world, with the request that it be displayed prominently on top of your desk.” Bishop Chilstrom then recognized Mr Francis Stephanos, president of the Ethiopian Evangelical Church Mekane Yesus, and presented a paperweight inscribed with the ELCA seal to him also.

Conclusion of Plenary Session Eight

Secretary Almen made several announcements. Bishop Chilstrom declared the assembly to be in recess at 11:50 A.M.

Midday worship followed immediately with an order for Corporate Confession and Forgiveness.

Plenary Session Nine
Monday, August 28, 1989
2:30 P.M. - 5:30 P.M.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, declared the assembly to be in session at 2:30 P.M., Central Daylight Time. A voting member raised a concern relative to the legal implications of the action taken by the Churchwide Assembly during its previous plenary session, Sunday afternoon, August 27, 1989, on the issue of divestment from corporations doing business in South Africa. No motion for reconsideration was offered, however

Reports of Churchwide Units and Review Groups:
(continued)

Report of Division for Social Ministry Organizations

Reference: *1989 Reports and Records, Volume 1*, pages 117-125

Bishop Chilstrom called upon Mr Gorham L. Black Jr., secretary of the board of the Division for Social Ministry Organizations, to introduce the Rev. Charles S. Miller, executive director, who presented the report of the division. Pastor Miller called the ELCA network of social ministry organizations a great treasure of the church and described the variety of ministries provided by social ministry organizations, which, he said, are integral partners in the mission God gives this church.

Bishop Chilstrom then introduced the Rev. David G. Gabel, who reported on behalf of the review group for the Division for Social Ministry Organizations. Pastor Gabel noted that the review group had affirmed the work of the division and encouraged its staff to continue a "special emphasis on ministries reaching out to persons in poverty and with limited options." No recommendations from the review group had been transmitted to the Churchwide Assembly for action. Bishop Chilstrom invited questions from the floor; there were none.

Report of Division for Ministry

Reference: *1989 Reports and Records, Volume 1*, pages 85-102.

Bishop Chilstrom called upon the Rev. Connie A. Miller, secretary of the board of the Division for Ministry, to introduce the Rev. Joseph M. Wagner, executive director, who presented the report of the division. Re-echoing the biblical metaphor of "earthen vessels," he reviewed the role of candidacy committees, the study of ministry, ministry of the baptized people of God, expectations and standards for church leaders, and the ELCA'S theological educational system.

Bishop Chilstrom then introduced the Rev. Marilyn G. Hanson, who reported on behalf of the review group for the Division for Ministry She noted that the group had considered the following issues: continuing education guidelines for rostered persons; lay theological reflection; ordination and call; expectations regarding church leaders and sexuality; assistance to small congregations; seminary funding patterns and grant systems; the role of deployed regional staff; and inclusivity among seminary faculties. No recommendations from the review group had been transmitted to the

Churchwide Assembly for action. Bishop Chilstrom invited questions from the floor. Several questions and comments were expressed regarding ECLA students attending non-ELCA seminaries, theological education for Hispanic ministries, procedures for the hearings on the study of ministry, and cooperative theological education programs for persons of color

Greetings

Bishop Chilstrom introduced the Rev. Teiichi Maeda, president of the Japan Evangelical Lutheran Church, who brought greetings to the assembly. Speaking in Japanese, he traced the history of the founding of the Lutheran Church in Japan in 1892, and shared the challenges facing the church of Japan. In concluding, he said, "I pray for the blessing of God and the power of the Holy Spirit upon every one of your churches." Bishop Chilstrom presented a paperweight inscribed with the ELCA seal to President Maeda as a reminder of this church's partnership with the church in Japan. He also thanked the Rev. Russell C. Sanoden, a former ELCA missionary, who served in Japan for 36 years, for providing English translation of President Maeda's remarks. Bishop Chilstrom then introduced the Rev. Norman A. Hjelm, an ELCA pastor serving as director of the Department of Communication of the Lutheran World Federation (LWF). Representing the Rev. Gunnar Staalsett, LWF general secretary, Pastor Hjelm described the Lutheran World Federation as "an expression of the global communion of Lutheran churches." This vision implies new patterns of organization to serve the church, new patterns of cooperation between member churches, and vigorous participation in the ecumenical community. He challenged the Evangelical Lutheran Church in America to take seriously the global dimension of every aspect of its witness and work.

Report of the Church Council:

(continued)

Constitutional Changes

(continued)

Reference: *1989 Reports and Records, Volume 2*, pages 527-541; *1989 Reports and Records, Volume 2, Supplement*, pages C-5 through C-7, and 0-9; continued from pages 695, 716-735; continued on pages 923, 926-931.

A. *En Bloc* Adoption of Certain Amendments

Bishop Chilstrom called upon Mr Bruce R. Howe, chair of the Church Council Legal and Constitutional Review Committee, who reported the results of the ballot on the *en bloc* adoption of proposed constitutional and bylaw provisions:

Yes-829; No-9; legal-3.

A two-thirds majority was required for adoption. Bishop Chilstrom declared the amendments included in the *en bloc* resolution to be adopted. The action text [CA89.4.22] is recorded on pages 718-735.

B. Constitution for Synods-S8.51

Reference: *1989 Reports and Records, Volume 2*, page 538; continued on

page 923.

Chair Howe indicated that Mr David Swartling, Northwest Washington Synod (formerly, Northwestern Washington Synod), had objected to the proposal to make provision S8.51. of the Constitution for Synods a required provision. He noted that the Church Council had approved the proposal for the sake of clarity, and that this action would not hinder those synods desiring to limit the number of terms of office for reelection from so doing.

MOVED;

SECONDED:

To make S8.51. a required provision in the Constitution for Synods.

Following considerable discussion, Mr Carl Heldt, Indiana-Kentucky Synod, called the question.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question and proceed to vote on the pending question.

Bishop Chilstrom indicated that the action of the assembly on this matter would be determined by written ballot. He instructed the members of the assembly to cast Ballot No. 2, and subsequently declared balloting to be closed. The action of the assembly is reported on page 923 of these minutes.

Report of the Committee on Appeals

Reference: *1989 Reports and Records, Volume 2*, pages 541-549; *1989 Reports and Records, Volume 2, Supplement*, page 0-7.

Bishop Chilstrom introduced the Rev. Philip L. Wahlberg, Austin, Texas, chair of the Committee on Appeals, who presented the report of the committee.

A. Definition and Grounds for Discipline, etc.

Pastor Wahlberg noted that, because the assembly already had amended ELCA bylaw 9.41.11., no action would be necessary on proposed "Definition and Guidelines for Discipline of Ordained Ministers" (*1989 Reports and Records, Volume 2*, pages 546-548), "Definition and Guidelines for Discipline of Commissioned Teachers, Deacons or Deaconesses" (*1989 Reports and Records, Volume 2*, pages 548-549), and "Definitions and Guidelines for Grounds for Discipline of Congregations" (*1989 Reports and Records, Volume 2*, page 549). Those documents would now be referred to the Church Council, rather than to the Churchwide Assembly, for approval.

B. Continuing Resolution 19.25.A89.-Recall and Dismissal of a Synod Officer

Reference: *1989 Reports and Records, Volume 2*, pages 543-546; *1989 Reports and Records, Volume 2, Supplement*, page 0-7.

Pastor Wahlberg outlined the process by which the two documents now under

consideration ("Rules of the Committee on Appeals" and Recall and Dismissal of a Synod Officer") had been developed. He indicated that drafts had been composed by a work group in February 1989. The drafts were reviewed by the Conference of Bishops in March 1989. The Committee on Appeals then revised the documents in April 1989. Finally, the Church Council, at its April 1989 meeting, approved the documents for submission to the Churchwide Assembly. Pastor Wahlberg explained that the documents are not in themselves statements of expectation, but are intended to guide appeals from disciplinary proceedings and petitions that may occur. The following recommendation of the Committee on Appeals as approved by the Church Council was adopted without discussion:

ASSEMBLY

ACTION

CA89.6.35

To adopt as continuing resolution 19.25.A89. the following "Recall and Dismissal of a Synod Officer":

Recall or Dismissal of a Synod Officer

a. The recall or dismissal of the bishop, vice president, secretary, or treasurer of a synod of this church and the vacating of office may be effected:

1) for willful disregard or violation of the constitution and bylaws of this church or the constitution and bylaws of the synod;

2) for such physical or mental disability as renders the officer incapable of performing the duties of office; or

3) for such conduct as would subject the officer to disciplinary action as an ordained minister or as a member of a congregation of this church.

b. Proceedings for the recall or dismissal of a synodical bishop shall be instituted by written petition by:

1) the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;

2) the Synod Assembly on an affirmative vote of at least two-thirds of its members present and voting;

3) at least 10 synodical bishops; or

4) the bishop of this church.

The petition shall be filed with the chair of the Committee on Appeals and shall set forth the specific charge or charges.

c. Proceedings for the recall or dismissal of an officer of a synod, other than the synodical bishop, shall be instituted by written petition by:

1) the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;

2) the Synod Assembly on an affirmative vote of at least two-thirds of its members present voting; or

3) the synodical bishop.

The petition shall be filed with the chair of the Committee on Appeals and shall set forth the specific charge or charges.

d. In the case of alleged physical and mental incapacity of an officer of a synod,

1) the procedure outlined in *S8.56 shall first be followed, and if such officer does not accept the decision of the Synod Council, the Synod Council may proceed to petition for proceedings for recall or dismissal.

2) four members of the Committee on Appeals, designated by the committee chair and consisting of two ordained ministers and two lay persons, shall

a) investigate such conditions in person;

b) seek competent medical testimony;

c) seek the counsel and advice of the bishop of this church if such officer is the synodical bishop;

d) seek the counsel and advice of the synodical bishop if such officer is the vice president, secretary, or treasurer of the synod; and

e) submit a written report of their findings to the other members of the Committee on Appeals.

3) the members of the Committee on Appeals, other than those who investigated the conditions and other than those who are disqualified, shall review the findings of the investigation committee and by an affirmative vote of at least two-thirds of those present and voting shall adopt the findings and grant the petition.

e. If the synod officer is an ordained minister, grounds for recall or dismissal include those grounds for discipline of ordained ministers as defined 19.41.11. and 19.41.A89.

f. If the synod officer is a layperson, grounds for recall or dismissal include those set forth in 19.17.01.

g. If the case of alleged willful disregard or violation of the constitution and bylaws of this church or the constitution and bylaws of the synod or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:

1) If the proceedings were instituted by the bishop of this church, the synodical bishop, or at least 10 other synodical bishops, the petition shall first be referred to the Executive Committee of the synod in which the officer serves which shall function as a special consultation committee;

2) If as a result of the consultation the petition is withdrawn, no further proceedings shall be required;

3) If as a result of the consultation the petition is not

withdrawn or if the proceedings were instituted by the Synod Assembly or the Synod Council, the petition shall be referred to the Committee on Appeals which shall function as the discipline committee to hear the petition; and

4) The members of the Committee on Appeals, other than those who are disqualified, may grant the petition by an affirmative vote of at least two-thirds of those present and voting.

h. Written notice of a decision by the Committee on Appeals that the charges have been sustained shall be given to the affected officer. The Synod Council shall be notified of such decision and the office shall be vacated if the charges have been sustained.

C. Continuing Resolution 19.31.A89.-Rules of the Committee on

Appeals

Reference: *1989 Reports and Records, Volume 2*, pages 543-546.

The following recommendation of Committee on Appeals as approved by the Church Council was adopted without discussion:

ASSEMBLY

ACTION

CA89.6.36

To adopt as continuing resolution 19.31.A89. the following "Rules of the Committee on Appeals":

Rules of the Committee on Appeals

a. Any appeal to the Committee on Appeals shall be made in writing within 30 days after the decision of the discipline committee has been delivered to the accused. Appeals may be made only by the accused or the designated representative of the accused. Notice of the appeal shall be given by registered letter addressed to the Committee on Appeals, in care of the secretary of this church, 8765 West Higgins Road, Chicago, Illinois 60631, with a copy to the accuser(s).

b. In an appeal where new evidence is not considered, the Committee on Appeals shall normally render its written decision within 60 days from the due date for the last written statement to be submitted under item g. below.

c. The material that shall be reviewed by the Committee on Appeals (herein referred to as the record on appeal) shall consist of the following:

1) a copy of the specific charges referred to the discipline committee;

- 2) copy of any rules governing the hearing before the discipline committee;
- 3) information concerning the composition of the consultation and discipline committees that heard the case;
- 4) the verbatim record or the tape recording of the hearing before the discipline committee;
- 5) all documents or physical evidence presented at the hearing before the discipline committee;
- 6) the written decision of the discipline committee;
- 7) proof that the written decision was delivered to the accused.

d. It shall be the responsibility of the chair of the discipline committee to furnish the record on appeal to the Committee on Appeals, in care of the secretary of this church, 8765 Higgins Road, Chicago, Illinois 60631, certifying to the completeness and accuracy of the record on appeal, within 30 days of the receipt of the appeal, unless the chair of the Committee on Appeals grants additional time for compelling reasons.

e. If the Committee on Appeals has reason to believe that a required action was taken by a discipline committee, but such action is not revealed in the record on appeal, the Committee on Appeals may, by written request to the chair of the discipline committee, with copies to the accused and the accuser(s), solicit written confirmation of such action. Copies of such confirmation shall be supplied to the accused and the accuser(s).

f. Except in cases where the Committee on Appeals has received new evidence as provided hereafter, the scope of the review of any appeal from a decision of a discipline committee shall be limited to the questions of whether due process as described in 19.13. has been properly followed and whether the appropriate procedures of Chapter 19 have been observed.

g. The accused may present a written statement of instances in which due process was not properly followed, or proper procedures were not observed in the proceedings before the discipline committee and the consequences of such failure(s). The accuser(s) shall receive a copy of any such statement and shall have an opportunity to make a written response to the Committee on Appeals with copy to the accused. The accused may then present a written rebuttal. Appropriate limitations and due dates for these statements may be established by the committee chair

h. At any time before the Committee on Appeals renders its

decision, either the accused or the accuser(s) may request in writing, with notification to the other, that the Committee on Appeals consider new evidence. While the new evidence may involve additional incidents or additional witnesses, the general nature of the new evidence must involve the same charge and the same grounds for the charge as was presented before the discipline committee. The request must be specific and must explain why the evidence was not available for submission to the discipline committee.

i. Upon receipt of a request to consider new evidence, the Committee on Appeals shall first decide whether it is necessary to consider the new evidence in order to dispose of the appeal. If in the judgment of the committee it is necessary to consider the new evidence, the committee shall then meet with the accused and accuser(s) according to the same procedure specified for the Committee on Discipline and render a judgment.

j. Final decisions of the Committee on Appeals require an affirmative vote by at least two-thirds of those present and voting.

k. Notice of decisions of the Committee on Appeals shall be given in writing to the accused, the accuser(s), the chair of the discipline committee, the synodical bishop, and the secretary of this church.

l. The Committee on Appeals also shall prepare a brief summary of each appeal which shall be presented to the Churchwide Assembly. Such summary shall not disclose the names of the accused, the accuser(s) or any witness. If the decision of the discipline committee was reversed or remanded, the summary shall indicate the reason for such reversal or remand.

m. The Committee on Appeals shall elect the following officers: chair, vice chair, secretary, and assistant secretary. In addition to the duties prescribed in Chapter 19, the chair shall schedule and preside at committee meetings. In the absence of the chair, the vice chair shall act as chair. The secretary, or assistant secretary, shall keep such record of proceedings of the committee as is necessary.

n. Meetings of the Committee on Appeals may be held in person or by conference telephone call.

o. A majority of the members of the Committee on Appeals who are not disqualified shall constitute a quorum for the conduct of its business at a scheduled meeting, and three-fourths of the members of the Committee on Appeals who are not disqualified shall constitute a quorum for the conduct

of its business by conference telephone call.

p. Members of the Committee on Appeals shall refrain from discussing appeals made to the committee except as required to discharge the duties of the committee membership.

q. No member of the Committee on Appeals shall serve on any case if such a member is related (as defined in 17.01.26.B88.) to the accused, the accuser(s), any witness who testified before the discipline committee or a member of the consultation or discipline committee which considered the case or where such member is a member or former member of a congregation on which the discipline committee imposed discipline. A member of the Committee on Appeals also may voluntarily disqualify himself or herself.

r. See 19.25.A89. for additional rules of procedure applicable in proceedings for recall or dismissal of a synod officer.

Report of the Memorials Committee:

(continued)

Reference: *1989 Reports and Records, Volume 2, page 256; Volume 2, Supplement, pages M-1 through M-173.*

Bishop Chilstrom called upon Ms. Kathy J. Magnus, chair of the Memorials Committee, to provide information on the manner by which the assembly would proceed with respect to the *en boc* disposition of certain synodical memorials.

Section 44-Funding Post-Retirement Benefits

Reference: *1989 Reports and Records, Volume 2, Supplement, pages M-112 through M-113.*

A. Eastern Washington-Idaho Synod (1D) [1988]

WHEREAS, the unity of Lutheran Christians was at the heart of the establishment of the Evangelical Lutheran Church in America, and that, in order to foster unity, it is advisable to eliminate practices within the Evangelical Lutheran Church in America that tend to distinguish between congregations on the basis of predecessor church bodies; and

WHEREAS, responsibility for the proper care of the retired servants of the church is a responsibility of the whole church and not just of one former church body; therefore, be it

RESOLVED, that the Eastern Washington-Idaho Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to abolish the practice of separating out former Lutheran Church in America congregations for purposes of providing funding for the former LCA post-retirement benefits; and, be

it further

RESOLVED, that the unfunded portion of the former LCA post-retirement benefits

be funded through a regular line item in the churchwide budget rather than through the current six percent assessment on former LCA congregations; and, be it finally RESOLVED, that the formula for Synod sharing of undesignated giving to the churchwide be adjusted to cover the costs of creating this new line item in all future budgets.

B. New Jersey Synod (7A) [1989]

[RESOLVED,] that the New Jersey Assembly memorialize the 1989 ELCA assembly to study and revise the method of funding the present six percent unfunded retirement benefits from former LCA congregations.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The issue raised in the 1988 memorial of the Eastern Washington-Idaho Synod and the 1989 memorial of the New Jersey Synod was discussed by the Church Council, which prepared a recommendation for action by the Churchwide Assembly (*see 1989 Reports and Records, Volume 2, pp. 477-478*).

Chair Magnus introduced the following recommendation of the Memorials Committee, subsequently adopted by the Churchwide Assembly without discussion:

ASSEMBLY

ACTION

CA89.6.37

To affirm that the action taken by the 1989 Churchwide Assembly on the Church Council's recommendation concerning the funding of post-retirement benefits (six percent pension contribution from former LCA congregations) be the response to

the memorials from the Eastern Washington-Idaho Synod and the New Jersey Synod.

**Section 45-Equalization of
Clergy Salary and Benefits**

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-113 through M-118.

A. Eastern Washington-Idaho Synod (1D) [1988]

WHEREAS, the Evangelical Lutheran Church in America is called to give a prophetic, distinctly Christian witness in all areas of life; and

WHEREAS, the culture in which we live largely evaluates human worth by the salary which one can command; and

WHEREAS, this runs counter to our understanding that human worth is a gift of God; and

WHEREAS, small churches are often seen merely as stepping stones to larger and more affluent congregations in such a system; and

WHEREAS, pastors often feel financial pressures to move into larger churches even

though their talents, skills, and calling are to serve smaller congregations; and WHEREAS, The American Lutheran Church in its last General Convention in August of 1986 memorialized the Evangelical Lutheran Church in America to equalize the salaries and pensions of all clergy and to provide a working model of the equalization plan for study and adoption; and WHEREAS, such an equalization plan would foster clergy collegiality, remove financial pressures to move into larger congregations, and prophetically demonstrate the equal value that each ministry and each unique location has; therefore, be it RESOLVED, that the Eastern Washington-Idaho Synod of the Evangelical Lutheran Church in America memorialize the Evangelical Lutheran Church in America to bring such a plan to the next Churchwide Assembly of the Evangelical Lutheran Church in America.

B. Southwestern Minnesota Synod (3F) [1988]

WHEREAS, the 1986 General Convention of The American Lutheran Church in Minneapolis memorialized the Evangelical Lutheran Church in America to equalize or lower salaries and pensions of all clergy; and further resolved that a working model of this equalized or leveled salary and pension plan be prepared and presented to the first Churchwide Assembly of the Evangelical Lutheran Church in America for its adoption; and WHEREAS, the above mentioned ALC resolution, number eight, has been referred to the Division for Ministry and the Conference of Bishops of the Evangelical Lutheran Church in America for implementation; therefore, be it RESOLVED, that the Southwestern Minnesota Synod of the Evangelical Lutheran Church in America memorialize the Evangelical Lutheran Church in America to expedite ALC resolution number eight, which was adopted and referred to it by the 13th General Convention in Minneapolis.

C. Arizona-Southern Nevada Synod (2D) [1989]

WHEREAS, some of our clergy and spouses are receiving an inadequate pension after retirement; and WHEREAS, some of our clergy have served mission or smaller congregations which limited their pension contributions; and WHEREAS, this concern came to our attention through our Synodical Vision Task Force; therefore, be it RESOLVED, that the Arizona-Southern Nevada Synod memorialize the Evangelical Lutheran Church in America to have the Pension Board study the feasibility of a plan for the equalization of pension payments for retired clergy and spouses and to report their findings to the church.

D. Metropolitan New York Synod (7C) [1989]

WHEREAS, the church's ministry is served by well equipped and adequately compensated rostered persons; and WHEREAS, rostered persons who serve in smaller, struggling parishes in the city, rural, and suburban areas often receive lower compensation than their counterparts;

and

WHEREAS, lower salaries also mean lower pension payments and, therefore, less money for retirement; and

WHEREAS, a number of churches, including the Lutheran Church in Australia, have successfully adopted systems of equalized salaries for pastors, which include allowances for family size and cost of living differences; therefore, be it

RESOLVED, that the assembly of the Metropolitan New York Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to can upon the Church Council to direct the Task Force on Ministry to include a study of salary and pension structures of rostered persons in the Evangelical Lutheran Church in America for the purpose of developing more equitable structures; and, be it further RESOLVED, that the assembly of the Metropolitan New York Synod direct the Synod Council to develop a plan for raising salaries of rostered persons who are not receiving less than recommended salaries, according to the synod guidelines, and that the financing of such a plan be presented to the 1990 Synod Assembly.

E. Northeastern Minnesota Synod (3E) [1989]

WHEREAS, the salary compensation for clergy in recent years has found increasingly wider gaps from the bottom to the top of the pay scale; and

WHEREAS, we as a church have traditionally affirmed the ministry as important and valuable regardless of how small or large a parish may be; and

WHEREAS, the instituting of a plan for equalization of pastor's salaries in the Lutheran Church in Australia for the last 23 years has boosted morale and brought greater financial contentment among Australian Lutheran clergy; and

WHEREAS, the use of the pattern of equalized pastor's salaries has been used by other denominations with good results, (the Seventh Day Adventist Church in the U.S.A. for more than a century, the Methodist church in England, the Federal Republic of Germany, and the U.S. Lutheran world mission boards); and

WHEREAS, the former American Lutheran Church (ALC) went on record at its last convention in 1986 as suggesting that the new Evangelical Lutheran Church in America "equalize or level salaries and pensions of our clergy ... not only in the interest of fairness, but also as a prophetic witness to our membership and society at large,;" now, therefore, be it

RESOLVED, that the Northeastern Minnesota Synod of the Evangelical Lutheran Church in America memorialize the ELCA biennial assembly to direct the Division for Ministry to undertake the salary study, paying special attention to the biblical guidelines, to congregational, institutional, and ministerial needs, and to the witness

that our current system of remuneration brings to our society and the possible witness that equalized remuneration would bring to our society; and, be it further

RESOLVED, that the report of such study be made available to our pastors and congregations by the fall of 1990 in time for our synod assemblies in preparation for the national ELCA assembly in 1991.

F. Northeastern Minnesota Synod (3E) [1989]

WHEREAS, a significant proportion of rural pastorates offer more limited salary compensation; and
WHEREAS, limited salary compensation is reflected in pension provided at retirement; and
WHEREAS, such compensation may discourage first call as well as succeeding call pastors who are concerned about family futures and retirement; and
WHEREAS, there is a rural pastoral shortage, and such concerns may affect ability to respond to rural calls; now, therefore, be it
RESOLVED, that the Northeastern Minnesota Synod Assembly memorialize the ELCA Churchwide Assembly to change from a member participating to a non-member participating pension fund and to work to establish a more equitable pension plan for all ELCA clergy.

G. Northwestern Minnesota Synod (3D) [1989]

WHEREAS, low salaries make it more difficult for some congregations to call pastors and/or associates in ministry; and
WHEREAS, low salaries result in professional church staff receiving low pension payments; and
WHEREAS, there are examples where salaries and/or pension equalization programs have been implemented (e.g., Lutheran Church in Australia, the Seventh-Day Adventists and the ELCA Division for Global Mission); therefore, be it
RESOLVED, that the Northwestern Minnesota Synod of the Evangelical Lutheran Church in America memorialize the Evangelical Lutheran Church in America at the Churchwide Assembly in 1989 to direct the Division for Ministry to study the possibility of implementing a plan that results in equal salaries and/or equal pension benefits; and, be it further
RESOLVED, that the results of this study be forwarded to the Task Force for Study of the Ministry; and, be it further
RESOLVED, that these proposals be presented at the 1991 ELCA Churchwide Assembly.

H. Southeastern Synod (9D) [1989]

WHEREAS, the current system affects our ability to start mission outreach congregations in impoverished areas because we have a tendency to primarily start congregations in areas which show eventual promise of self-support and thereby compromises our mission to “go out to all nations”; and
WHEREAS, smaller congregations are financially limited in acquiring experienced pastors and smaller congregations are forced to take pastors on the basis of financial resources instead of selecting the best pastor who could bring needed gifts and skills; and
WHEREAS, synod subsidies cause dependency or low morale and is not a preferred option; and
WHEREAS, individual congregations would be able to supplement the base compensation to provide incentives and a congregation's autonomy would not be affected; and

WHEREAS, congregations might be challenged to give more than a two percent average of income; and

WHEREAS, the current system promotes the belief that “bigger is better” and suggests that an ordained pastor might achieve a higher status of ordination; our understanding of the Scaly is that it is of God through the unity in the Spirit of God's people; and

WHEREAS, all pastors are required to meet a minimum standard of educational, psychological, and experiential requirements and should, therefore, equally receive a minimum compensation; and

WHEREAS, pastors who are dependent on the congregations for their compensation often find themselves caught in a conflict of interest between the integrity of being true to their call or appeasing the self-interests of their congregations; and

WHEREAS, the families of pastors who receive less than the recommended guideline are subsidizing the programs of their local congregation; and

WHEREAS, funding for the proposed resolution could be made available through congregational apportionments in addition to benevolences; therefore, be it

RESOLVED:

a. That the Ministry Support Committee study the feasibility of implementing a centralized compensation program for pastors or a program of subsidies where a minimum compensation could be guaranteed to pastors on a timely basis from the Southeastern Synod office.

b. That this Southeastern Synod Assembly memorialize the Churchwide Assembly to authorize a study of centralizing compensation to clergy

I. Southeastern Wisconsin Synod (5J) [1989]

WHEREAS, the ELCA Regular Pension Plan is the key element for the financial security upon retirement of ordained ministers of the Evangelical Lutheran Church in America and their families; and

WHEREAS, the amount of retirement income received by an individual minister depends on contributions based on a fixed percentage of the minister's annual defined compensation throughout his or her career; and

WHEREAS, many ministers who serve in economically disadvantaged areas, such as central cities or rural areas, receive far less compensation than ministers who serve in more affluent areas; and

WHEREAS, such disparity in compensation, which is based only on economic circumstances and not ability, adversely affects the retirement income and thus the retirement security of ministers who serve in economically disadvantaged areas; and WHEREAS, it is unjust for the ELCA Regular Pension Plan to penalize those who serve in these areas by basing their retirement income only on defined compensation received; therefore, be it

RESOLVED, that the Southeastern Wisconsin Synod, by action of its Synod Assembly on June 2-3, 1989, hereby memorializes the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the ELCA Board of Pensions as soon as reasonably practicable:

1. To amend the ELCA Regular Pension Plan to establish an annual minimum contribution for full-time ordained ministers based on nine percent of the

average defined compensation (during the latest year available at the time of contribution) of all ordained ministers participating in the plan, determined by the Board of Pensions, and

2. To amend the Regular Pension Plan to permit the Board of Pensions annually to determine and assess a surcharge on all contribution rates for full-time ordained ministers in a percentage, which is sufficient to fund the difference between such minimum annual contribution and the annual contribution based on actual defined compensation; and
3. To develop corresponding amendments of the Regular Pension Plan, covering part-time ordained ministers and lay church workers who participate in the plan.

J. Western Iowa Synod (5E) [1989]

WHEREAS, the members of the Western Iowa Synod are concerned with the compensation of pastors in the Evangelical Lutheran Church in America and the pensions of said pastors; therefore, be it

RESOLVED, that the Western Iowa Synod memorialize the ELCA Churchwide Assembly:

1. To study equalized pensions; and
2. To explore the possibilities of equalized salaries within the Evangelical Lutheran Church in America.

K. West Virginia Synod (8H) [1989]

WHEREAS, the Evangelical Lutheran Church in America is committed to providing its pastors with an adequate means of support and lifestyle; and

WHEREAS, pastors are called in the Evangelical Lutheran Church in America to a ministry of the whole church; and

WHEREAS, for pastors to serve in some areas means lower salaries, benefits, and retirement contributions; and

WHEREAS, those pastors are sometimes forced to seek new calls simply based on financial reasons, causing ministry in those areas to suffer (e.g., ministry in the inner city, rural and small towns, and multiple church parishes); and

WHEREAS, those pastors have endured financial difficulties during their ministry, families have suffered, and these difficulties continue into retirement; therefore, be it

RESOLVED, that the West Virginia Synod memorialize the Evangelical Lutheran Church in America that as part of the six-year study of ministry, a salary scale for pastors that is adequate and more equal be considered.

L. West Virginia Synod (8H) [1989]

WHEREAS, the Evangelical Lutheran Church in America is committed to providing its pastors with an adequate means of support and lifestyle in retirement through the ELCA Board of Pensions retirement plan; and

WHEREAS, within our Lutheran tradition we continue to affirm biblically, theologically, and confessionally the equal value each person's ministry within the life of the church; and

WHEREAS, because of some pastor's particular calling of service in the life of the church for which there is traditionally a lower salary and benefits package (e.g., ministry in the inner city, rural and small towns, and multiple church parishes); and WHEREAS, service to the church in these areas of ministry often means a significantly lesser contribution to those pastor's pension programs over the years; and WHEREAS, this in turn has caused pastors and their families to endure financial difficulties in retirement and forced them to live a lifestyle other than what the church has intended and often not allowed retirement to occur at a time hoped for; therefore, be it

RESOLVED, that the West Virginia Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the Board of Pensions to review its pension retirement plan so that it provides an adequate and equal financial base for the support of our pastors in retirement.

RESPONSE OF THE

MEMORIALS COMMITTEE

A resolution on the equalization of clergy salary and pensions was presented to the 1986 General Convention of The American Lutheran Church. Delegates at that convention voted (GC86.28.252.) "to refer the... resolution to the Transition Team along with similar resolutions on clergy salaries." The churchwide Transition Team, at its March 1987 meeting, voted that the resolution be referred to the ELCA Division for Ministry and Conference of Bishops in consultation with the ELCA Board of Pensions (TT87.3.611.).

The Division for Ministry and the Conference of Bishops have been in contact with synods and individuals who have expressed interest in the equalization of clergy salary and pension benefits. The Division for Ministry and the Conference of Bishops are calling together a consultation of persons concerned about this issue in the fall of 1989 to gather information and to take appropriate next steps. This complex matter required more thorough study and preparation than was possible prior to the 1989 Churchwide Assembly.

Chair Magnus introduced the following recommendation of the Memorials Committee:

MOVED;

SECONDED:

To refer the matter of equalization of salary and pension benefits for ordained ministers to the Division for Ministry for study, in consultation with the Conference of Bishops and the Board of Pensions, with report to

be made to the 1991 Churchwide Assembly.

The Rev. Peter Rogness, bishop of the Greater Milwaukee Synod (formerly, South-eastern Wisconsin Synod) served notice of his intention of calling for separate con-

sideration of the memorial of that synod following assembly action on the recommendation of the Memorials Committee.

The Rev. George E. Keck, Southeastern Pennsylvania Synod, moved to amend the recommendation of the Memorials Committee as follows:

MOVED;

SECONDED;

To amend the recommendation of the Memorials Committee by replacing "salary and pension benefits with "salary and/or pension benefits."

The Rev. David J. Langseth, Metropolitan Chicago Synod, called the question.

MOVED;

2/3 Required

SECONDED;

CARRIED;

To move the previous question and all pending questions.

MOVED;

SECONDED;

CARRIED;

To amend the recommendation of the Memorials Committee by replacing "salary and pension benefits" with "salary *and/or* pension benefits."

ASSEMBLY

ACTION

CA89.6.38

To refer the matter of equalization of salary and/or pension benefits for ordained ministers to the Division for Ministry for study, in consultation with the Conference of Bishops and the Board of Pensions, with report to be made to the 1991 Churchwide Assembly.

The Rev Peter Rogness, bishop of the Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod) moved to consider separately the memorial of that synod on the equalization of clergy pension benefits.

MOVED;

SECONDED;

To consider Memorial I in Section 45 of the Report of the Memorials Committee (Equalization of Clergy Salary and Benefits) separately.

During discussion, Mr. John G. Kapanke, president of the Board of Pensions, noted the ELCA bylaw 16.51.32.c. provides that the Churchwide Assembly shall "refer any

amendments to the program initiated by the Churchwide Assembly to the Board of Pensions for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their pension accumulations." The Rev. John O. Knudson, Pacifica Synod (formerly, Southern California (East)-Hawaii Synod), moved to refer the matter to the Board of Pensions:

ASSEMBLY

ACTION

CA89.6.39

**To refer the memorial of the Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod) on the equalization of clergy pension benefits to the Board of Pensions; and
To request the Board of Pensions to provide a report on this matter to the Church Council.**

Mission Vignette

Bishop Chilstrom called upon the Rev. Patricia J. Lull, Athens, Ohio, to present the eighth Mission Vignette. She described a children's sermon about "hunger banks" during which a member of her congregation had contributed out of his own poverty to help the hungry. She called his witness to her congregation the "word of the Lord."

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

Lutheran-Reformed Conversations

Reference: *1989 Reports and Records, Volume 2*, pages 447-449.

Bishop Chilstrom called upon the Rev. Edward D. Schneider, chair of the standing committee of the Office for Ecumenical Affairs, to present the recommendation of the Church Council on Lutheran-Reformed conversations as printed in *1989 Reports and Records, Volume 2*, page 448. He described the history of Lutheran-Reformed conversations in this church and its predecessor churches, and the process that led to the recommendation of the Church Council.

MOVED;

SECONDED:

**To affirm the report from
the Lutheran-Reformed Committee for
Theological Conversations set forth below; and
To request that the Church Council prepare, through the Office for**

Ecumenical Affairs under the direction of the Office of the Bishop, a report and recommendation or recommendations on Lutheran-Reformed relations for the 1991 Churchwide Assembly.

The Rev. James R. Crumley Jr., Southeastern Synod, moved the following amendment to the recommendation of the Church Council:

MOVED;
SECONDED;
CARRIED:

To delete the words "through the Office for Ecumenical Affairs under the direction of the Office of the Bishop."

The assembly adopted the following recommendation of the Church Council, as amended, without further discussion:

ASSEMBLY
ACTION
CA89.6.40

To affirm the report from the Lutheran-Reformed Committee for Theological Conversations set forth below; and

To request that the Church Council prepare a report and recommendation or recommendations on Lutheran-Reformed relations for the 1991 Churchwide Assembly.

Report from the Lutheran-Reformed Committee for Theological Conversations

The closing conventions of The Association of Evangelical Lutheran Churches, The American Lutheran Church, and the Lutheran Church in America did not achieve consensus on *Invitation to Action* which was recommended by the third series of Lutheran-Reformed dialogue. The Association of Evangelical Lutheran Churches and The American Lutheran Church adopted the recommendations of *Invitation to Action* with modifications. The Lutheran Church in America adopted modified recommendations but requested more substantial reconsideration of the dialogue report. All three churches affirmed their desire for closer relations with Reformed churches and endorsed specific joint activities.

The Evangelical Lutheran Church in America through its Office for Ecumenical Affairs immediately moved to build upon the decades of dialogue and to continue in theological conversations with the PRESBYTERIAN Church (USA), the Reformed Church in America, and the United Church of Christ. In this movement the Evangelical Lutheran Church in America respected the expressed wish of these churches to act in concert with the Evangelical Lutheran Church in America. Twelve persons (six Lutheran and six Reformed) representing these national churches were appointed to discuss various theological topics. The Lutherans were mandated to do the work requested by the constituting convention of the Evangelical Lutheran Church in America and specified by action of the Church Council, including a discussion of such theological topics as Lord's Supper, Christology, predestination, and mutual condemnations.

The Lutherans were also mandated to propose strategies for further Lutheran-Reformed relations. The mandate of this new series of conversation partners is dearly to assist the churches in developing a faithful and secure basis for fuller levels of fellowship, including sharing at the Lord's table, recognition of members and ministries, and unity in witness.

The group met in September of 1988 and then participated in an October 1988

International Consultation of the Leuenberg Concord, achieved between Lutheran and Reformed churches in Europe. These meetings served to acquaint the participants with the history of Lutheran-Reformed relations and so provided the crucial and necessary foundation upon which to continue conversations, as well as providing models of relationship among churches. Among the conversation partners there was a genuine commitment to engage in the task entrusted to them by the churches. After a second meeting with the Reformed representatives in February 1989, the ELCA representatives are pleased to bring this progress report. As the representatives of the Evangelical Lutheran Church in America, we are at a new stage of conversation with our Reformed brothers and sisters, exploring new possibilities of relationship and witness. Our goal is to achieve the following by the 1991 assembly of the Evangelical Lutheran Church in America:

- * To review the agreements achieved between Lutherans and Reformed in the United States and Europe since World War II and to recommend a secure basis for the removal of the historical condemnations and barriers to fellowship, resulting in fuller levels of fellowship, which include sharing at the Lord's table, recognition of members and ministries, and unity in witness;
- * To identify critical contributions that the Lutheran and Reformed traditions may make together in their witness to the Gospel in this nation and the world, and to recommend further common theological, pastoral, and mission work for the churches;
- * To recommend specific steps to express the measure of mutual recognition that already exists; and
- * To recommend a process for future dialogue to strengthen evangelical clarity and mutual accountability in the context of continuing closer relationships between our churches.

Lutheran-Episcopal Dialogue

Reference: *1989 Reports and Records, Volume 2*, pages 449-450.

Pastor Schneider reviewed the history and results of three series of Lutheran-Episcopal dialogues, and introduced the recommendation of the Church Council as printed in *1989 Reports and Records, Volume 2*, page 450.

MOVED;

SECONDED:

To direct the Church Council to initiate, through the Office for Ecumenical Affairs under the direction of the Office of the Bishop, a

process for study and evaluation by this church, during the 1989-1991 biennium, of the statement, *Implications of*

the Gospel, as adopted by the

Lutheran-Episcopal dialogue in January 1988; and

To direct the Church Council to present:

- a. a report to the 1991 Churchwide Assembly on the results of such study and evaluation; and

b. a recommendation or recommendations concerning whether the Evangelical Lutheran Church in America can receive and affirm the statement, *Implications of the Gospel*, as a faithful expression of the Gospel and as a step toward the goal of full communion with the Episcopal Church in the United States of America.

The Rev. James R. Crumley Jr., Southeastern Synod, moved the following amendment to the recommendation of the Church Council:

MOVED;

SECONDED;

CARRIED:

To delete the

words "through the Office for Ecumenical Affairs under the direction of the Office of the Bishop."

The Rev. William H. Lazareth, bishop of the Metropolitan New York Synod, moved to further amend the recommendation of the Church Council, noting that the meaning of the words, "full communion," was still under study in connection with the ELCA study of ecumenism.

MOVED;

SECONDED;

CAWED:

To delete "and as a step toward the goal of full communion with the

Episcopal Church in the United States of America."

ASSEMBLY

ACTION

CA89.6.41

To direct the Church Council to initiate a process for study

and evaluation by this church, during the 1989-1991 biennium,

of the statement, *Implications of the Gospel*, as adopted by the Lutheran-Episcopal dialogue in January 1988; and

To direct the Church Council to present:

a. a report to the 1991 Churchwide Assembly on the results of such study and evaluation; and

b. a recommendation or recommendations concerning whether the Evangelical Lutheran Church in America can receive and affirm the statement, *Implications of the Gospel*,

as a faithful expression of the Gospel.

Greetings

Bishop Chilstrom introduced the Rev. Margarethe B. J. Brown, associate stated clerk for the Department of Governing Bodies and Inter-Church Relationships of the Office of the General Assembly, Presbyterian Church (U.S.A.). She brought greetings to the assembly, noting that "the contemporary issue, which fractures our churches far more than those in the past, involves matters of justice." She urged continuation of the common commitment to witnessing to the one Church among all humanity.

Bishop Chilstrom also introduced the Rev. Lynn Japinga, a professor at Western Theological Seminary (Holland, Michigan), who greeted the assembly on behalf of the Reformed Church in America. She noted the necessity to be honest about the diversity of our traditions, and to remember our common task of presenting the witness of the Gospel of Jesus Christ to the world.

Bishop Chilstrom then introduced the Rev. Avery D. Post, president of the United Church of Christ. He termed the Evangelical Lutheran Church in America a "mentoring force for all churches and all church traditions in the United States in particular and in peculiar ways that edify the wholeness of this ecumenical community." President Post reviewed actions taken recently by the United Church of Christ at its seventeenth General Synod, which were similar to those adopted by this Churchwide Assembly. He stated, "At that synod in June, we said we wanted to be bonded to you in faith, in confession, in sacraments, in common ministry and common mission, even, of course, as we have already known that we are bonded to you in the unity that we have in Jesus Christ."

Bishop Chilstrom recognized the Rev. William A. Norgren, ecumenical officer of the Episcopal Church in the United States of America. Father Norgren shared "the good wishes" of the people of the Episcopal Church and Presiding Bishop Edward Browning. He expressed appreciation for the positive action the assembly had taken on the statement, *Implications of the Gospel*. "I want to add a word of thanks also," he said, "for voting to stay with the National Council and the World Council of Churches. We really need you there."

Special Presentation on Lutheran World Relief

Bishop Chilstrom called upon the Rev. Mark W. Thomsen, executive director of the Division for Global Mission, to introduce Mr. Norman E. Barth, executive director of Lutheran World Relief, who, using a video presentation, described the ministry of Lutheran World Relief. He said that the work of Lutheran World Relief was aptly characterized by three envelopes recently delivered to the organization, which were incorrectly addressed, and bore the words, Re-life," "Renewal," and "Release," rather than Lutheran World *Relief*.

Conclusion of Plenary Session Nine

Bishop Chilstrom called upon the Rev. Lowell G. Almen, ELCA secretary, to make several announcements. Bishop Chilstrom then declared the assembly to be in recess at 5:30 P.M.

Evening worship followed immediately with an order for the Affirmation of

Baptism.

Plenary Session Ten
Tuesday, August 29, 1989
8:30 A.M. - 11:30 A.M.

Bible Study

The first Churchwide Assembly of the Evangelical Lutheran Church in America reconvened on Tuesday, August 29, 1989, at 8:35 A.M., Central Daylight Time. The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, called upon Ms. Margaret B. Wold to continue the assembly's daily Bible study under the theme, "Traveling with the Spirit of Jesus on the Glory Road."

Greetings

Bishop Chilstrom introduced the Most Reverend J. Francis Stafford, Archbishop of the Roman Catholic Archdiocese of Denver, Colorado. Archbishop Stafford has served as co-chair of the Roman Catholic-Lutheran Dialogue VIII since 1984 and currently chairs the Ecumenical and Inter-Religious Affairs Committee of the National Conference of Catholic Bishops.

Archbishop Stafford greeted members of the assembly in the name of the Roman Catholic Church stating, "Your assembly is a sign of transcendent hope for Catholics, for you have repeatedly called the Lutheran people and the Christian world to go beyond their own immediate hopes and joys and to find life's meaning in a faith and love centered in the God and Father of our Lord Jesus Christ." He noted that the formal theological discussions in which the Lutheran and Roman Catholic churches have been engaged during the last decade are the first official contacts between the two churches since the Diet at Augsburg in 1530. "The Catholic Church places a preeminent importance upon her dialogue with the Lutheran Church for you have always taken seriously the Gospel of Jesus Christ, and you have a serious commitment to the theological enterprise. We welcome that; and we are challenged by that serious commitment to theology." He expressed a need for patience in the dialogue, and acknowledged that for many centuries relations between Lutherans and Roman Catholics have been characterized by indifference and even hostility. In recognizing the questions of injustice facing all Christians, he commented that "the anguished con-

science may be taking a different form in our day than in Luther's day, but nevertheless, it is as anguished as it was for Luther. Is there a new kind of works righteousness in the nearly uncritical worship of the modern era in all of its all-embracing modernity? It appears to me that many of the same issues confronting Luther may be confronting us in more pervasive and insidious form."

Archbishop Stafford enumerated three basic issues of cultural anthropology that are being addressed commonly by the Lutheran and Roman Catholic churches: 1) What does it mean to be human; 2) What does it mean to be human as male and female; and 3) What does it mean to be Christian? He noted five common responses offered by the Lutheran and Roman Catholic churches: 1) the empowerment of the laity; 2) the exercise of church authority in service to the Church and to the world; 3) the revitalization of the symbolic language of our churches, and in particular language related to the Eucharist; 4) a fostering of a renewed zeal for the written Word of God, which involves a rediscovery of the ancient monastic and Benedictine pursuit of *latio divna*; and 5) a deepening care that we extend to one another, especially to the poor.

"We recognize that our love for one another can only be sustained by grace and the witness of the Son of God, who has emptied himself to become a slave. Our love toward one another is not a love in dreams, but as Dorothy Day says, it is a love that is dreadful and harsh to one another, not sentimental. The key question confronting our churches, I believe, is dehumanization. The collapse of Western Christianity signals the epiphany of a new state of consciousness, a new mode of being in the world, a new relationship of our people and of ourselves to the secular world. The Catholic Church welcomes the substantive friendship of the Evangelical Lutheran Church in America in developing a response that is not simply (stated) in terms of tragic declamation and confessional formulas, but a response that is also, with the sacred story of Jesus Christ, in the irony of the polar reversal of the exodus of Christ to his Father."

**Report of the Memorials Committee:
(continued)**

***En Bloc* Disposition of Certain Synodical Memorials**

Reference: *1989 Reports and Records, Volume 2*, page 256; *Volume 2, Supplement*, pages M-1 through M-173; continued from page 824; continued on pages 900-922.

Bishop Chilstrom called upon Ms. Kathy J. Magnus, chair of the Memorials Committee, to continue the report of the committee. She noted that the committee had previously proposed that, unless voting members raised specific objections, the recommendations of the committee regarding the disposition of certain non-controversial synodical memorials would be considered *en bloc* for approval by the Churchwide Assembly.

Assembly

Action

CA89.7.42

**To adopt *en bloc*
the recommendations of the Memorials
Committee attached to the following synodical memorials:**

Section 57-Rural Representation on ELCA Boards

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-136 through M-137.

Southwestern Wisconsin Synod (5L) [1989]

WHEREAS, more than 50 percent of ELCA congregations are rural or small town parishes; and

WHEREAS, few of the representatives on ELCA boards are from small towns and rural areas; and

WHEREAS, the Southwestern Wisconsin Synod, which is primarily a rural synod and has only one representative on any ELCA board; therefore, be it

RESOLVED, that the Southwestern Wisconsin Synod memorialize the 1989 ELCA Churchwide Assembly to direct future nominating committees to provide for proportional rural representation on all of the ELCA boards and Church Council.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

In the nominating process for ELCA boards, committees, and councils, consideration is given to many factors. In its governance, this church is to reflect the diversity of its membership: lay and clergy, women and men, persons of color/primary language other than English, persons from differing geographic areas, both rural and urban, and from various synods. In addition, the experience and knowledge needed to serve in shaping particular aspects of the church's life are weighed as factors in the nomination process. All synods have been invited to submit the names of persons who would be willing and able to serve on ELCA boards as part of the regular nomination process.

The Churchwide Assembly adopted by *en bloc* action the following recommendation of the Memorials Committee:

Assembly

Action

CA89.7.43

To refer the memorial of the Southwestern Wisconsin Synod to the Nominating Committee of the Churchwide Assembly and to the Church Council Nominating Committee as information as they nominate persons for election to ELCA boards, committees, and the Church Council;

To encourage the nominating committees to continue to seek broadly across the church for the names of persons willing to serve on ELCA boards, committees, and councils, and to expand

**the bank of such names; and
To encourage all congregations and synods to submit names
of persons to serve on such churchwide boards, committees, and
councils.**

Section 58-Affirmation of Women's Ordination

Reference: *1989 Reports and Records, Volume 2, Supplement*, page M-1 37.

Central/Southern Illinois Synod (5C) [1989]

WHEREAS, nearly 20 years ago, The American Lutheran Church and the Lutheran Church in America, followed by The Association of Evangelical Lutheran Churches, each voted at conventions and subsequent assemblies to ordain women to the office of the pastoral ministry; and

WHEREAS, since that time, female clergy have begun to take their places within the mainstream of what is now the Evangelical Lutheran Church in America; and

WHEREAS, our brothers and sisters in the Protestant Episcopal Church [*sic*] continue to struggle with the concept and reality of women's ordination on all levels; therefore be it

RESOLVED, that we remember our Episcopal sisters and brothers in our prayers as they struggle with this issue; and, be it further

RESOLVED, that we, as the Central-Southern Illinois Synod of the Evangelical Lutheran Church in America, memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to affirm and celebrate our tradition of women's ordination and continue prayerfully to encourage and support the female clergy of all faiths.

RESPONSE OF

THE

MEMORIALS COMMITTEE

The Churchwide Assembly approved a resolution (CA89.3.19) relating to the celebration of the 20th anniversary of the ordination of women in our church (see *1989 Reports and Records, Volume 2*; page 460; Minutes, page 700).

The Churchwide Assembly adopted by *en bloc* action the following recommendation of the Memorials Committee:

Assem by

Action

CA89.7.44

To

**transmit the assembly's action relating to the celebration of
the 20th anniversary of the ordination of women to the Central/
Southern Illinois
Synod.**

Section 59-Preparation for Church Work

Reference: *1989 Reports and Records, Volume 2, Supplement*, page M-138.

Indiana-Kentucky Synod (6C) [1989]

WHEREAS, the challenges of ministry before the church continue to increase in number and variety; and

WHEREAS, it has been the tradition of the Lutheran church to focus its energies in preparing an ordained ministry; and

WHEREAS, programs in place preparing other church workers have not received high visibility in the church, e.g., the deaconess programs; therefore, be it

RESOLVED, that the Indiana-Kentucky Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to request that the Division for Education and the Division for Ministry of the Evangelical Lutheran Church in America inform the church of the nature and number of existing programs preparing persons for church work; and, be it further

RESOLVED, that the Indiana-Kentucky Synod memorialize the Churchwide Assembly to request that the Division for Education and the Division for Ministry of the Evangelical Lutheran Church in America encourage the schools of the church to develop and publicize programs for the training of parish workers, religious education directors, teachers, and specialists in ministry in addition to ordained ministers.

RESPONSE OF THE MEMORIALS COMMITTEE

The colleges and universities of the Evangelical Lutheran Church in America have as one of their primary commitments the education of the next generation of leaders for church and society. Within this commitment is a concern to assist students in preparing for a variety of occupations and for further study as they come to a fuller understanding of their vocation as Christians. Within this broad commitment is a continuing emphasis on preparing persons for church occupations as parish workers, religious education directors, teachers, specialists in ministry, and ordained ministers.

The Higher Education Directory prepared by the Division for Education, includes information outlining programs that are available at ELCA colleges and universities. This listing includes the following academic programs available at a number of institutions: Christian Staff Worker; Education (Christian Day School), Church Music, Parish Education, Parish Ministries, and Religious Education. In addition, students at most institutions may combine studies in several academic areas to suit their own needs, which may include preparation for church occupations.

Seminaries are also active in this arena. To assist potential associates in ministry in their preparation, staff of the Division for Ministry is compiling an integrated listing of programs being offered by seminaries, colleges, and universities to prepare persons for service in the church.

The Churchwide Assembly adopted by *en bloc* action the following recommendation of the Memorials Committee:

Assembly Action

CA89.7.45

To affirm the concerns relating to preparation for church work that are expressed in the memorial of the Indiana-Kentucky Synod; and

To refer that memorial to the Division for Ministry.

Section 67-Women's Names for New Congregations

Reference: *1989 Reports and Records, Volume 2, Supplement*, page M-150 through M-151.

Northern California-Northern Nevada Synod (2A) [1989]

WHEREAS, very few Lutheran congregations bear the names of women; and
WHEREAS, many women in the Bible and history of the church could appropriately be remembered in the name of a congregation; therefore, be it

RESOLVED, that the Northern California-Northern Nevada Synod memorialize the assembly of the Evangelical Lutheran Church in America to instruct the Division for Outreach to include women's names among those suggested to every congregation; and, be it further

RESOLVED, that the bishop and staff of the Northern California-Northern Nevada Synod be instructed to encourage new congregations and pastor developers to consider women's names for new congregations; and, be it further

RESOLVED, that congregations in the Northern California-Northern Nevada Synod be urged to study and learn about women in the Bible and in church history and to submit appropriate women's names to the Women's Concerns Committee; and, be it further

RESOLVED, that the Commission for Church and Society, through its Women's Concerns Committee, be directed to develop an ethnically and racially inclusive list of appropriate women's names that may be used by congregations in this synod.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The Division for Outreach and the Division for Congregational Life share in the leadership of the training conferences for pastor-developers of new congregations. The naming of congregations is one of the subjects discussed at the conferences and encouragement is given to consideration of women's names. The selection of a name is then made by the pastor-developer, in consultation with the synod. The content of educational materials prepared by the Division for Congregational Life includes the stories of biblical women and women in church history, as well as those of men.

The Churchwide Assembly adopted by *en boc* action the following recommendation of the Memorials Committee:

Assembly

Action

CA89.7.46

To transmit this minute to the Northern California-Northern

Nevada Synod.

Section 68-Ministry to Single Persons

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-151 through M-152.

Upstate New York Synod (7D) [1989]

WHEREAS, single persons make up a significant part of the membership of the Evangelical Lutheran Church in America and it is anticipated that portion will continue to increase in the future; and

WHEREAS, persons are single for several reasons: never married, divorced and separated, widowed; they are also temporarily alone because of imprisonment and long-term business or military assignment of a spouse; and

WHEREAS, these persons are whole people and part of the body of Christ, the church, and they have much to contribute to the life and work of the church at national, regional, synodical, and congregational levels; and

WHEREAS, the church is becoming aware of the unique needs and problems of single persons, ministry to them is increasingly occurring at congregational and synodical levels; and

WHEREAS, that ministry is sporadic and resources are scattered and require substantial effort to obtain; therefore, be it

RESOLVED, that the assembly of the Upstate New York Synod of the Evangelical Lutheran Church in America memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to urge the appropriate churchwide staff persons, under the auspices of the Division for Congregational Life, to undertake a study to determine the feasibility of establishing a national organization for single persons to be a resource center and to coordinate efforts at ministry to single persons, the results of this study to be reported to the 1991 Churchwide Assembly; and be it further

RESOLVED, that the assembly of the Upstate New York Synod of the Evangelical Lutheran Church in America also memorialize the 1989 Churchwide Assembly to recommend that the Church Council consolidate all programs of ministry to single persons now taking place into one unit within the appropriate churchwide division or office.

RESPONSE OF

77E

MEMORIALS COMMITTEE

The Evangelical Lutheran Church in America provides support of young-adult/singles ministry in a number of ways. Singles' issues and ministry are part of the responsibility of a staff person in the Division for Congregational Life. Through that division, a young-adult/singles newsletter is provided six times a year. In addition, through the Division for Outreach, a singles probe carried out by the single adult ministry at Augsburg College, Minneapolis, produces a newsletter/resource entitled, "Singles Speak." The Division for Congregational Life is currently testing retreat designs for singles on several topics. As these designs are tested,

they will be published and made available to congregations.

The new men's organization (Lutheran Men in Mission) has as one of its priorities reaching out to single men, in order to include them in the life of this organization, in coordination with the Division for Congregational Life. That division also intends to develop its programs in ways, which include singles as valuable partners in the day-to-day life of congregational ministry.

The Churchwide Assembly adopted by *en boc* action the following recommendation of the Memorials Committee:

Assembly

Action

CA89.7.47

To refer the memorial of the Upstate New York Synod to the Division for Congregational Life; and

To request that this division, in consultation with the Division for Outreach and other churchwide units, investigate the need for a singles organization and bring any appropriate recommendations to the Church Council by spring 1990.

Section 70-Small Membership Congregations

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-153 through M-155.

Allegheny Synod (8C) [1989]

WHEREAS, many small congregations are in transition caused by changing communities that challenge them to alter their self-understanding and vision of mission; and

WHEREAS, our small membership congregations have great potential as mission fields that desperately need to be developed; and

WHEREAS, more than one-third of the congregations within the Evangelical Lutheran Church in America have a baptized membership of 250 or fewer members; and

WHEREAS, small membership congregations have limited human, physical, and financial resources; and

WHEREAS, the programs and materials prepared by the Evangelical Lutheran Church in America are almost always inappropriate for the specific needs of the small membership congregations; therefore, be it

RESOLVED, the Allegheny Synod meeting in assembly memorialize the Evangelical Lutheran Church in America to establish a national office for the nurturing of small membership congregations including a full-time staff person with a primary responsibility of dealing with them:

1. To provide materials and guidelines to help them perform their five basic functions as congregations within the special framework of small membership congregations;
2. To aid congregations in transition to be inclusive of their changing communities; and
3. To hold training events at various locations throughout the territory of the

Evangelical Lutheran Church in America to equip pastors and lay members in accomplishing the gospel ministry within and through the small membership congregations of the Evangelical Lutheran Church in America; and, be it further

RESOLVED, that all divisions of the Evangelical Lutheran Church in America respond to the needs of both large and small membership congregations in preparation of materials for congregations.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The Division for Outreach and the Division for Congregational Life, in partnership with other churchwide units, regions, and synods, continue to seek ways to support small membership congregations. The needs of these congregations are considered in the development of all programs and resources undertaken by Division for Congregational Life. These needs are provided for in a variety of ways. For example, the division has made available specially-designed resources for small membership congregations, e.g., "Manual for Ministry in Small Congregations." Information and strategies for adapting resources to small membership congregations are included in the planning guides and leadership materials of a variety of programs and resources. Materials, such as curricula, are designed for use individually- or group-graded situations.

Each regional center for mission includes a Resource Planning Group whose purpose is to identify specific needs of congregations. The intent of the group is to advocate for specific needs of small membership congregations and other special needs in their regions.

in the fall of 1989, regional consultations, under the direction of Division for Congregational Life, will provide a forum for specific issues relating to congregational life. The needs of small membership congregations will be an agenda item for this consultation.

In addition, the Division for Outreach works with synods in the area of ministry adjustment that brings a strategy for assisting small membership congregations to maximize their effectiveness and their ministry in the places where they serve. Training conferences, such as Intentional Ministry Conferences, are available as a resource to synods to work with the pastoral leadership of such congregations. The Churchwide Assembly adopted by *en bloc* action the following recommendation of the Memorials Committee:

Assembly

Action

CA89.7.48

To affirm the contribution of small congregations to the mission of the Evangelical Lutheran Church in America and their partnership in ministry;

To affirm the commitment of the Evangelical Lutheran Church

**in America to addressing the needs and concerns of small congregations; and
To transmit this minute to the Allegheny Synod.**

Section 72-Inner City Ministries

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-156 through M-157.

Metropolitan Chicago Synod (5A) [1989]

RESOLVED, that the Metropolitan Chicago Synod in Assembly memorialize the Evangelical Lutheran Church in America to work diligently to prevent further reductions in the partnership funds available to ministries, which serve the poor and the oppressed of our nation.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The Church Council has been closely monitoring the funding situation of the Division for Outreach, as that relates to the starting of new ministries and the support of existing ministries. At its November 1988 meeting, following a report on this matter by the Office of the Bishop and the board of the Division for Outreach, the Church Council voted to designate from the ELCA restricted funds \$1,037,597 to enable the Division for Outreach to maintain the level of support of urban and rural ministry efforts, as closely as possible, to the division's budgeted levels and to authorize the carryover of funds for these purposes into 1989. The division was asked to continue its study of patterns of financial support to new and existing ministries in order to discover ways and means for these congregations to move to financial self-reliance or to be supported from other sources. Through the budget development process, the needs of the various units were weighed as the fiscal proposal was shaped. The recommended budget for the Division for Outreach for 1990-1991 represents a seven percent increase in order to allow the division to provide support to the existing ministries, which relate to it, and to begin 55 new ministries.

It should be noted that in 1988 approximately one-third of the 46 new ministry starts were in communities of color/primary language other than English, and that in 1989 there will be a similar proportion of starts in those communities. The Division for Outreach is working with synods in the development of area strategies. In those in urban settings, it provides a means of identifying the need, so that in addition to churchwide funds and synodical funds, funding can flow to ministries through Mission Partners.

Through the Division for Outreach and other churchwide units, the Evangelical Lutheran Church in America continues to give high priority to ministry in the urban setting, not only with the poor but with those who are in transition. In addition to the ongoing work of the churchwide units, the *Mission90* emphasis on "Growing Congregations" will focus on *pilot congregations" that are experiencing racial/ethnic change.

The Churchwide Assembly adopted by *en bloc* action the following recommendation of the Memorials Committee:

Assembly

Action

CA89.7.49

To affirm the contribution of inner city congregations to the mission of the Evangelical Lutheran Church in America and their partnership in ministry;

To affirm the commitment of the Evangelical Lutheran Church in America to addressing the needs and concerns of inner city congregations; and

To transmit this minute to the Metropolitan Chicago Synod.

Section 73-Sale of Excess Land by Congregations

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-157 through M-158.

Metropolitan Washington, D.C., Synod (8G) [1989]

WHEREAS, the Evangelical Lutheran Church in America has established the interdependence of the three expressions of the church: congregations, synods, and churchwide agencies; and

WHEREAS, the biblical values of property is measured in its use and for utilization and not its numerical dollar value; and

WHEREAS, the mission of an established congregation with real property (buildings and land) will extend hopefully for many generations on the same site necessitating a long-term vision and strategy for mission; and

WHEREAS, the access to real property and the availability of land is becoming increasingly scarce to the church; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to add a bylaw to the constitution under provision 8.53.08. that:

An ELCA congregation considering the sale of excess land or the sale of its real property (buildings and land) shall confer with the bishop of the synod and seek counsel from the appropriate ELCA churchwide expressions to determine if the synod or the Evangelical Lutheran Church in America has a need for such property.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The ELCA governing documents provide that:

A congregation considering a relocation shall confer with the bishop of

the synod before any steps are taken leading to such action. The approval of the synod council shall be received before any such action is effected (ELCA 8.53.06.).

The Church Council considered at its April 1989 meeting a proposal approved by the board of the Division for Outreach that is similar to the request of the Metropolitan Washington, D.C., Synod, requiring consultation before sale of real estate. After discussing the difficulties involved in the day-to-day implementation of this proposal, the council suggested that additional study of the implications of such a constitutional change was needed and declined at that time to approve the request of the Division for Outreach.

The Churchwide Assembly adopted by *en bloc* action the following recommendation of the Memorials Committee:

Assembly

Action

CA89,7.50

To transmit this minute to the Metropolitan Washington, D.C., Synod.

Section 74-Self insurance Program

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 58 through M-159.

Northern California-Northern Nevada Synod (2A) [1989]

WHEREAS, property and liability insurance costs place a difficult burden on many congregations; and

WHEREAS, some other major church bodies ease the insurance burden on their congregations by providing property and liability coverage through a self-insurance program; therefore, be it

RESOLVED, that the Northern California-Northern Nevada Synod memorialize the assembly of the Evangelical Lutheran Church in America to study the feasibility of establishing a self-insurance program for congregations, institutions and agencies of the Evangelical Lutheran Church in America.

***RESPONSE of The
MEMORIALS COMMITTEE***

The following is a response to the memorial of the Northern California-Northern Nevada Synod (renamed the Sierra Pacific Synod) from the Office for Finance:

The churchwide Transition Team designated Frank B. Hall & Co. of New York, Inc., as broker of record for the Evangelical Lutheran Church in America. The Evangelical Lutheran Church in America has continued with this relationship for casualty insurance placed with the Atlantic Mutual Insurance Company in order to provide a quote for every requesting the church.

Units

are encouraged to receive quotes from other sources as well and make

a judgment based on benefit within the insured unit.

The book of business is carefully managed with the thought that at some critical size it may make sense to create a captive insurance subsidiary with the expectation that equal or lower premiums would be sufficient to fund losses within the pool of insured risk. At present we have not reached the critical size in our book of business that would make creation of a captive insurance subsidiary feasible.

A modification of the proposal has been created in the ELCA Risk Management, Inc., a new corporation providing insurance through existing corporate providers for colleges and seminaries of the Evangelical Lutheran Church in America on a reduced premium basis.

The Churchwide Assembly adopted by *en bloc* action the following recommendation of the Memorials Committee:

Assembly

Action

CA89.7.51

To refer the matter of a self-insurance program to the Standing Committee of the Office for Finance, with the

expectation that a new study be completed in 1990 to determine current feasibility for establishing a self-insurance program for congregations, institutions, and agencies of the Evangelical Lutheran Church in America, with report to be made to the 1991 Churchwide Assembly.

Section 75-Statement on Ecumenism

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-159 through M-162.

A. Adopted by two synods [1989].

The following memorial was adopted by the 1989 assemblies of the following synods:

Northeastern Minnesota (3E)

Northwestern Minnesota (3D)

WHEREAS, the ELCA Office for Ecumenical Affairs has submitted a statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in American, for adoption as a "working document" by the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America; and

WHEREAS, the ELCA's ecumenical stance and policy are among the important issues facing this church; and

WHEREAS, the issues of the document should be widely discussed and understood throughout the Evangelical Lutheran Church in America; now; therefore, be it RESOLVED, that the *[name of synod]* of the Evangelical Lutheran Church in America memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to distribute the proposed ecumenical document to all the synods of the Evangelical Lutheran Church in America for study and comment at congregational

and synodical levels; and, be it further

RESOLVED, that the [*name of synod*] Synod of the Evangelical Lutheran Church in America memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to provide for widespread discussion of the document throughout the church before a revised statement is presented to the 1991 ELCA Churchwide Assembly.

B. Eastern North Dakota Synod {3B} [1989]

WHEREAS, the churchwide Office for Ecumenical Affairs has developed a document entitled, "Ecumenism: The Vision of the Evangelical Lutheran Church in America, and will propose this for adoption at the 1989 Churchwide Assembly; and

WHEREAS, the study of this document was solicited from 500 congregations with 182 responding; and

WHEREAS, there has not been wide distribution of the document, resulting in lack of churchwide and public discussion, resulting in a document that seems to have been formulated and edited almost exclusively in the churchwide office; and

WHEREAS, Article VII of the Augsburg Confession states, -it is sufficient for the true unity of the Christian Church that the Gospel be preached in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine Word," but the proposed document holds that something more than agreement in the Gospel and administration of the sacraments is necessary for the true unity of the church; and

WHEREAS, in the context of contemporary ecumenical discussion the idea that "something more" is necessary for "full communion" means that Lutheran ministry is defective and must be "upgraded" by proper "ordering" (by episcopal ordination, succession, and the like) before "full communion" can be realized, jeopardizing the Lutheran doctrine of ministry; and

WHEREAS, "Ecumenism: The Vision of the Evangelical Lutheran Church in America" already leads in a direction precluding decisions, which should only be made after the six-year study on ministry now being carried out by the Evangelical Lutheran Church in America; therefore, be it

RESOLVED, that the Eastern North Dakota Synod of the Evangelical Lutheran Church in America gathered in assembly hereby memorializes the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to delay the vote to approve or disapprove the policy statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," until after the completion of the six-year study on ministry; and, be it further

RESOLVED, that the Eastern North Dakota Synod memorialize the Churchwide Assembly to provide for wider distribution and intensive study of the statement by congregations and seminary faculties; and, be it further

RESOLVED, that before the statement is presented for final approval it will be given churchwide distribution to congregations and seminary faculties for comment and counsel.

C. Southeastern Minnesota Synod (31) [1989]

WHEREAS, the Office for Ecumenical Affairs has developed a document entitled, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," and the Church Council has proposed it be adopted by the 1989 Churchwide Assembly as a "working document" for study in the Evangelical Lutheran Church in America; and WHEREAS, the church will be studying the document and making new proposals for a revision to be adopted by the Churchwide Assembly in 1991; and WHEREAS, the ecumenical issues at hand should be understood and owned by the entire church; therefore, be it

RESOLVED, that the Southeastern Minnesota Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to circulate the proposed ecumenical statement, "Ecumenism: the Vision of the Evangelical Lutheran Church in America," to the 65 synods of the Evangelical Lutheran Church in America and their congregations for official counsel and comment by the synods in assembly gathered; and, be it further

RESOLVED, that the Southeastern Minnesota Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly to provide for free and open theological conferences on the critical ecumenical issues before the Evangelical Lutheran Church in America before a revised statement is presented for final approval at the Churchwide Assembly in 1991.

C. Southwestern Minnesota Synod (3F) [1989]

[NOTE: *The preamble of this memorial is identical to the preamble of the memorial of the Southeastern Minnesota Synod printed above.*]

RESOLVED, that the Southwestern Minnesota Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to circulate the proposed ecumenical statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," to the 65 synods of the Evangelical Lutheran Church in America for official counsel and comment by the synods in assembly gathered; and, be it further

RESOLVED, that the Southwestern Minnesota Synod of the Evangelical Lutheran Church in America memorialize the 1989 Churchwide Assembly of the Evangelical

Lutheran Church in America to provide for free and open theological conferences on the critical ecumenical questions facing the Evangelical Lutheran Church in America before a revised statement is presented to the 1991 Churchwide Assembly.

D. West Metropolitan Minnesota Synod (3G) [1989]

WHEREAS, a proposed policy statement on ecumenism, currently entitled, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," will be presented to the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America for adoption as a working document and as material for study; and

WHEREAS, the definition of the term "working document" for this purpose contemplates review, study, and discussion of the proposed statement throughout the Evangelical Lutheran Church in America during the next biennium and preparation of a revised policy statement to be presented for adoption at the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America; therefore, be it

RESOLVED, that, should the policy statement be adopted as a working document, the West Metropolitan Minnesota Synod shall provide for wide distribution, intensive study, and a process for revision of the proposed statement in the synod during the next biennium; and, be it further

RESOLVED, that, should the policy statement be adopted as a working document, the West Metropolitan Minnesota Synod hereby memorializes the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to provide for theological conferences relating to the proposed statement including seminary faculties, pastors and lay persons.

E. Western North Dakota Synod (3A) [1989]

[Note: *The text of the memorial follows that of the Eastern North Dakota Synod memorial printed above.*]

RESPONSE OF THE MEMORIALS COMMITTEE

The Churchwide Assembly considered as a working document, "Ecumenism: The Vision of the Evangelical Lutheran Church in America." Issues raised in the memorials of the Eastern North Dakota Synod, Northeastern Minnesota Synod, Northwestern Minnesota Synod, Southwestern Minnesota Synod, Southeastern Minnesota Synod, West Metropolitan Minnesota Synod, and Western North Dakota Synod were discussed in open hearings and floor debate during the Churchwide Assembly.

The Churchwide Assembly adopted by *en bloc* action the following recommendation of the Memorials Committee:

Assembly

Action

CA89.7.52

To affirm that action taken by the Churchwide Assembly on the statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," be the response of the assembly to the memorials of the Eastern North Dakota Synod, Northeastern Minnesota Synod, Northwestern Minnesota Synod, Southeastern Minnesota Synod, Southwestern Minnesota Synod, West Metropolitan Minnesota Synod, and Western North Dakota Synod.

Section 76-Membership in the National Council of the Churches of Christ in the U.S.A. and the World Council of Churches

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 62 through M-163.

A. Northwestern Washington Synod (IB) [1989]

WHEREAS, active participation in the World Council of Churches (WCC) and the National Council of Churches (NCCC) is the only way in which the Evangelical Lutheran Church in America can help to shape the programs and organizational structures of these organizations; and

WHEREAS, active participation in these bodies has been of benefit to the Evangelical Lutheran Church in America and its predecessor bodies; and

WHEREAS, the Northwestern Washington Synod and its congregations and members have experienced the joy of active participation in the local councils of churches and the Washington State Association of Churches; now, therefore, be it

RESOLVED, that the Northwestern Washington Synod of the Evangelical Lutheran Church in America meeting in assembly in June 1989 memorialize the 1989 Churchwide Assembly and the Church Council to affirm its support of the ELCA's continuing membership in the National Council of Churches and the World Council of Churches, and to continue active participation in these ecumenical organizations in order to assure that the viewpoints of the Evangelical Lutheran Church in America are energetically represented.

B. Southeastern Minnesota Synod (31) [1989]

WHEREAS, the Evangelical Lutheran Church in America is in only the second year of its existence; and

WHEREAS, there are a number of different backgrounds and perspectives, ethnic and theological, that have been incorporated into the Evangelical Lutheran Church in America; and

WHEREAS, these various perspectives need more time to understand one another within the Evangelical Lutheran Church in America; and

WHEREAS, at this point in our history, the ELCA resources of dollars are limited; therefore, be it

RESOLVED,

1. That current participation as a member in the National Council of Churches be halted;
 2. That continuing membership not be sought at this time;
 3. That the resources of the Evangelical Lutheran Church in America be directed to seek a new forum for relationships with other Christians, in particular The Lutheran Church-Missouri Synod, Roman Catholic, and Anglican communities; and,
 4. That a call be issued to all U.S. Christian churches to send representatives to an exploratory free conference looking to the establishment of a broadly-based U.S. Christian council;
- and, be it further

RESOLVED, that this resolution be sent as a memorial to the Churchwide Assembly of the Evangelical Lutheran Church in America meeting August 23-30, 1989.

C. Western North Dakota Synod (3A) [1989]

WHEREAS, the matter of the Evangelical Lutheran Church's membership in the

National Council of Churches and the World Council of Churches will come before the 1989 Churchwide Assembly for action; and

WHEREAS, the substance of this decision will profoundly affect our way of working with ecumenical relationships and efforts on our continent but also globally for years to come; and

WHEREAS, the style of arriving at these decisions in the formative stage of our Evangelical Lutheran Church in America may set a precedent for the way significant issues are managed in the church's future; and

WHEREAS, the intent of delaying these decisions was to allow the church ample opportunity to study all pertinent information necessary for making informed decisions; and

WHEREAS, no provision has been made for providing synod assemblies with resources for study of these issues or participation in the decision-making process; and WHEREAS, even the 600 congregations offered opportunity to engage in the studies were given almost no information regarding the problematic aspects of both issues unless they specifically requested more adequate information, and then had very little time to assimilate it; therefore, be it

RESOLVED, that the Western North Dakota Synod gathered in assembly hereby memorializes the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to delay voting on approving or disapproving continued membership in either the National Council of Churches or the World Council of Churches, to allow for true churchwide consideration of the issues on the basis of adequate information; and, be it further

RESOLVED, that the process would specifically provide for the participation of synods in their assemblies prior to the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America.

RESPONSE OF THE MEMORIALS COMMITTEE

The agenda of the Churchwide Assembly included action on membership of the Evangelical Lutheran Church in America in the National Council of the Churches of Christ in the U.S.A. and the World Council of Churches. Issues raised in the memorials of the Southeastern Minnesota Synod, Northwest Washington Synod, and Western North Dakota Synod were addressed in open forums and plenary discussion.

The Churchwide Assembly adopted by *en bloc* action the following recommendation of the Memorials Committee:

Assembly

Action

CA89.7.53

To affirm that action taken by the Churchwide Assembly on membership in the National Council of the Churches of Christ in the U.S.A. and World Council of Churches be the response to

the memorials of the Southeastern Minnesota Synod, the Northwestern Washington Synod, and the Western North Dakota Synod.

Section 78-Translation of Henry Melchior Muhlenberg Correspondence

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 66 through M-168.

A. Northeastern Pennsylvania Synod 17E) [1989]

WHEREAS, the roots of Lutheranism in colonial America are highly significant for the planting and growth of the Gospel in America and are also an important heritage of the Evangelical Lutheran Church in America; and

WHEREAS, Henry Melchior Muhlenberg was the central figure and dominant personality of that planting of the church, so that he has had bestowed upon him the title, "Patriarch of the Lutheran Church in America,- having brought ecclesial chaos into orderly form, particularly through the founding of the Ministerium of Pennsylvania, a predecessor in whose lineage this synod stands; and

WHEREAS, his writings are among the most important original source materials of and about Lutheranism in America, partially evidenced in the translation and publication of portions of his journals a half century ago (edited by Theodore G. Tappert and John W Doberstein, Muhlenberg Press, 1942-1958, 3 volumes); and

WHEREAS, the full body of his correspondence is being culled from various archives in America and Germany, including the Lutheran Archives Center at Philadelphia, and is being published in its original German language under the direction of Dr. Kurt Aland in Germany; and

WHEREAS, Dr. Helmut T Lehmann, a noted scholar of this synod, and Dr. John W Kleiner, a professor of church history at the Lutheran Seminary at Saskatoon, Canada, have in collaboration undertaken a translation of this material into English to make it available for the enrichment of scholarship and knowledge within American Lutheranism regarding its original roots; and

WHEREAS, the Augsburg Fortress publishing house has declined to consider publication of this central piece of American Lutheran history; therefore, be it RESOLVED, that the Northeastern Pennsylvania Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to recommend support for the translation and publication of the correspondence of Henry Melchior Muhlenberg through the ELCA board of publication.

B. Southwestern Pennsylvania Synod (8B) [1989]

WHEREAS, the Augsburg Fortress publishing house has declined to publish the Henry Melchior Muhlenberg correspondence, an important piece of early American history; and

WHEREAS, this correspondence is of high importance for the history of Lutherans in America as has been recognized by the recent German publication of these works; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod encourage the translation and publication of the Muhlenberg correspondence, and that we memorialize the Evangelical Lutheran Church in America through its board of publication to look favorably on this valuable project.

***RESPONSE OF
THE
MEMORIALS COMMITTEE***

The following response to the memorials of the Northeastern Pennsylvania Synod and the Southwestern Pennsylvania Synod was provided by Augsburg Fortress:

Augsburg Fortress, publishing house of the Evangelical Lutheran Church in America, has attempted to follow the traditions of its several predecessor publishing houses in making available to both scholars and a more general church audience books that aid in an understanding of Lutheranism and the roots of the Lutheran churches in America. At the same time, Augsburg Fortress faces the same limitations as its predecessors: reader interest, financial resources, and the need for balance among the subjects and audiences of the book publishing programs.

The project, which is the subject of the resolutions, is the publication in English translation of the correspondence of Henry Melchior Muhlenberg, "patriarch of the Lutheran Church in America" in the mid- and late-1700s. The massive correspondence of Muhlenberg to his supporters in Germany is being published in its original German by a German publisher, which projects five sizable, expensive volumes. The first two German volumes were published in 1986 and 1987.

This correspondence expands on material in the three large volumes of *The Journals of Henry Melchior Muhlenberg*, published in English translation between 1942 and 1958 by Muhlenberg Press of the former United Lutheran Church in America, in partnership with the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States. A one-volume condensation of this material, *The Notebook of a Colonial Clergyman*, was published by Muhlenberg Press in 1959, reprinted in paperback by Fortress Press in 1975, and went out of print in 1981. The three volumes of *The Journals* were slightly expanded and reprinted in 1982 by Lutheran Historical Society of Eastern Pennsylvania.

Augsburg Fortress has declined to enter into the translation and publication of the voluminous Muhlenberg correspondence, because of the very limited audience and very large financial investment involved. North American colonial historians and academic libraries will have access to this scholarly set of works in German, and other students will continue to have access to *The Journals* in English. Augsburg Fortress is exploring with Lutheran historians other possibilities for publications aimed at a wider audience of students and reflecting the several streams flowing into the Evangelical Lutheran Church in America, including the possibility of bringing out a new edition of *The Notebook of a*

Colonial Clergyman. At the present time, Augsburg Fortress is devoting major effort to such projects as a three-volume historical biography of Martin Luther, an anthology of the basic writings of Luther, and two definitive works on the Reformation.

The Churchwide Assembly adopted by *en boc* action the following recommendation of the Memorials Committee:

Assembly

Action

CA89.7.54

To transmit this minute to the Northeastern Pennsylvania Synod and the Southwestern Pennsylvania Synod.

Section 79-Cost of Communications

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-168 through M-169.

Virginia Synod (9A) [1989]

WHEREAS, there has been a decided increase in the quality of the communications and printed matter distributed to the congregations and delegates of this convention, and throughout the year, from such sources as the ELCA churchwide office, the worship booklets used in the convention, and publicity or promotional materials to be found in various agency displays, such as Roanoke College, Caroline Furnace, Campus Ministry, and others; and

WHEREAS, the costs of the production and distribution of such media as videocassettes, written communications, and printed matter escalates dramatically both as a function of the quality of the printing or production, and as a proportion of the total costs of the convention and costs of administration of the agencies or programs featured in such printed matter or communications media; and

WHEREAS, as a matter of principle good stewardship requires that economical approaches be taken as often as possible; and

WHEREAS, the Evangelical Lutheran Church in America is experiencing as a denomination a shortfall in income approaching \$15 million dollars, and the Virginia Synod has a decidedly smaller population and financial base than its predecessor bodies; therefore, be it

RESOLVED, that

1. Every effort be undertaken to contain, minimize and curtail the escalating costs of production of such methods of communication as four-color brochures, mass distribution of videocassettes, worship booklets, etc., that are distributed in the future to congregations and during convention in the Virginia Synod;
2. The use of more economical and cost-effective methods of communication be encouraged and used;
3. The ELCA Commission for Communication be required to explore the most economical and less expensive alternative modes of communications than are presently being utilized and proposed for the future; and
4. A copy of this resolution be sent as a memorial to the ELCA Churchwide Assembly.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

Both good stewardship of financial resources and production of effective materials that interpret the work of the Evangelical Lutheran Church in America will be factors in the development of a communications strategy for the Evangelical Lutheran Church in America. The Churchwide Assembly is acting on the "Goals for a Communication Strategy" for the Evangelical Lutheran Church in America (*see 1989 Reports and Recommendations, Volume 2, pages 450-451; Minutes, pages 859-861*).

The Churchwide Assembly adopted by *en bloc* action the following recommendation of the Memorials Committee:

Assembly

Action

CA89.7.55

To declare that the action by the Churchwide Assembly relating to the "Goals for a Communication Strategy" be the response to the memorial of the Virginia Synod.

Section 80-Name of Commission for Financial Support

Reference: *1989 Reports and Records, Volume 2, Supplement, page M-169.*

Southwestern Minnesota Synod (3F) [1988]

WHEREAS, stewardship is first and foremost a faith issue and not an economic one; and

WHEREAS, recent stewardship education programs and appeals for special funds such as "Commitment to Mission" (ALC); "One in Mission" (LCA); and "That All May Know Christ's Love" (AELC) have brought to the merging churches the message of holistic stewardship; and

WHEREAS, our liturgy also reminds us that "we offer with joy and thanksgiving our selves, our time, and our possessions, and

WHEREAS, stewardship education and stewardship functions of the Evangelical Lutheran Church in America are the responsibility of the Commission for Financial Support whose title reflects a more narrow focus than the above programs and traditions have held up for us; now, therefore, be it

RESOLVED, that the Southwestern Minnesota Synod memorialize the next churchwide assembly in accordance with Chapter 13.21.c. of the constitution of the Evangelical Lutheran Church in America that the name of the Commission for Financial Support be changed to the Commission for Stewardship so that a more holistic view may be reflected in its title, consistent with the responsibilities and functions with which it is charged.

RESPONSE OF THE MEMORIALS COMMITTEE

The concept of stewardship-of life, of time, and of human resources-is the focus of the work of several of the ELCA'S churchwide units. The board of the Commission for Financial Support and the Church Council declined to support a similar request from the Synod Council of the South-Central Wisconsin Synod that the name of the Commission for Financial Support be changed to the Commission for Stewardship.

The Churchwide Assembly adopted by *en bloc* action the following recommendation of the Memorials Committee:

Assembly

Action

CA89.7.56

To affirm the position of the Church Council that the name of the Commission for Financial Support remain unchanged.

Section 82-Priority of the Work of Evangelization

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 71 through M-172.

Metropolitan New York Synod (7C) [1988]

WHEREAS, our Lord Jesus Christ commissioned his Church to "Go, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you"; and WHEREAS, he has given his promise: "I will be with you always, even to the close of the age"; and

WHEREAS, he has through the centuries raised up faithful men and women of all nations, cultures, and conditions to serve in the ministry of proclaiming the gospel he has given us; and

WHEREAS, the Evangelical Lutheran Church in America is among those who share in the commission Christ has given to his whole Church on earth and has stated that its purpose is to "Carry out Christ's Great Commission by reaching out to all people

to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all" (constitution 4.02.b.); and

WHEREAS, we in the Metropolitan New York Synod of the Evangelical Lutheran Church in America have incomparable opportunities to share the Gospel with people living in one of the largest and most culturally diverse population centers in the United States; and

WHEREAS, God has already blessed us by staffing and providing over 200 centers for evangelization within the territory of this synod and has provided extraordinary human resources to carry out the work of evangelization in an effective way; therefore, be it

RESOLVED, that the Synod Assembly of the Metropolitan New York Synod of the Evangelical Lutheran Church in America affirm the priority of the task of evangelization as its number one task; and, be it further

RESOLVED, that this Synod Assembly ask the Synod Council, the boards, commissions, and committees of the synod to work together to develop a 10-year plan for strengthening the work of evangelization within this synod and present this plan to the Synod Assembly in 1990; and, be it further

RESOLVED, that this Synod Assembly transmit a copy of this resolution to the 1989 Churchwide Assembly and memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to make the same affirmation of the priority of the work of evangelization throughout the world and begin developing a plan for a churchwide emphasis on this task to be presented to the next Churchwide Assembly of the Evangelical Lutheran Church in America.

RESPONSE OF

THE

MEMORIALS COMMITTEE

The Churchwide Assembly approved *Mission90* as a major churchwide initiative. *Mission90* calls on the Evangelical Lutheran Church in America to make a renewed commitment to "see," to "grow," and to "serve." Especially relevant to the memorial of the Metropolitan New York Synod is the following commitment statement "Because the church is called to proclaim the Gospel to all the people in our communities using fully the abundant human and financial resources of its members, we commit ourselves to growing in our witness to the faith, in our giving, and in our intention to become a more diverse church." This initiative calls on the Office of the Bishop to develop a process "to engage congregations, synods, and the churchwide organization in the development and refinement of churchwide commitments for the decade of the 1990s" and mandates that these commitments, "including a comprehensive strategy for evangelism and outreach and for communications, be brought to the 1991 Churchwide Assembly.

The Churchwide Assembly adopted by *en bloc* action the following recommendation of the Memorials Committee:

Assembly

Action

To affirm that the action by the Churchwide Assembly relating to *Mission90* be the response to the memorial of the Metropolitan New York Synod.

Chair Magnus called attention to the considerable number of recommendations still to be considered. The committee recommended, therefore, that memorials 14-25, 27-32, 46-52, 55, and 83 also be considered *en bloc*. Voting members were instructed to notify the Rev. Lowell G. Almen, ELCA secretary, before the end of this plenary session, if they desired removal of any of those memorials from the proposed *en bloc* motion for separate consideration.

The committee had developed criteria for determining the priority of memorials to be considered: those that challenge the action of the Church Council or current policy; those memorials, which had been received from the largest number of synods; and memorials proposing constitutional changes. Because they were already in progress, the recommendations of the Memorials Committee for the disposition of memorials in Section 11 (Biomedical/Reproductive Issues), Section 62 (Inclusivity-Persons with Hearing Impairments), and Section 65 (inclusivity-Persons with Disabilities) of the committee's report would be considered first.

**Reports of Churchwide Units and Review Groups:
(continued)**

Report of ELCA Publishing House

Reference: *1989 Reports and Records, Volume 2*, pages 345-376.

Bishop Chilstrom called upon the Rev. H. George Anderson, chair of the board of the ELCA Publishing House, to introduce Mr. Albert E. Anderson, president and chief executive officer, who presented the report of the publishing house. He noted that Lutheran congregations use more published resources per member than any other Christian denomination in the United States. He reviewed the work and operation of the publishing house, and indicated that the consolidation of the two publishing houses owned by ELCA predecessor churches would be completed by the end of this year. In keeping with constitutional provisions, there are nine large branches in the United States and two in Canada to insure effectiveness in distribution across the continent. In the first year the distribution volume was \$59 million. The publishing house has no debt.

Bishop Chilstrom then introduced Ms. Helen R Harms, chair of the review group for the ELCA Publishing House, to report on behalf of the review group. She reported that the ELCA Publishing House had assured the review group of its commitment to publish educational materials rooted in the Lutheran tradition and confessions. The review group supported the decisions of the publishing house to close some retail stores, and expressed appreciation for the work. No recommendations for action had been transmitted to the assembly by the review group. Bishop Chilstrom entertained questions from the floor; there being none, he invited those present to join him in singing "Happy Birthday" to President Anderson.

Report of Church Periodical-The *Lutheran*

Reference: *1989 Reports and Records, Volume 1*, pages 199-204.

Bishop Chilstrom called upon Mr Bill E Chamberlin, chair of the Advisory Committee for *The Lutheran*, who reviewed the function of the advisory committee and introduced the Rev. Edgar R. Trexler, editor of *The Lutheran*. Pastor Trexler reported the following statistics on the magazine: 1.2 million subscribers; 52 pages published 17 times each year; 63 synod news supplements; four pages in the Spanish language as a wraparound to each issue; reaches 70 percent of the homes of members every three weeks; 94 percent circulation from synods or congregations with every-home plans; 17 synods provide subscriptions for all members in their synod. *The Lutheran* is the most widely distributed denominational magazine in North America. Pastor Trexler called attention to the editorial guidelines printed in *1989 Reports and Records, Volume 1, page 204*.

Bishop Chilstrom then introduced Ms. Gwendolyn M. Boeke, chair of the review group, who reported on behalf of the review group. She highlighted some issues discussed and stated that a recent survey indicated that *The Lutheran* was the number one source of information for ordained ministers. The group discussed advertising policy of the magazine, noting that the periodical continues to attract a large number of advertisers. Bishop Chilstrom entertained questions from the floor. An unidentified voting member requested that a "pastor's message" be included in *The Lutheran*.

Report of Commission for Communication

Reference: *1989 Reports and Records, Volume 1*, pages 137-144.

Bishop Chilstrom called upon Mr. Robert E. A. Lee, chair of the board of the Commission for Communication, to introduce Ms. Carol Becker Smith, executive director, who presented the report of the commission. Referring to the "Mosaic video series, she said that of all that it does the commission "tells the story best." We are challenged as people of faith to tel the story and to recognize the "communication moment," she said.

Bishop Chilstrom again called on Ms. Gwendolyn M. Boeke, chair of the review group for the Commission for Communication, to report on behalf of the review group. She drew attention to the nine "Goals for a Communication Strategy" as printed in *1989 Reports and Records, Volume 2, page 452*, and noted that the review group had expressed concern for accurate reporting of events within the church. No recommendations for action were referred to the assembly Bishop Chilstrom entertained questions from the floor An unidentified voting member asked if the church was involved in a new ecumenical television channel Executive Director Smith reported that the church is participating and that support for programming is being sought from congregations. She said that voting members of the assembly would be provided information on locations where the ecumenical TV channel is aired.

Report of the Church Council: (continued)

Communication Strategy

Reference: *1989 Reports and Records, Volume 2*, pages 451-452; 481-493.

Bishop Chilstrom called upon ELCA Vice President Christine H. Grumm, chair of the Church Council, to introduce the following recommendation of the Church Council on "Goals for a Communication Strategy for the Evangelical Lutheran Church in America":

MOVED;

SECONDED:

To approve the statement of goals for an ELCA communications strategy

[as printed in *1989 Reports*

and *Records, Volume 2* page 452].

The following recommendation was moved by the Rev. David W. Olson, bishop of the Minneapolis Area Synod (formerly West Metropolitan Minnesota Synod).

MOVED;

SECONDED;

[CARRIED:

To amend goal number three (*1989 Reports and Records Volume 2* page

452) by adding the words, "*and focused,*"

after the words "Present

coordinated"

The chair ruled that the foregoing motion would be received into the statement as a friendly amendment by common consent without vote. There was no objection from the floor. General discussion followed on the nine goals and their churchwide implementation.

Following lengthy discussion, Mr. Gary Aamodt, South-Central Synod of Wisconsin (formerly, South-Central Wisconsin Synod), called the question

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question.

Assembly

Action

CA89.7.58

To approve the following statement of goals for an ELCA communications strategy, as amended:

Coordinated, comprehensive, and focused expression and interpretation of this church's faith and mission is the fundamental communication principle of the Evangelical Lutheran Church in America.

Practicing this principle, the Commission for

Communication assists congregations, synods, regions, and churchwide units of the Evangelical Lutheran Church in

America in proclaiming the good news of "Jesus Christ as

Lord and Savior and the Gospel as the power of God for the salvation of all who believe" (ELCA 2.02.).

ELCA communication should be dynamic and supportive of

people living in community; respect human dignity, language,

and culture; remain true to the Gospel

summons for

authenticity, freedom, and responsibility;

liberate people and

promote justice; be participatory and prophetic, giving people

a chance to share their stories of God's action in their lives;

and work for wholeness of understanding.

Nine communication goals have been formulated for this

church. They are:

1. Present the Evangelical Lutheran Church in America in a way that is consistent with its theology and mission.

2. Identify audiences and develop communication processes to reach those audiences.

3. Present coordinated and focused interpretation of ELCA

policies, plans, programs, and activities.

4. Use all relevant personal and mass media, including electronic and print, nonverbal and visual.

5. Disseminate ELCA news and information throughout and beyond this church.

6. Expand the church's presence in the public media.

7. Develop a process for media education.

8. Advocate and work for a more socially responsible communication industry.

9. Work for the free access to and exchange of information, within and beyond this church, nationally and internationally.

To implement a communication strategy for this church, the Commission for Communication, working cooperatively with other units, congregations, synods, and regions of this church, will develop priorities and provide a plan describing how the church will accomplish these nine goals.

and,

To instruct the Commission for Communication, working cooperatively with other units, congregations, and synods, to develop priorities and to provide a report to the 1991 Churchwide Assembly.

Mission Vignette

Bishop Chilstrom called upon Ms. Beverly Conway, Metropolitan Chicago Synod, to present the ninth Mission Vignette. She spoke of her attendance at a cultural awareness seminar and her experience of witnessing to her faith there.

Youth Convocation

Bishop Chilstrom invited representatives of the Youth Convocation that was meeting concurrently with the Churchwide Assembly to make a special presentation on behalf of the Lutheran Youth Organization (LYO). Following an introductory song, Mr. Brian King, LYO president, reviewed the structure and work of the organization. Several convocation participants described various LYO-sponsored programs and events. The presentation concluded in song.

Bishop Chilstrom thanked the LYO representatives for their presentation stating, "the present and the future of this church is a bright one."

Report of the Memorials Committee:

(continued)

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 through M-173.

Bishop Chilstrom called upon Ms. Kathy J. Magnus, chair of the Memorials Committee, to continue the report of the committee.

The Rev. Richard L. Luedtke, Northwestern Minnesota Synod, requested to speak in a point of personal privilege, and suggested that, although the per diem allotment assigned to assembly members should be made available to those persons who need it, those who do not need the subsidy consider returning all or a portion of it to the Evangelical Lutheran Church in America.

The Rev. Christine Ann Shurilla, Northwestern Ohio Synod, moved to limit debate.

MOVED;

2/3 Required

SECONDED;

DEFEATED:

To limit debate on each matter coming to the assembly from the Memorials Committee and the Reference and Counsel Committee to 12 minutes.

It was noted that the assembly had voted previously to limit debate to two minutes.

The Rev. Lawrence L. Hand, bishop of the Southeastern Pennsylvania Synod, served notice of his intention to make a motion with respect to the resolutions on inclusivity.

Mr. Lormong L. Lo, Nebraska Synod, moved immediate consideration of Motion 16, which had been referred to the Reference and Counsel Committee.

MOVED;

SECONDED:

To consider Motion 16 on youth representation at assemblies as the first item to be considered under the report of the Memorials Committees.

The chair ruled that, because the item had been referred to the Reference and Counsel Committee, rather than to the Memorials Committee, discussion would be out of order at this time.

Several assembly members requested points of personal privilege and encouraged greater participation of youth at this and future Churchwide Assemblies. The Rev. Sigrid M. Sandrock, Southwestern Washington Synod, moved to suspend the rules of the assembly.

MOVED;

2/3 Required

SECONDED;

DEFEATED:

To suspend the rules, in order to consider at this time Motion 16 on

youth representation, as previously referred to the Reference and Counsel Committee.

**Section 11 -Biomedical/Reproductive Issues
(continued)**

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-32 through M-36; continued from pages 685-690, 708; continued on pages 898-900.

Chair Magnus referred the assembly to the recommendation of the Memorials Committee relative to synodical memorials on biomedical/reproductive issues, and to the substitute motion, which had been moved from floor during Plenary Session Four on Friday morning, August 25, 1989. She noted the following editorial corrections to the substitute motion in the printed copy before voting members of the assembly: In the first "RESOLVED" paragraph, correct the word, "offices," to read, *commissions*; in the first indented paragraph under the first "RESOLVED" paragraph, correct the words, "Office for Church in Society," to read *Commission for Church in Society*.

Mt Guy Eerwin, New England Synod, moved to amend the substitute motion.

MOVED;

SECONDED;

DEFEATED:

To amend the substitute motion on Section 11 of the Report of the Memorials Committee, by deleting the final "RESOLVED" paragraph and replacing it with a new paragraph to read:

RESOLVED, that the Church Council prepare, though

*the Commission
for Christian Society,
a dear, theologically-sound and compassionate
social teaching statement on reproductive issues, to be submitted to the
synods of this church for consideration by their assemblies one year in
advance of
its consideration by a subsequent Churchwide Assembly*

During discussion of the foregoing motion, the propriety of the proposed substitute paragraph was questioned, since it would require submission to synods of a proposed document and thereby contradicted the established procedure for the development of social statements.

Ms. Gretchen Leppke, Metropolitan Chicago Synod, moved to amend the substitute motion.

MOVED,
SECONDED;
DEFEATED:

To amend the substitute motion on Section 11 of the Report of the Memorials Committee, by deleting the word, "both," in the second "WHEREAS"

paragraph, and adding in the first "RESOLVED" paragraph after the words, "that using the earlier statements, the words, "including those developed by study committees and passed at conventions."

The Rev. Larry L. LaFond, Northwestern Minnesota Synod, served notice that at the appropriate time he wished to introduce another substitute motion. He was advised that such a motion would be in order after action had been taken on the substitute motion presently before the assembly.

An additional editorial emendation was noted by the Rev. Martha Jacobi Nale, Metropolitan New York Synod, in the substitute motion. The word, "tissue," in the first "RESOLVED" paragraph should read, "issues."

During discussion a question was raised concerning the meaning of the phrase, "free access" in the substitute motion. The author of the motion indicated that "barrier-free access" was intended.

The Rev. David J. Langseth, Metropolitan Chicago Synod, called the question.

MOVED; *2/3 Required*
SECONDED;
CARRIED:

To move the previous question and all pending questions.

MOVED; *Yes-58; No--25; Abstain-14*
SECONDED;
CAWED:

To adopt the substitute motion with editorial corrections as the main

motion.

The Rev. Paul R. Hinlicky, Upstate New York Synod, requested that the secretary record his dissent with respect to the substitute motion.

A division of the house on the previous vote was called. The tally is recorded above.

The Rev. Richard E Bansemer, bishop of the Virginia Synod, requested that those who wished to have their dissent recorded submit in writing such requests to the ELCA secretary. The chair agreed to the procedure. The following persons filed requests for recorded dissent. Rev. David J. Ault, Northwest Synod of Wisconsin (formerly, West-Central Wisconsin Synod); Rev. Richard E Bansemer, Virginia Synod; Mr. Robert Benne, Virginia Synod; Ms. Mary Carlson, Northwest Synod of Wisconsin (formerly, West-Central Wisconsin Synod); Rev. Wayne C. Deloach, Northwest Synod of Wisconsin (formerly, West-Central Wisconsin Synod); Ms. Cheryl Prashad, Northwest Synod of Wisconsin (formerly, West-Central Wisconsin Synod); Rev. Gerhard I. Knutson, Northwest Synod of Wisconsin (formerly, West-Central Wisconsin Synod); Rev. Donald G. McCoid, Southwestern Pennsylvania Synod; Rev. J. Christopher Price, Virginia Synod; Rev. Frederick J. Schumacher, Metropolitan New York Synod; Ms. Mary Lou Smith, Northwest Synod of Wisconsin (formerly, West-Central Wisconsin Synod); Rev. Paull E. Spring, Northwestern Pennsylvania Synod; and Rev. Kip A. Tyler, Nebraska Synod.

In further discussion, a ruling by the chair was requested on the implications of the motion relative to the process that has been established for approving social statements and church teaching statements on social issues. At question was whether the words, "free access to services," in the last paragraph of the first "RESOLVED" paragraph would in effect establish an ELCA social teaching and practice statement. Bishop Chilstrom responded, "My judgment again would be that it would have to go back to the Memorials Committee if that were the case, and the committee would have to make a judgment on it, regardless of our action."

The Rev. Patricia J. Lull, Southern Ohio Synod, who had voted on the prevailing side on the previous motion, called for reconsideration. Bishop Chilstrom ruled that it would not be possible to make such a motion until the vote on the motion presently before the assembly had been completed.

Assembly

Action

CA89.7.59

WHEREAS, the question of reproductive issues is most urgent in our country at the present time, creating the need for study, ministry and advocacy to address with even greater urgency the mounting hysteria, fear, polarization and violence;

WHEREAS, the predecessor churches of the Evangelical Lutheran Church in America developed and used social statements which, while not identical, were both based in the Lutheran traditions of biblical grounding and social and individual responsibility;

WHEREAS, these statements served the church well for study

purposes for pastoral counseling and for advocacy;
WHEREAS, the complexity of the issues involved include
medical, legal, emotional, and ethical knowledge and values;

*NOTE: This action is superseded by later assembly action (CA89.7.70) as reported on pages 899-900 of these minutes.

WHEREAS, tools are needed at all levels of the church to educate, minister, and empower groups and individuals to act on their Christian convictions;

WHEREAS, educational processes will address the issues in long-range studies, as Christians we are called into immediate servanthood to work for justice, especially with and for the poor; therefore, be it

RESOLVED, that using the earlier statements, the Evangelical Lutheran Church in America direct its divisions, commissions, and synods to confront aggressively the issues through actions including the following:

- Preparation of workshops and study materials through the Commission for Church in Society, the Commission for Women, the Division for Congregational Life, and other relevant groups;

- * Offer through synods workshops and study opportunities on the issues;

- * Draw on the expertise of the relevant professions of law, medicine, education, and theology for their knowledge and counsel;

- * Use the various communication channels of the church at every level to help inform and educate; and

- * Call on pastors and congregational leaders to consider prayerfully the issues and to offer personal care and to encourage free access to services for individuals and groups in their congregations and communities;

and, be it further

RESOLVED, that the Evangelical Lutheran Church in America implement a process, which can make use of this valuable experience in a time of crisis to inform its ongoing studies of the church in relation to the world within which it exists, and which it has been commanded to love and serve in the name of our Lord.

The Rev. Patricia J. Lull, Southern Ohio Synod, then moved reconsideration.

MOVED;

SECONDED:

To reconsider adoption of the substitute motion on Memorials Section 11-Biological Reproductive Issues, as editorially corrected.

Bishop Chilstrom subsequently called for the orders of the day, and indicated that when the report of the Memorials Committee resumed, the first item would be the motion to reconsider the assembly's previous action (see page 898).

Greeting

Bishop Chilstrom introduced the Rev. Norris L. Einertson, chief of chaplains of the U.S. Army. Major General Einertson brought greetings on behalf of the military chaplains serving the church. He said that the church has a "great deal at stake" in providing Lutheran clergy for the chaplaincy and that the mission of chaplains could be expressed in one word, "ministry. He noted that the chaplaincy is "an extremely inclusive ministry, and stands firmly in the tradition of Martin Luther and his affirmation of the church in the world.

Bishop Chilstrom introduced several federal and military chaplains to the assembly: Chaplain Herbert B. Cleveland, director for the chaplain service of the Department of Veterans Affairs; Chaplain Bryn A. Carlson, southeast regional chaplaincy administrator in the Federal Prison System; Chaplain A. Byron Holderby Jr. and Chaplain Candidate David Hollowell, representing the U.S. Navy; Chaplain Robert L. Pearson, representing the U.S. Army; Chaplain Gary R. Garvey, representing the U.S. Air Force; and Chaplain Gwendolyn S. King, representing the reserve chaplains.

Conclusion of Plenary Session Ten

Bishop Chilstrom called upon Secretary Almen to make several announcements. Bishop Chilstrom then declared the assembly to be in recess at 11:40 A.M. Midday worship followed immediately with the order for Holy Communion.

Plenary Session Eleven
Tuesday, August 29, 1989
2:30 P.M.-5:30 P.M.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, called Plenary Session Eleven to order at 2:30 P.M., Central Daylight Time.

Reports of Churchwide Units and Review Groups:
(continued)

Commission for Financial Support

Reference: *1989 Reports and Records, Volume 1*, pages 145-157.

Bishop Chilstrom called upon the Rev. Donald J. Hillerich, chair of the board of the Commission for Financial Support, to describe the work of the unit and to introduce the Rev. Paul A. Johns, executive director of the Commission for Financial Support. Displaying a large demonstration apple, Pastor Johns read the text of "Once Upon an Apple," a pamphlet that had been distributed to voting members. Pastor Johns acknowledged that he had never before observed as much anxiety in the church over the lack of funds as he had recently; but also he had never before experienced as much excitement about stewardship as at the present time.

Bishop Chilstrom called upon the Rev. John O. Knudson, chair of the review group for the Commission for Financial Support, to report on behalf of the review group. He noted that the review group had expressed appreciation to Pastor Johns for the work of the board and staff of the commission. He indicated that the review group had discussed the availability of Spanish language stewardship materials and the work of the Lutheran Laity Movement for Stewardship, and had encouraged congregations with budget surpluses to contribute a portion to the churchwide organization. Bishop Chilstrom then invited questions from the floor; there were none.

Division for Congregational Life

Reference: *1989 Reports and Records, Volume 1*, pages 39-57.

Bishop Chilstrom called upon Ms. Susan Hermodson, chair of the board of the Division for Congregational Life, to introduce the Rev. Eldon G. DeWeerth, executive director of the Division for Congregational Life. Pastor DeWeerth reviewed the activities of the division and the resources it provides to support congregational ministries. He recognized the two organizations that relate to the division-Lutheran Youth Organization and Lutheran Men in Mission. Pastor DeWeerth introduced Mr. Harold O. Ame, president of Lutheran Men in Mission, who brought greetings to the assembly and described the developing ministry of the organization.

Bishop Chilstrom called upon Ms. Helen R Harms, chair of the review group for the Division for Congregational Life, to report on behalf of the review group. She indicated that the discussion of the review group had centered on resources for worship, children, aging persons, and multicultural ministries, the interdependent relationship between the division and the ELCA Publishing House, the need for materials that reflect the inclusive nature of the church, coordination of the division and other ELCA

program units, and the development of common terminology within the church with respect to evangelism. She noted that the review group had expressed appreciation to the board and staff in affirmation of the division's work. Bishop Chilstrom invited questions from the floor; there were none.

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

Constitution of the Lutheran Youth Organization

Reference: *1989 Reports and Records, Volume 2*, pages 463-477.

Bishop Chilstrom called upon the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, who noted the following editorial emendations to the proposed constitution of the Lutheran Youth Organization as printed in *1989 Reports and Records, Volume 2*:

Page 465 3.02. change "BCLU to "DCL board

Page 473 7.51. delete "Eskimo" and insert "*American Indian, Alaskan Native, and Native Hawaiian.*"

Page 473 7.55. Insert after, "and" and before, "whose," "*of others*"

Assem by

Action

CA89.7.60

To approve the following constitution of the Lutheran Youth Organization, as amended by the Church Council.

**Churchwide Constitution of the
Lutheran Youth Organization
of the Evangelical Lutheran
Church in America**

PREAMBLE

In the name of the Father, and of the Son, and of the Holy Spirit, Amen. We, the youth of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America, give thanks to God as we come together to join as one unified body of youth. By doing so, we do hereby commend this constitution to the glory of God. May the blessings of God rest upon us as we work together to proclaim the Word.

Chapter I.

NAME AND LOCATION

1.01. The name of this organization shall be: Lutheran Youth Organization.

1.02.01. *The churchwide office for this youth organization shall be located within the churchwide office of the Division for Congregational Life of the Evangelical Lutheran Church in America.*

1.03.01. *The headquarters for this youth organization shall be located within the head-*

quarters of the Division for Congregational Life of the Evangelical Lutheran Church in America.

Chapter Ai. PURPOSE/FUNCTION

2.01. The purpose of this organization shall be to:

- a. Provide a context through which youth share in the oneness of Christ by proclaiming through word, deed, prayer, worship, Bible study, fellowship, and service the gospel of Jesus Christ our Lord;
- b. Encourage and support the membership of this organization to be full participants in the programs and activities of the entire church and those of this organization;
- c. Assure that the voice of youth is heard in the various areas of decision making in the church;
- d. Enable youth to grow as stewards in the church;
- e. Cooperate with other youth ministries, youth serving agencies, and boards and offices of the church in planning and implementing programs, publications, and events to provide for the needs of young people;
- f. Engage in research of trends, problems, and issues which affect youth and youth ministry, take appropriate actions on such findings, as well as report such information as necessary to the church for study and action;
- g. Assist in the providing of resources, training, and guidance for youth ministry;
- h. Provide opportunities for study and action on global issues from a theological perspective;
- i. Exhibit the inclusive unity that is God's will for the church,
- j. Actively seek and encourage membership from all people, including the following communities: Hispanic, Asian, Black, Native American, and others whose primary language is other than English. Membership also shall be sought and encouraged among persons who are physically challenged.

Chapter III.

ORGANIZATION

3.01. The Evangelical Lutheran Church in America will be the legal corporation of the youth organization, and hereinafter referred to as the church.

3.02. Policies and actions of the Lutheran Youth Organization shall be subject to review by the board of the Division for Congregational Life, hereinafter referred to as the DCL board.

3.03. All budget requests shall be submitted through the Division for Congregational Life, hereinafter referred to as DCL.

3.10. Synod Lutheran Youth Organizations.

3.11. The local congregations shall be grouped on a territorial basis into synod Lutheran Youth Organizations.

3.12. The synod youth organizations shall have the same boundaries which are established for the synods of the church by the churchwide assembly of this church.

3.13. The synod youth organizations shall serve in a collaborative relationship with Lutheran Youth Organization for the purpose of planning, promoting, and implementing a common mission.

Chapter IV. MEMBERSHIP

4.01. The membership of this organization shall be open to all youth of congregations of the Evangelical Lutheran Church in America, with a primary focus on youth age 14-18 and/or in grades 9-12.

4.01.01. Individuals belong to this organization by virtue of their involvement in a congregation of the Evangelical Lutheran Church in America.

4.01.02. Individuals shall not be denied rights of membership in the Lutheran Youth Organization nor shall the Lutheran Youth Organization place restrictions on or deny rights to any person because of race, color, disability, sex, or national or social origin.

4.01.03. Membership in a congregation that is recognized as a congregation of the ELCA shall provide the basis for synodical youth organizations.

Chapter V.

CONVENTION

5.10. Authority

5.11. The highest constitutional authority delegated by the membership of the Lutheran Youth Organization shall be vested in the convention which shall meet in regular session, once every three years, at the call of the Executive Committee of the Lutheran Youth Organization.

5.12. Special conventions may be called by a two-thirds vote of the Board of the Lutheran Youth Organization, hereinafter referred to as the board.

5.20.10. Arrangements

5.20.11. The time and place of regular conventions of the Lutheran Youth Organization shall be determined at least one year in advance. The size of the conventions shall be determined by the board, allowing for at least one voting delegate from each synod to attend.

5.30. Convention membership

5.31. The convention shall be composed of voting delegates, advisory members, official visitors, and registered participants.

5.32. The voting membership of the convention shall consist of: Board of the Lutheran Youth Organization, except the president; and delegates who represent their synods. Each synod shall be entitled to send the number of voting delegates set by the board for each convention or for any special convention of the Lutheran Youth Organization.

5.32.10. Selection of voting delegates

5.32.11. Each synod shall identify the number of allocated voting delegates set by the board and one alternate delegate to the convention of the Lutheran Youth Organization in a manner that is representative of and accountable to the

youth of the synod.

5.32.12. Each synod organization shall elect by ballot the allocated number of voting delegates set by the board and one alternate delegate to the convention of the Lutheran Youth Organization.

a. The board shall determine a process for selecting delegates to the convention who are persons of color and/or persons whose primary language is other than English.

b. The board shall determine a process for selecting delegates to the convention who are physically challenged.

5.32.15. The voting delegates and alternate delegates must be members of a congregation that is recognized as a congregation of the Evangelical Lutheran Church in America and shall be age 15 to 18 and/or entering grades 10-12 at the time of convention.

5.33.10. Duties of the delegates

5.33.11. The duties of the delegates shall be to:

a. Attend all sessions of the convention (if for a serious reason a voting delegate is unable to attend, the alternate delegate shall serve in his/her place);

b. Prepare a report on the actions of the convention to be presented to the constituencies he/she represents.

5.34. Advisory members shall be those other than voting members who are requested to attend the meetings of the convention. They shall have voice but no vote.

They are:

a. The president, who shall vote in the event of a tie;

b. The synod youth organization presidents or the synod youth representatives of the Council of Synod Presidents, hereinafter referred to as the council;

c. The program staff to the Lutheran Youth Organization;

d. The two adult liaisons to the board appointed by the DCL board;

e. The chairperson of the DCL board, or person appointed to represent him/her;

f. The bishop of the Evangelical Lutheran Church in America, or person appointed to represent him/her;

g. The DCL executive director;

h. The chairperson of the ELCA Church Council;

i. The Multicultural Advisory Committee representatives from the board;

j. Other officials or individuals appointed by the board.

5.35. Official visitors whose presence and participation are desired shall be invited to the convention by the board. They shall have voice but no vote.

5.36. Registered participants may attend the convention at no additional expense to the convention. They may participate in the program and attend the sessions of the convention. They shall have no voice and no vote.

5.40.10. Quorum

5.40.11. A simple majority of the registered delegates shall constitute a quorum.

5.50. Convention purpose

5.51. The Lutheran Youth Organization shall assemble a convention triennially as a

delegate body in order to:

- a. Require and receive reports to review the work of the officers, board, Multicultural *Advisory* Committee, hereinafter referred to as MAC, and the council, and act on recommendations proposed by them;
- b. Elect officers and the members at large according to the procedures established in this constitution; and
- c. Act on resolutions submitted by synods, member congregations, or delegates to the convention.

5.52.10. Election procedures

5.52.11. All elections shall be by ballot.

5.52.12. The officers of the Lutheran Youth Organization and the nine members at large shall be elected at the triennial convention by a simple majority of VOTES cast to serve a term of three years or until their successors are elected. In case of no election after the first ballot, the names of the two persons receiving the highest number of VOTES shall be entered on a second ballot.

5.52.13. The board president of the Lutheran Youth Organization shall appoint a committee on elections which shall consist of 10 voting delegates who shall supervise the voting, the counting of ballots, and report the results to the convention.

5.53.10. Nominating committee

5.53.11. The board shall appoint a nominating committee which consists of three members of the board, one of which is a MAC representative, and four members of the council, one of which is the council chairperson. This committee shall select and present nominees to the board and report these nominations to the triennial convention.

5.53.12. At least seven months prior to the convention, the board shall call for nominations through a notice published in a publication of this church, or through written notice to all synod Lutheran Youth Organizations and synod youth committees. A nomination form may then be obtained by writing to the churchwide office of the Lutheran Youth Organization. Nomination forms shall also be sent to board and council members to be distributed to interested persons. The nomination forms shall request that individuals give biographical data and other information which will aid the nominating committee in its selection of candidates. Persons seeking nomination shall sign and send the completed nomination form to the proper address with its postmark no later than the date set by the board which will allow for a nomination slate to be included in the delegates handbook. The nominating committee shall then meet and select final candidates whose names will be placed on the ballot according to procedures established in this constitution. These nominations shall be included in the preconvention report of the board.

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5.53.13. In making the final nominations, the nominating committee shall give consideration to obtaining a proper balance between ages, genders, and ethnic communities of the church.

5.53.14. The nominating committee shall present to the convention three nominations

for each position to be filled. Nominations shall be accepted from the floor of the convention.

5.54.10. Convention committees

5.54.11. There shall be a Committee on Resolutions, appointed by the board president to review resolutions referred to it by the convention or board president. This committee shall recommend approval or disapproval of the original or offer a substitute resolution.

5.54.12. The board president may appoint additional committees to the convention to assist the convention in its work.

Chapter VI. ADMINISTRATION

6.10. Board officers

6.11. There shall be three officers: the president, vice-president, and secretary.

6.12. The officers of the Lutheran Youth Organization shall be elected at the triennial convention according to procedures established in this constitution.

6.13. The officers of the Lutheran Youth Organization shall be members of the board.

6.20. Duties of the officers

6.21. The officers of the Lutheran Youth Organization shall perform the duties prescribed by this constitution, the parliamentary authority; and carry out the resolutions adopted by the Lutheran Youth Organization's triennial convention.

6.21.11. The president shall:

a. Preside over the conventions of the Lutheran Youth Organization, and call and preside over the meetings of the board and its Executive Committee;

b. Prepare the agenda for all meetings of the Executive Committee;

c. Prepare the agenda for all meetings of the board with the assistance of the Executive Committee;

d. Submit reports to the triennial convention of the Lutheran Youth Organization, the DCL board, and through that board, the Church Council of the ELCA and the churchwide assembly;

e. Exercise general supervision of this organization's activities in collaboration with the board and staff of this organization;

f. Be able to assist synod l organizations;

g. Represent the Lutheran Youth Organization at functions of the ELCA;

h. Be a member of the board, and advisory to the DCL board and the ELCA Church Council;

i. Be age 15 to 18 and/or entering grades 10-12 at the time of election;

j. Appoint committees for necessary duties to carry on the work of the Lutheran Youth Organization, which are not otherwise assigned in this constitution;

k. Be an advisory member to the ELCA churchwide assembly.

6.21.12. The vice-president shall:

a. Act in the absence of the president, assuming the responsibilities of the same;

b. Support the president and the board by accepting, when possible, duties

and responsibilities assigned by the same;

c. Carry the major responsibility for the planning of the business portion of the Lutheran Youth Organization's triennial convention;

d. Be age 15 to 18 and/or entering grades 10-12 at the time of election.

6.21.13. The secretary shall:

a. Record and keep accurate minutes of all board and Executive Committee meetings and all conventions of the Lutheran Youth Organization;

b. Send advance notices reminding all board members of upcoming meetings;

c. Be responsible for all official correspondence of the board, the Executive Committee, and the convention of the Lutheran Youth Organization;

d. Be age 15 to 18 and/or entering grades 10-12 at the time of election.

6.30. The Board

6.31. The board, consisting of 19 voting members, shall be composed of.

a. The president, vice-president, secretary, the nine members at large; and

b. Two youth representatives from the Multicultural Advisory Committee, one of which is the chairperson; and

c. Three presidents from the Council of Presidents, elected by the council to serve a one-year term, one of whom shall be the council chairperson.

d. Two youth who are physically challenged elected inside the convention by caucus of delegates who are physically challenged.

6.32. Advisory members to the board, having voice but no vote, shall consist of:

a. The two youth advisory members to the ELCA Church Council, elected by the board of the Lutheran Youth Organization;

b. The two adult liaisons from the DCL board appointed by the DCL board chairperson;

c. Other individuals appointed or invited by the president of the Board of Lutheran Youth Organization who are not elected to serve on the board;

d. The program staff of the Lutheran Youth Organization.

6.33. Members of this board shall serve from convention to convention. Outgoing officers and members at large shall serve through the end of the triennial convention.

6.33.11. This board shall meet at least twice a year. Additional meetings may be called by the Executive Committee or by a three-fourths majority of the board.

6.40. Duties of the board

6.41. The duties of the board shall be to:

a. Act as the governing body of the Lutheran Youth Organization between conventions by carrying on the business of the Lutheran Youth Organization, making decisions and acting upon them, within the policies of the convention;

b. Perform the duties prescribed by the constitution and bylaws of the church, as well as those stated in this constitution, the parliamentary authority, and resolutions adopted by the triennial convention;

c. Periodically review the work of the organization, and, through the DCL board, make such recommendations to any council, board, committee, synod, institution, or agency of this church as it deems wise;

- d. Review such reports and resolutions prepared by the various staff, officers, boards, councils, committees, and synods of the church that relate to youth ministry and the work of the Lutheran Youth Organization and, after consideration, transmit them to the Lutheran Youth Organization convention with its recommendations;
- e. In consultation with the Division for Congregational Life, establish any administrative structure necessary to carry on the work of the Lutheran Youth Organization;
- f. Be responsible for the agenda and arrangements for the triennial conventions of the Lutheran Youth Organization;
- g. Fill vacancies occurring on the board: Should an officer become unable or unwilling to fulfill his/her respective duties, the board shall be empowered to declare said office vacant and to appoint a successor to complete the unexpired term. Such a successor may be eligible for election to the same office at the next convention if he/she is within the proper guidelines established by this constitution;
- h. Determine whether the board president is unable to serve, in which event the vice-president shall assume the duties of the presidency until the next Lutheran Youth Organization convention;
- i. Be represented at all meetings of the council and provide representatives of the board to meetings at the request of the church;
- j. Elect the two youth advisory members to the Church Council of the Evangelical Lutheran Church in America and other board and committees of the church, as specified in the constitution and bylaws of the church and by the Church Council;
- k. Prepare a budget request for transmittal to the Church Council through the DCL board.

6.50.10. Executive committee of the board

6.50.11. The Executive Committee shall be composed of:

- a. The president, vice-president, and the secretary of the organization;*
- b. The chairperson of the Council of Synod Youth Organization Presidents;*
- c. The program staff of Lutheran Youth Organization who shall serve as advisory members.*

6.50.12. The Executive Committee shall meet as often as it deems necessary in order to carry out its work.

6.50.13. The duties of the Executive Committee shall be to:

- a. Perform the duties prescribed by this constitution and the resolutions adopted by the Lutheran Youth Organization convention;*
- b. Prepare agenda for the meetings of the board;*
- c. Act on matters referred to it by the board. The Executive Committee's decisions must be reported to and approved by the board.*

6.50.14. Powers not granted, defined, or limited herein are hereby granted to the board.

Chapter VII ADVISORY COUNCILS AND COMMITTEES

7.10. The Council of Synod Youth Organization Presidents

7.11. The council shall be composed of the board president and two synod presidents or elected youth representatives from each region of the Evangelical Lutheran Church in America. There shall also be two adult advisory members from each of the nine regions of the Evangelical Lutheran Church in America. Staff services for the council shall be provided through the staff of the Lutheran Youth Organization.

7.12.11. The council shall meet at least once a year. Additional meetings may be called by the Executive Committee or a majority of the board.

7.12.12. Meetings of the Council of Synod Youth Organization Presidents shall be budgeted through the process established in this constitution.

7.13. Purpose

7.14. The purpose of this council shall be to discuss matters of interest and concerns from the synods, as well as to share resources, information, and to provide learning/training experiences for council members.

7.15. The duties of the council shall be to:

- a. Elect one of the synod presidents or synod youth representatives to serve as council chairperson for a one-year term, renewable once;
- b. Elect one of the synod presidents or synod youth representatives to serve as secretary of the council for a one-year term, renewable once;
- c. Elect two of the synod presidents or synod youth representatives to serve as members of the board for a one-year term, renewable once;
- d. Fill vacancies occurring in positions to which council members have been elected;
- e. Bring concerns in the form of recommendations to the board.

7.20.10. The council chairperson and secretary

7.20.11. There shall be a council chairperson and council secretary.

7.20.12. The council chairperson and council secretary shall be elected by ballot according to requirements established in this constitution.

7.30.10. Duties of the council chairperson and secretary

7.30.11. The council chairperson shall:

- a. Prepare an agenda for all meetings of the council with the assistance of the council secretary;*
- b. Preside over all meetings of the council and act as chairperson of the nominating committee if serving during the year of the triennial convention;*
- c. Submit reports on the meetings of the council to the board, council, and triennial convention;*
- d. Be a member of the board and the Executive Committee.*

7.30.12. The council secretary shall:

- a. Record and keep accurate minutes of all meetings of the council;*
- b. Assist the council chairperson in preparing an agenda for council meetings.*

7.40.10. Synod presidents or elected youth representatives

7.40.11. The synod presidents or elected youth representatives shall nominate at least annually within their region of the Evangelical Lutheran Church in America in order to elect/select two presidents or representatives to serve on the Churchwide Council of Synod Youth Organization Presidents

as representatives for their region.

7.40.20. *Budgeting for regional meetings/matters*

7.40.21. *Budgeting for regional meetings/matters shall be collectively managed by the synod youth committees in conjunction with the synod council. (Each synod shall take the responsibility for funding its own president in regional matters.)*

7.50. *Multicultural Advisory Committee*

7.51. *Multicultural Advisory Committee shall be composed of one male and one female from each of the following four ethnic communities: Black; Hispanic; Asian; and Native American, including American Indian, Alaskan Native, and Native Hawaiian.*

7.52. *The members of this committee shall be elected to a three-year term by its own constituency at the Multicultural Youth Leadership Event (MYLE) held in conjunction with the triennial convention of the Lutheran Youth Organization.*

7.53.11. *This committee shall meet at least twice a year. Additional meetings may be called by the Executive Committee of the Lutheran Youth Organization or a three-fourths majority of the board.*

7.54.11. *It is strongly urged that the members of this committee be age 15-18 and/or entering grades 10-12 at the time of election.*

7.55. *The purpose of the Multicultural Advisory Committee is to help the Youth Organization to strive to be more inclusive, and to voice the concerns and needs of youth of color and of others whose primary language is other than English.*

7.56. *The duties of the Multicultural Advisory Committee shall be to:*

- a. *Elect from among the MAC members one person in addition to the chairperson to serve on the board;*
- b. *Elect from among the MAC members a chairperson and a secretary;*
- c. *Bring concerns in the form of recommendations to the board.*

7.57. *Advisory members*

7.57.11. *The advisory members of the Multicultural Advisory Committee shall have voice but no vote. They shall consist of:*

- a. *One liaison from the board to MAC; and*
- b. *One liaison from the Board of the Commission for Multicultural Ministries of the Evangelical Lutheran Church in America.*

7.58.10. *Officers*

7.58.11. *The chairperson of the Multicultural Advisory Committee shall:*

- a. *Preside over all meetings of the Multicultural Advisory Committee;*
- b. *Prepare an agenda for the MAC meetings with the assistance of the MAC secretary;*
- c. *Submit reports to the board, and to the triennial convention of the Lutheran Youth Organization;*
- d. *Be a member with voice and vote of the board.*

7.58.12. *The secretary of the Multicultural Advisory Committee shall:*

- a. *Record and keep accurate minutes of all meetings of the Multicultural Advisory Committee;*
- b. *Be responsible for all official correspondence of the Multicultural Advisory*

Committee;

c. Assist the chair in preparing an agenda for MAC meetings.

7.59. This committee shall be budgeted through the process established in this constitution.

Chapter VIII. MULTICULTURAL YOUTH LEADERSHIP EVENT

8.01. The Multicultural Youth Leadership Event, hereinafter referred to as MYLE, shall be held triennially in conjunction with the Lutheran Youth Organization's triennial convention.

8.02. The purpose of the Multicultural Youth Leadership Event shall be to:

8.02.11. Provide the participants with opportunities to:

a. develop/enhance leadership skills;

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b. communicate with each other in order to create and maintain familiar atmosphere;

c. recognize that their participation in the church does make a difference;

d. convene to elect MAC members.

8.02.12. Help the Lutheran Youth Organization to become more inclusive;

8.02.13. Bring together people of different heritages to celebrate their cultures.

8.02.14. Help prepare participants in this event for transition from the smaller Multicultural Youth Leadership Event (MYLE) community to the larger community of the gathering.

Chapter IX

STAFF

9.01. There shall be a director of this youth organization who is chosen by the procedure established in the constitution and bylaws of the Evangelical Lutheran Church in America.

9.02. The board may obtain additional staff from the Division for Congregational Life in order to carry on the work of the Lutheran Youth Organization

9.03. The duties of the director and the staff of the Lutheran Youth Organization shall be designated by the board in consultation with the executive director of the Division for Congregational Life and the director for youth ministries. The director and staff of the Lutheran Youth Organization shall be advisory members of the board and shall provide staff service for the Council of Synod Youth Organization Presidents and the Multicultural Advisory Committee.

9.04. The board, in consultation with the board of the Division for Congregational Life, shall review the work of its director and staff and, for this purpose, require and receive reports from them and act on business proposed by them.

Chapter X. FINANCE

10.01. This Lutheran Youth Organization shall be financed through the Division for Congregational Life (DCL). All budget requests shall be submitted to the DCL board. This organization's fiscal year is in accordance with the Division for Congregational Life and the Evangelical Lutheran Church in America.

Chapter

XI. TERMS OF OFFICE

11.01. The officers and members at large of the board shall be elected by ballot to serve for three years or until their successors are elected. Their terms of office shall begin immediately following the adjournment of the triennial youth convention at which they are elected.

11.01.11. The council chairperson and the synod presidents (or synod youth representatives) elected to the board and persons elected to fill vacancies occurring on the board shall begin serving immediately following their election.

11.01.12. Where not otherwise provided, a person elected to the board or office of the council shall be ineligible to succeed himself/herself more than once or hold more than one office at a time.

11.02. A person elected or appointed to fill an unexpired term on the board may be eligible for re-election to one full term if the length of the unexpired term does not exceed two years.

Chapter XI. PARLIAMENTARY AUTHORITY

12.01. Any items not provided for by this constitution shall be governed by Robert's Rules of Order, latest edition.

Chapter XII. ELIGIBILITY OF OFFICE

13.01. To be eligible for election to or continuance in any office, board, or committee of this organization, one shall be a member of a congregation that is recognized as a congregation of the Evangelical Lutheran Church in America.

13.02. The officers, members at large, and synod presidents (or synod youth representatives) of the board shall be age 15-18 and/or entering grades 10-12 at the time of their election to the board.

13.02.11. Synod presidents (or synod youth representatives) whose synod term does not terminate within one year of the date of the elections by the council are eligible for election to the board or the officers of the council.

13.02.12. If elected to the board as an officer, he/she must resign his/her position as president, vice-president or secretary on the synodical level.

Chapter XIV. ORGANIZATION MODIFICATION

14.01. If in the event the depletion of economic resources prevents the board, council, Multicultural Advisory Committee, or triennial convention from meeting for an indefinite period of time, the board president shall appoint a committee of

the board and the executive staff to the Lutheran Youth Organization. This committee shall:

- a. Develop an alternative plan by which this Lutheran Youth Organization shall be organized and/or governed and funded;
- b. Submit this proposed recommendation to the DCL board and the synod councils for study and reaction;
- c. Allow at least three, but no more than six, months to receive reactions and, after consideration, submit a final proposed recommendation to the DCL board and synod councils who shall be entitled to cast one vote on the recommendation by secret ballot;
- d. Allow at least three, but no more than six, months to receive ballots. The ballots shall then be counted and the results reported by the board secretary. If two-thirds of the ballots cast favor adoption of the recommendation, the board president shall declare it adopted, subject to approval of the church-wide assembly of the church. If recommendation is not adopted, the committee shall continue its work until an acceptable plan is adopted.

14.01.11 If circumstances do not prevent the board, council, or the youth convention from meeting indefinitely, but do suggest organizational change of this youth organization, this constitution may be amended according to procedures established in this constitution.

Chapter XV. AMENDMENTS

15.01. No amendment to this constitution shall conflict with the doctrinal basis and confessional subscription and bylaws of the church.

15.02. This constitution may be amended at the triennial youth convention by a two-thirds favorable vote of the registered delegates.

15.03. The proposed amendment shall be presented in writing to the board president at least 90 days prior to the youth convention at which it is to be considered. Written notices of a proposed amendment shall be given to all synod Lutheran Youth Organizations and synod youth committees, or appear in a publication of this church at least two months prior to the convention at which it is to be considered.

15.04. The proposed amendment must have the support of at least one synod convention or the board.

15.05. If the proposed amendment is adopted, the board president shall declare it so adopted, subject to approval by the Church Council of this church.

15.06. If the proposed amendment is not adopted, the board president shall declare it not adopted to the youth convention at which it is considered.

15.11. This Lutheran Youth Organization shall adopt such bylaws as may be found necessary. No bylaw shall conflict with this constitution.

15.12. The bylaws to this constitution may be amended at any convention of this organization by a two-thirds favorable vote.

15.13. A resolution to amend the bylaws may be presented on the convention floor by any delegate. The proposed amendment shall be presented for consideration at a time designated by the board president. At least one day shall elapse

between the first presentation of the resolution and convention action. Bishop Chilstrom noted the approval of the constitution of the Lutheran Youth Organization was the first unanimous action taken by the assembly. He then recognized Ms. Virginia Palmer, a voting member from the New England Synod, who, in a point of personal privilege, requested prayers for the success of initial peace talks proposing settlement of civil war in Ethiopia.

Mission Vignette

Bishop Chilstrom called upon M: Phillip Reinking, a Youth Convocation participant, to present the tenth Mission Vignette. He reflected on experiences as a Luther League member and stated that, because of them, he no longer feels like a "slave to blindness," but rather, "a new creation in Christ."

Report of the Church Council: (continued)

Funding of Minimum Pension and Health Benefits for Retired Members

Reference: *1989 Reports and Records, Volume 2*, pages 478-479; *Volume 2, Supplement*. page C-13.

Bishop Chilstrom called upon ELCA Vice President Christine H. Grumm, chair of the Church Council, to introduce the recommendation of the Church Council on the funding of minimum pension and health benefits for retired members of the ELCA Pension and Other Benefits Program. She introduced the Rev. Morris A. Sorensen Jr., executive assistant to the bishop, who described a report being prepared for action by the Church Council by fall 1989 on the funding of minimum pension and health benefits for retired members. The report is to address (1) health benefits and minimum pensions for retirees; (2) adjustments for retiree health benefits; (3) financial implications of minimum pension benefits; and (4) funding options and recommendations for Church Council consideration, to be implemented no later than January 1, 1991. The Churchwide Assembly adopted the following recommendation of the Church Council without discussion:

Assembly

Action

CA89.7.61

RESOLVED, that the Board of Pensions, together with the Office of the Bishop, develop alternative funding options for ELCA retiree medical and minimum pension benefits for former LCA plan members (and former ALC plan members when pre-funding becomes inadequate) for consideration by the Church Council, not later than fall 1989; and, be it further RESOLVED, that the Church Council be authorized to act, and if possible, implement a new funding pattern beginning no later than January 1, 1991.

Synodical and Churchwide Funding

by Proportionate Share

Reference: *1989 Reports and Records, Volume 2*, pages 479-480, *Volume 2, Supplement*, page C-3 and C-10 through C-13.

Bishop Chilstrom called upon Vice President Grumm to introduce the recommendation of the Church Council on alternative methods for the funding of synods and the churchwide organization. She introduced the Rev. Robert N. Bacher, executive for administration and assistant to the bishop, who provided background information on the present funding of synods and the churchwide organization by proportionate share, and reviewed the recommendation of the Church Council printed in *1989 Reports and Records, Volume 2, Supplement*, page C-3.

Mr. Harry O. Arne, North Carolina Synod, moved the following amendment:

MOVED:

To amend the recommendation of the Church Council by adding: *That a*

special educational program be designed

to reach The ELCA member in the

pew. The program is to educate our individual members as to their part, through funding in our

ministry. And also to add: That all of our bishops

suggest and sponsor contributions to

a special endowment fund administered

by

the ELCA Foundation, to develop future unrestricted income; and that this fund retain its earnings until the corpus reaches \$100 million.

Bishop Chilstrom ruled the motion to be out of order, because it did not relate directly to the matter presently before the assembly, and suggested that it be referred to the Reference and Counsel Committee.

Action

CA89.7.62

To authorize the Church Council to implement an alternate approach to the proportionate share, as outlined below, for use in the development of 1991, 1992, and 1993 synodical and churchwide budgets;

To direct that a report regarding the alternate approach be made to the 1991 Churchwide Assembly and a recommendation for future determination of the proportionate share be prepared for the 1993 Churchwide Assembly; and

To continue the pattern of 55 percent as the minimum proportionate share percentage of unrestricted congregational income to be remitted to the churchwide organization by synods

for 1990 and 1991.

An Alternate Approach to the Proportionate Share

Introduction

Congregations of the Evangelical Lutheran Church in America share a portion of their income from member giving to support the work of the church beyond the local community through the synod and the churchwide organization. These contributions flow through the synod.

The ELCA constitution states:

Each synod shall remit to the churchwide organization a percentage of all donor unrestricted receipts contributed to it by the congregations of the synod, such percentage to be determined by the Churchwide Assembly. Individual exceptions may be made by the Church Council upon request of a synod (9.71.).

The 1987 ELCA constituting convention adopted a recommendation stating that during the fiscal year 1988 and 1989 each synod should remit to the churchwide organization a minimum of 55 percent of all donor unrestricted receipts contributed to the synod by its congregations.

The wording of the constitutional provision assumes that the percentage determined by the Churchwide Assembly will serve as a norm for the majority of synods, with a few individual exceptions granted by the Church Council. Experience to date, however, shows that an increasing number of synods are below the 55 percent level (initially 26 percent of the synods for 1988, and 33.8 percent for 1989), thus raising questions about the present percentage division serving as a norm.

In addition, a number of other issues have emerged in using this approach:

- * Synods vary widely in size (both geographically and in number of congregations) as well as in program, staffing, methods of funding various programs and agencies, and in the total funds available. These factors raise the question of whether a single percentage can serve as an equitable norm for all synods.
- * The existing method and formula seen arbitrary to many synodical leaders, and the process of seeking an exception is perceived by some to imply unfaithfulness about their stewardship.
- * There is a need for consultation between synodical and churchwide organization leaders about shared funding of programs and/or staff, designated gifts to both synodical and churchwide causes, and other matters which have implications to the division of unrestricted funds and the development of a true partnership which supports the total mission of the church beyond the congregation.

Proposed Pilot Study

Responding to the growing concerns about the present process and formula, at its July 1988 meeting the Church Council authorized the Office of the Bishop to conduct pilot studies with selected synods during 1989-1990 to experiment with alternate ways of arriving at the proportionate sharing of unrestricted congregational giving, and how these ways related to synodical planning and budget development, synod/churchwide consultations, and churchwide unit agreements with synods. The purpose of this pilot study was to provide an empirical basis for possible recommendation to the 1991 Churchwide Assembly.

Plans for the study were developed in late 1988, with implementation scheduled

for the summer of 1989. Nine synods plus all synods in one region acting together agreed to participate.

Proposal for Synod/Churchwide Consultations

At its April 1989 meeting, the Church Council acted "to engage in developing under the Executive for Administration a process through which individual consultations with (all) synods would be inaugurated beginning in 1989."

This action grew out of increasing concerns voiced by synodical and churchwide leaders for ways of addressing issues of synod/churchwide relationships, developing mutual support for roles and responsibilities and ownership for programs and services, the difficulties of coming to a perceptibly equitable way of determining the proportionate share between synods and the churchwide organization, and the fiscal constraints on both synods and the churchwide organization.

Following the council meeting, the plans for the pilot study were set aside in order to respond promptly to the request to hold consultations. This decision reopened the question of finding some way to address proportionate share issues.

Conference of Synodical Leaders

Some optional approaches for determining proportionate share were discussed by staff. As a second step in dealing with the proportionate share issue, leaders from the synods which had agreed to participate in the pilot study were invited to a conference. They were asked to explore the issue and provide advice to the Office of the Bishop regarding viable options for the proportionate share, approaches to synodical/churchwide consultations, strategies for planning and budget development within synods, and other matters related to synod/churchwide relationships. This group was selected because of their initial study of these matters in preparation for the pilot study. Twenty-five synod and five churchwide representatives met on July 12-14, 1989, to consult together on these matters.

Principles

The conference developed the following general principles to guide development of an alternate approach to proportionate share:

- * The proportionate share is based on unrestricted giving by members through congregations. Designated gifts in support of churchwide approved ministries from congregations and individuals channeled through the synodical treasury are to be recognized and reported as support over-and-above the proportionate share base.
- * A goal for the proportionate share is established based on some common factors. That goal presents a challenge to current giving and sharing; provides flexibility in dealing with diversity; provides accountability; and is easy to calculate and interpret.
- * Consultations are held that develop relationships through shared decision making and partnership in God's mission.
- * After consultation, the division of proportionate share is to be projected in dollars for use in synod and churchwide budgeting. The synod commitment

can be expressed, however; in either percentage or dollar terms, or both.

* Tentative agreements regarding proportionate share goals made during consultations are to be approved by each Synod Council and the Church Council.

* Reporting of year-end actual giving through synods is important for mutual accountability, not as a measure of faithfulness.

Alternate

Approaches

On the basis of these principles, participants examined several options which included percentage divisions, allocation of budgets, experience plus growth goals, and combinations thereof. Advantages, disadvantages, problems, ease of understanding, applicability to the variety of synodical conditions, and compatibility of each approach to the nature of the church were explored. As a result of their examination, the conference participants recommended as advice to the Office of the Bishop that the following approach be tested as an alternative to the present percentage division of proportionate share giving by congregations.

1. That the principles used by the conference in examining options for proportionate sharing be applied as basic to any plan for proportionate sharing.
2. That the churchwide organization budget approved by the Churchwide Assembly be allocated to synods based upon two factors:
 - a. The number of confirmed and communing members of congregations within the synod; and
 - b. Synodical current operating expenses (such items as salaries, office expenses, synodical committee expenses and programs would be included, but items like travel costs and support of agencies and institutions would be excluded).
3. That this allocation be presented to synods not as a flat amount, but as a range that will encourage participants in the consultations to explore both the current situation and the need for challenge.
4. That synod/churchwide consultations be held in each synod, with consultation being the forum for dealing with issues of synodical diversity and for arriving at a mutually agreed upon division of proportionate share giving by congregations.
5. That the agreement(s) arrived at in consultation, when approved by the Synod Council and Church Council, be the synod commitment in support of the churchwide organization.

In advising exploration of this alternative, the conference expressed the opinion that (1) the allocation of the churchwide budget acknowledged responsibility for decisions, made on behalf of the whole church, in the Churchwide Assembly; (2) this approach provides both challenge and a standard for accountability; (3) the two factors to be used in making the allocation were viewed as criteria that can be applied equitably; and (4) the consultation would be an essential way to develop agreements.

The conference also provided guidance and advice in dealing with the Church Council action regarding the full scope of issues involved in conducting consultations with all synods beginning in 1989.

**1990-1991 Budget Proposal
(continued)**

Reference: *1989 Reports and Records, Volume 2*, pages 495-526, *Volume 2, Supplement*, page C-2; continued from Minutes pages 623-624, 625-629.

Bishop Chilstrom called upon Ms. Edith Lohr, chair of the Budget Development Committee of the Church Council, to present the 1990-1991 budget proposal, as printed in *1989 Reports and Records, Volume 2, Supplement*, page C-2. She noted that the following recommendation of the Church Council supercedes that printed in *1989 Reports and Records, Volume 2*, page 499:

MOVED;

SECONDED:

A. That the Evangelical Lutheran Church in America adopt a 1990 budget of \$102,494,900;

That the Church Council of the Evangelical Lutheran Church in America establish an initial expenditure authorization consistent with 1990 anticipated income;

That the

Church Council periodically revise the expenditure authorization during the 1990 fiscal year based on actual experience; and

B. That, upon recommendation of the Office of the Bishop, the Church Council be authorized to adopt a budget for the 1991 fiscal year that shall not exceed \$102,494,900;

That such budget shall be set at a level consistent with the income experience in 1989 and 1990;

That the Church Council establish an initial expenditure authorization consistent with 1991 anticipated income; and

That the Church Council

periodically revise the expenditure

authorization during the 1991 fiscal year based on actual experience.

An unidentified voting member moved the following amendment to the foregoing recommendation of the Church Council:

MOVED;

SECONDED;

CARRIED:

To strike the third paragraph under item B., and to substitute for the second paragraph under item A. the following:

That the

***Church** Council of the Evangelical Lutheran Church in America be empowered in 1990 and 1991 to establish priorities for our ministry consistent with the Mission90 emphasis and adopt appropriate percentages of expenditure authorization for each ministry commensurate with those*

priorities and consistent with 1990 and 1991 anticipated income.
Assembly
Action

CA89.7.63

A. That the Evangelical Lutheran Church in America adopt a 1990 budget of \$102,494,900;

That the Church Council of the Evangelical Lutheran Church in America be empowered in 1990 and 1991 to establish priorities for our ministry consistent with the

Mission90 emphasis and adopt appropriate percentages of expenditure authorization for each ministry commensurate with those priorities and consistent with 1990 and 1991 anticipated income; and

That the Church Council periodically revise the expenditure authorization during the 1990 fiscal year based on actual experience; and

B. That, upon recommendation of the Office of the Bishop, the Church Council be authorized to adopt a budget for the 1991 fiscal year that shall not exceed \$102,494,900;

That such budget shall be set at a level consistent with the income experience in 1989 and 1990; and

That the Church Council periodically revise the expenditure authorization during the 1991 fiscal year based on actual experience.

Bishop Chilstrom recognized Mr. William Taylor, a voting member from the Florida Synod, who, in a point of personal privilege, commented on the ELCA financial outlook, and challenged all present, saying, "I hope this budget gives you heartburn as badly as it does me ... Lets take it [money] out of the pockets, put it in the offering plates on Sunday, and get on with it [the work of the church]." Bishop Chilstrom ruled the speech to be "technically out of order."

Bishop Chilstrom then recognized the Rev. Franklin D. Fry, New Jersey Synod, who, in a point of personal privilege, requested that the policy by which subsidies and grants to ELCA seminaries are determined be reconsidered. He expressed doubt that the present policy "can be administered wisely, . . . can encourage the most support for our church, and may be distributed most fairly."

**Report of the Nominating Committee:
(continued)**

Election-Second Ballot

Reference: *1989 Reports and Records, Volume 2, Supplement*, page E-256;
continued from pages 622, 695, 698, 752-778.

Bishop Chilstrom recognized Ms. Eleanor Olsen (Eastern Washington-Idaho Synod), who moved the following motion "in the interest of speeding-up our process"
Assembly

Action

CA89.7.64

To accept the printed results of the election report of the second ballot; and

To request the secretary to enter the results into the minutes of the assembly.

Bishop Chilstrom declared those persons who had received more than a majority of VOTES cast on the second ballot to be duly elected. The results of the second ballot are printed below. An asterisk (*) designates persons elected.

Board of Division for Congregational Life I Ticket 1

a. David C. Bnmkow, Brandon, SD (Synod 3C)

VOTE 445
percent46.4%
*b. Patrick M. Greene, Williamsville, NY (Synod 7D)
VOTES 514
percent53.6%
Total Ballots
VOTES 959

percent 100.0%o

Board of Division for Congregational Life I Ticket 2

a. Rev. Jessica R. Crist-Graybill, Great Falls, MT (Synod 1F)

VOTES 479

percent49.5%
*b. Rev. Judith A. Spindt, Rio Piedras, PR (Synod 9F)
VOTES 489
percentI.....50.5%
Total Ballots
VOTES968
percent100.0%

Board of Division for Global Mission I Ticket 3

a. Lorrie G. Bergquist, Moorhead, MN (Synod 3D)

VOTES 406
PER CENT42.0%
*b. Ann Foltz, Arlington, VA (Synod 8G)
VOTES 560
percent58.0%

Total Ballots
VO 966
percent100.0%

Board of Division for Global Mission I Ticket 4

a. Loamnong L. Lo, Omaha, NE (Synod 4A)

VOTES475
percent49.7%

*b. Denis A. Radefeld, Lorain, OH (Synod 6E)

VOTE481

percent0.3%

Total Ballots

VOTES 956
percent100.0%

Board of Division for Global Mission I Ticket 5

a. Rev. David A. Roschke, Houston, TX (Synod 4F)

VOTES 402
percent41.8%

*b. Rev. Medyn E. Seitz, Dayton, OH (Synod 6F)

vo 560
percent58.2%

Total Ballots

VOTES962
percent100.0%

Board of Division for Ministry I Ticket 6

*a. Rev. James M. Ellison, Wheeling, WV (Synod 8H)

VOTES548

percent 57.1%

b. Rev. George E. Keck, Philadelphia, PA (Synod 7F)

VOTE 411

percent42.9%

Total Ballots

VOTES 959

percent100.0%

Board of Division for Social Ministry Organizations I Ticket 7

a. Rev. John M. Bmdjaz Conyngham, PA (Synod 7E)

VOTE 373

percent38.7%
*b. Rev. Mark K Holman, Bloomington, MN (Synod 3G)
VOTES 592

percent61.3%
Total Ballots
VOTES 965

percent100.0%
Board of Commission for Communication / Ticket 8
*a. Clifford Albert, Lakeside, CA (Synod 2C)

VOTES 492
percent..... 51.8%
b. Barry G. Wittchen, Bethlehem, PA (Synod 7E)
VOTES 458

percent48.2%
Total Ballots
VOTES950

percent100.0%
Board of Commission for Financial Support / Ticket 9
a. Rev. Paul D. Kennedy, Worcester, MA (Synod 7B)
VOTES 461

percent1%
*b. Rev. Dale M. Vitalis, Billings, MT (Synod IF)
Votes 497
percent51.9%
Total Ballots
VOTES 958

percent100.0%
Board of ELCA Publishing House / Ticket 10
*a. Susan S. Rehwaldt, Carbondale, IL (Synod
SC)
VOTES 552

percent58.3%
d. Janet Wittenberg, Gibsonia, PA (Synod 8B)

VOTES 395

percent41.7%

Total Ballots
VOTES 947
percent100.0%

Board of Trustees of Board of Pensions / Ticket 11
a. Rev. Robert E. Karsten, East Orange, NJ (Synod 6F)
VOTES 465
percent48.6%

*b. Rev. Viviane Thomas-Breitfeld, Milwaukee, WI (Synod 5J)
VOTES492
percent 51.4%

Total Ballots
VOTES 957
percent100.0%

Committee on Discipline / Ticket 12
*a. Rev. Paulwyn L. Boliek, Augusta, GA (Synod 9D)
VOTES 527
percent55.4%

b. Rev. Dale C. Olson, Ramsey, MN (Synod 3G)
VOTES 425
percent44.6%

Total Ballots
VOTES 952
percent 100.0%

Report of the Reference and Council Committee:

(continued)

Reference: *1989 Reports and Records, Volume 2, page 255; Volume 2, Supplement, Section R; continued from Minutes page 814.*

**Motion 23-Investment of Pension Funds
in ELCA Loan Fund**

Reference: Continued from page 814.

Bishop Chilstrom called upon the co-chairs of the Reference and Counsel Committee, Ms. Ruby Anderson and the Rev. Howard J. McCarney, to continue the report of the committee. Pastor McCarney announced that the first item of business would be the continuation of action on Motion 23, which was before the assembly as a substitute for the original motion at the conclusion of the previous report of the committee when the orders of the day were called. Mr John G. Kapanke, president of the Board of Pensions, indicated that legal counsel had advised that adoption of Motion 23 and consequent investment in the ELCA Loan Fund by the Board of Pensions would cause in all probability the board to lose its tax-exempt status under IRS Code 403.b. Bishop Chilstrom, therefore, ruled Motion 23, which was now before the assembly as the main motion, to be out of order on the basis that adoption would cause the Board of Pensions to violate its governing documents. Further consideration of this matter was thereby precluded.

Motion 14-Lay Membership on Board of Pensions

Pastor McCamey introduced the following recommendation of the Reference and Counsel Committee on Motion 14 on lay membership on the Board of Trustees of the Board of Pensions, submitted by Ms. Carol Nolte, Southern California (West) Synod:

MOVED;

SECONDED:

To refer the following motion (Reference and Counsel Motion 14) on Lay

Membership on the Board of Pensions to the Church Council for its

consideration:

RESOLVED, to amend a bylaw in the ELCA constitution, page 100, 16.51.34. (chapter on Board of Pensions): place a period after the word, "pensions," in line

5; delete the remainder of the sentence, that is the words, "and not less than three nor more than five persons who **are**

participants in the plans"; and add the following sentence: *Not more than two lay members of the board may be participants in the plan.*

Following brief discussion, the Rev. Robert J. Furreboe, Metropolitan Illinois Synod, called the question.

MOVED;

2/3 Required

SECONDED;

CAMPED:

To move the previous question.

Assembly

Action

CA89.7.65

To refer the following motion (Motion 14) on Lay

Membership on the Board of Pensions to the Church Council for

its consideration:

RESOLVED, to amend a bylaw in the ELCA constitution, page 100, 16.51.34. (chapter on Board of Pensions): place

a period after the word, "pensions;" in line 5; delete the

remainder of the sentence, that is, the words, "and not less

the words, "and not less

**than three nor more than five persons
who are participants in
the plans"; and add the following sentence:** *Not more than
two lay
members of the board may be participants in the plan.*

Motion 21--Pensions Investments

Ms. Ruby Anderson, co-chair of the Reference and Counsel Committee, introduced the following motion, submitted by Mr. Wayne Wangsness, Northeastern Iowa Synod, as Reference and Counsel Motion 21:

WHEREAS, the Evangelical Lutheran Church in America disapproves of apartheid and wishes to show that disapproval by actions as well as words; and
WHEREAS, divestiture is commonly perceived as a non-violent action which will meaningfully demonstrate this disapproval; and
WHEREAS, it is unfair to ask our pastors to bear all of the possible adverse financial consequences of these actions alone; therefore, be it
RESOLVED, that the congregations of the Evangelical Lutheran Church in America be encouraged to share the burden of these actions by offering to increase the salary of their pastor by an extra one percent over and above the increase, which would normally be offered if the pastor will transfer his entire pension fund to the social purpose fund or other funds, which hold no South African investments.

Co-Chair Anderson presented the following response of the committee:
Because the selection of pension funds is the sole prerogative of the plan member and no third party should incur the liability involved in the encouragement of a plan member to select a particular fund, the committee has recommended that this motion not be adopted.

The following motion was introduced by virtue of the foregoing recommendation of the Reference and Counsel Committee:

MOVED;

SECONDED:

To not adopt Reference and Counsel Motion 21

on Pension Investments.

An unidentified voting member moved to substitute the original motion for the recommendation of the Reference and Counsel Committee.

MOVED;

SECONDED:

To substitute Reference and Counsel Motion 21 for the recommendation of the Reference and Counsel Committee.

Following brief discussion, the Rev. J. Christopher Price, Virginia Synod, called the question.

MOVED;

2/3 Required

SECONDED

CARRIED:

To move the previous question and all questions pending.

MOVED;

SECONDED;

DEFEATED:

To substitute Reference and Counsel Motion 21 for the recommendation of the Reference and *Counsel* Committee.

Assembly

Action

CA89.7.66

To not adopt Reference and Counsel Motion 21 on Pension Investments.

Motion 9-Concern for Persons with AIDS

Co-Chair Anderson introduced the recommendation of the Reference and Counsel Committee that the following motion on concerns for persons with AIDS, submitted by the Rev. Robert G. Nelson, Sierra Pacific Synod (formerly Northern California-Northern Nevada Synod), be adopted:

Assembly

Action

CA89.7.67

WHEREAS, AIDS (Acquired Immune Deficiency Syndrome) affects women, children, and men worldwide and has brought discrimination, anxiety, and pain; and

WHEREAS, we as a church are called by the Gospel to respond intentionally with loving care and compassion toward those who suffer from this disease; and

WHEREAS, over 100,000 U.S. citizens have been diagnosed with AIDS, over 59,000 have died, and over 1.5 million American lives are threatened by HIV (Human Immunodeficiency Virus) infection; and

WHEREAS, we as a church are called to examine ways in which we can help in prevention and minister among those affected by this epidemic; and

WHEREAS, the AIDS pandemic often has been met with apathy, indifference, or even antagonism and denial; and

WHEREAS, we as the church are called to support actively the work of all who are engaged in educational, medical, and social service support of people living with AIDS, AIDS Related Conditions (ARC), HIV infection, and indeed all who are at risk for this disease; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America affirms the rights and dignity of all persons living with AIDS, their families, partners, and friends, and commits itself to their inclusion in the life and worship of the church; and, be it

further

RESOLVED, that the Evangelical Lutheran Church in America strive to educate its members in order to promote understanding and dispel misinformation; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America dedicate itself to practical, pastoral, and emotional support services through its congregations, institutions, and agencies.

Motion 16-Youth Representation at Churchwide Assemblies

Co-Chair Anderson introduced the following recommendation of the Reference and Counsel Committee regarding Motion 16 on youth representation at Churchwide Assemblies, submitted by Ms. Candy Brown, Southern Ohio Synod:

MOVED;

SECONDED:

To adopt the following Reference and Counsel Motion 16 on youth representation at churchwide assemblies;

WHEREAS, the 1989 first biennial convention of the Evangelical Lutheran Church in America included nine youth-aged delegates of its 1,28 voting members, and we highly commend those synods who elected these delegates; and

WHEREAS, the high school youth of the Evangelical Lutheran Church in America compose approximately 10 percent of its churchwide population; and

WHEREAS, approximately 42 percent of the ELCA'S population is 30 and under; and

WHEREAS, this church strives to be inclusive, which must also involve age differences; and

WHEREAS, the youth are capable of being leaders in the church today as well as in the future; and

WHEREAS, the Lutheran Youth Organization board, through the Division for Congregational Life board, has, with approval of the ELCA Church Council, recommended to the Nominating Committee that "they be mindful of the need for representation of youth on all ELCA councils, committees, and boards," and we commend the Nominating committee for placing eight youth on the churchwide ballot; and

WHEREAS, the 1989 Youth Convocation of the Evangelical Lutheran Church in America, as well as the nine youth-aged delegates, envision greater participation of youth in these units, as well as the church's biennial assembly; therefore, be it

RESOLVED, that each nominating committee of the ELCA'S 65 synods be mindful of the need for representation of youth on all of its councils, committees, and boards; and, be it further

RESOLVED, that each synodical nominating committee be especially

mindful of the need for youth representation at each synod assembly and at each biennial Churchwide Assembly of the Evangelical Lutheran Church in America.

and,

To request the ELCA secretary to forward this minute to all congregations of the Evangelical Lutheran Church in America.

Ms. Cindy M. Moss, Nebraska Synod, moved to amend the recommendation of the Reference and Counsel Committee as follows:

MOVED;

SECONDED:

To amend the text of the original motion as follows:

To add in the fourth WHEREAS paragraph, *and ethnic diversity*, after the phrase, "age differences";

To delete in the first RESOLVED paragraph, "of the need for"; and

to

add, *and include*;

To delete in the second RESOLVED paragraph, "be especially mindful of the need for"; and to add, *also include*; and

To add the following new third RESOLVED paragraph:

RESOLVED, that provisions be made to allow for participants in the Youth Convocations at churchwide Assemblies to have limited voice on the floor of the assembly

During discussion, the Rev. Martha Jacobi Nale, Metropolitan New York Synod, served notice that she would offer an additional amendment, if the motion presently on the floor were to be adopted. The Rev. Stephen D. Samuelson, Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod), called the question.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question.

The Rev. Harold S. Weiss, bishop of the Northeastern Pennsylvania Synod, called for division of the question, in order that each provision of the proposed amendment be considered separately. Bishop Chilstrom ruled that the resolution to call the previous question superseded the call for division of the question. Following additional questions for clarification, the assembly proceeded to consider further the previous question:

MOVED;

SECONDED;

DEFEATED:

To amend the text of the original motion as follows:

To add in the fourth WHEREAS paragraph, *and ethnic diversity*, after the phrase, "age

differences";

To delete in the first RESOLVED paragraph, "of the need for"; and to

add, *and include*;

To delete in the second RESOLVED paragraph, "be especially mindful of the need

for; and to add, *also include; and*

To add the following new third RESOLVED paragraph:

RESOLVED,

that provisions be made to allow for participants in the Youth Convocations at churchwide Assemblies to have limited voice on the

floor of the assembly

The Rev. Sigrid M. Sandrock, Southwestern Washington Synod, moved the following amendment:

MOVED;

SECONDED:

To amend the original

resolution by adding the following as a third

RESOLVED paragraph:

RESOLVED, that at least one youth be nominated by each synodical nominating committee to be a voting member of the Churchwide Assembly

The Rev. Richard F Bansemer bishop of the Virginia Synod, called the question.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question and all questions pending.

The assembly proceeded to vote on the Sandrock amendment.

MOVED;

SECONDED;

Yes-521; No-381; Abstain-15

CARRIED:

To amend the original resolution by adding the following as a third

RESOLVED paragraph:

RESOLVED, That at least one youth be nominated by each synodical nominating committee to be a voting member of the Churchwide Assembly

An unidentified voting member called for division of the house; the tally is recorded above. The motion as amended was then before the assembly
Assembly

Action

CA89.7.68

WHEREAS, the 1989 first biennial Churchwide Assembly of the Evangelical Lutheran Church in America included nine youth-aged voting members

of its 1,028 voting members, and we highly commend those synods that elected these voting

members; and

WHEREAS, the high school youth of the Evangelical Lutheran Church in America compose approximately 10 percent of its churchwide population; and

WHEREAS, approximately 42 percent of the ELCA's population is 30 and under; and

WHEREAS, this church strives to be inclusive, which also must involve age differences; and

WHEREAS, the youth are capable of being leaders in the church today as well as in the future; and

WHEREAS, the Lutheran Youth Organization board, through the Division for Congregational Life board, has, with approval of the ELCA Church Council, recommended to the Nominating Committee that "they be mindful of the need for representation of youth on all ELCA councils, committees, and boards," and we commend the Nominating Committee for placing eight youth on the churchwide ballot; and

WHEREAS, the 1989 Youth Convocation of the Evangelical Lutheran Church in America, as well as the nine youth-aged delegates, envision greater participation of youth in these units, as well as the church's biennial assembly; therefore, be

it

RESOLVED, that each nominating committee of the ELCA'S 65 synods be mindful of the need for representation of youth on all of its councils, committees, and boards; and, be

it further

RESOLVED, that each synodical nominating committee be especially mindful of the need for youth representation at each Synod Assembly and at each biennial Churchwide Assembly of the Evangelical Lutheran Church in America; and, be it further RESOLVED, that at least one youth be nominated by each synodical nominating committee to be a voting member of the Churchwide Assembly.

Bishop Chilstrom recognized the Rev. Gloria Ann Esperseth, Pacifica Synod (formerly, Southern California [East]-Hawaii Synod), who moved the following motion:

MOVED;

SECONDED;

DEFEATED;

That all matters from the Reference and Counsel Committee and the Memorials Committee be limited to two speakers for and two against the motion.

An unidentified voting member moved to amend the foregoing motion by adding

the following. *After the speakers have spoken, pro and con, the house be polled to indicate its desire to continue debate.* Bishop Chilstrom ruled the amendment to be out of order

Motion 4-Twenty-Fifth Anniversary of the Commission on Religion in Appalachia

Co-Chair Anderson reported that the following motion had been submitted to the Reference and Counsel Committee by Ms. Margaret Messick, Northwestern Pennsylvania Synod-

WHEREAS, in 1965, 17 church bodies, including The American Lutheran Church and the Lutheran Church in America, each with its own rich tradition of service among the people of Appalachia, gathered to establish an historic venture in cooperative ministry, the Commission on Religion in Appalachia, to address poverty, unemployment, hunger injustice, and human need in the region; and WHEREAS, the conditions that brought about that partnership persist today and the Evangelical Lutheran Church in America continues its partnership with 21 denominations and 10 councils of churches to work with the Appalachian people through the Commission on Religion in Appalachia (CORA) for justice and to meet human need; and

WHEREAS, the Commission on Religion in Appalachia will celebrate the twenty-fifth anniversary of our ministry together with Appalachian people; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America:

Join with the Commission on Religion in Appalachia family in celebrating its twenty-fifth anniversary by reaffirming publicly its covenant with the Commission on Religion in Appalachia and the Appalachian people; and

Transmit a copy of this minute to the board of the Commission on Religion in Appalachia to be shared with our partners in the Commission on Religion in Appalachia.

Co-Chair Anderson introduced the following recommendation of the Reference and Counsel Committee relative to the foregoing motion on the twenty-fifth anniversary of the Commission on Religion in Appalachia (CORA):

MOVED;

SECONDED:

To join with the Commission on Religion in Appalachia family in celebrating its twenty-fifth anniversary by re-affirming publicly its covenant with the Commission on Religion in Appalachia and Appalachian people;

To transmit a copy

of this minute to the board of the Commission on

Religion in Appalachia to be shared with our partners in the Commission on Religion in Appalachia; and

To refer the following to the Division for Social Ministry Organizations for consideration and for consultation with the Division for Outreach:

That the Evangelical Lutheran Church in America strengthen its partnership with

the Commission on Religion in Appalachia through the next five

years by increasing participation and financial commitment.

The Rev. Robert C. Schmeelcke, Delaware-Maryland Synod (formerly, Maryland Synod), moved the following amendment

MOVED;

SECONDED;

DEFEATED:

To

amend the motion by deleting the words, "and financial commitment," from the last paragraph.

Assembly

Acton

CA89.7.69

To join with the Commission on Religion in Appalachia family in celebrating its twenty-fifth anniversary by reaffirming

publicly its covenant with the Commission on Religion in Appalachia and the Appalachian people.

To transmit a copy of this minute to the board of the Commission on Religion in Appalachia to be shared with our partners in the Commission on Religion in Appalachia.

To refer the following to the Division for Social Ministry Organizations for consideration in consultation with the Division for Outreach:

That the Evangelical Lutheran Church in America strengthen its partnership with the Commission on Religion in Appalachia through the next five years by increasing participation and financial commitment.

The time allotted to the report of the Reference and Counsel Committee had expired. Therefore, Pastor McCamey expressed appreciation to Co-Chair Ruby Anderson, who could not be present for the final report of the committee.

Report of the Memorials Committee:

(continued)

Reference: 1989 Reports and Records, Volume 2, page 256; Volume 2, Supplement, pages M-1 through M-173.

Section 11-Biomedical/Reproductive Issues

(continued)

Reference: *1989 Reports and Records, Volume 2, Supplement*, page M-36; continued from pages 685-690, 708, 862-865.

Bishop Chilstrom called upon Ms. Kathy J. Magnus, chair of the Memorials Committee, to continue the committee's report and to give further consideration to a motion to reconsider the resolution enacted during Plenary Session Ten, Tuesday morning, August 29, 1989, on Section 11-Biomedical/Reproductive Issues (see *1989 Reports and Records, Volume 2, Supplement*, page M-36). The author of the original substitute resolution, Ms. Louise Shoemaker, Southeastern Pennsylvania Synod, had served notice of her intent to offer an amendment, if the motion to reconsider were to be adopted. Bishop Chilstrom noted that a voting member had inquired whether the resolution was in conflict with ELCA policy on social statements. Bishop Chilstrom determined that the resolution was in order, because it did not request that a new social statement be written.

Mr. Gary J. N. Aamodt, South-Central Synod of Wisconsin (formerly, South-Central Wisconsin Synod), called the question.

MOVED;
SECONDED;
CARRIED:

2/3 Required

To move the previous question.

The following motion was before the assembly at the conclusion of the report of the Memorials Committee during Plenary Session Ten.

MOVED;
SECONDED;
CARRIED:

To reconsider adoption of the substitute motion on Memorials Section 11-Biomedical/Reproductive Issues, as editorially corrected.

Ms. Louise Shoemaker, Southeastern Pennsylvania Synod, moved the following amendment

MOVED;
SECONDED:

To amend the resolution on biomedical/reproductive issues by deleting the last item of the first RESOLVED paragraph, "and to encourage free access to services for individuals and groups in their congregations and communities," and by adding after the words, "personal care *"information, counseling and content Cost guidance to help couples and individuals explore all the issues"*.

Without further discussion, the Rev. Erik E. Zingelman, Northwest Synod of Wisconsin (formerly, West-Central Wisconsin Synod), called the question.

MOVED;
SECONDED;
CARRIED:

2/3 Required

To move the previous question and all pending questions.

MOVED;

SECONDED;

~CONED;

CARRIED:

To amend the resolution on biomedical/reproductive issues by deleting the last item of the first RESOLVED paragraph, "and to encourage free access to services for individuals and groups in their congregations and communities and by adding after the words "personal care, "*information, counseling and competent Christian guidance to help couples and individuals :_plow all the issues;*".

Assembly

Action

CA89.7.70

WHEREAS, the question of reproductive issues is most urgent in our country at the present time, creating the need for study, ministry, and advocacy to address with even greater urgency the mounting hysteria, fear, polarization, and violence; and WHEREAS, the predecessor churches of the Evangelical Lutheran Church in America developed and used social statements which, while not identical, were both based in Lutheran traditions of biblical grounding and social and individual responsibility; and

WHEREAS, these statements served the church well for study purposes for pastoral counseling and for advocacy; and

WHEREAS, the complexity of the issues involved include medical, legal, emotional, and ethical knowledge and values; and

WHEREAS, tools are needed at all levels of the church to educate, minister, and empower groups and individuals to act on their Christian convictions; and

WHEREAS, educational process will address the issues in long range studies, as Christians we are called into immediate servanthood to work for justice, especially with and for the poor; therefore, be it:

RESOLVED, that using the earlier statements, the Evangelical Lutheran Church in America directs its divisions, commissions, and synods to confront aggressively the issues through actions, including the following:

- * Preparation of workshops and study materials through the Commission for Church in Society, Commission for Women, Division for Congregational Life, and other relevant groups;
- * Offer through synods workshops and study opportunities on the issue;
- * Draw on the expertise of the relevant professions of law, medicine, education, and theology for their knowledge and counsel;

* Use the various communication channels of the church at every level to help inform and educate; and

* Call on pastors and congregational leaders to consider prayerfully the issues and to offer personal care, information, counseling, and competent Christian guidance to help couples and individuals explore all the issues; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America implement a process that can make use of this valuable experience in a time of crisis to inform its ongoing studies of the church in relation to the world within which it exists and which it has been commanded to love and serve in the name of our Lord.

The Rev. Larry L. LaFond, Northwestern Minnesota Synod, sought to move a substitute motion. Bishop Chilstrom ruled the motion to be out of order, because the assembly had dosed debate on the matter

Report of the Memorials Committee:

(continued)

En Bloc Resolution of Certain Synodical Memorials

Reference: *1989 Reports and Records, Volume 2, page 256; Volume 2, Supplement, pages M-1 through M-173; continued from pages 824, 838-858.*
Chair Magnus moved that several memorials be adopted by *en bloc* action.

Assembly

Action

CA89.7.71

To adopt *en bloc*

the following synodical memorials:

Section 15-Organ Donation/Transplantation

Reference: *1989 Reports and Records, Volume 2, Supplement, pages M-42 through M-43.*

A. East Metropolitan Minnesota Synod (3H) [1988]

WHEREAS, the church has historically accepted Jesus' ministry of healing as its own; and

WHEREAS, God has given this generation the capacity of preserving and enhancing human life through the transplantation of a variety of bodily tissues; and

WHEREAS, the supply of organs is never sufficient to meet the need, so that many die for lack of a suitable donor; and

WHEREAS, the vitals organ of many who die under circumstances that would make them potential donors are never harvested for transplantation because the subject of organ donation had not previously been considered and discussed with family members; therefore, be it

RESOLVED, that the East Metropolitan Minnesota Synod accept as part of its healing and stewardship education ministries the active discussion and education of organ donation, calling upon its congregations to lift up this need and encourage its members to consider organ donation as a part of their stewardship of life's resources; and, be it further

RESOLVED, that the synod memorialize the Evangelical Lutheran Church in America to adopt this resolution or its equivalent; and, be it further

RESOLVED, that the East Metropolitan Minnesota Synod memorialize the Evangelical Lutheran Church in America that, while encouraging this discussion and education, we also be mindful of the sanctity of life.

B. Northeastern Minnesota Synod (3E) [1988]

WHEREAS, we accept and believe that our Lord came to give life and to give it abundantly (John 10:10); and

WHEREAS, we are created in the image of God who calls us to be responsible stewards to our bodies (1 Corinthians 6:19-20); and

WHEREAS, through advances in medical science and drug therapy, we are aware that at the time of death many of our organs can be transplanted to alleviate the pain and suffering of afflicted human beings (Galatians 6:10); and

WHEREAS, our Heavenly Father has created us so that we can safely express our love also as living donors of some organs and tissues and thereby relieve the unnecessary suffering of others; and

WHEREAS, the federal government of the United States has passed legislation requiring hospitals to provide families the opportunity to donate the organs and tissues of deceased loved ones at the time of their death; and

WHEREAS, decisions regarding organ and tissue donation are difficult to make without proper knowledge of the deceased as well as education regarding the benefits of organ and tissue donation; therefore, be it

RESOLVED, that congregations of the Northeastern Minnesota Synod of the Evangelical Lutheran Church in America be encouraged to make every necessary effort to educate their members regarding organ and tissue donation; and, be it further

RESOLVED, that the Northeastern Minnesota Synod of the Evangelical Lutheran Church in America publicly endorse organ donation, encouraging members to sign a donor card (which authorizes the use of organs and tissues at the time of death), discuss and make their wishes known among their families and encourage families to carry out the wishes of the donor; and, be it further

RESOLVED, that the Northeastern Minnesota Synod of the Evangelical Lutheran Church in America does not endorse using organ and tissues from aborted fetuses; and, be it further

RESOLVED, that the Northeastern Minnesota Synod memorialize the 1989 Church-wide Assembly of the Evangelical Lutheran Church in America to publicly endorse organ donation, to encourage members to sign a donor card (which authorizes the use of organs and tissues at the time of death), to discuss and make their wishes known among their families, and to encourage families to carry out the wishes of the donor.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The Commission for Church in Society is in the process of implementing a major study on "The Environment, Health, and Justice in a Technological World." Theological and ethical understandings, which will be developed during the course of this study, will inform the position taken by the Evangelical Lutheran Church in America on organ donation/transplants. In the meantime, ELCA action on health-related issues will continue to be guided by the statements and resolutions of the predecessor bodies, which include earlier convention action encouraging consideration by individuals of organ donations.

Assembly

Action

CA89. 7.72

**To affirm the commitment of the Evangelical Lutheran Church in America to include as part of its healing and stewardship education ministries active discussion and education on organ donations, within the context of respect for the sanctity of life;
To call upon congregations to lift up this need and encourage members to consider organ donation as part of their stewardship of life's resources; and**

To refer the memorial of the East Metropolitan Minnesota Synod and the Northeastern Minnesota Synod to the Commission for Church in Society as a resource to the development of the social statement, "The Environment, Health, and Justice in a Technological World."

Section 20-Ministry to the Mentally Challenged

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-51 through M-52.

Metropolitan New York Synod (7C) [1989]

WHEREAS, many mentally challenged people live in sub-human conditions, or live in various stages of neglect in group homes, or worse yet live homeless, placing their very existence in danger; and,

WHEREAS, when and if they receive treatment they are given no alternative to powerful mind-altering medication with dangerous and unknown side effects, administered in some cases by coercion; therefore, be it

RESOLVED, that the New York Metropolitan Synod Council consider this issue whenever the council reviews the synods social ministry priorities; and, be it further RESOLVED, that the Metropolitan New York Synod memorialize the Evangelical Lutheran Church in America to express its love and concern for the mentally challenged among us by requesting that the Commission for Church and Society and the Division for Social Ministry Organizations consider a study of all pertinent issues relating to this subject, including the total problem of possibly excessive administration of mind-altering medication in our society

*RESPONSE
OF THE
MEMORIALS COMMITTEE*

Several units have staff positions responsible for relating to ministry with persons who have mental and/or physical disabilities. It is anticipated that the Interunit Staff Team on Congregational Social Ministry will have a subgroup that will coordinate the churchwide response to this ministry concern. In addition, the Division for Social Ministry Organizations has a constitutionally mandated standing consulting committee on ministry with such persons.

Materials developed by the predecessor church bodies relating to this ministry have been critically examined by the Division for Social Ministry Organizations, with the intent that appropriate educational and interpretation materials be updated and/or republished as resources permit. That unit has developed plans, with the standing consulting committee, for a 1991 churchwide consultation on this ministry.

Assembly

Action

CA89.7.73

**To affirm the concern about ministry that is expressed in the memorial of the Metropolitan New York Synod; and
To transmit this minute to the Metropolitan New York Synod.**

**Section 21 -Statement on
Commercial Activities in the Church**

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-52 through M-53.

Southwestern Pennsylvania Synod (8B) [1989]

RESOLVED, that the Southwestern Pennsylvania Synod Assembly memorialize the 1989 Churchwide Assembly to direct that a Statement on Commercial Activities in the Church, including fund-raising activities, be developed.

*RESPONSE OF THE
MEMORIALS COMMITTEE*

Since the Evangelical Lutheran Church in America brings together different traditions and practices regarding what constitutes appropriate commercial activity in the church, it would be timely to develop ELCA materials on this subject.

Assembly

Action

CA89.7.74

To refer the memorial of the Southwestern Pennsylvania Synod to the Division for Congregational Life as a resource, as that division, in consultation with the Commission for Financial Support, develops ELCA materials relating to commercial

activities in the church.

Section 22-Language Regarding God

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-53 through M-54.

Northwestern Minnesota Synod (3D) [1989]

WHEREAS, there is disagreement and confusion in the Evangelical Lutheran Church in America concerning the use of gender language regarding God; and

WHEREAS, clarity and appropriateness in the use of language for God is essential for the faith and life of the Evangelical Lutheran Church in America; and

WHEREAS, the biblical use of Father, Son, and Holy Spirit is essential in Christian usage; and

WHEREAS, the exclusive use of male language for God has been perceived as implying that male human being is superior to female human being in spite of the fact that women and men are equal in the image of God; and

WHEREAS, God transcends what we human beings know as gender and therefore the Scriptures employ both male and female imagery in speaking of God; therefore, be it

RESOLVED, that the Northwestern Minnesota Synod memorialize the Evangelical Lutheran Church in America at the 1989 Churchwide Assembly to initiate a theological study of language regarding God and to report recommendations to the church in its 1991 [Churchwide] Assembly when the study is completed; and, be it further

RESOLVED, that until this study is complete, such usage as "God our Mother" will be discouraged in the publications of the Evangelical Lutheran Church in America.

RESPONSE OF

THE

MEMORIALS

COMMITTEE

Issues relating to the use of language regarding God, the subject of the memorial of the Northwestern Minnesota Synod, were touched upon in the development of guidelines for the inclusive use of language. Those guidelines, developed by an interunit working group, will be distributed to churchwide units, synods, and congregations this fall. These guidelines address the question of the variety of forms of address for God. For example, they specifically affirm the use of the Trinitarian formulation,

"Father, Son, and Holy Spirit," as found in ELCA 2.01.

There are no churchwide plans to undertake a separate study on language issues. However, one of the themes that will be addressed in the study on "Human Sexuality," which is under development by the Commission for Church in Society, is the connection between the language and images used to describe God and gender-related issues, in particular those involving elements of power/control.

Assembly

Action

CA89.7.75

To refer the memorial from the Northwestern Minnesota Synod to the Division for Congregational Life, for its consideration as it develops ELCA worship materials.

Section 23-Appropriate Symbols in the Church

Reference: *1989 Reports and Records, Volume 2, Supplement.* pages M-54 through M-55.

Southwestern Minnesota Synod (3F) [1988]

WHEREAS, it is vital that every Christian and every Christian congregation dearly understand that its allegiance is to the Triune God, Father Son, and Holy Spirit; and WHEREAS, the church has throughout the centuries adopted symbols that clearly represent that allegiance and also dearly depict the church's central proclamation of the Good News of salvation in Jesus Christ; and

WHEREAS, the cross has become the primary symbol of that allegiance and that proclamation and should never be overshadowed by any other symbols, particularly those which represent our temporal commitments; and

WHEREAS, flags tend to represent a narrower, more nationalistic allegiance that is not adequate to the broad global dimensions of the lordship of Christ and the Christian community of faith; and

WHEREAS, the church should encourage good citizenship, respect for government, and respect for the flag in its appropriate civil settings; and

WHEREAS,

it is important to maintain the appropriate distinction between one's allegiance to church and one's allegiance to the state; therefore, be

it

RESOLVED, that the Southwestern Minnesota Synod Board for Congregational Life in consultation with the Southwestern Minnesota Board for Church in Society be requested to conduct a study of the appropriateness of placing of flags in church sanctuaries along with a study of appropriate ways to encourage good Christian citizenship and respect for the symbols of the state; and, be

it further

RESOLVED, that the Southwestern Minnesota Synod Board for Congregational Life prepare study materials including biblical, confessional, and historical aspects of this subject for use in the congregations of the synod; and, be it further

RESOLVED, that the Southwestern Minnesota Synod Board for Congregational Life report its findings to the 1989 Southwestern Minnesota Synod Assembly; and, be it further

RESOLVED, that the Southwestern Minnesota Synod memorialize the Evangelical Lutheran Church in America to develop study materials and recommendations for distribution to all ELCA congregations.

RESPONSE OF THE

MEMORIALS COMMITTEE

The issue of appropriate symbols in churches, raised by the memorial of the Southwestern Minnesota Synod, has been addressed by the ELCA's predecessor bodies, and the Division for Congregational Life has materials available on this subject.

Assembly

Action

CA89.7.76

To transmit this minute to the Southwestern Minnesota Synod.

Section 24-Social Statements in the ELCA

Reference: *1989 Reports and Records, Volume 2, Supplement*, page M-55; *Volume 3*, pages 631; 660-669.

Northeastern Minnesota Synod (3E) [1989]

WHEREAS, local congregations continuously receive guidance and direction from the Evangelical Lutheran Church in America relative to Christian living; and

WHEREAS, non-church affiliates also often look to the church as a source of stability, advice, and assistance; and

WHEREAS, information regarding social concerns from the church may serve as a valuable resource to its members and non-church members as well; and

WHEREAS, the media may provide misleading or demeaning information as to how the Christian Church feels about social issues; now, therefore, be it

RESOLVED, that the Northeastern Minnesota Synod of the ELCA memorialize the Churchwide Assembly to produce social statements that take a stand based on Scripture and the confessions of the church.

RESPONSE OF THE MEMORIALS COMMITTEE

The Churchwide Assembly has on its agenda consideration of "Social Statements in the Evangelical Lutheran Church in America." This document, printed on page 453 of *1989 Reports and Records, Volume 2*, and on pages 661-669 of the Minutes of the 1989 Churchwide Assembly describes the principles upon which the church speaks on social issues and the process by which social statements are developed. It affirms that "social statements are dearly rooted in the biblical and confessional witness of the Evangelical Lutheran Church in America. They are subject again and again to the testing of whether they are faithful to Scripture as "the authoritative source and norm of [this church's] proclamation, faith, and life (ELCA 2.03.)."

Assembly

Action

CA89.7.77

To transmit this minute to the Northeastern Minnesota Synod.

Section 28-Central American Refugees

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-63 through M-65.

Arizona-Southern Nevada Synod (2D) 119881

WHEREAS, over 50,000 people have been killed in the political violence in El Salvador since 1980 and at least as many have been killed in Guatemala; and

WHEREAS, political violence continues in Central America forcing many to flee in order to save their lives or avoid other forms of persecution; and

WHEREAS, the United States Immigration and Naturalization Service continues to deport an average of more than 400 people per month back to the violence and terror of El Salvador and Guatemala; therefore, be it

RESOLVED, that congregations and individuals and agencies of the Arizona-Southern Nevada Synod be urged to extend hospitality and support to Central American Refugees in the most appropriate ways possible. The whole range of options should be considered including legal defense against deportation, social services, spiritual support, and the granting of sanctuary; and, be it further

RESOLVED, that the ELCA Churchwide Assembly be memorialized to support this whole range of options as well and

WHEREAS, the Scriptures enjoin us as follows:

“When a stranger sojourns with you in your land, you shall not do to him wrong. The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt. I am the Lord your God” (Leviticus 19:33-34);

be it further

RESOLVED, that the members and leadership of the Arizona-Southern Nevada Synod work for the passage of the DeConcini-Moalvey Bill which would grant extended voluntary departure for Salvadoran refugees; and, be it further

RESOLVED, that the church work for legislation that would grant extended voluntary departure for Guatemalan refugees as well.

RESPONSE OF

THE

MEMORIALS COMMITTEE

The memorial of the Arizona-Southern Nevada Synod touches a number of issues relating to the treatment of Central American refugees that had been addressed by the predecessor church bodies. The predecessor church bodies encouraged members, congregations, and agencies to provide assistance to Central American refugees. Working through Lutheran Immigration and Refugee Service (LIRS), they also funded the First Asylum Program that provides direct support to projects involved in legal representation, social service provision, education, and advocacy on behalf of asylum seekers whose legitimate needs would otherwise go unmet. The churches also supported legislation to suspend deportation for refugees fleeing strife in Central America.

While the predecessor church bodies did not actively encourage congregations

to become part of the sanctuary movement, they did acknowledge that such participation could be “motivated by a deep faith and a fundamental humanitarian concern for the safety of these refugees in our midst” (joint statement of Bishops Crumley, Preus, and Herzfeld, 1985), and The American Lutheran Church's 1984 General Convention voted to “offer support and encouragement to congregations that have chosen to become refugee sanctuaries.”

The ELCA constituting convention considered a resolution requesting continued support for LIRS efforts to meet the needs of Central American refugees and urging congregations and individuals in the Evangelical Lutheran Church in America to -consider extending hospitality and support to Central American refugees in the most appropriate ways possible This resolution was referred to the board of the Commission for Church in Society (ELCA 87.2.44.). ELCA support for services to Central American refugees and advocacy on their behalf have continued through the Commission for Church in Society and the Division for Social Ministry Organizations.

Assembly

Action

CA89.7.78

To express support and encouragement to individual members, congregations, agencies, and institutions of the Evangelical Lutheran Church in America as well as ELCA-related cooperative organizations that are extending hospitality and support to Central American refugees and to encourage others within the Evangelical Lutheran Church in America to respond to the needs of such refugees;

To stand by those members of this church, who, being motivated by deep faith and led by conscience, offer sanctuary to refugees fleeing life-threatening situations;

To affirm continued ELCA support of agencies and projects, providing legal and social services to Central American refugees in the United States, through the First Asylum Program of Lutheran Immigration and Refugee Service;

To affirm continued support for legislation that would suspend detention and deportation of Salvadorians and Nicaraguans in the United States; and

To work for legislative or administrative solutions that would also grant temporary safe haven for Guatemalans, who have come to the United States fleeing civil violence, oppression, and persecution in their homeland.

Section 29-Dialogue with Lutherans in the U.S.S.R.

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-65 through M-66.

Eastern Washington-Idaho Synod (1D) [1989]

WHEREAS, the Evangelical Lutheran Church of the Soviet Central Asia was formally reestablished this past year after functioning for over four decades without recognition by government authorities; and
WHEREAS, this body of believers has nobly borne witness to Christ and the Church during this time through a predominately lay ministry without benefit of training from Lutheran institutions of higher education and theology; and
WHEREAS, the northwest synods of the Evangelical Lutheran Church in America are in closest proximity to the hundreds of thousands of Lutheran inhabiting Soviet Central Asia and Siberia; therefore, be it
RESOLVED, that this assembly of the Eastern Washington-Idaho Synod of the Evangelical Lutheran Church in America memorialize the 1989 ELCA Churchwide Assembly to instruct its appropriate agencies to establish relations with Lutherans in the U.S.S.R through communication and visitation to promote growth experiences between our fellowships; and, be it further
RESOLVED, that northwest Lutheran schools of higher education be encouraged to initiate contacts with Lutheran leaders in the Soviet Union to determine their needs for further theological study and if these needs can be addressed by theology and bible schools in/or associated with our region.

RESPONSE

OF THE

MEMORIALS COMMITTEE

In encouraging closer relationships with Lutherans and others in the Soviet Union, the Evangelical Lutheran Church in America builds upon the foundation of its predecessor bodies and the Lutheran World Federation; it also builds on the foundation of significant grass-roots involvement in this area. The Evangelical Lutheran Church in America is continuing to develop ways of strengthening relations with Lutherans in the U.S.S.R. through communication and visitation to promote growth experiences between our fellowships[#] The following are among churchwide initiatives in this area:

- a. Two ELCA seminarians will serve one-year internships in Estonia and Latvia during 1989-1990.
- b. An ELCA delegation will visit Estonia (and Moscow) in September 1989. This delegation will be led by Bishop Wayne Weissenbuehler of the Rocky Mountain Synod and grows out of planning and cooperation of five ELCA units.
- c. The Europe secretary for the Division for Global Mission, in close cooperation with the Europe secretary of the Lutheran World Federation, will visit the Lutheran churches of the U.S.S.R in 1989-1990.
- d. Bishop Herbert W Chilstrom plans to visit some of the Lutheran churches of the U.S.S.R in 1990.
- e. Representatives of the Office for Ecumenical Affairs and the Slovak Zion Synod met with Lutheran church leaders from Eastern Europe, including the U.S.S.R., in 1988 in Poland. Another meeting is planned for 1990.
- f. The Women of the Evangelical Lutheran Church in America invited a woman representative of the German Evangelical Lutheran Church in the U.S.S.R.

to attend the convention of the Women of the Evangelical Lutheran Church in America in July 1990.

g. The Lutheran Education Conference of North America (LECNA) sent a delegation to the Baltic States in 1988 for the purpose of determining educational needs of the churches; their report is available from the Division for Education. With the help of the Evangelical Lutheran Church of Finland and others, Lutheran seminaries in Tallinn and Riga are being rebuilt, expanded, and strengthened to provide training for pastors to serve congregations throughout the U.S.S.R., including Soviet Central Asia and Siberia. (The Lutheran World Federation estimates that there are 500 congregations and 50,000 members in the German Evangelical Lutheran Church in the U.S.S.R., which will soon become the 106th member church of the Lutheran World Federation.)

Regarding graduate and undergraduate theological education, the scholarship program of the Lutheran World Federation, in cooperation with the Division for Global Mission's international scholarship program and the seminaries of the Evangelical Lutheran Church in America, is the vehicle through which overseas theological training needs of all the Lutheran churches in the U.S.S.R. are coordinated. In 1989-1990, two students from the U.S.S.R. are expected at one of the ELCA seminaries under sponsorship of the Lutheran World Federation and the seminaries.

In addition, through *Mission90*, there will be an intensified effort to encourage partnerships between synods and congregations/ministries throughout the world, including the Soviet Union.

Assembly

Acton

CA89.7.79

To transmit this minute to the Eastern Washington-Idaho

Synod.

Section 30-China

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-66 through M-69.

A. Metropolitan Chicago Synod ({5A) [1989]

WHEREAS, the violence and killing of innocent people in China has brought a pall of despair and death upon a great people; and

WHEREAS, we, along with the world, react in outrage and sorrow at the senseless killing in Tiananmen Square; and

WHEREAS, the hopes and dreams of the student-led movement in China are being repressed by military force; and

WHEREAS, the church in China, an emerging sign of hope, shares the suffering of its people; now, therefore, be it

RESOLVED, that pastors and congregations of the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America be urged to offer intercessions on Sunday mornings in the Prayer of the Church for the people of China, its culture, and its

future as a nation, and for the safety of our missionaries in China; and, be it further RESOLVED, that the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America memorialize the Evangelical Lutheran Church in America to communi-ate with the Chinese Christian Council, and Bishop Ting in particular, expressing our love, prayers, and concern; and, be it further RESOLVED, that Bishop Chilstrom be asked to communicate with President George Bush, expressing our outrage and sorrow at the senseless killings in Tiananmen Square and our concern for the continuing suffering of the Chinese people; and that the Evangelical Lutheran Church in America has asked its congregations to voice their concerns in prayer; and, be it further RESOLVED, that the Metropolitan Chicago Synod encourage its congregations to seek out people from mainland China and offer them their hospitality.

B. Northeastern Pennsylvania Synod (7E) [1989]

WHEREAS, we, the youth of the Northeastern Pennsylvania Synod of the Evangelical Lutheran Church in America, wish to be in solidarity with the students of Beijing; and

WHEREAS, we feel the government of the Peoples Republic of China has taken unfair and unjust military action against the students and people of China in their move towards political freedom; and

WHEREAS, we, as members of the body of Christ, would like to see a peaceful and just resolution to the conflict and suffering in China; therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod of the Evangelical Lutheran Church in America formally condemn the military action taken by the government of the People's Republic of China on the people of China; and, be it further

RESOLVED, that an Ad Hoc Committee of the Youth Convo of the Northeastern Pennsylvania Synod of the Evangelical Lutheran Church in America be directed to construct a declaration of our condemnation of the violent action taken by the government of the People's Republic of China against the peaceful pro-democracy demonstration, to be sent to the ambassador to the United States of the People's Republic of China, the president of the United States of America, and the secretary general of the United Nations; and, be it further

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to deplore the repressive actions taken by the government of the People's Republic of China.

C. Oregon Synod (1E) [1989]

RESOLVED, that:

1. The bishop of the Oregon Synod convey to the President of the United States and to the Oregon delegation of the U.S. Congress that the President and Congress denounce the reprehensible actions of the government of China in its most recent violent and blatant disregard of human life and human rights in its daily execution of citizens seeking reform and call for an immediate ban on the military and technological exchange between the United States and China;

2. The people of the Oregon Synod be informed by the Lutheran Office on Public Policy of the Oregon Synod and by the Lutheran Office of Governmental Affairs in Washington, D.C, of further appropriate action regarding China; and

3. The Oregon Synod memorialize the Evangelical Lutheran Church in America in its churchwide assembly to use its power and influence, including that of the churchwide bishop, to express our deep rejection of the actions of the government of the People's Republic of China in its oppression and intimidation of the people of China.

RESPONSE

***OF THE
MEMORIALS COMMITTEE***

In early June, the whole world was shocked by the brutal response of the Chinese government to the seven weeks of non-violent public demonstrations in Beijing and elsewhere in China, that had called for reforms in China's political and economic policies. Widespread support had been given to this movement by the people of China, including the Christian community. On May 23, 1989, Bishop K H. Ting issued a statement as president of the China Christian Council, that included the following

"We wholeheartedly affirm the student demonstrations in Beijing, Shanghai, and other cities in recent days. The hunger strikes are a patriotic activity. Their demands arise from a feeling of patriotism. We sincerely hope and call upon the top-level leaders of the Central Committee of the Chinese Communist Party to carry on a dialogue with the students as soon as possible."

A few days after the killing of demonstrators in Beijing, Shanghai, Chengdu, and elsewhere, the following statement came out of China:

"We are with our people in this time of suffering and uncertainty. In these days of sorrow, we have been led to recall certain Bible passages:

* God is our refuge and strength, a very present help in trouble (Ps. 46:1).

* For God has not given us a spirit of fear, but of power and of love and a sound mind (2 Tim. 1:7).

* The earth is the Lord's, and all its fullness (Ps. 24:1).

* Let judgment run down as water, and righteousness as a mighty stream (Amos 5:24).

We firmly believe God's justice and people's democracy will prevail."

The Evangelical Lutheran Church of Hong Kong issued a statement condemning the "inhuman bloody slaughter" of the people and expressing concern for the families of the dead and wounded. This church further called upon the people of Hong Kong to "support the patriotic Chinese democratic movement in a peaceful way and with a reasonable and firm attitude and to continue to pray for the future of China."

The Rev. Gunnar Staalsett, general secretary of the Lutheran World Federation, issued the following statement on June 6:

"With our member churches around the world we urge that steps be taken by governmental authorities in the People's Republic of China to bring the

present tragic and bloody slaughter to an immediate end. A national dialogue between all concerned-the government, the party, the army, students, workers, the Christian churches, and other religious and non-religious communities-must be effectively created to bring about reconciliation and unity within the country"

The Evangelical Lutheran Church in America has developed a close and ongoing relationship with the China Christian Council, and with its closely related community service agency, the Amity Foundation, through which a number of ELCA members are teaching in China. In early June 1989, responding to the repression of the protesters, Bishop Herbert W Chilstrom sent a cable to Bishop Ting on behalf of the Evangelical Lutheran Church in America, affirming that "we are praying for you and for the people of China."

Assembly

Action

CA89.7.80

WHEREAS, many in China had looked with encouragement and hope to a growing spirit of openness for the free exchange of ideas among the people of China and in the development of relationships with the international community; and
WHEREAS, we, along with many others throughout the world, react in anger and disgust whenever there is senseless killing of peaceful demonstrators; and
WHEREAS, the violence and killing of youth and workers in China has brought a pall of despair and death upon a great people; and
WHEREAS, we, as members of the body of Christ, wish to stand in solidarity with all in China, including the Chinese Christian community, who have called for justice and reforms in the political and social structures of that land; now, therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America condemn brutal military and judicial action taken by the

government of the People's Republic of China against many of the people of China; and, be it further

RESOLVED, that this message be communicated to the

government of China by the bishop of the Evangelical Lutheran Church in America, calling for policies of restraint by that

government and openness to hear the grievances of the people of China; and, be it further
RESOLVED, that Bishop Chilstrom remain in communication with the
leaders of the China Christian Council to express our commitment to prayer and continuing concern for the people of China in
these critical days.

Section 46-Equity in Medical Reimbursement

Reference: *1989 Reports and Records, Volume 2 Supplement*, page M-119.

Eastern Washington-Idaho Synod (1D) [1989]

WHEREAS, active pastors of the Evangelical Lutheran Church in America under major medical have reimbursement of the doctor bill based on the bill of the doctor; and
WHEREAS, the retired pastors of the Evangelical Lutheran Church in America, who have Medicare or Medicaid coverage, have the doctor reimbursement based on what Medicare or Medicaid will pay, which is not based on the doctor charges; and
WHEREAS, fair and equal treatment should be given to all pastors, active and retired, in the payment of medical reimbursement; therefore, be it
RESOLVED, that the Eastern Washington-Idaho Synod memorialize the Churchwide Assembly to direct the major medical insurance directors to base reimbursement for medical claims to active and retired pastors on the basis of the charges doctors make and not on what Medicare or Medicaid will pay.

RESPONSE OF

THE MEMORIALS COMMITTEE

Under the provisions of Medicare, a provider of service, such as a physician, may elect to receive reimbursement directly from Medicare (accept assignment") or to require that the patient be responsible for payment of the incurred charges (-not accept assignment"). If the Medicare assignment is accepted, the physician is required to adjust the fee to the amount approved by Medicare. The patient is not responsible for payment of any difference between the fee charged by the physician and the fee approved by Medicare. The fee approved by Medicare is the eligible expense considered by the ELCA medical benefit plans, because the participant is responsible for payment of that amount only.

If the physician does not accept the Medicare assignment, the patient is responsible for payment of the entire fee charged by the physician, regardless of the amount of the fee approved by Medicare. In this case, the entire physician's fee that is deemed "reasonable and customary" under the ELCA medical benefit plans is considered as eligible expense rather than the amount of the fee approved by Medicare.

Medicaid benefits are state-provided benefits within guidelines established by federal legislation. Federal law mandates that the ELCA benefit plans pay primary benefits before supplemental Medicaid benefits are provided. The entire physician's fee that is deemed "reasonable and customary" under the ELCA medical

benefits plans is considered as an eligible expense under the plans.

Assembly

Action

CA89.7.81

To transmit this minute to the Eastern Washington-Idaho Synod.

Section 47-Pastoral Housing Loans

Reference: *1989 Reports and Records, Volume 2, Supplement*, page M-120.

Upper Susquehanna Synod (8E) [1989]

WHEREAS, the cost of living in our society is great; and

WHEREAS, many congregations have seen fit to provide a much-needed ministry to their ministers in the form of parsonages; and

WHEREAS, Social Security, when considering parsonage housing, has assessed ministers at the self-employed rate of 14.3 percent based on 130 percent of their salaries; and

WHEREAS, ministerial compensation (salaries and allowances, which are taxed at the Social Security rate whether or not they are cash in hand), benefits (health care) and deductibles, and the Social Security rate may work together to prevent ministers from obtaining their own homes; and

WHEREAS, ministers using parsonages may not have adequate pension or other income adequate to purchase suitable housing at their retirement; and

WHEREAS, property ownership may help ministers have more of an investment in the lives of the parishes or agencies they serve; and

WHEREAS, it may benefit the minister and family, the congregation and agency served, and the government for the minister to be a property owner; and

WHEREAS, the single source of funds available to ministers which is sufficient to acquire a home may be found in their retirement accounts with the Board of Pensions, such accounts, which are currently unavailable until termination of service by death, retirement or removal from the roster; therefore, be it

RESOLVED, that the Upper Susquehanna Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America that the Board of Pensions be directed to study all avenues for the possibility of allowing loans against the pastor's pension fund for the purpose of housing.

Assembly

Action

CA89.7.82

To refer the memorial of the Upper Susquehanna Synod to the Division for Ministry and the Board of Pensions for discussion as to the feasibility of permitting loans against the member's pension fund for the purpose of housing, with report to the April 1990 meeting of the Church Council.

Section 48-Process for Reassignment

of Senior Seminarians

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 20 through M-121.

Northern Illinois Synod (5B) [1989]

WHEREAS, the Candidacy Placement Program for Senior Seminarians is trying to find the best possible solution for placement; and

WHEREAS, there is a 90 to 120 day wait for reassignment, if an error has been made in this placement process; and

WHEREAS, students trained for four years for specialized ministries, especially Hispanic Ministries, are sometimes inappropriately assigned to other fields of ministry; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America be memorialized to develop a system that would allow specialized ministry persons the opportunity to be immediately reassigned or transferred to another synod without going through the 90 to 120 day waiting period.

RESPONSE O

TIE

MEMORIALS COMMITTEE

The process of assignment of candidates for first call/appointment is a responsibility of the Conference of Bishops.

Assembly

Action

CA89.7.83

To refer the memorial of the Northern Illinois Synod to the Conference of Bishops for its consideration as it deals with this issue.

Section 49-Study of Ministry

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-121 through M-122.

Adopted by five synods [1989].

The following memorial was adopted by the 1989 assemblies of the following synods:
Eastern Washington-Idaho (1D)

Maryland (8F)

Missouri-Kansas (4B)

Northeastern Pennsylvania (7E) No preamble was conveyed to the Office of the Secretary of the ELCA.

Northeastern Washington Synod (1B)

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America approved a continuing resolution (10.11.A87.b.), stating that during the period 1988-1994, "this church shall engage in an intensive study of the nature of ministry;" and

WHEREAS, the involvement of congregations of the Evangelical Lutheran Church in

America in a study of the issues relating to this church's understanding of the nature of ministry will be an important element in the process of study and of implementation; therefore, be it

RESOLVED, that the [*name of synod*] Synod Assembly memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to instruct the Division for Congregational Life, in cooperation with other appropriate churchwide units, to provide the congregations of the Evangelical Lutheran Church in America with study materials relating to the study of the nature of ministry, and that these materials be made available during the 1990-1991 biennium.

RESPONSE OF THE MEMORIALS COMMITTEE

The work of the Task Force on the Study of Ministry includes the production of congregational study materials related to the Study of Ministry, as requested by the Eastern Washington-Idaho, Maryland, Missouri-Kansas, Northeastern Pennsylvania, and Northwestern Washington Synods. Plans call for the publication of a six-week adult course on issues related to the Study of Ministry to be available in Summer 1990. A second congregational study resource related to congregational review of an early draft of the report of the Study of Ministry is planned for early 1992. Thus, the requested congregational study materials are already under development as a part of the work of the Task Force on the Study of Ministry.

Assembly

Action

CA89.7.84

To transmit this minute to the Eastern Washington-Idaho Synod, Maryland Synod, Missouri-Kansas Synod, Northeastern Pennsylvania Synod, and Northwestern Washington Synod.

Section 50-Ministry Task Force Representation

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 22 through M-123.

Southwestern Wisconsin Synod (5L) [1989]

WHEREAS, the predecessor (ALC, LCA, AELC) church bodies agreed to a study on ministry, which includes the status of associates in ministry from all three uniting churches; and

WHEREAS, the predecessor ALC, LCA, and AELC had differing criteria for certified lay ministers; and

WHEREAS, the appointed Task Force to conduct the Study on Ministry includes 17 persons, one of which is from the LCA certified roster and one is a deaconess; therefore, be it

RESOLVED, that the Southwestern Wisconsin Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to appoint one person from the predecessor ALC roster of certified lay staff to the Task Force on the Study of Ministry.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

When the Division for Ministry appointed the members of the Task Force on the Study of Ministry, careful attention was given to including representatives from as many groups directly affected by the study as possible, while keeping the task force to a reasonable size. Thus, two associates in ministry are included on the task force. Members of the task force, and staff related to the work of the task force, understand the differing requirements and criteria for certifying lay workers that came from the predecessor church bodies. Members of the task force do not simply represent their own particular constituencies, but the broad concerns of the Evangelical Lutheran Church in America in the work of the task force. It would not seem advisable to add an additional person to the Task Force on the Study of Ministry at this late date, since that group already is well into its work. The task force has heard major presentations on the history and development of ministry in Lutheran and ecumenical settings to date. There will, furthermore, be opportunities for associates in ministry from every former background to make presentations to the task force at its meeting in October 1989, and at the series of public hearings to be held in Fall 1989. There will, further, be other opportunities for such input from associates in ministry as the task force continues in its work.

The Memorials Committee recommends that the Churchwide Assembly decline to increase the number of members on the Task Force on the Study of Ministry, noting that persons who served in the predecessor bodies as Commissioned Church Staff (ALC), Deaconesses (AELC), Deaconesses (ALC), Deaconesses (LCA), Deacons (AELC), Lay Professional Leaders (LCA), and Commissioned Teachers (AELC), who are now on the rosters of the Evangelical Lutheran Church in America, will have adequate opportunity to present their particular concerns and issues during the course of the work of the task force.

Assembly

Action

CA89.7.85

To transmit this minute to the Southwestern Wisconsin Synod.

**Section 51 -Recertification/Grandparenting
of Associates in Ministry**

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-123 through M-126.

A. Northwestern Pennsylvania Synod (8A) [1989]

WHEREAS, previously termed "certified lay professionals," now "associates in ministry," having completed the requirements set forth by their respective church bodies and having had long-standing commitment and service to the ministry of the now-merged body, the Evangelical Lutheran Church in America; and

WHEREAS, associates in ministry of the Evangelical Lutheran Church in America continue to offer their individual gifts of ministry in effective and supporting ways;

and

WHEREAS, associates in ministry are deeply concerned that these ministry gifts continue to be offered to the church; and

WHEREAS, associates in ministry are now in a state of "no promise, no prejudice" during the six-year Study of Ministry (all previously rostered and future rostered associates in ministry until 1994 are of equal status with each other, having no promise of maintaining associate in ministry status beyond the six-year Study of Ministry); and WHEREAS, placing associates in ministry in a six-year state of vocational "limbo" causes us personal and professional insecurity and raises questions about the church's appraisal of our office; and

WHEREAS, encouraging others to follow in this vocation is difficult and inadvisable due to the uncertainties involved; and

WHEREAS, we, in these categories, believe that our chosen vocations or offices stand to be seriously threatened as a result of this period of non-action; therefore, be it RESOLVED, that the Northwestern Pennsylvania Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to:

1. Support and encourage all who have served and continue to serve in the variety of ministries represented by the rosters of our uniting churches;
2. Affirm the document, "Interim Criteria and Procedures for the Certification of Associates in Ministry in the Evangelical Lutheran Church in America," and call for its application across the church until such time as the Study of Ministry is completed;
3. Allow sufficient time following the completion of the Study of Ministry for those currently rostered associates in ministry to meet any new standards adopted for the office of lay church professional in the Evangelical Lutheran Church in America;
4. Encourage the development of additional programs for education and continuing education, which will enable the certification or recertification process;
5. Assure that all categories of associates in ministry be able to function in recruitment, recognition, and consecration procedures until the completion of the Study of Ministry; and
6. Give assurance that there will be an official status for those currently rostered as associates in ministry beyond completion of the Study of Ministry.

B. Oregon Synod (1E) [1989]

WHEREAS, associates in ministry (AIMS) serving prior to the formation of the Evangelical Lutheran Church in America were certified by the predecessor bodies; and

WHEREAS, the ELCA Division for Ministry has stated that Associates in Ministry certified by predecessor bodies should be recertified by the Evangelical Lutheran Church in America prior to the completion of the "Study of Ministry," in order to "be secure" as associates in ministry of the Evangelical Lutheran Church in America; and WHEREAS, associates in ministry certified after the formation of the Evangelical Lutheran Church in America are considered by the Division of Ministry to "be secure" as rostered associates in ministry prior to the completion of the "Study of Ministry"; and

WHEREAS, the Division for Ministry has not suggested that ordained ministers ordained by predecessor bodies should seek re-ordination to "be secure" prior to the completion of the "Study of Ministry"; therefore, be it
RESOLVED, that the Oregon Synod memorialize the ELCA Churchwide Assembly to make dear by assembly resolution that associates in ministry certified by predecessor bodies shall be recognized by the Evangelical Lutheran Church in America as valid associates in ministry in the Evangelical Lutheran Church in America pending the completion of the "Study of Ministry"; and, be it further
RESOLVED, that the Oregon Synod Council shall communicate these same concerns to the Church Council of the Evangelical Lutheran Church in America.

C. Southeastern Minnesota Synod (31) [1989]

WHEREAS, the associates in ministry sense that God has called them into ministry within the structures of the church; and
WHEREAS, the associates in ministry want to freely give gifts for ministry; and
WHEREAS, the associates in ministry have been certified into their status through predecessor church bodies; therefore, be it
RESOLVED, that the associates in ministry previously certified and rostered in predecessor church bodies remain rostered in the Evangelical Lutheran Church in America; and, be it further
RESOLVED, that previously certified associates in ministry will not have to go through any recertification process; and
be it further
RESOLVED, that the Southeastern Minnesota Synod memorialize the Evangelical Lutheran Church in America Churchwide Assembly, 1989, to make necessary constitutional changes to enable this resolution.

D. Upper Susquehanna Synod (8E) [1989]

WHEREAS, the associates in ministry on the rosters of the united churches were recognized by their predecessor churches as Commissioned Church Staff, Deaconesses, Deacons, Lay Professional Leaders, and Commissioned Teachers; and
WHEREAS, they have met the criteria for being rostered by their respective churches; and
WHEREAS, they continue to provide faithful service to congregations and agencies of the Evangelical Lutheran Church in America; therefore, be it
RESOLVED, that the Upper Susquehanna Synod memorialize the 1989 Assembly of the Evangelical Lutheran Church in America to grant these persons on the rosters of the predecessor churches placement on the Evangelical Lutheran Church in America roster of associates in ministry now and following the completion of the study on the ministry.

RESPONSE OF THE MEMORIALS COMMITTEE

At its March 1989 meeting, the board of the Division for Ministry gave public affirmation to all who have served and continue to serve in the variety of ministries

represented by the rosters of the churches that united to form the Evangelical Lutheran Church in America. The board affirmed that "in recognition of the rich heritage and traditions of our uniting churches, all the associates in ministry rosters be honored and have equal standing during the period of the Study of Ministry-the seven predecessor rosters and the ELCA associate in ministry roster" The Church Council, likewise, in November 1988 affirmed "the ongoing contributions in the life of the Evangelical Lutheran Church in America of those persons who were "serving in any specially recognized status of ministry in the uniting churches," such as Commissioned Church Staff (ALC), Deaconesses (AELC), Deaconesses (ALC), Deaconesses (LCA), Deacons (AELC), Lay Professional Leaders (LCA) and Commissioned Teachers (AELC)" (CCS8.11.119.). The Study of Ministry is to assist the Evangelical Lutheran Church in America to make "decisions regarding appropriate forms of ministry that will enable this church to fulfill its mission" (ELCA 10.11.A87.). The study will employ a broad-based and inclusive process, in which associates in ministry will have numerous opportunities to speak directly to the Task Force on the Study of Ministry, as recommendations for assembly action are developed. (It should be noted that ELCA 10.11.A87., the continuing resolution that deals with the reception of persons serving in any specially recognized status of ministry in the predecessor bodies and describes the mandate for the Study of Ministry "cannot be repealed or altered until a regular Churchwide Assembly receives the study authorized by such resolution," according to a constitutional provision, ELCA 22.16.). Even though a strong rationale can be given to do so, it is not appropriate, at this time, to make decisions regarding the categories and status of associates in ministry prior to the completion of the study. Thus, "grandparenting" associates in ministry onto the permanent rosters of the Evangelical Lutheran Church in America is precluded by the decision made to undertake the Study of Ministry. The recommendations of the task force may include such grandparenting, but that possible conclusion cannot be stated before the study is completed and any recommended actions are brought to the ELCA Churchwide Assembly in 1993.

Assembly

Action

CA89.7.86

To affirm the actions taken by the board of the Division for Ministry and the ELCA Church Council that express support, encouragement, and appreciation to all those who are serving in any specially recognized status of ministry;

To transmit this minute to the Northwestern Pennsylvania Synod, Oregon Synod, Southeastern Minnesota Synod, and the Upper Susquehanna Synod; and

To refer the memorials of these synods to the Division for Ministry as it carries on its ongoing programs of support for associates in ministry, including education and recruitment, and as it oversees the development of the Study of Ministry.

**Section 52-Consecration of Deaconesses
during Study of Ministry**

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-126 through M-127.

Northeastern Pennsylvania Synod (7E) [1989]

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 1989 ELCA Churchwide Assembly to approve the consecration (setting apart) of women as deaconesses while the study of ministry is being undertaken.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The issue raised in the memorial of the Northeastern Pennsylvania Synod and Northwestern Pennsylvania Synod (cited in Section 51 above) relates to the requirement of continuing resolution 10.11.A87. that there be no additions to the rosters of associates in ministry from the three uniting churches after December 31, 1987, as listed in ELCA 10.41.A87. Continuing resolution 10.11.A87. "cannot be repealed or altered until a regular Churchwide Assembly receives the study authorized by such resolution," according to constitutional provision, ELCA 22.16.

The board of the Division for Ministry received a request similar to that of the Northeastern Pennsylvania Synod from the Deaconess Community in September, 1988, and forwarded that request to the ELCA Church Council. The Church Council declined to approve the consecration (setting apart) of deaconesses on the grounds that the stipulations of the Study of Ministry require that the Office of Deaconess be defined according to criteria of the Evangelical Lutheran Church in America. It would be inconsistent with the mandate of the Study of Ministry for the ELCA Deaconess Community to continue to set apart deaconesses according to criteria established prior to the organization of the Evangelical Lutheran Church in America.

The Deaconess Community of the Lutheran Church in America agreed to this restriction on the setting apart of deaconesses during the study, in consultation with the Work Group on Ministry of the Commission for a New Lutheran Church, prior to the merger. The Interim Criteria and Procedures for the Certification of Associates in Ministry of the Evangelical Lutheran Church in America includes the following statement

The Deaconess Community of the Lutheran Church in America, constituted as part of the corporate structure of the Lutheran Church in America, enters the Evangelical Lutheran Church in America as an intact community. It will continue to function under the policies and relationships established by the Division for Ministry (16.31.D.87.g.), including the recruitment, preparation and placement of deaconess candidates. During the Study of Ministry, the Deaconess Community will receive, by investiture, candidates who have met preparatory standards and been approved by the Board of Directors of the Deaconess Community. The setting apart of those invested persons to the

Office of Diaconess by the Evangelical Lutheran Church in America will await recommendations from the Study of Ministry.

The Division for Ministry maintains a list of deaconesses invested according to the standards of the community, with the understanding that this list is not be understood to be an official roster of this church.

Assembly

Action

CA89.7.87

To transmit this minute to the Northeastern Pennsylvania Synod and the Northwestern Pennsylvania Synod.

Section 55-Election of Churchwide Assembly

Voting Members

Reference: *1989 Reports and Records, Volume 2, Supplement*, page M-1 34.

Southeastern Minnesota Synod (31) [1989]

WHEREAS, voting members from the synods to the Churchwide Assembly should represent a fair cross-section of the whole synod; and

WHEREAS, the conference structure provides a representative structure for nominations to almost all of the committees of the synod; therefore, be it

RESOLVED, that the Southeastern Minnesota Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to amend the bylaws to allow synods to permit election of their designated members at the conference, cluster, or coalition level.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The method of election of voting members to synod assemblies and the Churchwide Assembly was discussed at some length during the process that led to the creation of the Evangelical Lutheran Church in America. According to ELCA 13.41.11., "each synod shall elect one voting member of the Churchwide Assembly for every 6,500 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod This method of election reflects the understanding expressed in ELCA 7.11., that "this

church shall seek to function as people of God through congregations, synods, and the churchwide organization, all of which shall be interdependent." Each of the three expressions of the Evangelical Lutheran Church in America has a legislative function, and part of the desired interdependence is expressed through elections: of voting members of synodical assemblies by congregations, and of voting members of the Churchwide Assembly by synod assemblies.

The ELCA constitution encourages groupings of congregations and institutions in "conferences, clusters, coalitions, or other area subdivisions" (ELCA 9.61.), but these entities do not have the same constitutional status as congregations, synods, and the churchwide organization. However, it is permissible for a synod to structure the election process for voting members of the Churchwide Assembly

to require nomination through its conferences or dusters, with election at the synod assembly.

Assembly

Action

CA89.7.88

To transmit this minute to the Southeastern Minnesota Synod.

Bishop Chilstrom thanked the Memorials Committee for this portion of its report and called for the orders of the day.

Special Presentation-Lutheran Immigration and Refugee Service

Bishop Chilstrom stated that "hardly a person in this room has not been involved directly or indirectly in bringing another person into this country as a refugee." He called upon the Rev. Charles S. Miller Jr., executive director of the Division for Social Ministry Organizations, who introduced the Rev. Donald H. Larsen, executive director of the Lutheran Immigration and Refugee Service. Pastor Larsen noted that Lutheran Immigration and Refugee Service will be observing its fiftieth anniversary beginning in September 1989. It is committed to love of neighbor and to speak for those who cannot speak for themselves. In partnership with Lutheran social ministry organizations and thousands of Lutheran volunteers, more than 155,000 refugees have been settled since 1939. Following a video presentation, "Opening Doors for Refugees," Pastor Larsen introduced Ms. Bernice Karsensen, executive director of Lutheran Social Services of Kansas and Oklahoma. She presented two Estonian refugees, Ivon and Maryia Kolenko, who addressed the assembly and led the singing of "What a Friend We Have in Jesus" simultaneously in Estonian and English.

Bishop Chilstrom noted the church's pride in the Lutheran Immigration and Refugee Service and its fifty-year history, and presented Pastor Larsen with an ELCA paperweight as "a reminder of all the love and care of the people of this church." Pastor Miller, in a point of personal privilege, introduced an impromptu kazoo orchestra, and led the singing of "Happy Birthday" to celebrate the fiftieth birthday of Lutheran Immigration and Refugee Service. He invited the assembly to partake of three birthday cakes at the conclusion of the plenary session.

Conclusion of Plenary Session Eleven

Bishop Chilstrom called upon the Rev. Lowell G. Almen, ELCA secretary, who made several announcements. Bishop Chilstrom then declared the assembly to be in recess at 5:50 P.M.

Evening worship followed immediately with an order for responsive prayer.

Plenary Session Twelve
Tuesday, August 29, 1989
8:00 P.M.-10:00 P.M.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, declared the assembly to be in session at 8:05 P.M., Central Daylight Time.

Report of the Church Council:

(continued)

Constitutional Changes

Reference: *1989 Reports and Records, Volume 2*, pages 527-541; continued from pages 695, 716-735, 818-819, 926-931.

Bishop Chilstrom announced the results of the written ballot on provision S8.51., which had been cast during Plenary Session Nine, Monday afternoon, August 28, 1989 (*1989 Reports and Records, Volume 3*, pages 818-819):

419 yes;

492 no;

4 abstain; and

4 invalid.

919 ballots cast

A two-thirds majority was required for adoption. The motion was defeated.

Organization of the Assembly

Bishop Chilstrom enumerated the agenda items that remained for consideration by this first Churchwide Assembly: 25 synodical memorials, 20 motions from the Reference and Counsel Committee, four constitutional changes, an evaluation of the assembly, and a motion to adjourn.

The agenda for this plenary session would include further consideration of synodical memorials and constitutional changes. The session would recess at 10:00 P.M.

Report of the Memorials Committee

(continued)

Reference: *1989 Reports and Records, Volume 2*, page 256, *Volume 2, Supplement*, pages M-1 through M-173.

Bishop Chilstrom called upon Ms. Kathy J. Magnus, chair of the Memorials Committee, to continue the report of the committee. He then recognized the Rev. Lawrence L. Hand, bishop of the Southeastern Pennsylvania Synod, who previously had served notice of his intention to introduce the following motion to suspend the rules with respect to the order in which the synodical memorials on inclusivity would be considered.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To consider Memorials Section 63 on "Constitutional Language (Persons of Color/Language Other Than English)" as printed in 1989

Reports and

Records,

Volume 2, Supplement, pages M-145 through M-146, prior to further consideration of

the other sections pertaining to inclusivity.

Section 63-Constitutional Language

(Persons of Color/Language Other Than English)

Reference: *1989 Reports and Records, Volume 2, Supplement,* pages M-145 through M-146.

A. Northeastern Ohio Synod (6E) [1989]

WHEREAS, the Evangelical Lutheran Church in America has at its formation purposefully declared itself as a multicultural church with intentional ministry in favor of persons of color, heritage groups, ethnic communities, and persons of primary language other than English; and

WHEREAS, such multiculturalism has been emphatically expressed in chapter 11 and other chapters of the constitution; and

WHEREAS, a recent continuing resolution (5.01.C89.), enacted by the Church Council, gravely restricts the applicability of the term "persons of color and/or persons of primary language other than English"; and

WHEREAS, such restriction foremost disadvantages the Word-Sacrament-Caring Ministry by and on behalf of persons whose heritage and primary language are European, though not English or Spanish, practically excluding them from the direct ministry concern of the Evangelical Lutheran Church in America; therefore, be it

RESOLVED, that this Northeastern Ohio Synod memorialize the Evangelical Lutheran Church in America in its 1989 assembly, in order

1. to remove, strike, or rescind from continuing resolutions of the Evangelical Lutheran Church in America any restriction to the applicability of the term "persons of color and/or persons of primary language other than English," and

2. to encourage,

instruct, and empower any and all appropriate ELCA organs to give unrestricted expression to the full partnership espoused in chapter 11 and other chapters of the constitution so that the Word-Sacrament-Caring Ministry by and on behalf of any and all persons of color, heritage groups, ethnic communities, and persons of primary language other than English be intentionally and equally affirmed in status through proper representation, staffing, local or international programming, and resourcing.

B. Northeastern Pennsylvania Synod (7E) [1989]

WHEREAS, the Evangelical Lutheran Church in America in its constituting convention took a bold step toward inclusivity of all marginalized persons with its commitment to include persons of color and persons whose language is other than English; and

WHEREAS, in response to this commitment advancements are being made in assembling the whole people of God in our expression of the Church; and
WHEREAS, the Commission for Multicultural Ministries of the Evangelical Lutheran Church in America is now seeking by constitutional amendment to change the language of the constitution from "persons of color and persons whose primary language is other than English," to "referring to Asians, Blacks, Hispanics, and Native Americans"; and
WHEREAS, there exist marginalized groups who are not Asian, Black, Hispanic, or Native American, who contain a culture and language other than English, whose voice would be excluded by this change; and
WHEREAS, the present language of the constitution is wide ranging in scope and purpose and does much to include all marginalized groups, which, with their own language and culture strive for justice in the same way as Asians, Blacks, Hispanics, and Native Americans; and
WHEREAS, the intent of this church toward inclusivity is not served by singling out any particular race, ethnic, or *language* group; and
WHEREAS, the Multicultural and Inclusivity Sub-Committee of the Northeastern Pennsylvania Synod has reached out not only to Asians, Blacks, Hispanics, and Native Americans, but has also embraced the cultural diversity that physically and mentally challenged persons bring to our church; therefore, be it
RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 1989 Church-wide Assembly of the Evangelical Lutheran Church in America to include all of Gods people by preserving the existing language of the constitution, specifically persons of color and persons whose primary language is other than English."

RESPONSE OF THE MEMORIALS COMMITTEE

At its April 1988 meeting, the Church Council voted to add a new continuing resolution that provided a working definition of the constitutional terms "persons of color and/or persons whose primary language is other than English." This action was taken in consultation with the board of the Commission for Multicultural Ministries. The new continuing resolution reads as follows:

5.01.C89. The term persons of color and/or persons whose primary language is other than English" shall be understood to mean Asian, African-American, Black, Hispanic, and Native American, including Native Alaskan people. This definition, however, shall not be understood as limiting this church's commitment to inclusive participation in its life and work.

This working definition is understood to be in consonance with the intent of the planners of the Evangelical Lutheran Church in America. This intent is reflected in the organization of the commission into Asian, Black, Hispanic, and Native American communities, each with an executive staff person from that community and each with additional staff adequate to meet the needs of the particular community (ELCA 16.41.E87.f.).

The process for election of the board of the Commission for Multicultural Ministries is different than that of other boards, in that it relies on nominations from members of those communities.

In addition, a separate constitutional chapter deals with special interest conferences, affirming the diversity of cultural and linguistic groups in the Evangelical Lutheran Church in America and suggesting a relationship with the Commission for Multicultural Ministries (ELCA 11.01.01).

Bishop Chilstrom introduced the following recommendation of the Memorials Committee:

MOVED;

SECONDED:

To affirm the action taken by the Church Council in adopting ELCA continuing resolution 5.01.C89.

Following lengthy discussion, the Rev. David J. Langseth, Metropolitan Chicago Synod, called the question.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question.

Assembly

Action

CA89.7.89

To affirm the action taken by the Church Council in adopting ELCA continuing resolution 5.01.C89.

Report of the Church Council:

(continued)

Constitutional Changes

Reference: *1989 Reports and Records, Volume 2*, pages 527-541.

Bishop Chilstrom called upon Vice President Christine H. Grumm, chair of the Church Council, to assume the chair. She called upon Mr Bruce R. Howe, chair of the Legal and Constitutional Review Committee of the Church Council, to introduce the recommendations of the Church Council.

Proposed title Change-"Presiding Bishop"

Reference: *1989 Reports and Records, Volume 2*, page 527.

Chair Howe introduced the following recommendation of the Church Council:

MOVED;

SECONDED:

To substitute "*presiding bishop*" for all references to the churchwide bishop in the *Constitutions Bylaws, and Continuing Resolutions* of this church.

Following brief discussion, the Rev. John H. P Reumann, Southeastern Pennsylvania Synod, moved the following substitute for the recommendation of the Church Council:

MOVED;
SECONDED;
CARRIED:

Yes-41; No--40; Abstain--14

To substitute the following for the motion before the assembly:

WHEREAS, the Task Force on the Study of Ministry is mandated by continuing resolution

10.11.A87. of the Evangelical Lutheran Church in America to give special attention to "the possibility of articulating a

Lutheran understanding and adaptation of the threefold ministerial office of bishop, pastor;

and deacon and its ecumenical implications" (*1989*

Reports and Records,

Volume 1, page 95); and

WHEREAS, this continuing resolution, 10.11.A87., with regard to

the

reception of persons serving in any specially recognized status of

ministry in the predecessor bodies, "cannot be repealed and altered until a regular Churchwide Assembly receives

the study authorized by such

resolutions (ELCA 22.16., quoted in 1989 Reports and Records, Volume 2, Supplement,

page M-125); therefore, be it

RESOLVED, that the following be substituted for 1989 Reports and Records, Volume 2,

page 527, lines 4-5:

To postpone consideration of the

term "presiding bishop" until after

pertinent sections of

the Report of the Task Force on the Study of

Ministry are acted upon by the

1993 churchwide Assembly

There was a call for a division of the house; the results of the tally are reported above.

During further *discussion*, Ml Ray Alexander, Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod), served notice of his intention to make a motion with respect to the orders of the day.

Assembly

Action

CA89.7.90

To postpone consideration of the term, "presiding bishop," until after pertinent sections of the Report of the Task Force on

the Study of Ministry are acted upon by the 1993 Churchwide Assembly.

Addition of ELCA 8.62.h.

Reference: *1989 Reports and Records, Volume 2*, page 528.

Chair Howe introduced the following recommendation of the Church Council, and requested the Rev. Lowell G. Almen, ELCA secretary, to provide background information.

MOVED;

SECONDED:

To add a new provision to constitutional provision 8.62. to be identified as item "h":

Congregations that are established by the Evangelical Lutheran Church

in America shall

be required in addition to the foregoing provisions in 862,

to receive synodical approval before the beginning of their membership in this church

During lengthy discussion, it was noted that this provision would apply only to newly founded ELCA congregations and would not affect congregations in existence prior to the formation of the Evangelical Lutheran Church in America. A question was raised concerning the use of "membership in this church" when referring to congregations—congregations are "recognized" and placed on a roster; congregations are not members of this church. Secretary Almen responded that, while an inconsistency exists in the ELCA governing documents in the use of the word, "membership," the meaning appears clear in the context of the reference, 8.62.g.

The Rev. Guy S. Edmiston Jr., bishop of the Lower Susquehanna Synod, called the question.

MOVED;

2/3 Required

SECONDED;

CAWED:

To move the previous question.

An objection was raised in consideration of the time remaining to the procedure of voting on constitutional amendments by written ballot. The assembly agreed by consensus that the vote on constitutional changes would be taken by a show of hands.

The following amendment was adopted by a greater than two-thirds majority vote of the assembly.

Assembly

2/3 Required

Action

CA89.7.91

To add a new provision to Constitutional Provision 8.62.,

which would be identified as item "h.":

Congregations

that are established by the Evangelical

Lutheran Church

in America shall be required, in addition to

the foregoing

provisions in 8.62., to receive synodical approval

before

terminating their membership in this church.

Addition of ELCA 8.25. and Addition to tS13.01.

Reference: 1989 Reports and Records, Volume 2, pages 527, 538.

Chair Howe introduced two proposed additions to the ELCA governing documents concerning recognition of congregations not presently admitted to the congregational roster of this church. He indicated that, because they are identical provisions, changes made in one would effect identical changes in the other; amendments to both provisions would be considered simultaneously.

MOVED;

SECONDED:

To add a new ELCA 8.25. to

read:

A congregation newly formed by this church and any congregation seeking recognition by this church shall:

a. Accept the criteria for recognition, functions of the congregation, and governance provisions as provided

in Chapter 8 of the ELCA

constitution and bylaws.

b. Adopt governing documents that include fully and without alterations the

Preamble, Quarter 1, where applicable, and all provisions of

Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, and 18 in the Model

Constitution for Congregations consistent with requirements of this

constitution and the constitution for synods of this church. Bylaws and

continuing resolutions, appropriate for inclusion in these chapters and

not in conflict

with these required provisions in the Model Constitution

for Congregations, the constitution of the synod or the

Constitution

and Bylaws of the Evangelical Lutheran Church in America, may be

adopted as described in Chapters 16 and 18 of the Model Constitution

for Congregations.

c. Accept the commitments expected of all congregations of the ELCA as

stated in C6.01., C6.02., and C6.03. of the Model Constitution for

Congregations.

If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that

church body before taking action to leave its current church body After such

***consultation**, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located. Receiving of transferring or independent congregations into the ELCA is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.*

To add a new provision

to tS13.01., consistent with ELCA 8.25.

A congregation newly formed by this church and any congregation seeking recognition by this church shall:

a. Accept the criteria for recognition, functions of the congregation, and governing provisions as provided in Chapter 8 of the ELCA constitution and bylaws.

b. Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all provisions of

Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, and 18 in the Model Constitution for Congregations consistent with requirements of this constitution and the constitution of this church Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the Model Constitution for Congregations, the constitution of this synod or the Constitution and Bylaws of the Evangelical Lutheran Church in America, may be adopted as described in Chapters 16 and 18 of the Model Constitution for Congregations.

c. Accept the commitments expected of all congregations of the ELCA as stated in C6.01., C6.02, and C6.03. of the Model Constitution for Congregations.

If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.

Receiving of transferring or independent congregations into the ELCA is based on the judgment of the synod and action by the synod through the

***Synod Council and Synod Assembly** The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.*

Following brief discussion, the Rev. Mark B. Herbener, bishop of the Northern Texas-Northern Louisiana Synod, moved the following amendment.

MOVED;

SECONDED:

To amend provisions 8.25.

and tS13.01., by deleting the word, "Receiving" and substituting the word, "*Recognition*" and by deleting **the word, "into"** and substituting the word, "*by,*" before the words "the ELCA is based

on the judgment of the synods.

Without further discussion, the Rev. Stephen D. Samuelson, Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod), called the question.

MOVED; *2/3 Required*

SECONDED;

CARRIED:

To move the previous question and all pending matters.

An unidentified voting member moved reconsideration of the previous question.

MOVED; *2/3 Required*

SECONDED;

DEFEATED:

To reconsider the motion calling for the previous question.

MOVED;

SECONDED;

CARRIED:

To amend provisions 8.25. and tS13.01., by deleting the word, "Receiving" and substituting the word, "*Recognition,*" and by deleting the word, "into," and substituting the word, "*by,*" before the words "the ELCA is based on the judgment of the synod.

Assembly

Action

CA89.7.92

To add a new ELCA 8.25. to read:

A congregation newly formed by this church and any congregation seeking recognition by this church shall:

a. Accept the criteria for recognition, functions of the congregation, and governance provisions as provided in Chapter 8 of the ELCA constitution and bylaws.

b. Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, and 18 in the Model Constitution for Congregations consistent with requirements of this constitution and the constitution for synods of this church. Bylaws and continuing

resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the Model Constitution for Congregations, the constitution of the synod, or the Constitution and Bylaws of the Evangelical Lutheran Church in America, may be adopted as described in Chapters 16 and 18 of the Model Constitution for Congregations.

c. Accept the commitments expected of all congregations of the ELCA as stated in C6.01., C6.02, and C6.03. of the Model Constitution for Congregations.

If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation,

*leaders of the **congregation should make contact** with the ELCA synod bishop or staff where the congregation is located.*

Recognition of transferring or independent congregations by the ELCA is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.

To add a new provision to tS13.01., consistent with ELCA 8.25.

A congregation newly formed by this church and any congregation seeking recognition by this church shall:

a. Accept the criteria for recognition, functions of the congregation, and governance provisions as provided in Chapter 8 of the ELCA constitution and bylaws.

b. Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, and

in the Model Constitution for Congregations consistent with requirements of this constitution and the constitution of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the Model

Constitution for Congregations, the constitution of this synod, or the Constitution and Bylaws of the Evangelical Lutheran Church in America, may be adopted as described in Chapters 16 and 18 of the Model Constitution for Congregations.

c. Accept the commitments expected of all congregations of the ELCA as stated in C6.01., C6.02., and C6.03. of the Model Constitution for Congregations.

If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body After such consultation,

leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.

Recognition of transferring or independent congregations by the ELCA is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the

register of congregations.

The Rev. Mark D. Johns, Northeastern Iowa Synod, requested, in a point of personal privilege, that at subsequent assemblies a current copy of the ELCA governing documents be included in the materials provided to voting members.

Vice President Grumm relinquished the chair to Bishop Chilstrom. Mr. Ray Alexander, Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod), moved the following motion, having previously served notice of his intention to do so:

MOVED;

SECONDED;

DEFEATED:

To extend this session until 1100 P.M.

At the conclusion of consideration of amendments to the ELCA'S governing documents, Bishop Chilstrom addressed in a point of personal privilege the issue of the proposed title, "presiding bishop." He indicated that the proposal arose from experience in that he frequently is introduced as presiding bishop. He noted that the matter had been discussed and recommended by both the Conference of Bishops and Church Council. He did not feel a personal investment in the proposal and urged that, in keeping with current constitutional nomenclature, the churchwide bishop be addressed as "bishop of the church."

Report of the Memorials Committee:

(continued)

Reference: *1989 Reports and Records, Volume 2, page 256, Volume 2, Supplement*, pages M-1 through M-173.

Bishop Chilstrom called upon Ms. Kathy J. Magnus, chair of the Memorials Committee, to continue the committee's report.

Section 62-Inclusivity for Persons with Hearing

Impairments

(continued)

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-143 through M-145; continued from Minutes pages 744-746.

The text of Memorials Section 62 and previous assembly action on this matter are reported on page 744 of this volume.

Chair Magnus noted that the assembly had previously referred the memorial of the Metropolitan Chicago Synod on persons with hearing impairments to the Memorials Committee for further consideration. She reported that the committee had amended its recommendation by adding, "*which report would include any recommendation pertaining to revision of church's governing documents.*"

MOVED;

SECONDED:

To refer the memorial of the Metropolitan Chicago Synod to the Division for Social Ministry Organizations for discussion with persons with hearing impairments and the Commission for Multicultural Ministries; and

To request a report to the Church Council at its April 1990 meeting, which report would include any recommendation pertaining to revision of the church's governing documents.

Following brief discussion, the Rev. David J. Langseth, Metropolitan Chicago Synod, called the question.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question.

Assembly

Action

CA89.7.93

To refer the memorial of the Metropolitan Chicago Synod to

the Division for Social Ministry Organizations for discussion with persons with hearing impairments and the Commission for Multicultural Ministries; and

To request a report to the Church Council at its April 1990 meeting, which report would include any recommendation pertaining to revision of the church's governing documents.

Section 65-Inclusivity for Persons with Disabilities

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-148 through M-149; continued from Minutes page 746.

The text of Memorials Section 65 and previous assembly action on this matter are reported on page 746 of this volume.

Chair Magnus noted that the assembly had previously referred the memorial of the Northeastern Iowa Synod on persons with disabilities to the Memorials Committee for further consideration. She reported that the committee had amended its recommendation by inserting, "*and especially the matter of revision of the church's governing documents,*" between the words, "Northeastern Iowa Synod" and "to the Church Council."

Assembly

Action

CA89.7.94

To refer the memorial of the Northeastern Iowa Synod and specifically the matter of revision of the church's governing documents to the Church Council, requesting that appropriate ways of enhancing the participation of persons with disabilities on the boards, committees, and councils of this church be developed in consultation with the Division for Social Ministry Organizations.

Section 64-Inclusivity of Resources

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-147

through M-148.

A. Maryland Synod (8F) [1989]

WHEREAS, the Evangelical Lutheran Church in America takes seriously the commission of the Lord of the Church to go into "all the world to baptize and teach; and WHEREAS, the Evangelical Lutheran Church in America and the Maryland Synod have made a concerted effort to be an inclusive church through the establishment of the Commission for Multicultural Ministries and having representatives of minority groups on all divisions, commissions, councils and boards; and

WHEREAS, bulletin covers are one of the most visible resources of the proclamation of church teachings and practices and an important instrument for communicating an awareness of various Lutheran minority cultures to the larger Lutheran membership; and

WHEREAS, the Augsburg Fortress publishing house has not used bulletin covers sensitive to the inclusive gospel commission, teachings, and practices of our church in regard to minority cultures; and

WHEREAS, the Augsburg Fortress publishing house is insensitive by not using the same system of gauging bulletin photograph selections as do those Lutheran minority cultures that use the bulletin; and

WHEREAS, the Augsburg Fortress bulletin covers, which do involve minorities are devoid of Black men and women engaged in meaningful Christian focuses as do their White counterparts; and

WHEREAS, the stated policy for choosing pictures: "choosing shots that speak to our market areas as a whole" can be contradictory to the commission to "go into all the world" and to the policies and efforts to be an "inclusive" church; therefore, be it RESOLVED, that the Maryland Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to request that the Augsburg Fortress publishing house reflect the inclusive teachings and practices of the church by using a greater percentage of bulletin covers appropriately reflecting diverse cultures in an American Christian experience.

B.

Northeastern Ohio Synod (6E) [1989]

WHEREAS, the Evangelical Lutheran Church in America seeks to be an inclusive church body and multicultural in its membership; and

WHEREAS, it has been the tradition of many ELCA congregations to emphasize the needs and concerns of particular ethnic and/or minority groups on certain designated Sundays each year; and

WHEREAS, the Evangelical Lutheran Church in America has not designated specific Sundays to emphasize the concerns of particular ethnic or minority groups; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America develop and publish bulletin inserts, litanies, and educational materials, which emphasize the needs and concerns of various ethnic or minority groups; and, be it further

RESOLVED, that all congregations of the Evangelical Lutheran Church in America be encouraged to use the above-mentioned items and materials to bring about awareness of the needs and concerns of various ethnic groups; and, be it further

RESOLVED, that the above-mentioned items and materials be published in the languages used by member congregations of the Evangelical Lutheran Church in America.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The Evangelical Lutheran Church in America is committed to providing its members with a wide range of resources that reflect the diversity of the population. Given the churchwide commitment to inclusivity, the Division for Congregational Life, the Commission for Multicultural Ministries, and other churchwide units work closely with Augsburg Fortress at the task of increasing the number of resources available in languages other than English and responding to the concerns of various ethnic communities. Resource planning teams in a wide range of areas are charged with considering which programs and resources need to be developed for culture and language-specific settings.

Complementing the ongoing work of churchwide units, the Multicultural Mission Strategy will give attention to resources to meet the needs and reflect the concerns of persons of color and persons whose primary language is other than English. In addition, Bishop Herbert W Chilstrom, responding to the request of the synods of Region Nine, has appointed a working group to develop an integrated churchwide approach for development of resources in languages other than English. A Hispanic resource study has been undertaken by the Division for Congregational Life, the Commission for Multicultural Ministries, and the *Office* for Research, Planning, and Evaluation. Special projects, such as the Asian, Black, Hispanic, and Native America (ABHNA) Writers Project, are also important parts of the churchwide effort in this area.

In response to the specific issue raised by the Maryland Synod, relative to bulletin covers, Augsburg Fortress reports that it is attempting to increase the efforts to expand the diversity of people included in photography on bulletin covers. The publishing house has stepped up efforts to locate photographs that reflect diversity, by alerting photographers to these needs, working more closely with multicultural communities to get more appropriate photographs, seeking out photographers from the various ethnic communities, and making specific assignments of more photography, rather than depending on what is available. Chair Magnus introduced the following recommendation of the Memorials Committee adopted by the Churchwide Assembly without discussion:

***Assembly
Action
CA89.7.95***

**To affirm the commitment of the Evangelical Lutheran Church in America to providing resources that meet the needs and express the concerns of persons of color and persons whose primary language is other than English, and to encourage intensified efforts to provide resources in those language;
To encourage the congregations of the Evangelical Lutheran**

**Church in America to use such materials; and
To transmit this minute to the Maryland Synod and the
Northeastern Ohio Synod.**

The five synodical memorials, which follow, addressed constitutional matters.

Section 60-Length of Term for Synod Officers

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-139 through M-142.

A. Southeastern Wisconsin Synod (5J) [1988]

WHEREAS, the only unresolved obstacles to the ratification of the constitution of this synod by the Church Council are that S8.31., S8.41., S8.51., and S8.54. as adopted by this synod

at its constituting convention are different from the corresponding provisions of the model constitution for synods and from ELCA bylaws 9.31.03., 9.31.04., and 9.31.05.; and

WHEREAS, the continuation of S8.31. and S8.41. of the constitution of this synod without a no-salary restriction applicable to the offices of secretary and treasurer might facilitate service in one or both of those offices by persons, particularly laypersons, who might otherwise be unable to serve without financial hardship; and

WHEREAS, the continuation of a six-year term for the office of bishop as set forth in S8.51. and S8.54. of the constitution of this synod would allow better than a four-year term for the building of pastoral relationships and the establishment of pastoral trust, help avoid the possible politicizing of the office, which might be associated with a four-year term, and, in general, give a bishop a better opportunity than a four-year term for carrying out successfully the many responsibilities of the office; and

WHEREAS, the continuation of the arrangements for staggered terms for the officers of this synod as set forth in S8.51. of the constitution of this synod would avoid a turnover of all of the officers every four years and thus facilitate continuity and efficiency in the work of this synod; and

WHEREAS, the Church Council and the secretary of the Evangelical Lutheran Church in America have not suggested to this synod that the continuation of S8.31., S8.41., S8.51., and S8.54. as adopted by the constituting convention of this synod would interfere with the work or the mission of this synod or of the Evangelical Lutheran Church in America but have rather rejected these provisions only, because they are different from the corresponding provisions of the model constitution for synods and ELCA bylaws 9.31.03., 9.31.04., and 9.31.05.; and

WHEREAS, S8.31., S8.41., S8.51., and S8.54. of the model constitution for synods, unlike many other provisions therein, were not identified as required provisions, and the impression was thus created that they did not need to be followed; and

WHEREAS, according to 5.01.c. of the ELCA'S constitution, among the principles on which the Evangelical Lutheran Church in America is organized are that the congregations, synods, and churchwide organization are interdependent partners sharing responsibly in God's mission and that, "Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting"; and

WHEREAS, according to 5.01.d. of the ELCA'S constitution, the Evangelical Lutheran Church in America is further organized on the principle that congregations and synods, which include in their governing documents the Confession of Faith and Statement of Purpose, and the structural components required in the ELCA'S constitution "shall be free to organize in such manner as each deems appropriate for its jurisdiction"; and

WHEREAS, the matters dealt with S8.31., S8.41., S8.51., and S8.54. of this synod's constitution are organizational details, which directly affect only this synod, not the churchwide organization, so the role of the churchwide organization should be to facilitate and assist, not to frustrate and impede; and

WHEREAS, ELCA bylaws 9.31.03., 9.31.04., and 9.31.05., since they are bylaws, subject to 5.01.c. and d. of the ELCA'S constitution, and may not be enforced and applied to lead to a result which is inconsistent with those constitutional provisions; and

WHEREAS, the Churchwide Assembly has the power and authority to determine that it is inconsistent with 5.01.c. and d. of the ELCA'S constitution and therefore unconstitutional for the Church Council to enforce and apply ELCA bylaws 9.31.03., 9.31.04., and 9.31.05. as grounds for disapproval of S8.31, S8.41., and S8.51., and S8.54. as adopted by this synod's constituting convention, thereby depriving this synod of rights and powers reserved to this synod under 5.01.c. and d. of the ELCA'S constitution; and

WHEREAS, the Churchwide Assembly further has the power to amend or repeal ELCA bylaws 9.31.03., 9.31.04., and 9.31.05.; now, therefore, be it

RESOLVED, that the Southeastern Wisconsin Synod, by action of its Synod Assembly on June 4, 1988, hereby memorializes the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the Church Council to ratify this synod's constitution in the form approved by this synod's constituting convention, notwithstanding the differences between S8.31., S8.41., S8.51., and S8.54., as adopted by this synod from the corresponding provisions of the model constitution for synods and ELCA bylaws 9.31.03., 9.31.04., and 9.31.05.; or, in the alternative, to amend ELCA bylaws 9.31.03., 9.31.04., and 9.31.05. to permit the continuation of S8.31., S8.41., S8.51., and S8.54. as adopted by this synod; or, in the alternative, to repeal ELCA bylaws 9.31.03., 9.31.04., and 9.31.05.

B. Southwestern Minnesota Synod (3F) [1988]

WHEREAS, we in the Evangelical Lutheran Church in America have reaffirmed the office of bishop as a pastoral office with a primary focus on preaching, teaching, and pastoral care; and

WHEREAS, this time, effort, and stability are required in order to build pastoral relationships and to establish pastoral trust; and

WHEREAS, a four-year term for synodical bishop limits the capacity to build such trust and relationships, and unduly politicizes this office, which is intended to be pastoral in nature; and

WHEREAS, the tenure of synodical bishop also impacts synod staff and families as well as the capacity to build strong and effective staff relationships; and

WHEREAS, there was in our predecessor church bodies a strong precedent for longer

terms for synodical bishops, which proved effective; and WHEREAS, our ELCA documents provide for dear lines of accountability for synodical bishops who are perhaps more accessible to the people of the synod than almost any elected officer of the Evangelical Lutheran Church in America; and WHEREAS, there are dear and workable provisions for the removal of a synodical bishop when circumstances arise that call for it; and WHEREAS, the principles of organization of the Evangelical Lutheran Church in America (ELCA constitution chapter 5) commit us to a partnership of "interdependence," which calls for the kind of flexibility so that whenever possible, the entity most directly affected by a decision shall be the principle party responsible for decision and implementation, with the other entities facilitating and assisting;" and WHEREAS, the Southwestern Minnesota Synod at its constituting convention in June 1987 adopted in its constitution a six-year term for the office of synodical bishop at a time when the ELCA constitutional provision for a four-year term for synodical bishops had not been designated as a required provision in synodical constitutions; and WHEREAS, a six-year term for synod bishop has subsequently been ruled to be in conflict with the ELCA constitution; therefore, be it RESOLVED, that the Southwestern Minnesota Synod in assembly memorialize the Evangelical Lutheran Church in America to adopt a provision that will allow for flexibility in the length of terms for synodical bishops.

C. Southwestern Minnesota Synod (3F) [1988]

WHEREAS, the Southwestern Minnesota Synod at its constituting convention in June 1987 adopted a constitution calling for three-year terms for synod vice president, synod secretary, and synod treasurer with provision for up to two consecutive terms; and WHEREAS, the above terms were adopted at a time when the Evangelical Lutheran Church in America constitutional provisions for a four-year term for synod officers had not been designated as a required provision in synodical constitutions; and WHEREAS, a three-year term for these synod officers has subsequently been ruled to be in conflict with the ELCA constitution; and WHEREAS, the demands of these positions on persons who are giving of their time and energies without monetary compensation would suggest some reasonable limitation of tenure; and WHEREAS, three-year terms with the possibility of one successive reelection for these officers would provide for a tenure that allows adequate time to be effective in these positions while at the same time allowing for appropriate change in synod leadership and the possibility for more persons to be involved in such leadership; and WHEREAS, there is a significant difference between the responsibilities and expectations of full-time staff who are responsible for the day-to-day operation of synod ministry and other synod officers who meet occasionally for legislative purposes; and WHEREAS, longer terms for synod bishop and shorter terms for other synod officers with appropriate provisions for limitations of terms provide for a helpful balance of stability and change in synod leadership; and WHEREAS, the principles of organization of the Evangelical Lutheran Church in America (ELCA constitution, chapter T5 [*sic*]) commit us to a partnership of "interdependence" which calls for the kind of flexibility so that "whenever possible, the

entity most directly affected by a decision shall be the principle party responsible for decision and implementation, with the other entities facilitating and assisting"; therefore, be it

RESOLVED, that the Southwestern "Minnesota Synod in assembly memorialize the Evangelical Lutheran Church in America to adopt a provision that would allow for flexibility of terms for synod vice presidents, synod secretaries, and synod treasurers.

RESPONSE OF THE

MEMORIALS COMMITTEE

In considering the memorials of the Southwestern Minnesota Synod and the Southeastern Wisconsin Synod requesting a change in the constitutional provisions governing the length of term of synodical officers, the Memorials Committee notes that the length of term of synodical and churchwide officers, in particular of bishops, was the subject of extensive debate during the process that led to the formation of the Evangelical Lutheran Church in America. The Commission for a New Lutheran Church finally recommended, and the predecessor church bodies approved, four-year terms for all churchwide and synodical officers.

The Memorials Committee suggests that the present documents, which allow for the possibility of reelection every four years, provide a workable framework for the election of synodical officers in these first years in the life of the Evangelical Lutheran Church in America; the committee questions the assumption that the four-year term undermines the capacity to build trust and relationships within synods and unduly politicizes the office of bishop. In these first years, there may be value in providing for similarity among synods in the length of term of officers. During this time the church will be gathering experience that could inform its consideration of the appropriate length of term of bishops and synodical officers. Such experience would be valuable, since changes in this area could have far reaching theological and ecumenical implications. In addition, the Study of Ministry also will inform the Evangelical Lutheran Church in America as it considers matters related to the role of the bishop and synodical lay leaders.

For these reasons, the Memorials Committee considers a change in the constitutional provisions governing the length of term of synodical officers to be premature.

The Southeastern Wisconsin Synod memorialized the 1989 Churchwide Assembly to direct the Church Council to ratify the synod's constitution in the form approved by its constituting convention, notwithstanding differences from the Constitution for Synods and the ELCA constitution. The Churchwide Assembly (ELCA 13.11.) cannot direct the Church Council to violate the constitution and bylaws of this church in the ratification process of synod constitutions.

It should be noted that the Church Council recommended a change in one of the provisions questioned by the Southeastern Wisconsin Synod, namely, the no-salary restriction for synod treasurers and secretaries. That proposal was voted on by the Churchwide Assembly (see *1989 Reports and Records*, volume 2, pages 529 and 537; *Volume 3*, pages 721 and 730).

The Church Council declined to recommend a change in the provision relating to the length of term for synod bishops, noting that the entire pattern of length

of terms for churchwide and synodical officers should be studied if such a change in the length of term for synod bishop were considered.

ELCA bylaw 9.31.05. specifies that each officer shall be elected to a term of four years and may be reelected"; *S17.11., a required provision in synod constitutions, acknowledges, "Certain sections of this constitution incorporate and record therein provisions of the constitution and bylaws of this church." The ELCA'S Principles of Operations (ELCA 5.01.d.) also state, "Each ... synod in its governing documents shall include ... such structural components as are required in this constitution." The changes requested by the Southeastern Wisconsin Synod relative to length of terms of synod bishops and by the Southwestern Minnesota Synod on length of terms for synodical bishop and other synod officers would require constitutional changes in order to be effected.

Chair Magnus introduced the following recommendation of the Memorials Committee:

MOVED;

SECONDED:

To transmit

this minute to the Southwestern Minnesota Synod and the Southeastern Wisconsin Synod.

Ms. Ruth Jensen, Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod), moved the following substitute to the recommendation of the Memorials Committee:

MOVED;

SECONDED:

To amend by substitution the recommendation of the Memorials Committee (Section 60, Length of Term for Synod Officers):

That the Church Council is hereby directed that it may not disapprove the governing documents of the Southeastern Wisconsin Synod and the Southwestern Minnesota Synod on the basis of noncompliance with ELCA Bylaw 9.31.05. ("Each officer shall be elected to a term of four year and may be reelected").

Bishop Chilstrom called upon Secretary Almen to discuss the constitutional ramifications of the foregoing motion. Secretary Almen reported that the assembly was facing a dilemma. He noted that ELCA constitutional provision 9.12. requires that each synod "shall have a constitution, which shall become effective upon ratification by the Church Council." Amendments, likewise, are subject to ratification. The council operates under the governing documents of the church. The proposed substitute motion, however, would have the effect of the assembly directing the Church Council to violate the ELCA'S governing documents, he explained; such an action would lie beyond the authority of the assembly.

Secretary Almen then outlined several options for resolving the issue raised by the substitute motion with respect to ELCA bylaw 9.31.05. concerning the length of terms of synodical officers. If the assembly wished to support the goal of the substitute-

namely, local option for length of terms-options for the assembly would include:
(1) To amend ELCA bylaw 9.31.05. to provide for the possibility of exceptions at the request of synods and with the approval of the Church Council; (2) To amend the bylaw to change the number of years specified in it; or (3) To eliminate the reference to a defined period of years.

Mr. Stephen L. Knowles, Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod), referred the assembly to ELCA bylaw 9.31.05., which states, "Each officer shall be elected to a term of four years and may be reelected." He concluded that this provision seemed to be in conflict with ELCA 5.01.d., which states, "Each congregation and synod in its governing documents shall include the Confession of Faith and Statement of Purpose and such structural components as are required in this constitution. Beyond these common elements, congregations and synods shall be free to organize in such manner as each deems appropriate for its jurisdiction."

The chair ruled the substitute motion to be out of order, because it was inconsistent with the ELCA'S governing documents. Mr Stephen Knowles, Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod), then appealed the decision of the chair.

MOVED;

SECONDED;

To appeal the decision of the chair

Following brief discussion, the Rev. John E Bradosky, Northeastern Ohio Synod, called the question.

MOVED;

2/3 Required

SECONDED;

CARRIED;

To move the previous question and all pending matters.

MOVED;

SECONDED;

DEFEATED;

To appeal the decision of the chair

Assem by

Action

CA89.7.96

To transmit the following minute to the Southwestern Minnesota Synod and the Southeastern Wisconsin Synod:

In considering the memorials of the Southwestern Minnesota Synod and the Southeastern Wisconsin Synod requesting a change in the constitutional provisions governing the length of term of synodical officers, the Memorials Committee notes that the length of term of synodical and churchwide officers, in particular of bishops, was the subject

of extensive debate during the process that led to the formation of the Evangelical Lutheran Church in America. The Commission for a New Lutheran Church finally

recommended, and the predecessor church bodies approved, four-year terms for all churchwide and synodical officers. The Memorials Committee suggests that the present documents, which allow for the possibility of re-election every four years, provide a workable framework for the election of synodical officers in these first years in the life of the Evangelical Lutheran Church in America; the committee questions the assumption that the four-year term undermines the capacity to build trust and relationships within synods and unduly politicizes the office of bishop. In these first years, there may be value in providing for similarity among synods in the length of term of officers. During this time the church will be gathering experience that could inform its consideration of the appropriate length of term of bishops and synodical officers. Such experience would be valuable, since changes in this area could have far reaching theological and ecumenical implications. In addition, the Study of Ministry also will inform the Evangelical Lutheran Church in America as it considers matters related to the role of the bishop and lay leaders.

For these reasons, the Memorials Committee considers a change in the constitutional provisions governing the length of term of synodical officers to be premature.

The Southeastern Wisconsin Synod memorialized the 1989 Churchwide Assembly to direct the Church Council to ratify the synod's constitution in the form approved by its constituting convention, notwithstanding differences from the Model Constitution for Synods and the ELCA constitution and bylaws. The Churchwide Assembly (ELCA 13.11.) cannot direct the Church Council to violate the constitution and bylaws of this church in the ratification process of synod constitutions.

It should be noted that the Church Council recommended a change in one of the provisions questioned by the Southeastern Wisconsin Synod: the no-salary restriction for synod treasurers and secretaries. That proposal was voted on by the Churchwide Assembly. (See *1989 Reports and Records, Volume 2*, pages 517 and 525; *Volume 3*, pages 721 and 730). The Church Council declined to recommend a change in the provision relating to the length of term for synod bishops, noting that the entire pattern of length of terms for churchwide and synodical officers should be studied if such a

change in the length of term for synod bishop were considered.

ELCA bylaw 9.31.05. specifies that "Each officer shall be elected to a term of four years and may be reelected"; S17.11., a required provision in synod constitutions, acknowledges,

"Certain sections of this constitution incorporate and record

WHEREAS, the effect of this restrictive reading of our ELCA and synod constitutions results in the denial of the right and opportunity of associates in ministry as lay persons to be elected and to serve as congregational delegates, resulting in;

1. A disenfranchisement of the baptism and faithful membership of this church's certified

2. A significant discouragement to those who might otherwise "candidate" to be associates in ministry;

3. A significant discouragement for present skilled and experienced lay professionals to seek the certification of this church--a serious loss to the persons involved and to our ministry together;

4. A denial of our congregations' right and desire to lift up for the church their very best delegations, as they might deem proper and good; and finally,

WHEREAS, and until the Study of Ministry should report otherwise and an assembly of the Evangelical Lutheran Church in America so concur in that report, it seems best ...

1. That the church hold to delegations built upon the ordained under call and the baptized;

2. That the church provide for the ten percent professional representation of the associates in ministry; and

3. That the church allow for other associates in ministry to be elected by congregations as lay delegates as it seems best in each congregation's decision making process. It would seem that this is in the very best interest of our associates in ministry and of our Church Assembly delegations as well; now, therefore, be it

RESOLVED, that this 1989 assembly of the Metropolitan Washington, D.C., Synod of the Evangelical Lutheran Church in America memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America;

1. To amend the constitutions of the Evangelical Lutheran Church in America and its synods so as to provide that associates in ministry on the rosters of our synods may be elected as lay delegates to synod assemblies by and for congregations in which they hold active membership; and

2. To provide that synods in assembly, in similar fashion may elect associates in ministry as lay voting members to ELCA assemblies; and, be it further

RESOLVED, that the rationale for this memorial as provided in the preamble to this memorial be supplied to the ELCA delegate (*sic*) assembly.

D. Nebraska Synod (4A) [1989]

WHEREAS, the Evangelical Lutheran Church in America constitution 9.41.01.b., relating to Synod Assembly delegation, only allows a synod to have 10 percent of all active associates in ministry, consecrated deacons and deaconesses, commissioned

teachers, and certified or commissioned lay professionals to be voting members of the synod assemblies; and

WHEREAS, this motion cannot be amended by a synod assembly; and

WHEREAS, there are 1,500 Fostered associates in ministry in the Evangelical Lutheran Church in America; and

WHEREAS, these individuals are appointed to serve specific ministry areas of the church and are encouraged to be well informed on church policies relating to these and other ministry areas; and

WHEREAS, these individuals are required to be active in their lay ministry at all levels of the church; now, therefore, be it

Chapter 7, S7.21.B. would read:

all active associates in ministry consecrated deans and deaconesses, commissioned teachers, and certified or commissioned lay professionals on the roster of this synod shall be voting members of the Synod Assembly"

Chapter 7, S7.23. the following words would be struck:

"and all associates in ministry, consecrated deans and deaconesses, commissioned teachers, and certified and commissioned lay professionals."

Chapter 7, S7.24. the following words would be struck:

"associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals of the Synod Assembly shall be elected in caucus prior to the first business session of each regular and special meeting of the Synod Assembly;

and, be it further

RESOLVED, that should the above amendments be made permissible by the Evangelical Lutheran Church in America, the reading of these amendments at this 1989 meeting of the Synod Assembly be judged to be the constitutionally required first reading, so that a final consideration can be made at the 1990 meeting of the assembly.

C. Metropolitan Washington, D.C., Synod (8G) [1989]

WHEREAS, the Evangelical Lutheran Church in America has provided for certification of associates in ministry, placed candidates under the oversight of the Candidacy Committees of the synods' Divisions for Ministry, and placed persons so certified under the offices of our synodical bishops for appointment, pastoral care and supervision; and

WHEREAS, the Evangelical Lutheran Church in America has provided for the certification of qualified candidates from our merging church bodies according to the Evangelical Lutheran Church in America guidelines and standards, thereby guaranteeing their ongoing certification/recognition following the report on the Study of Ministry; and

WHEREAS, the Evangelical Lutheran Church in America has "grandparented" those certified in former church bodies, without recertification by the Evangelical Lutheran Church in America, pending the report on the Study of Ministry; and

WHEREAS, the Evangelical Lutheran Church in America has sought to be inclusive in providing for a means of voice and vote in the constituting of our church and synod assemblies by mandating that:

1. The associates in ministry shall elect from their number persons in number

totaling 10 percent of their number to be delegates to the assemblies with voice and vote;

2. All other associates in ministry are advisors to the assemblies with voice but not vote; and

WHEREAS, the effect of this last provision, as presently interpreted by the church (and perhaps not as intended by those who framed our constitution), has been more exclusive than inclusive of these certified professionals by mandating their "advisory roles" and thereby preventing their election by member congregations as congregational delegates by right of their baptism and active congregational membership; and

WHEREAS, and until the Study of Ministry may say otherwise, these persons are baptized laypersons, not "ordained," of this church and ought not, therefore, be under other restrictive constitutional quotas than those applying to all the baptized lay members of this church; and

therein provisions of the constitution and bylaws of this church." The ELCA'S Principles of Operations (ELCA 5.01.d.) also state, "Each ... synod in its governing documents shall include... such structural components as are required in this constitution." The changes requested by the Southeastern Wisconsin Synod relative to length of terms of synod bishops and by the Southwestern Minnesota Synod on length of terms for synodical bishop and other synod officers would require constitutional changes in order to be effected.

Section 53-Voting Rights for Associates in Ministry

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 27 through M-132; continued on Minutes pages 965, 966.

A. Missouri-Kansas Synod (48) 11988]

WHEREAS, our national church body has decided to engage in a six-year study on ministry; and

WHEREAS, that study includes the role of associates in ministry; as well as that of bishops and pastors; and

WHEREAS, it is a churchwide goal to be fair, inclusive, and representative of all those affected by this study; and

WHEREAS, only ten percent of associates in ministry currently are represented in church assemblies; therefore, be it

RESOLVED, that the Missouri-Kansas Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to amend the national constitution to allow the synodical constitutions to be changed, so that all associates in ministry may be recognized as delegates to their synodical assemblies.

B. Florida Synod (9E) [1989]

WHEREAS, the New Testament speaks of many gifts as necessary to the life of the Church; and

WHEREAS, lay people have special gifts to offer the Church; and

WHEREAS, associates in ministry and other lay professionals have chosen to make

work in the Church their career; and

WHEREAS, associates in ministry and other lay professionals are vitally affected by decisions made by the Synod Assembly; and

WHEREAS, full

participation, including the vote, in Synod Assembly meetings would promote the good of more lay involvement in the life of the Church; and

WHEREAS, such full participation can be accomplished within the interest of the constitutioned provisions for the percentages of lay and ordained ministry representation; now, therefore, be it

RESOLVED, that the Florida Synod indicate to the Evangelical Lutheran Church in America to make necessary changes in the governing documents of this church, or to grant the Florida Synod special permission to make it possible for all associates in ministry on the roster of this synod to be granted voting privileges at Synod Assembly; and be it further

RESOLVED, that the Florida Synod suggest to the Evangelical Lutheran Church in America that, if permitted, the following changes would be made in the constitution of the Florida Synod:

RESOLVED, that the Nebraska Synod, Evangelical Lutheran Church in America, memorialize the Evangelical Lutheran Church in America to permit synods to amend their constitutions to provide that all active associates in ministry, consecrated deacons and deaconesses, commissioned teachers and certified and commissioned lay professionals serve as voting members of the synod assemblies; and that the Evangelical Lutheran Church in America be further memorialized to amend the ELCA constitution 9.41.01.b. to read:

All active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals the roster of this synod shall be voting members.

E. New England Synod (7B) [1989]

RESOLVED, that the New England Synod memorialize the Evangelical Lutheran Church in America to amend the constitution to grant voting privileges in synodical assemblies to all certified associates in ministry rostered on the rolls of synods of this church, in recognition of their qualifications, ministry, and professional service to the church.

F. Oregon Synod (1E) [1989]

WHEREAS, associates in ministry in active service are fulfilling viable, professional ministries of the church and as such should be accorded the responsibility of decision making at the assembly level; and

WHEREAS, the current formula allowing 10 percent of the associates in ministry to vote is inadequate representation; and

WHEREAS, not being allowed to be a lay delegate forbids associates in ministry access in the decision making process that directly affects their ministries; and

WHEREAS, not according the same voting privileges to associates in ministry as to ordained pastors establishes an unnecessary and theologically inappropriate distinction in ministry; therefore, be it

RESOLVED, that rostered associates in ministry who are serving in active ministry should have voting privilege at the synod assemblies; and, be it further RESOLVED, that the Oregon Synod memorialize the ELCA Churchwide Assembly to make the necessary ELCA constitutional changes to enable this resolution.

G. Southeastern Pennsylvania Synod (7F) [1989]

RESOLVED, that the Southeastern Pennsylvania Synod in Assembly give public affirmation and continued support to all who have served and continue to serve in their various capacities as associates in ministry and partners in ministry; and, be it further

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to communicate to the church-at-large, the Division for Ministry and to the Task Force on the Study of Ministry its deep concern and its solidarity with these partners in ministry.

H. Upper Susquehanna Synod (8E) [1989]

RESOLVED, that the Upper Susquehanna Synod memorialize the Evangelical Lutheran Church in America to take all appropriate actions to amend the constitution of this church to provide privilege of voice and vote in all church and synodical assemblies to all certified associates in ministry rostered on the rolls of the synods of this church, in recognition of their qualifications for their ministry and professional service to the church as persons certified and approved for such service by this church.

I. Western Iowa Synod (5E) [1989]

WHEREAS, The Association of Evangelical Lutheran Churches, The American Lutheran Church, and Lutheran Church in America all have recognized and certified lay professional leaders within their midst, thus affirming their abilities and call to service; and

WHEREAS, the Evangelical Lutheran Church in America recognizes associates in ministry as duly trained, certified, set apart, dedicated to service, and accountable to the church; and

WHEREAS, associates in ministry are professionals called to the ministry of the Evangelical Lutheran Church in America; and

WHEREAS, the constitution of the Evangelical Lutheran Church in America lists the basic standards for associates in ministry and ordained ministers as identical (10.23.11. and 10.42.11.); and

WHEREAS, all ordained ministers under call in the Evangelical Lutheran Church in America are entitled to voting privileges at all synod and conference assemblies; and

WHEREAS, the constitution of the Evangelical Lutheran Church in America calls for voting privileges for 10 percent of associates in ministry; now, therefore, be it

RESOLVED, that the Western Iowa Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to give individual synods the option to grant voting privileges to all rostered associates in ministry at all assemblies of synods and conferences.

J. Northwestern Washington Synod (1B) [1989]

WHEREAS, the spirit, faith, and life of the Evangelical Lutheran Church in America encompasses an inclusive church, which stems from our baptism; and
WHEREAS, while our prior histories have brought us as a people of God to this point in time, we still seek to create a new church with a fresh breeze for ministry that is inclusive in the spirit of the unfinished Reformation; and
WHEREAS, the Northwestern Washington Synod at its constituting convention embraced associates in ministry as an integral part of the ministry of the Evangelical Lutheran Church in America in this time and place; and
WHEREAS, Resolution 17 at the constituting convention and Resolution SA88.22 of the first NWW Synod Assembly endorsed the concept of voice and vote for all rostered associates in ministry and memorialized the ELCA Church Council to enfranchise associates in ministry; and
WHEREAS, the ongoing disenfranchisement of associates in ministry is a divisive issue, which undermines the ministry of this church; now, therefore, be it
RESOLVED, that the Northwestern Washington Synod of the Evangelical Lutheran Church in America memorialize the ELCA Church Council to suspend or amend S7.21.b. and to act immediately to provide voice and vote to all rostered associates in ministry, rather than deferring a decision on this issue pending completion of the Study of Ministry; and, be it further
RESOLVED, that associates in ministry be considered a separate category of members to the Synod Assembly so as not to affect the ratio of laypersons.

RESPONSE OF THE

MEMORIALS COMMITTEE

At its March 1989 board meeting, the Division for Ministry gave public affirmation to all who have served and continue to serve in the variety of ministries represented by the rosters of the churches that united to form the Evangelical Lutheran Church in America. The board affirmed that, -in recognition of the rich heritage and traditions of our uniting churches, all the “associate in ministry” rosters be honored and have equal standing during the period of the Study of Ministry-the seven predecessor rosters and the ELCA associate in ministry roster.”

According to ELCA 9.41.01.b., "All active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod shall elect 10 percent of their number to be voting members; all others shall be advisory members with voice but not vote." The Memorials Committee notes that the 1988 and 1989 memorials from synods call for two different ways of dealing with the issue of voting privileges for associates in ministry, which may reflect quite differing understandings of the nature of their ministries: (1) full voting privileges for each associate in ministry based upon status as an associate in ministry; and (2) the possibility of election of associates in ministry as lay voting members, rather than separate treatment of the category of associates in ministry. The principles underlying these differing approaches will be explored in the Study of Ministry, mandated in ELCA 10.11.A87. In this study, special attention will be given to determining -the appropriate *forms* of lay ministries to be officially recognized and certified by this

church, including criteria for certification, *relationship to synods*, and discipline" (emphasis added). The relationship of associates in ministry to the synod, in terms of assembly participation, will be addressed in this study.

Responding to synod resolutions similar to those before the Churchwide Assembly, the Church Council declined to recommend a proposed change in the ELCA constitution and bylaws that would have stipulated that the voting membership of synodical assemblies include all associates in ministry. This action was taken in view of ELCA 10.11.A87., which cannot be amended during the Study of Ministry (ELCA 22.16.). Under the ELCA'S governing documents, associates in ministry may be elected to serve as lay voting members of the Churchwide Assembly.

Chair Magnus introduced the following recommendation of the Memorials Committee relative to synodical memorials on the voting rights of associates in ministry at synodical assemblies.

MOVED;

SECONDED:

To

affirm the contributions of associates in ministry to the life and the work

of the Evangelical Lutheran Church in America;

To

indicate that amending the ELCA governing documents to provide voice and vote for all associates

in ministry at synodical assemblies is

premature, pending the outcome of the final report of the Task Force on the Study of Ministry that is to lead "to decisions regarding appropriate

forms of ministry that will enable this church

to fulfill its mission,"

according to

ELCA 10.11.A87.; and

To refer the 1988 and 1989 synod memorials on this issue to the Division for Ministry as information for consideration in the development of the Study of Ministry.

Mr David Swartling, Northwest Washington Synod (formerly, Northwestern Washington Synod), served notice of his intention to introduce a substitute

motion on voting

rights for associates in ministry. An unidentified voting member objected to consideration of such a substitution.

MOVED;

2/3 Required

SECONDED;

DEFEATED:

To object to consideration of a substitute resolution.

The Rev. Christine A. Shurilla, Northwestern Ohio Synod, then moved the following motion:

MOVED;
SECONDED;

CARRIED:

To extend this plenary session until 10:20

P.M.

Mr. David Swartling, Northwest Washington Synod, moved the following substitute motion:

MOVED;
SECONDED:

To substitute the following for the recommendation of the Memorials Committee:

1. To amend 9.41.01.b. to read as follows:

Membership of the Synod Assembly, of which at least 60% of the voting membership shall be composed of lay persons, shall be constituted as follows:

a...

b. All active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod shall elect 10% of their number to be voting members; all others shall be advisory members with voice but not vote.]

Active associates in ministry, consecrated deacons and deaconesses, commissioned teaches, and certified and commissioned lay professionals on a roster of the synod who have been selected as voting members through processes established by the synod. Such persons shall not be counted as additional lay representatives in order to have at least 60% of the voting membership of the assembly composed of lay persons.

2. To add bylaw 9.41.03. as follows:

Synods may establish processes that permit active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod to serve as voting members of the Synod Assembly, consistent with 9.41.01. above.

The minimum number of voting members shall be 10% of all active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professions on a roster of the synod All active associates in ministry, consecrated deacons and deaconesses commissioned teachers, and certified and commissioned lay professionals on a roster of the synod who are not selected as voting members shall be advisory members with voice but not vote.

3. To amend S7.21.b. to conform to 9.41.01.b.

4. To amend S7.22. as follows:

The synod may establish processes that permit retired ordained ministers

on the roster of the synod *and active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals on a roster of this synod to serve as voting members of the Synod Assembly, consistent with S7.21. above.*

The minimum

number of voting members of active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of this synod shall be 10 percent of their number.

5.

To amend S7.24. by changing the second sentence. The paragraph as amended will read:

Ordained ministers under call on the roster of this synod shall remain as members of the Synod Assembly so long as they remain under call and so long as their names appear on the roster of ordained ministers of

this synod. Associates

in ministry, consecrated deacons and deaconesses, commissioned teachers, and

certified or commissioned lay professionals

who are members of the Synod Assembly shall [be elected

in caucus

prior to

the first business session of each regular and special meeting of

the Synod Assembly.] *continue as such until replaced in accordance with processes established by the synod* Lay members of

the Synod Assembly

representing congregations shall continue as such until replaced by the election of new members or

until they have been disqualified by termination of membership. Normally,

congregations will hold elections

prior to each regular

meeting of the Synod Assembly.

Following brief discussion, an unidentified voting member raised a point of order concerning the necessity of a one day delay prior to assembly action on proposed constitutional amendments, referring to ELCA 21.21., which states, "In no event shall an amendment be placed before the assembly for action sooner than the day following its presentation to the assembly." Bishop Chilstrom ruled that the recommendation of the Memorials Committee and substitute resolution would be forwarded to the Reference and Counsel Committee and returned to the assembly during Plenary Session Thirteen, Wednesday, August 30, 1989 [see page 965].

Section 54-Voting Rights for Pastors on Leave from Call and Voting Rights of Interim Pastors

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-132 through M-133.

A. Oregon Synod (1E) [1989]

WHEREAS, article S7.23. excludes assembly voting rights of ordained clergy on leave from call; and

WHEREAS, article S14.17. gives the rights and duties of a regularly called pastor to an interim pastor; and

WHEREAS, a congregation of the synod has the right to expect full representation by its pastors at synod assemblies, even during an interim ministry; therefore, be it RESOLVED, that the Oregon Synod memorialize the ELCA Churchwide Assembly to make the necessary ELCA constitutional changes to allow interim pastors under contract or Letter of Call to vote at synod assemblies.

B. Southwestern Pennsylvania Synod (88) [1989]

WHEREAS, clergy “on leave from call” remain on the roster of ordained ministers; and

WHEREAS, clergy “on leave from call” continue to provide valuable service to the synod by serving as supply and interim pastors, participating in the full ministry of Word and Sacrament; and

WHEREAS, retired pastors who are not specifically under call have a vote in the Southwestern Pennsylvania Synod; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod memorialize the Evangelical Lutheran Church in America to amend their constitution to read, "9.41.02. Synods may establish processes that permit ordained ministers on the roster of the synod who are “on leave from call to serve as voting members of the Synod Assembly consistent with 9.41.01.”

RESPONSE OF THE MEMORIALS COMMITTEE

The Churchwide Assembly may choose to address the concerns of the memorials from the Southwestern Pennsylvania Synod and the Oregon Synod by adoption of a bylaw to the ELCA constitution that would permit synods to amend S7.23. regarding voting rights for ordained ministers on leave from call. Synods already may permit retired ordained ministers on the roster of the synod to vote in synod assemblies (ELCA 9.41.02. and S7.22.). If ordained ministers on leave from call on the roster of the synod also were granted voting rights, the concerns of the Oregon Synod memorial would be met for those interim pastors on the roster of the synod. Interim pastors serving under call already had such voting rights on the basis of ELCA 9.41.01.a. and tS7.21.a. Such additional representation of ordained ministers would require an increase in the number of lay voting members of Synod Assembly to maintain the principle that at least 60 percent of the members of such assemblies shall be lay persons (ELCA 9.41.01.a.).

Chair Magnus introduced the following recommendation of the memorials Committee, which was adopted without discussion by a greater than two-thirds majority of the assembly.

Assembly

2/3 Required

Action

CA89.7.97

To add ELCA bylaw 9.41.03., which shall read:

Synods may establish processes that permit ordained

ministers on the roster of the synod who are on leave from call to serve as voting members of the synod assembly, consistent with 9.41.01.c., above.

Section 56-Representation Goal for Women Clergy

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-134 through M-136.

A. Northwestern Ohio Synod (6D) [1989]

WHEREAS, the Evangelical Lutheran Church in America seeks to fulfill the purpose of participation in God's mission by all members of the church; and

WHEREAS, the Evangelical Lutheran Church in America in its constitution states that the church shall "provide structures and decision-making processes for the church that foster mutuality and interdependence and that involve people in decisions that affect them" (ELCA constitution chapter 4.03.o.); and

WHEREAS, the constitution of the Evangelical Lutheran Church in America states with regard to synod assemblies, councils, committees, boards, etc. "and that, where possible, the representation of ordained ministers shall be both female and male" (ELCA constitution chapter 5.01.g.); and

WHEREAS, the model constitution for synods is not in full accord with the constitution of the Evangelical Lutheran Church in America, because of the omission of the aforementioned statement in chapter 5.01.g.; and

WHEREAS, the constitutions of synods do not contain the aforementioned statement in chapter 5.01.g., because of this omission; and

WHEREAS, this suggestion of representation among clergy is essential in aiding synods to represent the growing number of clergywomen serving the church; therefore, be it

RESOLVED, that the Northwestern Ohio Synod memorialize the Evangelical Lutheran Church in America in its 1989 assembly:

1. to amend by addition the model constitution for synods chapter 6.04. to include the following:

"and that, here possible, the representation of ordained ministers be both male and

2. to direct all synods of the Evangelical Lutheran Church in America to amend their constitutions accordingly.

B. West Metropolitan Minnesota Synod (3G) [1989]

WHEREAS, the Evangelical Lutheran Church in America is committed to the concept of inclusivity of people of all languages, gender, physical ability, and race; and **WHEREAS**, the goals of the Evangelical Lutheran Church in America seek to empower people of color, of languages other than English, of lay people and associates in ministry as well as clergy, and of both males and females; and **WHEREAS**, there has been an attempt to work toward a 10 percent representation of all its minority group constituencies in all expressions of the church; and **WHEREAS**, there are expectations of equal representation of males and females in lay positions on boards, commissions, and delegations; and **WHEREAS**, women clergy are among those constituencies of the church, who are a minority in numbers, with less than 10 percent of all clergy being female; therefore, be it **RESOLVED**, that the West Metropolitan Minnesota Synod establish a goal for fair representation of women clergy and men clergy on its boards, committees, and assemblies” delegations; and, be it further **RESOLVED**, that the West Metropolitan Minnesota Synod memorialize the Evangelical Lutheran Church in America to establish a goal for fair representation of women clergy and men clergy on its boards, commissions, and delegate assemblies.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The ELCA governing documents mandate that:

Except as otherwise provided in this constitution and bylaws, synods, through synodical councils, shall establish processes that will ensure that at least 60 percent of the members of their assemblies, councils, committees,

boards and other organizational units shall be laypersons; ... and that, where possible the representation of ordained ministers shall be both female and male (ELCA 5.01.g.).

While this language does not actually appear in the constitution for synods, this ELCA constitutional provision concerning synods does govern their activities in this area.

Chair Magnus introduced the following recommendation of the Memorials Committee, which was adopted without discussion by the assembly:

***Assembly
Action
CA89.7.98***

To provide for a first reading of an amendment to S6.04. of the Constitution for Synods, which adds the following wording at the end of the first sentence of that provision:

... and that, where possible, the representation of ordained ministers shall be both male and female;

and

To refer the memorial of the West Metropolitan Minnesota Synod to the Church Council for discussion and possible action between meetings of the Churchwide Assembly.

Section 33-South Africa/Namibia

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-73 through M-80.

A. Central/Southern Illinois Synod (5C) [1988]

WHEREAS, the Spirit calls the Church to give witness to the Gospel of Jesus Christ and to work for the dignity of every human being; and

WHEREAS, the present situation in the southwest African country of Namibia is a scandalous affront to human dignity through the deprivation of freedom, the denial of basic human rights, and the brutal oppression and exploitation of the Namibian people by the government of South Africa; and

WHEREAS, for many years the Lutheran community throughout the world has had a special concern for the people of Namibia, and in light of these words of the Reverend Kleopas Dumeni, bishop of the Evangelical Lutheran Church in Namibia, spoken at the "Free Namibia" conference at St. Peter, Minnesota, in March 1987:

"The people of Namibia, the churches of Namibia, cry out for a just peace. May your nation return to its noble ideals of supporting our just independence. We are crying. No, we are dying. The work of peace, the work of justice, is honorable work. It is the work favored by God our Creator I have spoken the truth to you in a spirit of love. Pray with us, work with us. May God grant us peace";

and

WHEREAS, the delegates to the constituting convention of the Evangelical Lutheran Church in America in Columbus, Ohio, on May 2, 1987, voted their "unqualified opposition to the apartheid system in South Africa," and "the illegal occupation and oppression by South Africa of Namibia"; and

WHEREAS, the same convention delegates unanimously assured Lutherans in those nations of prayers and solidarity in their struggle for freedom with justice; therefore, be it,

RESOLVED, that we, the delegates to the 1988 assembly of the Central/Southern Illinois Synod express our unqualified opposition to the illegal occupation and oppression of Namibia by South Africa; and, be it further

RESOLVED, that we support and advocate the pursuit of the goal of free elections for Namibia without further delay, as provided for by United Nations Security Council Resolution 435 of 1978; and, be it further

RESOLVED, that this synod in convention asks our members and congregations to continue to pray on behalf of the people of Namibia and commit ourselves to solidarity with them in their ongoing struggle for freedom; and, be it further

RESOLVED, that we memorialize the Evangelical Lutheran Church in America in convention to express continued support of our brothers and sisters in Namibia and our biblically based opposition of apartheid to Lutheran leaders in Namibia and South Africa, and also to the president of the United States and to the president of South Africa.

B. Maryland Synod (8F) [1988]

WHEREAS, the oppression and terror, torture and death inflicted by the white South African government upon our black sisters and brothers of South Africa and Namibia continues unabated and even has increased; and

WHEREAS, it is our Lutheran sisters and brothers, who are the particular victims of this oppression; therefore, be it

RESOLVED, that the Maryland Synod in assembly memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to:

1. Call upon the government of South Africa to repent its sin and evil before the day of grace is ended and that this be communicated by our bishop to the president of the Union of South Africa and to the ambassador in Washington, D.C.;
2. Call upon our own government to increase its pressure on the government of South Africa in every possible way and that this be communicated by our bishop to our president;
3. Communicate its solidarity with our Lutheran sisters and brothers of South Africa and Namibia in their suffering; and
4. Issue our prayers to God to send his strength and deliverance to our sisters and brothers of Namibia and South Africa.

C. New England Synod (7B) [1988]

RESOLVED, that the New England Synod Assembly deplores the oppression of the people of Namibia by South Africa and commits itself to the following action:

1. Daily prayer for the Namibian people.
2. A memorial to the ELCA Churchwide Assembly in Chicago to exert pressure upon the United States government to stand on the side of justice and to vote on the world stage for independence and free elections for Namibia.
3. Conduct a letter writing campaign to publicly witness our Christian concern over the Namibia tragedy.

D. South Africa/Namibia [1989]

Adopted by two synods.

*The following memorial was adopted by the 1989 assemblies of the following synods:
East-Central Wisconsin (51)*

Northeastern Iowa (5F)

WHEREAS, the people of Namibia continue to be in the midst of great violence, especially since the date of April 1, 1989, which was to be the beginning of the United Nations supported transition to independence for Namibia; and

WHEREAS, the people of Namibia, including the leaders of the churches, were neither allowed to participate in the negotiations prior to April 1, nor have they been able to express their concerns to foreign governments and the United Nations Transition Assistance Group representatives, since that date; and

WHEREAS, since the churches attempted to mediate a cease-fire between SADF (South African Defense Force) and SWAPO (South West African Peoples Organization), the SADF has placed military guards around churches searching for any resisters resulting in the intimidation of church members, and the SADF Koevoet has placed Pastor

Kleopas Dumeni, bishop of the Evangelical Lutheran Ovambokavango Church, at the top of a "hit-list"; and

WHEREAS, many of the people of Namibia are Lutheran brothers and sisters; and
WHEREAS, elections to the Namibian Constituent Assembly, which will begin to form an independent government, are scheduled for the first week of November; therefore, be it

RESOLVED, that the assembly of the *(name of synod)* Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to:

1. Set the dates of November 1 to 8, 1989, as a week of churchwide prayer and solidarity for the people and church leaders in Namibia; and
2. Encourage the Church Council of the Evangelical Lutheran Church in America to write letters of support and encouragement to the church leaders of Lutheran and other denominations, who are serving in Namibia; and
3. Publish names and addresses of the church leaders in Namibia, and send them to congregations, in order that congregations and individuals may also express their support for the church in Namibia; and
4. Encourage the Church Council of the Evangelical Lutheran Church in America to write letters to President George Bush, leaders of Congress, and representatives of the United Nations, expressing concern for the safety of church leaders and for these leaders to express their concerns in the continued negotiations for independence in Namibia.

E. Northern Illinois Synod (5B) [1989]

WHEREAS, many Namibians are Lutheran brothers and sisters; and

WHEREAS, the people of Namibia continue to suffer even though the date of April 1, 1989, was to mark the beginning of the United Nations supported transition to independence for Namibia (UN Resolution 435); and

WHEREAS, the people of Namibia, including the leaders of the churches, were not allowed to participate in the negotiations which led up to the implementation of U.N. Resolution 435, neither have they been able to express their concerns to foreign governments and UNTAG (United Nations Transition Assistance Group) representatives since April 1; and

WHEREAS, clashes between SADF (South African Defense Force) and SWAPO (South West African Peoples Organization) soldiers have occurred since April 1, and since the churches attempted to mediate a cease fire between the two groups, the SADF has placed military guards around churches, searching for any resisters, resulting in the intimidation of church members, and the SADF Koevoet has placed Pastor Kleopas Dumeni, bishop of the Evangelical Lutheran Church in Namibia, at the top of a "hit-list"; and

WHEREAS, elections to the Namibian Constituent Assembly are scheduled for November 1, 1989, and the role of the assembly will be to develop a constitution for the establishment of an independent government; and

WHEREAS, the Namibian independence plan (UN 435) contains no formula for the formation of a government, nor does it deal with who will control security and administration in the interim between the end of U.N. Resolution 435 and the inauguration of an independent government; therefore, be it

RESOLVED, that the assembly of the Northern Illinois Synod memorialize the 1989 Churchwide Assembly to:

1. Encourage the Church Council of the Evangelical Lutheran Church in America to write letters of support to the leaders of the Lutheran Church in Namibia and to the Council of Churches in Namibia;
2. Circulate the names and addresses of leaders of the Lutheran churches in Namibia and of the Council of Churches in Namibia to all ELCA congregations in order that congregations and individuals may also write letters of support for the church in Namibia;
3. Encourage the Church Council of the Evangelical Lutheran Church in America to write letters to President George Bush, leaders of Congress, and representatives of the United States expressing concern for the safety of church leaders and for these leaders to express their concern regarding the continued negotiations for independence in Namibia;
4. Encourage the Church Council of the Evangelical Lutheran Church in America to communicate its concern to the South African government about the actions of the SADF and Koevoet, which continue to threaten and intimidate the church and its leaders in Namibia; and, be it further

RESOLVED, that the Northern Illinois assembly declare October 1989 as a month of prayer and solidarity for the people and church leaders in Namibia, encouraging congregations of our synod to gather in prayerful support for the people of Namibia on Reformation Sunday, October 29, 1989; and also to encourage them to write letters of support to the leaders of the Lutheran Church and the Council of Churches in Namibia.

F. Southeastern Iowa Synod (5D) [1989]

WHEREAS, the people of Namibia continue to be in the midst of great violence, especially since April 1, 1989, which was the beginning of the United Nations sponsored transition to independence for Namibia; and

WHEREAS, the people of Namibia, including the leaders of the churches, were neither allowed to take part in the negotiations before April 1, nor have they been able to express their concerns to foreign governments and the United Nations Transition Assistance Group (UNTAG), since that time; and

WHEREAS, since the churches attempted to mediate a cease-fire between South African Defense Force (SADF) and the South West African Peoples Organization (SWAPO), the SADF has placed military guards around churches searching for resisters, causing church members to be intimidated; and

WHEREAS, many of the people of Namibia are Lutheran brothers and sisters; and
WHEREAS, elections to the Namibia Constituent Assembly which will begin work to form an independent government are set for the first week of November 1989; therefore, be it

RESOLVED, that this assembly of the Southeastern Iowa Synod memorialize the 1989 Churchwide Assembly:

1. That the dates November 1-8, 1989, be set as a week of prayer for the people and church leaders of Namibia;
2. That the Church Council be encouraged to write letters of support to the

church leaders of both Lutheran and other denominations in Namibia;

3. That names and addresses of the church leaders in Namibia be shared in mailings sent to congregations that congregations and individual members here may also write letters of support;

4. That the Church Council be encouraged to write letters to President George Bush, congressional leaders, and United Nations representatives, expressing concern for safety of Namibian church leaders and the freedom of these leaders to express their concerns in the continuing negotiations for Namibian independence; and

5. That the Church Council be encouraged to share these concerns with the congregations, that congregations and members might also be moved to address these concerns with the congressional representatives and senators in their respective parts of the country.

G. Southwestern Pennsylvania Synod (8B) [1989]

WHEREAS, Christ has commanded us to love one another and to work for justice; and

WHEREAS, the statements of the Evangelical Lutheran Church in America have called for justice and freedom for the people of Namibia; and

WHEREAS, this synod in accord with the command of Christ has expressed its support of the people of Namibia; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod of the Evangelical Lutheran Church in America meeting in assembly protest the continued involvement of South Africa in the affairs of Namibia, urging South Africa to end its illegal occupation of Namibia and to immediately adhere to the principles of the United Nations Security Council Resolution 435; and, be it further

RESOLVED, that copies of this statement of protest be sent to South Africa's ambassador to the United States, the prime minister of South Africa, and the president of the United States; and, be it further

RESOLVED, that copies of this statement of protest also be sent to the leaders of the church in Namibia to indicate our solidarity and support with them; and, be it further

RESOLVED, that the Southwestern Pennsylvania Synod memorialize the Evangelical Lutheran Church in America meeting in assembly to take the same action.

RESPONSE OF THE MEMORIALS COMMITTEE

The American Lutheran Church, the Lutheran Church in America, and The Association of Evangelical Lutheran Churches were united in their deep concern about the situation in South Africa and Namibia, and expressed that concern through convention action, through advocacy, and through a range of other activities. The constituting convention of the Evangelical Lutheran Church in America also took an action expressing "unqualified opposition to the apartheid system in South Africa and the illegal occupation and oppression by South Africa of Namibia (ELCA 87.2.50.).

At its April 1988 meeting, the Church Council declared "work for justice in

Namibia to be a continuing churchwide emphasis" (CC88.4.40.), noting that: The suffering of the Namibian people has been intense for more than 100 years under colonial rule, first under Germany and now under the illegal military occupation of South Africa; South Africa continues its war, illegal occupation, and reign of terror over the Namibian people, and refuses to implement U.N. Security Council Resolution 435 (1978), the internationally accepted plan for South African withdrawal, U.N. supervised elections, and independence for Namibia;

Namibia is the most Lutheran country in the world outside of Scandinavian countries and that, while other groups may bear primary responsibility in other areas of the world, in Namibia the rest of the world must depend upon the leadership taken by Lutherans;

The blackout of news about Namibia lays a heavy responsibility on the church to bring events in Namibia before the church and the world;

U.S. foreign policy is directly related to the independence for Namibia by creating external conditions for that independence, and that this places particular responsibility upon Americans to be concerned about Namibia;

The Lutheran churches in the U.S.A. have had a long tradition of support for the churches and people of Namibia;

The Evangelical Lutheran Church in America is in partnership with the Lutheran churches in Namibia through a shared faith, through membership in the Lutheran World Federation, and through many personal and institutional relationships;

The delegates to the constituting convention of the Evangelical Lutheran Church in America have assured the churches of Namibia of our church's prayers and solidarity with the Namibians in their struggle for freedom with justice and of our unqualified opposition to the illegal occupation and oppression by South Africa of Namibia;

Bishop Kleopas Dumeni of Namibia has said, "We are in a sea of tears here, we are crying and now the tears have become a river... and we need someone to rescue us."

In the same action, the Church Council voted to encourage all members of the Evangelical Lutheran Church in America to pray for their sisters and brothers in Namibia and to become active advocates on their behalf."

Since that time, there has been significant movement toward implementation of U.N. Security Council Resolution 435, which is to lead to U.N.-supervised elections in Namibia on November 1, 1989, and ultimately to independence for that country. However serious problems in the process have arisen, including:

- * The inclusion of former members of the Koevoet counter-insurgency group into the South West Africa police force and the continued use by the police of Casspirs (armored personnel carriers);
- * The inadequate number of police patrols and posts of the United Nations Transition Assistance Group (UNTAG);
- * The retention of the law, which is the cornerstone of racial and ethnic discrimination in Namibia (AG8);
- * Fears that intimidation by South African forces will undermine the fairness

of the November 1, 1989, election.

Bishop Hebert W. Chilstrom and staff of the Division for Global Mission and the Commission for Church in Society have responded swiftly to requests for assistance and for advocacy by the leadership of the Lutheran churches in Namibia. In cooperation with the international religious community, ELCA persons will be assisting the Namibian churches during this critical time in their history. Ralston H. Deffenbaugh Jr., director of the New York office of the Commission for Church in Society, is serving the churches in Namibia as a legal advisor during this period of transition. Personnel are being sent by the Division for Global Mission in cooperation with the World Council of Churches to assist the Namibian churches in financial administration. The Division for Global Mission also will continue to be active in facilitating volunteers and short-term personnel in response to requests from Namibian churches.

Chair Magnus introduced the following recommendation of the Memorials Committee in response to memorials received from the Central/Southern Illinois Synod, Delaware-Maryland Synod (formerly known as Maryland Synod), New England Synod, East-Central Synod of Wisconsin (formerly known as East-Central Wisconsin Synod), Northeastern Iowa Synod, Northern Illinois Synod, Southeastern Iowa Synod, and Southwestern Pennsylvania Synod on South African concerns:

MOVED;

SECONDED:

To express its unqualified opposition to the apartheid system in South Africa, joining with the Lutheran World Federation in rejecting it as a matter of faith;

To express solidarity with the Lutheran churches of South Africa and Namibia as they struggle for justice and for an end to the apartheid

system;

To affirm the action taken by the Church Council declaring work for justice for Namibia to be a continuing churchwide emphasis, and express continued support—spiritual, material and political—of our brothers and sisters in that country as they move toward the long-awaited elections and

independence;

To instruct the Division for Education and the Division for Global Mission, acting

in consultation with the churches **in** Namibia, the World Council of Churches, and Lutheran World Federation, to explore the needs for higher education

in Namibia following independence and bring to the Church Council any recommendations for action;

To refer to the Commission for Church

in Society the suggestion that the dates of

November 1-8 be set as a week of churchwide prayer and solidarity for the people of Namibia, and that the names and addresses of church

leaders in Namibia be distributed throughout the Evangelical **Lutheran Church in America;**

To encourage all members of the Evangelical Lutheran Church in America to pray for their sisters and brothers

in Namibia and South Africa

and to become active advocates on behalf of the people

in southern Africa

by communicating their concerns to their elected representatives; and

To request that this action be transmitted to the President, Secretary of State, and members of the Congress of the United States and to the government of South Africa by the bishop of this church.

During discussion several editorial emendations were considered for the sake of clarification. A question was raised regarding churches in suspension from the Lutheran World Federation due to their lack of opposition to apartheid, and how that might affect interpretation of the second paragraph of the recommendation before the assembly. By common consent, the words "as they" in the second paragraph were deleted and replaced by the word, *that*. It was further noted that the date in the fifth paragraph should read, "November 1-8, 1989.7

The Rev. William H. Lazareth, bishop of the Metropolitan New York Synod, moved the following amendment

MOVED;

SECONDED;

CARRIED:

To amend the first paragraph by adding, "*racist ideology and*, between the words, "opposition to the" and "apartheid system."

Following additional brief discussion, the Rev. Carl A. Anderson, Indiana-Kentucky Synod, called the question.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question and all pending questions.

Action

CA89.7.99

To express its unqualified opposition to the racist ideology and apartheid system in South Africa, joining with the Lutheran World Federation in rejecting it as a matter of faith;

To express solidarity with the Lutheran churches of South Africa and Namibia that struggle for justice and for an end to the apartheid system;

To affirm the action taken by the Church Council declaring

work for justice for Namibia to be a continuing churchwide emphasis, and express continued support-spiritual, material and political-of our brothers and sisters in that country as they move toward the long-awaited elections and independence;

To instruct the Division for Education and the Division for Global Mission, acting in consultation with the churches in Namibia, the World Council of Churches, and Lutheran World Federation, to explore the needs for higher education in Namibia following independence and bring to the Church Council any recommendations for action;

To refer to the Commission for Church in Society the suggestion that the dates of November 1-8, 1989, be set as a week of churchwide prayer and solidarity for the people of Namibia and that the names and addresses of church leaders in Namibia be distributed throughout the Evangelical Lutheran Church in America;

To encourage all members of the Evangelical Lutheran Church in America to pray for their sisters and brothers in Namibia and South Africa, and to become active advocates on behalf of the people in southern Africa by communicating their concerns to their elected representatives; and

To request that this action be transmitted to the President, Secretary of State, and members of the Congress of the United States and to the government of South Africa by the bishop of this church.

Conclusion of Plenary Session Twelve

Bishop Chilstrom called for the orders of the day. Secretary Almen made several announcements. Bishop Chilstrom then pronounced the benediction and declared the assembly to be in recess at 10:23 P.M.

Plenary Session Thirteen
Wednesday, August 30, 1989
8:30 A.M.-12:00 NOON

Bible Study

The first Churchwide Assembly of the Evangelical Lutheran Church in America reconvened on Wednesday, August 30, 1989, at 8:30 A.M., Central Daylight Time. The Rev. Herbert W Chilstrom, bishop of the Evangelical Lutheran Church in America, called upon Ms. Margaret Wold to offer the final in a series of Bible studies on the Gospel according to Luke and the Acts of the Apostles, which she had presented each morning of the assembly.

Organization of the Assembly

Bishop Chilstrom thanked Ms. Wold for her presentations during the course of the assembly and called upon the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, who, in the course of making several announcements, moved the following motions concerning the minutes of the assembly and the orders of the day.

Assembly

Action

CA89.8.100

To give provisional approval to the minutes of Plenary Sessions One through Six as distributed to the assembly, with final approval of the minutes of these and subsequent sessions to be carried out in keeping with the assembly's Rules of Organization and Procedure.

Assembly

Action

CA89.8.101

To refer, when the orders of the day must be called, all remaining unfinished items of business to the Church Council for disposition.

In the record, Secretary Almen noted that the provisions of the Rules of Organization and Procedure on the seating of alternate voting members and member attendance had been fulfilled.

Greetings

Secretary Almen announced the receipt of greetings from Gabriel Habib, general secretary of the Middle East Council of Churches (Beirut, Lebanon), and from Richard M. Daley, mayor of the City of Chicago. He indicated that the text of all such greetings

will appear in an appendix to the printed minutes [see Exhibit B, pages 1051-1058].

Appreciation

Secretary Almen and Bishop Chilstrom introduced with words of appreciation a number of ELCA staff members and volunteers who had assisted in the planning and preparations for the 1989 Churchwide Assembly, in addition to hundreds of volunteers from the Metropolitan Chicago Synod and throughout the church. The assembly greeted them with applause.

The Rev. Paul G. Fuchs, Northwestern Ohio Synod, requested the privilege of the floor, in order to move the following commendation:

Assembly

Action

CA89.8.102

To commend with a standing vote of thanks and applause the bishop of the church for the fine manner in which he has presided over this assembly.

The foregoing motion was adopted by acclamation as the assembly accorded the bishop of the church a standing ovation.

Evaluation of the Assembly

Bishop Chilstrom invited the members of the assembly to complete a written evaluation form, the results of which would guide the planning of future Churchwide Assemblies.

Report of the Reference and Counsel Committee: (continued)

Reference: *1989 Reports and Records, Volume 2, page 255; Volume 2, Supplement, Section R; continued from Minutes page 890).*

Motion 1--Removal of Quotas

Bishop Chilstrom called upon the Rev. Howard J. McCarney, co-chair of the Reference and Counsel Committee, to continue the committee's report. Pastor McCarney introduced the following motion on the removal of quotas relative to churchwide elected representation, submitted by Mr. Frederick K. Schilling, Delaware-Maryland Synod (formerly, Maryland Synod):

WHEREAS, the Apostle Paul reminds us that we are all one in Christ—neither Jew nor Greek, neither slave nor free, neither male nor female; and

WHEREAS, the governing documents of this church incorporate distinctions in the form of quotas based on race, color, sex, and language; and

WHEREAS, similar quotas have been judged illegal in the United States of America; therefore, be it

RESOLVED, that the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America direct the Church Council to bring recommendations to the

1991 Churchwide Assembly for the removal of quotas based on race, color, sex, and language from this church's governing documents and attendant administrative policies and directives.

The Reference and Counsel Committee had provided the following response in making its recommendation that the motion not be adopted:

The committee assumed that the resolution referred to such items in the documents of the ELCA constitution as 5.01.b., 5.01.f., and 5.01.g.:

b. This church, in faithfulness to the Gospel, is committed to be an inclusive church in the midst of division in society. Therefore, in their organization and outreach, the congregations, synods, and churchwide units of this church shall seek to exhibit the inclusive unity that is God's will for the Church.

f. Except as otherwise provided in this constitution and bylaws, the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies, councils, committees, boards and other organizational units shall be laypersons; that as nearly as possible, 50 percent of the lay members of their assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male, and that, where possible, the representation of ordained ministers shall be both female and male. At least 10 percent of the members of these assemblies, councils, committees, boards, or other organizational units shall be persons of color and/or persons whose primary language is other than English. Processes shall be developed that will assure that in selecting staff there will be a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and persons on the roster of ordained ministers. This balance is to be evident in terms of both executive staff and support staff consistent with the inclusive policy of this church.

g. Except as otherwise provided in this constitution and bylaws, synods, through synodical councils, shall establish processes that will ensure that at least 60 percent of the members of their assemblies, councils, committees, boards, and other organizational units shall be laypersons; that as nearly as possible, 50 percent of the lay members of their assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male, and that, where possible, the representation of ordained ministers shall be both female and male. Each synod shall establish processes that will enable it to reach a minimum goal that 10 percent of the membership of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

These principles in the documents were worked out through four years of careful consideration by the representatives of the merging churches during their deliberations in the Commission for a New Lutheran Church. The experience of the church with the practice of inclusivity is too brief to assure that elections and appointments will reflect the teaching of the apostle in Galatians 3:28.

Pastor McCamey introduced the following recommendation of the Reference and Counsel Committee:

MOVED;

SECONDED:

To not adopt Motion 1 ("Removal of Quotas").

Mr Frederick K. Schilling, Delaware-Maryland Synod, moved the following substitute for the recommendation of the Reference and Counsel Committee.

MOVED;

SECONDED:

To substitute the text of Motion 1 for the recommendation of the Reference and Counsel Committee.

Following considerable discussion, the Rev. Ralph J. Mineo, Northwestern Ohio Synod, called the question.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question and all pending questions.

MOVED;

SECONDED;

DEFEATED:

To substitute the text of Motion 1 for the recommendation of the Reference and Counsel Committee.

Assembly

Action

CA89.8.103

To not adopt Motion 1 ("Removal of Quotas").

Mr. William E Brenner, Southeastern Pennsylvania Synod, moved the following motion:

MOVED;

SECONDED;

CARRIED:

That there be no reading of materials under consideration by the house, in cases where such materials have been presented in print prior to deliberation.

**Motion 5-Definition of "Voting Members"
(Model Constitution for Congregations)**

Reference: *1989 Reports and Records, Volume 2, page 255; Volume 2, Supplement, Section R.*

Pastor McCarney introduced the following motion to amend provision C8.02.c. of the ELCA Model Constitution for Congregations, submitted by Mr Wilmer L. McLaughlin, Indiana-Kentucky Synod:

WHEREAS, the Model Constitution for Congregations defines voting members as those who have communed and made a contribution of record in the preceding year; and

WHEREAS, this provision would disenfranchise many indigent persons who commune and contribute time but lack funds to contribute money; and WHEREAS, the fellowship has never depended upon the possession of worldly goods; now therefore, be it

RESOLVED, that Section C8.02.c. of the Model Constitution for Congregations be amended to read as follows:

VOTING MEMBERS: A *confirmed* member who has communed *or* made a contribution of record within the preceding calendar year.

Pastor McCamey reported that the Reference and Counsel Committee had considered the motion and recommended that the motion be referred to the Church Council as follows:

MOVED;

SECONDED;

To refer Motion 5 ("Definition of 'Voting Members' ") to the Church Council for study and appropriate action.

In a point of personal privilege, Ms. Janet Wingo, Southeast Michigan Synod (formerly, Eastern Michigan Synod), requested that child care be provided at the 1991 Churchwide Assembly for assembly members and visitors. Bishop Chilstrom referred this matter to the assembly planning committee.

The author of Motion 5 advised the assembly of an editorial correction, i.e., that the word, "*confirmed*" be inserted before the word, "member" in the last sentence of the motion. He then moved to substitute the the original motion for the recommendation of the Reference and Counsel Committee:

MOVED;

SECONDED;

DEFEATED;

To substitute the text of Motion 5 for the recommendation of the Reference and Counsel Committee.

Assembly

Action

CA89.8.104

To refer Motion 5 ("Definition of 'Voting Members' ") to the Church Council for study and appropriate action.

Voting Rights for Associates in Ministry

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-127 through M-132; continued from pages 942-949; continued on page 966.

Pastor McCamey reported the following recommendation of the Reference and Counsel Committee on the matter (Report of the Memorials Committee, Section 53-Voting Rights for Associates in Ministry) referred to the committee during the previous plenary session relative to the voting rights of associates in ministry at synodical

assemblies:

As the Memorials Committee indicated, amending the ELCA governing documents to provide voice and vote for all associates in ministry at a synods assembly would violate the intent of the documents as developed by the Commission for a New Lutheran Church (CNLC). The amendment would grant a new status for associates in ministry prior to the final report of the Task Force on the Study of Ministry, that is, to lead -to decisions regarding appropriate forms of ministry that will enable this church to fulfill its mission," including "the appropriate forms of lay ministries to be officially recognized and certified by this church." These quotations from ELCA 10.11.A87. and 22.16. make the proposals inappropriate. Therefore, it is recommended that the amendment not be adopted. The actions of the assembly relative to this matter are recorded below [see Minutes page 969].

Mission Vignette

Bishop Chilstrom called upon Mr Jim Myers, a voting member from the Pacifica Synod (formerly, Southern California /East-Hawaii Synod), who presented the eleventh Mission Vignette on his entrance into the Lutheran church in his native Hawaii.

Report of the Memorials Committee:

(continued)

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 through M-173.

Bishop Chilstrom called upon Ms. Kathy J. Magnus, chair of the Memorials Committee, to continue the report of the committee.

Section 53-Voting Rights for Associates in Ministry

(continued)

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-127 through M-132; continued from pages 942-949; 965.

The following proposed bylaw amendments had been distributed to assembly members and referred to the Reference and Counsel Committee during Plenary Session Twelve, Tuesday evening, August 29, 1989. Action on the motion was delayed in accordance with ELCA 21.21., which stipulates that action on an amendment placed before the Churchwide Assembly may not occur sooner than the day following its initial presentation to the assembly. The recommendation of the Reference and Counsel Committee is reported above [see Minutes page 965]. The text of the memorials and previous action on this matter by the Churchwide Assembly is reported above [see Minutes pages 942-949].

MOVED;

SECONDED:

To substitute the following for the recommendation of the Memorials Committee:

1. To amend 9.41.01.b. to read as follows:

Membership of the Synod Assembly, of which at least 60 percent of the voting membership shall

be composed of lay persons, shall be constituted

as follows:

a....

b. [All active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod shall elect 10 percent of their number to be voting members; all others shall be advisory members with voice but not vote.]

Active associates

in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod who have been selected as voting members through processes established by the synod. Such persons shall not be counted as additional lay representatives in order to have at least 60 percent of the voting membership of the assembly composed of lay persons.

2. To add bylaw 9.41.03. as follows:

Synods may establish processes that permit active associates

in ministry,

consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod to serve as voting members of the Synod Assembly, consistent with 9.41.01. above. The

minimum number of voting members shall be 10 percent of all active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod. All active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod who are not selected as voting members shall be advisory members with voice but not vote.

3. To amend S7.21.b. to conform to 9.41.01.b.

4. To amend S7.22. as follows:

The synod may establish processes that permit retired ordained ministers on the roster of the synod and active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals on a roster of this synod to serve as voting members of the Synod Assembly, consistent with S7.21. above. The minimum number of voting members of active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of this synod shall be 10 percent of their number.

5. To amend S7.24. by changing the second sentence. The paragraph as amended will read:

Ordained ministers under call on the *roster* of this synod shall remain as members of the Synod Assembly so long as they remain under call and so long as their names appear on the roster of ordained ministers of this synod. Associates in ministry, consecrated deacons and deaconesses,

commissioned teachers, and certified *or* commissioned lay professionals *who are members* of the Synod Assembly shall [be elected in caucus prior to the first business session of each regular and special *meeting* of the Synod Assembly.] *continue as such until replaced in accordance with processes established by the synod.* Lay members of the Synod Assembly

representing congregations shall continue as such until replaced by the election of new members or until they have been disqualified by termination of membership. Normally, congregations will hold elections prior to each regular meeting of the Synod Assembly.

Chair Magnus noted that the Memorials Committee concurred with the recommendation of the Reference and Counsel Committee that the substitute motion not be adopted. She noted that both the substitute motion and the recommendation of the Memorials Committee were before the assembly.

Following brief discussion, Ms. Dorothy M. Scholz, Metropolitan New York Synod, moved the following amendment to the substitute motion:

MOVED;
SECONDED;

DEFEATED:

To amend the substitute motion by deleting in item 1.b. the last sentence, which reads, "Such persons shall not be counted as additional lay representatives in order to have at least 60 percent of the voting membership of the assembly composed of lay persons."

The Rev. J. Christopher Price, Virginia Synod, called the question without further discussion.

MOVED; *2/3 Required*

SECONDED;

CARRIED:

To move the previous question and all pending questions.

An unidentified voting member moved reconsideration of the previous question.

MOVED;

SECONDED;

DEFEATED:

To reconsider the previous question.

The assembly proceeded to vote on the substitute motion.

MOVED;

SECONDED;

DEFEATED:

To substitute the following for the recommendation of the Memorials Committee:

1. To amend 9.41.01.b. to read as follows:

Membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of lay persons, shall be constituted as follows:

a....

b. [All active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod shall elect 10 percent of their number to be voting members; all others shall be advisory members with voice but not vote.]

Active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod who have been selected as voting members through processes established by the synod. Such persons shall not be counted as additional lay representatives in order to have at least 60 percent of the voting membership of the assembly composed of lay persons.

2. To add bylaw 9.41.03. as follows:

Synods may establish processes that permit active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod to serve as voting members of the Synod Assembly, consistent with 9.41.01. above. The minimum number of voting members shall be 10 percent of all active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod. All active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod who are not selected as voting members shall be advisory members with voice but not vote.

3. To amend S7.21.b. to conform to 9.41.01.b.

4. To amend S7.22. as follows:

The synod may establish processes that permit retired ordained ministers on the roster of the synod *and active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified or*

commissioned lay professionals on a roster of this synod to serve as voting members of the Synod Assembly, consistent with S7.21. above. The minimum number of voting members of active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of this synod shall be 10

percent of their number.

5. To amend S7.24. by changing the second sentence. The paragraph as amended will read.

Ordained ministers under call on the roster of this synod shall remain as members of the Synod Assembly so long as they remain under call and so long as their names appear on the roster of ordained ministers of this synod. Associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals *who are members* of the Synod Assembly shall [be elected in caucus prior to the first business session of each regular and special meeting of the Synod Assembly.] *continue as such until replaced in accordance with processes established by the synod.* Lay members of the Synod Assembly representing congregations shall continue as such until replaced by the election of new members or until they have been disqualified by termination of membership. Normally, congregations will hold elections prior to each regular meeting of the Synod Assembly.

ASSEMBLY

ACTION

CA89.8.105

To affirm the contributions of associates in ministry to the life and the work of the Evangelical Lutheran Church in America;
To indicate that amending the ELCA governing documents to provide voice and vote for all associates in ministry at synodical assemblies is premature, pending the outcome of the final report of the Task Force on the Study of Ministry that is to lead "to decisions regarding appropriate forms of ministry that will enable this church to fulfill its mission," according to ELCA 10.11.A87.; and
To refer the 1988 and 1989 synod memorials on this issue to the Division for Ministry as information for consideration in the development of the Study of Ministry.

Section 61--Nominations for Synodical Officers

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-142 through M-143.

A. Central/Southern Illinois Synod (5C) [1988]

RESOLVED, that the Central/Southern Illinois Synod memorialize the 1989 Church-wide Assembly to amend Sections S9.05., S9.06., and S9.07. of the model Constitution for Synods by deleting from each of them the words "two persons" and substituting in lieu thereof the words, "one *person*."

B. Northeastern Pennsylvania Synod (7E) [1989]

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 1989 Church-wide Assembly of the Evangelical Lutheran Church in America to amend the "model" Constitution for Synods:

- a. That paragraph S9.06., which now reads, "The Synod Council shall nominate two persons for secretary; additional nominations may be made from the floor, to be amended by deleting the words "two persons" and inserting in their place the words, "*at least one person*," so that the amended paragraph will read, "The Synod Council shall nominate at least one person for secretary; additional nominations may be made from the floor"
- b. That paragraph S9.07., which now reads, "The Synod Council shall nominate two persons for treasurer; additional nominations may be made from the floor" be amended by deleting the words, "two persons," and inserting in their *place* the words, "*at least one person*," so that the amended paragraph will read, "The Synod Council shall nominate at least one person for treasurer; additional nominations may be made from the floor."

RESPONSE OF THE MEMORIALS COMMITTEE

Only one of the three bylaws mentioned in the memorials of the Central/Southern Illinois Synod and the Northeastern Pennsylvania Synod is a required one, namely tS9.07. This provision relates to the position of treasurer for which the Synod Council is to present two nominees. Additional nominations may be made from the floor for this position. This is the same procedure suggested for the nomination of the vice president and secretary of the synod (S9.05. and S9.06.).

In addition to the change proposed in the Memorial Committee's recommendation, which would permit synods additional flexibility in the process of nomination of officers, other constitutional changes to provide flexibility for synods were presented in the Church Councils recommended amendments to the ELCA governing documents (see *1989 Reports and Records, Volume 2*, pp. 517 and 525). Chair Magnus introduced the following recommendation of the Memorials Committee relative to synodical memorials on the nomination of synodical officers, subsequently adopted by the assembly without discussion:

Assembly

Action

CA89.8.106

To remove the required stipulation for tS9.07. in the model constitution for synods of the Evangelical Lutheran Church in America, so that a synod has flexibility in the nomination of its officers.

Section 34-U. S. Sanctions Against South Africa

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-80

through M-83.

A. South-Central Wisconsin Synod (5K) [1988]

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America expressed its support for the struggle of the people of South Africa and Namibia for the coming of freedom, peace, and justice in their lands; and

WHEREAS, the constituting convention of the Evangelical Lutheran Church in America vowed continually to speak and act in opposition to the sin of apartheid, and to the illegal occupation and oppression by South Africa of Namibia; and

WHEREAS, the leaders of South African and Namibian churches have united in their call for comprehensive, mandatory sanctions against the governments of South Africa and Namibia; therefore, be it

RESOLVED, that the South-Central Wisconsin Synod memorialize the 1989 assembly of the Evangelical Lutheran Church in America to affirm its support for comprehensive and mandatory economic sanctions against South Africa as a means for moving the governments to negotiate with recognized African leadership.

B. Southern Ohio Synod (6F) [1989]

WHEREAS, we as people of God continue to uphold all of life as a gift of God, and

WHEREAS, all people are ones in whom God is manifest; and

WHEREAS, suffering and oppression continue by people against people due to race and color; and

WHEREAS, apartheid continues to be an ugly reality of life and death for our South African brothers and sisters; and

WHEREAS, our mission is to bring the message of life through Christ Jesus; and

WHEREAS, sanctions by the U.S. against South Africa have had limited effect in opposing such systemic oppression; and

WHEREAS, comprehensive sanctions will assist in overcoming the apartheid system of suffering; now, therefore, be it

RESOLVED, that we concerned Christians of the Southern Ohio Synod memorialize the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage continued interpretive work on such bills as the Dellums/Simon comprehensive sanctions bill (H.R. 21/S.507) through the offices of *The Lutheran*, the Division for Global Mission, and the Commission for Church in Society. We ask these offices to give particular emphasis to the non-violent response of the church in South Africa and what it means for Christians in North America to be in solidarity with them.

C. Western Iowa Synod (5E) [1989]

WHEREAS, the Holy Spirit calls the Church to be a witness of the Gospel of Jesus Christ and to work for the dignity of every human being; and

WHEREAS, for many years the Lutheran community throughout the world has had a special concern for the people of Namibia and South Africa; and

WHEREAS, the present situation in Southern Africa is fluid and we have a unique opportunity to influence the policies and practices shaping Southern Africa; and

WHEREAS, Namibia is approaching its independence with no colleges, for training its leaders; therefore, be it

RESOLVED, that we in the Western Iowa Synod commit ourselves to pray for our sisters and brothers in Namibia and South Africa; and

Concerning Namibia: be it

RESOLVED, that we command those who have reached agreement on a process for Namibian independence; and, be it further

RESOLVED, that we be alert for acts, which subvert this process or manipulate its outcome;

RESOLVED, that we encourage the Evangelical Lutheran Church in America to study ways of starting a college in Namibia;

Concerning South Africa: be it

RESOLVED, that we reaffirm our belief that apartheid is a scandalous affront to human dignity; and, be it further

RESOLVED, that we affirm the ELCA Churchwide Assembly decision to encourage mandatory economic sanctions against South Africa until apartheid is repealed; and, be it further

RESOLVED, that we reaffirm the efforts of Bishop Desmond Tutu, the Rev. Allan Boesak, Dean T Simon Farisani, and other church leaders to affect change through non-violent means;

and, be it further

RESOLVED, that members of the Western Iowa Synod be encouraged to write letters of concern to President Bush, Secretary of State Baker, our legislators, and the government of South Africa; and, be it further

RESOLVED, that the bishop convey this resolution to President Bush and the president of South Africa.

RESPONSE OF THE

MEMORIALS COMMITTEE

Since the early 1980s, The American Lutheran Church, the Lutheran Church in America, and The Association of Evangelical Lutheran Churches have advocated for comprehensive sanctions against South Africa as a means for bringing to an end the system of apartheid, and restoring civil and political rights to all citizens of South Africa and Namibia.

The constituting convention of the Evangelical Lutheran Church in America also took an action expressing "unqualified opposition to the apartheid system in South Africa and the illegal occupation and oppression by South Africa of *Namibia*" (ELCA 87.2.50).

At its April 1988 meeting, the Church Council took the following action:

WHEREAS, the Evangelical Lutheran Church in America has a deep and abiding commitment to the ending of apartheid and to independence for Namibia; and

WHEREAS, the government of South Africa has recently banned seventeen peoples' organizations, prohibited many activities of the Congress of South African Trade Unions, and restricted a number of leaders; and

WHEREAS, this action has clearly demonstrated that the South African government has chosen to eliminate the existing channels of non-violent action and protest; and

WHEREAS, this action has been strongly condemned by the South African Council of Churches and the Episcopal Council of the Evangelical Lutheran Church in Southern Africa; and

WHEREAS, the South African Council of Churches and other organizations have repeatedly called for the imposition of comprehensive sanctions in order to bring the government of South Africa to the negotiating table; and

WHEREAS, the leaders of South African churches, meeting in Johannesburg on February 25, 1988, have called upon the international community-especially South Africa's major trading partners-"to isolate the government of South Africa to force it off the awful path of instability and bloodshed it has chosen;" and

WHEREAS, the United States Senate and the House of Representatives are presently considering comprehensive economic sanctions against South Africa; therefore, be it

RESOLVED, that the Church Council of the Evangelical Lutheran Church in America at its April 9-11, 1988, meeting affirm its support for comprehensive and mandatory economic sanctions against South Africa as a means for moving the government of South Africa to negotiate with recognized African leadership; and, be it further

RESOLVED, that the bishop of this church communicate this position to the president, the secretary of state, and the Congress of the United States of America, the South African government, and the secretary general of the United Nations.

Chair Magnus introduced the following recommendation of the Memorials Committee relative to synodical memorials on U.S. sanctions against South Africa:

Assembly

Action

CA89.8.107

To affirm the April 1988 action of the ELCA Church Council supporting comprehensive and mandatory economic sanctions against South Africa;

To request that this action be transmitted to the president, secretary of state, and members of the Congress of the United States by the bishop of this church; and

To encourage members of the ELCA to communicate with their members of Congress on this pressing issue.

Section 16-Environmental Concerns

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-43 through M-47.

A. Indiana-Kentucky Synod (6C) [1989]

WHEREAS, there is now much concern about the polices of the environment in the U.S.A. and other parts of this world; and

WHEREAS, most major metropolitan areas in this country have major problems of getting rid of the huge amounts of non-biodegradable refuse, such as Styrofoam, glass and certain types of plastics; and

WHEREAS, the latest issue of "SEEDS" magazine points out that the McDonald's Corporation alone generates 1.5 billion cubic feet of Styrofoam waste each year; this was also reported in *Harpers* magazine; and

WHEREAS, Styrofoam is a product which when burned creates some very poisonous gasses; and

WHEREAS, a number of congregations in the Indiana-Kentucky Synod of the Evangelical Lutheran Church in America have already eliminated the use of Styrofoam containers during social functions; and

WHEREAS, it is desirable to protect the environment from total destruction and to preserve God's earth for generations yet to come; therefore, be

it

RESOLVED, that this assembly of the Indiana-Kentucky Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America meeting in August 1989, in Chicago, to send a resolution to the president of the United States to ask him to formulate a national policy for recycling waste and for prohibiting the use and production of all products which result in non-recyclable waste; and, be it further

RESOLVED, that the bishop of the Indiana-Kentucky Synod and individuals of the synod contact the president of the United States to develop a national policy for recycling waste and the governor of Indiana and the governor of the Commonwealth of Kentucky to develop statewide plans.

B. Missouri-Kansas Synod (48) [1989]

WHEREAS, the earth is the Lord's and is a sacred, richly complex, and finite gift of the Creator; and

WHEREAS, human beings, entrusted by God with the care of the earth, have instead by greed and faithlessness brought about the current global ecological crisis threatening the integrity and future of creation itself; and

WHEREAS, in particular massive worldwide deforestation contributed to harmful patterns of global warming, as well as to the irretrievable loss of wild habitat for diverse species; in North America alone this decade forest cover has decreased by 10 million acres; and

WHEREAS, paper use is a major contributing factor in deforestation; and the various branches of the Evangelical Lutheran Church in America in assembly and operations consume significant amounts of paper; therefore, be it

RESOLVED, by the 1989 assembly of the Missouri-Kansas Synod:

1. that the Missouri-Kansas Synod office in conducting its ongoing operations, and the annual gathered assembly of the Missouri-Kansas Synod,
 - a. eliminate unnecessary paper use;

- b. collect and recycle all scrap and leftover paper as feasible;
- c. adopt any other appropriate means of conserving limited resources;
- 2. that the Missouri-Kansas Synod Assembly memorialize the Evangelical Lutheran Church in America 1999 biennial assembly to enact similar measures for all subsequent churchwide assemblies and for the ongoing operations of churchwide headquarters and all ELCA offices, agencies, regions, and institutes of learning;
- 3. that all congregations in the Missouri-Kansas Synod be encouraged and assisted in enacting similar recycling and environmental action measures; and
- 4. that all ELCA members in the Missouri-Kansas Synod be encouraged and assisted in implementing family and individual recycling/environmental action measures.

C. West Metropolitan Minnesota Synod (3G) [1989]

WHEREAS, humans are directed by God to be stewards of the earth and to protect and nurture the earth's environment; and

WHEREAS, what humans take out of the earth and its environment for human use and consumption may radically alter and even destroy the earth's environment through depletion of non-renewable resources (for example, petroleum) and through use of renewable resources at a rate faster than they can be renewed (for example, the consumption of seventeen mature trees for each ton of virgin paper); and

WHEREAS, what humans put back into the earth and its environment may radically alter and even destroy the earth's environment, such as:

- * the destruction of the ozone layer through chlorofluorocarbons used in the manufacture of most Styrofoam products and released when these products are destroyed after use; and

- * the monumental problems of processing solid wastes, including disposable products such as Styrofoam, plastic packaging and paper; and

- * the degradation of air and water by the burning of waste products;

and

WHEREAS, the congregations and offices of our synod, as communities of God's stewards, seek to fulfil God's call for environmental stewardship, and can act concretely and effectively to change our corporate impact on the earth and its environment; therefore, be it

RESOLVED, that the West Metropolitan Minnesota Synod offices and each congregation of the West Metropolitan Minnesota Synod be requested to engage in a study and dialogue process which will lead to a decision by the appropriate synod or congregational body regarding specific strategies for environmental stewardship, including 1) elimination of disposable Styrofoam and plastics during church activities and 2) implementation of use of reusable glasses, cups, dishes and utensils; and, be it further

RESOLVED, that the West Metropolitan Minnesota Synod offices and each congregation of the West Metropolitan Minnesota Synod be requested to consider 1) purchasing and using recycled paper products to the greatest practical extent; and

2) recycling all paper in conjunction with established recycling programs; and,
be it finally

RESOLVED, that these resolutions be memorialized to the second [1991] biennial assembly of the Evangelical Lutheran Church in America, regarding procurement, use, reuse, and recycling policies and practices of the national offices, regional offices, Augsburg Fortress publishing house, synods, and congregations throughout the Evangelical Lutheran Church in America.

D. Western North Dakota Synod (3AI [1989])

WHEREAS, the World Health Organization has determined that 30 percent of newly constructed or newly remodeled buildings house people whose health is damaged by low level toxic chemicals; and

WHEREAS, the Environmental Protection Agency (EPA) has studied air quality in public buildings and identified 500 volatile organic compounds (VOCs) emanating from building materials in amounts greater than outdoor levels, particularly in newly constructed and remodeled buildings; and

WHEREAS, these chemicals in the EPA study are associated with chronic health effects such as cancer and may also be implicated in acute health effects associated with "sick building syndrome"; and

WHEREAS, dangerous pesticides are also used in many public buildings adding to the health hazards of our people, who live and work in these environments; and

WHEREAS, a number of people in our synod have experienced varieties of serious ill health effects because of exposure to pesticides and other toxic chemicals causing much anguish and distress in those affected; and

WHEREAS, those affected by toxic chemicals are in need of spiritual support and recognition of their special needs by the ministry of the church, which is called by the Gospel to be inclusive and supportive of those who suffer and are oppressed; therefore, be it

RESOLVED, that the Western North Dakota Synod memorialize the Evangelical Lutheran in America

a) to study the special needs of toxic chemical victims and provide support to them in their struggles for health and survival;

b) to advocate more research to determine the causes of indoor pollution and how to reduce these hazards which are threatening the health of our citizens; and

c) to help educate the members of our church about this issue; and, be it further

RESOLVED, that the Commission for Church in Society study and make recommendations to further support those in our synod who are toxic chemical victims by

a) advocating on their behalf;

b) educating our church members about the special needs of these individuals; and

c) helping to educate all members about the hazardous effects of toxic chemicals used in our homes, churches, schools, and places of business.

E. North Carolina Synod (9B) [1989]

WHEREAS, God has entrusted to all humanity the stewardship of his world; and
WHEREAS, Christians hold a particular responsibility in this regard; and
WHEREAS, our fragile environment continues to be increasingly abused by human disregard, in particular the use of polystyrene foam products, which are not biodegradable and of which most brands release dangerous chlorofluorocarbons (CFCs) into the air, proven by scientists to be destructive to the fragile ozone layer essential to human life, as well as plastic containers of all types, which are also non-biodegradable; and

WHEREAS, even with the immediate halt to the use of all products containing CFCs, at least 100 years would be required before damage to the ozone layer would cease; and

WHEREAS, as Christians we have not only a spiritual but also a moral obligation to assure responsible stewardship of God's wonderful gift of the earth to us; therefore, be it

RESOLVED, that the North Carolina Synod of the Evangelical Lutheran Church in America, in response to what we perceive to be our Christian responsibility, does hereby

1. encourage all member congregations and synodical committees and institutions to discontinue purchasing and using polystyrene foam products and other non-biodegradable products and non-recyclable products for congregation and synodical activities; and
2. encourage all members of the Evangelical Lutheran Church in America in North Carolina, as well as other denominations, to adopt similar environmental stewardship efforts in their own homes; and
3. support and encourage synod-wide and individual efforts to recycle all possible materials as a response to God's call to us to care for this special gift of the earth (Genesis 1:28); and
4. memorialize the 1989 ELCA assembly to adopt a similar resolution for church-wide distribution.

RESPONSE OF THE MEMORIALS COMMITTEE

The memorials of the Indiana-Kentucky Synod, Missouri-Kansas Synod, West Metropolitan Minnesota Synod, Western North Dakota Synod, and North Carolina Synod express concern about the continuing pollution of the environment and the use of materials that are not biodegradable or recyclable. They point out

a number of personal, organizational, and public policy implications of the church's concern for environmental stewardship.

Addressing this issue is a high priority of the Commission for Church in Society. The commission will be developing, as one of the first social statements of the Evangelical Lutheran Church in America, a statement on "The Environment, Health, and Justice in a Technological World." In addition, the churchwide office

has ceased using Styrofoam products and is in the process of developing a way of recycling paper.

The memorial of the Western North Dakota Synod expresses concern about toxic chemical victims. Through the Division for Social Ministry Organizations, the ELCA participates in the Inter-Lutheran Domestic Disaster Response Program. This program has a disaster relief consultant whose specific expertise is in dealing with problems relating to toxic chemicals and waste.

Chair Magnus introduced the following recommendation of the Memorials Committee as printed on pages M-47 through M-48 of *1989 Reports and Rewords, Volume 2, Supplement* relative to synodical memorials on environmental concerns. She noted that the Memorials Committee had amended the original recommendation by adding the following new final paragraph:

To request the Division for Social Ministry Organizations to include the concerns raised in these memorials in its advocacy efforts.

Assembly

Action

CA89.8.108

To affirm the concerns expressed in the memorials of the Indiana-Kentucky Synod, Missouri-Kansas Synod, Minneapolis Area Synod (formerly known as West Metropolitan Minnesota Synod), Western North Dakota Synod, and North Carolina Synod;

To encourage all members, congregations, synods, and the churchwide organization to discontinue wherever possible the use of non-biodegradable polystyrene foam products and other non-biodegradable and non-recyclable products for their activities;

To encourage a reduction in use and increase in the recycling of paper products, as well as the use of recycled paper wherever possible;

To encourage the development of a national policy for recycling waste and the strengthening of international agreements that would accelerate the phase-out schedule of chemicals, which contribute to stratospheric ozone depletion, maximize the recovery and recycling of these chemicals, and assist developing nations in dealing with the economic implications of such action;

To express concern for toxic chemical victims and refer the memorial of the Western North Dakota Synod to the Division for Social Ministry Organizations for response through the Inter-Lutheran Disaster Response Program; and

To request the Division for Social Ministry Organizations to

include the concerns raised in these memorials in its advocacy efforts.

The foregoing resolution was adopted without discussion.

Section 14-Science and Technology

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-40 through M-41.

A. Northwestern Minnesota Synod (3D) [1989]

WHEREAS, we believe that God created the universe and all that is in it, that God redeems and sustains creation toward its fulfillment and that this divine action testifies to God's love for the whole of creation; and

WHEREAS, humans in modern Western societies, largely inspired by the Judeo-Christian vision of reality, have produced advanced scientific and technological culture as their present context for life and community; and

WHEREAS, an advanced scientific and technological culture deeply affects the very context in which humans are called to live in covenant with God and in which the Church, in response to God's action in Jesus, the Christ, is called to proclaim in word and deed God's gracious covenant with humanity and this covenant's invitation to love God and neighbor; and

WHEREAS, science and technology can and ought to make a creative contribution to inform the thought and action of the Church in the many facets of its life; and

WHEREAS, the Church can and ought to make a vital contribution to the urgent religious and ethical questions of meaning and value, which arise today out of an advanced scientific and technological culture; now, therefore, be it

RESOLVED, that the Northwestern Minnesota Synod memorialize the Evangelical Lutheran Church in America to undertake a study of the theological and ethical implications of modern science and advanced technology for its life and mission in

this society and beyond.

B. Virginia Synod (9A) [1989]

WHEREAS, we believe that God created the universe and all that is in it, and that God continues to sustain this creation; and,

WHEREAS, the Incarnation of our Savior is ample evidence of the seriousness with which God takes the material nature of humanity's existence; and,

WHEREAS, God has granted humanity dominion over his creation, and intense curiosity about it, and accountability for it; and,

WHEREAS, one way humanity exercises these gifts is through its science, which is a powerful method for investigating, understanding, and manipulating nature; and

WHEREAS, science has proven so powerful in its techniques and explanations that it is now the basis of our culture's understanding of the natural world and is the culture's primary intellectual framework for evaluating and discussing all phenomena; and,

WHEREAS, science-based technology now permeates every facet of humanity's eco-

conomic, political, institutional, social, and intellectual life, and indeed makes possible the scale and quality, both good and bad, of humanity's existence on this planet; and, WHEREAS, science and technology have brought humanity to a position of unprecedented power, possibility, and peril; and, WHEREAS, science and technology affect the very people and situations to which the Church is called to address the Gospel and to serve; and, WHEREAS, science and technology can make a vital contribution to informing the mind of the Church in many facets of its life: in its teaching, both theological and ethical; in its training of clergy; in its educational materials for adults and children; in its outreach to people who exist in a scientific and technology-based culture; in its witness to a society in which science is seen as the arbiter of truth; and in its planning for the future; and, WHEREAS, the Church can make a vital contribution to informing the mind of our culture about the purpose behind the creation and the just and humble use of humanity's vast powers in the care of creation and of human family; therefore, be it RESOLVED, that the Virginia Synod call upon the Evangelical Lutheran Church in America to undertake a study or studies of the implications of science and technology for the life of the Church, which will enhance the ELCA'S capacity to speak the word of God dearly and insightfully in a modern scientific culture. Chair Magnus introduced the following recommendation of the Memorials Committee relative to synodical memorials on science and technology:

MOVED;

SECONDED:

To refer the memorials of the Northwestern Minnesota Synod and the Virginia Synod.

To the Commission for Church in Society, as a resource in the preparation of the statement on "The Environment, Health, and Justice in a Technological World,
and

To the Division for Global Mission, the Division for Education, and the Division for Ministry for use in their ongoing efforts to assist the church to be a more effective witness in our increasingly technological society.

The Rev. Gregory N. Davis, Southeastern Iowa Synod, moved the following substitute motion:

MOVED;

SECONDED:

To substitute the following for the recommendation of the Memorials Committee:

To support a comprehensive and participatory study of the implications of the pervading post-modern scientific and technological world view for theological education, parish ministries, Christian education, and campus ministries, so that the church may minister

clearly and effectively throughout the world.

Bishop Chilstrom ruled the motion to be out of order, because, if adopted, it would call for a study that would require non-budgeted expenditure.

The Rev. Michael C. D. McDaniel, bishop of the North Carolina Synod, moved the following amendment to the recommendation of the Memorials Committee, adopted by the assembly without further discussion.

MOVED;

SECONDED;

CARRIED:

To amend the recommendation of the Memorials Committee by the addition of the following:

*To the seminaries of this church, urging that required "core" courses include study of the implications of science and technology for the life of the church which will enhance the LCMA's capacity to speak the Word of God clearly and insightfully
in our scientific culture.*

Following considerable discussion, Ms. Shirley Tappe, Southeastern Minnesota Synod, called the question.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question.

Assembly

Action

CA89.8.109

To refer the memorials of the Northwestern Minnesota Synod and the Virginia Synod:

To the Commission for Church in Society, as a resource in the preparation of the statement on "The Environment, Health and Justice in a Technological World,"

To the Division for Global Mission, the Division for Education, and the Division for Ministry for use in their ongoing efforts to assist the church to be a more effective witness in our increasingly technological society; and

To the seminaries of this church, urging that required "core" courses include study of the implications of science and technology for the life of the church, which will enhance the ELCA's capacity to speak the Word of God clearly and insightfully in our scientific culture.

Section 17-Smoking Ban

and

Section 18-Alcohol Advertising and Use

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-48 through M-50.

A. Western North Dakota Synod (3A) [1989]

WHEREAS, substantial medical research has determined that side stream smoke is hazardous to the health of non-smokers as well as smokers, who breathe smoked-filled air; and

WHEREAS, the surgeon general of the United States of America has promoted the goal that our society be smoke free by the year 2000; and

WHEREAS, medical and health agencies and associations in our state have joined together through a coalition called "Tobacco Free North Dakota" and have taken a lead in promoting smoke free public buildings, restaurants, and schools to help achieve in our state the goals of Smoke Free 2000; therefore, be it

RESOLVED, that this Synod Assembly follow the lead of "Tobacco Free North Dakota" and requests that those congregations, who still allow smoking in their churches, seriously consider adopting a no-smoking policy for their church in support of this public health goal and in support of those with medical conditions such as asthma, lung diseases, and environmentally-caused illnesses, so they may be more easily welcomed into the fellowship of the church; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America in its Churchwide Assembly be memorialized to challenge congregations in all our synods to adopt no-smoking policies in their places of worship and fellowship.

B. Northern Wisconsin-Upper Michigan Synod (5G) [1989]

WHEREAS, nearly 25,000 people died from alcohol related vehicle crashes last year, and many more were injured; and

WHEREAS, according to the National Transportation Safety Board, about half of all vehicle fatalities involve alcohol; and

WHEREAS, a large percentage of domestic violence is also alcohol related; and

WHEREAS, Surgeon General C. Everett Koop on Wednesday June 1, 1989, called for restrictions on alcohol advertising to help curb drunken driving; and

WHEREAS, he has also urged the industry to halt advertising on college campuses and at public events attended by young people; and

WHEREAS, drunkenness touches every one of our lives in one way or another; and

WHEREAS, according to a December 1988 federal workshop on the problem of drunken driving, one person is killed every 22 minutes by a drunken driver; therefore, be it

RESOLVED, that the Northern Wisconsin-Upper Michigan Synod support the recent position taken by the surgeon general of the United States regarding alcohol advertising and use that would:

1. Ask state legislatures to reduce the blood-alcohol level that determines drunken driving from its usual 0.10 percent to 0.04 percent by the year 2000, and a level of 0.0 percent to be set for drivers under 21;
2. Enlarge the warning labels required on bottles and cans beginning this November;
3. Extend a law signed by former President Reagan last year that requires health warning labels on alcoholic beverages; and
4. Ask the industry to stop sponsoring athletic events that suggest to youth that

alcohol consumption leads to athletic, social, and sexual success;
and, be it further,

RESOLVED, that the Northern Wisconsin-Upper Michigan Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America in August 1989 to support this recent position by the surgeon general; and, be it still further RESOLVED, that we as a church dare to step out and speak for the victims of drunken driving and other alcohol related violence, and let society and our youth know by annual alcohol awareness programs in our churches and by our example as well that drinking and driving is not acceptable.

RESPONSE OF THE

MEMORIALS COMMITTEE

Both the memorial of the Western North Dakota Synod on smoking and the memorial of the Northern Wisconsin-Upper Michigan Synod on alcohol advertising and use underscore significant public health concerns that have been addressed by the surgeon general of the United States.

The ELCA churchwide offices are smoke-free, with the exception of a small area on the first floor of the building. Because of this policy, intentional efforts have been made to assist employees, who wish to stop smoking.

The Advisory Committee on the Church's Corporate Social Responsibility has recommended and the Board of Pensions will be implementing a "harmful products" screen for the Social Purpose Fund of the Evangelical Lutheran Church in America. This screen would preclude investment in tobacco companies for that fund.

The Division for Social Ministry Organizations subscribes to the National Clearinghouse for Alcohol and Drug Information, which is the major federal vehicle for distribution of information regarding national initiatives on alcohol and other drug problems. A subgroup of the interunit Staff Team on Congregational Social Ministry focuses on chemical dependency. Issues relating to drunken driving and other alcohol-related violence will be addressed by this staff working group.

Chair Magnus introduced the following recommendation of the Memorials Committee relative to synodical memorials on substance abuse, subsequently adopted by the assembly without discussion:

Assembly

Action

CA89.8. 110

To express support for the June 1, 1989, position taken by Surgeon General C. Everett Koop regarding alcohol advertising and use;

To request that the Division for Social Ministry Organizations, in consultation with the Commission for Church in Society, distribute to each synod relevant reports/

recommendations of the Surgeon General on both tobacco and alcohol use, together with information as to the availability of such material for all congregations;

To encourage each synod to identify a committee whose responsibility it is to address issues relating to chemical dependency;

To encourage each synod to utilize the materials to be distributed on tobacco and alcohol use/advertising when working with congregations

*

to explore issues related to smoking in church facilities;

*

to develop appropriate alcohol awareness programs; and

*

to engage in ministry to the victims of drunken driving and other alcohol-related violence; and

To refer the memorials of the Western North Dakota Synod on smoking and the Northern Great Lakes Synod (formerly Northern Wisconsin-Upper Michigan Synod) on alcohol advertising and use to the Division for Social

Ministry

Organizations and the Commission for Church in Society.

Section 19-Mental Illness

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-50 through M-51.

A. New England Synod (7B) [1989]

WHEREAS, four percent to six percent of the people in our country will at one time in their lives suffer from major affective disorders; and

WHEREAS, approximately 40 percent of the hospital beds in U.S. hospitals are set aside for people with emotional problems; and

WHEREAS, over 40 percent of people turn first to their clergy when confronted by serious mental health problems; and

WHEREAS, mental illness affects not only the individual with the mental illness, but also their families, friends, and society; and

WHEREAS, mental illness still carries with it the stigma of moral weakness or personal sin; therefore, be it

RESOLVED, that the New England Synod Task Force on Mental Illness, under the auspices of the board [of the Division] for Congregational Life, be continued, in order to assist pastors, congregations, and members in a greater awareness of mental illness and the need for family support, and in a clearer understanding of mental illness in the light of the gospel of Jesus Christ; and, be it further

RESOLVED, that the board [of the Division] for Congregational Life be invited to report to the 1990 assembly of the New England Synod with specific recommendations

from the task force; and, be it further

RESOLVED, that the New England Synod memorialize the Evangelical Lutheran Church in America at its 1989 Churchwide Assembly to establish a task force to study the issue of mental illness and how the church, through its synods, congregations, and pastors, might serve as an agent of education, acceptance, support, understanding, and healing for those with mental illnesses, and those affected by the mental illness of others.

B. Upstate New York Synod (7D) [1989]

WHEREAS, at least 16 million people are suffering with serious mental illness in the United States; and

WHEREAS, the serious and persistently mentally ill in New York State number more than 400,000; and

WHEREAS, the Hudson-Mohawk Conference Assembly believes that the cause of the mentally ill is a great concern of the church; therefore, be it

RESOLVED, that the Upstate New York Synod Assembly held in June 1989 urge the use of available educational materials to foster a greater understanding of major mental illness, doing so in sermons and in the life of the parish and by urging parishes to observe each May as Mental Health Month by distributing educational materials and other available resources; and, be it further

RESOLVED, that the Upstate New York Synod memorialize the Evangelical Lutheran Church in America in its Churchwide Assembly in August to foster a greater understanding of major mental illness through the use of available publications, as well as materials that may be developed by the church, in the general life of our church including sermons, classes, and the like; and also observe May as Mental Health Month.

RESPONSE of

THE

MEMORIALS COMMITTEE

All churchwide materials developed by the predecessor church bodies relating to mental illness have been critically examined, with the intent that appropriate educational and interpretation materials will be updated and/or republished by the Division for Social Ministry Organizations as resources permit.

In 1990, that division plans to have a staff person devoting half time to our church's ministry with persons with mental illness. A chief responsibility of this staff position will be to assist congregations, synods, social ministry organizations and the churchwide organization in this important aspect of mission through new program development and education, and to facilitate the ELCA'S participation in ecumenical and inter-faith endeavors related to mental health.

A social ministry emphasis is on the churchwide calendar of emphases for May 1990 and will likely be included on subsequent calendars. Consideration will be given to incorporating an emphasis on mental health concerns into this broader social ministry emphasis. In addition, the Interunit Staff Team on Congregational

Social Ministry will have subgroups related to specific societal concerns. A subgroup on mental illness would be an appropriate forum for addressing the request for the establishment of a task force expressed in memorial from the New England Synod.

Chair Magnus introduced the following recommendation of the Memorials Committee relative to synodical memorials on mental illness:

MOVED;

SECONDED:

To affirm the concern about the issue of mental illness, which is expressed in the memorials of the New England Synod and the Upstate New York Synod;

To refer these memorials to the Division for Social Ministry Organizations; and

To request that this division give consideration to forming a subgroup on

mental health concerns within the Interunit Staff Team on Congregational Social Ministry.

The Rev. G. Stanley Steele, New Jersey Synod, moved the following amendment to the recommendation of the Memorials Committee.

MOVED;

SECONDED:

To amend the third paragraph of the recommendation of the Memorials Committee by substituting the word, "*form,*"

for the words, "give consideration to

forming."

Bishop Chilstrom ruled the motion to be out of order, because the motion would give administrative direction with budget implications to a churchwide unit.

Ms. Ruth Janssen, New England Synod, moved the following amendment to the recommendation of the Memorials Committee:

MOVED;

SECONDED:

To amend the recommendation of the Memorials Committee by adding to the third paragraph, *and to preparing materials to educate congregations*

about mental illness and to improve the church's ministry to the mentally ill and their families.

The Rev. David J. Langseth, Metropolitan Chicago Synod, called the question:

MOVED;

2/3 Required

SECONDED;

CAMPED:

To move the previous question and all pending questions.

MOVED;

SECONDED;

CARRIED:

To amend the recommendation of the Memorials Committee by adding to the third

paragraph, "and to preparing materials to educate congregations about mental illness and to improve the church's ministry to the mentally ill and their families."

Assembly

Action

CA89.8.111

To affirm the concern about the issue of mental illness, which is expressed in the memorials of the New England Synod and the Upstate New York Synod;

To refer these memorials to the Division for Social Ministry Organizations; and

To request that this division give consideration to forming a subgroup on mental health concerns within the Interunit Staff Team on Congregational Social Ministry, and to preparing materials to educate congregations about mental illness and to improve the church's ministry to the mentally ill and their families.

Section 25-Hunger Program

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-55 through M-56.

Indiana-Kentucky Synod (6C) [1989]

RESOLVED, that the Indiana-Kentucky Synod of the Evangelical Lutheran Church in America reaffirm the objectives of the ELCA Hunger Program. These objectives are:

1. to provide relief and development assistance for those who suffer from hunger and injustices related to hunger in this and other countries;
2. to foster the education of members of this church to understand and confront the reality and underlying causes of hunger;
3. to advocate policies and actions for social and economic justice relating to hunger with governments, business institutions, and structures of this church and its related agencies;
4. to encourage members to practice responsible stewardship of their lives and their financial resources toward the prevention and alleviation of hunger; and
5. to facilitate listening to and working together with those who have a special

awareness of the realities of food and hunger, including the poor and hungry people in local and global communities and those who produce, process and distribute food;

and, be it further

RESOLVED, that the Indiana-Kentucky Synod call upon the Churchwide Assembly to reaffirm its commitment to these objectives.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The objectives for the ELCA Hunger Program referred to in the memorial of the Indiana-Kentucky Synod were adopted by the Evangelical Lutheran Church in America at its constituting convention. They will continue to govern the operation of the hunger program until revised by the assembly.

Chair Magnus introduced the following recommendation of the Memorials Committee relative to the synodical memorial on the ELCA Hunger Program:

MOVED;

SECONDED:

To transmit this minute to the Indiana-Kentucky Synod.

The Rev. Sigrid M. Sandrock, Southwestern Washington Synod, moved the following substitute for the recommendation of the Memorials Committee:

MOVED;

SECONDED;

CARRIED:

To substitute the following

for the recommendation of the Memorials

Committee.

WHEREAS, the objectives of the ELCA Hunger

Program were adopted

by the Evangelical Lutheran Church

in America at its constituting

convention; and

WHEREAS, the ELCA Hunger Program is funded by an appeal that is

separate from the general budget of the Evangelical Lutheran Church

in

America; and

WHEREAS, the average ELCA member gives about \$2.00 per year, or the cost of a burger, to the ELCA Hunger Program; therefore, be it

RESOLVED, that this Churchwide Assembly reaffirm its commitment

to the objectives and funding of the ELCA Hunger Program; and, be it further

RESOLVED, that the 1989 Churchwide Assembly encourage the

members of the Evangelical Lutheran Church in America to consider joining a "Burger A Month" club in which each member would commit themselves to giving \$2.00 a month to the ELCA Hunger Program appeal; and, be

it further

RESOLVED, to call upon the ELCA Hunger Program to develop

materials which encourage monthly contributions to the hunger appeal.

Assembly

Action

CA89.8.112

WHEREAS, the objectives of the ELCA Hunger Program were adopted by the

Evangelical Lutheran Church in America at its constituting convention; and

WHEREAS, the ELCA

Hunger Program is funded by an appeal

that is separate from the general budget of the Evangelical Lutheran Church

in America; and

WHEREAS, the average ELCA member

gives about \$2.00 per

year, or the cost of a burger, to the ELCA Hunger Program;

therefore, be it

RESOLVED, that this Churchwide Assembly reaffirm its

commitment to the objectives and funding of the ELCA Hunger Program; and, be it further

RESOLVED, that the 1989 Churchwide

Assembly encourage

the members of the

Evangelical Lutheran Church in America to

consider joining

a "Burger a Month" club in which each

member would commit themselves to giving \$2.00

a month to

the ELCA Hunger Program appeal; and, be it further

RESOLVED, to call upon the

ELCA Hunger Program to

develop materials which encourage monthly contributions to the

hunger appeal.

Section 27-Support of Salvadoran Lutheran Synod

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-62 through M-63.

Northern California-Northern Nevada Synod (2A) [1988]

WHEREAS, the Northern California-Northern Nevada Synod is a sister synod with the Salvadoran Lutheran Synod (SLS) as verified by the Northern California-Northern Nevada Synod Council; and

WHEREAS, in 1987 alone, the Salvadoran Lutheran Synod has suffered several attacks on its ministries-its central offices were robbed and searched in May, the child care center at Fe y Esperanza Lutheran Home for refugees was bombed in August, and Lutheran assistance in repopulation centers has been obstructed, most notably on January 5, 1988, when four Lutheran trucks were denied access to Copapayo, and Lutheran leaders have received death threats or other harassments, including the bishop of the Salvadoran Lutheran Synod, the Rev. Dr Medardo Gomez and the Rev. Margaret Sulte, pastor at Panchimilama Repopulation Center; therefore, be it RESOLVED, that the Northern California-Northern Nevada Synod in convention declare its full support for the Salvadoran Lutheran Synod and its ministry among the Salvadoran displaced and repatriated refugees, especially at Panchimilama and other repopulation centers, and likewise commits itself to respond with telegrams and other expressions of concern when the Salvadoran Lutheran Synod and the communities it serves are threatened or otherwise harassed; and, be it further RESOLVED, that the Northern California-Northern Nevada Synod urges its congregations and individuals to likewise express their support for our sister synod in El Salvador, and will provide congregations with educational materials on the Salvadoran Lutheran Synod, opportunities to make financial contributions to the Salvadoran Lutheran Synod, information on threats/harassments against the Salvadoran Lutheran Synod and appropriate rapid response mechanisms (i.e., telegrams), and, finally, information on opportunities for visiting the Salvadoran Lutheran Synod; and, be it further

RESOLVED, that the Northern California-Northern Nevada Synod in assembly memorialize the Evangelical Lutheran Church in America to also respond with expressions of concern when the Salvadoran Lutheran Synod is threatened or harassed, that the Evangelical Lutheran Church in America similarly declare its full support for the ministries of the Salvadoran Lutheran Synod, and that the Evangelical Lutheran Church in America encourage member synods to do the same; and, finally, be it RESOLVED, that the Northern California-Northern Nevada Synod request the bishop to send copies of this resolution to appropriate representatives in the United States

Congress, as well as copies to the presidents of both El Salvador and the United States, and the United States ambassador to El Salvador.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

Instances of threats, harassment, and violence directed against the Salvadoran Lutheran Synod have been responded to immediately by the Evangelical Lutheran Church in America with messages sent to appropriate authorities in both the United States and El Salvador. Bishop Herbert W Chilstrom, the executive directors of the Commission for Church and Society and the Division for Global Mission, and the global-mission secretary for Central America have protested to the secretary of state of the United States, the U.S. ambassador to El Salvador, and government authorities in El Salvador. Such interventions were made following the bombing of the office of the Lutheran church in December 1988, and after the grenade attack, in January 1989, at the repopulation community of Panchimilama, when one person was killed and others seriously wounded.

In official and tangible ways the Evangelical Lutheran Church in America has expressed support for the ministries of the Salvadoran Lutheran Synod. In August 1988, Bishop Chilstrom and one synodical bishop visited Bishop Medardo Gómez and the Salvadoran Lutheran Synod. In January 1989, four bishops of ELCA synods traveled to El Salvador to give a visible sign of solidarity with the Salvadoran Lutheran Synod. Numerous groups and individuals from the Evangelical Lutheran Church in America also have made visits to El Salvador and at least three ELCA synods and a number of congregations have established special relationships with Lutherans in El Salvador.

Through the Division for Global Mission, the Evangelical Lutheran Church in America has given financial and personnel assistance: an advance grant of \$80,000 for the founding of a Lutheran university; and \$25,000 in emergency aid after the bombing of the church offices. The Evangelical Lutheran Church in America is represented by two pastors, who work with the Salvadoran Lutheran Synod; other work is carried out in cooperation with Lutheran World Relief, Lutheran World Federation, and domestic and international ecumenical organizations. Chair Magnus introduced the following recommendation of the Memorials Committee relative to the synodical memorial on support for the Salvadoran Lutheran Synod, adopted by the assembly without discussion:

Action

CA89.8.113

To transmit this minute and assembly action on the other resolutions relating to Central America to the Sierra Pacific Synod (formerly known as Northern California-Northern Nevada Synod); and

To encourage congregations and synods to become active advocates in support of the ministries of the Salvadoran Lutheran Synod in coordination with the Division for Global Mission.

The

motion was adopted without discussion.

Section 31 -Israel and the Occupied Territories

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-69 through M-73.

Rocky Mountain Synod (2E) [1989]

WHEREAS, the Israeli-Palestine conflict continues with daily incidents of bloodshed and brutality; and

WHEREAS, our sisters and brothers in Christ and in the human family are among those tragically affected by this violence; and

WHEREAS, two predecessor bodies of the Evangelical Lutheran Church in America had adopted resolutions expressing solidarity with those suffering in this conflict; and

WHEREAS, both Israelis and Palestinians have a legitimate right to a secure homeland with political, economic, and social autonomy; and

WHEREAS, a lasting solution to this conflict lies not in military force, but in direct and open negotiations between the affected parties; and

WHEREAS, this assembly of the Rocky Mountain Synod (ELCA) does not believe the cycle of hatred and violence need be endless, especially in light of present peace initiatives from many directions; therefore, be it

RESOLVED, that the Rocky Mountain Synod (ELCA) urge its member ministries to:

1. direct prayers on behalf of all people in the Middle East, that a new wisdom toward justice and peace may be born;
2. establish educational opportunities to increase the understanding of our people regarding the Israeli-Palestinian conflict;
3. continue their generous support of Lutheran World Relief and other agencies which provide healing ministries for the victims of this conflict;

and, be it further

RESOLVED, that this assembly of the Rocky Mountain Synod memorialize the Evangelical Lutheran Church in America to:

1. urge the government of the United States to withhold the transfer of monies, which are contrary to U.S. and international law, while providing aid and an openness to dialogue with all parties, who take steps toward a lasting peace;
2. contact representatives of the Palestinian and Israeli faith communities, both in the U.S. and in the Middle East, urging dialogue and constructive resolution to the conflict;
3. ask our brothers and sisters in the Christian churches in Israel and the Occupied Territories to communicate with us regarding how we can most effectively promote healing in their land.

RESPONSE OF THE

MEMORIALS COMMITTEE

The Evangelical Lutheran Church in America, primarily through its Division for Global Mission, has been deeply involved in Israel and the Occupied Territories,

working in close cooperation with the Lutheran World Federation. Personnel related to the division serve in the following capacities:

- * Jerusalem liaison for the Middle East Council of Churches;
- * pastor of an English-language ministry at the Lutheran Church of the Redeemer, Jerusalem, providing pastoral care and guidance to residents and pilgrims;
- * consultant to the Evangelical Lutheran Church in Jordan (ELCJ) in Jerusalem, especially in the development of curricula materials in the Educational Awareness and Involvement Program in which the ELCJ participates;
- * university professor and head of the department of archaeology at the University of Bir Zeit, West Bank, promoting archaeology by Palestinians; and
- * Lutheran World Federation (LWF) representative in Jerusalem, directing the LWF-World Service program of medical, vocational training, and development work in the Occupied Territories, centered at the Augusta Victoria Hospital, Jerusalem.

In addition, the Division for Global Mission (DGM) is developing an educational and advocacy network in the Evangelical Lutheran Church in America for justice, security, and peace on behalf of the Israeli and Palestinian peoples. A variety of resources, such as the congregational study guide, "Two Peoples, One Land," and "Mosaic," are available through the Evangelical Lutheran Church in America; these resources provide a means by which members of the Evangelical Lutheran Church in America can become better informed on this issue.

The following resolution on The Israeli/Palestinian Conflict, prepared jointly by the Division for Global Mission and the Commission for Church in Society, was affirmed by the ELCA Church Council at its April 1989 meeting:

A Message of Concern on "The Israeli/Palestinian Conflict"

I. The Church Council of the Evangelical Lutheran Church in America views the present Israeli / Palestinian conflict with increasing concern and anguish. We are acutely aware of our sinful complicity as Lutherans in the past, especially in the face of atrocities previously committed against the Jewish people. This confession of prophetic failure in the past cannot lead us into silence now, however. We must speak about the human rights abuses in the Occupied Territories today, especially amidst the rapidly changing developments in the Middle East. Our faith calls us to stand with all who suffer,; whatever their religious conviction or cultural identity.

Members of the Evangelical Lutheran Church in Jordan have raised their prayer that we would end our silence and voice our concern. They have requested our prayers and support in their struggle for a just and peaceful settlement of this conflict. We stand in solidarity with them in their suffering and in their hope that peace might come in a place where there is little peace.

We speak, because of our faith in God, the bringer of peace. Called to serve this God, the Evangelical Lutheran Church in America is constitutionally mandated to participate in God's mission by ". . . advocating dignity and justice for all people, [and] working for peace and reconciliation among the nations" (ELCA 4.02.c.).

II. Our most immediate and urgent concern is for the cessation of human rights

abuses against Palestinians, because of Israeli occupation. These abuses include detentions without trial, the closing of schools, denial of access to health care, deportations, and the use of live ammunition and plastic bullets in response to non-life-threatening situations.

This brutal conflict has taken hundreds of Palestinian lives and caused untold suffering. It has also divided the Jewish citizens of Israel as well as the worldwide Jewish community, many of whom are concerned that a continuation of the conflict will only further erode Israel's democratic institutions and undermine Jewish prophetic values, which are our Christian legacy as well.

III. We recognize that the intensity of the present situation has roots in a long and tragic conflict. It is essentially one involving Israeli and Palestinian claims to a land, which both groups view as their home. Although each side has historically rejected the other's claim, both claims have legitimacy:

a) The Palestinian claim rests upon their uninterrupted habitation in the land for countless generations. Palestine is the land of their ancestors and the site of their cultural development. Both Muslim and Christian Palestinians recognize the land as holy.

b) The Israeli claim rests upon an historic relationship to the land going back to the time of Abraham. More recently, the Israeli claim rests upon the generation of Israelis born since the establishment of the State of Israel in 1948. Like their Palestinian counterparts, the land of Israel/Palestine is their home, and the holy site of Judaism's development.

Both Israelis and Palestinians articulate political goals that are viewed as necessary for each group's continued survival. Both sets of goals need to be recognized as legitimate if peace is to be achieved:

a) Because of a history of discrimination and genocide and the dangers feared today, the desire for national security is the major Israeli political goal.

b) Because of a history of occupation and experience as a refugee people, Palestinian self-determination incorporated within an independent Palestinian state is the major Palestinian political goal.

IV. We recognize that resolving such a deep and complex conflict will involve lengthy, sustained negotiations. Yet we are encouraged by the spreading recognition that perpetuation of the status quo will be increasingly detrimental to both sides, as well as to world peace. Our hope for peace has been strengthened by recent developments, including.

* Yassir Arafat's statement (December 1988) renouncing the use of terrorism, recognizing Israel's right to exist, and accepting the provisions of United Nations Resolutions 242 and 338 as a basis for negotiations;"

* the U.S. decision, in light of the above, to begin dialogue with the Palestinian Liberation Organization; and

* rapid movement within the international Jewish community toward favoring direct dialogue with representatives of the Palestinian Liberation Organization, some of which has already begun at an unofficial level.

Yet we are aware that a peaceful settlement can only be accomplished when human rights abuses against the Palestinians are ended.

Therefore, we urge the U.S. government to assist both sides in developing conditions for negotiations, which should ensure the following:

- * a Palestinian delegation of that community's own choosing;
- * an Israeli commitment to Palestinian self-determination, including the possibility for an independent Palestinian state;
- * a Palestinian commitment to ensure Israel's legitimate security concerns.

V We urge members of the Evangelical Lutheran Church in America to:

a) Familiarize themselves with the history of the Middle East and current issues affecting the conflict so that they can be advocates for responsible political action;² and

b) Pray for the coming of God's gift of peace in this area, so that Christians, Muslims, and Jews might live free from violence and fear.

NOTES

Resolution 242 states that Israeli forces must "withdraw from territories" occupied as a result of the 1967 war, urges. ". . . respect for and acknowledgement of the sovereignty, territorial integrity, and political independence of every state in the area and their right to live in peace within secure and recognized boundaries free from threats or acts of force." Resolution 338 calls for a cease-fire, the implementation of 242, and the initiation of negotiations.

²See especially the study booklet, *Two Peoples ... The Same Land*, ed., Carol J. Birkland (Minneapolis: Augsburg Fortress, 1987).

Chair Magnus introduced the following recommendation of the Memorials Committee relative to the synodical memorial on Israel and the Occupied Territories:

MOVED;

SECONDED:

To affirm the action taken

by the Church Council on "The Israeli/Palestinian Conflict" cited above;

To encourage greater awareness of this

issue through wide use

throughout the Evangelical Lutheran Church in America of the resources available on this issue;

To encourage members of the Evangelical Lutheran Church in America who travel to the Middle East to avail themselves of the opportunity to make contact with Lutheran congregations and agencies in this area, and to engage in dialogue with both

Israeli and Palestinians about the situation in that area; and

To transmit this minute to the

Rocky Mountain Synod.

The Rev. Dennis A. Anderson, bishop of the Nebraska Synod, in a point of personal privilege, requested that the rules be suspended in order to allow Ms. Carol J. Birkland,

secretary for Middle East and East Africa in the Division for Global Mission, to address the assembly on the matter presently under consideration.

Mr. M. B. Kahn, Northwest Washington Synod (formerly, Northwestern Washington Synod), moved the following amendment to the recommendation of the Memorials Committee.

MOVED;

SECONDED;

DEFEATED:

To amend the recommendation of the Memorials Committee by adding at the end of the second paragraph, "*including the history of the Jewish people and the magnitude of the **complicity** of Lutherans through 400 years of persecution, terrorism, and formation of anti-Jewish attitudes.*"
Assembly

Action

CA89.8.114

To affirm the action taken by the Church Council on "The Israeli/Palestinian Conflict" cited above;

To encourage greater awareness of

this issue through wide use

throughout the

ELCA of the resources available on this issue;

To encourage members of the

ELCA who travel to the Middle

East to avail themselves of the opportunity to make contact with

Lutheran congregations and agencies in

this area, and to engage

in dialogue

with both Israeli and Palestinians about the

situation in that area; and

To transmit

this minute to the Rocky Mountain Synod.

Section 32-Prisoners of War in Southeast Asia

Reference: *1989 Reports and Records, Volume 2, Supplement*, page M-73.

Northern Illinois Synod (5B) [1989]

WHEREAS, there is further evidence that Prisoners of War still remain alive in Vietnam; therefore, be it

RESOLVED, that the Northern Illinois Synod memorialize the Evangelical Lutheran Church in America to urge the United States government to seek all means of legal pressure and policy to search for POWs in Vietnam and secure their names from the Vietnam government for release to the U.S. government and the relatives of POWs;

and

That individual congregations and members of the Northern Illinois Synod also, through letters and personal conversations with U.S. Senators and Representatives, and the President of the United States, encourage continual research into the reports of alive POWs in Vietnam and report those names to the government and relatives; and

That all POWs be remembered in prayer-both in our personal devotions and corporate congregational prayer.

Chair Magnus introduced the following recommendation of the Memorials Committee relative to the synodical memorial on prisoners of war in Southeast Asia:

MOVED;

SECONDED:

To express

support for continuing and vigorous efforts by the United States to

ascertain and inform relatives about the fate of U.S. prisoners of war and those missing in action in Southeast Asia;

To

express concern for the families of prisoners of war and to remember them in

prayer; and

To request that

the Commission for Church in Society convey this action

to

appropriate members of the U.S. Congress and Administration.

Ms. Joyce Simon, New England Synod, moved the amendment to the recommendation of the Memorials Committee:

MOVED;

SECONDED;

CARRIED:

To amend the recommendation of the Memorials Committee to read as follows:

To express

support for continuing and vigorous efforts by the United

States to ascertain and inform relatives about the fate of U. S. *personnel missing*

in Southeast Asia;

To encourage the continued cooperation of the Vietnamese government in these efforts;

To express

concern for the families of *the missing* and to remember

them in prayer;

and

To request that

the Commission for Church in Society convey this action to appropriate members of the U.S.

Congress and Administration.

During discussion of the foregoing motion, M. Lormong Laohmong Lo, Nebraska Synod, moved to substitute the following motion for the original recommendation of the Memorials Committee:

MOVED:

To substitute the following for

the motion before the house:

WHEREAS, the Northern Illinois (5B) 1989 memorial stated that there is further evidence that prisoners of war still remain alive in Vietnam; and WHEREAS, former Indochinese soldiers and/or persons may still have information on Americans who died during the war; therefore, be

it

RESOLVED, that the Evangelical Lutheran Church in America continually urges the United States government to effectively work for

an end to the Prisoner of War/Missing in Action matter; and

RESOLVED, that the Evangelical Lutheran Church in America set up an advisory committee of 3-5 persons familiar with Southeast Asia and

its episodes, by January 31, 1990, to provide support for efforts initiated by organizations in search of a

solution to this concern; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America informs

its national and global networks of this intention, so that, at last,

the

families of POW/MIAs can live at peace.

Bishop Chilstrom ruled the motion to be out of order, because it was not an actual substitute for the item of business presently before the assembly, but an additional matter. He suggested that the motion be moved immediately following disposition of the present item of business.

Assembly

Action

CA89.8.115

To express support for continuing and vigorous efforts by the United States to ascertain and inform relatives about the fate of

**U.S. personnel missing in Southeast Asia;
To encourage the continued cooperation of the Vietnamese
government in these efforts;
To express concern for the families of the missing and to
remember them in prayer; and
To request that the Commission for Church in
Society convey
this action to appropriate members of the U.S.
Congress and
Administration.**

Bishop Chilstrom then recognized Mr. Lormong Laohmong Lo, Nebraska Synod, who offered the motion that he had previously sought to introduce [see Minutes page 993]. Bishop Chilstrom ruled the motion to be out of order, because, if adopted, its directive that an advisory committee be established would have extra-budgetary implications. He thanked the voting member from the Nebraska Synod for his concern, and stated regret that the motion had not been introduced earlier during the course of the assembly, so as to permit referral to the Reference and Counsel Committee for its consideration.

Section 66-Establishment of an ELCA Hymnal Commission

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-149 through M-150.

Southeastern Wisconsin Synod (5J) [1988]

WHEREAS, worship is primary to our Christian faith and the use of liturgy and hymns are a critical part of our worship; and

WHEREAS, the *Service Book and Hymnal* (SBH) was published in 1958, 13 years after the formation of the Joint Commission on the Liturgy and Hymnal (JCLH) in 1945; and

WHEREAS, eight years after the publication of the SBH (1966) the Inter-Lutheran Commission on Worship (ILCW) was formed to do study for a new hymnal; and

WHEREAS, it is now 10 years since the publication of the *Lutheran Book of Worship*; therefore, be it

RESOLVED, that the Southeastern Wisconsin Synod of the Evangelical Lutheran Church in America in assembly memorialize the Evangelical Lutheran Church in America meeting in Churchwide Assembly in 1989, to take whatever steps are necessary to establish a commission on a new hymnal, as it best sees fit, in order to bring to the church an inclusive hymnal for approval that will carefully and faithfully reflect the liturgy and hymnody of ELCA congregations at worship and will serve to lead the church into the twenty-first century.

RESPONSE OF THE MEMORIALS COMMITTEE

The Evangelical Lutheran Church in America, through the Division for Con-

gregational Life, is presently engaged in a number of efforts that must precede the development of a new worship book.

1. The ecumenical Consultation on Common Texts is producing revised liturgical texts for review in the various church bodies. The completed texts will be available for review in 1990.

2. Conversations are being held with other Lutheran church bodies in North America, through the pan-Lutheran Joint Committee on Worship Projects (CWP). JCWP is engaged in several significant projects, including the sponsorship of a consultation on Asian worship resources (principally Chinese) in 1989. The consultation is being planned in conjunction with the Commission for Multicultural Ministries.

3. In addition to the Asian worship resources projects, the division is involved in two projects related to Hispanic congregations:

a. The Hispanic Hymnal, Part One, is to be published in 1989.

b. A series of consultations on Hispanic worship to explore what further resources need to be developed are being held in 1989-1990.

4. Several supplemental hymnic resources are under development.

The Evangelical Lutheran Church in America is currently undertaking two significant theological studies. The results of these studies will be part of the foundation for the next major worship book. Both the Study of Ministry and the Confirmation Ministry Study involve important issues for the church, as will the anticipated study on sacramental practices. The rites of the church are the doctrines of the church in celebration; every liturgical revision since 1888 reflects the intention to be good stewards of what the church confesses and professes. It would be premature to begin the process toward a new worship book before the completion of these theological studies.

Chair Magnus introduced the following recommendation of the Memorials Committee relative to the synodical memorial on the establishment of a hymnal commission:

MOVED;

SECONDED:

To transmit this

minute to the Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod).

The Rev. Karl J. Nelson, Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod), moved the following amendment to the recommendation of the Memorials Committee:

MOVED;

SECONDED:

To amend the recommendation of the Memorials Committee by adding:

To direct and authorize the Church Council

to begin the process

toward a new hymnal and worship book upon completion and

presentation of the Study of Ministry and confirmation ministry study.

Bishop Chilstrom ruled the motion to be out of order, because of its extra-budgetary implications, if adopted. The assembly adopted the recommendation of the Memorials Committee without further discussion.

Assembly

Action

CA89.8.116

To transmit this [the foregoing] minute to the Greater Milwaukee Synod (formerly, Southeastern Wisconsin Synod).

Section 69-Congregational Social

Ministry Committees

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 52 through M-153.

Nebraska Synod (4A) [1988]

WHEREAS, the constitution of the Evangelical Lutheran Church in America affirms that we are a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world; and

WHEREAS, the ELCA constitution stipulates that, to participate in God's mission, we shall carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator Redeemer, and Sanctifier of all; and

WHEREAS, the ELCA constitution further admonishes us to respond to human need, work for justice and peace for all people, care for the aged, and the sick and suffering, stand with the poor and powerless, study social issues and trends, work to discover the causes of oppression and injustice, and develop programs of ministry and advocacy to further human dignity, freedom, justice, and peace in the world; therefore, be it RESOLVED, that to enhance the work of God's people in striving to achieve these goals, and to uphold the mission and purposes of the Evangelical Lutheran Church in America, that each congregation of the Nebraska Synod (Evangelical Lutheran Church in America) be encouraged to develop, maintain, and support a social-ministry committee; and, be it further

RESOLVED, that the Nebraska Synod (Evangelical Lutheran Church in America) memorialize the Evangelical Lutheran Church in America to direct each of its synods to encourage their congregations to develop, maintain, and support a social-ministry committee.

***RESPONSE OF THE
MEMORIALS COMMITTEE***

The ELCA'S governing documents give wide latitude to the establishment of committees by synods and congregations:

Each congregation shall structure itself in such a way as to involve its members in fulfilling the definition, purpose, and functions of a congregations (ELCA

8.51.).

Congregations have the authority and responsibility to create committees that are appropriate for their particular setting and ministry.

Congregations are encouraged to develop structures, which will assist them, working in partnership with social ministry organizations, their synods, and the churchwide organization, to fulfill the church's constitutional mandate:

To serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs (ELCA 4.02.c.).

In the light of these constitutional provisions, the Memorials Committee declines to recommend that the Churchwide Assembly mandate a particular committee structure for congregations.

Chair Magnus introduced the following recommendation of the Memorials Committee relative to the synodical memorial on congregational social ministry:

MOVED;

SECONDED;

To transmit this minute to the Nebraska Synod.

An unidentified voting member from the Nebraska Synod moved the substitution of the original motion for the recommendation of the Memorials Committee:

MOVED;

SECONDED;

DEFEATED;

To substitute the text

of the memorial of the Nebraska Synod for the recommendation of the Memorials Committee.

The assembly adopted the recommendation of the Memorials Committee without further discussion:

Assembly

Action

CA89.8.117

To transmit this [the foregoing] minute to the Nebraska Synod.

Section 71--Rural Congregations

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-155 through M-156.

Missouri-Kansas Synod (4B) [1989]

WHEREAS, rural congregations have long been the backbone of the church at large; providing faithful commitment to world and urban mission, strong leaders and pastors to serve the church, and spiritual and financial support for the work of the church in

both rural and urban areas;

WHEREAS, in the last several years, those same rural areas have faced the crises of lowered land values, commodity prices below production costs, sharply increased bank closings, small business failures, severe drought and the resultant economic plight, and a reduced and aging population;

WHEREAS, in times such as these, jobs become scarce and the financial resources of the people become slim, causing ever-growing stress and tension resulting in personal, family and spiritual crises;

WHEREAS, we live in a throw-away society where that which is not new is often seen as worthless, used-up, and discardable; and where new is valued more than old and bigger is often seen as better; and these attitudes reflect negatively on small rural congregations;

WHEREAS, the Church has been called by the Spirit of Jesus to do service and mission to people especially in hard times and places; and that mission is more broadly defined than new churches in new places; therefore, be

it

RESOLVED, that the Missouri-Kansas Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America in 1989, to direct the boards, commissions, and leaders of the Evangelical Lutheran Church in America to redefine the mission focus of the Evangelical Lutheran Church in America as to recognize the unique character of small rural congregations, so that they and their pastors are supported without undue financial hardship on their part, and to secure and provide programming support in the areas of stewardship, evangelism, confirmation, vacation Bible school, worship, etc., designed for the particular needs of small congregations in rural areas.

RESPONSE OF THE MEMORIALS COMMITTEE

Addressing the needs and concerns of congregations in a rural setting is an important focus of the Division for Congregational Life and the Division for Outreach, acting in partnership with synods. Should congregations in rural communities experience population decline, they will seek new patterns of ministry. Working with synods, they will make decisions about a strategy of ministry adjustment in the rural setting. The Division for Congregational Life and the Division for Outreach will continue to work with synods to develop appropriate strategies for ministry adjustment that will include financial support and appropriate resourcing.

In addition, the Division for Congregational Life supports the Rural Advisory Committee (formerly known as the Committee on Rural Ministry), which provides input to and support for the division's work with rural congregations. Representatives from each of the nine regions participate on this committee, which serves as a voice and advocate for rural concerns in the Evangelical Lutheran Church in America. Staff of the Division for Outreach and the Division for Congregational Life also work together on an interunit basis to identify and develop strategies in service to rural congregations.

Rural/small membership congregations are part of the strategic thinking and planning for all resources of the Division for Congregational Life. Strategies for adapting programs and resources are provided in planning guides and leadership materials. Curricula developed for Sunday church school and for confirmation include suggestions about group grading and/or adapting resources in rural/small-membership congregations.

Chair Magnus introduced the following recommendation of the Memorials Committee relative to the synodical memorial on rural congregations:

MOVED;

SECONDED:

To affirm the contribution of rural congregations to the mission of the Evangelical Lutheran Church in America and their partnership in ministry;

To affirm the commitment of the Evangelical Lutheran Church in America to addressing the needs and concerns of rural congregations; and

To transmit this

minute to the Missouri-Kansas Synod.

The Rev. Christine E. Iverson, Missouri-Kansas Synod, moved the following substitute for the recommendation of the Memorials Committee:

MOVED;

SECONDED;

CARRIED:

To substitute the following for the recommendation of the Memorials Committee:

WHEREAS, small rural congregations have long been the background of the church at

large in areas of support, mission, and leadership; and

WHEREAS,

these communities have in the last years faced the crisis of drought, bank closings, and other realities of the rural crisis

with a

resultant loss of people and resources; and

WHEREAS,

these churches represent nearly half of all congregations of the Evangelical Lutheran Church in America; and

WHEREAS, small urban congregations

are often founded on the roots of

older congregations in what were prosperous inner cities but now face urban blight, poverty, the outward movement of business and resources, and the struggle

to survive, in order to serve people with limited resources; and

WHEREAS,

the Gospel of Jesus Christ calls us to take seriously this kind of ministry; and

WHEREAS, we live in a throw-away society where that which is not new is *often* seen as worthless, used-up, and discardable; and where new is valued more than old, and bigger is often seen as better; and these attitudes reflect negatively on small congregations, both rural and

urban; therefore, be it

RESOLVED, that the boards, commissions, and leaders of the Evangelical Lutheran Church in America affirm the contribution of small rural churches and small urban churches by intentionally naming them and their contributions to the evangelical mission of the Gospel as the church speaks, writes, and prints; and, be

it further

RESOLVED, that the Evangelical Lutheran Church in America affirm its commitment

to addressing the needs and concerns of small rural and urban congregations and to act on this commitment in the development of materials, programs, and support that speak to the particular needs of small congregations; and, be it further

RESOLVED, that we encourage and support with prayers those people, who choose to minister in these places so that the church may be ministered to by the immense strength, commitment, and faith of the people in these places.

Assembly

Action

CA89.8.118

WHEREAS, small rural congregations have long been the background of the church at large in areas of support, mission, and leadership; and

WHEREAS, these communities have in the last years faced the crisis of drought, bank closings, and other realities of the rural crisis with a resultant loss of people and resources; and

WHEREAS, these churches represent nearly half of all congregations of the Evangelical Lutheran Church in America; and

WHEREAS, small urban congregations are often founded on the roots of older congregations in what were prosperous inner cities but now face urban blight, poverty, the outward movement of business and resources, and the struggle to survive, in order to serve people with limited resources; and
WHEREAS, the Gospel of Jesus Christ calls us to take seriously this kind of ministry; and

WHEREAS, we live in a throw-away society where that which is not new is often seen as worthless, used-up, and discardable; and where new is valued more than old, and bigger is often seen as better; and these attitudes reflect negatively on small congregations, both rural and urban; therefore, be it RESOLVED, that the boards, commissions, and leaders of the Evangelical Lutheran Church in America affirm the contribution of small rural churches and small urban churches by intentionally naming them and their contributions to the evangelical mission of the Gospel as the church speaks, writes, and prints; and, be it further RESOLVED, that the Evangelical Lutheran Church in America affirm its commitment to addressing the needs and concerns of small rural and urban congregations and to act on this commitment in the development of materials, programs, and support that speak to the particular needs of small congregations; and, be it further RESOLVED, that we encourage and support with prayers those people, who choose to minister in these places, so that the church may be ministered to by the immense strength, commitment, and faith of the people in these places.

**Section 77-Study of Sacramental Practices
(Baptism/Holy Communion)**

Reference: *1989 Reports and Records, Volume 2*, pages 449-450, *Volume 2, Supplement*, pages M-163 through M-166.

A. Metropolitan Chicago Synod (5A) [1988]

RESOLVED, that the Metropolitan Chicago Synod memorialize the Evangelical Lutheran Church in America to study the issues connected with the requirements for the reception of First Communion and its relation to Baptism, and to prepare study documents for distribution to the congregations of the Evangelical Lutheran Church in America, which include appropriate forms for congregational response.

B. Alaska Synod (1A) [1989]

WHEREAS, the word, "infant," is used in the document "A Statement on Communion Practices," without defining the term; and

WHEREAS, various definitions of the word, "infant," are used in society, education, health, and other areas of life; therefore, be it

RESOLVED, that the Alaska Synod Assembly instruct the Synod Council to request that the ELCA Church Council provide the Churchwide Assembly with a definition of the word, "infant," as to how many months of age a person must be to be no longer considered an "infant" for the purposes of the practice of attendance at Holy Communion; and, be it

RESOLVED, that such a definition be provided together with the document so that

the 1989 Churchwide Assembly can establish a guideline which will be dear for congregations as they establish their guidelines for first communion.

C. Indiana-Kentucky Synod (6C) [1989]

RESOLVED, that the Indiana-Kentucky Synod petition the 1989 ELCA Churchwide Assembly to commission a study of baptism with specific reference to communion of all the baptized.

D. Missouri-Kansas Synod (4B) [1989]

WHEREAS, a growing number of parishes within the Evangelical Lutheran Church in America are including all baptized members of the Body of Christ as participants in Holy Communion or are seriously considering such a practice; and
WHEREAS, there is currently a wide range of views within the Evangelical Lutheran Church in America regarding the scriptural, confessional, and theological warrants for making a determination on this most important question; and
WHEREAS,

it is in the interests of unity that the church come to one mind on this question; therefore, be it

RESOLVED, that the Missouri-Kansas Synod in Assembly memorialize the 1989 ELCA Churchwide Assembly to direct the Division for Congregational Life and the Conference of Bishops to undertake an extensive and in-depth study of the question of inclusivity as regards participation in the Sacrament of Holy Communion in the Evangelical Lutheran Church in America; and, be it further

RESOLVED, that the focus of the study be broadly based to include infants and toddlers, persons with mental disabilities, persons for whom access to a Word and Sacrament community may be difficult or impossible, and other appropriate areas of consideration; and, be it further

RESOLVED, that the Division for Congregational Life and the Conference of Bishops report its findings and recommendations to the 1991 Churchwide Assembly for consideration and possible action and disseminate the information to the synods and parishes of the Evangelical Lutheran Church in America.

E. Oregon Synod (1E) [1989]

WHEREAS, our Lord, Jesus Christ, was open to children and encouraged them to "come unto him," baptized young children in many congregations nevertheless are excluded from communion;

WHEREAS, the Conference of Bishops of the Evangelical Lutheran Church in America in April 1989, affirmed "that a study be made of sacramental practices as a guide to the Evangelical Lutheran Church in America. Such a study should be made by a committee including persons representing the synodical bishops of this church, the teaching theologians of this church, the Division for Ministry, the Division for Congregational Life, the Office for Ecumenical Affairs, and the Conference of Bishops.";

WHEREAS, the Statement on Communion Practices approved by the predecessor church bodies, which the Church Council of the Evangelical Lutheran Church in America has recommended to the 1989 Churchwide Assembly for continued use,

states: "The responsibility for deciding when to admit a child is shared by the pastor, the child, the family or sponsoring persons, and the congregation.";

WHEREAS, congregations of the Oregon Synod and other synods of the Evangelical Lutheran Church in America have adopted policies and practices of inclusion of young children in the sacramental experience of the Lord's Supper;

WHEREAS, the local congregation is the primary location of ministry to children and families with young children and thus an important resource for any study of sacramental practices; therefore, be it

RESOLVED, that the Oregon Synod Assembly:

1. Encourage its pastors and congregations to study the issue of when children should be allowed to participate in the Lord's Supper and adopt policies and practices that may open communion to young children;
2. Memorialize the Evangelical Lutheran Church in America Churchwide Assembly also to encourage its pastors to study the issue of when children should be allowed to participate in the Lord's Supper and adopt policies that may open communion to young children; and
3. Memorialize the ELCA Churchwide Assembly to call for inclusion in any studies of sacramental practices the actual experience of local congregations in opening communion to young children.

F. Southwestern Washington Synod (1C) [1989]

WHEREAS, at Baptism the congregation and parents/sponsors take on responsibility for nurturing the faith of a child; and

WHEREAS, the Formula of Concord in the Solid Declaration states regarding the Lord's Supper, "The Word by which it has been instituted and has become a sacrament is not rendered false, because of an individual's person or belief, Christ does not say 'if you believe and are worthy, you have my body and blood.'" (VII, 26); and

WHEREAS, the Small Catechism states "that person is well prepared and worthy who believes these words, "given and shed for you for the remission of sins" . . . [which] require simply a believing hearth; and

WHEREAS, even though the "Statement on Communion Practices" adopted by The American Lutheran Church and the Lutheran Church in America recommended the age of ten for first reception of Communion, because the interpretation of what constitutes "a believing heart" is uncertain, some congregations commune children younger than 10 and others older; and

WHEREAS, when families move from congregation to congregation this results in some children receiving the Lord's Supper, and some being denied it; and
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WHEREAS, this inconsistency not only presents a pastoral concern but also raises questions regarding the consistency of our theology of the sacraments; and

WHEREAS, the Evangelical Lutheran Church in America seeks to be an inclusive, interdependent, and ecumenical church body; therefore, be it

RESOLVED, that the Southwestern Washington Synod, meeting in assembly, request that the Evangelical Lutheran Church in America, meeting in Churchwide Assembly, direct the Division for Congregational Life to study and develop guidelines regarding

communion practices reflecting Lutheran theology, present practices, and ecumenical theology and practice; and, be it further

RESOLVED, that the synod's Congregational Life Committee initiate a study of present communion practices within the synod and develop interim guidelines for congregations regarding reception of Holy Communion for consideration at the next Synod Assembly.

***RESPONSE OF
THE
MEMORIALS COMMITTEE***

The Conference of Bishops has recommended that a statement on sacramental practices be prepared as a guide to the Evangelical Lutheran Church in America; such a study would be carried out by a committee including persons representing the Conference of Bishops, the teaching theologians of this church, the Division for Ministry, the Division for Congregational Life, and the Office for Ecumenical Affairs. At its April 1989 meeting, the Church Council requested that the Conference of Bishops prepare a time line and process for this study for consideration by the council at its November 1989 meeting.

Until the new statement is adopted, the Division for Congregational Life will continue to provide interpretive materials to congregations, based on the present Statement on Communion Practices and other resources and statements of the predecessor bodies. (The Churchwide Assembly took separate action on continued use of the present Statement on Communion Practices (see *1989 Reports and Records, Volume 2*, pages 449-450; *Volume 3*, pages 735-736).

Chair Magnus introduced the following recommendation of the Memorials Committee relative to synodical memorials on the sacraments of Baptism and Holy Communion, adopted by the assembly without discussion:

Assembly

Action

CA89.8.119

To refer the 1988 memorial of the Metropolitan Chicago Synod and the 1989 memorials of the Alaska Synod, Indiana-Kentucky Synod, Missouri-Kansas Synod, Oregon Synod, and Southwestern Washington Synod to the Conference of Bishops for use in the development of a study on sacramental practices.

Section 81--Regional Centers for Mission

Reference: *1989 Reports and Records, Volume 2*, pages 317-318, 530-534; *Volume 2, Supplement*, pages M-170 through M-171.

A. Florida Synod (9E) [1989]

WHEREAS, the ELCA constitution (18.20.11.b.) states that synodical representatives to the regional center shall be "elected by their Synod Assembly"; and

WHEREAS, the Florida Synod constitution (S10.03.01.n.) defines one of the functions of the Synod Council to be to "name the representatives to the Coordinating Council

for the Regional Center for Mission"; therefore, be it
RESOLVED, that the Synod Assembly petition the Churchwide Assembly of the
Evangelical Lutheran Church in America to amend the constitution of the Evangelical
Lutheran Church in America, 18.20.11.b., by adding the words, "*or appointed by their
synod council.*

(The entire text of 18.20.11.b. to read, "b. representatives from each synod elected
by their synod assembly or appointed by their synod council, with equal rep-
resentation from each synod in the region and equal representation between
clergy and lay members; and").

B. Maryland Synod (8F) [1989]

WHEREAS, the constituting convention of the Evangelical Lutheran Church in Amer-
ica introduced into the church's administrative structure a new element, namely, re-
gional centers; and

WHEREAS, many concerns and questions continue to be raised about the purpose,
feasibility, and value of regional centers; therefore, be it

RESOLVED, that the Maryland Synod memorialize the 1989 Churchwide Assembly
of the Evangelical Lutheran Church in America to intensify the reevaluation of the
concept and function of regional centers and make recommendations concerning
regional centers to the 1991 Churchwide Assembly of the Evangelical Lutheran Church
in America.

RESPONSE OF THE MEMORIALS COMMITTEE

At its April 1989 meeting, the Church Council received the results of the limited
study of regions, which had been undertaken at the council's earlier request. In
this review, the following factors were considered: size/geography, number of
synods, composition of the coordinating council, frequency of meetings, cost
factors related to work done regionally, the constitutional framework for regional
activity, and the variety in function that may be possible among the several regions
to allow experience with different plans for development in the future. Data was
gathered from bishops and other synodical officers, and from both churchwide
and synodical representatives on regional coordinating councils (see *1989 Reports
and Records, Volume 2*, pp. 317-318).

As a result of that study, the Church Council voted to request that regional
coordinating councils, synod councils, the Cabinet of Executives, and the Con-
ference of Bishops continue discussion about the regional centers and report to
the council by its November 1989 meeting.

The Church Council also recommended that the Churchwide Assembly make
the bylaw changes that would grant greater flexibility to synods in the selection
of representatives on the regional coordinating councils (see *1989 Reports and
Records, Volume 2*, pages 530 and 534). This change would permit the process of
selection requested by the Florida Synod (see Minutes, pages 1012-1013 for as-
sembly's action).

Chair Magnus introduced the following recommendation of the Memorials Committee relative to synodical memorials on evaluation of regional centers for mission and synodical representation on the coordinating councils of regions, adopted by the assembly without discussion:

Assembly

Action

CA89.8.120

To transmit this [the foregoing] minute to the Florida Synod and the Delaware-Maryland Synod (formerly, the Maryland Synod).

Section 83--*Mission90*

Reference: *1989 Reports and Records, Volume 2, Supplement*, pages M-1 72 through M-173.

A. Central/Southern Illinois Synod (5C) [1989]

WHEREAS, the bishop of the Evangelical Lutheran Church in America has announced a major new effort, called, *Mission90*, directed to the renewal of the church; and WHEREAS, one component of the *Mission90* program is an educational emphasis, which will "look at the basic teachings of our church-grace, faith, worship, the sacraments"; and

WHEREAS, since the time of the New Testament, the Church has understood the celebration of the Lord's Supper to be an essential element of the Lord's Day celebration of every Christian community; and

WHEREAS, the Lutheran confessions affirm that aspect of the Church's tradition, proclaiming that, among the churches of the Augsburg Confession, the Holy Communion is celebrated on each Sunday and festival day; and

WHEREAS, many congregations of the Evangelical Lutheran Church in America still celebrate Holy Communion on less than a weekly basis; therefore, be it

RESOLVED, that this assembly memorialize the 1989 Churchwide Assembly to include in the definition of the *Mission90* program a strong emphasis on the recovery of the weekly celebration of Holy Communion as an essential element in the renewal of our church.

B. Virginia Synod (9A) [1989]

RESOLVED, that the Virginia Synod Assembly commend with enthusiastic support to the Churchwide Assembly adoption of the *Mission90* Statement of Commitment.

RESPONSE OF THE MEMORIALS COMMITTEE

Over the past two decades, the predecessor church bodies worked toward the goal of weekly celebration of Holy Communion. The *Lutheran Book of Worship* assumes weekly celebration of Holy Communion as the primary worship service of the congregation. The introduction to the *Lutheran Book of Worship* placed a

strong emphasis on weekly Communion as an aspect of worship renewal. Now, after ten years of using the *Lutheran Book of Worship*, the Division for Congregational Life continues to work toward a weekly celebration of Holy Communion as a normative practice in the life of the gathered worshipping community.

Chair Magnus introduced the following recommendation of the Memorials Committee relative to synodical memorials on *Mission90*:

MOVED;

SECONDED:

To affirm that the action by the Churchwide Assembly relating to *Mission90* be the response to the memorial of the Virginia Synod; and

To refer the memorial of the Central/Southern Illinois Synod to the

Office of the Bishop as information.

The Rev. Douglas L. Johnson, Lower Susquehanna Synod, moved the following amendment to the recommendation of the Memorials Committee:

MOVED;

SECONDED:

To substitute the memorial of the Central/Southern Illinois Synod, printed on page M-172 of *1989 Reports and Records, Volume 2, Supplement*, for the second paragraph of the recommendation of the Memorials Committee.

Bishop Chilstrom ruled the foregoing motion to be out of order, by reason of the assembly's previous action on *Mission90* and the programmatic implications of the motion.

Pastor Johnson then appealed the decision of the chair.

MOVED;

SECONDED;

DEFEATED:

**To appeal the decision of the chair
Assembly**

Action

CA89.8.121

**To affirm that the
action by the Churchwide Assembly
relating to *Mission90* be the
response to the memorial of the
Virginia Synod; and**

**To refer the
memorial of the Central/Southern Illinois Synod
to the**

Office of the Bishop as information.

Bishop Chilstrom thanked Chair Magnus and the members of the Memorials Committee for their work in expediting the disposition of the sizable number of memorials that had been addressed to the Churchwide Assembly during the past biennium.

In a point of personal privilege, Ms. Louise Shoemaker, Southeastern Pennsylvania Synod, requested that solidarity with the poor be given high priority in the public life of the leaders of the church.

The Rev. Kenneth H. Sauer, bishop of the Southern Ohio Synod, moved the following motion to suspend the rules:

MOVED;

2/3 Required

SECONDED;

CARRIED:

To consider Motion 19 as the first item of business to be considered

during report

of the Reference and Counsel Committee.

Report of the Reference and Counsel Committee:

(continued)

Reference: *1989 Reports and Records, Volume 2, page 255; Volume 2, Supplement, Section R; continued from Minutes page 962.*

Bishop Chilstrom called upon the Rev. Howard J. McCamey, co-chair of the Reference and Counsel Committee, to continue the report of the committee.

Motion 19-Pittston Coal Strike

Pastor McCamey introduced the following recommendation of the Reference and Counsel Committee relative to a motion on a strike by coal workers of the Pittston Company of Greenwich, Connecticut, submitted by the Rev. Phillip C. Huber, West Virginia-Western Maryland Synod (formerly, West Virginia Synod):

MOVED;

SECONDED:

To refer Motion 19 to the Commission for Church in Society; and

To transmit this minute to the synods indicated in the third resolve.

The Rev. Kenneth H. Sauer, bishop of the Southern Ohio Synod, moved to substitute Motion 19 for the recommendation of the Reference and Counsel Committee:

MOVED;

SECONDED;

CARRIED:

To substitute the original text of Motion 19 for the recommendation of the Reference and Counsel Committee.

Assembly

Action

CA89.8.122

WHEREAS, we have watched with growing concern the strike between the Pittston Company of Greenwich, Connecticut (a major producer of coal in Virginia, West Virginia, and Kentucky), and the United Mine Workers of America (UMWA); and

WHEREAS, the United Mine Workers of America successfully negotiated a contract with the Bituminous Coal Operators Association that provides reduced labor costs in return for job security provisions; and

WHEREAS, the United Mine Workers of America worked 14 months without a contract after the Pittston Company refused to accept this contract before they called a strike; and

WHEREAS, the Pittston Company has transferred mines to non-union subsidiaries, transferred production to non-union mines and laid off unionized workers; and

WHEREAS, on July 7, 1989, the Cincinnati regional office of the National Labor Relations Board declared the strike "was caused by Pittston's unfair labor practices" and that Pittston "has failed and refused and is failing and refusing to bargain collectively and in good faith"; and

WHEREAS, this strike has caused great hardship not only to the 2,000 striking miners and their families

but also to their neighbors and communities; and

WHEREAS, the Virginia Synod of the Evangelical Lutheran Church in America and the New England Synod of the Evangelical Lutheran Church in America in their 1989 assemblies have passed resolutions expressing their concern over the issues of this strike; and

WHEREAS, others in the ecumenical community have expressed their concern for the striking miners and the issues related to the Pittston Company [e.g., Commission on Religion in Appalachia, the Episcopal Diocese of Southwest Virginia, Catholic Committee of Appalachia, Catholic Diocese of Richmond, and the Appalachian People's Service Organization (Episcopal)]; and

WHEREAS, the interfaith community is planning a rally in Abingdon, Virginia, on Saturday, September 9, 1989, in support of a non-violent and just resolution of this strike; and

WHEREAS, the Commission for Church in Society of the Evangelical Lutheran Church in America is now in the process of writing a final draft of a letter to the Pittston Company calling for a just settlement with the miners, expressing concern for the reports they have received about the company's practices

and behavior in this strike and asking them for a response in these matters; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America support the Commission for Church in Society for its advocacy ministry in this dispute and encourage it to take the necessary and immediate steps to send and seek a timely response from the Pittston Company; and, be it further

RESOLVED, that the Commission for Church in Society be encouraged to send a letter to the United Mine Workers of America asking them to continue their commitment to a non-violent and just settlement of this dispute; and, be it further

RESOLVED, that the Commission for Church in Society assist, as time and resources permit, the 15 bishops and synods having territory in the Appalachian Region (particularly the Indiana-Kentucky, West Virginia-Western Maryland, and the Virginia Synod) and the New England Synod to work for a just and non-violent conclusion of the strike; and, be it further RESOLVED, that the appropriate churchwide units consider how hunger funds and other appropriate resources may be used to alleviate the human suffering caused by the strike.

An unidentified voting member moved to suspend the rules as follows:

MOVED;

2/3 Required

SECONDED;

CARRIED:

To consider Motion

8 as the next item of business during the report of the Reference and Counsel Committee.

Motion 8-Re-Election of Officers

Pastor McCamey inquired of the chair whether consideration of Motion 8 was in order in light of the assembly's previous action on synodical memorials on the length of terms of synodical officers (*1989 Reports and Records, Volume 2, Supplement, pages M-139 through M-142; see Minutes page 935*). Bishop Chilstrom ruled consideration of the motion to be in order, because the previous action had transmitted only a minute to the respective synods.

The following motion had been submitted to the Reference and Counsel Committee for consideration by Mr Stephen L. Knowles, Greater Milwaukee Area Synod (formerly, Southeastern Wisconsin Synod):

RESOLVED, that ELCA bylaw 9.31.05., which, with respect to synodical officers, presently states, "Each officer shall be elected to a term of four years and may be re-elected," be amended to read as follows:

9.31.05. It is suggested that each officer be elected to a term of four years and be eligible for re-election.

Pastor McCamey introduced the following recommendation of the Reference and Counsel Committee:

MOVED;

SECONDED:

To not adopt Motion 8 ("Re-Election of Officers").

The Rev. Peter Rogness, bishop of the Greater Milwaukee Synod (formerly, South-eastern Wisconsin Synod), moved the following substitute for the recommendation of the Reference and Counsel Committee:

MOVED;

SECONDED:

To substitute Motion 8 for the recommendation of the Reference and Counsel Committee.

Questions were raised again whether consideration of the substitute motion was in order in respect to ELCA bylaw 21.21. (" . . . In no event shall an amendment be placed before the assembly for action sooner than the day following its presentation to the assembly..."), and in light of the assembly's previous action on a similar matter Bishop Chilstrom ruled consideration to be in order.

The Rev. Dennis A. Anderson, bishop of the Nebraska Synod, appealed the decision of the chair

MOVED;

SECONDED;

DEFEATED:

To appeal the decision of the chair

The Rev. John E Bradosky, Northeastern Ohio Synod, called the question.

MOVED;

2/3 Required

SECONDED;

CARRIED:

To move the previous question and all pending questions.

MOVED;

SECONDED;

DEFEATED:

To substitute Motion 8 for the recommendation of the Reference and Counsel Committee.

Assembly

Action

CA89.8.123

To not adopt Motion 8 ("Re-Election of Officers").

The Rev. Veinon J. Rice, LaCrosse Area Synod (formerly, Southwestern Wisconsin Synod), moved to suspend the rules as follows:

MOVED;

2/3 Required

SECONDED;

CARRIED:

To consider Motion 18 as the next item business during the report of the Reference and Counsel Committee.

Motion 18-Elections Taking Place at Synod Assemblies

Pastor McCamey introduced the following motion, submitted to the Reference and Counsel Committee by the Rev. Vernon J. Rice, LaCrosse Area Synod (formerly, Southwestern Wisconsin Synod):

WHEREAS, the election to the churchwide council, boards, and committees is vitally important in the guidance of our beloved Evangelical Lutheran Church in America; and

WHEREAS, voters need to know as well as possible those for whom they vote; and

WHEREAS, voting with little information about the candidates trivializes these important elections; therefore, be it

RESOLVED, that these elections take place in our synod assemblies.

Pastor McCarney introduced the following response and recommendation of the Reference and Counsel Committee:

The committee recommends that this motion not be adopted, because this church has been shaped so that the assembly represents the whole church in the election process, because the principle behind this motion is honored in the nomination process, and because the present system has not been in place long enough for effective evaluation.

MOVED;

SECONDED:

To not adopt Motion 18 ("Elections Taking Place at Synod Assemblies").

The Rev. Vernon J. Rice, LaCrosse Area Synod (formerly, Southwestern Wisconsin Synod), then moved the following substitute to the recommendation of the Reference and Counsel Committee:

MOVED;

SECONDED:

WHEREAS, it is difficult for voting members of the Churchwide Assembly to know how to vote for all members of the churchwide council, boards, and committees; therefore, be it

RESOLVED, that a study be given to the possibility of delegating some of these elections to synods on a rotating basis; and, be it further

RESOLVED, that under the direction of the bishop and secretary of the Evangelical Lutheran Church in America, those who study the constitutional matters of the Evangelical Lutheran Church in America include this in their report to the 1991 Churchwide Assembly.

The Rev. Lawrence D. Folkemer, Lower Susquehanna Synod, called the question.

MOVED;
SECONDED;

2/3 Required

CARRIED:

To call the previous question, and all pending questions.

MOVED;
SECONDED;
DEFEATED:

WHEREAS, it is difficult for voting members of the Churchwide Assembly to know how to vote for all members of the churchwide council, boards, and committees; therefore, be

it

RESOLVED, that a study be given to the possibility of delegating some of these election to synods on a rotating basis; and, be

it further

RESOLVED, that under the direction of the bishop and secretary of the Evangelical Lutheran Church in America those, who study the constitutional matters of the Evangelical Lutheran Church in America, include this in their report to the 1991 Churchwide Assembly.

Assembly

Action

CA89.8.124

To not adopt Motion 18 ("Elections Taking Place at Synod Assemblies").

An unidentified voting member sought to move a motion concerning the distribution of minutes. However, the chair ruled the motion to be out of order at that time, because it was not available in writing

at the time it was moved.

The Rev. Janet Marvar, Southeast Michigan Synod (formerly, Eastern Michigan Synod), moved the following motion:

MOVED;
SECONDED;
DEFEATED:

To move all motions pending, except Motion 25 (Appreciation), be

referred to the Church Council.

**Motion 10-Synodical Representation on Regional
Center for Mission Coordinating Councils**

Pastor McCarney introduced the following motion, which had been submitted to the Reference and Counsel Committee by the Rev. Everett D. Brailey, Nebraska Synod: **WHEREAS,** Chapter 9 of the "Constitutions, Bylaws, and Continuing Resolu-

tions" of the Evangelical Lutheran Church in America deals with "Synods"; and WHEREAS, Chapter 9 of the same "Constitutions, Bylaws, and Continuing Resolutions" of the Evangelical Lutheran Church in America, subdivision 9.61.-9.64., deals with synodical associations with "Conferences, Clusters, Coalitions, and Committees";

WHEREAS, Chapter 18 of the same "Constitutions, Bylaws, and Continuing Resolutions" of the Evangelical Lutheran Church in America deals with "Regional Centers for Mission"; therefore, be it

RESOLVED, that the proposed amendment 9.64. before the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America be amended by the deletion of the second and third sentences ["There shall be an equal number of clergy and lay members. The number of persons to be elected by each synod shall be determined by the coordinating council"] so that 9.64. will read: "Each synod, through its Synod Council, shall elect representatives to the coordinating council of its regional center for mission"; and, be it further

RESOLVED, that the proposed amendment 18.20.11. before the same 1989 Churchwide Assembly of the Evangelical Lutheran Church in America be amended by the addition of the following sentence: "*The number of persons to be elected by the synod shall be determined by the coordinating council.*" so that 18.20.11. will read in its entirety as follows: "Each regional center for mission shall be governed by a coordinating council. The membership of the council shall be determined jointly by synodical-churchwide consultation, subject to ratification by the Church Council. The principles of organization stated in this church's constitution shall be applicable to such decisions. The number of persons to be elected by each synod shall be determined by the coordinating council."; and, be it further

RESOLVED, that the proposed amendment 18.20.11.b. before the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America be deleted, because there will be no 18.20.11.b.

Pastor McCarney reviewed the following response and recommendation of the Reference and Counsel Committee:

The intent of this motion is to reconcile the proposed amendment to 9.64. on page 530 of *1989 Reports and Records, Volume 2* with the proposed amendment to 18.20.11. on page 534.

Inasmuch as 18.20.11.b. has been removed through the substitution of 18.20.11. on page 534, the amendment to 18.20.11.b. on page 534 is unnecessary.

Further, the present 9.64. is not consistent with the new 18.20.11. Therefore, the Reference and Counsel Committee recommends that 9.64. on page 530 be disapproved and 18.20.11. on page 534 be approved.

Assembly

Action

CA89.8.125

To not adopt the following amendment to ELCA 9.64. (1989

Reports

and Records, Volume 2, page 530):

9.64. Expand to be consistent with ELCA 18.20.11.b.; change to read as follows:

Each synod, through the Synod Council, shall elect representatives to the coordinating council of its regional center for mission. There shall be an equal number of clergy and lay members. The number of persons to be elected by each synod shall be determined by the coordinating council.;

and

To adopt the following amendment to ELCA 18.20.11. (1989 *Reports and Records, Volume 2*, page 534):

18.20.11. Each regional center for mission shall be *governed* by a coordinating council. The membership of the council shall be determined jointly by synodical-churchwide consultation, subject to ratification by the Church Council. The principles of organization stated in this church's constitution shall be applicable to such decisions.

The foregoing recommendation of the Reference and Counsel Committee was adopted without discussion.

Motion 6-Disclosure of Salaries

Pastor McCarney introduced the following response and recommendation of the Reference and Counsel Committee relative to Motion 6 on disclosure of ELCA staff salaries, submitted by the Rev. Carl D. Shankweiler, Northeastern Pennsylvania Synod: The response of the committee is based on ELCA 15.21.06. ("The Church Council shall set ranges for the salaries for the churchwide officers.") and 15.21.07. (-The Church Council shall adopt personnel policies for this church.")

Assembly

Action

CA89.8.126

To refer the following motion to the Church Council for consideration:

WHEREAS, the Northeastern Pennsylvania Synod (which publicizes annually its bishop's and staff member's salaries), at its 1989 assembly memorialized the Church Council to report to the

ELCA assembly the salaries of the ELCA's executive and professional staff; and

WHEREAS, the Church Council has not met since the

submission of that memorial; and

WHEREAS, the charge has been made that the church's executive salary levels are so low as to be attractive only to

"people who have lived with exploitation" (see the statement of the former

LCA synodical bishop quoted in *The Lutheran*, November 1987,

p. 21), while others have questioned whether some salaries are excessively high, or if salaries are equitable; and

WHEREAS, ELCA staff salaries are not made public, thereby making it impossible for delegates (*sic*) in particular or church members in general to arrive at informed conclusions regarding the fairness of

ELCA salaries; and

WHEREAS, if salaries of churchwide staff are indeed fair, they can encourage the other expressions of the church to provide adequate salaries for their employees; and

WHEREAS, the people who provide the financial support for a church body should have the right to know how the money that they have given is being spent; therefore, be it RESOLVED, that the Office for Personnel be requested to report in writing to this assembly and to all subsequent assemblies ELCA staff salaries.

The foregoing recommendation of the Reference and Counsel Committee on referring the proposal to the Church Council was adopted without discussion.

Motion 11--A Broader Christian Coalition

Pastor McCamey introduced the following motion, which had been submitted to the Reference and Counsel Committee by the Rev. Dennis A. Meyer, Central/Southern Illinois Synod, and the recommendation of the committee that

it be referred to the bishop of the church:

WHEREAS, Bishop Chilstrom called for a broader more inclusive Christian coalition in the United States of America in his opening address/report to this assembly; therefore, be it

RESOLVED, that this first Churchwide Assembly of the Evangelical Lutheran Church in America strongly affirm Bishop Chilstrom in this goal and encourage Bishop Chilstrom and our ELCA representatives to the National Council of the Churches of Christ in the U.S.A. (NCCC) to pursue with vigor and resolve a new and broader coalition of all Christian communions-a coalition that will enable Christian witness to the Gospel of Jesus Christ in the U.S.A. to be strengthened, and coordination of the dissemination of that Gospel in all its forms to be enhanced.

Assembly

Action

CA89.8.127

To refer Motion 11 ("A Broader Christian Coalition") to the bishop of the church for consideration.

Motion 13-Churchwide Staff Participation at Churchwide Assemblies

The following motion had been submitted to the Reference and Counsel Committee by the Rev. Carl D. Shankweiler, Northeastern Pennsylvania Synod:

WHEREAS, the rank and file staff members of the Lutheran Center were discouraged from attending this assembly unless they had specific responsibilities related to the assembly; and

WHEREAS, our profound, informed discussions would be helpful to the staff in knowing the mind of the Church; and

WHEREAS, we could gain in our knowledge of the church's work through interacting with these staff members; and

WHEREAS, we are very near to the Lutheran Center and this is the first assembly; therefore, be it

RESOLVED, that the staff members not essential for the operation of the Lutheran Center on August 28-30 be invited to attend this assembly as visitors immediately upon the adoption of this resolution.

Pastor McCamey introduced the following response and recommendation of the Reference and Counsel Committee:

The attendance and participation of churchwide staff in this and subsequent assemblies are based on guidelines prepared by the Office of the Bishop, which provide for the participation of staff essential to the needs of the assembly, as well as continuation of the essential services at the Lutheran Center. Staff persons are welcome to attend the assembly as visitors on their free time. Further, it is appropriate that issues such as this be managed by the administration of the Evangelical Lutheran Church in America.

Assembly

Action

CA89.8.128

To not adopt Motion 13 ("Churchwide Staff Participation at Churchwide Assemblies").

The foregoing recommendation of the committee was adopted without discussion.

Motion 15-Lutheran Cursillo Movement

The following motion had been submitted to the Reference and Counsel Committee by Mr. Francis Berkshire, Indiana-Kentucky Synod:

RESOLVED, the Evangelical Lutheran Church in America recognize the Lutheran Cursillo Movement as a tool for increased spirituality and joy in the body of Jesus Christ.

Pastor McCarney introduced the following response and recommendation of the Reference and Counsel Committee:

A proposed policy document on the relationship of "church organizations"

with the Evangelical Lutheran Church in America will be considered by the Church Council in November 1989, which will provide guidance for the church in establishing such relationships.

Assembly

Action

CA89.8.129

To refer Motion 15 ("Lutheran Cursillo Movement") to the Division for Congregational Life.

The foregoing recommendation of the Reference and Counsel Committee was adopted by the assembly without discussion.

Motion 17-Nomination and Biographical Data Forms

Pastor McCamey introduced the recommendation of the Reference and Counsel Committee on the following motion, submitted by the Rev. David I. Nelson, Southwestern Washington Synod:

WHEREAS, the members of Churchwide Assemblies would like to make more intelligent decisions in electing members to the various boards, commissions, and committees of the church; and

WHEREAS, we face a difficult task in voting for people, most of whom we do not know and whose positions remain unknown; and

WHEREAS, the biographical information, while helpful, is still inadequate; therefore be it

RESOLVED, that future nomination and biographical data include the question, *"I agree to be nominated for _____, because _____ (to be limited to 30 words or less).*

Assembly

Action

CA89.8.130

To refer Motion 17 ("Nomination and Biographical Data Forms")

to the ELCA secretary for evaluation and inclusion in the process, subject to approval by the Church Council.

The foregoing recommendation of the Reference and Counsel Committee was adopted without discussion.

Motion 20-Biblical and Confessional Resources in the Spanish Language

Pastor McCamey introduced the recommendation of the Reference and Counsel Committee that the following motion, submitted by the Rev. Gregory J. Villalón, Caribbean Synod, be adopted:

Assembly

Action

CA89.8.131

WHEREAS, the Evangelical Lutheran Church in America at its constituting convention committed itself towards inclusivity; and

WHEREAS, the church must continue to affirm and support the ministry and mission of Black, Hispanic, Asian, Native American, and persons whose language is other than English; and

WHEREAS, the Evangelical Lutheran Church in America recognizes the importance of keeping our biblical and confessional roots; and

WHEREAS, the Caribbean Synod at its 1989 Synod Assembly highlighted the lack of biblical studies and confessional materials to aid both pastors and congregations whose ministries are in Spanish; therefore, be it

RESOLVED, that this assembly affirm, support, and commend the work of the Commission for Multicultural Ministries, the Division for Congregational Life, and the publishing house of this church for efforts being made to provide said materials; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America support and affirm the work already existing, and encourage development of

future programs that will aid the ministry of the Hispanic people, and provide the much needed biblical and confessional resources.

The foregoing recommendation of the Reference and Counsel Committee was adopted without discussion.

Motion 22-Global Mission Publications

Pastor McCamey introduced the following motion, submitted by the Rev. Larry G. Lenning, Northeastern Iowa Synod, and the recommendation of the Reference and Counsel Committee that it be referred to the Division for Global Mission and the ELCA Publishing House.

WHEREAS, the mission of God is the flaming center of the purpose of the Church; and

WHEREAS, all our people need to be regularly exposed to and challenged by stories, issues, and insights about the impact of the Gospel of the crucified and risen Jesus Christ in cultural contexts different from our own, amidst people adhering to other religious faiths; and

WHEREAS, we in the western world have much to learn about what it means to be Christian and human while living in poverty, suffering, and human brokenness; and

WHEREAS, Christians and churches in third-world countries have much to share with us; and

WHEREAS, Augsburg Fortress, Publishers, presently has a very low priority in publishing books and materials that focus specifically on global mission and all the concerns and issues related to it; therefore, be it

RESOLVED, that this Churchwide Assembly strongly encourage Augsburg Fortress, Publishers, in cooperation with the Division for Global Mission, to begin immediately seeking authors and publishing books and materials that focus specifically on global missions so that a much higher priority is given to this vital area of the life and purpose of the church.

Assembly

Action

CA89.8.132

To refer Motion 22 ("Global Mission Publications") to the Division for Global Mission and the ELCA Publishing House.

The foregoing recommendation of the Reference and Counsel Committee was adopted without discussion.

Motion 26-Rules of Procedure

Pastor McCarney introduced the following motion, submitted by the Rev. Ralph J. Mineo, Northwestern Ohio Synod, and the recommendation of the Reference and Counsel Committee that it be referred to the Church Council:

RESOLVED, that this assembly memorialize the Church Council to present, in the rules of procedure for the 1991 Churchwide Assembly, a limitation of all speeches to two minutes during debate.

Assembly

Action

CA89.8.133

To refer Motion 26 ("Rules of Procedure") to the Church Council.

The foregoing recommendation of the Reference and Counsel Committee was adopted without discussion.

Motion 27-Abortion

The following motion had been submitted to the Reference and Counsel Committee for its consideration by the Rev. Larry L. LaFond, Northwestern Minnesota Synod.

WHEREAS, Scripture and the Christian tradition teach that human life is always sacred; and

WHEREAS, social statements from our predecessor church bodies deplored "Abortion on Demand," because "abortion ends a unique human life;" and

WHEREAS, there is an immediate need for this church to take a position on this issue; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America:

- 1) Affirms the position of the earlier statements rejecting the use of abortion for personal convenience or as an alternative form of contraception; and
- 2) Acknowledges that although abortion ends a unique human life, Christians may differ regarding when human life may rightfully be taken, as is evident in other issues as well (e.g., capital punishment, euthanasia, just war); and
- 3) Urges that those dealing with problem pregnancies seriously weigh the moral and ethical consequences of their decision and carefully explore options other than abortion.

Pastor McCamey noted the following response of the Reference and Counsel Committee and its resolve to decline to place the resolution before the assembly:

The Reference and Counsel Committee declined to present this resolution. The committee had considered this resolution and had returned it to the secretary because the contents were similar to elements in some of the memorials and would be dealt with when the assembly acted upon the report of the Memorials Committee.

Now the assembly has had lengthy debate and favors a more neutral resolution, at the same time that it affirms in general the statement on the topic by the predecessor church bodies.

Pastor McCarney indicated that a similar motion also had been submitted to the Reference and Counsel Committee by Mr. Charles Kurfess, Northwestern Ohio Synod, but the committee had deemed it to be out of order.

Ms. Christine H. Grumm, vice president of the Evangelical Lutheran Church in America, assumed the chair.

Motion 2-Response to the Report of the Bishop

Reference: *1989 Reports and Records, Volume 2*, pages 267-273;

Supplement, Section B.

Pastor McCamey introduced the following recommendation of the Reference and Counsel Committee, subsequently adopted by the assembly, noting that the committee had received with great appreciation the Report of the Bishop (*1989 Reports and Records, Volume 2*, pages 267-273; *Supplement*, Section B), as well as the oral presentation made to the assembly on Wednesday, August 23, 1989.

Assembly

Action

CA89.8.134

RESOLVED, that

We give thanks to you,

Bishop Herbert W. Chilstrom, for your report to this momentous first assembly of the Evangelical Lutheran Church in America. We are especially grateful for.

* the vision and renewal of *Mission90*;

* the painfully honest presentation of our financial problems as well as a plan to move toward solutions;

* the ecumenical and global perspective of the church lifted

up among us; and

* your

strong commitment to inclusiveness.

We strongly affirm your leadership, especially in the following areas:

* working diligently with others to strengthen both the Lutheran World Federation and the National Council of the Churches of Christ in the U.S.A. during this time of

restructuring;

* opening doors of conversation with evangelical conservative churches; and

* helping form a broad coalition with other Christian churches and religious organizations to address overwhelming social problems.

We commit ourselves as voting members of this assembly:

* to return to our congregations and synods to engage others *in Mission90*;

* to help others see and hear the diversity of the church as reflected in this assembly.

We join with you in thanking the staff of the Evangelical Lutheran Church in America for their commitment and untiring efforts during this often overwhelming biennium.

We join with you in prayer that the Spirit will be our guide and helper in the days to come. We pray that God will bless you, and keep you, and give you strength.

The 1989 Churchwide Assembly rose with applause in affirmation of its resolve and in recognition of the bishop of the church. Bishop Chilstrom then resumed the chair.

Motion 3-Response of the Report of the Secretary

Reference: *1989 Reports and Records, Volume 1, pages 7-18; Volume 2, pages 281-290; Supplement, Section O.*

Pastor McCamey introduced the following recommendation of the Reference and Counsel Committee, subsequently adopted by the assembly, noting that the committee had received with great appreciation the Report of the Secretary (*1989 Reports and Records, Volume 1, pages 7-18; Volume 2, pages 281-290; Supplement, Section O*), as well as the oral presentation made to the assembly on Thursday, August 24, 1989.

Assembly

Action

CA89.8.135

RESOLVED, that

The scope of the work of the secretary of the church is far-reaching. The constitutional assignments for the secretary include maintenance of the church's official rosters and statistics, the data processing systems for the churchwide organization,

meetings management, archives, minutes, and information management services. All of these responsibilities he has carried out meticulously.

We appreciate the way in which Secretary Lowell G. Almen has called to our attention a portion of the history of this church. As we grow in our life together as a multicultural church, it becomes increasingly important that we learn more about the historical perspective of all our members. We encourage the Commission for Multicultural Ministries to assist this church in that educational process.

Our church has indeed been blessed with a secretary of high competence, deep commitment, boundless energy, and a good sense of humor We are thankful for his ministry among us.

The 1989 Churchwide Assembly rose with applause in recognition of the secretary of the church.

Motion 25-Appreciation

Pastor McCamey introduced the following recommendation of the Reference and Counsel Committee, which incorporates the text of Motion 24 ("Call for Joyous Thanksgiving," submitted by Ms. Catherine Dimenstein, Grand Canyon Synod [formerly, Arizona-Southern Nevada Synod]):

*Assem*ibly*

Action

CA89.8.136

WHEREAS, the Holy Spirit can and does stir the hearts of Christians to joyous response to our many blessings; and
WHEREAS, our Lord has promised to respond to our prayers;
and

WHEREAS, this is an assembly of people who believe in the power of the Holy Spirit and the promises of Jesus; now,
therefore, be it

RESOLVED, that each member of this assembly, upon returning to her or his home congregation, lead that congregation in prayer during public worship for an outpouring of the Holy Spirit to stir our individual hearts to joyous thanksgiving; and, be it further

RESOLVED, that this assembly offer thanks to Almighty God for the leadership that has been graciously raised up for this church in the persons of Bishop Herbert W. Chilstrom, Vice President Christine H. Grumm, Secretary Lowell G. Almen, and Treasurer George E. Aker. We offer thanks for the investment of people in the innumerable ministries of this church and the direction that is given to these ministries by the Church Council, the Conference of Bishops, the offices, the commissions, the divisions, and other churchwide units

responding to God's mission in this land and throughout the world. We offer thanks for the investment of people in conducting the affairs of this assembly and in our life together during these past eight days:

* For the warm hospitality of Bishop Sherman G. Hicks and the ELCA'S Metropolitan Chicago Synod, and for the work of the Local Arrangements Committee and the subcommittees that were preparing for us many months before we assembled in this place, providing for our comfort and offering a variety of special events that would make our days enjoyable.

* We are grateful for the Staff Planning Committee and the staff members of the church who have worked long hours behind the scenes, making sure that we would be informed and supported in making wise decisions for the church.

* Since worship is so central in our life together as the people of God, we are deeply indebted to the Program and Worship Committee, and to all the worship leaders and musicians, for the variety of opportunities, which have been provided and through which we have been joined in celebration of God's gift in Christ made known in Word and Sacrament, and we rejoice in the blessing of Bible studies that have been stimulating and challenging.

* An assembly like this can be effective in its work only as it is served well by its committees. We are indebted to the Memorials Committee and the Nominating Committee for long hours of work and for the guidance that they have given to us. We are further indebted to those who led us in review groups, hearings, and workshops. In addition we need to be appreciative of the diligence of the pages and floor managers.

* It has been our good fortune to hear from our brothers and sisters who have come to us from other parts of the Body of Christ—from the Lutheran World Federation, the World Council of Churches, the National Council of the Churches of Christ in the U.S.A., and from a number of denominational bodies. Each has reminded us of the many voices that are joined in one song.

* Our hearts were lifted and inspired as well by those who brought vignettes of faith, by our sisters and brothers from Namibia and from other lands overseas, and by the representatives of the Youth Convocation whose enthusiasm and commitment to the Church of Jesus Christ are so dearly evident among us.

* Finally, we are thankful that, through Jesus Christ, God has

called us to be one people and that God continually binds us together by the Holy Spirit. We ask for the Lord's nurture and guidance that always God's will may be done in and through the Evangelical Lutheran Church in America.

Bishop Chilstrom invited the assembly to affirm its action by rising. He thanked Pastor McCamey, Co-Chair Ruby Anderson, and the members of the Reference and Counsel Committee for their work during the assembly

Announcement of 1991 Churchwide Assembly

Secretary Almen announced that the 1991 Churchwide Assembly would convene August 28-September 4, 1991, at the Marriott Orlando World Center in Orlando, Florida.

Adjournment

Bishop Chilstrom declared this first Churchwide Assembly of the Evangelical Lutheran Church in America to be adjourned by acclamation at 12:03 P.M.

Bishop Chilstrom called upon those present to rise for the order for the dosing of the first Churchwide Assembly under the theme, Mison90: Our Commitment to Move Forward.

Exhibit A
Members of the
Churchwide Assembly

The numbers in parenthesis following the names of assembly members indicate review group assignments.

Voting Members

Officers The Rev. Diane K. Hastings (6)
The Rev. Herbert W. Chilstrom Lynnwood, Washington
Bishop Mr. M. B. Kahn (7)
Ms. Christine H. Grumm Bellevue, Washington
Vice President Bishop Lowell E. Knutson (2)
The Rev. Lowell G. Almen Seattle, Washington
Secretary Ms. Johnnie McKinley (4)
Mr. George E. Aker Seattle, Washington
Treasurer Mr. John Paul Olafson (7)
Seattle, Washington

Region 1 Mr. Clayton Olsen (2)

Alaska Synod (1A) Everett, Washington
Mr. Robert Iyatunguk (1) Ms. Marcia Riggers (6)
Nome, Alaska Edmonds, Washington
Ms. Toni Meier (2) Mr. David Swartling (3)
Sitka, Alaska Seattle, Washington
Bishop Donald D. Parsons (5)
Anchorage, Alaska

Southwestern Washington

Mr. Vincent Tocktoo (4) Synod (1C)
Shishmaref, Alaska Ms. Barbara Brocker (6)
The Rev. Shelley R. Wickstrom (5) Tacoma, Washington
Dillingham, Alaska Mr. Haywood Brown (4)
Bremerton, Washington

Northwest Washington Mr. Ira B. Frank (5)

Synod (1B) Auburn, Washington
The Rev. Isaiah S. J. Chow (7) Ms. Sharon Kinder (7)
Seattle, Washington Olympia, Washington
The Rev. Richard L. Christensen (4) Ms. Patricia K. Neighbors (1)
Bellingham, Washington Tacoma, Washington
Ms. Sandra Denoff (5) The Rev. David I. Nelson (7)
Kent, Washington Vancouver, Washington

1--Division for Global Mission/Division for Education; 2-Division for Outreach/Commission for Multicultural Ministries; 3-Division for Social Ministry Organizations/Commission for Church in Society; 4-ELCA Foundation/Commission for Financial Support/Board of Pensions; 5-Division for Ministry/Commission for Women; 6-Division for Congregational Life/ELCA Publishing House; 7-Commission for Communication/Church Periodical.

The Rev. Sigrid M. Sandrock (3) Ms. Patricia Callaghan (1)
 Gig Harbor, Washington Glendive, Montana
 The Rev. Otto C. Tollefson (1) Ms. Anna Crain (6)
 Lacey, Washington Box Elder, Montana
 Bishop David C. Wold (2) The Rev. Gerald E. Ebelt (1)
 Tacoma, Washington Cut Bank, Montana
 Mr. Harry Grosvold (3)

Eastern Washington-Idaho Great Falls, Montana

Synod (1D) Ms. Valerie Hallgrimson (6)
 Ms. Barbara Bauer (7) Missoula, Montana
 Boise, Idaho The Rev. Herbert O. L. Knutsen (7)
 The Rev. Alan C. Berg (1) Bigfork, Montana
 Boise, Idaho Mr. Lee Rovig (4)
 The Rev. Philip L. Falk (3) Outlook, Montana
 Reardan, Washington Mr. Randall Senf (5)
 Bishop Robert M. Keller (4) Butte, Montana
 Spokane, Washington The Rev. Barbara J. Westhoff (2)
 Ms. Eleanor Olson (1) Westby, Montana
 Spokane, Washington Bishop Norman G. Wick (6)
 Mr. Michael Sanborn (5) Great Falls, Montana
 Spokane, Washington
 Mr. Arthur Schultz (6)

Region 2

Lewiston, Idaho

Sierra Pacific Synod (2A)

Ms. Dee Watrous (2) [formerly, Northern California-
 Richland, Washington Northern Nevada Synod]
 Ms. Ruby Anderson (7)

Oregon Synod (1E) Sacramento, California

Ms. Reva Bayless (3) Mr. Marshall Bautz (2)
 Ontario, Oregon Scotts Valley, California
 The Rev. Elvin E. Bjork (6) Ms. Lyla Ferris (1)
 Salem, Oregon Sacramento, California
 Mr. Jeff Gettmann (7) The Rev. Ruth L. Hanusa (1)
 Powell Butte, Oregon Carson City, Nevada
 Mr. Herbert Howell (2) The Rev. Will L. Herzfeld (3)
 Portland, Oregon Oakland, California

The Rev. Chester L. Johnson (3) Mr Hector Hlatshwayo (3)
 Astoria, Oregon Antioch, California
 The Rev. L. Edward Knudson (4) Ms. Kaye Kuhlmann (2)
 Milwaukie, Oregon Los Altos, California
 Mr. Robert Lofgren (1) The Rev. C. Daniel Lindstrom (4)
 Medford, Oregon Sunnyvale, California
 Ms. Ruth Maas Bishop Lyle G. Miller (5)
 Eugene, Oregon Oakland, California
 Ms. Carolyn Richardson (5) Mr Robert Nelson (4)
 Portland, Oregon San Francisco, California
 Bishop Paul R. Swanson (5) The Rev. *Cad* J. Nielsen (6)
 Portland, Oregon Fort Bragg, California
 Ms. Joan Peery (3)

Montana Synod (1F) Fresno, California
 Ms. Barbara Arensmeyer (7) Mr. Julio Quinones (5)
 Choteau, Montana Chico, California
 The Rev. Larry W Spielman (7) The Rev. John O. Knudson (4)
 Fresno, California Dana Point, California
 Ms. Joyce Strepke (4) Mr. Jack Lester (4)
 Kensington, California San Diego, California
 Mr. Neil Walden (6) Ms. Alicia Luhrs (1)
 Fresno, California Aiea, Hawaii
 Ms. Karen Wolfe (5) Bishop Robert L. Miller (7)
 Moraga, California Yorba Linda, California
 Mr. Jim Myers (5)

Southern California (West) Kailua, Hawaii

Synod (2B) The Rev. Roshandeen J. Ramnarine (3)
 Rialto, California
 Bishop J. Roger Anderson (6) Ms. Donna Scott (2)
 Los Angeles, California Mission Viejo, California
 The Rev. Christine I. Buma (6)
 Lakewood, California

Grnd

Mr. Kenneth Getzin

(4) Grand Canyon Synod (2D)

Rancho Palos Verdes, California [formerly, Arizona-Southern Nevada
 Ms. Kate Johnson (1) Synod]
 Solvang, California Ms. Marrison Berry (6)
 Mr. Thomas Larson (5) Phoenix, Arizona
 Bakersfield, California Ms. Nancy Dickson (3)
 Mr. Howard Logan (6) Phoenix, Arizona
 Sini Valley, California Ms. Catherine Dimenstein (4)
 The Rev. Carol A. Nolte (3) Tucson, Arizona

Los Angeles, California Ms. Esther Guadalupe (5)
The Rev. John W. Soyster (7) Las Vegas, Nevada
Glendale, California Mr. Gary Howerton (7)
Ms. Ida Stovall (2) Tucson, *Arizona*
LoMs. Ida Stovall (2) if The Rev. David J. Risendal (1)
Los Angeles, California Are
Mr. John K. Teel (7) Mr. Richard Olem (1)
Arcadia, California
Ms. Karen Tomlinson (3) Scottsdale, Arizona
Reseda, California (3) The Rev. Paul L. Spaulding (4)
Reseda, California
Ms. Margaret Barth Wold (4) The Rev. Richard C. Staats (5)
Thousand Oaks, California Phoenix, Arizona
The Rev. Wilson Wu (1) Bishop Howard E. Wennes (6)
Monterey Park, California Phoenix, Arizona
Mr. Clark Wirthlin (2)

Pacifica Synod (2C) Mesa, Arizona

[formerly, Southern California
(East)-Hawaii

Synod I Rocky Mountain Synod (2E)

Ms. Jan Beardslee (6) The Rev. Richard D. Ajer (7)
Whittier, California Hobbs, New Mexico
Ms. Ruth Bergstrom (7) Mr. Charles Almquist (7)
La Jolla, California Arvada, Colorado
The Rev. Bruce P. Craft (5) Mr. Tim Chavez (4)
Kailua, Hawaii Pueblo, Colorado
Mr. Eugene Ehe (3) Ms. Carol Dozier (5)
San Bernardino, California Boulder, Colorado
The Rev. Gloria A. Espeseth (2) The Rev. Duane V. Ferchen (1)
San Diego, California Cheyenne, Wyoming
The Rev. Calder A. Gibson II (2) Ms. Bea Stenerson (6)
Los Alamos, New Mexico Bismarck, North Dakota
Ms. Betty Harris (6) Mr. Peder Stenslie (5)
Los Alamos, New Mexico New Town, North Dakota
Ms. Marge Holmquist (7) Ms. Elizabeth Trana (5)
Denver, Colorado Stanley, North Dakota
Mr. Charles Huddleson (2) Mr. Gordon Vaagen (6)
Ft. Collins, Colorado Taylor, North Dakota
The Rev. Robert G. Nelson (3) Mr. Richard Witte (7)
Colorado Springs, Colorado Regent, North Dakota
Ms. Shirley Nilsson (1) Mr. Harry Zacher (1)
Salt Lake City, Utah Elgin, North Dakota
The Rev. Sally A. C. Ponfick (6)
Englewood, Colorado

Eastern North Dakota Synod (3B)

Mr. Hilbert Schauer (3) The Rev. Eric T. Ackerman (7)
 Parker, Colorado Binford, North Dakota
 The Rev. Ronald L. Swenson (4) Ms. Darci Asche (6)
 Denver, Colorado Gwinner, North Dakota
 Ms. Sharon Tepper (2) The Rev. Charles D. Brown (1)
 Colorado Springs, Colorado Fargo, North Dakota
 Mr Ed Walters (1) The Rev. Gretchen L. Diers (5)
 Albuquerque, New Mexico Emerado, North Dakota
 Bishop Wayne E. Weissenbuehler (5) Ms. Merle E. O. Freije (1)
 Denver, Colorado Mayville, North Dakota

Region 3 Mr. Allen R. Hanson (1)

W tReg m on Dakota Enderlin, North Dakota

Wwsterm North Dakota The Rev. Marvin L. Hartmann (2)

Synod (3A) Wahpeton, North Dakota

The Rev. Erik J. Boye (3) Bishop Wesley N. Haugen (3)
 Dickinson, North Dakota Fargo, North Dakota
 Mr. Roy W. Dockter (3) Mr. Dale Hildebrant (2)
 Goodrich, North Dakota Sanborn, North Dakota
 Ms. Elsie Gilbertson (2) Mr. John Hoag (3)
 Charlson, North Dakota Hunter, North Dakota
 The Rev. Clifford R. Hoper (5) Mr. Earl T. LaCroix (4)
 Beulah, North Dakota Fargo, North Dakota
 The Rev. Michael J. Lundgren (1) Ms. Mary Melroe (4)
 Wilton, North Dakota Fargo, North Dakota
 Bishop Robert D. Lynne (7) Ms. Lila J. Belker Nelson (7)
 Bismarck, North Dakota Grand Forks, North Dakota
 Mr. Rob Nelson (4) Mr. Jim Radig (5)
 Minot, North Dakota Pembina, North Dakota
 Ms. Karen Nelson (3) Ms. Lola Ruff (3)
 Bismarck, North Dakota Fargo, North Dakota
 The Rev. Elmer S. Odland (4) Ms. Anna Severson (4)
 Minot, North Dakota Fargo, North Dakota
 Ms. Dorothea Ofstedal (2) The Rev. Ann Blom Sorum (6)
 Williston, North Dakota Portland, North Dakota
 The Rev. Neal W. Ruedisili (6) The Rev. Jonathan D. Sorum (3)
 Minot, North Dakota Portland, North Dakota
 The Rev. Jeffery L. Sandgren (2) The Rev. Renee D. Tecklenburg (7)
 Harvey, North Dakota Devils Lake, North Dakota
 Ms. Artha Travers (5)

Northwestern Minnesota

Grafton, North Dakota

Synod (3D)

Ms. Janet Well (6)
Medina North Dakota 6 Ms. Mary Ann Anderson (4)
Medina, North Dakota Fergus Falls, Minnesota

South Dakota Synod (3C) Ms. Ruth Anderson (3)
Eagle Bend, Minnesota
Ms. Lois Boyce (2) The Rev. Cheryl A. Berg (7)
Sioux Falls, South Dakota Alexandria, Minnesota
The Rev. Mark S. B. Docken (7) Alexanda, Minnesota
Mission Hill, South Dakota The Rev. A. Robert Bergeson (1)
Lake Park, Minnesota
Mr. Orville Edwards (3)
Vale, South Dakota Mr. Loren E. Blilie (3)
Bishop Norman D. Eitrheim (2) Wolverton, Minnesota
Sioux Falls, South Dakota Mr. Khamsing Chanthavongsa (4)
The Rev. Paula A. Geister (5) Warroad, Minnesota
Brookings, South Dakota The Rev. Tomi Jill Folk (1)
Ms. Mary Hague (4) Breckenridge, Minnesota
Highmore, South Dakota Ms. Catherine Golv (5)
Mr. Richard P. Hempel (5) Alvarado, Minnesota
Lennox, South Dakota Ms. Carol Hagen (6)
Ms. Carol Hieb (3) Fosston, Minnesota
Tripp, South Dakota Ms. Gloria L. Jensen (7)
Mr. Jim Holwegner (4) Fargo, North Dakota
McLaughlin, South Dakota The Rev. Larry L. LaFond (5)
The Rev. Julie B. Kahl (6) Perley, Minnesota
Sioux Falls, South Dakota The Rev. Charles R. Lane (4)
Ms. Margo Larson (5) Wadena, Minnesota
Menno, South Dakota Mr. Arthur Lang Jr. (6)
Ms. Carlona Lindell (6) Mahnomen, Minnesota
Garretson, South Dakota Mr. Orlin Lee (6)
Mr. Bob Nady (6) Ada, Minnesota
Sioux Falls, South Dakota Bishop Harold R. Lohr (3)
The Rev. Joanne K. Nagele (7) Moorhead, Minnesota
Wessington Springs, South Dakota The Rev. Richard L. Luedtke (5)
Ms. Marvine Obermeier (7) Warren, Minnesota
Crocker, South Dakota Mr. Roger C. Ma
Mr. Bert Olson (2) Mr. Roger C. Maim (7)
Mr. Bert Olson (2) Hallock, Minnesota
Sioux Falls, South Dakota
Mr. RSioux Fas, South Dakota ian The Rev. Milo A. Mathison (6)
Mr. Richard Pastan 7)Mentor, Minnesota
Lake Preston, South Dakota
The Rev. Larry J. Peterson (2) Ms. Verona Peterson (1)
Hill City, South Dakota Pelican Rapids, Minnesota
The Rev. Kay A. R. Reeb (1) Mr. Homer A. Saetre (1)

Aberdeen, South Dakota Moorhead, Minnesota
 Ms. Karen Schultz (1) Ms. Yvonne Sanderson (2)
 Lake Preston, South Dakota Detroit Lakes, Minnesota
 The Rev. Vernon E. Severson (3) Ms. Vicki Schmidt (3)
 Webster, South Dakota Bemidji, Minnesota
 Mr. Bob Wagner (1) The Rev. Susan E. Tjomehoj (2)
 Watertown, South Dakota Baudette, Minnesota
 The Rev. David B. Zellmer (4) Mr. Dennis Winter (2)
 Mitchell, South Dakota Hoffman, Minnesota

Northeastern Minnesota The Rev. Rollen M. Halvorson (7)

Synod (3E) Redwood Falls, Minnesota
 Ms. Janet Bagel (6) Ms. Marlene Josephson (5)
 Duluth, Minnesota Taunton, Minnesota
 Mr. Glenn Evavold (2) Mr. Roger Larson (4)
 Mr. Glenn Evavold (2) Montevideo, Minnesota
 Montevideo, Minnesota
 Duluth, Minnesota The Rev. Karl B. Lunder (6)
 The Rev. Daniel A. Holm (4) Tyler, Minnesota
 Duluth, Minnesota
 ~Duluth, Minnesota s. Debra Mensing (7)
 Bishop Roger L. Munson (4) Starbuck, Minnesota
 Duluth, Minnesota Ms. Ardis Nelson (2)
 The Rev. Patrice A. Nordstrand (1) Annandale, Minnesota
 Bovey, Minnesota Ms. Diane Nelson (1)
 Ms. Corrine Olsen (1) Gaylord, Minnesota
 Babbitt, Minnesota Mr. William Otto (5)
 Mr. Orville A. Olson (3) Albany, Minnesota
 Hibbing, Minnesota Ms. Sharon Rostberg (2)
 Ms. Katherine Peterson (7) Hutchinson, Minnesota
 Boy River, Minnesota Mr. Todd Sherman (6)
 The Rev. Clarence L. Schaffner Jr. (6) Franklin, Minnesota
 Eveleth, Minnesota Ms. Gloria Sill (3)
 Ms. Doris Stengel (2) Brownton, Minnesota
 Brainerd, Minnesota The Rev. Thoralf J. Skeie (2)
 Mr. Donavon Stromberg (4) Hutchinson, Minnesota
 Mora, Minnesota Mr. E. W. Solyst (7)
 The Rev. Arnold R. Swanson (5) Kerkhoven, Minnesota
 Sandstone, Minnesota The Rev. Gerald M. Staehling (4)
 The Rev. Frederick J. Tessmer (7) St. Cloud, Minnesota
 Deerwood, Minnesota The Rev. R. Mark Swanson (4)
 Ms. Polly Tveite (3) Chokio, Minnesota
 Grand Rapids, Minnesota The Rev. Glenn R. Taibl (5)
 Mr. Victor Zellgert (5) Willmar, Minnesota
 Grand Rapids, Minnesota The Rev. Timothy H. H. Thoresen (6)

Gibbon, Minnesota

Southwestern Minnesota Mr. Edgar Urevig

(1)

Synod (3F) Lewisville, Minnesota

Bishop Darold H. Beekmann (3) The Rev. Joel V. Xavier (1)

Redwood Falls, Minnesota Dovray, Minnesota

The Rev. John R. Bjorge (5)

Granite Falls, Minnesota

Minneapolis Area Synod (3G)

Mr. Terry Busch (1) [formerly, West Metropolitan

LaSalle, Minnesota Minnesota Synod]

Mr. Ray Collins (2) Mr. N. John Akimoto (3)

St. Cloud, Minnesota Bloomington, Minnesota

Mr. Ralph Dovre (3) Ms. Margit Alderman (7)

Canby, Minnesota Coon Rapids, Minnesota

The Rev. M. Ruth Edberg (7) Mr. Dennis A. Anderson (4)

St. James, Minnesota Brooklyn Center, Minnesota

Ms. Jean Grahn (3) The Rev. Gary F. Anderson (4)

Kandiyohi, Minnesota Minnetonka, Minnesota

Ms. Connie Hagen (4) Ms. Synnove Bakke (7)

Woodlake, Minnesota Plymouth, Minnesota

Mr. Wallace Bengtson (5) Ms. Helen Socoloski (2)

Braham, Minnesota Richfield, Minnesota

Mr. Michael Brady (6) Ms. Irene Stemmer (4)

Minneapolis, Minnesota Minnetonka, Minnesota

Ms. Cecelia Byron (1) Ms. Enid Torell (1)

Coon Rapids, Minnesota Minneapolis, Minnesota

The Rev. Bruce R. Carlson (5) Mr. Richard L. Wainio (5)

Edina, Minnesota Minnetonka, Minnesota

Mr. Donald Carlson (3) Mr. Theatrice Williams (6)

St. Paul, Minnesota Minneapolis, Minnesota

The Rev. Joseph L. Carucci (6)

Minneapolis, Minnesota

Saint Paul Area Synod 13H)

Ms. Jone Classon (2) [formerly, East Metropolitan

Plymouth, Minnesota Minnesota Synod]

Ms. Karen Dietz (3) Ms. Nancy Agneberg (7)

Minneapolis, Minnesota St. Paul, Minnesota

Mr. Theodore Dornfeld (7) The Rev. Marjorie B. Aurelius (5)

Apple Valley, Minnesota St. Paul, Minnesota

The Rev. Ronald L. Fretheim (7) The Rev. James P. Borgschatz (6)

Plymouth, Minnesota St. Paul, Minnesota

Ms. Martha Gilman (4) Ms. Dorothea Burns (1)

Prior Lake, Minnesota St. Paul, Minnesota

Ms. Fern Gudmestad (5) Mr. Wallace Carlson (6)

Minneapolis, Minnesota Lindstrom, Minnesota
 The Rev. William C. Ingman (2) Bishop Lowell O. Erdahl (7)
 Robbinsdale, Minnesota St. Paul, Minnesota
 The Rev. Ronald K. Johnson (3) Mr. Getahun T. Getahun (1)
 Minneapolis, Minnesota White Bear Lake, Minnesota
 Mr. James LaRock (1) Ms. Marilyn Handzlik (2)
 Elk River, Minnesota Lakeville, Minnesota
 The Rev. Elayne B. Lipp (2) Mr. David Helmstetter (2)
 Minneapolis, Minnesota Hastings, Minnesota
 Mr. Dana Lonn (2) Mr. John Hushman (7)
 Minneapolis, Minnesota St. Paul, Minnesota
 The Rev. Richard M. Mork (4) Ms. Joy Johnson (3)
 Columbia Heights, Minnesota Forest Lake, Minnesota
 The Rev. Karl E Nyline (5) Ms. Sharon Lewis (4)
 Chaska, Minnesota Stillwater, Minnesota
 Ms. Linda Ojeda (7) Mr. Elwood Lundeen (3)
 Minneapolis, Minnesota Woodbury, Minnesota
 The Rev. Dale C. Olson (1) The Rev. Linda L. Nelson (4)
 Anoka, Minnesota Newport, Minnesota
 Bishop David W. Olson (6) Mr. Gary K. Olson (4)
 Minneapolis, Minnesota St. Paul, Minnesota
 Ms. Joyce Paul (6) The Rev. M. Susan Peterson (5)
 Anoka, Minnesota St. Paul, Minnesota
 Mr. Ardy Prekker (4) The Rev. Ronald C. Peterson (1)
 Ramsey, Minnesota St. Paul, Minnesota
 The Rev. Steven L. Robertson (7) Ms. Joan Regal (5)
 Cambridge, Minnesota St. Paul, Minnesota
 The Rev. Yrlyn O. Smith (1) Mr. Arthur Sidner (6)
 Minneapolis, Minnesota St. Paul, Minnesota
 The Rev. Russell A. Sorensen (2) The Rev. Walter J. Schularick Jr. (7)
 North Branch, Minnesota Frost, Minnesota
 The Rev. George C. Weinman (3) Ms. Shirley Tappe (1)
 Roseville, Minnesota New Richland, Minnesota
 Mr. Warren Zenk (5) Mr. Herman J. Wertjes (1)
 South St. Paul, Minnesota Bricelyn, Minnesota
 Ms. Luella Zibell (6)
 St. Paul, Minnesota

Region 4

Nebraska Synod (4A)

Southeastern Minnesota Bishop Dennis A. Anderson (2)

Synod (31) Omaha, Nebraska

Mr. Anthony Becker (2) Mr. John K. Anderson (5)
 Northfield, Minnesota Wayne, Nebraska
 The Rev. Jeffrey H. Callander (7) Mr. Marvin Biere (3)
 Amboy, Minnesota Auburn, Nebraska

Ms. Sonja Cook (2) The Rev. Dianne J. Bloemker (3)
Rushford, Minnesota Madison, Nebraska

Mr. Wayne Eickhoff (3) The Rev. Everett D. Brailey (3)
Chatfield, Minnesota Johnson, Nebraska

The Rev. Craig P. Ellingboe (1) Mr. Larry Franzen (6)
Cannon Falls, Minnesota Gothenburg, Nebraska

Ms. Betty Jo Finholm (3) The Rev. David R. Freseman (4)
Red Wing, Minnesota Scotts Bluff, Nebraska

The Rev. Allen L. Gunderson (2) Ms. JoAnn Fruehling (5)
Adams, Minnesota Beatrice, Nebraska

Ms. Barbara Kittelson (4) Ms. Pearl R. Goldenstein (1)
Wanamingo, Minnesota Lincoln, Nebraska

The Rev. Lois D. Knutson (1) Ms. Margaret A. High (7)
Rochester, Minnesota Bertrand, Nebraska

The Rev. Keith W. Kolzow (3) The Rev. Renae E. Johnson (4)
Albert Lea, Minnesota Pierce, Nebraska

Mr. Leland Larsen (6) Ms. Marilyn Larkowski (1)
Winona, Minnesota Grand Island, Nebraska

The Rev. Donald E. Larson (4) The Rev. Tom A. Larsen (5)
Good Thunder, Minnesota Benedict, Nebraska

Ms. Agnes Markham (5) Mr. Lormong L. Lo (7)
Blooming Prairie, Minnesota Omaha, Nebraska

Mr. Kermit Marpe (7) Ms. Cindi M. Moss (2)
Albert Lea, Minnesota Burr, Nebraska

Mr. Lawrence Martin (4) Mr. David M. Nelson (1)
Northfield, Minnesota Bertrand, Nebraska

Ms. Anna McGee (6) Ms. Wilma F. Nelson (3)
Rochester, Minnesota Bloomfield, Nebraska

Ms. Sonia Monson (7) The Rev. Frank H. Reisinger mI (6)
Frost, Minnesota Omaha, Nebraska

The Rev. Rolf A. Nestingen (5) Mr. Alberto Rodriguez (4)
Harmony, Minnesota Omaha, Nebraska

Mr. Marion P. Nikoley (5) Mr. Theodore W. Roesler (6)
Owatonna, Minnesota Lincoln, Nebraska

Bishop Glenn W. Nycklemoe (6) Ms. R. LaDene Rutt (4)
Rochester, Minnesota Chappell, Nebraska

Mr. Don Schneberger (2) The Rev. William Sappenfield (4)
Shelby, Nebraska Hobart, Oklahoma

The Rev. Robert C. Stenson (7) Bishop Robert H. Studtmann (3)
Hebron, Nebraska Tulsa, Oklahoma

The Rev. Kip A. Tyler (1) Ms. Loretta Walker (6)
Fremont, Nebraska Nicoma Park, Oklahoma

Ms. Janet E. Voelker (5)
Omaha, Nebraska

Northern Texas-Northern

The Rev. Helmut Yurk (2)

Louisiana Synod (4D)

Axtell, Nebraska The Rev. Werner Gerlach (5)

Missouri-Kansas Synod 14B) San Angelo, Texas

Ms. Ruth Hartstein

(1)

The Rev. Kenneth D. Carmichael (7) Bossier City, Louisiana

Salina, Kansas Bishop Mark B. Herbener (2)

The Rev. Joan O. Ewaldsen (4) Dallas, Texas

Cherokee Village, Arkansas The Rev. Nancy L. Maeker (4)

Mr. Loren Hedstrom (7) Dallas, Texas

Scandia, Kansas The Rev. J. Elliott Pancoast (3)

Ms. Loretta Horton (6) Longview, Texas

St. Louis, Missouri Mr. Denis A. Radefeld Jr. (5)

The Rev. Christine E. Iverson (5) Temple, Texas

LaCrosse, Kansas

LaCrosse, Kansas Mr. Peri Segaran (6)

Mr. Rolland Kirchhott (1) Dallas, Texas

Smith Center, Kansas

Smith Center, Kansas Ms. Onita Steinhauser (2)

The Rev. Alfred J. Lewensten (1) Wilson Texas

Shawnee, Kansas

Mr. Gilbert Lowe (6)

Southwester Texas Synod (4E)

Kansas City, Missouri

Bishop Charles H. Maahs (2) Mr. Michael Ahlstrom (6)

Shawnee Mission, Kansas Victoria, Texas

Ms. Barbara E Nelson (5) The Rev. Allen E. Collins (5)

Lindsborg, Kansas Corpus Christi, Texas

Ms. Carolyn Nelson (7) The Rev. Charles W De Haven (5)

Great Bend, Kansas New Braunfels, Texas

The Rev. Samuel J. Roth (3) The Rev. Ismael de la Tejera (6)

Ferguson, Missouri Weslaco, Texas

Mr. Robert S. Schroeder (2) Ms. Marilyn Fox (7)

Shawnee, Kansas San Antonio, Texas

Ms. Dorothy Selland (1) Mr. Willie Haug Jr. (3)

Everist, Kansas Odom, Texas

Ms. Lynn R. Starr (2) Mr. Harvey Hengst (4)

Rogersville, Missouri Fredericksburg, Texas

Mr. Ronald J. Stedman (3) Ms. Dorothy K. Jacobs (1)

Florissant, Missouri Austin, Texas

Mr. Ross Worch (4) Ms. LaVerne Kothmann (2)

St. Charles, Missouri Mason, Texas

Ms. Dora Mae Lippe (7)

Arkansas-Oklahoma Synod (4C) Marble Falls, Texas

Ms. Carolyn Perkins (7) Bishop Arthur E. Rode (6)
 Tulsa, Oklahoma San Antonio, Texas
 Mr. Wayne Sabbe (6) The Rev. Henry Schulte Jr. (7)
 Fayetteville, Arkansas Kerrville, Texas
 Mr. Gregario Villarreal (2) Ms. Bernice Jensen (7)
 Edcouch, Texas Elmwood Park, Illinois
 Ms. Rachel Conrad Wahlberg () Ms. Mae E Johnson (1)
 Austin, Texas Chicago, Illinois
 The Rev. Stephen M. Youngdahl (1) The Rev. David J. Langseth (4)
 Austin, Texas Schaumburg, Illinois
 Ms. Gretchen Leppke (2)

Southeastern Texas-Southern Evanston, Illinois

Louisiana Synod (4F) Mr. Kenneth Markworth (1)
 Mr. Leonard E. Addicks (1) Mount Prospect, Illinois
 Brenham, Texas Mr. H. William Matter (2)
 Mr. Alan Bauch (2) Western Springs, Illinois
 Houston, Texas The Rev. Carl C. McKenzie (5)
 The Rev. V. George Brookover (4) Chicago, Illinois
 Kingwood, Texas The Rev. Earlean Miller (6)
 Ms. Verlene T. Citzler (5) Chicago, Illinois
 LaGrange, Texas The Rev. Gerald W. Nelson (6)
 Mr. Gene Dusek (3) Naperville, Illinois
 Richmond, Texas The Rev. Dana K. Nissen (7)
 The Rev. Jennie M. Jones (6) Chicago, Illinois
 Lake Jackson, Texas Mr. Robert W. Olsen (5)
 The Rev. Rachel S. Larson (7) South Holland, Illinois
 Spring, Texas The Rev. Z. Ann Schmidt (3)
 Ms. Juanita Lopez (6) Addison, Illinois
 Houston, Texas Mr. Harold Schwanbeck (4)
 Mr. Arnold O. Ross (4) LaGrange, Illinois
 Dickinson, Texas Ms. Bonita C. Slaw (3)
 Ms. Eileen Spehr (7) Palatine, Illinois
 Lake Jackson, Texas Ms. Hazel Steward (4)
 Bishop Martin L. Yonts (3) Chicago, Illinois
 Houston, Texas The Rev. Robert A. Trendel Jr. (1)
 Mundelein, Illinois

Region 5 Ms. Bernice Wunderlich (5)

Metropolitan Chicago Synod (SA) Glen Ellyn, Illinois

Mr. Thomas

E. Ahlswede (4) **Northern Illinois Synod (5)**

Chicago, Illinois

Ms. Susan M. Bergsrud (5) Ms. Myrna Andersen (5)

Lake Bluff, Illinois Galesburg, Illinois
The Rev. Arlan H. Brandt (1) The Rev. Michel D. Clark (6)
Aurora, Illinois Knoxville, Illinois
Mr. Norman Briggs (3) Bishop Ronald K. Hasley (7)
Chicago, Illinois Rockford, Illinois
Ms. Beverly L. Conway (6) Ms. Judith Heeren (6)
Chicago, Illinois Caledonia, Illinois
Mr. Phil Cote (6) The Rev. Joyce M. Heintz (5)
Downers Grove, Illinois Rockford, Illinois
Mr. David Erickson-Pearson (7) Mr. Carl M. Hill (1)
Chicago, Illinois Rochelle, Illinois
The Rev. Robert J. Furreboe (2) Mr. Rodger Hultgren (7)
Mount Prospect, Illinois Cambridge, Illinois
Bishop Sherman G. Hicks (3) Ms. Bernice Janssen (7)
Chicago, Illinois Lyndon, Illinois
Mr. Mark Krenz (1)

Southeastern Iowa Synod (5D)

Mendota, Illinois The Rev. Paul R. Axness (3)
The Rev. Frank E. Lay (1) Des Moines, Iowa
Oregon, Illinois Ms. Frances Bates (1)
The Rev. Mark S. Luepke (2) Des Moines, Iowa
Eariville, Illinois The Rev. Gregory N. Davis (4)
Ms. Leona M. Peterson (2) Johnston, Iowa
Rock Island, Illinois The Rev. Gregory L. Davison (5)
The Rev. James E. Reents (3) Marshalltown, Iowa
Morris, Illinois Mr. Joe Duffy (3)
The Rev. Stephen C. Rust (4) Marshalltown, Iowa
Woodstock, Illinois Mr. James Dunlevy (4)
Mr. Khamphou Sisouphanthong (2) Fairfield, Iowa
Rockford, Illinois Mr. F Glen Erickson (5)
Mr. Michael Stengel (3) Davenport, Iowa
Lanark, Illinois The Rev. Jane S. Hagstrom (2)
Mr. Wayne White (4) Anamosa, Iowa
Sycamore, Illinois Mr. C. Allan Hoffman (6)
Ms. Sharon Yoeckel (3) Des Moines, Iowa
Lanark, Illinois The Rev. Philip L. Hougen (1)
The Rev. Katharine L. Zimmeman (6) Des Moines, Iowa
Port Byron, Illinois Mr. Stan Johnson (7)
Muscatine, Iowa

Central/Southern Illinois Ms. Susan Krohn (2)

Synod (5C) Altoona, Iowa

Ms. Barbara Busboom (6) Ms. Janet Kunau (3)
Gifford, Illinois Preston, Iowa
The Rev. Thomas B. Christell (4) Ms. Evonne Myers (4)

Arenzville, Illinois Ottumwa, Iowa
The Rev. Christine E. Erdmann (7) The Rev. Kurt R. Nordby (7)
Anna, Illinois Davenport, Iowa
The Rev. Jane E. Jenkins (1) Ms. Kathy Strum (5)
Springfield, Illinois Nevada, Iowa
Bishop John P. Kaitschuk (5) Bishop Paul M. Werger (6)
Springfield, Illinois Iowa City, Iowa
Mr. Christopher Larson (4)
Peoria, Illinois

Western Iowa Synod (5E)

Mr. Harold Lawler (5) Mr. Fred C. Brandt (7)
Dewey, Illinois Atlantic, Iowa
The Rev. Dennis A. Meyer (6) Mr. Donald L. Doolittle (5)
Flanagan, Illinois Duncombe, Iowa
The Rev. Donna L. Ruggles (2) Ms. Ruby Harris (6)
Lacon, Illinois Estherville, Iowa
Ms. Marilyn Shupp (2) Mr. Mark H. Juhl (2)
Fairview Heights, Illinois Remsen, Iowa
Mr. K. Andrew West (7) The Rev. Keith E. Klemm (7)
Marion, Illinois Woden, Iowa
The Rev. Thomas W. Wilson (1) Ms. Carol Kropf (3)
Virginia, Illinois Kimballton, Iowa
The Rev. Dennis J. Young (3) Ms. Wanda Larsen (4)
Godfrey, Illinois Council Bluffs, Iowa
Bishop Curtis H. Miller (1) Mr. Wayne Wangsness (6)
Storm Lake, Iowa Decorah, Iowa
The Rev. Daniel C. Mixdorf (2) The Rev. Edward R. Zaiser (7)
Creston, Iowa Northwood, Iowa
The Rev. A. Robert Molldrem (3)
Humboldt, Iowa

Northern Great Lakes Synod (5G)

The Rev. James R. Mueller (6) [formerly, Northern Wisconsin-
Primghar, Iowa Upper Michigan Synod]
Ms. Jan Reese (5)
Moville, Iowa Bishop Harry S. Andersen (7)
Mr. Melvin V. Samuelson (1) Marquette, Michigan
Storm Lake, Iowa Ms. Patricia N. Anderson (5)
Ms. Elfrieda Saylor (7) LAnse, Michigan
Havelock, Iowa The Rev. Rudolph Kemppainen (1)
The Rev. Larry L. Sydow (4) Negaunee, Michigan
Soldier, Iowa Ms. Antoinette Kracke (6)
Mr. Robert Zacharias (6) Calumet, Michigan
Persia, Iowa Mr. Ralph B. K. Peterson (4)
Escanaba, Michigan

Northeastern Iowa Synod (5F) Mr. Wiljo Sarkela (3)

Mr. Roger Amundson (2) Marquette, Michigan
 Clermont, Iowa The Rev. Christine A. Thomas-
 Ms. Carol Andersen (7) Echelbarger (2)
 Cedar Falls, Iowa Marinette, Wisconsin
 Mr. Harlan Backhaus (3) Ms. Orice M. Walts (7)
 Garnavillo, Iowa Iron Mountain, Michigan
 Ms. Nancy Brandt (2)
 Waukon, Iowa

Northwest Synod of

Bishop L. David Brown (1)

Wisconsin (5H)

Waverly, Iowa [formerly, West-Central Wisconsin
 Ms. Melba Erickson (3) Synod]
 Decorah, Iowa d h S The Rev. David J. Ault (1)
 Mr. Harold L. Friedrich Sr. (4) Spencer Wisconsin
 Charles City, Iowa Ms. Joyce Breen (1)
 The Rev. Dennis W. Hanson (2) River Falls, Wisconsin

The Rev. Mark D. Johns (3) T urtl e Lake, Wisconsin
 Cedar Falls, Iowa
 Ms. Mary Ann Johnson (4) Ms. Mary Carlson (3)
 Waterloo, Iowa Curtiss, Wisconsin
 The Rev. James E. Klosterboer (4) The Rev. Wayne C. Deloach (2)
 Elkader, Iowa De Wisconsin
 The Rev. Larry G. Lenning (5) Mr. David Dusek (2)
 Independence, Iowa Superior, Wisconsin
 The Rev. Janet L. Peele (1) Ms. Sandra Johnston (4)
 Waterloo, Iowa Eau Claire, Wisconsin
 Ms. Marilyn Peters (5) Mr. Bruce Jungerberg (3)
 Scarville, Iowa Cumberland, Wisconsin
 Ms. Sonnee Steveson (6) The Rev. James P. Kasperson (3)
 Clear Lake, Iowa Washburn, Wisconsin
 The Rev. Ernest T. Thompson (6) The Rev. David J. Kilde (4)
 Elgin, Iowa Eau Claire, Wisconsin
 Bishop Gerhard I. Knutson (5) The Rev. John D. Snider (4)
 Rice Lake, Wisconsin Kewaunee, Wisconsin
 The Rev. Keith L. Lueneburg (6) Ms. Lois Stark (2)
 Hudson, Wisconsin Berlin, Wisconsin
 The Rev. James M. Magelssen (7) Mr Earl H. Verkins (3)
 Hayward, Wisconsin Appleton, Wisconsin
 Mr. Mitchel Piper (5) Ms. Elain Wigen (3)
 Eau Claire, Wisconsin Manitowoc, Wisconsin
 Ms. Cheryl Prashad (7) Mr. Marwin Wrolstad (4)
 Barron, Wisconsin Scandinavia, Wisconsin
 Mr. Brad Seehafer (6)
 Amery, Wisconsin

Greater Milwaukee Synod (5J)

Ms. Mary Smith (6) [formerly, Southeastern Wisconsin
Star Prairie, Wisconsin Synod]
Mr. Robert Vargas (7) Mr Ray Alexander (4)
Woodville, Wisconsin Milwaukee, Wisconsin
Mr. David Whelan (7) Ms. Arlene Ellingson (5)
Mondovi, Wisconsin Milwaukee, Wisconsin
The Rev. Erik E. Zingelman (1) The Rev. Joseph W Ellwanger (4)
Black River Falls, Wisconsin Milwaukee, Wisconsin
Ms. Elizabeth Gjenvick (6)

East-Central Synod of Brookfield, Wisconsin

Wisconsin (51) Mr. Eugene Haugse (6)
[formerly, East-Central Wisconsin Waukesha, Wisconsin
Synod] Mr. Larry Jacobs (5)
Milwaukee, Wisconsin
The Rev. Nancy I. Amacher (5) Ms. Ruth Jensen (7)
Appleton, Wisconsin Sheboygan, Wisconsin
Ms. Joanne Dahlin (5) Mr. Stephen L. Knowles (2)
Larsen, Wisconsin Whitefish Bay, Wisconsin
Bishop Robert H. Herder (7) The Rev. Mary A. Moller-Gunderson (2)
Appleton, Wisconsin Milwaukee, Wisconsin
Ms. Nancy Johnson (6) Mr. Fred Muscavitch (7)
Crandon, Wisconsin Milwaukee, Wisconsin
The Rev. Steven M. Larson (1) The Rev. Karl J. Nelson (5)
Wausau, Wisconsin Sheboygan, Wisconsin
Mr. James Lewis (7) Ms. Golda O'Neal (4)
Oshkosh, Wisconsin Milwaukee, Wisconsin
The Rev. Fredrick G. Lueders (2) Mr Donald Rholl (1)
Waupaca, Wisconsin Brookfield, Wisconsin
Ms. Sonja Maas (7) The Rev. Dudley V. Riggle (6)
Bowler, Wisconsin Kenosha, Wisconsin
The Rev. Catherine K. Mode (6) Bishop Peter Rogness (7)
Oshkosh, Wisconsin Milwaukee, Wisconsin
Mr. Ned Nehring (1) The Rev. Stephen D. Samuelson (1)
Marion, Wisconsin Racine, Wisconsin
Mr. Ron Schaut (2) Ms. Jane Sandstrom (3)
Green Bay, Wisconsin Wauwatosa, Wisconsin
Ms. Jan Schwanke (1) The Rev. Viviane E. Thomas-Breitfeld (3)
Wausau, Wisconsin Milwaukee, Wisconsin
The Rev. Peter L. Sherven (3) Ms. Marion Youngquist (1)
Shawano, Wisconsin Milwaukee, Wisconsin

South-Central Synod of Mr. Robert Dannenberg (4)

Wisconsin (5K) Elroy, Wisconsin
 [formerly, South-Central Wisconsin Bishop Stefan I Guttormsson (1)
 Synod] Laosse, Wisconsin
 The Rev. Jean C. Kloss (3)
 Mr. Gary J. N. Aamodt (4) Blair Wisconsin
 Madison, Wisconsin
 Mr. Marvin Anderson (2) Ms. Carole Mybre (7)
 Stoughton, Wisconsin Galesville, Wisconsin
 Stoughton, Wisconsin Alice Creydt (2) Ms. Carol Navrestid (1)
 Watertown, Wisconsin Viroqua, Wisconsin
 Ms. Jane Dohler (3) The Rev. Vernon J. Rice (2)
 Madison, Wisconsin LaCrosse, Wisconsin
 Madison, Wisconsin
 Ms. Valonne Eckel (4) Mr. Bruce Staples (5)
 Blue Mounds, Wisconsin a Wisconsin
 Mr. Robert Hamre (5)
 Sun Prairie, Wisconsin

Region 6

The Rev. Richard P. Heins (3)
Southeast Michigan Synod (6A)
 Fennimore, Wisconsin [formerly, Eastern Michigan
 Ms. Ramona Hesselberg (5) Synod]
 DeForest, Wisconsin
 The Rev. W Gary Kobs (3) The Rev. Walter W. Arnold (2)
 Madison, Wisconsin Ann Arbor, Michigan
 Ms. Yvonne Marshall (6) Ms. Kristin Blake (6),
 Portage, Wisconsin Farmington Hills, Michigan
 Bishop Lowell H. Mays (4) The Rev. Susan K. Ericsson (6)
 Madison, Wisconsin Detroit, Michigan
 Mr. David Nelson (6) Mr. Curtis W Johnson (1)
 Stoughton, Wisconsin Grosse Ile, Michigan
 The Rev. Gerald L. Petersen (6) Mr. Charles Lindquist (2)
 Elkhorn, Wisconsin Northville, Michigan
 The Rev. Andrew D. Rogness (5) The Rev. Janet Marvar (7)
 Madison, Wisconsin Imlay City, Michigan
 Mr. Norbert Sabin (7) Mr Chris Miotke (3)
 Elkhorn, Wisconsin Ortonville, Michigan
 Ms. Grace Schellenberger (7) Mr. James Norman (4)
 Baraboo, Wisconsin Southfield, Michigan
 The Rev. James L. Steinbrecher (7) Ms. Ruth Overdier (7)
 Reedsburg, Wisconsin West Bloomfield, Michigan
 Mr. John E. Stiedaman (1) Bishop Milton R. Reisen (3)
 Beaver Dam, Wisconsin Detroit, Michigan
 The Rev. Jerald L. Wendt (1) The Rev. Joanne Seltz (1)
 Whitewater, Wisconsin Livonia, Michigan
 The Rev. Michael J. Wonderlich (2) The Rev. Robert C. Seltz (4)

Janesville, Wisconsin Livonia, Michigan
Mr. Burgess Wilson (5)

LaCrosse Area Synod (5L) Detroit, Michigan
[formerly, Southwestern Wisconsin Synod] The Rev. Darwin E. Wilson (5)
Utica, Michigan
Mr. Fred Brekke (6) Ms. Janet Wingo (2)
Elroy, Wisconsin Detroit, Michigan

North/West Lower Michigan Ms. Nancy Paulin (1)

Synod (68) Louisville, Kentucky
[formerly, Western Michigan Synod] Ms. Judy Rehmel (2)
Richmond, Indiana
Ms. Kathleen Sue Bierlein (4) Mr. Fritz Seipelt (5)
Aregan, Michigan Merrillville, Indiana
Mr. Caughn Deal (1) Ms. Mary Ann Spengler (3)
~Coldwater Michigan Indianapolis, Indiana
Mr. Robert W Fenton (2) The Rev. Walter B. Stitt Jr. (7)
Cheboygan, Michigan South Bend, Indiana
Ms. Sheila L. Fretty (5) Mr. Robert Tedrowe (6)
Whitehall, Michigan Greensburg, Indiana
Ms. Evelyn L. Frost (6) Ms. Tracy Teich (4)
East Lansing, Michigan Bellevue, Kentucky
The Rev. Donald W. Herdman (3) Ms. Doris Wanamaker (5)
Battle Creek, Michigan Seymour, Indiana
Bishop Reginald H. Holle (4)
Lansing, Michigan

Northwestern Ohio Synod (6D)
The Rev. Chris A. Laursen (5) Bonnie Binitzer (7)
Manistee, Michigan Binitze (7)
The Rev. Dawn L. Pooley (7) Perrysburg Ohio
Midland, Michigan Ms. Tamra Clausen (1)
Mr Alfred Sagar (6) Wapakoneta, Ohio
Kalamazoo, Michigan Ms. Janie Daniels (2)
The Rev. John C. Stolzenbach (6) Toledo, Ohio
Saginaw, Michigan The Rev. Janine A. Dress (5)
is. Elva N. Wahlstrom (7) Marblehead, Ohio
.Bay Ety, N. Wahigan (The Rev. Paul G. Fuchs (6)
Fremont, Ohio

Indiana-Kentucky Synod (6C) The Rev. Garey Green (7)
Toledo, Ohio
The Rev. Carl A. Anderson (1) Mr. Robert Haaf (4)
Gary, Indiana Toledo, Ohio
The Rev. Thomas M. BeMiller (2) Mr. John Hiltner (1)

Jeffersontown, Kentucky Bowling Green, Ohio
 Mr. Francis Berkshire (2) Ms. Carmen Hogrefe (4)
 Logansport, Indiana Deshler, Ohio
 The Rev. Lori Dice Carey (1) Ms. Alice Janick (3)
 Vincennes, Indiana Toledo, Ohio
 Ms. Doris Forte (7) Mr. Charles E Kurfess (2)
 Fort Wayne, Indiana Perrysburg, Ohio
 The Rev. Wilmer G. Hallman (3) Mr. Ralph Long (3)
 Versailles, Indiana Crestline, Ohio
 Mr. Carl Heldt (3) The Rev. Ralph J. Mineo (1)
 Evansville, Indiana Lakeside, Ohio
 The Rev. Walter E Johnson (4) Ms. Joan Plassman (5)
 Bloomington, Indiana Archbold, Ohio
 Bishop Ralph A. Kempfski (5) Bishop James A. Rave (2)
 Indianapolis, Indiana Findlay, Ohio
 Mr. Wilmer McLaughlin (4) Mr. William Schmuck (5)
 Middlebury, Indiana Defiance, Ohio
 The Rev. George H. Mercer (6) The Rev. Christine Ann Shurilla (6)
 Rossville, Indiana Toledo, Ohio
 The Rev. A. Dale Truscott (3)

Southern Ohio Synod (6F)

Sylvania, Ohio Ms. Candy Brown (7)
 The Rev. Nancy E. Vinciguerra (7) Dayton, Ohio
 Gibsonburg, Ohio The Rev. Suzanne D. Dillahunt (5)
 Mr. William Waldock (6) Springfield, Ohio
 Sandusky, Ohio The Rev. Elizabeth A. Eaton (7)
 The Rev. Thomas W. Wilson (4) Worthington, Ohio
 Toledo, Ohio Ms. Lorrie Ellis (1)
 Ms. Thelma Zink (6) Centerville, Ohio
 Toledo, Ohio Ms. Phyllis R. M. Harms (2)
 Columbus, Ohio

Northeastern Ohio Synod (6E) Mr. Paul J. Jansak (2)
 Ms. May E. Alanko (5) Cincinnati, Ohio
 Jefferson, Ohio Mr. William A. Kinnison (1)
 Ms. Carrie Bender (7) Springfield, Ohio
 Youngstown, Ohio Ms. Mona Laughlin (3)
 The Rev. John E Bradosky (6) Lancaster, Ohio
 Canton, Ohio The Rev. Patricia J. Lull (6)
 Ms. Diane Dickerson (2) Athens, Ohio
 Scio, Ohio The Rev. Larry L. Mackey (7)
 Mr. William H. Diehm (4) Cambridge, Ohio
 Poland, Ohio Mr. Scott R. Mote (4)
 Ms. Dana Eckert (3) Columbus, Ohio
 Cleveland, Ohio Ms. Sara Neikirk (4)
 The Rev. James D. Eckert (1) Columbus, Ohio

Cleveland, Ohio The Rev. Ernie L. Parrish (1)
 The Rev. Bruce B. Hathaway (7) Dayton, Ohio
 Bedford, Ohio The Rev. Hilbert E. Piel (2)
 Mr. Simon Isaac (6) Piqua, Ohio
 Amherst, Ohio Ms. Nancy Portz (5)
 The Rev. Carl L. Johnson (3) Springfield, Ohio
 Shelby, Ohio The Rev. Carl A. Rayburn (3)
 The Rev. Walter E Jordan (5) Cincinnati, Ohio
 Orrville, Ohio Ms. Vivian Rowe (6)
 Bishop Robert W Kelley (5) Dayton, Ohio
 Akron, Ohio Bishop Kenneth H. Sauer (4)
 The Rev. John K. Luoma (4) Columbus, Ohio
 Youngstown, Ohio Mr. Willis O. Serr II (1)
 Mr. S. Ronald Marenc, Ohio
 Ashland, Ohio Mr. Athomia Steele (2)
 The Rev. Joy L. Greenawalt Miller (2) Columbus, Ohio
 Stone Creek, Ohio Mr. Lewis Wickline (6)
 Ms. Katherine S. Miller (1) Zanesville, Ohio
 Canton, Ohio
 Mr. Sieghart Rein (7)

Region 7

Cleveland, Ohio

New Jersey Synod (7A)

Ms. Lucile Riemenschneider (5) Ms. Lynn H. Askew (5)
 Uniontown, Ohio Manville, New Jersey
 Mr. Al Sommer (1) Ms. Judith M. Bailey (6)
 Copley, Ohio Willingboro, New Jersey
 Mr. James Thomas (4) Mr. Earl Dixon (1)
 Cleveland, Ohio Voorhees, New Jersey
 Mr. Nils I. Eklund (7) Mr. Milo J. Moore (3)
 Maywood, New Jersey Williston, Vermont
 Ms. Gloria B. Fell (7) Attended August 23-27, 1989;
 Cherry Hill, New Jersey Replaced by Mr. David Brown,
 The Rev. Franklin D. Fry (7) August 28-30, 1989
 Summit, New Jersey The Rev. Frederick K. Neu (5)
 The Rev. Carol L. B. Goldstein (5) Portland, Maine
 Sewell, New Jersey Ms. Virginia Palmer (3)
 Mr. Wolfgang D. Herz-Lane (2) Woodstock, Vermont
 Camden, New Jersey Mr. Donald Peterson (6)
 Mr. Amir High (3) Manchester, Connecticut
 Little Ferry, New Jersey Ms. Bounthay Phath (4)
 Bishop Herluf M. Jensen (1) Boston, Massachusetts
 Trenton, New Jersey The Rev. H. Frederick Reisz Jr. (6)
 Ms. Rhoda V. Larsen (1) Cambridge, Massachusetts
 River Edge, New Jersey Ms. Joyce Simon (5)
 The Rev. Gary A. Mann (2) Sherbom, Massachusetts

Wildwood, New Jersey Mr. Ted Womer (7)
Ms. Ann Manning (2) Darien, Connecticut
Jersey City, New Jersey
The Rev. Ruth E. Mohring (6)

Metropolitan New York

Denville, New Jersey

Synod (7C)

The Rev. John E Nelson (3) The Rev. Donald P Beck (6)
Allendale, New Jersey Babylon, New York
Mr. Howard E Reblitz (4) Ms. Denise Susan Best (6)
Westfield, New Jersey Bellerose, New York
The Rev. G. Stanley Steele (4) Ms. Mary L. Chrichlow (7)
Asbury Park, New Jersey Elmont, New York
Ms. Linda J. Wagner (3) Mr. Everett Gaul (7)
Woodbine, New Jersey Hempstead, New York
The Rev. Judith M. Gerlitz (4)

New England Synod (7B) New York, New York

The Rev.

Marjo E. Anderson (7) Ms. Barbara A. Goetz (1)
New Britain, Connecticut Mount Marion, New York
The Rev. Gisele J. Berninghaus (1) Ms. Emma Graeber (2)
New Sweden, Maine New York, New York
Mr. David Brown Mr. Willie Glen Hill (1)
W. Hartford, Connecticut Queens Village, New York
Replaced Mr. Milo J. Moore, The Rev. Roger G. Imhoff Jr. (7)
August 28-30,1989 Mt. Kisco, New York
Ms. Karen DeWerth (1) Mr. William H. Keller (2)
Avon, Connecticut Babylon, New York
Mr. Curtis Engberg (4) Bishop William H. Lazareth (1)
Wayland, Massachusetts New York, New York
Mr. Guy Erwin (5) The Rev. Martha Jacobi Nale (5)
New Haven, Connecticut Wantagh, New York
Bishop Robert L. Isaksen (4) Mr. Charles V. Nelson (3)
Worcester, Massachusetts Bronx, New York
Ms. Ruth Janssen (2) Ms. Florence Poeschke (3)
Holden, Massachusetts Astoria, New York
The Rev. Gwendolyn S. King (2) Mr. Kerry L. Riley (4)
Hanover, New Hampshire New York, New York
The Rev. Jennifer E. Schaefer (6)

Northeastern Pennsylvania

Liberty, New York

Synod (7E)

Ms. Dorothy M. Scholz (4) The Rev. Lee E. Angstadt (2)
North Massapequa, New York Boyertown, Pennsylvania
The Rev. Frederick J. Schumacher (2) The Rev. Ralph W. Bagger (3)

White Plains, New York Norristown, Pennsylvania
The Rev. Jack E. Stouffer (3) Ms. Elizabeth Charles (6)
East Islip, New York Reading, Pennsylvania
Mr. Otto J. Tatar (5) The Rev. Lee A. Diefenderfer (4)
Rhinebeck, New York Pottsville, Pennsylvania
Ms. Marlane Druckenmiller (7)
Reading, Pennsylvania

Upstate New York Synod (7D) MS. Beverly Eiche (1)
The Rev. Roger F. Beiswenger (5) Orwigsburg, Pennsylvania
Endwell, New York Mr. James J. Frankenfield (5)
Ms. Dorothy Carlson (4) Bethlehem, Pennsylvania
MTs. Drotny, New York The Rev. Gilbert B. Furst (5)
Wescosville, Pennsylvania
The Rev. John E. Christ Jr. (6) The Rev. Alejandro R. Garcia-Rivera (6)
Snyder, New York Allentown, Pennsylvania
Mr. Robert J. Fuller (5) Mr. Bruce H. Hill (3)
Falconer, New York Slatington, Pennsylvania
Mr. Robert Gromer (6) The Rev. Raymond C. Hittinger (7)
Williamsville, New York Bethlehem, Pennsylvania
Ms. Anne Guba (5) Ms. Tammy Hittinger (3)
Binghamton, New York Bethlehem, Pennsylvania
Ms. Cynthia N. Hamlin (6) Mr. J. Lawrence House (7)
Endicott, New York Mountain Top, Pennsylvania
The Rev. Paul R. Hinlicky (7) The Rev. Robert G. Hughes (1)
Dehli, New York Blue Bell, Pennsylvania
The Rev. Charles D. May (2) . Linda L. Jarsoiak (2)
Jamestown, New York Sinking Spring, Pennsylvania
The Rev. Denton R. Kees (2)
The Rev. Kevin A. Ogilvie (1) Allentown, Pennsylvania
Victor, New York Mr. Michael Krentz (1)
Bishop Edward K. Perry (3) Bethlehem, Pennsylvania
Syracuse, New York Mr. Randy A. Lockhart (6)
Mr. Mitchell Robinson (7) Reading, Pennsylvania
Redwood, New York Ms. Ruth T Miller (4)
Ms. Helen Schreivogl (7) Coopersburg, Pennsylvania
Johnstown, New York Mr. Owe G. Petersen (2)
The Rev. Mary Ette Skinner (4) Reading, Pennsylvania
Rome, New York Ms. Betty A. Pettit (5)
Mr. David Soderlund (1) Wyomissing, Pennsylvania
Geneva, New York Ms. Betty Jane Reisner (6)
Whitehall, Pennsylvania
Mr. Warren Truland (2) The Rev. C. Alton Roberts (4)
Troy, New York Orefield, Pennsylvania
Ms. Margaret Wendelin (1) The Rev. Edith B. Roberts (2)
Williamsville, New York Easton, Pennsylvania

Mr. Fred Wukits	(3)	Ms. Lois Roberts	(7)
Berne, New York		Orefield, Pennsylvania	
The Rev. Lynn H. Rothrock	(5)	The Rev. Dolores E. Littleton	(4)
Shavertown, Pennsylvania		Havertown, Pennsylvania	
Mr. George Schmid	(3)	Ms. Virginia Plomchok	(2)
Pocono Pines, Pennsylvania		Philadelphia, Pennsylvania	
Ms. Barbara Shafer	(1)	Ms. Sarah Pye-Ross	(3)
Wilkes-Barre, Pennsylvania		Philadelphia, Pennsylvania	
The Rev. Carl D. Shankweiler	(6)	The Rev. John H. P. Reumann	(1)
Valley View, Pennsylvania		Philadelphia, Pennsylvania	
Ms. Kathryn Snyder	(2)	Mr. Richard K. Rockstroh	(4)
Orwigsburg, Pennsylvania		Blue Bell, Pennsylvania	
The Rev. David R. Strobel	(7)	Ms. Louise P Shoemaker	(3)
Allentown, Pennsylvania		Philadelphia, Pennsylvania	
Mr. Bernard Toseland	(4)	Ms. Patricia L. Smith	(4)
Allentown, Pennsylvania		Richboro, Pennsylvania	
Mr. Edward Vermillion	(5)	Mr.	
J. Everett Wick	(7)		
Lehighon, Pennsylvania		Chalfont, Pennsylvania	
Mr. Leonard C. Weiser Jr.	(4)	Mr. Grover C. Wright	(5)
Reading, Pennsylvania		Philadelphia, Pennsylvania	
Bishop Harold S. Weiss	(1)		
Allentown, Pennsylvania			
Slovak Zion Synod (7G)			
Bishop John Adam	(5)		

Southeastern Pennsylvania Danbury, Connecticut

Synod (7F) Mr. Carl Noll (6)
Fairfield, Connecticut

Ms. Linda Beck	(6)		
Ms. Ann Yenchko	(7)		
Souderton, Pennsylvania		Ms. Ann Yenchko	(7)
Mr. William E Brenner	(6)	Hazleton, Pennsylvania	
Richboro, Pennsylvania			
The Rev. John W. Carlson	(3)		

Region 8
Coatesville, Pennsylvania

Northwestern Pennsylvania

The Rev. Michael J. Carlson	(4)		
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Synod (8A)

Oreland, Pennsylvania		Mr. Ronald B. Anderson	(4)
The Rev. Barbara A. Davis	(2)	Indiana, Pennsylvania	
Philadelphia, Pennsylvania		Ms. Nancy Fricke	(7)
Ms. Debra A. Detweiler	(7)	Indiana, Pennsylvania	
Perkasie, Pennsylvania		Mr. Edward Harrington	(5)

Mr. Roy G. Foltz (1) Eldred, Pennsylvania
 Villanova, Pennsylvania The Rev. W. Gordon Joyce (1)
 Bishop Lawrence L. Hand (6) Erie, Pennsylvania
 Philadelphia, Pennsylvania The Rev. Susan M. Lang (3)
 Mr. Klaus Hochschwender (2) Indiana, Pennsylvania
 Glenmoore, Pennsylvania Mr. Eddie Martin (6)
 The Rev. Gwendolyn Johnson-Bond (3) Erie, Pennsylvania
 Philadelphia, Pennsylvania Ms. Margaret A. Messick (1)
 The Rev. George E. Keck (7) Indiana, Pennsylvania
 Philadelphia, Pennsylvania Bishop Paull E. Spring (2)
 Ms. Carole Ann K. Kriebel (1) Oil City, Pennsylvania
 Lansdale, Pennsylvania
 Mr. William Lehman (5)

Southwestern Pennsylvania

Yeadon, Pennsylvania

Synod (8B)

The Rev. Charles Leonard (5) The Rev. Kirk W. Bish (2)
 Philadelphia, Pennsylvania Kittanning, Pennsylvania
 Mr. Raymond A. Boarts (3) Mr. Kenneth J. McDowell (1)
 Kittanning, Pennsylvania Lanse, Pennsylvania
 Ms. Alice E. Carter (2) Bishop Gerald E. Miller (3)
 Pittsburgh, Pennsylvania Hollidaysburg, Pennsylvania
 The Rev. John R. Cochran (3) Ms. Barbara Shaffer (5)
 Pittsburgh, Pennsylvania Davidsville, Pennsylvania
 Ms. Carole L. Demmy (3) Mr. Richard L. Steuernagle (2)
 Butler, Pennsylvania DuBois, Pennsylvania
 The Rev. James W. Dollhopf (4) The Rev. Evelyn J. Wald (6)
 Butler, Pennsylvania Howard, Pennsylvania
 Ms. Andrea L. Dubler (4) The Rev. David H. Westphal (6)
 Connellsville, Pennsylvania Boalsburg, Pennsylvania
 The Rev. Herbert D. Dubler (5)
 Connellsville, Pennsylvania

Lower Susquehanna Synod (8D)

Mr. Gene Fozard (4)
 Aliquippa, Pennsylvania Ms. Fae E. Appleby (6)
 Ms. Myra Fozard (5) Mechanicsburg, Pennsylvania
 Aliquippa, Pennsylvania Mr. John W Appleby
 Mr. Kenneth Fry (5) Mechanicsburg, Pennsylvania
 Butler, Pennsylvania Replaced Mr. Wallace H. Dunlap
 Mr. Marvin J. Huls (6) August 24-30, 1989
 Greensburg, Pennsylvania The Rev. Randolph W. Barr (6)
 Ms. Carroll G. Klingensmith (6) Camp Hil, Pennsylvania
 Ford City, Pennsylvania Mr. Gorham L. Black Jr. (4)
 Bishop Donald J. McCoid (6) Harrisburg, Pennsylvania
 Pittsburgh, Pennsylvania Ms. Pamela J. Carnes-Chapman (7)
 The Rev. Robert M. Mountenay Jr. (7) Ephrata, Pennsylvania

Vandergrift, Pennsylvania Mr. Wallace H. Dunlap (6)
 Ms. Marian R. Nicely (7) York, Pennsylvania
 Ligonier, Pennsylvania Attended August 23, 1989;
 The Rev. Fred S. Opalinski (1) Replaced by Mr. John W. Appleby,
 Latrobe, Pennsylvania August 24-30, 1989
 The Rev. Howard M. Ravenstahl (2) The Rev. Nancy Rouse Easton (7)
 Pittsburgh, Pennsylvania Duncannon, Pennsylvania
 Mr. Alvin C. Sheetz (7) Bishop Guy S. Edmiston (7)
 South Connellsville, Pennsylvania Harrisburg, Pennsylvania
 Mr. Edward W. Sites (1) Ms. Ruth Erb (1)
 Pittsburgh, Pennsylvania Abbottstown, Pennsylvania
 Ms. Mary Ann Swanson (1) Mr. Clifton D. Eshbach (7)
 Butler, Pennsylvania Lebanon, Pennsylvania
 The Rev. Lawrence D. Folkemer (1)

Allegheny Synod (8C) Gettysburg, Pennsylvania
 Ms. M. Louise Eash (3) Mr. Ronald K. Good (1)
 New Paris, Pennsylvania Ephrata, Pennsylvania
 The Rev. Linda C. Hanus (5) The Rev. Eric W. Gritsch (2)
 Altoona, Pennsylvania Gettysburg, Pennsylvania
 Mr. W. Paul Hunter (7) Ms. Mary P. Hafer (2)
 Johnstown, Pennsylvania Klingerstown, Pennsylvania
 Ms. Eleanor Lady (4) Ms. Laura R. Heinly (3)
 Somerset, Pennsylvania Lebanon, Pennsylvania
 The Rev. P. Stevens Lynn (2) The Rev. Carol S. Hendrix (1)
 Williamsburg, Pennsylvania Fairfield, Pennsylvania
 Mr. Barry R. Herr (2) Mr. Donald Williams (1)
 Lancaster, Pennsylvania Shamokin, Pennsylvania
 The Rev. Douglas E. Johnson (3)
 Spring Grove, Pennsylvania

Delaware-Maryland Synod (8F)

Ms. Christa R. Klein (4) [formerly, Maryland Synod]
 York, Pennsylvania Ms. E. Elizabeth Derr (5)
 Mr. Frederick G. Konhaus (3) Frederick, Maryland
 Stewartstown, Pennsylvania Ms. Ruth M. Flexman (6)
 The Rev. Howard J. McCamey (4) Wilmington, Delaware
 Camp Hill, Pennsylvania The Rev. Donald A. Haas (6)
 The Rev. Judith A. McKee (2) Baltimore, Maryland
 York, Pennsylvania Mr. Donald M. Heath (6)
 Ms. Wanda D. Neuhaus (5) Westrinster Maryland
 York, Pennsylvania The Rev. Roland C. Hobbs (5)
 Ms. Salud G. Nieting (6) Hagerstown, Maryland
 Gettysburg, Pennsylvania Ms. Cynthia Johnson (7)
 Mr. John H. Palm (5) Baltimore, Maryland
 Carlisle, Pennsylvania The Rev. David B. Kaplan (7)
 Ms. Dorothy K. Peterman (7) Baltimore, Maryland

Biglerville, Pennsylvania Ms. Marjorie L. Koch (2)
 The Rev. Anne R. Roser (3) Mt. Airy Maryland
 Wormleysburg, Pennsylvania Ms. Shirley Z. Lewis (3)
 The Rev. Gene R. Stuckey Sr. (5) Baltimore, Maryland
 Lititz, Pennsylvania The Rev. Connie Sue Miller (5)
 Mr. Phap Van Tran (4) Hampstead, Maryland
 Grantville, Pennsylvania Ms. Clare Newcomer (7)
 Mr. Winthrop P. Wilcox Jr. (5) Bronsboro, Maryland
 Lancaster, Pennsylvania Mr. Richard E. Patterson (7)
 The Rev. Conrad B. Youse (6) Wilmington, Delaware
 Lebanon, Pennsylvania Mr. Warren Pertee (1)
 Baltimore, Maryland

Upper Susquehanna Synod (8E) The Rev. John R. Sabatelli (1)
 Ms. Virginia Dusman (2) Baltimore, Maryland
 Williamsport, Pennsylvania The Rev. Raymond C. Scheck (2)
 The Rev. David R. Hauck (1) Monrovia, Maryland
 Washingtonville, Pennsylvania Mr Frederick K. Schilling (2)
 Mr. Dale L. Hill (6) Columbia, Maryland
 Milton, Pennsylvania The Rev. Robert C. Schmeelcke (3)
 The Rev. Thomas S. Kramm (2) Wilmington, Delaware
 Belleville, Pennsylvania Mr. Alan R. Shane (3)
 Mr. Paul Lantz (7) Williamsport, Maryland
 Selinsgrove, Pennsylvania Mr. James Thorne (4)
 The Rev. Kenneth W. Longfield (3) Brunswick, Maryland
 Reedsville, Pennsylvania Bishop Morris G. Zumbrun (4)
 Bishop A. Donald Main (4) Baltimore, Maryland
 Lewisburg, Pennsylvania
 Ms. Martha Sue Moll (3)

Metropolitan Washington, D.C.,

Paxinos, Pennsylvania
Synod (8G)
 The Rev. Melody Sell (5) Mr. D. Jerome Brown (4)
 Williamsport, Pennsylvania Washington, D.C.
 Ms. Billie Sue Slear (4) Ms. Susan G. Clark (1)
 Lewisburg, Pennsylvania Annandale, Virginia
 The Rev. Marcia Cox (7) The Rev. Leonard H. Bolick
 Waldorf, Maryland Salisbury, North Carolina
 The Rev. Laura D. Griffin (2) Attended August 23-25, 1989;
 Forestville, Maryland Replaced by the Rev. David A.
 Ms. Ida Hakkarinen (5) Sloop, August 26-30, 1989
 Greenbelt, Maryland Mr. Bill W. Brittain (6)
 Bishop E. Harold Jansen (1) Raleigh, North Carolina
 Washington, D.C. Ms. Amy Brown (3)
 Mr. Melvin L. Willis (6) Albemarle, North Carolina
 Alexandria, Virginia Mr. Bachman S. Brown (7)

Kannapolis, North Carolina

West Virginia-Western Maryland Ms. Betty Carr (4)

Synod (8H) Vale, North Carolina

[formerly, West Virginia Synod] Ms. Josephine Conn (4)

Bishop L Alexander Black (2) Rutherfordton, North Carolina

Faisnont, West Virginia Ms. Katherine O. Conrad (5)

Ms. Dorcas Friedline (7) Winston-Salem, North Carolina

New Martinsville, West Virginia Mr Hunter Haith (1)

The Rev. Phillip C. Huber (5) Greensboro, North Carolina

Wardensville, West Virginia The Rev. J. David Hill (4)

Mr. Donald G. Roth (3) Cherokee, North Carolina

Horse Shoe Run, West Virginia The Rev. David R. Keck (5)

Mr E Wayne Sayre (6) Kannapolis, North Carolina

Vienna, West Virginia The Rev. David L. Martin (6)

Durham, North Carolina

Region 9 Bishop Michael C. D. McDaniel (7)

Virginia Synod 19A) Salisbury, North Carolina

Mr. William E. McDonald (7)

Bishop Richard E Bansemer (1) Durham, North Carolina
Salem, Virginia

Salem, Virginia Ms. Jane P. Mitcham (6)

Mr. Alonzo L. Batson Jr. (6) Ms. Jane P. Mitcham (6)

Charlotte, North Carolina

Richmond, Virginia

Mr. Robert D. Benne (7) The Rev. C. Peter Setzer (1)

Salem, Virginia Charlotte, North Carolina

The Rev. Cynthia H. Bullock (4) The Rev. David A. Sloop

Richmond, Virginia Raleigh, North Carolina

Ms. Callister Dailey (1) Replaced the Rev. Leonard H.

Virginia Beach, Virginia Bolick, August 26-30, 1989

Mr. Leroy R. Hamlett Jr. (2) Mt John E. Trainer Jr. (2)

Charlottesville, Virginia Hickory, North Carolina

Ms. Anne E. Minnick (2) Ms. Cheryl Troutman (7)

Timberville, Virginia Greensboro, North Carolina

Ms. Helen B. Neese (3) The Rev. J. Larry Yoder (3)

New Market, Virginia Hickory, North Carolina

The Rev. J. Christopher Price (3)

Richmond, Virginia

South Carolina Synod (9C)

The Rev. Susan L. Springer (5) Mr. Robert A. Addy (5)

Edinburg, Virginia West Columbia, South Carolina

Bishop James S. Aull (1)

North Carolina Synod (9B) Columbia, South Carolina
 Mr. Harold O. Arne (5) Mr. Raymond L. Boozer (6)
 Fayetteville, North Carolina Gilbert, South Carolina
 Mr. Tony R. Bouknight (7) Mr. Daryl Cowden (3)
 Leesville, South Carolina Deland, Florida
 Ms. Dorothy P. Brandt (2) Ms. Diane Franco (2)
 Clinton, South Carolina Boca Raton, Florida
 The Rev. Wayne C. Kannaday (2) Bishop Lavern G. Franzen (4)
 Columbia, South Carolina Tampa, Florida
 The Rev. Alice D. Klatt (4) The Rev. Lenier L. Gallardo (7)
 Swansea, South Carolina Miami, Florida
 Mr. E. Ray Mohrmann (1) The Rev. Susan L. Gamelin (2)
 Greenville, South Carolina Tampa, Florida
 Ms. Betty H. Park (3) Mr. Reginald Grange (6)
 Chapin, South Carolina Palm Bay, Florida
 Ms. Gloria D. Rast (4) The Rev. Paul E. Hauenstein (6)
 Cameron, South Carolina Sebastian, Florida
 Ms. Mary Ann Shealy (5) The Rev. Robert L. Hock (7)
 Newberry, South Carolina Winter Park, Florida
 The Rev. D. Luther Swicegood (3) The Rev. Luther D. Kistler (1)
 North Myrtle Beach, South Carolina Palm City, Florida

Southeastern Synod (9D) Ms. Barbara May (4)
 Clearwater, Florida
 Mr. Ray Abernethy (3) Ms. Ruth Senftleber (5)
 Montgomery, Alabama Cape Coral, Florida
 The Rev. Paulwyn L. Boliek (6) Mr William Taylor (1)
 Augusta, Georgia Tallahassee, Florida
 The Rev. James R. Crumley Jr. (7) Ms. Judy Thomas (6)
 Leesville, South Carolina Holiday Florida
 The Rev. Delores L. Donnelly (2)
 Atlanta, Georgia Mr. Owen Marty Young (7)
 Atlanta, Georgia
 Mr. Ted Fisher (4) Sebring, Florida
 Nashville, Tennessee
 Mr. Isaac Freeman (5)

Caribbean Synod (9F)
 Atlanta, Georgia Ms. Lorraine Joseph (7)
 Ms. Mary Golnitz (7) St. Croix, U.S. Virgin Islands
 Kingsport, Tennessee Bishop Rafael Malpica Padilla (2)
 Ms. Carol Anne Hoffman (2) Santurce, Puerto Rico
 Atlanta, Georgia The Rev. Carlyle Sampson (2)
 Ms. Katherine Kelly (1) St. John, U.S. Virgin Islands
 Columbus, Georgia Mr. Israel S inchez (3)
 Bishop Harold C. Skillrud (1) Baya6n Puerto Rico
 Bayam6n, Puerto Rico

Atlanta, Georgia

Mr. John Thompson (6) The Rev. Gregory J. Villalón (1)
Bay St. Louis, Mississippi Bayamón, Puerto Rico

Florida Synod (9E) Advisory Members

Mr. James C. Banks (3)

Tallahassee, Florida The Rev. H. George Anderson (1)

Mr. Robert Brown (4) Chair, Board of ELCA Publishing
Jacksonville, Florida House

Mr. Bill E Chamberlin (7) Decorah, Iowa

Gainesville, Florida Mr Albert E. Anderson (1)

The Rev. Paul E. Christ (3) President, ELCA Publishing House
Bradenton, Florida Minneapolis, Minnesota

Mr. Aureo F Andino (2) Mr. William E. Diehl (4)
Church Council Church Council

Santurce, Puerto Rico Allentown, Pennsylvania

Ms. Nancy Lee Atkins (2) The Rev. Joaquin Figueroa (5)
Chair Board of Division for Outreach Church Council

Toledo, Ohio Austin, Texas

Ms. Kathryn E. Baerwald (5) The Rev. Jerald L. Folk (3)
Church Council Executive Director, Commission for

Alexandria, Virginia Church in Society

Ms. Mary Ann Bengtson (2) Chicago, Illinois

Church Council The Rev. George W. Forell (4)
Galesburg, Illinois Church Council

Iowa City, Iowa

Ms. Mildred M. Berg (4) The Rev. David G. Gabel (3)
Chair, Board of Transitions Church Councilstees,

Brooklyn, New York Traverse City, Michigan

Ms. Patsy Gottschalk (7)

The Rev. Edwin L. Bersagel (7) church Council(7)
Executive Director, Conference of Bishops
Spokane, Washington

Chicago, Illinois Ms. Karli Grant (2)
Youth Adviser, Church Council

Ms. Pamela J. Berven (3) Scafiorough, Maine
Chair, Board of Division for Social

Ministry Organizations The Rev. Marilyn G. Hanson (5)
San Francisco, California Church Council

Holstein, Iowa

The Rev. Paul J. Blom (1) Holstein, Iowa

Church Council Ms. Helen R. Harms (6)
Houston, Texas Church Council

W. H. Arneboquoso Te s (2) Somerset, Kentucky

Mr. Ame Blomquist (2) r George E. Haris

Church Council Mr. George E. Harris

~Church Council~1 ~Church Council

St. Paul, Minnesota Carson California

Carson, California

Ms. Gwendolyn M. Boeke (7) Ms. Susan Hermodson (6)

Church Council Chair, Board of Division for

Cresco, Iowa Congregational Life

The Rev. James G. Cobb (3) West LaFayette, Indiana

Church Council Ms. JoAnn S. Herrick (5)

Norfolk, Virginia Church Council

Ms. Christine M. Crist (5) Erie, Pennsylvania

Executive Director, Commission for The Rev. Donald J. Hillerich (4)

Women Chair, Board of Commission for

Chicago, Illinois Financial Support

The Rev. Eldon G. DeWeerth (6) Sarasota, Florida

Executive Director, Division for The Rev. David M. Holm (1)

Congregational Life Church Council

Chicago, Illinois Sioux Falls, South Dakota

The Rev. Dennis H. Dickman (1) Mr. Bruce R. Howe (7)

Chair, Board of Division for Education Church Council

Waverly, Iowa Dickinson, North Dakota

1046

Ms. Kathleen S. Hurty (3) Mr Richard L. McAuliffe (4)

Chair Board of Commission for Church Council

Church in Society Glen Ellyn, Illinois

New York, New York The Rev. Charles S. Miller Jr (3)

Mr Frank R. Jennings (1) Executive Director, Division for

Church Council Social Ministry Organizations

Kent, Washington Chicago, Illinois

The Rev. Paul A. Johns (4) The Rev. Connie A. Miller (5)

Executive Director, Commission for Chair, Board of Division for

Financial Support Ministry

Chicago, Illinois Chicago, Illinois

Mr. John G. Kapanke (3) The Rev. Malcolm L. Minnick Jr. (2)

President, Board of Pensions Executive Director, Division for

Minneapolis, Minnesota Outreach

Ms. Ruth Ann Killion (4) Chicago, Illinois

Executive Director, Office for The Rev. Rafaela Haydee

Research, Planning, and Evaluation Morales Rosa (5)

Chicago, Illinois Church Council

Worcester; Massachusetts

Mr. Robert E. Lee (7)

Chair, Board of Commission for Ms. Doris Pagelkopf (5)

Communication Chair; Board of Commission for

Baldwin, New York Women

The Rev. William E. Leshner (1) Hopkins, Minnesota

Chair, Board of Division for The Rev. J. Christian Quello (6)

Global Mission Church Council
 Chicago, Illinois Appleton, Wisconsin
 The Rev. Craig J. Lewis (2) Ms. Jeanne W Rapp (5)
 Executive Director, Commission for President, Women of the Evangelical
 Lutheran Church in America
 Chicago, Illinois Pontac, Illinois
 The Rev. William G. Rusch (7)
 Ms. Charlotte D. Light (1) Executive Director Office for
 Executive Director, Office for
 ~Church Council ~Ecumenical Affairs
 St. Louis, Missouri Chicago, Illinois
 Ms. Edith Lohr (6) The Rev. Edward D. Schneider (1)
 ChuFargo North Dakota Chair Standing Committee of
 Fargo, North Dakota Office for Ecumenical Affairs
 The Rev. Barbara K. Lundblad (7) Champaign, Illinois
 Church Council
 NChurch Council YMr. Alan T Seagren (2)
 New York, New York Church Council
 Ms. Kathy J. Magnus (2) Lincoln, Nebraska
 Church Council
 eChurch Council Ms. Carol B. Smith (7)
 Denver, Colorado Executive Director, Commission for
 The Rev. Robert J. Marshall (3) Communication
 Church Council Chicago, Illinois
 Chicago, Illinois The Rev. W Robert Sorensen (1)
 Mr Loren W. Mathre (3) Executive Director, Division for
 Church Council Education
 St. Petersburg, Florida Chicago, Illinois
 Ms. Susan H. Stapell (3) The Rev. James M. Childs Jr. (5)
 Church Council Interim President
 Cheektowaga, New York Trinity Lutheran Seminary
 The Rev. Harvey A. Stegemoeller (4) Colubus Ohio
 Executive Director, ELCA Foundation Mr Myrvin Christopherson (1)
 Chicago, Illinois President
 The Rev. A. C. Stein (4) Dana College
 Executive Director, Office for Personnel BI Nebraska
 Chicago, Illinois Mr. Joel L. Cunningham (1)
 Ms. Doris E. Strieter (5) President
 Interim Executive Director, Women of Susquehanna University
 the Evangelical Selinsgrove, Pennsylvania
 Lutheran Church in America Mr Paul J. Dovre (1)
 Minneapolis, Minnesota President
 The Rev. Mark W. Thomsen (1) Concordia College
 Executive Director, Division for Moorhead, Minnesota
 Global Mission The Rev. Roger W Fjeld (5)
 Chicago, Illinois President

The Rev. Edgar R. Treader (7) Wartburg Theological Seminary
Editor Church Periodical Dubuque, Iowa
Chicago, Illinois Mr Melvin D. George (1)
The Rev. Joseph M. Wagner (5) President
Executive Director, Division for Ministry St. Olaf College
Chicago; ~ Illinois Northfield, Minnesota
The Rev. Ralph S. Leonard (1)
Vice President for Church Relations

Other Members Carthage College

The Rev. Louis T Almen (1) Kenosha, Wisconsin
President The Rev. Jerry H. Miller (1)
Thiel College President
Greenville, Pennsylvania California Lutheran University
Mr. Charles E. Anderson (1) Thousand Oaks, California
President Mr. Charles H. Oestreich (1)
Gettysburg College President
Gettysburg, Pennsylvania Texas Lutheran College
The Rev. Charles S. Anderson (1) Seguin, Texas
President The Rev. Arthur E. Puotinen (1)
Augsburg College President
Minneapolis, Minnesota Grand View College
Mr. Josiah Blackmore (1) Des Moines, Iowa
President Mr Peter J. Ristuben (1)
Capital University President
Columbus, Ohio Bethany College
The Rev. Mack C. Branham Jr. (5) Lindsborg, Kansas
President The Rev. Jerry L. Schmalenberger (5)
Lutheran Theological Southern President
Seminary Pacific Lutheran Theological Seminary
Columbia, South Carolina Berkeley, California
The Rev. Herman G. Stuempfle Jr. (5)

Resource Members

President
Lutheran Theological Seminary The Rev. Robert N. Bacher
Gettysburg, Pennsylvania Executive for Administration, and
Assistant to the Bishop
The Rev. Lloyd V Svendsbye (1) Chicago, Illinois
President
Augustana College Mr. David J. Hardy
Sioux Falls, South Dakota General Counsel
Chicago, Illinois
The Rev. David L. Tiede (5) Chicago, Illinois
President Ms. Lita Brusick Johnson
Luther Northwestern Theological Executive Assistant to the Bishop
Seminary Chicago, Illinois

St. Paul, Minnesota The Rev. Lloyd W Lyngdal
The Rev. John W Vannorsdall (5) Executive Assistant for Federal
President Chaplaincies
Lutheran Theological Seminary Washington, D.C.
Philadelphia, Pennsylvania The Rev. Morris A. Sorenson Jr.
The Rev. Robert L. Vogel (1) Executive Assistant to the Bishop
President Chicago, Illinois
Wartburg College
Waverly, Iowa

Exhibit B
Greetings

The Middle East Council of Churches
General Secretariat
Beirut, Lebanon

As you gather for your Churchwide Assembly, I send you greetings in Christ in the name of the Middle East Council of Churches (MECC). We continue to rejoice with you for the merger which brought the different Lutheran traditions in the U.S.A. together to form the Evangelical Lutheran Church in America. The unity of the Church is a central concern for us in the Middle East. It is a prerequisite for a credible witness in our politically and religiously divided region.

We have long appreciated the ongoing concern of the Evangelical Lutheran Church in America in the Middle East and the Middle East Council of Churches, which has been expressed in a number of ways. It has been shown in the appointment of the Rev. Mark Brown as a liaison for the Middle East Council of Churches in Jerusalem. His authentic ecumenical spirit, his commitment to the churches' witness to justice and peace in the Holy Land, and his interpretation skills have made him a very valuable human expression of our partnership.

We may be less familiar with other ELCA personnel working in the Middle East, but we understand that their contribution to the life of the local churches is also valued in many ways throughout the region.

Your involvement in the Middle East has also been shown through visits of ELCA leadership and staff members to the region. Such opportunities and the particular contribution of Carol Birkland in this regard have enhanced understanding and opened new ways for cooperation and partnership with your church, and provided possibilities to review the requirements of Christian witness in today's Middle East and to discuss new appropriate mission policies.

At present the Middle East Council of Churches finds such growing partnership in mission with churches from around the world particularly encouraging with regard to the critical politico-religious situation in the Middle East. The Palestinian Intifada in the occupied territories of the West Bank and Gaza represents the people's determination to fulfill their national identity and sovereignty on their lands, and to live in peace alongside Israel. This is pursued through great suffering and a high price is being paid, especially by the young people, in order to give birth to a state after forty years without a national home. The churches in Jerusalem and the Middle East Council of Churches are appealing to the Evangelical Lutheran Church in America and all other churches in the world to continue through prayers and appropriate solidarity to support the Intifada struggle for liberation and self-definition for the Palestinians, but also as an appeal to the Jewish, Christian, and Moslem common prophetic laws of justice and peace, which should be inclusive of all peoples of the Holy Land.

As a state is being born in Palestine, at the same time a state is in danger of total disintegration in Lebanon. The forces, which have perpetuated a situation of war for 15 years in that country, are now tearing it apart. Unfortunately, the international community has tended to ignore or to neglect Lebanon on the grounds that it is too

difficult to understand or too dangerous to approach. For this reason, it is important to realize that Lebanon represents for the churches in the region a privileged and unique ecumenical experience, on both the inter-Christian and the inter-religious levels, without which dialogue between people of different traditions of faiths remains simply speculative without historical impact or effect. It is also the test of the ability of Christians and Moslems to draw on their related spiritual heritage for living together in mutual respect and equality. Lebanon is the only country in the region where Moslems are the majority without having exclusive power and where Christians are now a minority without being second-class citizens, either legally or through practice. This reality should therefore prompt churches not to simply watch destiny unfold yet again in this country, but should motivate them to see the truth of the situation and to resolve to act.

As these challenges continue to absorb much of the MECC's energy, the theme of our last assembly, held in Cyprus in 1985, "The Living Hope," has guided all our efforts and responses. In Christ we have found a hope that is alive, in the midst of suffering and despair, a hope that challenges the forces of death and promises new life in the resurrected Christ.

Now the Middle East Council of Churches is approaching its fifth assembly, due to be held in January 1990. The theme will be "Unity of the Spirit in the Bond of Peace . . . (Eph. 4:3). This theme has two components-unity and peace-which will guide our work over the coming years. The importance of Christian unity has recently been affirmed once more by the member churches when they welcomed the Catholic churches of the region into full membership with the Middle East Council of Churches. Such unity is not seen as a front against anyone. It is considered a quality of life in love and sharing that should motivate the people of this region to move from the state of hatred and divisions perpetrated sometimes in the name of God into a state of love and unity in the common God of the Abrahamic family. These are the prerequisites for a credible witness to God's peace in this region. Such peace will continue to be the aim of the MECC efforts of understanding and reconciliation between communities and individuals of all religious, ethnic, or cultural backgrounds.

As we try to respond faithfully to these challenges, the ELCA'S prayers and solidarity will help sustain us in these difficult times, and remind us that despite our divisions we are united in the one body of Christ, and that we have in him the same prophetic messages of love, justice, and peace for all humankind and creation.

Allow me, therefore, to wish you God's blessing in your deliberations, hoping that our developing partnership will grow deeper, through the unity of the Spirit in the bond of peace.

Gabriel Habib
General Secretary
July 26, 1989

Religion in American Life
New York, New York

Dear Bishop Chilstrom:

There is both blessing and challenge in a "first." May your first biennial as the Evangelical Lutheran Church in America be a blessing, indeed. There is no doubt that challenge is built into any such event. But God does not ask more than you can do. Therefore, know that you are in our thoughts and prayers. May there be great satisfaction in the work done. More than that, may you be guided with particular providence in all your planning, activity, sessions, and worship.

As Religion in American Life (RIAL) reaches its fortieth year in 1989, it is time to share with you our appreciation of Lutheran involvement-from the beginning. There is an impressive Lutheran "stream" feeding, aiding, and abetting RIALs work over the years-Augustana Evangelical Lutheran Church, United Lutheran Church in America, Lutheran Church in America, The American Lutheran Church, Lutheran Council in the U.S.A.--and now, the Evangelical Lutheran Church in America. And we are pleased to recall that three Lutheran bishops received our Earle B. Pleasant Award for inter-religious leadership (1985-1986)-Bishops Crumley, Herzfeld, and Preus.

The names of Lutherans important in RIALS history form an awesome litany: Dr. Martin E. Carlson, the Rev. Richard B. Pearson, Mr. Wendell Lund, Dr. Franklin Clark Fry, Dr. Malvin H. Lundeen, Dr. George Harkins, the Rev. E. Eppling Reinartz, Dr. Thorsten A. Gustafson, the Rev. Lester Heins, Dr. John R. Houck, Dr. John Bachman, Mr. Edmund E. Wagner, Mr. R. Marshall Stross, Mr. Clifford E. Graese, Mr. Gabriel Hauge, and others.

And how much we appreciate the Lutherans serving on our board and committees even today, along with you: Dr. Reuben T. Swanson, Ms. Carol B. Smith, Mr. Robert E. A. Lee, Mr. William P. Cedfeldt, the Rev. Clement W. K. Lee.

Your *Mission90* plan, proposed and to be considered this week, gives us reason to cheer. It is our intent and hope that the ten-year project of Religion in American Life, "Invite a Friend/200 Million by the Year 2000," will be an assist in all that you may do to help congregations to grow and enrich all our lives.

In this regard, we must commend you on the caliber of the men and women working in communication on your behalf. We appreciate also their commitment to inter-religious life. The quality of pluralism and religious media work in the United States and elsewhere is enhanced by your colleagues. We thank God for you and yours. May God bless the work of your hands and theirs.

Shalom,

Rabbi Joseph B. Glaser,
Chairman of the Board
Nicholas B. van Dyck,
President
August 22, 1989

* 1053

Sinodo Luterano Salvadoreño
San Salvador, El Salvador

Estimado Obispo, Chilstrom:

Gracia y paz sea de Dios Nuestro Padre y de Nuestro Señor Jesucristo. Amen.

Ha sido una bendición de Dios gozamos del amor fraternal de ustedes, sus oraciones y sus actividades solidarias constituyen la manera como Dios nos acompaña y nos comprueba que el nunca deja solos a sus hijos, si no les acompaña y fortalece en sus pruebas y dificultades.

Gran bendición ha sido la visita del Obispo, Wold", al cual le pedimos llevar un saludo especial a la Asamblea General de Evangelical Lutheran Church in America. Siempre nos anima pensar que están con nosotros y que el trabajo que hacemos y los problemas que enfrentamos son también de ustedes, somos sus representantes ya que Dios está utilizando su Iglesia en la Búsqueda de la Paz. Siendo así, que Dios mediante en nuestro país se construya un sistema de Justicia donde se recoja la experiencia cristiana pudiendo unidos decir que cuando se necesitaba oportunamente de nuestra presencia estuvimos presentes.

Dios le bendiga en el desarrollo de la asamblea y que lleguen a conclusiones para gloria de Dios y los intereses de la Iglesia.

Fraternalmente,

Rev. Dr Medardo Ernesto Gómez Soto

Obispo

Iglesia Luterana Salvadoreña

S.S. 18 de agosto 1989.

Dear Bishop Chilstrom:

Grace and peace to you from God our Father and our Lord, Jesus Christ. Amen.

It has been a blessing to rejoice in brotherly love with you. God shows care for us; he never lets us down; he strengthens us and walks with us at difficult times by means of your prayers and demonstration of solidarity with us.

Bishop Wold's visit has been a blessing. He was asked to bring special greetings to the Churchwide Assembly of the Evangelical Lutheran Church in America.

We are enlightened always by the thoughts that you are with us, that our work

and the problems we face are yours, too. We represent God who by means of the Church is searching for peace. By the will of God, our country will be able to develop a system of justice in which Christian experience is gathered. Later on, it can be testified that we were there when our presence was needed.

We ask God to bless your work as you gather in your assembly, and may you reach to conclusions for God's glory and the best interest of the Church.

Fraternally,

The Rev. Dr. Medardo Ernesto Gomez Soto

Bishop

Salvadoran Lutheran Church

August 18, 1989

“The Rev. David C. Wold, bishop of the ELCA Southwestern Washington Synod

The White House

Washington, D.C.

I am pleased to extend warm greetings to all those gathered for the Evangelical Lutheran Church in America Churchwide Assembly being held in Chicago, Illinois. Religious faith has been central to the American experience from the beginning of our Nation. The early American settlers came to this country seeking the opportunity to worship God freely. Our Founders relied on the favor of Divine Providence as they struggled to build a new nation. Most important, perhaps, religious values gave birth to our country's fundamental moral vision--the essence of which is a profound respect for the God-given worth and dignity of every person.

As our Nation faces the future with all its challenges, our religious institutions remain the key to preserving that precious vision. The leading role the Evangelical Lutheran Church in America has played in meeting the challenges of better education, as well as the needs of the homeless and hungry has been exemplary. I commend you for your efforts to strengthen the family and to share the gift of hope in your communities.

Barbara joins me in offering our very best wishes for every future success and happiness. God bless you, and God bless America.

George Bush

[President George H. W Bush]

August 16, 1989

The Vice President

Washington, D.C.

Dear Bishop Chilstrom:

It is, indeed, a pleasure to extend my greetings to you and the members of the Evangelical Lutheran Church in America as you convene your first Churchwide Assembly.

The coming together of the three Lutheran churches has provided the resources and opportunity for the Evangelical Lutheran Church in America to make positive contributions to solving many of the social problems presently facing our nation. I am aware of the many fine measures your church is taking to alleviate the scourge of hunger in America and throughout the world community. And your work on alternative solutions to the shortage of housing for the poor have not gone unnoticed. ELCA has also demonstrated a strong commitment to providing quality education through operating schools at all academic levels. ELCA-sponsored seminaries, missions, camps, and retreats will ensure that your important message and work will continue in the years and decades to come.

Your service to God and the compassionate interest in improving the quality of life for your fellow man and woman are truly inspiring.

Marilyn joins me in wishing you continued success and every good wish for God's blessings.

Sincerely,

Dan Quayle

[Vice President J. Danforth Quayle]

August 16, 1989

**Office of the Governor
State of Illinois**

**STATE OF ILLINOIS
OFFICE OF
THE GOVERNOR
SPRINGFIELD 62706**

JAMES R. THOMPSON

June 7, 1989

Evangelical Lutheran Church in America
Church Wide Assembly
8765 W. Higgins Road
Chicago, IL 60631

Dear Honored Delegates:

As Governor of Illinois, I want to personally thank you for choosing Illinois and the City of Chicago as the site of your 1989 convention. I am sure that as you discover Chicago hospitality and the excitement of the "Windy City," you will be glad you chose Chicago to host your convention. My warmest greetings to all your members! I hope your convention is all that you planned and hoped it would be.

Sincerely,

James R. Thompson
GOVERNOR
JRT:mf

**Office of the Mayor
City of Chicago, Illinois**

OFFICE OF THE MAYOR

CITY OF CHICAGO
RICHARD M. DALEY
MAYOR

August 22, 1989

GREETINGS

EVANGELICAL LUTHERAN CHURCH IN AMERICA

May I take this opportunity to extend cordial greetings and welcome delegates of the Evangelical Lutheran Church in America as you convene your Churchwide Assembly.

This is a significant milestone, marking the birth of a new Lutheran body, through the merger of the Lutheran Church of America, the American Lutheran Church and the Association of Evangelical Lutheran Churches. Our citizens are honored that group's christening will take place in our city.

I commend your effort to provide a forum for members to exchange information and ideas, while confronting the many issues facing society, and deciding the direction of the Church.

My kindest regards to all in attendance and best wishes for good health and happiness as you carry out your spiritual mission.

Sincerely,

Mayor /

Exhibit C
Amendments to the Pension
and Other Benefits Program

[EDITOR'S NOTE: The following communication was distributed to ELCA plan participants in June 1989. Details of the proposed amendments are annotated in the current plan documents as reprinted from Exhibit C to the Report of the Board of Pensions, 1989 Reports and Records, Supplement, page P-.]

June 1989

TO: ELCA Plan Participants

At the ELCA Board of Pensions, we believe there is no substitute for the peace of mind that comes with quality health-care protection. While the ELCA is committed to providing members the security that goes along with quality health-care benefits, our goal has become more and more difficult due to soaring medical costs. We want to assure you that we are committed to finding a health-care solution at a cost both you and ELCA congregations and other employing organizations can afford.

After a lengthy and thorough analysis of our alternatives, we have designed a set of recommended benefit plan changes that not only provide adequate protection and address cost issues, but are easier to understand and simpler to administer. Although the medical plan is changing, our continuing commitment to member protection remains.

Sincerely,
John G. Kapanke
President

1.990 Proposed Benefit Plan Changes

It is not news that health care

costs are skyrocketing ...

The U.S. paid over \$550 billion for health care in 1988. That's an astonishing 11.5 percent of the GNP-more than double the percentage 25 years ago. We currently outspend every other industrialized nation for medical care.

What may be news, however is the extent to which these costs affect our everyday lives-even the healthiest among us.

Soaring medical costs are reflected in a number of ways. Commercial insurers, for example, have dramatically changed the coverages they offer. Rates have increased and traditional medical plans have given way to managed care programs.

Organizations like ours, which provide benefits to a large number of small groups, have had to require annual rate increases of 20, 30, even 50 percent over the past few years. They have also instituted accompanying cutbacks in benefits and increased participant contributions.

WHY SPIRALING INCREASES?

There are many reasons why health-care costs have increased at such an alarming rate.

- * Operating costs among doctors and other medical providers are rising and being passed along to the consumer.

- * Advances in medical technology, while saving lives, are more costly.

- * Medical expenses for certain groups, including Medicare recipients and the uninsured, are being shifted to the private sector.

- * There is increased (even improper) utilization of health-care-often because participants have no incentive or are not taught to be careful health-care consumers.

- * New and expanded treatment patterns are being developed.

- * An aging-and less healthy-population costs more to cover.

Whatever the reasons for spiraling costs, the fact is that increasing health-care costs will continue to affect us all.

How the ELCA Has Been Affected

Soaring medical costs are a significant problem faced by our nation; the ELCA plan has not been exempt. In 1988, over \$38 million was paid in medical and dental claims for non-retired members. In 1989, that number is estimated to rise to over \$45 million. Unless changes are made, 1990 claims are expected to cost the ELCA \$53.5 million. Clearly providing cost-effective, quality health care to plan members is a high priority for the ELCA Board of Pensions.

ELCA MEDICAL COSTS

(In

Millions)

*Under Current Plan

\$53.5

\$45

\$38

1988 1989 (est) 1990 (est)*

THE

ELCA MEDICAL AND DENTAL PLAN OBJECTIVES

- * To protect covered members from financial hardship due to illness or injury during their service with the church;
- * To offer quality benefits at an affordable cost;
- * To provide efficient claims administration service to participants; and
- * To apply the concept of sharing to our plan financing.

Benefit Plan Study Approved

In June of 1988, the Board of Trustees of the Board of Pensions authorized a benefit plan study in response to member concerns over benefit plan provisions. In addition, the impact of rising health-care costs was addressed. In order to gain the input of those affected by potential plan changes, the study included a survey of treasurers and members about their opinions on ELCA benefits.

In addition to plan costs, the study also addressed the following issues:

- * *the continued appropriateness of "bundling" benefits.* Bundling-the practice of combining all benefits under one package-was questioned by some congregations

who believe members should be able to select only those benefits they need. Currently, a congregation or other employing organization that elects to sponsor pastors, associates in ministry or lay employees must select all coverages, including medical and dental coverage for dependents.

** Member concern and lack of understanding of our complex medical and dental plan.* When the AELC, ALC, and LCA merged, a new medical and dental plan was designed to cover pastors, associates in ministry, and lay employees of the newly formed Evangelical Lutheran Church in America. With three separate deductibles, and varying levels of copayments for different services, many members find it difficult to grasp the intricacies of the plan.

*

The difficulty of administering a complex plan. The complex nature of the plan makes it expensive, complicated, and time-consuming to administer.

** The plan's*

financing arrangements. Questions have arisen about the best method of financing the ELCA plan. Currently, the plan subsidizes congregations and organizations served by low-salaried individuals who require full-family coverage. This is done by charging all members a specified percent of pay for coverage, regardless of the actual cost of the benefits. This "sharing" arrangement is compatible with the ELCA'S plan objectives.

During the course of this study, each benefit plan was carefully reviewed. Recommendations for plan changes and financing alternatives were shared with the Conference of Bishops for input and then were recommended to and approved by the Church Council for presentation to the Churchwide Assembly.

Proposed Benefit Plan Changes

The following is a summary of the proposed changes to the ELCA medical and dental plan, as well as a brief description of other changes that will be recommended.

Unbundle Dependent Medical and Dental Benefits

The first, and primary, change to the plan is the decision to propose unbundling dependent medical and dental coverage from other benefits. After a review of ELCA plan objectives, which include a desire to maximize member protection and ease member enrollment and transfers, it was decided to propose retaining bundled benefits for members, but to recommend that dependent medical and dental coverage be unbundled. The proposed changes would make dependent medical and dental coverage available on an optional basis.

Separate rates for single and family coverage would be developed, so that those members with no dependents, or those with access to family coverage elsewhere would not be required to duplicate dependent coverages. This would reduce plan costs because unnecessary duplicate coverage would be eliminated.

The cost of benefits for both members and dependents would remain on a percentage of salary basis within minimums and maximums. The rate for members would continue to partially subsidize the rates for dependents. However, under the proposal, those who do not need dependent coverage would pay less. Dependents who are covered under an employed spouse's plan would be able to re-enter the ELCA plan without

a waiting period or additional pre-existing condition limitation upon termination of other coverage.

Simplify Medical Deductible

The current deductible arrangement involves three separate deductibles for combined medical and dental expenses—a \$270* inpatient hospital deductible (\$540* per family), a \$55* outpatient hospital deductible, and a \$270* other eligible expenses deductible (\$540 per family). This arrangement is not well understood or appreciated by members. It also makes the plan difficult to administer.

Under the proposed change, a single medical deductible of \$230* per year (\$460* for families) must be met before the plan would begin to pay expenses. In addition, deductible expenses incurred in the last three months of one year would not be applied toward the next years deductible.

“Deductible and copayment amounts are indexed based upon the estimated change in medical Consumer Price indices.

Separate Dental Deductible and Copayments

Dental expenses would no longer apply to the medical deductible. The separate dental deductible would be \$60* per year (\$120 per family). This would allow dental benefits to those who would not otherwise meet the larger medical deductible.

The proposed plan would pay 80 percent of preventive dental services with no deductible. It would pay 80 percent of basic corrective dental services and 60 percent of major restorative services after the deductible. The proposed maximum dental reimbursement would be \$1,030* a year.

Increase Member Copayments

For many expenses, the member is currently required to pay 10 percent of eligible expenses up to \$532* a year (\$1,060* per family). The annual maximum out-of-pocket limit, including deductibles and copayments, is \$1,060* per member (\$2,120 per family). Certain expenses are covered at 100 percent.

Under the proposed changes, the member would be responsible for 20 percent of most eligible medical expenses. When out-of-pocket eligible medical expenses (including deductibles) reach \$1,130* per individual (\$2,260* per family), the plan would pay 100 percent of eligible expenses. Benefits for treatment of outpatient nervous and emotional care would be calculated on the same basis as under current plan provisions.

Revise Cost-Containment Procedures

The current plan offers a wide variety of features designed to contain costs. Many of these benefits are "enhanced," which means the plan reimburses them at 100 percent. The effectiveness of these features has not been demonstrated. Also, the provisions have been difficult to communicate and administer.

Under the proposed plan, enhanced benefits for these measures would be eliminated. Many procedures, such as pre-admission testing, outpatient surgery, second surgical opinions, and alternatives to hospital confinement, would be paid at the same level (80 percent after the deductible) as most other eligible expenses. Coverage of routine physicals would be eliminated.

Annual pap smears, and, for individuals over age 40, proctosigmoidoscopies and mammograms would be covered at 80 percent, with no deductible.

The Board of Pensions would also introduce a hospital bill audit program to provide members with a financial incentive for reviewing hospital bills and discovering errors. A reward of 25 percent of the first \$1,000 in billing errors would be paid to the member for errors discovered on hospital bills up to \$10,000. Large bills are already audited.

Change Coordination of Benefit Procedures

Currently, when a person is covered under both the ELCA plan and the plan of an employed spouse, the coverage of the two plans is integrated so that total reimbursement often equals 100 percent coverage of the medical expense. With 100 percent coverage provided for all medical care, the utilization incentives associated with cost sharing are removed.

The Board of Pensions proposes a nonduplication approach, where the benefits provided by the plan as secondary carrier are reduced so that the combined benefits from the two plans are no more than would be received if the ELCA plan were the only coverage available.

*Deductible and copayment amounts are indexed based upon the estimated change in medical Consumer Price indices.

RATE STRUCTURE TO BE REVISED

The rates shown below reflect the ELCA’S philosophy of sharing, which is an integral part of our benefit design. Some of the rates are lower than the actual cost of coverage; others are higher. Those congregations and organizations served by individuals earning more and covering fewer dependents pay more than the actual cost of coverage. Those who earn less and cover more dependents pay less than the actual cost of coverage.

As shown below, member contributions toward medical and dental coverage would be based on the level of dependent coverage required. They would be calculated as a percentage of defined compensation (cash compensation plus housing). However, contributions would be subject to minimums and maximums, which are also shown below.

Full rates for the entire benefit package will be greater than those shown in this table, since the contributions for pension, survivor and disability benefits will be added to the medical and dental rates.

Proposed Monthly Medical and Dental Plan Contributions

<i>Member Contribution</i>		<i>Minimum</i>	<i>Maximum</i>
<i>Type of Coverage</i>	<i>(as a % of compensation)*</i>	<i>Monthly Contribution</i>	<i>Monthly Contribution</i>
Member only	7.7%	\$158	\$308
Member/Spouse	10.7%	\$167	\$392
Member/Children	10.7%	\$167	\$375
Member/Spouse/Children	13.4%	\$183	\$458

** but subject to the minimums and maximums to the right*

Note: The contribution rates listed above are estimates only and may be subject to change following review of 1988 plan experience and projected 1989 experience by the consulting actuary and the Board of Trustees of the Board of Pensions.

Establish Lifetime Maximum Benefit

Currently, the ELCA medical plan has no lifetime maximum benefit for medical expenses.

To protect the financial integrity of the plan, the board recommends an aggregate lifetime medical expense maximum benefit of \$2 million per person. This maximum would apply to benefits paid after 1989.

New Pre-Existing Condition Limitation

Currently coverage for any pre-existing medical condition is excluded for 18 months under the plan. This means that treatment of any condition that existed prior to ELCA enrollment will be excluded from coverage for an 18-month period. This requirement is much stricter than many commercial plans, and makes the plan more difficult to administer. It is proposed that the preexisting condition limitation be modified to include only conditions diagnosed or treated in the six months prior to enrollment. In addition, the preexisting condition limitation would be waived altogether under the following circumstances.

* Persons who re-enter the plan after being on leave from call or appointment, if covered continuously under an alternate group plan; and

* Members who return to a congregation or other employing organization after serving a church institution which does not sponsor them in the plan.

The preexisting condition limitations for the disability and survivor benefits would be modified in a similar manner.

Continue Benefits for Disabled

In order to improve the security of medical, dental, and survivor benefits for disabled members, the board is recommending that contributions to the medical, dental, and survivor plans be waived beginning with the third month of disability.

Standardize Cash Refund Basis and Pension Factors

The board proposes that the predecessor ALC pension plans provide for a "full cash" refund feature. This means that any pension accumulation remaining after the death of the member and spouse would be paid to the member's designated beneficiary or estate.

In addition, it is recommended that the factors used to calculate initial pension benefits under all five pension plans be standardized.

A

Final Note ...

This is a summary of proposed plan changes. The recommendations will be voted on at the Churchwide Assembly in August 1989. When and if they are approved, you will receive more information about how your coverage will be affected.

The ELCA Board of Pensions is committed to maintaining a quality, affordable plan of benefits. We feel that our proposed changes best preserve the balance between providing you with the peace of mind that comes with benefit security, and maintaining the plan's financial stability.

**Report of the
Board of Pensions (continued)**

Exhibit B

[EDITOR'S NOTE: The following communication was distributed to ELCA plan participants in June 1989. Details of the proposed amendments are annotated in the current plan documents as printed in Exhibit C to the Report of the Board of Pensions, 1989 Reports and Records,

Supplement, page P-1.]
June 1989

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After a lengthy and thorough analysis of our alternatives, we have designed a set of recommended benefit plan changes which not only provide adequate protection and address cost issues, but are easier to understand and simpler to administer. Although the medical plan is changing, our continuing commitment to member protection remains.

This brochure provides some background on our recent benefit plan study, and explains the changes we will propose to the Churchwide Assembly in August.

Sincerely,
John G. Kapanke
President

1990 Proposed Benefit Plan Changes

It is not news that health care costs are skyrocketing ...

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- * Operating costs among doctors and other medical providers are rising and being passed along to the consumer.
- * Advances in medical technology, while saving lives, are more costly.
- * Medical expenses for certain groups, including Medicare recipients and the uninsured, are being shifted to the private sector.
- * There is increased (even improper) utilization of health care-often because participants have no incentive or are not taught to be careful health care consumers.
- * New and expanded treatment patterns are being developed.
- * An aging-and less healthy-population costs more to cover.

Whatever the reasons for spiraling costs, the fact is that increasing health care costs will continue to affect us all.

How the ELCA Has Been Affected

Soaring medical costs are a significant problem faced by our nation; the ELCA plan has not been exempt. In 1988, over \$38 million was paid in medical and dental claims for non-retired members. In 1989, that number is estimated to rise to over \$45 million. Unless changes are made, 1990 claims are expected to cost the ELCA \$53.5 million. Clearly, providing cost-effective, quality health care to plan members is a high priority for the ELCA Board of Pensions.

ELCA MEDICAL COSTS

(In Millions)

*Under Current Plan

\$53.5

\$45

\$38

1988 1989 (est) 1990 (est)*

THE ELCA MEDICAL AND DENTAL PLAN OBJECTIVES

- * To protect covered members from financial hardship due to illness or injury during their service with the church;
- * To offer quality benefits at an affordable cost;
- To provide efficient claims administration service to participants; and
- * To apply the concept of sharing to our plan financing.

Benefit Plan Study Approved

In June of 1988, the Board of Trustees of the Board of Pensions authorized a benefit plan study in response to member concerns over benefit plan provisions. In addition, the impact of rising health care costs was addressed. In order to gain the input of those affected by potential plan changes, the study included a survey of treasurers and members about their opinions on ELCA benefits.

In addition to plan costs, the study also addressed the following issues:

- *The continued appropriateness of "bundling" benefits.* Bundling-the practice of combining all benefits under one package-was questioned by some congregations who believe members should be able to select only those benefits they need. Currently, a congregation or other employing organization which elects to sponsor pastors, associates in ministry or lay employees must select all coverages, including medical and dental coverage for dependents.

* *Member concern and lack of understanding of our complex medical and dental plan.* When the AELC, ALC, and LCA merged, a new medical and dental plan was designed to cover pastors, associates in ministry, and lay employees of the newly formed Evangelical Lutheran Church in America. With three separate deductibles,

and varying levels of copayments for different services, many members find it difficult to grasp the intricacies of the plan.

*

The difficulty of administering a complex plan. The complex nature of the plan makes it expensive, complicated, and time-consuming to administer.

* *The plan's financing*

arrangements. Questions have arisen about the best method of financing the ELCA plan. Currently, the plan subsidizes congregations and organizations served by low-salaried individuals who require full family coverage. This is done by charging all members a specified percent of pay for coverage, regardless of the actual cost of the benefits. This "sharing" arrangement is compatible with the ELCA'S plan objectives.

During the course of this study, each benefit plan was carefully reviewed. Recommendations for plan changes and financing alternatives were shared with the Conference of Bishops for input and then were recommended to and approved by the Church Council. The recommendations will be presented to the Churchwide Assembly in August for final consideration.

Proposed Benefit Plan Changes

The following is a summary of the proposed changes to the ELCA medical and dental plan, as well as a brief description of other changes that will be recommended.

Unbundle Dependent Medical and Dental Benefits

The first, and primary, change to the plan is the decision to propose unbundling dependent medical and dental coverage from other benefits. After a review of ELCA plan objectives, which include a desire to maximize member protection and ease member enrollment and transfers, it was decided to propose retaining bundled benefits for members, but to recommend that dependent medical and dental coverage be unbundled. The proposed changes would make dependent medical and dental coverage available on an optional basis.

Separate rates for single and family coverage would be developed, so that those members with no dependents, or those with access to family coverage elsewhere would not be required to duplicate dependent coverages. This would reduce plan costs because unnecessary duplicate coverage would be eliminated.

The cost of benefits for both members and dependents would remain on a percentage of salary basis within minimums and maximums. The rate for members would continue to partially subsidize the rates for dependents. However, under the proposal, those who do not need dependent coverage would pay less. Dependents who are covered under an employed spouse's plan would be able to re-enter the ELCA plan without a waiting period or additional preexisting condition limitation upon termination of other coverage.

Simplify Medical Deductible

The current deductible arrangement involves three separate deductibles for combined medical and dental expenses—a \$270* inpatient hospital deductible (\$540* per family), a \$55* outpatient hospital deductible, and a \$270* other eligible expenses

deductible (\$540* per family). This arrangement is not well understood or appreciated by members. It also makes the plan difficult to administer.

Under the proposed change, a single medical deductible of \$230* per year (\$460* for families) must be met before the plan would begin to pay expenses. In addition,

*Deductible and copayment amounts are indexed based upon the estimated change in medical Consumer Price indices.

deductible expenses incurred in the last three months of one year would not be applied toward the next year's deductible.

Separate Dental Deductible and Copayments

Dental expenses would no longer apply to the medical deductible. The separate dental deductible would be \$60* per year (\$120 per family). This would allow dental benefits to those who would not otherwise meet the larger medical deductible.

The proposed plan would pay 80 percent of preventive dental services with no deductible. It would pay 80 percent of basic corrective dental services and 60 percent of major restorative services after the deductible. The proposed maximum dental reimbursement would be \$1,030 a year.

Increase Member Copayments

For many expenses, the member is currently required to pay 10 percent of eligible expenses up to \$532* a year (\$1,060* per family). The annual maximum out-of-pocket limit, including deductibles and copayments, is \$1,060* per member (\$2,120 per family). Certain expenses are covered at 100 percent.

Under the proposed changes, the member would be responsible for 20 percent of most eligible medical expenses. When out-of-pocket eligible medical expenses (including deductibles) reach \$1,130* per individual (\$2,260* per family), the plan would pay 100 percent of eligible expenses. Benefits for treatment of outpatient nervous and emotional care would be calculated on the same basis as under current plan provisions.

Revise Cost Containment Procedures

The current plan offers a wide variety of features designed to contain costs. Many of these benefits are "enhanced," which means the plan reimburses them at 100 percent. The effectiveness of these features has not been demonstrated. Also, the provisions have been difficult to communicate and administer.

Under the proposed plan, enhanced benefits for these measures would be eliminated. Many procedures, such as pre-admission testing, outpatient surgery, second surgical opinions, and alternatives to hospital confinement, would be paid at the same level (80 percent after the deductible) as most other eligible expenses. Coverage of routine physicals would be eliminated.

Annual pap smears, and, for individuals over age 40, proctosigmoidoscopies and mammograms would be covered at 80 percent, with no deductible.

The Board of Pensions would also introduce a hospital bill audit program to provide members with a financial incentive for reviewing hospital bills and discovering errors. A reward of 25 percent of the first \$1,000 in billing errors would

be paid to the member for errors discovered on hospital bills up to \$10,000. Large bills are already audited.

Change Coordination of Benefit Procedures

Currently, when a person is covered under both the ELCA plan and the plan of an employed spouse, the coverage of the two plans is integrated so that total reimbursement often equals 100 percent coverage of the medical expense. With 100 percent coverage provided for all medical care, the utilization incentives associated with cost sharing are removed.

The Board proposes a nonduplication approach, where the benefits provided by the plan as secondary carrier are reduced so that the combined benefits from the *Deductible and copayment amounts are indexed based upon the estimated change in medical Consumer Price indices.

two plans are no more than would be received if the ELCA plan were the only coverage available.

RATE STRUCTURE TO BE REVISED

The rates shown below reflect the ELCA’S philosophy of sharing, which is an integral part of our benefit design. Some of the rates are lower than the actual cost of coverage; others are higher. Those congregations and organizations served by individuals earning more and covering fewer dependents pay more than the actual cost of coverage. Those who earn less and cover more dependents pay less than the actual cost of coverage. As shown below, member contributions toward medical and dental coverage would be based on the level of dependent coverage required.

They would be calculated as a percentage of defined compensation (cash compensation plus housing). However, contributions would be subject to minimums and maximums, which are also shown below.

Full rates for the entire benefit package will be greater than those shown in this table, since the contributions for pension, survivor and disability benefits will be added to the medical and dental rates.

Proposed Monthly Medical and Dental Plan Contributions

<i>Member Contribution</i>	<i>Minimum</i>	<i>Maximum</i>
<i>Type of Coverage</i>	<i>(as a % of Monthly Compensation)*</i>	<i>Monthly Contribution</i>
Member only	7.7%	\$158 \$308
Member/Spouse	10.7%	\$167 \$392
Member/Children	10.7%	\$167 \$375
Member/Spouse/Children	13.4%	\$183 \$458

** but subject to the minimums and maximums to the right*

Note: The contribution rates listed above are estimates only and may be subject to change following review of 1988 plan experience and projected 1989 experience by

the consulting actuary and the Board of Trustees.

Establish Lifetime Maximum Benefit

Currently, the ELCA medical plan has no lifetime maximum benefit for medical expenses.

To protect the financial integrity of the plan, the Board recommends an aggregate lifetime medical expense maximum benefit of \$2 million per person. This maximum would apply to benefits paid after 1989.

New Pre-Existing Condition Limitation

Currently, coverage for any pre-existing medical condition is excluded for 18 months under the plan. This means that treatment of any condition that existed prior to ELCA enrollment will be excluded from coverage for an 18-month period. This requirement is much stricter than many commercial plans, and makes the plan more difficult to administer. It is proposed that the pre-existing condition limitation be modified to include only conditions diagnosed or treated in the six months prior to enrollment.

In addition, the pre-existing condition limitation would be waived altogether under the following circumstances.

- * Persons who re-enter the plan after being on leave from call or appointment, if covered continuously under an alternate group plan; and
- * Members who return to a congregation or other employing organization after serving a church institution which does not sponsor them in the plan.

The pre-existing condition limitations for the disability and survivor benefits would be modified in a similar manner.

Continue Benefits for Disabled

In order to improve the security of medical, dental, and survivor benefits for disabled members, the Board is recommending that contributions to the medical, dental, and survivor plans be waived beginning with the third month of disability.

Standardize Cash Refund Basis and Pension Factors

The Board proposes that the predecessor ALC pension plans provide for a "full cash" refund feature. This means that any pension accumulation remaining after the death of the member and spouse would be paid to the member's designated beneficiary or estate.

In addition, it is recommended that the factors used to calculate initial pension benefits under all five pension plans be standardized.

A Final Note...

This is a summary of proposed plan changes. The recommendations will be voted on at the Churchwide Assembly in August. When and if they are approved, you will receive more information about how your coverage will be affected.

The ELCA Board of Pensions is committed to maintaining a quality, affordable plan of benefits. We feel that our proposed changes best preserve the balance between providing you with the peace of mind that comes with benefit security, and maintaining

the plan's financial stability.

Exhibit C
Legal Documents for Benefit Design
Recommendations

This exhibit documents the proposed amendments to the Pension and Other Benefits Program, together with those for the continuing benefits plans of the ELCA'S predecessor church bodies, which were recommended by the Board of Pensions for action by the Church Council and the Churchwide Assembly. Material to be added has been underlined; material to be deleted has been crossed out.

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FOR AMENDMENTS AND CHANGES TO THE “EVANGELICAL LUTHERAN CHURCH IN AMERICA MEDICAL AND DENTAL BENEFITS PLAN,” PLEASE CONSULT A HARD COPY OF THE 1989 CHURCHWIDE ASSEMBLY MINUTES OR CONTACT THE BOARD OF PENSIONS.

Exhibit D
ELCA Governing Documents

**Evangelical Lutheran Church
in America**

**CONSTITUTIONS,
BYLAWS, AND
CONTINUING RESOLUTIONS**

as adopted by the Constituting Convention
of the Evangelical Lutheran Church in America
in Columbus, Ohio
April 30, 1987
and
as amended by the
First Churchwide Assembly
of the Evangelical Lutheran Church in America
in Chicago, Illinois
August 30, 1989

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23-62603 pages only

Revised as of August 30, 1989 / This edition printed October 1989

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RESTATED ARTICLES OF INCORPORATION OF

**CONSTITUTION, BYLAWS, AND CONTINUING RESOLUTIONS
OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA**

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The basic commitments of the Evangelical Lutheran Church in America (ELCA) as well as its organizational outline, structural patterns, and rubrics of governance are reflected by the ELCA's constitutions, bylaws, and continuing resolutions. These documents govern our life together as congregations, synods, and

churchwide organization.

We find ourselves consulting these documents again and again to guide, direct and assist us. They express for us, as a church body, our understanding of the nature of the church. They contain our statement of purpose and our principles of organization. They define our membership, our relationships, and our operating patterns.

While we recognize the ELCA officially began operation as a church body on January 1, 1988, through the uniting of three predecessor bodies, we realize that our roots reach deep into the soil of the Lutheran Confessions and we draw constant nourishment from our biblical foundations. So we really are an old church with a new name and structure. We are a particular gathering of people known as the Evangelical Lutheran Church in America. As part of the whole Church of Christ, we announce and declare the teachings of the prophets and apostles and seek to confess in our time the faith once delivered to the saints.

THE REV. LOWELL G. ALMEN
Secretary

Day of commemoration
for Henry Melchior Muhlenberg
October 7, 1989

**RESTATED
ARTICLES OF INCORPORATION
OF
EVANGELICAL LUTHERAN CHURCH
IN AMERICA**

ARTICLE I

The name of this corporation shall be:
EVANGELICAL LUTHERAN CHURCH IN AMERICA

ARTICLE II

This corporation (sometimes referred to herein as the "Church") is organized and shall be operated exclusively for religious purposes and, specifically, this cor-

poration shall constitute a Lutheran church the purpose and functions of which shall be as specified from time to time in the Constitution of this corporation.

Within the framework and limitations of these purposes, the Church is organized and shall be operated exclusively for religious purposes and shall have such powers as are consistent with the foregoing purposes, including the power to acquire and receive funds and property of every kind and nature whatsoever, whether by purchase, conveyance, lease, gift, grant, bequest, legacy, devise, or otherwise, and to own, hold, expend, make gifts, grants, and contributions of, and to convey, transfer, and dispose of any funds and property and the income therefrom for the furtherance of the purposes of the Church herein above set forth, or any of them, and to lease, mortgage, encumber, and use the same, and such other powers which are consistent with the foregoing purposes and which are afforded to the Church by the Minnesota Nonprofit Corporation Act, and by any future laws amendatory thereof and supplementary thereto.

(s8-s9 ARTICLES OF INCORPORATION / 9

ARTICLE III

This corporation shall not afford pecuniary gain, incidentally or otherwise, to its members, and no part of the net income or net earnings of this corporation shall inure to the benefit of any member, private shareholder, or individual, and no substantial part of its activities shall consist of carrying on propaganda, or otherwise attempting to influence legislation. This corporation shall not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of any candidate for public office.

This corporation shall not lend any of its assets to any officer, director or member of this corporation or guarantee to any other person the payment of a loan made to an officer, director or member of this corporation.

All references in these Articles of Incorporation to sections of the Internal Revenue Code of 1954 include any provisions thereof adopted by future amendments thereto and any cognate provisions in future Internal Revenue codes to the extent such provisions are applicable to this corporation.

ARTICLE IV

The period of duration of corporate existence of this corporation shall be perpetual.

ARTICLE V

The registered office of this corporation shall be located at 422 South Fifth Street, Minneapolis, Minnesota 55415.

ARTICLE VI

The management and direction of the business of the Church shall be vested in a board of directors which shall be known and designated as the Church Council.

The terms of office, method of election, powers, authorities and duties of the members of the Church Council, the time and place of their meetings, and such other regulations with respect to them as are not inconsistent with the express provisions of these Articles of Incorporation shall be as specified from time to time in the bylaws of the Church, which shall be known to the Church as its Constitution.

ARTICLE VII

The Church Council shall consist of thirty-seven (37) persons. The names and addresses of the members of the Church Council and the expiration date of their respective terms of office, are as follows:

Expiration Date of Term-
Close of the Church's

Name Post Office Address Convention in the Year:

Names of the members of the Church Council elected at the Constituting Convention of the Evangelical Lutheran Church in America and, in the case of the treasurer, at the first meeting of the Church Council were filed in the Restated Articles of Incorporation and appear in the minutes of the convention and council meeting.

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ARTICLE VIII

Except as otherwise provided in the Church's Constitution, the Church shall have no members with voting rights.

Whenever, and to the extent that, the Church's Constitution provides that voting rights shall be exercised by individuals elected, appointed or otherwise designated to serve as voting members of an assembly of the Church, then the voting members of this Church for purposes of the laws of the State of Minnesota shall be the persons who were most recently seated as the voting members of an assembly of the Church.

Members of congregations of the Church shall not, as such, have any voting rights with respect to this corporation.

ARTICLE IX

For purposes of the laws of the State of Minnesota, only the Church's Constitution shall be treated as the bylaws of this corporation, and none of this corporation's governing documents other than these Articles of Incorporation and the Church's Constitution need be subject to the procedures specified by law or otherwise for the amendment of articles of incorporation or bylaws.

ARTICLE X

Members of this corporation shall not be personally liable for the payment of any debts or obligations of this corporation of any nature whatsoever, nor shall any

of the property of the members be subject to the payments of the debts or obligations of this corporation to any extent whatsoever.

ARTICLE XI

This corporation shall have no capital stock.

ARTICLE XII

These Articles of Incorporation may be amended from time to time in the manner prescribed by law.

ARTICLE XIII

In the event of the dissolution of this corporation any surplus property remaining after the payment of its debts shall be disposed of by transfer to one or more corporations, associations, institutions, trusts, community chests or foundations organized and operated exclusively for one or more of the purposes of this corporation, and described in section 501(c)(3) of the Internal Revenue Code of 1954, in such proportions as the Church Council of this corporation shall determine. Notwithstanding any provision herein to the contrary, nothing herein shall be construed to affect the disposition of property and assets held by this corporation upon trust or other condition, or subject to any executory or special limitation, and such property, upon dissolution of this corporation, shall be transferred in accordance with the trust, condition or limitation imposed with respect to it.

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CONSTITUTION, BYLAWS,
AND CONTINUING RESOLUTIONS

of the
EVANGELICAL LUTHERAN CHURCH
IN AMERICA

**CONSTITUTION, BYLAWS,
AND CONTINUING RESOLUTIONS**
of the

**EVANGELICAL LUTHERAN CHURCH
IN AMERICA**

CODIFICATION EXPLANATION

The provisions of the Constitution, the Bylaws, and the Continuing Resolutions that pertain to the same matter have been placed together. This arrangement requires that the three types of material be identified by means other than physical separation.

The three types of provisions are identified by the following devices:

- a. All constitutional provisions are in bold face type.
- b. All bylaw provisions are printed in light face type.
- c. All continuing resolutions are printed in italic type.
- d. A numerical codification indicates general subject, constitutional provisions, bylaw provisions, and continuing resolutions.

Major sections are designated as chapters. The chapters are numbered I through 22. The chapter designation becomes the first number in the codification sequence and is followed by a period. Thus provisions in "Chapter 16. Churchwide Units" are preceded by "16."

General subjects are normally titled and designated by a number ending in zero. Thus a subdivision of Chapter 16 that contains provisions regarding the offices is codified and titled "16.20. Offices."

When subjects that are bylaw provisions only are titled, the same principles would apply within the third number sequence, e.g., 16.51.40. Conference of Bishops.

Constitutional provisions are codified with two sets of numbers. The chapter number and a two-digit number preceding the second period in the codification. Thus one constitutional provision relating to the Offices is codified 16.21.

Bylaw provisions are codified with three sets of numbers, the chapter number, the related constitutional

provision number, and a two-digit number. Thus one bylaw provision related to the Offices and its

governing body is codified 16.21.01.

Continuing resolutions are also codified with three sets of numbers except that the third set is preceded

by a capital letter. Thus a continuing resolution might be numbered 16. to designate the chapter; 16.20.

to designate the subject matter within the chapter; and the third set might be numbered A87 in the codification 16.21.A87 to indicate by the "A" that it is the first continuing resolution regarding that subject and by the "87" that it was adopted in 1987.

When many related provisions are parts of a unit that are considered inseparable they are normally lettered "a," "b," "c," etc. When related provisions are part of a unit but considered separable, such as a list of duties, they are normally numbered in sequence. If the related provisions cannot be clearly judged to be separable or inseparable, preference will be given to a number sequence.

If chapter numbers are considered the major sequence number, constitution numbers as a fraction of the chapter number, and bylaw numbers as a fraction of the constitution number, then the codification

can be said to provide a progressive sequence. Thus 5.31. will precede 5.34.10., and 9.18.16. will precede 9.22.

Provisions in Constitution for Synods are prefaced with "S," those in the Model Constitution for Congregations with "C."

In these governing documents, "Church" with a capital letter is used in references to the one, holy, catholic, and apostolic Church. In references to the Evangelical Lutheran Church in America, the words

"church" and "this church" in lower case letters are employed.

(8a-89) ELCA CONSTITUTION / 15

PREAMBLE

Convinced that the Holy Spirit is leading us toward unity in the household of God, we of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America give thanks to God for the faith we share together in Christ and, by adopting this constitution, form a new church, in the name of the Father, the Son, and the Holy Spirit.

Chapter 1.

NAME, INCORPORATION, SEAL, AND LOCATION

1.01. The name of this church shall be Evangelical Lutheran Church in America.

1.02. For the purposes of this constitution and the accompanying bylaws, the Evangelical Lutheran Church in America is hereafter designated as "this church."

1.11. This church shall be incorporated.

1.21.01. The seal of this church is a cross with three united flames emanating

from the base of the cross and three entwined circles beside the cross. The year of the constituting convention of this church is included at the base of the cross. The name of this church forms the circular outer edge of the seal.

131.01. The principal office of this church shall be located in Chicago, Illinois.

131.02. This church may maintain offices in such other locations as the Church-wide Assembly or the Church Council shall determine.

16 / ELCA CONSTITUTION-CHAPTER I (8-B9}

Chapter 2.

CONFESSION OF FAITH

2.01. This church confesses the Triune God, Father, Son, and Holy Spirit.

2.02. This church confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.

a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.

b. The proclamation of God's message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.

c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God's Spirit speaking through their authors, they record and announce God's revelation centering in Jesus Christ. Through them God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.

2.03. This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.

2.04. This church accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this church.

2.05. This church accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.

2.06. This church accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.

2.07. This church confesses the Gospel, recorded in the Holy Scriptures and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God's mission in the world.

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Chapter 3.

NATURE OF THE CHURCH

3.01. All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this church are to be carried out under his rule and authority.

3.02. The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church,

and the universal Church exists in and through congregations. This church, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

Chapter 4.

STATEMENT OF PURPOSE

4.01. The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.

4.02. To participate in God's mission, this church shall:

- a. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
- b. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
- c. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs.
- d. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
- e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.
- f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.

4.03. To fulfill these purposes, this church shall:

- a. Receive, establish, and support those congregations, ministries, organizations, institutions, and agencies necessary to carry out God's mission through this church.
- b. Encourage and equip all members to worship, learn, serve, and witness; to fulfill their calling to serve God in the world; and to be stewards of the earth, their lives, and the Gospel.
- c. Call forth, equip, certify, set apart, supervise, and support an ordained ministry of Word and sacrament and such other forms of ministry that will enable this church to fulfill its mission.
- d. Seek unity in faith and life with all Lutherans within its bound-

aries and be ready to enter union negotiations whenever such unity is manifest.

{s-s9) ELCA CONSTITUTION-CHAPTER 4 / 19

- e. Foster Christian unity by participating in ecumenical activities, contributing its witness and work and cooperating with other churches which confess God the Father, Son, and Holy Spirit.
- f. Develop relationships with communities of other faiths for dialog and common action.
- g. Lift its voice in concord and work in concert with forces for good, to serve humanity, cooperating with church and other groups participating in activities that promote justice, relieve misery, and reconcile the estranged.
- h. Produce and publish worship materials for corporate, family, and personal use and resources for education, witness, service, and stewardship.
- i. Establish and maintain theological seminaries, schools, colleges, universities, and other educational institutions to equip people for leadership and service in church and society.
- j. Assure faithfulness to this church's confessional position and purpose and provide for resolution of disputes.
- k. Publish a periodical and make use of the arts and public communication media to proclaim the Gospel and to inform, interpret, and edify.
- l. Study social issues and trends, work to discover the causes of oppression and injustice, and develop programs of ministry and advocacy to further human dignity, freedom, justice, and peace in the world.
- m. Establish, support, and recognize institutions and agencies that minister to people in spiritual and temporal needs.
- n. Work with civil authorities in areas of mutual endeavor, maintaining institutional separation of church and state in a relation of functional interaction.
- o. Provide structures and decision-making processes for this church that foster mutuality and interdependence and that involve people in making decisions that affect them.
- p. Support the mission of this church by arranging for and encouraging financial contributions for its work, management of its resources, and processes of planning and evaluation.
- q. Provide fair personnel practices and adequate compensation, benefits, and pensions for those employed by this church.

Chapter 5.

PRINCIPLES OF ORGANIZATION

5.01. This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church by congregations, synods, and the churchwide organization shall be carried out under his rule and authority in accordance with the following principles:

- a. The congregations, synods, and churchwide organization shall act in accordance with the Confession of Faith set forth in Chapter 2 of this constitution and with the Statement of Purpose set forth in Chapter 4.
- b. This church, in faithfulness to the Gospel, is committed to be an inclusive church in the midst of division in society. Therefore, in their organization and outreach, the congregations, synods, and churchwide units of this church shall seek to exhibit the inclusive unity that is God's will for the Church.
- c. The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibly in God's mission. In an interdependent relationship primary responsibility for particular functions will vary between the partners. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting. Each congregation, synod, and separately incorporated unit of the churchwide organization, as well as the churchwide organization itself, is a separate legal entity and is responsible for exercising its powers and authorities.
- d. Each congregation and synod in its governing documents shall include the Confession of Faith and Statement of Purpose and such structural components as are required in this constitution. Beyond these common elements, congregations and synods shall be free to organize in such manner as each deems appropriate for its jurisdiction.
- e. The Church Council shall establish an ongoing process to review the function of the structural organization of this church and to develop recommendations for changes.
- f. Except as otherwise provided in this constitution and bylaws, the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60% of the members of its assemblies, councils, committees, boards, and

other organizational units shall be laypersons; that as nearly as possible, 50% of the lay members of their assemblies, councils, committees, boards, or other organizational units shall be female and 50% shall be male, and that, where possible, the representation of ordained ministers shall be both female and male. At least 10% of the members of these assemblies, councils, committees, boards, or other organizational units shall be per-

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sons of color and/or persons whose primary language is other than English. Processes shall be developed that will assure that in selecting staff there will be a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and persons on the roster of ordained ministers. This balance is to be evident in terms of both executive staff and support staff consistent with the inclusive policy of this church.

g. Except as otherwise provided in this constitution and bylaws, synods, through synodical councils, shall establish processes that will ensure that at least 60% of the members of their assemblies, councils, committees, boards, and other organizational units shall be laypersons; that, as nearly as possible, 50% of the lay members of their assemblies, councils, committees, boards, or other organizational units shall be female and 50% shall be male, and that, where possible, the representation of ordained ministers shall be both female and male. Each synod shall establish processes that will enable it to reach a minimum goal that 10% of the membership of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

h. Leaders in this church should demonstrate that they are servants by their words, life-style, and manner of leadership. Leaders in this church will recognize their accountability to the Triune God, to the whole Church, to each other, and to the organization of this church in which they have been asked to serve.

i. As a steward of the resources that God has provided, this church shall organize itself to make the most effective use of its resources to accomplish its mission.

j. Each assembly, council, committee, board, commission, task force, or other body of the churchwide organization or any churchwide units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee,

board, commission, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly, council, committee, board, commission, task force, or other body.

5.01.A87. It shall be a goal of this church that within 10 years of its establishment its membership shall include at least 10% people of color and/or primary language other than English.

5.01.B87. With regard to the minimum goal that 10% of the membership of synod assemblies, councils, committees, boards, and/or other organizational units be persons of color and/or persons whose primary language is other than English, it is understood that initially there may be exceptions to the attainment of this goal based on the makeup of the membership within a particular synod. By the time of its second assembly, each synod shall establish a plan to attain this goal within 10 years.

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5.01.C89. The term "persons of color and/or persons whose primary language is other than English" shall be understood to mean Asian, African-American, Black, Hispanic, and Native American, including Native Alaskan, people. This definition, however, shall not be understood as limiting this church's commitment to inclusive participation in its life and work.

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Chapter 6.

MEMBERSHIP

6.01. The members of this church shall be the baptized members of its congregations.

6.02. The voting members of this church shall be those persons elected to serve as members of the Churchwide Assembly. Membership in a congregation does not, in itself, confer voting rights in this corporation.

Chapter 7.
RELATIONSHIPS

7.10. Relationship between Congregations, Synods, and the Churchwide Organization

7.11. This church shall seek to function as people of God through congregations, synods, and the churchwide organization, all of which shall be interdependent. Each part, while fully the church, recognizes that it is not the whole church and therefore lives in a partnership relationship with the others.

7.12. The congregation shall include in its mission a life of worship and nurture for its members, and outreach in witness and service to its community.

7.13. The synod shall provide for pastoral care of the congregations, ordained ministers and associates in ministry within its boundaries. It shall develop resources for the life and mission of its people and shall enlarge the ministries and extend the outreach into society on behalf of and in connection with the congregations and the churchwide organization.

7.14. The churchwide organization shall implement the extended mission of the Church, developing churchwide policies in consultation with the synods and congregations, entering into relationship with governmental, ecumenical, and societal agencies in accordance with accepted resolutions and/or in response to specific agreed-upon areas of responsibility.

7.15. Since congregations, synods, and the churchwide organization are partners that share in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of this church.

7.20. Relationship through Other
Organizational Units

7.21. The regional centers for mission shall serve to foster interdependent relationships among the churchwide organization, the synods, and the congregations and to assist them in exercising their mutual responsibilities.

7.22. Conferences, clusters, coalitions, or other area subdivisions shall serve to assist the congregations and synods in exercising their mutual responsibilities.

730. Relationship with
Institutions and Agencies

7.31. This church shall own, govern, and support seminaries for the preparation of persons for the ordained and other ministries and for continuing study on the part of ordained ministers and laypersons.

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731.01. Each seminary shall be a seminary of this church, shall be incorporated, and shall be governed by its board of directors consistent with policies established by the Division for Ministry.

731.02. The board of directors of each seminary shall be nominated and elected in cooperation with the seminary involved, and consist of approximately 20-24 members, elected as follows:

- a. One-fifth (rounded off to the nearest whole number) by the Division for Ministry.
 - b. Two members by the bishops of the supporting synods from among their number.
 - c. The remaining members by the supporting synods. The number to be elected by each synod and the length of the term shall be set forth in the governing documents of the seminary.
- Elections shall be so arranged that the terms of all directors of any given seminary elected in any year shall commence simultaneously.

731.03. In accordance with the governing documents of each seminary, the board of directors shall elect the president of the seminary in consultation with the bishop of this church and the board of the Division for Ministry, elect and retain faculty and administrative officers, and approve educational policies and programs for persons preparing for public ministry. The board shall exercise all other normal governance functions, including the granting of degrees, holding title to and managing all seminary property and assets, receiving gifts and bequests, establishing salaries for faculty and administrative officers, providing for the financial resources and fiscal contracts required to operate the seminary, and shall have authority to recruit students churchwide.

731.04. The seminaries shall receive churchwide and synodical financial support. The amount of such support shall be determined annually through a consultation process involving seminaries, synods, and the Division for Ministry.

731.05. To implement financial support by this church, synods shall be assigned to specific seminaries in such manner as to attain equitable distribution of synods. Normally, all synods in a given region will be assigned to one seminary. Churchwide funds shall be distributed by the Division for Ministry, in order to ensure equitable financial support.

731.06. Seminaries shall provide their remaining financial requirements through tuition, fees, endowment income, and fund-raising programs. However, fund-raising in the congregations of supporting synods shall be conducted only upon approval of the synods. Funds for special churchwide tasks assigned to a seminary by the Division for Ministry shall be raised

through the cooperative effort of the seminary and the Division for Ministry.

731.07. Aid to students preparing for the ministries of this church shall be administered by the seminaries under guidelines established by the Division for Ministry.

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731,A87. *This church adopts the following goal: that it shall provide at least 50% of the support of each seminary's educational and general operating budget through a combination of churchwide and synodical appropriations.*

732. **This church shall express its responsibility for higher education through its colleges and universities, its Division for Education, and its synods working cooperatively in the coordinating councils of regional centers for mission. While variation is possible in college relationships across this church, this church recognizes the desirability of some degree of uniformity of relationship for colleges within the same region. Therefore, synods through the coordinating councils of regional centers for mission shall determine initial policies and thereafter review periodically such policies consistent with recommendations from the board for the Division for Education and in consultation with the board and the colleges and universities within the region with respect to, and consistent with the bylaws.**

732.01. A variety of relationship patterns is possible including relationship with the Churchwide Assembly, the Division for Education, a synod assembly, a regional coordinating council or a corporation whose voting members are, or have been elected by, synod assemblies, other organizational units (conferences, clusters, etc.), or congregations.

732.02. Primary responsibility for recruiting members for its board belongs to each college. This responsibility is best exercised when appropriate structures of this church are substantially involved.

732.03. The college and the appropriate synods through their regional center for mission coordinating council shall determine how many of the college board members are to be elected or ratified by the approved form of relationship as provided in 7.32.01.

732.04. The responsibility for initiating changes in constitutional documents rests with each college. Each college will reach agreement with the appropriate structures of this church as identified in 7.32.01. regarding changes in constitutional documents. This church's participation may range from prior consultation to final approval.

732.05. Representation of members of this church on college boards, limitation of terms for board members, whether or not college presidents shall be members of this church, and representation of bishops of synods on college boards shall be determined by each college and the appropriate synods in consultation through the regional center for mission coordinating council.

7.32.11. Subject to approval by the appropriate synods through their regional center for mission coordinating council, a college or university may be owned by a not-for-profit corporation which has voting members at least 90% of whom shall consist of members of the biennial Churchwide Assembly. Meetings of such corporations shall be held in conjunction with the Churchwide Assembly for the purpose of electing or ratifying

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members of the governing board and approving amendments in the governing documents. At least 75% of the members of the governing boards of such corporations shall be Lutheran and at least a majority shall be members of this church.

7.33. This church shall seek to meet human needs through encouragement of its people to individual and corporate action, and through establishing, developing, recognizing, and supporting institutions and agencies that minister to people in their spiritual and temporal needs.

7.33.01. Through its Division for Social Ministry Organizations, this church shall, with church-affiliated agencies and institutions, develop criteria for their ministries, establish affiliations both within this church and within society, and carry out a comprehensive social ministry outreach.

7.40. Relationship with Interchurch Agencies, Institutions, and Councils

7.41. The congregations, synods, social ministry institutions and agencies, and churchwide organization may establish or affiliate with interchurch agencies and councils in relationships that will reflect this church's objectives of sharing with other faith communities in study, dialog, and common action, in accordance with adopted policies governing such associations.

7.41.31. Policies governing ecumenical, inter-Lutheran, and interfaith activities shall be recommended by the bishop of this church to the Churchwide Assembly for its adoption.

7.41.02. Formal membership in interchurch agencies and/or councils shall be by action of the Churchwide Assembly in all relationships involving national or international involvement, by the Synod Assembly in its geographic area, and by congregations in community settings, with each

affiliation by any congregation, synod, or churchwide organization to be in accordance with the policies of this church.

7.50. Relationship with Independent Lutheran Organizations

7.51. This church may relate to independent Lutheran organizations.

7.51.01. This church, through its Office for Ecumenical Affairs and by action of the Churchwide Assembly, shall establish the general policies to govern official relationships with independent Lutheran organizations that seek to relate with this church while maintaining their independence and autonomy.

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Chapter 8.

CONGREGATIONS

8.10. Definition

8.11. A congregation is a community of baptized persons whose existence depends on the proclamation of the Gospel and the administration of the sacraments and whose purpose is to worship God, to nurture its members, and to reach out in witness and service to the world. To this end it assembles regularly for worship and nurture, organizes and carries out ministry to its people and neighborhood, and cooperates with and supports the wider church to strive for the fulfillment of God's mission in the world.

8.20. Criteria for Recognition

8.21. This church shall recognize those congregations which by their practice as well as their governing documents:

- a. preach the Word, administer the sacraments, and carry out God's mission;
- b. accept this church's Confession of Faith;
- c. agree to the Statement of Purpose of this church;
- d. agree to call pastoral leadership from the clergy roster of this church in accordance with the call procedures of this church except in special circumstances and with the approval of the synodical bishop;

e. agree to be responsible for their life as a Christian community;
and

f. agree to support the life and work of this church.

8.21.A87. *Congregations which are members of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America on December 31, 1987, and so certified by said church bodies shall be recognized as congregations of this church.*

8.22. All congregations of this church shall abide by the provisions of 8.21., 8.62., and 10.28. The judgment on whether a congregation meets the criteria listed in 8.21. shall be made by this church through the synod of this church in whose territory the congregation is located.

8.23. A recognized congregation shall, when legally possible, be incorporated and may:

a. own property and be responsible for its care; and

b. call or employ staff.

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8.25. A congregation newly formed by this church and any congregation seeking recognition by this church shall:

a. Accept the criteria for recognition, functions of the congregation, and governance provisions as provided in Chapter 8 of the ELCA constitution and bylaws.

b. Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, and 18 in the Model Constitution for Congregations consistent with requirements of this constitution and the constitution for synods of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the Model Constitution for Congregations, the constitution of the synod, or the Constitution and Bylaws of the Evangelical Lutheran Church in America, may be adopted as described in Chapters 16 and 18 of the Model Constitution for Congregations.

c. Accept the commitments expected of all congregations of the ELCA as stated in C6.01., C6.02., and C6.03., of the Model Constitution for Congregations.

If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.

Recognition of transferring or independent congregations by the ELCA is based on the judgment of the synod and action by the

synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.

8.30. Reservation of Authority

8.31. Congregations of this church shall have authority in all matters that are not assigned by the constitution and bylaws of this church to synods and the churchwide organization.

8.40. Functions

8.41. The congregation shall:

- a. Provide services of worship at which the Word of God is preached and the sacraments are administered.
- b. Provide pastoral care and assist all members to participate in this ministry.
- c. Challenge, equip, and support all members in carrying out their calling in their daily life and in their congregation.
- d. Teach the Word of God.

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e. Witness to the reconciling Word of God in Christ, reaching out to all people.

f. Respond to human need, work for justice and peace, care for

the sick and the suffering, and participate responsibly in society.

g. Motivate its members to provide financial support for

the con-

gregation's ministry and the ministry

of the synod and the

churchwide organization.

h. Foster

and participate in interdependent relationships with other congregations,

the synod, and the churchwide organization.

i. Foster and participate in ecumenical relationships consistent with churchwide policy.

8.50.

Governance

8.51. Each congregation shall structure itself in such a way as to involve its members in fulfilling the definition, purpose, and functions of a

congregation.

8.52. The governing documents of congregations recognized at the establishment of this church shall continue to govern such congregations.

When such a congregation wishes to amend a particular provision

of its governing documents, the provision so amended shall be con-

sistent with the governing documents of this church.

8.52.A87. The Church Council, in cooperation with the synods, shall develop a process for congregations whose governing documents have been accepted into the church under 8.52. to review those documents within four years of the establishment of this church and compare them with the elements of the Model Constitution for Congregations listed in 8.53.01. Congregations are encouraged to resolve significant conflicts between their governing documents and the Model Constitution for Congregations.

8.53.

Each congregation shall have governing documents, no terms of which shall conflict

with provision 8.21. Subject to the provisions

of 8.52., these documents shall contain the elements listed **in the**

bylaws.

8.53.01. The governing documents of congregations shall include:

- a. the Confession of Faith;
- b. the Statement of Purpose;
- c. provisions describing the congregation's relationship to this church;
- d. a process for calling a pastor;
- e. a listing of the duties of a pastor;
- f. provisions describing the role of the pastor in the governance of the congregation;
- g. a process for removal of a pastor;
- h. provisions regulating the disposition of property;

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- i. a legislative process;
- j. an enumeration of officers with definition of authority and functions of each;
- k. a definition of each structural component (e.g., committees, boards); and
- l. a process for the discipline of members.

8.53.02. A model constitution shall be provided by this church for the guidance of congregations.

8.53.03. Each congregation shall provide a copy of its governing documents to the synod. All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod shall approve or disapprove of the proposed changes within 120 days of receipt thereof, and shall notify the congregation of its decision; in the absence of a decision, the changes shall go into effect.

The synod shall recognize that congregations may organize themselves

in a manner which they deem most appropriate and that there are a variety of ways in which the required elements may be stated.

8.53.04. Each congregation shall take the necessary steps to protect its members and this church from liability.

8.53.05. Congregations shall normally maintain a fiscal year of January 1 through December 31.

8.53.06. A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located before any steps are taken leading to such action. The approval of the synod council shall be received before any such action is effected.

8.53.07. Congregations shall have the right to petition this church. Petitions shall be addressed to the synod to which the congregation relates for response by the synod, or, at the discretion of the synod, for forwarding to the Churchwide Assembly.

8.60. Termination of Relationship

8.61. The relationship between a congregation and this church may be terminated in one of the following ways:

- a. The congregation takes action to dissolve.**
- b. The congregation ceases to exist.**
- c. The congregation is no longer recognized by this church under the disciplinary provisions of Chapter 19.**
- d. The congregation terminates its relationship according to the procedure outlined in 8.62.**
- e. The membership of the congregation becomes so scattered or diminished in numbers as to make it impracticable for such**

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congregation to fulfill the purposes for which it was organized. In such case, the synod in order to protect the property from waste and deterioration, through the synod council or trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of the synod. The congregation shall have the right to appeal the decision to the synod assembly.

8.62. A congregation may terminate its relationship with this church by the following procedure:

- a. A resolution indicating desire to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds majority of the voting members present.
- b. The secretary of the congregation shall submit a copy of the

resolution to the synodical bishop and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.

c. The bishop of the synod shall consult with the congregation during a period of at least 90 days.

d. If the congregation, after consultation, still desires to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds majority of the voting members present, at which meeting the synodical bishop or an authorized representative shall be present. Notice of the meeting shall be mailed to all voting members at least 10 days in advance of the meeting.

e. A certified copy of the resolution to terminate its relationship shall be sent to the synodical bishop, at which time the relationship between the congregation and this church shall be terminated.

f. Notice of termination shall be forwarded by the synodical bishop to the secretary of this church and published in the periodical of this church.

g. Congregations which had been members of the Lutheran Church in America shall be required, in addition to the foregoing provisions in 8.62., to receive synodical approval before terminating their membership in this church.

h. Congregations that are established by the Evangelical Lutheran Church in America shall be required, in addition to the foregoing provisions in 8.62., to receive synodical approval before terminating their membership in this church.

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8.70. Ownership of Property

8.71. Subject to the provisions of 8.52., the following shall govern the ownership of property by congregations of this church:

a. Title to property shall reside in the congregation. The congregation may dispose of its property as it determines, subject to any self-accepted indebtedness or other self-accepted restrictions.

b. Title to the undisposed property of a congregation that ceases to exist shall pass to the synod of this church to which the congregation is related.

c. Title to the property of a congregation that is no longer recognized by this church as a result of discipline shall continue to reside in the congregation.

d. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of

8.62. to relate to another Lutheran church body shall continue to reside in the congregation.

e. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 8.62. to become independent or to relate to a non-Lutheran church body shall continue to reside in the congregation only with the consent of the Synod Council. The Synod Council, after consultation with the congregation by an established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of the congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of this church.

8.80. Discipline of Congregations
See Chapter 19.

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Chapter 9.

SYNODS

9.01. This church shall be divided into synods, the names and boundaries of which shall be determined by the Churchwide Assembly and included in the bylaws.

9.01.10. Names and Boundaries

9.01.11. The names and boundaries of the synods shall be:
Synod I.A-Alaska. The state of ALASKA.

Synod 1.B-Northwest Washington. The counties of Island, King (north), San Juan, Skagit, Snohomish, Whatcom in the state of WASHINGTON.

Synod 1.C-Southwestern Washington. The counties of Clallam, Clark, Cowlitz, Grays Harbor, Jefferson, King (south), Kitsap, Lewis, Mason, Pacific, Pierce, Skamania, Thurston, Wahkiakum in the state of WASHINGTON.

Synod 1.D-Eastern Washington-Idaho. The state of IDAHO; the counties of Adams, Asotin, Benton, Chelan, Columbia, Douglas, Ferry, Franklin, Garfield, Grant, Kittitas, Klickitat, Lincoln, Okanogan, Pend Oreille, Spokane, Stevens, Walla Walla, Whitman, Yakima in the state of WASHINGTON.

Synod 1.E--Oregon. The state of OREGON.

Synod 1.F-Montana. The state of MONTANA; and the counties of Park and Washakie in the state of WYOMING.

Synod 2.A-Sierra Pacific. The counties of Alameda, Alpine, Amador, Butte, Calaveras, Colusa, Contra Costa, Del Norte, El Dorado, Fresno, Glenn, Humboldt, Inyo, Kings, Lake, Lassen, Madera, Marin, Mariposa, Mendocino, Merced, Modoc, Mono, Monterey, Napa, Nevada, Placer, Plumas, Sacramento, San Benito, San Francisco, San Joaquin, San Mateo, Santa Clara, Santa Cruz, Shasta, Sierra, Siskiyou, Solano, Sonoma, Stanislaus, Sutter, Tehama, Trinity, Tulare, Tuolumne, Yolo, Yuba in the state of CALIFORNIA; the counties of Churchill, Douglas, Elko, Eureka, Humboldt, Lander, Lyon, Mineral, Pershing, Storey, Washoe, White Pine and the consolidated municipality of Carson City in the state of NEVADA.

Synod 2.B--Southern California (West). The counties of Kern, Los Angeles, San Luis Obispo, Santa Barbara, Ventura in the state of CALIFORNIA.

Synod 2.C-Pacifica. The counties of Imperial, Orange, Riverside, San Bernardino, San Diego in the state of CALIFORNIA; the state of HAWAII.

Synod 2.D-Grand Canyon. The state of ARIZONA; the counties of Clark, Esmerelda, Lincoln, Nye in the state of NEVADA.

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Synod 2.E-Rocky Mountain. The states of COLORADO; NEW MEXICO; UTAH; and WYOMING, excluding the counties of Park and Washakie; the counties of Brewster, Culbertson, El Paso, Hudspeth, Jeff Davis, Loving, Presidio, Reeves, Ward, Winkler in the state of TEXAS.

Synod 3.A-Western North Dakota. The counties of Adams, Benson (the town/parishes of Esmond), Billings, Bottineau, Bowman, Burke, Burleigh, Divide, Dunn, Emmons, Golden Valley, Grant, Hettinger,

Kidder (excluding the Woodworth Parish of Pettibone), Logan (excluding the towns/parishes of Fredonia and Gackle), McHenry, McIntosh, McKenzie, McLean, Mercer, Morton, Mountrail, Oliver, Pierce (excluding the Wolford Parish in the northeastern part), Renville, Rollette, Sheridan, Sioux, Slope, Stark, Towner, Ward, Wells, Williams in the state of NORTH DAKOTA; and the parishes of Lemmon, Lodgepole, Ralph, and Shadehill in the state of SOUTH DAKOTA.

Synod 3.B-Eastern North Dakota. The counties of Barnes, Benson (east of and including the towns / parishes of Maddock and Leeds), Cass, Cavalier, Dickey, Eddy, Foster, Grand Forks, Griggs, Kidder (the Woodworth Parish of Pettibone), LaMoure, Logan (the towns/parishes of Fredonia and Gackle), Nelson, Pembina, Pierce (the northeastern part including the Wolford Parish), Ramsey, Ransom, Richland, Sargent, Steele, Stutsman, Traill, Walsh in the state of NORTH DAKOTA.

Synod 3.C-South Dakota. The state of SOUTH DAKOTA with the exception of the township of Sioux Valley in Union County.

Synod 3.D-Northwestern Minnesota. The counties of Becker, Beltrami, Clay, Clearwater, Douglas, Grant, Hubbard, Kittson, Lake of the Woods, Mahnommen, Marshall, Norman, Otter Tail, Pennington, Polk, Red Lake, Roseau, Todd, Traverse, Wadena, Wilkin in the state of MINNESOTA.

Synod 3.E-Northeastern Minnesota. The counties of Aitkin, Carlton, Cass, Cook, Crow Wing, Itasca, Kanabec, Koochiching, Lake, Mille Lacs, Morrison, Pine, St. Louis in the state of MINNESOTA.

Synod 3.F-Southwestern Minnesota. The counties of Benton, Big Stone, Brown, Chippewa, Cottonwood, Jackson, Kandiyohi, Lac qui Parle, Lincoln, Lyon, McLeod, Martin, Meeker, Murray, Nicollet, Nobles, Pipestone, Pope, Redwood, Renville, Rock, Sherburne (pt.), Sibley, Stearns, Stevens, Swift, Watonwan, Wright (pt.), Yellow Medicine in the state of MINNESOTA.

Synod 3.G-Minneapolis Area. The counties of Anoka, Carver, Hennepin, Isanti, Scott, Sherburne (pt.), Wright (pt.) in the state of MINNESOTA.

Synod 3.H-Saint Paul Area. The counties of Chisago, Dakota, Ramsey, Washington in the state of MINNESOTA.

Synod 3.1-Southeastern Minnesota. The counties of Blue Earth, Dodge, Faribault, Fillmore, Freeborn, Goodhue, Houston, Le Sueur,

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Mower, Olmsted, Rice, Steele, Wabasha, Waseca, Winona in the state of MINNESOTA.

Synod 4.A-Nebraska. The state of NEBRASKA.

Synod 4. B-Missouri-Kansas. The states of MISSOURI and KANSAS.

Synod 4.C-Arkansas-Oklahoma. The states of ARKANSAS and OKLAHOMA.

Synod 4.D-Northern Texas-Northern Louisiana. The counties of Andrews, Archer, Armstrong, Bailey, Baylor, Bell, Borden, Bosque, Bowie, Briscoe, Brown, Callahan, Camp, Carson, Cass, Castro, Childress, Clay, Cochran, Coke, Coleman, Collin, Collingsworth, Comanche, Concho, Cooke, Coryell, Cottle, Crosby, Dallam, Dallas, Dawson, Deaf Smith, Delta, Denton, Dickens, Donley, Eastland, Ector, Ellis, Erath, Falls, Fannin, Fisher, Floyd, Foard, Franklin, Gaines, Garza, Glasscock, Gray, Grayson, Gregg, Hale, Hall, Hamilton, Hansford, Hardeman, Harrison, Hartley, Haskell, Hemphill, Henderson, Hill, Hockley, Hood, Hopkins, Howard, Hunt, Hutchinson, Irion, Jack, Johnson, Jones, Kaufman, Kent, King, Knox, Lamar, Lamb, Lampasas, Limestone, Lipscomb, Lubbock, Lynn, McCullough, McLennan, Marion, Martin, Midland, Mills, Mitchell, Montague, Moore, Morris, Motley, Navarro, Nolan, Ochiltree, Oldham, Palo Pinto, Panola, Parker, Parmer, Potter, Rains, Randall, Reagan, Red River, Roberts, Rockwall, Runnels, Rusk, San Saba, Scurry, Shackelford, Sherman, Smith, Somervell, Stephens, Sterling, Stonewall, Swisher, Tarrant, Taylor, Terry, Throckmorton, Titus, Tom Green, Upshur, Van Zandt, Wheeler, Wichita, Wilbarger, Wise, Wood, Yoakum, Young in the state of TEXAS; the parishes of Bienville, Bossier, Caddo, Caldwell, Catahoula, Claiborne, Concordia, DeSoto, East Carroll, Franklin, Grant, Jackson, LaSalle, Lincoln, Madison, Morehouse, Natchitoches, Ouachita, Red River, Richland, Sabine, Tensas, Union, Webster, West Carroll, Winn in the state of LOUISIANA.

Synod 4.E-Southwestern Texas. The counties of Aransas, Atascosa, Bandera, Bastrop, Bee, Bexar, Blanco, Brooks, Burnet, Caldwell, Calhoun, Cameron, Comal, Crane, Crockett, De Witt, Dimmit, Duval, Edwards, Frio, Gillespie, Goliad, Gonzales, Guadalupe, Hays, Hidalgo, Jackson, Jim Hogg, Jim Wells, Karnes, Kendall, Kenedy, Kerr, Kimble, Kinney, Kleberg, La Salle, Lavaca, Lee, Live Oak, Llano, McMullen, Mason, Maverick, Medina, Menard, Milam, Nueces, Pecos, Real, Refugio, San Patricio, Schleicher, Starr, Sutton, Terrell, Travis, Upton, Uvalde, Val Verde, Victoria, Webb, Willacy, Williamson, Wilson, Zapata, Zavala in the state of TEXAS.

Synod 4.F-Southeastern Texas-Southern Louisiana. The counties of Anderson, Angelina, Austin, Brazoria, Brazos, Burleson, Chambers, Cherokee, Colorado, Fayette, Fort Bend, Freestone, Galveston, Grimes, Hardin, Harris, Houston, Jasper, Jefferson, Leon, Liberty, Madison, Matagorda, Montgomery, Nacogdoches, Newton, Orange, Polk, Robertson, Sabine, San Augustine, San Jacinto, Shelby, Trinity, Tyler,

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Walker, Waller, Washington, Wharton in the state of TEXAS; the parishes of Acadia, Allen, Ascension, Assumption, Avoyelles, Beauregard, Calcasieu, Cameron, East Baton Rouge, East Feliciana, Evangeline,

Iberia, Iberville, Jefferson, Jefferson Davis, Lafayette, LaFourche, Livingston, Orleans, Plaquemines, Pointe Coupee, Rapides, St. Bernard, St. Charles, St. Helena, St. James, St. John the Baptist, St. Landry, St. Martin, St. Mary, St. Tammany, Tangipahoa, Terrebonne, Vermilion, Vernon, Washington, West Baton Rouge, West Feliciana in the state of LOUISIANA.

Synod 5.A-Metropolitan Chicago. The counties of Cook, DuPage, Kane, Lake in the state of ILLINOIS.

Synod 5.B-Northern Illinois. The counties of Boone, Bureau, Carroll, De Kalb, Grundy, Henderson, Henry, Jo Daviess, Kendall, Knox, La Salle, Lee, McHenry, Mercer, Ogle, Putnam, Rock Island, Stephenson, Warren, Whiteside, Will, Winnebago in the state of ILLINOIS.

Synod 5.C-Central/Southern Illinois. The counties of Adams, Alexander, Bond, Brown, Calhoun, Cass, Champaign, Christian, Clark, Clay, Clinton, Coles, Crawford, Cumberland, De Witt, Douglas, Edgar, Edwards, Effingham, Fayette, Ford, Franklin, Fulton, Gallatin, Greene, Hamilton, Hancock, Hardin, Iroquois, Jackson, Jasper, Jefferson, Jersey, Johnson, Kankakee, Lawrence, Livingston, Logan, McDonough, McLean, Macon, Macoupin, Madison, Marion, Marshall, Mason, Massac, Menard, Monroe, Montgomery, Morgan, Moultrie, Peoria, Perry, Piatt, Pike, Pope, Pulaski, Randolph, Richland, St. Clair, Saline, Sangamon, Schuyler, Scott, Shelby, Stark, Tazewell, Union, Vermilion, Wabash, Washington, Wayne, White, Williamson, Woodford in the state of ILLINOIS.

Synod 5.D--Southeastern Iowa. The counties of Appanoose, Benton, Boone, Cedar, Clarke, Clinton, Dallas (east), Davis, Decatur, Des Moines, Henry, Iowa, Jackson (south), Jasper, Jefferson, Johnson, Jones, Keokuk, Lee, Linn, Louisa, Lucas, Madison, Mahaska, Marion, Marshall, Monroe, Muscatine, Polk, Poweshiek, Scott, Story (south), Tama (south), Van Buren, Wapello, Warren, Washington, Wayne in the state of IOWA.

Synod 5.E-Western Iowa. The counties of Adair, Adams, Audubon, Buena Vista, Calhoun, Carroll, Cass, Cherokee, Clay, Crawford, Dallas (west), Dickinson, Emmet, Fremont, Greene, Guthrie, Hamilton (west), Hancock, Harrison, Humboldt, Ida, Kossuth, Lyon, Mills, Monona, Montgomery, O'Brien, Osceola, Page, Palo Alto, Plymouth, Pocahontas, Pottawattamie, Ringgold, Sac, Shelby, Sioux, Taylor, Union, Webster, Winnebago, Woodbury, Wright (west) in the state of IOWA, and the township of Sioux Valley, Union County, in the state of SOUTH DAKOTA.

Synod 5.F-Northeastern Iowa. The counties of Allamakee, Black Hawk, Bremer, Buchanan, Butler, Cerro Gordo, Chickasaw, Clayton, Delaware, Dubuque, Fayette, Floyd, Franklin, Grundy, Hamilton (east),

Hardin, Howard, Jackson (north), Mitchell, Story (north), Tama (north), Winneshiek, Worth, Wright (east) in the state of IOWA.

Synod 5.G-Northern Great Lakes. The counties of Florence, Forest, Iron, Marinette, Oneida, Vilas in the state of WISCONSIN; the counties in the Upper Peninsula in the state of MICHIGAN.

Synod 5.H-Northwest Synod of Wisconsin. The counties of Ashland, Barron, Bayfield, Buffalo (north), Burnett, Chippewa, Clark, Douglas, Dunn, Eau Claire, Jackson (north), Marathon (west), Pepin, Pierce, Polk, Price, Rusk, St. Croix, Sawyer, Taylor, Trempealeau (north), Washburn, Wood (northwest corner) in the state of WISCONSIN.

Synod 5.I-East-Central Synod of Wisconsin. The counties of Brown, Calumet, Door, Fond Du Lac, Green Lake, Kewaunee, Langlade, Lincoln, Manitowec, Marathon (east), Marquette, Menominee, Oconto, Outagamie, Portage, Shawano, Waupaca, Waushara, Winnebago, Wood (southeast) in the state of WISCONSIN.

Synod 5.J-Greater Milwaukee. The counties of Kenosha, Milwaukee, Ozaukee, Racine, Sheboygan, Washington, Waukesha in the state of WISCONSIN.

Synod 5.K-South-Central Synod of Wisconsin. The counties of Columbia, Dane, Dodge, Grant, Green, Iowa, Jefferson, Lafayette, Rock, Sauk, Walworth in the state of WISCONSIN.

Synod 5.L-LaCrosse Area. The counties of Adams, Buffalo (south), Crawford, Jackson (south), Juneau, La Crosse, Monroe, Richland, Trempealeau (south), Vernon in the state of WISCONSIN.

Synod 6.A-Southeast Michigan. The counties of Genesee, Lapeer, Lenawee, Livingston, Macomb, Monroe, Oakland, Saint Clair, Shiawassee, Washtenaw, Wayne in the state of MICHIGAN.

Synod 6.B-North/West Lower Michigan. The counties of Alcona, Allegan, Alpena, Antrim, Arenac, Barry, Bay, Benzie, Berrien, Branch, Calhoun, Cass, Charlevoix, Cheboygan, Clare, Clinton, Crawford, Eaton, Emmett, Gladwin, Grand Traverse, Gratiot, Hillsdale, Huron, Ingham, Ionia, Iosco, Isabella, Jackson, Kalamazoo, Kalkaska, Kent, Lake, Leelanau, Manistee, Mason, Mecosta, Midland, Missaukee, Montcalm, Montmorency, Muskegon, Newaygo, Oceana, Ogemaw, Osceola, Oscoda, Otsego, Ottawa, Presque Isle, Roscommon, St. Joseph, Saginaw, Sanilac, Tuscola, Van Buren, Wexford in the state of MICHIGAN.

Synod 6.C-Indiana-Kentucky. The states of INDIANA and KENTUCKY.

Synod 6.D-Northwestern Ohio. The counties of Allen, Auglaize, Crawford, Defiance, Erie, Fulton, Hancock, Hardin, Henry, Huron, Lucas, Marion, Mercer, Morrow, Ottawa, Paulding, Putnam, Sandusky, Seneca, Van Wert, Williams, Wood, Wyandot in the state of OHIO.

Synod 6.E-Northeastern Ohio. The counties of Ashland, Ashtabula, Carroll, Columbiana, Cuyahoga, Geauga, Harrison, Holmes, Jefferson,

Lake, Lorain, Mahoning, Medina, Portage, Richland, Stark, Summit, Trumbull, Tuscarawas, Wayne in the state of OHIO.

Synod 6.F-Southern Ohio. The counties of Adams, Athens, Belmont, Brown, Butler, Champaign, Clark, Clermont, Clinton, Coshocton, Darke, Delaware, Fairfield, Fayette, Franklin, Gallia, Greene, Guernsey, Hamilton, Highland, Hocking, Jackson, Knox, Lawrence, Licking, Logan, Madison, Meigs, Miami, Monroe, Montgomery, Morgan, Muskingum, Noble, Perry, Pickaway, Pike, Preble, Ross, Scioto, Shelby, Union, Vinton, Warren, Washington in the state of OHIO.

Synod 7.A-New Jersey. The state of NEW JERSEY.

Synod 7.B-New England. The states of CONNECTICUT; MAINE; MASSACHUSETTS; NEW HAMPSHIRE; RHODE ISLAND; and VERMONT; and the counties of Clinton, Essex, and Franklin in the state of NEW YORK.

Synod 7.C-Metropolitan New York. The counties of Bronx, Dutchess, Kings, Nassau, New York, Orange, Putnam, Queens, Richmond, Rockland, Suffolk, Sullivan, Ulster, Westchester in the state of NEW YORK.

Synod 7.D-Upstate New York. The counties of Albany, Allegany, Broome, Cattaraugus, Cayuga, Chautauqua, Chemung, Chenango, Columbia, Cortland, Delaware, Erie, Fulton, Genesee, Greene, Hamilton, Herkimer, Jefferson, Lewis, Livingston, Madison, Monroe, Montgomery, Niagara, Oneida, Onondaga, Ontario, Orleans, Oswego, Otsego, Rensselaer, St. Lawrence, Saratoga, Schenectady, Schoharie, Schuyler, Seneca, Steuben, Tioga, Tompkins, Warren, Washington, Wayne, Wyoming, Yates in the state of NEW YORK.

Synod 7.E-Northeastern Pennsylvania. The counties of Berks, Bradford, Carbon, Lackawanna, Lehigh, Luzerne, Monroe, Northampton, Pike, Schuylkill, Sullivan, Susquehanna, Wayne, Wyoming in the state of PENNSYLVANIA.

Synod 7.F-Southeastern Pennsylvania. The counties of Bucks, Chester, Delaware, Montgomery, Philadelphia in the state of PENNSYLVANIA.

Synod 7.G-Slovak Zion. A non-geographic synod consisting of congregations distinctively Slovak in language or antecedents.

Synod 8.A-Northwestern Pennsylvania. The counties of Armstrong (pt.), Cameron, Clarion, Crawford, Elk, Erie, Forest, Indiana, Jefferson, McKean, Mercer, Potter, Venango, Warren in the state of PENNSYLVANIA.

Synod 8.B-Southwestern Pennsylvania. The counties of Allegheny, Armstrong (pt.), Beaver, Butler, Fayette, Greene, Lawrence, Washington, Westmoreland in the state of PENNSYLVANIA.

Synod 8.C-Allegheny. The counties of Bedford, Blair, Cambria, Centre, Clearfield, Huntingdon, Somerset in the state of PENNSYLVANIA.

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Synod 8. D-Lower Susquehanna. The counties of Adams, Cumberland, Dauphin, Franklin, Fulton, Lancaster, Lebanon, Perry, York in the state of PENNSYLVANIA.

Synod 8.E-Upper Susquehanna. The counties of Clinton, Columbia, Juniata, Lycoming, Mifflin, Montour, Northumberland, Snyder, Tioga, Union in the state of PENNSYLVANIA.

Synod 8.F-Delaware-Maryland. The state of DELAWARE; the city of Baltimore and the counties of Allegany, Anne Arundel, Baltimore, Caroline, Carroll, Cecil, Dorchester, Frederick, Harford, Howard, Kent, Queen Anne's, Somerset, Talbot, Washington, Wicomico, Worcester in the state of MARYLAND; the counties of Accomack, Northampton in the state of VIRGINIA.

Synod 8.G-Metropolitan Washington, D.C. The District of Columbia; the counties of Calvert, Charles, Montgomery, Prince Georges, St. Mary's in the state of MARYLAND; the counties of Arlington, Fairfax, Loudoun, Prince William and the independent cities within the territory of these counties in the state of VIRGINIA; BERMUDA.

Synod 8.H-West Virginia-Western Maryland. The county of Garrett in the state of MARYLAND; the state of WEST VIRGINIA-

Synod 9.A-Virginia. The counties of Albemarle, Alleghany, Amelia, Amherst, Appomattox, Augusta, Bath, Bedford, Bland, Botetourt, Brunswick, Buchanan, Buckingham, Campbell, Caroline, Carroll, Charles City, Charlotte, Chesterfield, Clarke, Craig, Culpeper, Cumberland, Dickenson, Dinwiddie, Essex, Fauquier, Floyd, Fluvanna, Franklin, Frederick, Giles, Gloucester, Goochland, Grayson, Greene, Greensville, Halifax, Hanover, Henrico, Henry, Highland, Isle of Wight, James City, King and Queen, King George, King William, Lancaster, Lee, Louisa, Lunenburg, Madison, Mathews, Mecklenburg, Middlesex, Montgomery, Nelson, New Kent, Northumberland, Nottoway, Orange, Page, Patrick, Pittsylvania, Powhatan, Prince Edward, Prince George, Pulaski, Rappahannock, Richmond, Roanoke, Rockbridge, Rockingham, Russell, Scott, Shenandoah, Smyth, Southampton, Spotsylvania, Stafford, Surry, Sussex, Tazewell, Warren, Washington, Westmoreland, Wise, Wythe, York and the independent cities within the territory of these counties in the state of VIRGINIA.

Synod 9.B-North Carolina. The state of NORTH CAROLINA.

Synod 9.C-South Carolina. The state of SOUTH CAROLINA.

Synod 9.D-Southeastern. The states of ALABAMA; GEORGIA; MISSISSIPPI; and TENNESSEE.

Synod 9.E-Florida. The state of FLORIDA; the BAHAMAS.

Synod 9.F--Caribbean. The commonwealth of PUERTO RICO; the territory of the VIRGIN ISLANDS.

9.02. Each congregation, except those which are in partnership with the Slovak Zion Synod, shall establish a relationship with the synod in whose territory it is located.

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9.02.01. The Slovak Zion Synod shall continue as a nongeographic synod of this church. In all other respects it shall be bound by the provisions of the constitution and bylaws of this church. In addition, it shall enter into relationships with geographic synods in order to provide opportunities for congregations, ordained ministers, and other leaders to share in the programmatic services of such synods, workshops, and conferences. It shall also periodically review and evaluate its ministries to ascertain their continuing effectiveness.

9.02.02. Any congregation in a border area desiring to change its synod relationship may do so upon approval of the synod assemblies of the synods concerned, which shall report any such change to the Churchwide Assembly.

9.10. Incorporation and Constitution

9.11. Each synod shall be incorporated. The articles of incorporation of each synod in existence on January 1, 1988,

shall continue to govern

such synods. The articles of incorporation of each synod organized after December 31, 1987,

shall be submitted to the Church Council

for ratification before filing. Amendments to the articles of incorporation of all synods shall be submitted to the Church Council for ratification before filing.

9.12. Each synod shall have a constitution, which shall become effective upon ratification by the Church Council. Amendments thereto shall be subject to like ratification, provided, however, that an amendment which is identical to a provision of the Constitution for Synods shall be deemed to have been ratified upon its adoption and the Church Council shall be given prompt notification of its adoption.

9.20. Purpose

9.21. Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role, the synod shall:

a. Provide for the pastoral care of congregations, ordained ministers, and associates in ministry in the synod, including:

- 1) certifying candidates for the ordained ministry in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;**
- 2) authorizing ordinations and ordaining on behalf of this church;**
- 3) certifying associates in ministry, which may be done through multi-synodical committees;**
- 4) consulting in the calling process for ordained ministers and in the selection of associates in ministry.**

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- b. Provide for leadership recruitment, preparation, and support in accordance with churchwide standards and policies.
- c. Provide for discipline of congregations, ordained ministers, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals; as well as for termination of call, appointment, adjudication, and appeals consistent with the procedures established by this church in Chapter 19 of the ELCA constitution and bylaws.
- d. Foster organizations for youth, women, and men.
- e. Plan for the mission of this church in the synod, initiating and developing policy through the regional center for mission, and implementing programs, including:
 - 1) ecumenical guidance and encouragement consistent with churchwide policy;
 - 2) development of new ministries, redevelopment of existing ministries, and evangelism;
 - 3) development of relationships to and participation in planning for mission of social ministry organizations and ministries;
 - 4) providing resources for congregational life;
 - 5) assisting the members of its congregations in carrying out their ministries in the world;
 - 6) interpretation of social statements in a manner consistent with the interpretation given by the churchwide unit which assisted in the development of the statement, and initiation of social study programs; and
 - 7) fostering financial support for the work of this church by individuals and congregations.
- f. Foster interdependent relationships among the churchwide organization, the synods, and the congregations, and enter into partnership with other synods in the region.
- g. Participate in churchwide programs and develop support for the ministry of the churchwide organization.
- h. Foster the grouping of congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.
- i. Foster relationships with and provide partnership funding on

behalf of colleges, universities, and campus ministries.

j. Foster relationships with and provide partnership funding on behalf of social ministry organizations.

k. Foster relationships with and provide partnership funding on behalf of seminaries and continuing education centers.

l. Foster supporting relationships with camps and other outdoor ministries.

m. Foster supporting relationships with preschools, elementary

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schools, and secondary schools operated by congregations of the synod.

n. Interpret the work of this church to congregations and to the public.

o. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.

p. Provide for archives in conjunction with other synods.

q. Cooperate with other synods and the churchwide organization in creating, using, and supporting regional centers for mission to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.

9.22. In the event that this church or any synod of this church is charged with liability for any contingent debt, liability, or obligation arising or resulting from acts or omissions of any synod of the Lutheran Church in America, or The Association of Evangelical Lutheran Churches, or district of The American Lutheran Church, occurring prior to January 1, 1988, the Church Council is authorized and empowered to determine whether and to what extent this church or such synod of this church shall be indemnified or reimbursed for any such debt, liability, or obligation by one or more synods of this church. In making its determination with respect to indemnification or reimbursement, the Church Council shall consider the nature of the activity which gave rise to the debt, liability, or obligation, the situs of that activity and such other factors as the Church Council deems appropriate under the circumstances in order that such debt, liability, or obligation may be discharged in a manner that is fair and equitable to this church's congregations, synods, and churchwide organization. For purposes of this provision, a "contingent" debt, liability, or obligation means a debt, liability, or obligation (a) the amount of which had not been ascertained by the Evangelical Lutheran Church in America on December 31, 1987, or (b) the existence of which was unknown to the Evangelical Lutheran Church in America on December 31, 1987.

9.30. Officers

9.31. The officers of each synod shall be a bishop, a vice-president, a secretary, and a treasurer.

a. As the synod's pastor, the bishop shall:

- 1) Oversee and administer the work of the synod.
- 2) Preach, teach, and administer the sacraments in accord with the faith of this church.
- 3) Provide pastoral care and leadership for the synod, its congregations, its ordained ministers, and its associates in ministry.

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4) Advise and counsel its related institutions and organizations.

5) Be its chief ecumenical officer.

6) Exercise supervision over the work of the other officers.

7) Preside at all meetings of the Synod Assembly and be the chief executive officer of the synod; provide for the preparation of the agenda of the Synod Assembly, Synod Council, and the Executive Committee; see to it that the constitution and bylaws of the synod are duly observed, and that the actions of the synod in conformity therewith are carried into effect; coordinate the work of all synodical staff members; and appoint all committees not otherwise provided for.

8) Coordinate the use of the resources available to the synod as it seeks to promote the health of this church's life and witness in the areas served by the synod.

9) Exercise this church's power to ordain (or provide for the ordination of) all accepted candidates for the office of ordained ministry; and shall install (or provide for the installation of):

- a) the pastors of all congregations of this synod;
- b) ordained ministers called to extraparish service within this church; and
- c) associates in ministry rostered in this synod;

10) Be ex officio a member of the Churchwide Assembly and a member of all committees and any other organizational units of the synod.

11) Submit a report to each regular meeting of the Synod Assembly concerning the synod's life and work.

12) Interpret and advocate the mission and theology of the whole church.

b. The vice-president shall chair the Synod Council. In the event of the death or disability of the bishop, the vice-president shall

convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected, or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

9.31.01. The bishop shall be elected by the Synod Assembly. The bishop shall be an ordained minister of this church. The bishop may have as many assistants as the synod shall authorize. Each synod shall establish a mutual ministry committee to provide support and counsel to the bishop.

9.31.02. The vice-president shall be elected by the Synod Assembly. The vice-president shall be a layperson. The vice-president shall not receive a salary for the performance of the duties of the office.

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9.31.03. The secretary shall be elected by the Synod Assembly. The secretary may be either a layperson or an ordained minister.

9.31.04. The treasurer shall be elected by the Synod Assembly. The treasurer may be either a layperson or an ordained minister.

9.31.05. Each officer shall be elected to a term of four years and may be reelected.

9.31.06. Each officer shall be a voting member of a congregation of the synod, except that the bishop need not be a member of a congregation of the synod at the time of election.

9.40. Synod Assembly

9.41. Each synod shall have a Synod Assembly, which shall be its highest legislative authority, and which shall meet at least biennially. Special meetings may be called as needed. With the exception of ordained ministers rostered in synods other than synod of residence, each member of the Synod Assembly, the Synod Council, a board, committee, or other organizational unit of the synod, shall be a voting member of a congregation of the synod.

9.41.01. Membership of the Synod Assembly, of which at least 60% of the voting membership shall be composed of lay persons, shall be constituted as follows:

- a. All ordained ministers under call on the roster of the synod in attendance at the Synod Assembly shall be voting members.
- b. All active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod shall elect 10% of their number to be voting members; all others shall be advisory members with voice but not vote.

c. A minimum of two lay members elected by each congregation related to the synod, one of whom shall be male and one of whom shall be female, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of number of baptized members in the congregation. Additional members from each congregation shall be equally divided between male and female except that the odd-numbered member, if any, may be either male or female.

d. The lay officers of the synod who shall not be counted as additional lay representatives in order to have at least 60% of the voting membership of the assembly composed of lay persons.

Voting membership shall include the officers of the synod.

9.41.02. Synods may establish processes that permit retired ordained ministers on the roster of the synod to serve as voting members of the Synod Assembly, consistent with 9.41.01.c. above.

9.41.03. Synods may establish processes that permit ordained ministers on the roster of the synod who are on leave from call to serve as voting members of the Synod Assembly, consistent with 9.41.01.c. above.

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9.50. Synod Council

9.51. Each synod shall have a Synod Council, which shall be its board of directors, and which shall serve as the interim legislative authority between meetings of the Synod Assembly, except that it may not take any action which is reserved exclusively for the Synod Assembly or which is in conflict with action taken by the Synod Assembly.

9.52. The Synod Council shall consist of the four officers of the synod, 10 to 24 other members, and one youth. The person elected to the youth position shall be elected to a two-year term. The process for election and the term of office when not otherwise specified shall be determined by each synod.

9.60. Conferences, Clusters, Coalitions, or Other Area Subdivisions, and Committees

9.61. Opportunities for groupings of congregations and institutions in specified geographic areas of the synod shall be provided by the synod to foster interdependent relationships among congregations, institutions, the synod, and churchwide units for mission purposes. These groupings may be formed as conferences, clusters, coalitions, or other area subdivisions.

9.62. Each synod may establish such boards, committees, task forces, and other organizational forms as it deems necessary to carry out effectively the functions assigned to the synod.

9.63. Each synod shall have an executive committee, a consultation com-

mittee, and a committee on discipline.

9.64. Each synod shall elect or appoint representatives to the coordinating council of the regional center for mission.

9.70. Fiscal Policy

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

9.72. Each synod shall arrange to have an annual audit of its financial records conducted by a certified public accountant firm selected by the Synod Council. The audited annual financial report shall be submitted by the synod to the churchwide Office for Finance and to the congregations of the synod. Synodical financial reports shall be in a format approved by the churchwide Office for Finance in order to attain uniformity in reporting.

9.73. Each synod shall have the fiscal year of February 1 through January 31.

9.80. Installation

9.81.01. The bishop of this church, or the appointee of the bishop, shall install into office each newly elected synod bishop.

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Chapter 10. MINISTRY

10.10. Ministry of the Baptized People of God

10.11. This church affirms the universal priesthood of all its baptized members. In its function and its structure this church commits itself to the equipping and supporting of all its members for their ministries in the world and in this church. It is within this context of ministry that this church calls or appoints some of its baptized members for specific ministries in this church.

10.11.A87. *a. During the period of 1988-1994, this church shall receive all persons who are serving in any specially recognized status of ministry in the uniting churches and retain them in that status on the rosters of this church; and*

1) add to the roll of those who serve in the office of Word and sacrament only those who are ordained ministers and who meet the standards of acceptance as adopted by this church; and

2) maintain a roster of lay professionals who have been on such rosters in the uniting churches and develop those rosters according to such categories, standards, and expectations as it

determines to be applicable.

b. During the same period of 1988-1994, this church shall engage in an intensive study of the nature of ministry, leading to decisions regarding appropriate forms of ministry that will enable this church to fulfill its mission. During the course of such study, special attention shall be given to:

- 1) the tradition of the Lutheran church;*
- 2) the possibility of articulating a Lutheran understanding and adaptation of the threefold ministerial office of bishop, pastor, and deacon and its ecumenical implication; and*
- 3) the appropriate forms of lay ministries to be officially recognized and certified by this church, including criteria for certification, relationship to synods, and discipline.*

10.11.B88. *Consonant with continuing resolution 10.11 .A87., the roster of ordained ministers of the Evangelical Lutheran Church in America shall be composed of:*

- 1) those persons on the Clergy Roster of The American Lutheran Church, the Clergy Roster of The Association of Evangelical Lutheran Churches, and the Roll of Ordained Ministers of the Lutheran Church in America as of December 31, 1987; and*
- 2) those persons who are added to the roster of ordained ministers following that date pursuant to section 10.20. et seq. of the Constitution of the Evangelical Lutheran Church in America.*

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10.20. Ordained Ministry

10.21. Within the people of God and for the sake of the Gospel ministry

entrusted to all believers, God has instituted the office of ministry of Word and sacrament. To carry out this ministry, this church calls and ordains qualified persons.

10.22. An ordained minister of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to preach, teach, and witness, and whose educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and ordained; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of the ministry; and whose life and conduct are above reproach. A minister shall comply with the constitution of this church.

10.23. The standards for acceptance and continuance in the ordained ministry of this church shall be included in the bylaws.

10.23.10. Standards for Ordained Ministers. In accordance with the description

of an ordained minister stated in 10.22., ordained ministers shall be governed by the following standards:

10.23.11.

Basic Standards. Persons admitted to and continued in the ordained ministry of this church shall satisfactorily meet and maintain the following:

- a. commitment to Christ;
- b. acceptance of and adherence to the Confession of Faith of this church;
- c. willingness and ability to serve in response to the needs of this church;
- d. academic and practical qualifications for ministry;
- e. life consistent with the Gospel and personal qualifications including leadership abilities and competence in interpersonal relationships;
- f. receipt and acceptance of a letter of call; and
- g. membership in a congregation of this church.

10.23.12. Preparation. Except as provided below, a candidate for ordination shall have:

- a. membership in a congregation of this church and endorsement by its pastor and council;
- b. been under the guidance and supervision of the appropriate committee for at least a year before being recommended for ordination;
- c. satisfactorily completed the requirements for the Master of Divinity degree from an accredited theological school in North America, including practical preparation as defined by the Division for Ministry such as internship and supervised clinical work;
- d. completed at least one year of residency in a seminary of this church,

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except when waived by the appropriate committee in consultation with the faculty of a seminary of this church;

- e. been endorsed by the faculty of a seminary of this church; and
- f. been examined and approved by the appropriate committee according to procedures established by the Division for Ministry, after consultation with the seminaries of this church.

10.23.13. Admission under Other Circumstances. Candidates for ordination or reception who by reason of (a) age and prior experience, (b) ordination in another Lutheran church body, or (c) ordination in another Christian tradition, whether in North America or abroad, shall be approved by the appropriate committee for ordination or reception according to criteria and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church

Council. In preparing such criteria and procedures, the Division for Ministry shall consult with the seminaries of this church and, as appropriate, with the Division for Outreach, the Division for Global Mission, and the Commission for Multicultural Ministries.

10.23.14. Reinstatement. Persons seeking reinstatement to the ordained ministry, whether having served previously in this church or in one of its predecessor bodies, shall be endorsed by the pastor and council of the congregation of which a member and interviewed, examined, and approved by the appropriate committee under criteria and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call in this church.

10.23.15. Service under Call. An ordained minister of this church shall serve under letter of call properly extended by a congregation, a synodical council or assembly, a churchwide board, the Church Council, or the Churchwide Assembly. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

10.23.16. On Leave from Call. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod bishop, an ordained minister who is without a current letter of call may be retained on the roster of ordained ministers of this church for a maximum of three years beginning at the completion of an active call.

By annual recommendaton by the Division for Ministry and action of the Synod Council in the synod of which a member, with the approval of the synod bishop, an ordained minister engaged in graduate study, in a field of study that will enhance service in the ordained ministry, may be retained on the roster of ordained ministers of this church for a maximum of six years.

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10.23.17. Calls in Predecessor Church Bodies. Accountability for specific calls to service extended in predecessor church bodies shall be exercised according to the policies and procedures of this church.

10.23.18. Initial Call to Congregational Service. Because the responsibilities of the office of the ordained ministry are most clearly focused in the

congregational pastorate, experience in which is deemed by this church to be invaluable for all other ordained service, initial service of at least three years shall be in the parish ministry. Exceptions may be granted under criteria and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

10.23.19. Calls to Non-Congregational Service. Calls to serve in institutions, agencies, and other entities inside and outside this church may be extended where there is an identifiable relationship of the work to the purpose of the ordained ministry. Such calls involve, for example, the care of the Word, the administration of the sacraments, pastoral care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions which can be filled adequately and appropriately by the laity in the church and in the world not be filled by ordained ministers for their convenience or status. Synodical councils, churchwide boards, and the Church Council may seek the advice of the Conference of Bishops in specific situations.

10.23.21. Calls to Serve in Unusual Circumstances. When it is deemed to be in the interests of this church in the care of the Gospel, ordained ministers may be called for a stated period of time not to exceed three years to minister on behalf of this church while employed in an occupation outside the traditional range of the ordained ministry. Such calls may be extended by a Synod Council, a churchwide board, or the Church Council upon recommendation by the Conference of Bishops according to criteria and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. Such calls shall be reviewed annually.

10.23.22. Retirement. Ordained ministers may retire upon attainment of age 60, or after 30 years on the roster of ordained ministers of this church or one of its predecessor bodies, or upon disability, and continue to be listed on the roster of ordained ministers of this church.

10.23.23. Retention of Personnel Records. When an ordained minister is removed from that roster of this church, the personnel record shall be retained by the secretary of this church and the synodical bishop shall invite the person at the time of removal to provide, annually, appropriate current information for the personnel record.

**10.23.A87. Sources of
Calls for Ordained Ministers**

a. Principles for Sources of Calls

The following principles shall govern calls in this church:

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1) A "call" is an action by an organizational unit of this church through which it asks a person to serve in a specified ministry and which is attested in a "letter of call."

2) Interdependence within the body of this church suggests that any action of one of its entities affects other entities. Therefore, interdependence is expressed in all calls extended by any organizational unit within this church.

3) A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline. The calling entity, in cooperation with the synod and other appropriate entities, bears a primary responsibility for this relationship on behalf of this church.

4) A letter of call is issued by that organizational unit of this church authorized to do so which is most directly involved in accountability for the specified ministry.

5) Decisions on calls for ministries in unusual circumstances not otherwise provided for but deemed to be in the interests of this church's care of the Gospel are referred to the Conference of Bishops for recommendation to the appropriate calling body.

b. Table of Sources of Calls for Ordained Ministers

Setting	Calling Body
1.0 Congregational ministry	
1.1 Single congregation	Congregation meeting
1.11 Pastor	
1.12 Senior pastor	
1.13 Associate/assistant pastor	
1.14 Co-pastor	
1.15 Shared-time pastor	
1.2 Multiple-congregation parish acting on a common	Congregation meetings,
1.21 Pastor proposal	
1.22 Other pastoral arrangements	
1.3 Coalition and cluster ministry	Synod Council
1.4 Congregations beyond ELCA	
1.41 Independent Lutheran congregation	Synod Council
1.42 Overseas independent Lutheran	Board of Division for Global Mission

congregation

*1.43 Other Synod Council or Church
Council*

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1.5 Interim pastor Synod Council

*1.6 Pastor in a congrega- Synod Council
tion under development*

2.0 Synodical ministry

2.1 Bishop Synod Assembly

2.2 Assistant to bishop Synod Council

*2.3 Shared staff by two or One of the participating
more synods synods*

*2.4 Synod staff partially Synod
supported by grants*

from churchwide units

3.0 Regional ministry

3.1 Staff Church Council

*3.2 Shared synodical- Church Council
churchwide staff*

4.0 Churchwide ministry

4.1 Bishop and secretary Churchwide Assembly

*4.2 Editor of the church Churchwide Assembly
periodical*

4.3 Treasurer Church Council

4.4 Bishop's staff Church Council

4.5 Office staff Church Council

*4.6 Division and commis- Their boards
sion staff*

*4.7 Other churchwide unit Church Council
staff*

*5.0 Chaplaincy and institutional
ministry*

*5.1 Institution/agency Synod Council
related or unrelated
to a synod*

*5.2 Institution/agency Synod Council of one of
related to more the synods
than one synod*

*5.3 ELCA-related institu- Board of Division for
tion/agency Social Ministry
Organizations*

*5.4 Federal agency/ Church Council
institution*

5.5 Military Church Council

6.0 *Campus ministry*
 6.1 *Staff* *Synod Council*
 7.0 *Church camp ministry*
 7.1 *Staff* *Synod Council*
 8.0 *Ecumenical ministry*
 8.1 *Related to a synod* *Synod Council*
 8.2 *Related to more than one synod* *Synod Council of one of the synods*
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8.3 *National/international organization* *Church Council*
 9.0 *Inter-Lutheran ministry*
 9.1 *Related to a synod* *Synod Council*
 9.2 *Related to more than one synod* *Synod Council of one of the synods*
 9.3 *National/international Church Council, depending on the ministry* *Board of a division or the*
 10.0 *Educational ministry*
 10.1 *ELCA-related seminary chaplain/faculty/administrator* *Board of Division for Ministry*
 10.2 *Chaplain/faculty/administrator of a seminary unrelated to ELCA* *Board of Division for Ministry*
 10.3 *ELCA-related college chaplain/faculty/administrator* *Board of Division for Education*
 10.4 *Chaplain/faculty/administrator of a college unrelated to ELCA* *Board of Division for Education*
 10.5 *ELCA-related school chaplain/faculty/administrator* *Board of Division for Education*
 10.6 *Chaplain/faculty of a school unrelated to ELCA* *Board of Division for Education*
 10.7 *Director/staff of a continuing education center related to Division for Ministry* *Board of Division for Ministry*
 11.0 *Missionary ministry*
 11.1 *Outside United States* *Board of Division for Global Mission*
 11.2 *Within United States* *Board of Division for*

Outreach

*12.0 Unusual ministries (as in Synod Council or Church
conjunction with occupa- Council upon recommen-
tions and in approved situa- dation by Conference of
tions not otherwise provided Bishops
for)*

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10.24. The secretary of this church shall maintain a roster containing the names of those who qualify on the basis of bylaw 10.23.10.

10.25. Each ordained minister on the roster of ordained ministers of this church shall be related to that synod:

a. of which the congregation issuing the call to the ordained minister is related;

b. which issues a letter of call to the ordained minister;

c. on whose roster the ordained minister was listed at the time of the issuance of a letter of call from this church;

d. on whose roster the ordained minister, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synodical bishop and Synod Council of each affected synod, to assure proportionate representation of faculty and administration in each synod of its region;

e. on whose roster the ordained minister was listed at the time of the issuance of a call to federal chaplaincy or on the roster of the synod of current address, if approved by the synod bishop and received by the Synod Council.

f. in which the ordained minister, upon receiving a call from this church, serves as a deployed staff person or on the roster of one of the synods to which the ordained minister is deployed.

g. on whose roster the ordained minister was listed when placed on leave from call; or

h. on whose roster the ordained minister was listed when last called or the synod of current address, if retired or disabled.

10.25.01 If the service of an ordained minister who receives and accepts a letter of call from this church, under 10.25.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such as an ordained minister who is president of a

college or university of this church or a chaplain in an educational or social service institution, such a transfer may be authorized upon mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church.

10.26. Each synod shall maintain a roster containing the names of those ordained ministers who are related to it on the basis of 10.25. of this constitution.

10.27. In keeping with the historic discipline and practice of the Lutheran church and to be true to a sacred trust inherent in the nature of the pastoral office, no ordained minister of this church shall divulge any confidential disclosure received in the course of the care of souls or otherwise in a professional capacity, except with the express permission of the person who has given confidential information or if the person intends great harm to self or others.

10.28. The provisions for termination of the mutual relationship between (s-s9) ELCA CONSTITUTION-CHAPTER 10 / 55

an ordained minister and a congregation shall be included in tS14.13. of the Constitution for Synods.

10.29. Ordained ministers shall be subject to discipline as set forth in Chapter 19 of this constitution and bylaws.

10.29.01. After the organization of this church, no person who belongs to any organization other than the church which claims to possess in its teachings and ceremonies that which the Lord has given solely to the Church shall be ordained or otherwise received into the ministry of this church, nor shall any person so ordained or otherwise received by this church be retained in its ministry who subsequently joins such an organization. Violation of this rule shall make such minister subject to discipline.

10.40. Associates in Ministry

10.41. There shall appear on the rosters of this church the names of those associates in ministry who qualify as such according to the continuing resolutions adopted by the Churchwide Assembly from time to time.

10.41.A87. *Consonant with continuing resolution 10.1i.A87., the roster of associates in ministry shall be composed of*

a. those presently on rosters of the three uniting churches in the following categories (to which there will be no additions after December 31, 1987) who choose to be certified as associates in ministry under the provisions of this church:

Commissioned church staff (ALC)

Deaconesses (AELC)

Deaconesses (ALC)

Deaconesses (LCA)

Deacons (AELC)

Lay professional leaders (LCA)

Commissioned teachers (AELC)

b. those who are certified as associates in ministry in this church after January 1, 1988.

10.42. The standards of acceptance and continuance as associates in ministry of this church shall be included in the bylaws.

10.42.10. Standards for Associates in Ministry. Associates in ministry shall be governed by the following:

10.42.11. Basic Standards. Persons certified and continued as associates in ministry of this church shall satisfactorily meet and maintain the following:

- a. commitment to Christ;
- b. acceptance of and adherence to the Confession of Faith of this church;
- c. willingness and ability to serve in response to the needs of this church;
- d. academic and practical qualifications for the position;

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- e. life consistent with the Gospel and personal qualifications including leadership abilities and competence in interpersonal relationships;
- f. receipt and acceptance of a letter of appointment; and
- g. membership in a congregation of this church.

10.42.12. Preparation. Except as provided below, a candidate for certification shall have:

- a. membership in a congregation of this church and endorsement by its pastor and council;
- b. been under the guidance and supervision of the appropriate committee for at least a year before being recommended by the committee for certification;
- c. completed the academic and practical preparation for the work for which certified according to criteria and procedures established by the Division for Ministry; and
- d. been examined and approved by the appropriate committee according to procedures established by the Division for Ministry after consultation with the seminaries and colleges of this church which offer programs designed to prepare persons for certification as associates in ministry.

10.42.13. Certification under Other Circumstances. A candidate may, for reasons of age or prior experience, be granted certification under criteria

and procedures which permit certain equivalencies as defined by the Division for Ministry.

10.42.14. Reinstatement. Persons seeking reinstatement as associates in ministry, whether having previously served in this church or in one of its predecessor bodies, shall be endorsed by the pastor and council of the congregation of this church of which a member and interviewed, examined, and approved for reinstatement by the appropriate committee under criteria and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of appointment in this church.

10.42.15. Service under Appointment. An associate in ministry shall serve under a letter of appointment in a congregation, institution, or agency of this church or in another setting in a category of work approved under criteria recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

10.42.16. On Leave from Appointment. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod bishop, an associate in ministry who is without a current letter of appointment may be retained on the roster of associates in ministry of this church for a maximum of three years beginning at the completion of an active appointment.

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By annual recommendation by the Division for Ministry and action by the Synod Council in the synod of which a member, with the approval of the synod bishop, an associate in ministry engaged in graduate study appropriate for service in this church may be retained on the roster of associates in ministry of this church for a maximum of six years.

10.42.17. Status in Predecessor Church Bodies. In accordance with the action by the constituting convention of this church, all persons who were serving in any specially recognized status of ministry in one of the predecessor church bodies at the time of the formation of this church shall be continued on a similar roster of this church. Persons on those rosters who choose to be certified under the provisions of this church, however, shall be governed by these standards together with any other provisions of this church which apply to associates in ministry.

10.42.18. Retirement. Associates in ministry may retire upon attainment of age 60, or after 30 years on a roster of this church or one of its predecessor

bodies, or upon disability, and continue to be listed on the roster of associates in ministry of this church.

10.42.19. Retention of Personnel Records. When an associate in ministry is removed from the roster of this church, the personnel record shall be retained by the secretary of this church and the synodical bishop shall invite the person at the time of removal to provide, annually, appropriate current information for the personnel record.

10.42.A87. Sources of

Appointment for Associates in Ministry

a. The principles governing sources of calls for ordained ministers shall, as appropriate, also govern sources of letters of appointment for associates in ministry.

b. Table of Sources of Appointments for Associates in Ministry

Setting	Appointing Body
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1.0 Congregational ministry

1.1 Single congregation Congregation meeting

1.2 Multiple-congregation Congregation meetings, acting parish on a common proposal

1.3 Coalition and clusters Synod Council

1.4 Other congregations

1.41 Independent Lutheran Synod Council

1.42 Other Synod Council

2.0 Synodical ministry Synod Council

3.0 Regional ministry Church Council

4.0 Churchwide ministry

4.1 Bishop's/office's staff Church Council

4.2 Division's/commission's staff Their boards

4.3 Other churchwide organization's staff Church Council

5.0 Social ministry institutions

5.1 Institution/agency related or unrelated to a synod Synod Council

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5.2 Institution/agency related to more than one synod Synod Council of one of the synods

5.3 ELCA-related institution/agency Board of Division for Social Ministry Organizations

5.4 Other Church Council

6.0 Campus ministry Synod Council

7.0 Church camp ministry Synod Council

8.0 Ecumenical ministry

8.1 Related to a synod Synod Council

8.2 Related to more than one Synod Council of one of the

synod synods

*8.3 National/international Church Council
organization*

9.0 Inter-Lutheran ministry

9.1 Related to a synod Synod Council

*9.2 Related to more than one Synod Council of one of the
synod synods*

*9.3 National/international Church Council
organization*

10.0 Educational ministry

10.1 ELCA-related seminary Board of Division for Ministry

10.2 Seminary unrelated to ELCA Board of Division for Ministry

*10.3 ELCA-related college Board of Division for
Education*

*10.4 College unrelated to ELCA Board of Division for
Education*

*10.5 ELCA-related school Board of Division for
Education*

*10.6 School unrelated to ELCA Board of Division for
Education*

*10.7 Director/staff of a continu- Board of Division for Ministry
ing education center related
to Division for Ministry*

11.0 Missionary ministry

*11.1 Outside United States Board of Division for Global
Mission*

11.2 Within United States Board of Division for Outreach

*12.0 Unusual ministries Synod Council or Church
Council upon recommendation
by Conference of Bishops*

10.43. Each synod shall maintain a roster or rosters containing the names of those associates in ministry who are members of its congregations.

10.44. Associates in ministry shall be subject to discipline as set forth in a continuing resolution.

10.44.A87. During the period of 1988-1994, the persons who are certified to the Evangelical Lutheran Church in America as consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals shall continue to be subject to the disciplinary policies pertinent to their roster status in the predecessor church.

10.44.B87. Associates in ministry shall be subject to discipline as provided for members of congregations in provision 19.17.

Chapter 11.

SPECIAL INTEREST CONFERENCES

11.01. This church cherishes the diversity of cultural and linguistic groups as they are brought together in the geographic synods, recognizing, however, that these groups may be able to meet needs and share resources through special interest conferences which for the present cannot occur in the regular life within the geographic synods.

11.01.01. The Commission for Multicultural Ministries shall initiate and develop churchwide or regional conferences to enable people of color, heritage groups, ethnic communities, and persons whose primary language is other than English to express their full partnership in the life of this church.

11.01.02. Because of continuing official and informal international contacts with other churches, the Danish Special Interest Conference, Finnish (Suomi) Special Interest Conference, German Lutheran Conference of North America, and Hungarian Special Interest Conference shall relate to this church through the Office for Ecumenical Affairs under the authority of the bishop of this church. Official contacts and relationships of the special interest conferences with leaders and representatives of other churches shall be coordinated through the Office for Ecumenical Affairs.

Chapter 12.

CHURCHWIDE ORGANIZATION

12.10. Functions of Churchwide Organization

12.11. The Evangelical Lutheran Church in America shall be one church.

The churchwide structure will develop churchwide policy and program and coordinate the work of this church. In fulfillment of the purposes of this church, the churchwide organization shall:

- a. Undergird the worship life of this church as the Word of God is preached and the sacraments are administered.
- b. Witness to the reconciling Word of God in Christ.
- c. Establish policy for undergirding and supporting the ministry of the laity.
- d. Provide for a competent, committed ordained ministry and associates in ministry in this church.
- e. Provide resources that will enable this church to equip its members to worship, learn, serve, and witness.
- f. Foster interdependent relationships among congregations, synods, and the churchwide organization to implement the mission of this church.

- g. Establish policy for this church's mission in the United States of America and other countries and coordinate planning and evaluation for that mission throughout the world, including participation with other churches.
- h. Establish this church's ecumenical stance and its relationship to other churches.
- i. Establish this church's policy for relationship with persons of other faiths.
- j. Respond to human need, work for justice and peace, care for the sick and suffering, and participate responsibly in society.
- k. Establish policy for this church's relationship to social ministry organizations (i.e., agencies, institutions, hospitals, homes for the aging).
- l. Establish policy for this church's cooperation with those public and private agencies that seek to enhance the dignity of all persons and work for justice.
- m. Establish policy for this church's relationship to governments of this world.
- n. Provide this church with guidance on social matters.
- o. Establish policy for this church's relationship to colleges, universities, elementary and secondary schools, seminaries, continuing education centers, and other educational programs.
- p. Establish and support regional centers for mission in partnership with synods.
- q. Provide a churchwide communications process for information sharing, education, and interpretation.

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- r. Conduct such research and evaluation as necessary to carry out the functions of this church.
- s. Coordinate a comprehensive financial support system for this church's mission, including the management of the assets of the churchwide organization.
- t. Establish and monitor a system of appeals and adjudication to protect the interests of individuals, institutions, agencies, congregations, synods, and the churchwide organization.
- u. Provide pension and other benefits plans for this church.
- v. Provide a church publishing house.
- w. Provide archives for the retention of its valuable records, and coordinate archival activity in the synods, regional centers for mission, institutions, and agencies of this church.
- x. Establish records management for the churchwide organization, and coordinate records management in the synods and regional centers for mission.
- y. Provide planned giving opportunities for the financial support

of this church, its congregations, synods, agencies, and institutions through the establishment of a foundation.

12.20. Description of

Churchwide Organization

12.21. The churchwide organization shall fulfill the functions described in 12.11.

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

12.23. The Church Council shall exercise interim legislative authority and shall serve as the board of directors of the corporation.

12.24. The leadership of this church shall be vested in the officers, members of the Churchwide Assembly, members of the Church Council, board members, and executive directors of churchwide administrative units. The officers shall be the bishop, vice-president, secretary, and treasurer.

12.25. The churchwide organization shall carry out its duties through administrative units: offices, divisions, commissions, and other churchwide units. Each such unit shall be governed by a board, a committee of the Church Council, or an advisory committee and shall be responsible to the Churchwide Assembly and the Church Council in the interim.

12.26. The churchwide organization shall provide a disciplinary process and an appeal process.

12.27.10. General Fiscal Policies

12.27.1. Within the limits established by the Churchwide Assembly in the constitution and bylaws, the Church Council, as the board of directors of the churchwide organization, shall establish the fiscal policies of this church.

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12.27.12. A single treasury shall be maintained for the receipt and disbursement of funds for the churchwide organization and its units receiving budgetary support, except as otherwise provided in the constitution and bylaws or as approved by the Church Council.

12.27.A88. No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by this church or churchwide units without the consent of the Churchwide Assembly, following consultation with the Conference of Bishops. No appeal to selected congregations and individuals of this church for the raising of funds shall be conducted by this church or churchwide units without the consent of the Church Council, following consultation with either the Conference of Bishops or specific synods as appropriate. Proposals for such special appeals shall be presented to the Church Council through the council's Budget Development Committee with recommendations on such pro-

posals from the Commission for Financial Support.

12.27.13. Within the policies established by the Churchwide Assembly and the Church Council, the management and investment of the funds of the churchwide organization and its units receiving budgetary support shall be the responsibility of the Office for Finance.

12.27.14. On the basis of estimated income, and upon advice of the Office for Finance in consultation with the units receiving support from the churchwide budget, the Church Council shall authorize expenditures within the budget for the fiscal year and the units may incur financial obligations up to the specified amounts. Expenditure authorizations shall be subject to revision, in light of changing conditions, by the Church Council, upon the advice of the Office for Finance in consultation with the units.

12.27.15. The fiscal year for the churchwide organization shall be February 1 through January 31.

12.27.16. The Church Council shall establish a working capital fund to be administered by the Office for Finance within the policies established by the Church Council.

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Chapter 13.

CHURCHWIDE ASSEMBLY

13.10. Churchwide Assembly

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

13.20. Duties of the

Churchwide Assembly

13.21. The Churchwide Assembly shall:

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

13.30. Meetings of the Churchwide Assembly

1331. The assembly shall meet biennially in regular session. Special meetings may be called by a two-thirds vote of the Church Council. The purpose for a special meeting shall be stated in the notice.

1331.01. The time and place of the Churchwide Assembly shall be determined by the Church Council. The time and place for the next regular assembly normally shall be announced at the preceding assembly.

1331.02. The secretary shall give notice of the time and place of each regular assembly by publication thereof at least 60 days in advance in this church's periodical. The secretary shall give written notice of a special assembly to the bishop of each synod upon the issuance of a call thereof

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and shall publish the same in this church's periodical at least 30 days in advance of the assembly. Written notice shall be mailed to all voting members not more than 30 days nor less than 10 days in advance of any meeting.

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

13.31.04. The arrangements for agenda, program, and worship shall be under the supervision of the bishop.

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

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

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

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

0,31.09. The Churchwide Assembly shall use parliamentary procedures in accordance with Robert's Rules of Order, latest edition, unless otherwise ordered by the assembly.

13.40. Members of the Churchwide Assembly

13.41. The voting members of the Churchwide Assembly shall be the voting members of this church. The requirements for voting members of the assembly and other members shall be specified in the bylaws.

13.41.10. Voting Members

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

13.41.12, The secretary of each synod shall submit to the secretary of this church

at least four months before the assembly a certified list of the regular and alternate voting members elected by the synod.

13.41.13. Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church and shall cease to be a member of the assembly if no longer a voting member of a congregation of this church. The criterion for voting membership in the congregation from which the voting member is elected shall be in effect regarding minimum age for that voting member.

13.41.14. Voting members elected through the process of 13.41.11. through 13.41.13. shall begin serving with the opening of a regular Churchwide Assembly and shall continue serving until voting members are seated at the next regular Churchwide Assembly.

13.41.15. Except as defined in 13.41.21., employees of the churchwide organization, including those serving under call, appointment, employment agreement, or contract, shall not be eligible for election and service as voting members of the Churchwide Assembly.

13.41.20. Ex Officio Members

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

13.41.30. Advisory Members

13.41.31. Members of the Church Council and board chairpersons or their designees, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. Executive directors of churchwide units shall serve as advisory members of the Churchwide Assembly.

3.41.32. Advisory members shall have voice but no vote.

13.41.40. Other Members

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

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

13.50. Committees of the Churchwide Assembly

13.51. **The Churchwide Assembly shall have a Reference and Counsel Committee, a Memorials Committee, and a Nominating Committee.**

The description of these committees shall be in the bylaws. The Churchwide Assembly may authorize such other committees as it deems necessary.

13.51.10. Reference and Counsel Committee

13.51.11. A Reference and Counsel Committee, appointed by the Church Council,

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shall review all proposed changes or additions to the constitution and bylaws and other items submitted which are not germane to items contained in the stated agenda of the assembly.

13.1.20. Memorials Committee

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

13.5130. Nominating Committee

13.5131. A Nominating Committee, elected by the Churchwide Assembly, shall nominate two persons for each position for which an election will be held by the Churchwide Assembly and for which a nominating procedure has not otherwise been designated in the constitution and bylaws of this church.

Chapter 14.
OFFICERS

14.10. Bishop

14.11. This church shall have a bishop who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church. The bishop shall be an ordained minister of this church. The bishop may be male or female, as may all other officers of this church. The bishop shall:

- a. Be the president and chief executive officer of the corporation, overseeing the work of the churchwide organization.
- b. Be the chief ecumenical officer of this church and its primary representative in the national and international interchurch agencies in which this church holds membership.
- c. Provide for the preparation of the agenda for the Churchwide Assembly, Church Council, Executive Committee, Conference of Bishops and Cabinet of Executives, and preside at the Churchwide Assembly.
- d. Provide leadership and care for the bishops of the synods.
- e. Supervise the work of the other officers.
- f. Provide for the preparation of the budget for the churchwide organization.
- g. Nominate and direct the work of the executive for administration. The duties of the executive for administration shall be contained in a continuing resolution.
- h. Convene a Cabinet of Executives for common counsel and co-

ordination. The cabinet shall meet at least quarterly at the call of the bishop. The cabinet shall be composed of the officers, the executive for administration, the assistants to the bishop, the executive directors of the churchwide units, and the editor of the church periodical.

i. Appoint members of all churchwide committees for which election procedures are not provided.

j. Be responsible for the chaplaincies of this church in federal or state agencies, institutions, and armed forces and provide for the pastoral care of those called to these ministries.

k. Recommend legal counsel to the Church Council and coordinate use of legal counsel.

1. Serve as an advisory member, with voice but not vote, on all division, commission, and other unit boards of this church, or designate a person to serve as the bishop's representative.

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14.11.A87. Duties of the Executive for Administration

a. The executive for administration and assistant to the bishop shall be accountable to the bishop. At the direction of the bishop, the executive for administration shall:

1) Represent the bishop and serve as liaison to the boards of the churchwide organization.

2) Coordinate the work of the churchwide units through appointing staff teams and other appropriate means.

3) Supervise the Office for Personnel and the Office for Research, Planning, and Evaluation.

4) Assist the bishop in developing agendas for the Churchwide Assembly, Church Council, Executive Committee, and Cabinet of Executives.

5) Coordinate the relationship of the churchwide units to the regional centers for mission.

6) Coordinate budget development for the regional centers for mission with their coordinating councils.

7) Develop the budget for the churchwide organization.

b. At the direction of the bishop, the executive for administration shall report to the Church Council and the Churchwide Assembly through the Budget Development Committee of the Church Council with regard to the preparation of the budget.

c. The executive for administration shall be elected by the Church Council upon nomination of the bishop and shall have an appointment coterminous with the term of the bishop.

14.12. The bishop shall be elected by the Churchwide Assembly to a four-year term.

14.12.11. The bishop shall be elected as provided in Chapter 17 and shall take office on the first day of the third month after election.

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

14.20. Vice-President

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

The vice-president shall serve as chair of the Church Council and, in the event the bishop is unable to do so, as chair of the Churchwide Assembly.

14.22. The vice-president shall be elected by the Churchwide Assembly to a four-year term.

14.22.11. The vice-president shall be elected as provided in Chapter 17 and shall take office on the first day of the third month after election.

14.22.12. The vice-president shall serve without salary.

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1430. Secretary

1431. This church shall have a secretary who shall be a voting member of a congregation of this church and who shall fulfill the normal functions of the secretary of a corporation.

1431.11. The secretary shall:

- a. Be responsible for the minutes and records of the Churchwide Assembly, Church Council, Executive Committee, Cabinet of Executives, and arrangements for and management of Churchwide Assemblies.
- b. Implement a records management system.
- c. Be responsible for the archives of this church, including provision for an Archives Advisory Committee.
- d. Maintain the rosters of ordained ministers, associates in ministry, commissioned teachers, consecrated deacons and deaconesses, certified or commissioned lay professionals, congregations, synods, and regional centers for mission.
- e. Have custody of the seal, maintain a necrology, and attest documents.
- f. Provide staff services to the Nominating Committee of the Churchwide Assembly.
- g. Provide for the publication of pre-assembly reports, assembly minutes, annual directory, handbook, and other informational and statistical material.
- h. Provide for an information management system, which shall be

detailed in the continuing resolutions.

- i. Receive the annual report of the congregations in a form devised by the secretary, summarize the information, and make the summary available to this church.
- j. Be responsible for preparation and research of amendments to the Constitution, Bylaws, and Continuing Resolutions of this church, as well as the Constitution for Synods and the Model Constitution for Congregations, to be proposed by the Church Council for action by the Churchwide Assembly in accordance with provision 21.1 l.a.
- k. Be responsible for declaring an interim vacancy resulting from the resignation, death, or disability of a member of a board, committee, or council; and shall arrange for an election by the Church Council to fill the vacancy consistent with 17.01.01.g. and h.

1431.12. The secretary shall prepare interpretations, as necessary, of the Constitutions, Bylaws, and Continuing Resolutions of this church. If a board, standing committee, advisory committee, or synod disagrees with the interpretations, as rendered, the objecting entity may appeal the secretary's interpretation to the Church Council.

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1431.A87. Information Management System

The office of the secretary shall provide for an information management system which shall include the following:

- a. Information services, including data processing for the churchwide units, except as otherwise determined.*
- b. Data processing links among congregations, synods, and the churchwide organization for communication of information and data base.*
- c. Guidelines and policies for records management, storage, and retrieval for all congregations, synods, and the churchwide organization of this church.*

1431.B87. Archives Advisory

Committee

- a. The committee shall consist of at least five persons appointed by the secretary in consultation with the archivist.*
- b. The committee shall meet at least annually.*
- c. The committee shall assist the secretary and archivist in maintaining professional standards and procedures for the preservation of records.*
- d. The committee shall assist the secretary and archivist in recommending policy for the archives of this church.*

e. The committee shall assist the secretary and archivist in encouraging archival activities within the synods, or cooperatively through regions.

14.32. The secretary shall be elected by the Churchwide Assembly to a four-year term.

1432.11. The secretary shall be elected as provided in Chapter 17 and shall take office on the first day of the third month after election.

1432.12. The secretary shall be a full-time, salaried position.

14.40. Treasurer

14.41. This church shall have a treasurer who shall be a voting member of a congregation of this church and who shall fulfill the normal functions of the treasurer of a corporation.

14.41.11. The treasurer shall be the executive director of the Office for Finance.

14.41.12. The treasurer shall propose policy for review and action by the Church Council and provide for the implementation, within such policies, of the financial, accounting, insurance, property and facility management, central services, investment and money management systems, and related services for the units of the churchwide organization. The specific functions of the Office for Finance shall be delineated in continuing resolutions.

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14.42. The treasurer shall be elected by the Church Council to a four-year term.

14.42.11. The treasurer shall be elected as provided in Chapter 17 and shall take office on the first day of the third month after election.

14.42.12. The treasurer shall be a full-time, salaried position.

14.42.13. The Church Council, by a two-thirds vote, may dismiss the treasurer for cause.

14.50. Death, Resignation, or Disability of an Officer

14.51. Should the bishop die, resign, or be unable to serve, the vice-president shall convene the Church Council to arrange for the appropriate care of the responsibilities of the bishop until an election of a new bishop can be held or until the bishop is able to serve again. The term of the successor bishop, elected by the next Churchwide Assembly, or a special meeting of the Churchwide Assembly called for the purpose of election, shall be a term of four years, with the subsequent election to take place at the assembly closest to the expiration of such a term.

1452. Should the vice-president, secretary, or treasurer die, resign, or be

unable to serve, the bishop, with the approval of the Executive Committee of the Church Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or until the officer is able to serve again. The term of the successor vice-president or secretary, elected by the next Churchwide Assembly, shall be a term of four years. The Church Council shall elect the successor treasurer for a term of four years.

14.53. The Executive Committee of the Church Council shall determine whether an officer is unable to serve; the officer may appeal the decision of the Executive Committee by requesting a hearing before the Church Council. A meeting to determine the ability of an officer to serve shall be called upon the request of at least three members of the Executive Committee and prior notice of the meeting shall be given to the officer in question.

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Chapter 15.

CHURCH COUNCIL

15.10. Purpose and Meetings

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

15.12. The Church Council shall meet at least two times each year.

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

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

15.20. Responsibilities of the Church Council

15.21. The specific duties of the Church Council shall be listed in the bylaws.

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

15.21.02. The Church Council shall review the procedures and programs of the churchwide units to assure that churchwide purposes, policies, and objectives are being fulfilled.

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

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

15.21.05. The Church Council shall establish the criteria and policies for the relationship between this church and independent, cooperative, and related Lutheran organizations. The policies adopted by the Church Council shall be administered by the appropriate unit of the churchwide organization. The fiscal determination of which organization shall relate to a specific unit of the churchwide organization shall be made by the Church Council.

15.21.06. The Church Council shall establish ranges for the salaries for the churchwide bishop, secretary, and treasurer.

15.21.07. The Church Council shall adopt personnel policies for this church.

15.21.08. The Church Council shall elect board, standing committee and advisory committee members as described in Chapter 17.

15.21.09. The Church Council shall elect the treasurer of this church.

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

15.21.12. The Church Council shall act on resolutions from synod councils.

15.21.13. The Church Council shall provide for the installation of the churchwide

officers.

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

15.21.15. The Church Council, acting through the Commission for Church in Society, shall have responsibility for the corporate social responsibility of this church and shall have the authority to file shareholder resolutions and cast proxy ballots thereon on stocks held by the churchwide units which are not separately incorporated. In addition, the Church Council may make recommendations to the churchwide units which are separately incorporated concerning the filing of shareholder resolutions and the casting of ballots on stocks held by those units.

1530. Composition of Church Council

15.31. The voting members of the Church Council shall consist of the four churchwide officers and 33 other persons, elected by the Churchwide Assembly.

15.31.01. Church Council members shall be elected to one six-year term and shall not be eligible for consecutive reelection.

1531.02. The Church Council shall have two youth advisory members elected by the youth organization of this church.

1531.03. The Church Council shall have as advisory members nine synod bishops elected by the Conference of Bishops. One bishop shall be elected from each regional center for mission.

1531.04. Advisory members of the Church Council shall have voice but no vote.

15.40. Church Council Committees

15.41. The Church Council shall establish committees and nominate or elect such persons as necessary to carry out the functions assigned to it. The description of such committees shall be set forth in the bylaws.

15.41.10. Executive Committee

15.41.11. The Church Council shall have an Executive Committee composed of the churchwide officers and seven members of the Church Council elected by the council. The vice-president of this church shall chair this committee. The Executive Committee shall counsel with the churchwide officers and shall perform those functions of the Church Council assigned to it by the Church Council. This committee, with the exception of the officers of this church, shall review the work of the officers and set salaries of the churchwide bishop, secretary, and treasurer within the

ranges established by the Church Council. This committee shall transmit resolutions from synods to boards of the churchwide organization.

15.41.20. Budget Development Committee

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

15.41.30. Program and Structure Committee

15.41.31. A Program and Structure Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Bishop. This committee shall be responsible for the ongoing review and evaluation of the programs and the structure of the churchwide organization, making recommendations to the Churchwide Assembly through the Church Council. This committee shall establish a process for the review of each churchwide unit so that approximately one division, one commission, and one office shall be reviewed each biennium. Such review shall include the recommendation for renewal of the mandate for the churchwide unit or recommendation of an alternative structure through which the unit's purposes shall be accomplished. The women's organization, the ELCA Publishing House, the Board of Pensions, the Conference of Bishops, the church periodical, and the ELCA Foundation also shall be reviewed. The review process shall be structured so that all churchwide units are reviewed at least once every 10 years.

15.41.40. Information and Records Committee

15A1.41. An Information and Records Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Secretary. This committee shall counsel with the Office of the Secretary regarding information and records management and shall make recommendations to the Church Council.

15.41.50. Church Council Nominating Committee

15A1.51. A Church Council Nominating Committee shall be composed of members from the Church Council elected by the council and shall have

staff services provided by the Office of the Secretary. This committee shall provide the process for nominations and elections to be carried out within the Church Council.

15.41.60. Legal and Constitutional Review Committee

15.41.61. A Legal and Constitutional Review Committee shall be composed of

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seven members of the Church Council elected by the council, shall include the secretary of this church, and shall have staff services provided by the Office of the Secretary. This committee shall provide ongoing review of legal and constitutional matters. It shall review all proposed amendments to the constitution and bylaws.

15.41.70. Mutual Ministry Committee

15.41.71. A Mutual Ministry Committee shall be composed of members of the Church Council elected by the council. This committee shall seek to give encouragement by its concern for the spiritual, emotional, and physical well-being of the full-time salaried officers of this church. It will offer support when they are experiencing personal or pastoral stress. It will allow for open communication concerning attitudes and conditions within this church.

Chapter 16.
CHURCHWIDE UNITS

16.10. Administrative Units

16.11. This church shall have churchwide administrative units which carry out the specific functions of the churchwide organization.

16.20. Offices

16.21. This church shall have offices. Offices are units of the churchwide organization that assist an officer in the performance of a specified function or set of functions that are the responsibility of that officer.

16.21.01. Each office shall relate to a standing committee elected by the Church Council. The committee shall be composed of 15 members, eight of whom shall be from the Church Council and seven of whom shall be persons elected by the Church Council from outside its membership to add particular experience and expertise. Upon two successive absences that have not been excused by the standing committee, a committee member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired term, according to 17.01.01.g.

16.21.02. Each standing committee shall review the work of the office assigned to it to determine that the purposes of the office are being fulfilled. Each committee shall bring reports and recommended policies to the Church Council, and prepare budget recommendations for the office.

16.21.03. Each office may be administered by an assistant to the appropriate officer. The assistant shall be elected by the Church Council upon nomination by the officer to whom the assistant is responsible. Said assistant shall be designated as executive director. Other staff may be appointed by the appropriate officer when the position has been approved by the Church Council.

16.21.04. The salaries of the assistants and other persons serving the offices shall be determined according to the provisions applying to those serving the divisions of this church.

16.21.05. The functions of the offices shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council.

16.21.06. This church shall have the following offices:

- a. Office for Ecumenical Affairs
- b. Office for Finance
- c. Office for Personnel
- d. Office for Research, Planning, and Evaluation

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16.21.A87. *Office for Ecumenical Affairs*

- a. *This office shall be related to the bishop of this church.*
- b. *This office shall coordinate the ecumenical, inter-Lutheran, and interfaith activities of this church and shall recommend policies relating thereto to the Churchwide Assembly and Church Council.*
- c. *This office shall encourage the study of theological topics of common concern.*
- d. *This office shall administer the ecumenical, inter-Lutheran, and interfaith discussions (including bilateral dialogs) in which this church is involved.*
- e. *This office shall administer (including personnel and financial support) the membership of this church in ecumenical organizations, such as World Council of Churches, National Council of the Churches of Christ in the U.S.A., and Lutheran World Federation.*
- f. *This office shall provide for this church's relationship with independent Lutheran organizations. This church shall not, in any manner, be responsible for nor liable for the actions of any independent*

Lutheran organization.

- g. This office shall assist the bishop of this church in carrying out the bishop's role as the chief ecumenical officer of this church.*
- h. This office shall study and advise this church in matters of fellowship and unity with other Lutheran churches.*
- i. This office shall guide the process of reception of theological agreements.*
- j. This office shall assist the synods, congregations, and churchwide units of this church in carrying out their ecumenical, inter-Lutheran, and interfaith responsibilities by giving guidance and by preparing guidelines for action.*
- k. The committee for this office shall serve as the USA National Committee of the Lutheran World Federation. In serving in such capacity, the committee of this office shall be augmented by one member from the board and/or one staff member of the Division for Global Mission, one member from the board and/or one staff member of the Commission for Church in Society, and one member of the Conference of Bishops.*

16.21.B87. Office for Finance

- a. This office shall be related to the treasurer, who shall be its full-time executive officer.*
- b. This office shall provide for the management of the capital (church property) funds and, when requested and authorized by other churchwide units, shall purchase sites and facilities for new congregations, manage properties for future use, make loans, and secure loans for capital funds.*

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- c. This office shall provide for a common system of financial reporting from synods and regional centers for mission.*
- d. This office shall provide, upon request, a financial management system for synods.*
- e. This office shall provide, upon request, assistance in financial matters to the ELCA Publishing House, the Board of Pensions, the women's organization, congregations, synods, regional centers for mission, and institutions.*
- f. This office shall provide for internal audit procedures of the churchwide organization.*
- g. The committee of this office shall recommend to the Church Council a certified public accounting firm to audit the financial records of the churchwide organization. Synodical financial reports will be submitted to this office for compilation.*
- h. This office shall provide legal documents pertaining to the financial*

and property management matters of the churchwide organization. These legal documents shall be signed by the officers authorized by the Church Council.

i. This office shall provide and manage insurance (exclusive of life and health) programs for the churchwide organization and shall make available insurance programs to congregations, synods, regional centers for mission, and related institutions, agencies, and organizations.

j. This office shall be authorized, within policies established by this church, to purchase or otherwise acquire title to real property; to mortgage, lease, sell, or otherwise dispose of the same; and to act in behalf of the units of the churchwide organization after receiving their direction regarding the purchase or disposition of real property.

k. Relationship to Division for Outreach. This office shall relate to the Division for Outreach. The Division for Outreach shall have staff responsible for real estate acquisition and disposition for new and/or existing ministries within the limits of the capital funds available and within criteria established jointly by the Division for Outreach and the Office for Finance. The Office for Finance shall provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property.

l. Capital Budget Development. This office shall participate in the development of an annual capital budget for ministry development. The budget shall be prepared by a joint staff committee comprised of staff from the Division for Outreach and the Office for Finance. This budget is to be based on projected availability of capital funds and projected requirements for loan and real property acquisition for ministry development, church building programs, or other

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approved capital needs. This capital budget, upon recommendation of the joint staff committee, will be submitted to the board of the Division for Outreach and the standing committee of the Office for Finance for approval and recommendation to the Church Council. Following approval, the capital budget shall be monitored by the joint staff committee.

Within guidelines established jointly by the Division for Outreach and the Office for Finance, the Division for Outreach shall have the responsibility for determining which congregations shall receive loans, the amount of each loan, and the repayment schedule. The Division for Outreach shall supervise the collection of said loan. Upon order of the Division for Outreach, the Office for Finance shall execute the loan, provide safekeeping for the legal documents,

- and provide accounting services for the repayment.*
- m. This office shall manage such other capital loan funds as are established by the Church Council. The management shall be within policies established jointly by the Office for Finance and other affected churchwide units. The standing committee of the Office for Finance shall be the board of directors of the ELCA Loan Fund.*
- n. This office shall have the authority to borrow; issue bonds, NOTES, certificates, or other evidence of obligation; or increase contingent liabilities within the overall limits determined by the Churchwide Assembly and the more restrictive limits established by the Church Council. No churchwide board shall make a commitment which binds the churchwide organization to an outside lending or other similar institution or which creates a liability of this church to such an institution without prior approval of the Office for Finance.*
- o. This office shall have the authority and responsibility to establish and maintain banking relationships.*
- p. Receipt of Gifts. This office, within the policies established by the Church Council, shall implement a donor gift acknowledgment process in consultation with the advisory committee of the ELCA Foundation.*
- q. Major Gifts/Deferred Giving. This office, in consultation with the foundation's advisory committee, shall recommend and implement:*
- 1) approved policy for the valuation process for noncash gifts,*
 - 2) the management of assets of life income agreements,*
 - 3) the establishment and management of memorial funds received by the foundation, and*
 - 4) the distribution of earned income payments to remainder beneficiaries as regulated by the life income, trust, and other fiduciary donor agreements.*
- r. This office shall have responsibility for management of churchwide facilities, including central services, cafeteria, and parking.*

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16.21.C87. Office for Personnel

- a. This office shall be related to the bishop of this church.*
- b. This office shall recommend to the Church Council personnel policies for the churchwide organization of this church, except as otherwise determined, including salaries, fair practices, staff position descriptions, and training. Upon approval by the Church Council, this office shall be responsible for the implementation and evaluation of the personnel policies.*
- c. This office shall offer such policies to the synods and congregations as guidelines and be available to counsel and advise the synods as requested.*

- d. This office shall authorize necessary research to update compensation packages, make recommendations to the Church Council for upgrading pension and other benefits plans, and provide just and equitable leave policies.*
- e. This office shall make employee assistance programs, such as family crisis counseling, and retirement planning services, available to the employees of this church.*
- f. This office shall recommend policy and procedures to the Church Council for ongoing performance evaluation.*
- g. This office shall provide for just and equitable employee relations practices, including grievance procedures, and shall provide employee services appropriate to each churchwide office location, such as child care services.*
- h. This office shall maintain personnel records for all employees, including employee performance evaluations.*

16.21.D87. Office

for Research, Planning, and Evaluation

- a. This office shall be related to the bishop of this church.*
 - b. This office shall conduct or coordinate research on behalf of the churchwide organization and its units.*
 - c. This office shall provide staff to consult with churchwide units and the officers in the development of research plans for each such unit and to conduct the research based on such plans.*
 - d. This office shall provide for coordinated comprehensive planning for and evaluation of the work of the churchwide organization and shall coordinate this planning process with the budget development process.*
 - e. This office shall help all units use research effectively in their planning processes.*
 - f. This office shall offer counsel and advice to congregations, synods, regions, agencies, and institutions of this church upon request.*
 - g. This office shall serve as the center for this church in the area of research, planning, and evaluation, providing necessary personnel*
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to all churchwide units for the planning and conducting of each unit's research projects.

- h. This office shall assist in the interpretation of the results of research conducted and shall do systematic ongoing research to gather information in respect to issues, materials, resources, developments, and attitudes that will serve the needs of this church.*

1630. Divisions

1631. A division is a unit of the churchwide organization to which is assigned responsibility for an identified portion of the program of this church.

1631.10. Composition of Division Boards

1631.11. Each division shall have a board composed of 21 persons elected to one six-year term, with no consecutive reelection, and with one-third of the board members being elected every biennium as provided in Chapter 17. The bishop of this church, or the bishop's designee, shall serve as an advisory member of each board. The Conference of Bishops shall select one bishop to serve as an advisory member of each board.

1631.12. No voting member of a board, or person employed by an agency or institution supervised by that board, shall be simultaneously an officer of this church, a voting member of the Church Council, or a voting member of another board.

1631.13. Each board shall meet at least two times each year. Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired term, according to 17.01.01.g. and 17.01.01.h.

1631.14. Each board shall be responsible to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and programs of each board shall be reviewed by the Church Council in order to assure conformity with the governing documents of this church and with Churchwide Assembly actions.

1631.20. Responsibilities Common to All Boards

1631.21. Each board shall elect its executive director to a four-year term in consultation with and with the approval of the bishop of this church. Each board, together with the bishop, shall arrange for an annual review of its executive director. Executive directors shall be eligible for reelection. The board may terminate the employment of the executive director in consultation with and with the approval of the bishop of this church.

1631.22. Each board shall authorize other staff positions upon recommendation of the executive director and, within churchwide policy, ratify candidates for the executive staff upon recommendation of the executive director.

1631.23. The salary structures of all divisions shall be within the personnel policies of this church, unless exceptions are granted by the Church Council.

1631.24. Each board shall establish the salary of the executive director in consultation with the bishop of this church and ratify executive staff salaries upon recommendation of the executive director.

1631.25. Each board shall request budget support for programs of the board

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through the budget development process and request expenditure authorization from the Church Council.

1631.26. Each board shall recommend policy and develop strategies in its particular area of responsibility in consultation with other units of the churchwide organization and affected synods, congregations, agencies, and institutions. Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit which have no implications for other units, congregations, synods, agencies, or institutions may be adopted by the board, subject to ratification by the Church Council. All other policies shall be submitted to the Church Council for approval.

1631.27. Each board shall approve and review major program directions for its area of responsibility in cooperation with the Committee on Program and Structure for presentation to the Church Council.

1631.28. All divisions will have one or more staff persons, some of whom shall be executive staff and others shall be support staff. The board shall develop a process, in conformity with this church's commitment to inclusiveness, that will assure that in selecting staff for all divisions there will be a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and persons on a roster of ordained ministers. This balance is to be evident in terms of both executive staff and support staff consistent with the inclusive policy of this church.

1631.29. The functions of the divisions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

16.31.31. This church shall have the following divisions:

- a. Division for Congregational Life
- b. Division for Education

- c. Division for Global Mission
- d. Division for Ministry
- e. Division for Outreach
- f. Division for Social Ministry Organizations

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16.31.A87. *Division for Congregational Life*

a. This division, working with congregations, synods, and other appropriate churchwide units, shall identify needs and develop or assist in the development of programs to fulfill the needs in the following areas of congregational ministry: worship, witness/evangelism, stewardship, education, and service. It shall also develop programs in the areas of outdoor ministries, family life, congregational planning, community involvement, ministry among older persons, ministry among men, and ministry among youth.

b. This division shall house within its youth ministry area a youth organization with youth leadership elected by its members and with a constitution established by its members. The constitution of the youth organization shall be approved by the Church Council of this church. Policies and actions of the youth organization shall be subject to review by the board of the Division for Congregational Life, and all budget requests shall be submitted through the Division for Congregational Life.

c. This division shall house within its men's ministry area a men's organization with leadership elected by its members and with a constitution established by its members. The constitution of the men's organization shall be approved by the Churchwide Assembly of this church. Policies and actions of the men's organization shall be subject to review by the board of the Division for Congregational Life and all budget requests shall be submitted through the Division for Congregational Life.

- d. This division shall have primary responsibility to assist congregations in encouraging people to be faithful stewards of the Gospel, their lives, the earth, and all other treasures and resources.*
- e. This division shall work with the Division for Ministry in the preparation of resources to assist congregations in their task to equip people individually and collectively for ministry in daily life.*
- f. This division shall develop, in coordination with other appropriate churchwide units, resources to support the above-listed programs. Working arrangements in areas of mutual responsibility will be developed with the ELCA Publishing House.*
- g. This division shall cooperate with other churchwide units and with the synods in the development and maintenance of a delivery system for programs and resources for congregations.*
- h. This division shall cooperate and consult with synods with regard to congregational concerns. The synods and the division shall work through the regional centers for mission to determine the most effective means for delivery of services, staffing, and programming to meet the needs of the congregations within the synods. Resource planning groups in the regional centers for mission shall recommend resources needed for congregations.*

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1631.B87. Division for Education

- a. This division shall be responsible for the educational activities of this church through its colleges and universities, campus ministries, and preschool, elementary, and secondary schools. It shall be the advocate to this church for these educational enterprises and advocate for this church to these educational enterprises.*
- b. This division, in response to this church's commitment to be in mission in higher education, shall encourage, assist, and sustain the colleges and universities of this church, both individually and as a community of institutions.*
- c. This division shall provide financial advocacy, policy, planning and oversight services for the funding of this church's colleges and universities, and distribute churchwide funding in consultation with synodical partners through the regional councils.*
- d. This division shall recommend policies for this church's relationship to colleges and universities. These policies shall be faithful to the Lutheran tradition that its colleges are an essential expression of God's mission in the world; faithful to the will of God as institutions providing quality instruction in religion and a lively ministry of worship, outreach, and service; faithful to the world by preparing*

leaders committed to truth, excellence, and ethical values; and faithful to students in their dedication to the development of mind, body, and spirit.

e. This division shall promote relationships between groups of colleges and universities and synods through the coordinating councils of the regional centers for mission; provide for the creation and support of the Council of College Presidents; be represented on each college board by an advisory member; and participate in the search for and election of college presidents.

f. This division shall make recommendations to the Church Council on the establishment and location of colleges and universities; cooperate with congregations, synods, and the colleges in student recruitment; work in partnership with congregations, other funding sources, and colleges to encourage and develop scholarship opportunities; and cooperate with colleges and universities in developing and securing approval for capital funding appeals throughout this church.

g. This division shall assist the colleges and universities in the recruitment and development of faculty and administrators; represent the colleges and universities in public policy matters; and encourage, support, and promote relationships with the Lutheran Educational Conference of North America (LECNA), Association of Lutheran College Faculties (ALCF), and ecumenical higher education organizations.

h. This division shall oversee the campus ministry program. This division shall recommend policy for campus ministry agencies and

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personnel in their employ; provide for the recruitment of campus ministry professional staff, assist agencies in securing professional staff, and provide for the orientation of staff into this ministry; conduct regular evaluations of staff performance and ministry; give pastoral support and counsel to professional staff and agencies in their work in campus ministry; develop and provide materials and other resources to carry out this ministry; and convene regular staff conferences to address issues in higher education, professional competency in the ministry, and societal trends that affect this church's mission in higher education.

i. This division, with regard to campus ministry, shall initiate planning in fulfilling this ministry at state and independent colleges and universities; appoint, support, and coordinate a system of contact pastors and congregations to perform ministry at colleges and universities where professional campus ministry staff are not employed; foster relationships with other denominational and ecumenical

menical campus ministries; and encourage, support, and promote the relationship with the Lutheran Student Movement as partners in this church's mission in higher education.

j. This division shall provide financial advocacy, policy, planning, and oversight services for the funding of campus ministry, and distribute churchwide funding in consultation with synodical and congregational partners; provide for the purchase and maintenance of campus ministry facilities; and coordinate the available church-wide funds with synodical partners.

k. This division shall, in relation to the schools of this church, recommend policy for this church's relationship to Lutheran pre-schools, elementary, and secondary schools.

l. This division shall encourage the congregations and synods of this church to support and be involved with public and non-public schools of this nation; articulate the role and purpose of the schools of this church as an integral part of this church's mission; assist the schools of this church to develop appropriate policies and curricula; and provide for the recruitment, development, and support of teachers and other school leaders.

m. This division shall coordinate relationships between the schools of this church and the education departments of this church's colleges and universities; sponsor cooperative networks, conferences, and consultations to assist and support the schools of this church; represent the schools of this church before governmental agencies and educational associations, such as the Evangelical Lutheran Education Association; and work in partnership with congregations, other funding sources, and the schools of this church to encourage and develop scholarship opportunities for students.

n. This division shall encourage and provide funding for colleges and universities to use the services of a common auditor.

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16,31.C87. Division for Global Mission

a. This division shall be responsible for this church's mission in other countries.

b. This division shall cooperate with Lutheran churches and other Christian churches in other countries and, together with the Division for Outreach, be their contact as they carry out their mission in this country in relation to this church.

c. This division shall be responsible for this church's international refugee program.

d. This division shall cooperate with the synods of this church in the development of interpretation and education resources for global mission.

- e. This division shall be responsible for this church's relationship to mission societies that focus on mission in other countries.*
- f. This division shall share with the Division for Outreach expertise gained from intercultural experiences and cooperate with it in interpretation and education.*
- g. This division shall engage the members and resources of this church in mission outside the USA through involvement in evangelism, witness, justice, service, relief, and development; encourage and enable churches outside the USA in mission to this church and society; establish relationships and cooperate in mission with Lutheran and other Christian churches, agencies, institutions, and movements; and provide service to people throughout the world in their human need.*
- h. This division shall recommend policies for this church's mission in other countries; recruit, call, prepare, and send personnel to assist in that mission; in consultation with the Office for Personnel, develop personnel policies for its missionaries serving in other countries, recommend them to the Church Council, and administer them in consultation with the Office for Personnel; and administer the allocation of this church's funds to combat hunger outside the USA in cooperation with the Commission for Church in Society.*

1631.D87. Division for Ministry

- a. This division shall be responsible for the programs and organizations of this church that affirm, develop, and support the ministries of the whole people of God, including recognition and support of the ministry of laypersons, ordained persons, and associates in ministry.*
- b. This division shall assist this church in reflecting on the ministry of the whole people of God and shall provide counsel and support to congregations, synods, and regional centers for mission in their work to support the ministry of the laity in daily life, including the development of such forums as centers for reflection and study of theology, other disciplines, and society.*

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- c. This division shall advocate the ministry of all the people of God among the agencies and institutions related to this church, and shall relate to and provide support services to movements such as LAOS in Ministry and Discipleship in Society.*
- d. This division shall recommend churchwide policies to the Church Council and/or Churchwide Assembly, or where appropriate, establish policies relating to the system of theological education in this church and approve amendments to the governing documents of the seminaries. It shall annually convene a meeting of seminary*

presidents, deans, and faculty representatives for the purpose of providing interseminary communication and cooperation. From time to time, this division also may convene other seminary representatives for specific purposes.

e. This division shall assist the seminaries and the synods in developing programs for the recruitment, preparation, and evaluation of candidates for the ordained ministry; recommend to the Church Council educational standards for the seminaries of this church; advocate on behalf of the seminaries to this church and advocate for this church to the seminaries.

f. This division shall coordinate and recommend, in cooperation with other appropriate churchwide units, policies and procedures for the support, advocacy, program resourcing, standards, and relationships to professional certifying organizations for specialized pastoral ministries of care, counseling, and clinical education on behalf of this church.

g. This division shall develop a program for the recruitment, preparation, and evaluation of candidates for associates in ministry in this church; recommend standards for educational programs that prepare associates in ministry; and develop policy governing the relationship with the deaconess community and with persons on the rosters of commissioned teachers, consecrated deacons and deaconesses, and certified or commissioned lay professionals.

h. This division shall consult with the Conference of Bishops in developing ecclesiastical standards for the admission of persons to the rosters of ordained ministers and of associates in ministry.

i. This division shall recommend policies to the Conference of Bishops relating to ordained persons, associates in ministry, and their families in such areas as pastoral care, call review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth.

j. This division shall consult with the presidents of the seminaries to coordinate this church's program and planning for theological education. It shall provide for cooperation and consultation among the seminaries of this church.

k. This division, in consultation and cooperation with the Conference of Bishops, synods, seminaries, continuing education centers, and colleges, shall provide for programs in continuing theological

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education for laypersons, ordained ministers, and associates in ministry.

l. This division shall develop and edit Lutheran Partners for publication by the ELCA Publishing House.

m. This division shall distribute financial resources for theological

education provided by this church to seminaries, continuing education centers, associated agencies, and other diverse ministries. It shall provide funds for such items as scholarships, faculty development (especially among women and persons of color), internship support, theological conferences, and educational programs for specialized ministries.

n. This division shall initiate, encourage, and promote theological reflection in cooperation with theologians, the Conference of Bishops, the ELCA Publishing House, lay movements, and others. This division also shall develop and disseminate to this church information concerning significant developments in theological research and trends.

o. This division, through a committee comprised of representatives of the division, seminary faculties including Lutheran faculties teaching at non-Lutheran seminaries and schools of theology, members of this church who teach on college religion faculties, and bishops, shall provide for a regular and representative convocation of theologians involved in the teaching ministry of this church. This committee shall assist in planning of meetings, determining membership, and setting agenda.

p. This division shall encourage and provide financing for seminaries to use the services of a common auditor.

1631.E87. Division for Outreach

a. This division shall provide leadership and support for this church as it reaches out in witness to the Gospel in the areas served by the synods of this church. It shall work interdependently with other units of this church and with the synods and regional centers for mission as this church carries out its responsibility for proclamation, service, and the advocacy of justice for all people.

b. This division shall assist this church in keeping evangelism, both proclamation and action, at the center of its life and witness. It shall develop and carry out programs that supplement the work of the Division for Congregational Life to nurture evangelism efforts of existing congregations.

c. This division, in cooperation with synods and congregations, working through the regional centers for mission, shall develop and recommend policy for, and then assist in the development of new ministries and congregations, the support of existing ministries and congregations and of urban and rural coalitions. It shall be responsible for the churchwide Mission Partners program in coop-

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eration with the Commission for Financial Support. In consultation with the Commission for Multicultural Ministries, it shall establish,

support, and plan for the outreach of this church to persons of color and those whose primary language is other than English.

d. This division, in consultation with the Office for Finance, shall develop an annual capital budget and shall administer the use of these capital funds for loans, real property acquisition, and building programs in support of the development of new ministries and congregations. This division also shall support Mission Investments in the ELCA Loan Fund.

e. This division shall have staff responsible for real property work in the acquisition and disposition of property for new and/or existing ministries within the limits of the capital funds available and within criteria established jointly by the Division for Outreach and the Office for Finance. The real property staff of this division shall provide its expertise to the Division for Education in support of campus ministry development.

f. This division shall be responsible for representing this church in churchwide cooperative planning for mission together with other church bodies and ecumenical organizations serving in the USA. Together with the Division for Global Mission, it shall cooperate with Lutheran church bodies based in other nations that desire to carry out ministry in the USA.

g. This division shall relate to appropriate community organizations, sharing the overall responsibility with the Division for Social Ministry Organizations. In cooperation with the Commission for Church in Society, this division shall administer hunger funds used for relief and development in the USA.

h. This division shall cooperate with the Division for Global Mission in interpretation and education and shall relate, on behalf of this church, to any mission societies that focus on mission in the USA.

1631.F87. Division for Social Ministry Organizations

a. This division shall be responsible for the development of criteria for this church's ministry through homes, institutions, agencies, hospitals, and other parts of the social ministry system and for the monitoring of approved criteria. It shall give emphasis to serving the needs of the poor and other persons with limited options. It shall provide for specific services to the sensory impaired. It shall provide for ministry among the physically and mentally challenged.

b. This division shall grant and maintain affiliation with social ministry organizations which meet criteria that have been set by this church; recommend overall policy for the social ministry activity of this church; and develop a comprehensive delivery system for social ministry services by social ministry organizations, congregations, and community organizations.

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c. This division shall concern itself with domestic refugee concerns and relate to Lutheran Immigration and Refugee Service.

d. This division shall utilize the regional centers for mission as the loci for establishing regional social ministry organization relationships.

e. This division shall develop criteria, guidelines, and personnel standards for chief executive officers, social service professionals, and chaplains for the affiliated social ministry organizations.

f. This division shall provide a network to enable the sharing of financial assets and personnel among the social ministry organizations. It shall monitor financial matters of the social ministry organizations and provide recommendations regarding capital expansion.

g. This division shall coordinate with the Commission for Financial Support in the development of standards for and participation in fund appeals for social ministry organizations; fund developing social ministry organizations and community organizations; fund pilot and research projects for program development in existing social ministry organizations; and provide emergency funds for social ministry organizations in temporary financial difficulty.

h. This division shall establish and maintain relationships with ecumenical agencies, other church bodies, and national social service societies whose programs relate to this division; develop standards, in cooperation with the Division for Outreach, for this church's relationships to community organizations; cooperate with the Commission for Church in Society in addressing social, economic, and justice issues; and utilize international agencies and social ministry organizations to fulfill the duties and responsibilities for domestic concerns for refugees and other dispossessed persons.

i. This division shall assist congregations as they provide for those in need, including persons with handicapping conditions, and shall encourage the development of programs designed to achieve economic development among the poor.

j. This division shall establish a standing consulting committee on ministry with persons with physical and mental challenges. This committee, though placed in the Division for Social Ministry Organizations, shall assist all the divisions of this church in establishing inclusive ministry with the physically and mentally challenged.

16.40. Commissions

16.41. A commission is a unit to which is assigned the responsibility of providing services, advice, and counsel in the area of the commission's specific function to the divisions, other commissions, offices, officers, Church Council, other churchwide units, and the congregations and synods of this church.

16.41.10. Commission Boards

16.41.11. With the exception of the Commission for Multicultural Ministries, each commission shall have a board of 18 members elected to one six-year term, with no consecutive reelection, and with one-third elected every biennium as provided in Chapter 17. The bishop of this church, or the bishop's designee, shall serve as an advisory member of each board. The Conference of Bishops shall select one bishop to serve as an advisory member of each board.

16.41.12. Each division of this church may be represented at meetings of the board of each commission by one member of the division executive staff in an advisory capacity with voice but not vote.

16.41.13. To assist the commission in carrying out its service to the divisions, one member of the commission executive staff may attend meetings of the board of each division in an advisory capacity with voice but not vote.

16.41.14. The provisions with regard to voting members of division boards contained in bylaw 16.31.12. shall apply to members of commission boards; that is: No voting member of a board, or person employed by an agency or institution supervised by that board, shall be simultaneously an officer of this church, a voting member of the Church Council, or a voting member of another board.

16.41.15. Each commission board shall meet at least two times each year. Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired term, according to 17.01.01.g. and 17.01.01.h.

16.41.16. The relationship of each commission board to the Churchwide Assembly and the Church Council shall be the same as defined for division boards in bylaw 16.31.14., which says: Each board shall be responsible to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and programs of each board shall be reviewed by the Church Council in order to assure conformity with the governing documents of this church and with Churchwide Assembly actions.

16.41.17. The general responsibilities of all boards as described in bylaws 16.31.21. through 16.31.28. for divisions shall pertain for the boards for commissions.

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16.41.18. The functions of the commissions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board in question disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

16.41.21. This church shall have the following commissions:

- a. Commission for Church in Society
- b. Commission for Communication
- c. Commission for Financial Support
- d. Commission for Women
- e. Commission for Multicultural Ministries

16.41.A87. Commission for Church in Society

a. This commission shall be a means by which this church both listens to and speaks to society.

b. This commission shall coordinate this church's research, study, and analysis of social issues; conduct theological and societal studies on these issues; and provide staff services to prepare and recommend social statements for consideration by the congregations, synods, Church Council, and Churchwide Assembly.

c. This commission shall carry out this church's advocacy to national and international governmental bodies and shall provide coordination for and services to state advocacy offices. This commission shall carry out this church's advocacy to private sector individuals and institutions.

d. This commission shall provide support and counsel to the synods in the development of appropriate responses to social issues and may, upon request, assist regional centers for mission in studies of societal issues.

- e. This commission shall work with national ecumenical groups on social issues.*
- f. This commission shall monitor the faithfulness of this church to its social statements.*
- g. This commission, in cooperation with the Division for Congregational Life, shall be responsible for education in social concerns, assisting this church's members to be faithful ministers in their daily lives. It shall relate to the Lutheran Academy.*
- h. This commission, at the direction of the Church Council, shall exercise the rights of this church as a corporate shareholder on issues of social concern on stocks held by the churchwide units that are not separately incorporated. In addition, the Church Council may make recommendations to the churchwide units that are separately incorporated concerning the filing of shareholder resolutions and the casting of proxy ballots on stocks held by those units.*
- i. This commission shall facilitate the formation of an Advisory Committee on the Church's Corporate Social Responsibility which will include representatives from the Board of Pensions, the Church Council, and other units of this church and which will give counsel and advice to all appropriate units of this church on corporate social responsibility.*
- j. This commission shall be responsible for this church's program to combat world hunger and its program of peace education.*
- k. This commission shall maintain a presence in Washington, D.C., on behalf of this church.*
- l. This commission, at the request of the Lutheran World Federation and in consultation with the USA National Committee of LWF, shall*

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represent the interests of the Lutheran World Federation in the United Nations.

16.41.B87. Commission for Communication

- a. This commission shall develop an overall communication strategy for this church and shall recommend policies for its implementation. Such strategy shall include the internal needs of this church as well as this church's proclamation through the public media.*
- b. This commission shall coordinate a communication system linking congregations, synods, regional centers for mission, and the churchwide organization for sharing information and resources.*
- c. This commission shall maintain a public information service that shall include gathering and disseminating news about this church and its members; placing guests and features in the public media; and responding to inquiries about this church, its policies, and its programs.*

- d. This commission shall make appropriate provisions for non-English, non-verbal, and non-visual versions and/or translation of church communications and/or public information.*
- e. This commission shall provide public relations counsel and support to the officers and units of this church.*
- . This commission, in cooperation with other churchwide units, shall interpret the work of the churchwide organization to the members of this church and the public. This shall include the assignment of interpretation persons to each churchwide unit to provide counsel and to communicate the work of each unit.*
- g. This commission, in cooperation with the other churchwide units, shall be responsible for a radio and television ministry.*
- h. This commission shall facilitate programs for communication training and media education.*
- i. This commission shall monitor national and international communication policies and issues, recommending action to this church where appropriate.*
- j. This commission, in cooperation with the Office for Research, Planning, and Evaluation, shall systematically gather the suggestions, needs, attitudes, and concerns of the members of congregations and the various units of the church in order to guide and direct the communication policies and strategies of this church, its programs, and its officers.*
- k. This commission shall maintain relationships with communication offices of other church bodies and ecumenical agencies and engage in cooperative efforts as appropriate.*

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16.41.C87. Commission for Financial Support

- a. This commission shall develop a financial support program, working in partnership with synods, congregations, and other units of the churchwide organization. In particular, it shall support the system for transfer of funds from one to the other.*
- b. This commission shall plan for and implement approved churchwide special appeals.*
- c. This commission shall relate to all programs, movements, and agencies of this church among whose goals are fund-raising and stewardship education, including Resident Stewardship Service and the Lutheran Laity Movement for Stewardship.*
- d. This commission shall cooperate with other churchwide units in the preparation and delivery of financial stewardship materials to congregations.*
- e. This commission, in cooperation with the Commission for Church in Society, shall implement the ongoing appeal for funds to combat world hunger.*

f. This commission shall cooperate with the appropriate churchwide units for continued functioning of programs such as Mission Partners, Designated Advanced Giving, Partners in Mission, Missionary Sponsorship, Missionary-for-a-Day, and International Partners in Mission. This commission also shall support Mission Investments in the ELCA Loan Fund.

g. This commission may, upon request, provide counsel and assistance to congregations, synods, agencies, and institutions of this church in the area of financial support, including special appeals.

h. Lutheran Laity Movement for Stewardship

1) The Lutheran Laity Movement for Stewardship, a voluntary fellowship of individuals devoted to the cultivation of ideals and practices of Christian stewardship, shall be recognized as having the status of being in association with this church.

2) The membership of the movement shall consist of lay members of this church as specified in the movement's bylaws.

3) This organization shall be self-supporting financially and its executive committee shall be the trustees of its financial assets.

4) The executive committee of Lutheran Laity Movement for Stewardship shall consist of 15 members with one member elected from each of the nine regions of this church and six members elected at large. The executive committee shall solicit names of lay members from within the regions from which it will elect persons to the executive committee.

5) The executive committee of the Lutheran Laity Movement for Stewardship shall have responsibility for overseeing the movement's business, including cultivation of its membership, fundraising and counseling service and specific projects, special undertakings or assignments received from this church.

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6) The movement shall provide specialized stewardship services to this church in consultation with and through cooperation with the Commission for Financial Support.

7) The internal affairs of the movement shall be carried on in conformity with the applicable established policies of this church, and full report of all operations shall be made to the Commission for Financial Support.

8) A director to serve the Lutheran Laity Movement for Stewardship shall be appointed by the executive committee of the movement. The director shall appoint additional staff as necessary to carry out the work of the movement in accordance with authorization of the executive committee. In both instances

consultation will be held with the executive director of the Commission for Financial Support.

9) This organization's director shall serve as an advisory member to the board of the Commission for Financial Support, and the executive director of the Commission for Financial Support shall serve as an advisory member to the movement's executive committee.

10) The specific function of this organization shall be enumerated in its constitution and bylaws. The constitution, bylaws and amendments thereto, after review by the Commission for Financial Support, may be amended by a two-thirds vote of the Church Council. Should the executive committee of the Lutheran Laity Movement disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

II) The provisions of bylaws 16.31.12., 16.31.13., 16.31.21. through 16.31.24., and 16.31.26. through 16.31.28. shall apply to the Lutheran Laity Movement for Stewardship.

16.41.D87. Commission for Women

a. This commission shall enable this church to realize the full participation of women; to create equal opportunity for women; to foster partnership between men and women; to assist this church to address sexism; to advocate justice for women in this church and society; and to assist this church in coordinating the programs related to women.

b. This commission shall identify subjects and issues for study and action, assist this church to listen to the concerns of women, gather information, and be responsible for research.

c. This commission shall promote and facilitate study and dialog to assist this church in developing, understanding, and forming its policies and practices with regard to the full involvement of women in this church.

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d. This commission shall review, monitor, and report on implementation and progress toward meeting this church's goals in this area.

e. This commission shall cooperate with the appropriate agencies and institutions to address issues common to sexism and racism and other attitudes and practices that divide, discriminate, and oppress.

f. This commission shall develop and provide materials and other resources to carry out the functions of this commission.

g. This commission shall recommend policy to this church in its area of concern and develop and maintain relationships with other units of this church and with similar units of other church organizations.

h. The executive director of this commission shall serve as an advisory member to the board of this church's women's organization.

16.41.30. Commission for Multicultural Ministries

16.41.31. The board of the Commission for Multicultural Ministries shall have 20 members of whom:

- a. 50% shall be women and 50% shall be men;
- b. at least 60% shall be laypersons; and
- c. four shall be Asian; four shall be Black; four shall be Hispanic; four shall be Native American; and four shall be White.

Board members shall be elected to one six-year term, with no consecutive reelection and with one-third to be elected every biennium.

16.41.32. The advisory committee from each community shall nominate four of its members to serve on the commission board and the Church Council shall ratify the nominations. The Church Council shall elect the White members to serve on this board.

16.41.E87. Commission for Multicultural Ministries

a. This commission shall assist this church in working toward the goal of full partnership of people of color and primary language other than English in the life of this church. This commission shall recommend churchwide policies to facilitate realization of this goal.

b. This commission shall review and monitor program directions of this church; develop strategies to provide special services, advice, and counsel to other churchwide units in matters related to the partnership of the communities of persons of color and primary language other than English in this church and in society; and suggest specific programs and resources to address the concerns of these communities.

c. This commission shall provide resources for each of these communities to address its own specific needs, helping this church to respond to needs, and shall enable relationship building among the various communities and the entire church.

d. This commission shall assist cooperative efforts between this church

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and communities of people of color and primary language other than English.

e. This commission shall assign staff, chosen jointly by the Commission for Multicultural Ministries and the Division for Outreach, to work within the mandates of the division with emphasis on new ministry development.

f. This commission shall organize itself into Asian, Black, Hispanic,

and Native American communities, each with an executive staff person from that community and each with additional staff adequate to meet needs of the particular community. Each community shall have an advisory committee of nine persons, one of whom shall be from each regional center for mission area. In addition, there shall be one at-large position on each advisory committee, the criteria for which shall be determined by the board of the Commission for Multicultural Ministries. These advisory committee members shall be elected at biennial gatherings of each community.

16.50. Other Churchwide Units

16.51. This church may establish other churchwide units and organizations to carry out the purpose and functions of this church.

16.51.10. Women's Organization

16.51.11. This church shall have a women's organization to assist its women to commit themselves to full discipleship, affirm their gifts, and support each other in their particular callings.

16.51.12. Membership of this organization shall be women of this church who wish to participate through local and other groupings that affirm the purposes of this organization. This organization shall function in local, synod, and churchwide settings.

16.51.13. This organization shall be incorporated, self-supporting financially, and shall manage its own assets within the policies of this church.

16.51.14. The provisions of bylaws 16.31.12., 16.31.14., 16.31.21. through 16.31.24., 16.31.26., and 16.31.27. shall apply to this organization. Bylaw 16.31.28. shall apply to the women's organization with the exception of the balance provisions for women and men and for laypersons and persons on the roster of ordained ministers.

16.51.15. This organization shall have a board of 21 members elected by the assembly of this organization for one three-year term with one consecutive reelection. At least 10% of the members of this board shall be persons of color or primary language other than English. No more than one elected board member shall be from any one synod. Board members are to serve with the perspective of the interdependence of all units of this church. The Conference of Bishops shall select one bishop to serve as an advisory member of the board of this organization.

16.51.16. The board of this organization shall meet at least two times per year

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and shall be responsible to the assembly that elected it. The assembly

of this organization shall be representative of local and other groupings of women who are members of the women's organization.

Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article XIII, Section 4, Item 9 of the constitution and bylaws of the women's organization.

16.51.17. This organization's executive director shall serve as an advisory member to the board of the Commission for Women.

16.51.18. Specific functions of the women's organization shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority of the Churchwide Assembly or two-thirds of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

16.51.A87. Women's Organization

a. This organization shall enable its members to grow through biblical study, theological reflection, and prayer.

b. This organization shall cooperate with other units of this church in advocating for the oppressed and voiceless, urging change in systems and structures that exclude and alienate, and working for peace and justice as messengers of hope.

c. This organization shall provide for development and distribution of resources for and to its members, including a magazine.

d. This organization shall facilitate local initiative in creating programs and identifying alternative structural models that encourage and support flexibility.

e. This organization shall design and implement a leadership development program for its members, assisting its members to identify, develop, and express their gifts for ministry.

f. This organization, in cooperation with the Commission for Women, shall develop networks for communication among women locally, ecumenically, and globally.

g. This organization shall relate to other women's organizations ecumenically and globally.

h. This organization shall work interdependently with all units of this church. It shall cooperate and coordinate with the Commission for Women in program development, research, and planning in order to enhance the ministries and participation of women in church and in society.

i. This organization shall develop working arrangements in areas of mutual responsibility with the ELCA Publishing House.

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16.51.20. ELCA Publishing House

16.51.21. This church shall have a publishing house. This ELCA Publishing House shall be incorporated. Its executive director shall be president of the corporation.

16.51.22. This publishing house shall have a board of 21 members, elected for one six-year term with no consecutive reelection and with one-third elected every two years as provided in Chapter 17. The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of the publishing house.

16.51.23. The provisions of 16.31.12., 16.31.13., 16.31.14., 16.31.21., 16.31.22., 16.31.24., 16.31.26., 16.31.27., and 16.31.28. shall apply to this publishing house.

16.51.24. The specific functions of this publishing house shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

16.51.B87. ELCA

Publishing House

- a. This publishing house shall be responsible for the publishing, production, and distribution of publications to be sold to accomplish the mission of this church.*
- b. This publishing house shall work in close cooperation with congregations, synods, and the churchwide organization to provide a diversity of published resources.*
- c. This publishing house shall relate to other churchwide units through resource planning groups. Materials published to assist congregations in fulfilling their life in mission shall be developed in coordination with other appropriate churchwide units. Development costs will be paid by the unit developing the publication.*
- d. This publishing house shall develop, produce, and distribute materials required to carry out its functions.*
- e. This publishing house shall be financed from the distribution of materials, not from the budget of this church.*
- f. This publishing house shall create, develop, and publish a diversity of resources in various media; make available other publications, materials, and church supplies; produce the official documents and publications of this church; and produce materials in a manner that assures their ready availability.*
- g. This publishing house shall establish a distribution center for each regional center for mission, as well as utilize other means for the wide distribution of resources within and beyond this church.*
- h. This publishing house shall manage its finances and other resources*

in a manner that assures the continuity and extension of its activities. This publishing house may maintain its own accounting, data processing, personnel, pension, and other functions essential to a cohesive, efficient, and effective operation.

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cessing, personnel, pension, and other functions essential to a cohesive, efficient, and effective operation.

i. This publishing house shall identify and nurture talented authors, composers, artists, and others involved in creating various media.

j. This publishing house shall produce and distribute the church periodical in accord with constitution and bylaw provisions.

k. This publishing house shall transfer to this church such part of its net earnings as its board in consultation with the Church Council shall determine, after setting up necessary reserves and appropriations. This publishing house also shall provide one-half of such subsidy as is necessary for the budget of the church periodical after agreement on the amount of subsidy by both the Church Council and the board of this publishing house.

l. This publishing house, in cooperation with the Commission for Multicultural Ministries and the Division for Congregational Life, shall make available resources to meet unique language and cultural needs.

16.5130. Board of Pensions

16.51.31. This church shall have a church pension and other benefits plans unit. This Board of Pensions shall be incorporated. Its executive director shall be president of the corporation.

16.5132. The Churchwide Assembly shall:

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

16.5133. The Church Council shall:

- a. review policy established by the board and take action on any policy that would change the documents establishing and governing this program;
- b. approve any changes in the approved program when there is to be:
 - 1) a significant increase in cost to the employer; or
 - 2) a significant decrease in benefits to the participant;
- c. refer any amendments to the program initiated by the Church Coun-

cil to the board for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their pension accumulations;

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d. refer, as it deems appropriate, proposed amendments to the Churchwide Assembly for final action; and

e. appoint a Financial Oversight Committee, composed of persons not responsible for pension and benefits plans, to evaluate proposed benefit and contribution changes in terms of their economic impact on:

- 1) individual congregations;
- 2) synods and the churchwide organization; and
- 3) long-term cost to contributors.

16.51.34. The board shall be composed of 21 persons elected for one six-year term with no consecutive reelection and with one-third elected each biennium as provided in Chapter 17. In addition, members of this board shall include persons with expertise in investments, insurance, and pensions, and not less than three nor more than five persons who are participants in the plans. The Conference of Bishops shall elect one bishop to serve as an advisory member of the Board of Pensions.

16.51.35. The board shall organize itself as it deems necessary except that it shall have the following committees:

- a. Committee on Benefits, including a subcommittee on appeals.
- b. Committee on Investments.

16.51.36. The provisions of 16.31.12. through 16.31.14., 16.31.21. through 16.31.24., and 16.31.26. through 16.31.28. shall apply to this board.

16.51.37. The functions of the Board of Pensions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

16.51.C87. *Board of Pensions*

a. This board shall manage and operate the pension and other benefits plans for this church within the design and policy adopted by the Churchwide Assembly and shall invest the assets according to its best judgment.

b. The Committee on Investments of the Board of Pensions shall receive advice and counsel from the Advisory Committee on the Church's Corporate Social Responsibility formed by the Commission for

Church in Society and within the context of fiduciary responsibility make appropriate recommendations to the board.

c. This board shall manage and operate those portions of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and Lutheran Church in America plans requiring continuation following the establishment of this church.

d. This board shall provide pension, health, and other benefits exclusively for the benefit of eligible members working within the

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structure of this church and those benefits shall be on the same basis for all the participants.

e. This board shall provide an outline of all benefits to be provided as a part of the fund document.

f. This board shall prepare a statement assessing the financial impact of proposed benefit program changes on individuals, congregations, synods, and the churchwide organization.

g. This board shall report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly.

h. This board shall establish appropriate linkages with other units of this church.

i. This board shall be self-supporting, except for minimum pensions, with all costs being paid from the administrative and management charges to the employers utilizing the plans.

16.51.C89. *Notwithstanding the provisions of any other continuing resolutions, as of September 1, 1989, the board shall make no new investments of any funds in or with companies doing business in South Africa, whether directly or indirectly. Not later than September 1, 1990, the board shall have divested at least 50 percent of its investments in companies doing business in or with South Africa, whether directly or indirectly; and not later than September 1, 1991, the board shall have divested the balance of its investments in companies doing business in or with South Africa, whether directly or indirectly.*

Exception to these provisions may be granted for humanitarian reasons by two-thirds vote of the ELCA Church Council upon recommendation of the board of the Commission for Church in Society.

16.51.40. Conference of Bishops

16.51.41. The Conference of Bishops shall be composed of the bishops of the synods, the bishop of this church, and the secretary of this church.

16.51.42. This conference shall report to the Church Council, and may make

recommendations to the bishop of this church and to the Church Council.

16.51.43. This conference shall have its own staff, the executive director being an assistant to the bishop of this church, selected by the Conference of Bishops in consultation with and with the approval of the bishop of this church.

16.51.44. This conference shall organize itself, meet at least two times each year, and submit a budget for inclusion in the churchwide budget.

16.51.45. The specific functions of the Conference of Bishops shall be enumerated in a continuing resolution. The resolution may be amended by majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the conference disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

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16.51.D87. Conference of Bishops

- a. This conference shall provide opportunities for worship, spiritual renewal, and theological enrichment for those elected to the office of bishop of a synod, the bishop of this church, and the secretary of this church.*
- b. This conference shall be a forum in which goals, objectives, and strategies may be developed and shared concerning pastoral leadership, care, and counsel for the synods.*
- c. This conference shall offer programs for orientation and continuing education for bishops, officers, and their spouses.*
- d. This conference shall assist the bishops in their role as teachers by being a forum for serious reflection on the theological and ethical implications of issues that affect the life of this church.*
- e. This conference shall review recommendations from the Division for Ministry pertaining to standards for the admission of persons to the rosters of ordained ministry and associates in ministry and for their retention on those rosters.*
- f. This conference shall review recommendations from the Division for Ministry pertaining to policies and develop programs in consultation with the Division for Ministry and within approved policies related to ordained ministers, associates in ministry, and their families in such areas as pastoral care, call review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth.*
- g. This conference shall participate with the Office for Ecumenical Affairs in the development and study of ecumenical documents. This conference shall consult with the Office for Ecumenical Affairs to*

assist the bishops to promote the unity of this church through leadership and ecumenical worship, fellowship, and interaction.

16.51.50. Church Periodical

16.51.51. The church periodical, *The Lutheran*, shall be published by this church through the ELCA Publishing House and shall be identified as a magazine of this church.

16.51.52. An advisory committee for *The Lutheran* shall have the responsibility for the church periodical.

16.51.53. The specific responsibilities of the advisory committee shall be specified in a continuing resolution. The continuing resolution may be amended by a majority of the members of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the committee disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

16.51.54. The advisory committee shall be composed of 10 members, five of whom shall be selected by the Church Council and five of whom shall be selected by the board of the ELCA Publishing House. At least one

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person selected by the Church Council and at least one person selected by the publishing house shall be a person of color or primary language other than English. Not more than one person shall be a member of the Church Council and not more than one person shall be a member of the board of the publishing house. The members of the advisory committee shall include persons chosen for their understanding of periodical publishing. The Conference of Bishops shall elect one bishop to serve as an advisory member of this advisory committee.

16.51.55. The advisory committee shall elect the chair of the committee from those members who are not members of the Church Council or the board of the publishing house.

16.51.56. The advisory committee shall nominate the editor for the church periodical.

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

16.51.58. Should the editor be unable to serve to the completion of the editor's

term, the Church Council shall elect an acting editor, upon nomination of the periodical advisory committee, to serve until the next Churchwide Assembly. Dismissal of an editor shall follow the procedure for an officer.

16.51.59. The editor shall be responsible to the Churchwide Assembly through the Church Council and shall report to the Church Council in the interim. The editor shall select the editorial staff of the church periodical.

16.51.61. The publishing house, in consultation with the editor, shall produce and distribute the church periodical, provide staff for circulation, promotion, subscription fulfillment, advertising solicitation, billing and collection of accounts, and other services.

16.51.62. The budget for the church periodical shall be prepared by the editor and the executive director of the publishing house for recommendation to the advisory committee. One-half of the subsidy shall be from the church budget and one-half shall be provided by the publishing house.

16.51.63. Official notices of this church shall be published in the periodical.

16.51.E87. *The advisory committee of the church periodical shall:*

- a. develop editorial and advertising guidelines;*
- b. receive periodic reports from the editor;*
- c. consult with the editor from the perspective of the expertise of committee members;*
- d. receive the periodical's annual budget for transmission of the subsidy request to the Church Council in this church's budget process;*
and

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e. be responsible, together with the bishop of this church, for the annual performance review of the editor.

16.51.70. ELCA Foundation

16.51.71. This church shall have a foundation to provide major gift/planned giving programs for individual donors, and educational and support services in major gift and deferred giving programs to congregations, synods, and institutions of this church.

16.51.72. The ELCA Foundation shall have an advisory committee of nine members, elected by the Church Council from a slate of candidates submitted by the council's nominating committee. To ensure geographical distribution, there shall be one member of the committee from a synod in each region. Advisory committee members for the ELCA Foundation

shall be elected for one six-year term with no consecutive reelection and with one-third elected every two years. The bishop of this church, or the bishop's designated representative, the executive director of the Commission for Financial Support, and the treasurer of this church, and a synodical bishop elected by the Conference of Bishops shall serve as advisory members of the committee.

16.51.73. This foundation shall be responsible to the Church Council.

16.51.74. This foundation's executive director shall serve as an advisory member of the board of the Commission for Financial Support and the standing committee of the Office for Finance.

16.51.75. The following constitutional provisions shall apply to the operation of the advisory committee: 16.31.12. through 16.31.14., and 16.31.21. through 16.31.28.

16.51.76. The advisory committee, governed by the policy approved by the Church Council, shall consult with the Office for Finance with regard to the assessment of management fees or provision of other assets available for the budget of the foundation.

16.51.77. The specific functions of the foundation shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the advisory committee disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

16.51.F87. ELCA Foundation

- a. This foundation shall conduct-on behalf of this church, its congregations, synods, churchwide units, and institutions--a program of major gifts and planned giving.*
 - b. This foundation shall provide consultation, support, and guidance to members of this church in the area of planned giving.*
 - c. This foundation shall provide coordination and support in major gift and planned giving to this church, its institutions, agencies, congregations, synods, and churchwide organizations.*
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- d. This foundation shall provide educational materials and training seminars in the area of planned giving.*
- e. This foundation shall coordinate its programs and ministries with the objectives and programs of the Commission for Financial Support.*
- f. This foundation shall consult with the Office for Finance in the*

recommendation and establishment within that office of policies and procedures for processes governing donor gift acknowledgment, valuation of noncash gifts, the management of assets of life income agreements and memorial funds, and the distribution of earned income payments to remaining beneficiaries as regulated by life income, trust, and other fiduciary donor agreements.

g. This foundation, in cooperation with synods and the coordinating councils of the regional centers for mission, shall:

- 1) identify and cultivate prospective major/deferred gift donors;*
 - 2) support Mission Investments in the ELCA Loan Fund;*
 - 3) develop plans for regional coordination and for distribution of information to assist congregations, institutions, and agencies;*
- and*
- 4) coordinate the programs of this foundation with the ministry objectives of the synods of this church.*

16.51.80. ELCA Loan Fund

16.51.81. This church shall have a unit to provide loans to congregations and units of this church and to organizations and institutions that are affiliated with this church. The ELCA Loan Fund shall be incorporated. Its executive director shall be president of the corporation.

16.51.82. The board of directors of the ELCA Loan Fund shall be the standing committee of the Office for Finance and the staff of the ELCA Loan Fund shall be the staff of the Office for Finance.

16.51.83. The provisions of 16.31.13., 16.31.14., 16.31.26., and 16.31.27. shall apply to the ELCA Loan Fund.

16.51.G89 *Operation of ELCA Loan Fund*

a. The ELCA Loan Fund shall have primary responsibility for promotion of Mission Investments in the ELCA Loan Fund; and

b. The provisions of 16.21.B87., 16.31.E87.d., and 16.31.E87.e. shall apply to the ELCA Loan Fund.

16.60. Staff

16.61. The churchwide units shall employ staff according to churchwide policy.

16.61.01. The Office for Personnel shall recommend to the Church Council the personnel policies of this church. Such policies shall be binding on all churchwide units unless exceptions are granted by the Church Council or specified in the constitution and bylaws of this church.

16.61.A87. Staffing Assumptions

a. Wherever practical, staff should be shared between churchwide units and synods, either as deployed staff or shared-time staff. When staff are "deployed" or "shared synodical-churchwide," this shall occur only after all affected organizations of this church in use of such staff have agreed to the purposes and details of such an arrangement.

Deployed staff shall be understood to mean fully funded by the deploying churchwide unit(s). Shared synodical-churchwide staff shall be understood to mean shared funding by the deploying churchwide unit(s) and the synod(s).

b. Where purchase of service is warranted, rather than full-time employment, such options should be encouraged.

c. In regional centers for mission, the staff shall be the coordinator and one support staff person.

d. Before new executive staff positions can be added to any unit of the churchwide organization, such unit must present its proposal to the Church Council through the council's Program and Structure Committee.

e. Categories of staff allocations are as follows:

1) Executive director: the director of the unit.

2) Executive staff: all other executives of a unit.

3) Full-time equivalents: contract staff whose services are purchased out of budget allocations within the unit or shared staff the cost of whom are shared with synods or other units.

4) Support staff: staff with the responsibility of assisting the executive director, executive staff, and full-time equivalents.

Chapter 17.

NOMINATIONS AND ELECTION PROCESS

17.01. The Churchwide Assembly shall elect such officers of this church and such other persons as the constitution and bylaws may require, according to procedures set forth in the bylaws.

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

- a. It shall be the responsibility of the Church Council to assure that this church maintain its commitment to inclusive representation.
- b. Each nominee for an elected or appointed position in this church shall be a voting member of a congregation of this church.
- c. In all elections by the Churchwide Assembly, other than for the bishop, a majority of the VOTES cast shall be necessary for election.
- d. Other than elections of officers and executive directors of units, elections shall be for one six-year term, without consecutive re-election, and with one-third of the members of the Church Council and of each board elected each biennium.
- e. Members of the Church Council, its standing committees, and the boards of churchwide units who have served less than one-half of a term shall be eligible for election to one full term to be served consecutively upon the conclusion of the partial term.
- f. The persons elected by the Church Council to a board shall not be in addition to but shall be included among the maximum number of members permitted for that board under the governing documents of this church.
- g. In the event an interim vacancy on a board, committee, or council is declared by the secretary of this church, the Church Council shall elect a member to serve the balance of the term.
- h. Before electing members to serve on a board, the Church Council shall consult with the board.
- i. Each biennium the Conference of Bishops shall select one bishop from each regional center for mission to serve as an advisory member of the Church Council. The Conference of Bishops shall at the same time also select a bishop to serve as an advisory member of each board, standing committee, and advisory committee of the churchwide organization. No synodical bishop shall serve as a voting member of the Church Council or of a board or committee of any churchwide unit.
- j. The youth organization of this church shall elect two persons to serve as advisory members of the Church Council.

k. An advisory member of a board or of the Church Council shall have voice but not vote.

17.01.11. There shall be a Nominating Committee consisting of 18 members

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

17.01.12. The Nominating Committee shall nominate two persons for each council, board, or committee position for which an election will be held by the Churchwide Assembly. Nominations from the floor also shall be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

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

17.01.14. It shall be the responsibility of the Church Council to make certain that every synod has at least one person serving on the churchwide boards. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on any one board.

17.01.15. The Nominating Committee shall strive to ensure that all persons nominated for any position possess the necessary competence and experience

for the position. All persons elected to any position, whether nominated by the Nominating Committee or not, shall strive to represent this church and not just a particular geographic area.

17.01.16. The churchwide officers shall be elected as follows:

a. The bishop shall be elected by the Churchwide Assembly by ecclesiastical ballot. Three-fourths of the VOTES cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the VOTES cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of VOTES on the second ballot, and two-thirds

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of the VOTES cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of VOTES on the third ballot, and 60% of the VOTES cast shall be necessary for election. On subsequent ballots a majority of the VOTES cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of VOTES on the previous ballot.

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

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

d. The treasurer shall be elected by the Church Council.

17.01.17. The members of the Church Council shall be elected by the Churchwide Assembly. Each biennium the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. The Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. Excluding the churchwide officers, there shall not be more than one member of the Church Council from a synod nor shall more than two-thirds of the synods in a region have members on the Church Council at the same time. The Church Council shall have at least one member from each region.

The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected.

17.01.18. Each office shall be related to a standing committee of the Church

Council. The members of the standing committees shall be elected by the Church Council. The majority of the members of a standing committee shall be members of the Church Council and there may be additional members elected by the Church Council who have particular experience and expertise that will assist the committee in its work. The terms of office of persons elected by the Church Council to regular terms on the standing committees of offices shall begin at the conclusion of the first regular meeting of the Church Council after each regular meeting of the Churchwide Assembly.

17.01.19. The terms of office of persons elected to regular terms on a division or commission board by the Churchwide Assembly or the Church Council shall begin at the conclusion of the meeting at which such persons were elected. The commencement of terms of office of persons elected to regular terms by the Churchwide Assembly or Church Council on the board of the ELCA Publishing House and the board of trustees of the Board of Pensions shall be specified in the bylaws of these separately incorporated entities.

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The terms of office of persons elected to regular terms on the Nominating Committee of the Churchwide Assembly, the Committee on Discipline, and the Committee on Appeals shall begin at the conclusion of the Churchwide Assembly at which such persons were elected, except as may be specified in continuing resolutions with respect to particular pending discipline matters.

17.01.20. The Churchwide Assembly shall elect all except three members of each division board, the board of the ELCA Publishing House, and the Board of Pensions. The remaining three members of each board shall be elected by the Church Council in order to insure that these boards have within their membership persons with the expertise and experience essential to the fulfillment of the work of the board.

17.01.21. The Churchwide Assembly shall elect all except three members of each commission board. The three remaining members of each commission board shall be elected by the Church Council in order to insure that these boards have within their membership persons having the experience and expertise essential to the fulfillment of the work of the board.

17.01.22. Five members of the advisory committee of the church periodical shall be elected by the Church Council and the remaining five members shall be elected by the board of the ELCA Publishing House. The terms of office of persons so elected to regular terms on the advisory committee of the church periodical shall begin on the first day of the

month following the first regular meeting of the Church Council after each regular meeting of the Churchwide Assembly.

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

17.01.24. The Church Council shall elect the members of the advisory committee of the ELCA Foundation as provided in 16.51.72.

17.01.25. The Church Council shall from time to time, by continuing resolution, establish committees and procedures for the conduct of elections at the Churchwide Assembly.

17.01.26. No member of the Church Council, a committee of the Church Council, a board, a standing committee, an advisory committee, or the advisory committee for the church periodical shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a member of a committee or board of the churchwide organization.

Nothing in this section shall be construed to prohibit the payment by this church of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, a board, a standing committee, the advisory committee of the ELCA Foundation, or the advisory committee of the church periodical against any liability asserted against and incurred by such person in or

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arising from that capacity, whether or not this church would have been required to identify such person against the liability under provisions of law or otherwise.

17.01.A88. *No employee of the churchwide organization of this church, of its regional centers for mission, or individual under contract to any unit of the churchwide organization or a regional center shall be eligible for nomination to or membership on the Church Council, a standing committee, a board, the advisory committee of the ELCA Foundation, advisory committees for the board of the Commission for Multicultural Ministries, church periodical, or archives, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract. (The phrase "under contract" shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)*

17.01.B88. *No spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, or in-law (parent, son, or daughter of a spouse, or spouse of a sibling) of an executive director or of an executive staff member of the churchwide organization shall be eligible for nomination to or membership on the Church Council, board, or committee that oversees the unit in which the person's relative is employed.*

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Chapter 18.

REGIONAL CENTERS FOR MISSION

18.01. **This church shall have regional centers for mission as a partnership**

between groups of synods and the churchwide organization for the purpose of exercising mutual responsibilities.

18.10.10. Functions

18.10.11. The regional center for mission shall make possible coordinated responses to mission and program opportunities within the region. In fulfillment of this function and the purposes of this church, each regional center for mission shall be responsible to:

- a. plan for the mission of this church in the region, including particularly outreach;
- b. cooperate with synods in facilitating the mobility of ordained ministers and associates in ministry;
- c. implement relationships with colleges, universities, and campus ministries consistent with 7.32. of this church's constitution;
- d. implement partnership funding responsibilities of the synods and churchwide organization on behalf of colleges, universities, and campus ministries;
- e. implement relationships with social ministry organizations;
- f. form resource planning groups to recommend resources and services needed for the congregations;
- g. provide for ongoing dialog between the synods of the region and the churchwide units for the purpose of identifying other functions that should be done together;
- h. facilitate gatherings of synod bishops, synod staff, and regional staff; and
- i. coordinate the work of the churchwide staff within the territory of the regional center for mission.

18.10.12. The regional center for mission shall provide a forum where the synods and the churchwide units can study, plan, and share together as they develop the common program unique to the region. Responsibilities carried out together will vary from center to center depending on the decision of the participating synods and churchwide units.

18.10.13. In establishing their partnership roles, the synods and the churchwide units shall explore the feasibility of carrying out the following additional functions within the regional center:

- a. relating to seminaries;
- b. relating to camps and other outdoor ministries;
- c. developing communication networks;
- d. planning for and coordinating continuing education programs;
- e. providing various services to congregations;
- f. providing global mission education and interpretation;

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- g. doing advocacy work, including hunger programming and refugee

work;

- h. developing stewardship and evangelism programs;
- i. providing events for the growth and equipping of God's people for their ministries in the world;
- j. being centers for growth and reflection;
- k. developing resources, such as crisis intervention services and psychodiagnostic treatment programs, which synods may use in their pastoral care responsibilities;
- l. compiling lists of personnel which may be used by synods for interim ministries;
- m. providing a financial service bureau for the cooperating synods for banking, payroll, accounts payable, and accounts receivable;
- n. providing for regional archives, associated with institutions of this church wherever possible;
- o. coordinating resources for youth ministry; and
- p. coordinating and planning major gift/planned giving opportunities with individual congregations and related institutions.

18.10.14. Additional programs or services may be developed in each regional center for mission upon the request of two or more synods, or upon the request of the churchwide organization and one or more synods, providing that each requesting synod and the churchwide organization supply the necessary financial support for the services requested.

18.10.A89. *A process for reviewing the ongoing programs of the regional center for mission every four years shall be established by each regional council.*

18.20.10. Governance

18.20.11. Each regional center for mission shall be governed by a coordinating council. The membership of the council shall be determined jointly by synodical-churchwide consultation, subject to ratification by the Church Council. The principles of organization stated in this church's constitution shall be applicable to such decisions.

18.20.12. The churchwide organization shall have such representation on the coordinating council as will provide adequate opportunity for a partnership relationship in shaping and sharing in the programs where responsibility is shared.

18.20.21. A full-time salaried coordinator shall be appointed by the coordinating council who will:

- a. facilitate processes to accomplish the functions of the regional center for mission; and
- b. receive and carry out responsibilities assigned by the coordinating council.

18.20.22. The regional centers for mission shall have such additional staff as the coordinating council may determine.

18.30.10. Funding

1830.11. The funding of the regional center for mission shall be shared by the participating synods and the churchwide units according to a cost allocation as decided in the organizational meeting of the coordinating council and ratified by the synods and the participating churchwide units.

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Chapter 19.

CONSULTATION, DISCIPLINE, APPEALS, AND ADJUDICATION

19.10. Consultation and Discipline

19.11. There shall be set forth in the bylaws a process of discipline governing ordained ministers, officers, the editor of the church periodical, associates in ministry, congregations, and members of congregations. Such process shall assure due process and due protection for the accused, other parties, and this church. Since synods have responsibility for admittance of persons into the ordained ministry of this church or onto other rosters of this church and have oversight of pastoral/congregational relationships, the disciplinary process shall be a responsibility of the synod on behalf of this church and jointly with it.

19.12. The procedures for further consultation, investigation, and discipline set forth in the bylaws shall be the exclusive means of resolving all matters pertaining to the discipline of congregations of this church. Neither this church nor a synod of this church shall institute legal proceedings in which conduct described in provision 19.16.01. is the basis of a request for relief consisting of suspension of that congregation from the rights and privileges of a congregation of this church or removal of that congregation from the roll of congregations of this church. A congregation of this church shall not institute legal proceedings against this church or a synod of this church seeking injunctive or other relief against the imposition or enforcement of any disciplinary action against that congregation.

19.13. As used in this constitution and bylaws, due process means the right to be given specific written notice of the charges against any person or entity of this church, the right to testify in person or remain

silent (at the election of the accused), the right to call witnesses and introduce documentary evidence concerning the pending charges, the right to confront and cross-examine all witnesses in support of such charges, the right to a public hearing at the request of the person or entity charged, and the right to be treated with fundamental procedural fairness. Any violation of these rights shall be grounds for reversal of an unfavorable finding and the right to a new hearing.

19.14. It is the intent of this church that all matters of discipline should be RESOLVED internally to the greatest extent possible. It is the policy of this church not to resort to the civil courts of this land until all internal procedures and appeals have been exhausted, except for emergency situations involving a significant imminent risk of physical injury or severe loss or damage to property.

19.15. Ordained Ministers

19.15.01. Ordained ministers shall be subject to discipline for:

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- a. preaching and teaching in conflict with the faith confessed by this church;
- b. conduct incompatible with the character of the ministerial office;
- c. willfully disregarding or violating the functions and standards established by this church for the office of Word and sacrament; or
- d. willfully disregarding the provisions of the constitution or bylaws of this church.

19.15.02. The disciplinary actions which may be imposed are:

- a. private censure and admonition by the bishop of the synod;
- b. suspension from the office and functions of the ordained ministry in this church for a designated period or until there is satisfactory evidence of repentance and amendment; or
- c. removal from the ordained ministry of this church, except in the case of discipline for willfully disregarding provisions of the constitution and bylaws of this church, other than 19.15.01. a., b., and c.

19.15.03. Charges against an ordained minister which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:

- a. at least two-thirds of the members of the congregation's council, submitted to the synodical bishop;
- b. at least one-third of the voting members of the congregation, submitted to the synodical bishop;
- c. at least two-thirds of the members of the governing body to which the ordained minister, if not a parish pastor, is accountable, sub-

mitted to the synodical bishop;

d. at least 10 ordained ministers of the synod on whose roster the accused ordained minister is listed, submitted to the synodical bishop; or

e. the synodical bishop.

19.15.04. When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation; and if those efforts fail, the synod then shall activate the procedures for further consultation, investigation, and discipline, if warranted.

19.15.05. A consultation committee and a committee on discipline, both of which shall be standing committees of the synod, shall be utilized. The bishop of the synod shall be a member of the consultation committee ex officio except in instances when the bishop brings charges against an ordained minister. The bishop shall not be a member of the committee on discipline. The following procedure shall be employed:

a. There shall be a consultation committee consisting of 12 persons, of whom five shall be ordained ministers, who shall each be elected by the synod assembly for a term of six years without consecutive

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reelection. From this committee the Synod Council, or a committee authorized by the council to make the selection, shall appoint five persons (three ordained ministers and two laypersons) to serve as a special consultation committee to consider the dispute. The special consultation committee shall meet with the accused and the accuser(s) in an effort to resolve the issue(s). If as a result of the consultation the charges are withdrawn, no further proceedings shall be required. If the charges are not withdrawn, the special consultation committee shall:

1) in the case of charges that do not anticipate disciplinary action, submit a report in writing to the bishop of the synod which sets forth the charges and the action or actions recommended by the special consultation committee; or

2) in the case of charges that may result in disciplinary action, refer the charges in writing to the synodical committee on discipline for a hearing.

b. In the case of charges which do not anticipate disciplinary action, the bishop shall convey the recommendations of the special consultation committee to the parties. If either party does not accept the recommendations, that party may appeal the matter to the Synod Council, whose decision shall be final.

c. There shall be a committee on discipline which shall be composed of 12 persons, of whom six (three ordained ministers and three laypersons) shall be the standing committee of the synod elected by the Synod Assembly for a term of six years each without consecutive reelection, and of whom six (three ordained ministers and three laypersons) shall be appointed by the Executive Committee of the Church Council for the specific case. These six persons, appointed by the Executive Committee of the Church Council, shall be selected from a committee of 21 persons elected by the Church-wide Assembly for a term of six years each without consecutive reelection, to serve as needed in any of the synods of this church. The accused shall have the privilege of selecting two of the six who are to be appointed from the pool of 21. Each biennium the Synod Council shall designate the chair of the synodical committee on discipline from among the members of the committee on discipline elected by the Synod Assembly.

When a specific case arises, the chairperson of the committee on discipline shall advise the vice-president of this church of the need for the appointment of six persons from the churchwide committee to serve with the synodical committee. The vice-president, as chair of the Church Council, shall then bring the matter to the Executive Committee of the Church Council for the selection of the six persons from the panel.

In each specific case that may result in discipline, the synodical committee, as thus constituted, shall, within 45 days after receipt of the charges, meet with the ordained minister and the accuser(s)

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and render its judgment. If the charges are sustained, the committee shall impose the discipline appropriate to the case. Written notice of the date, time, and place of the hearing and a copy of the charges shall be delivered to the accused ordained minister and to the accuser(s) at least 20 days prior to the date of the hearing. At the hearing, the accuser(s) may present evidence in support of the charges and thereafter the accused ordained minister shall be entitled to present evidence. The accused and the accuser(s), or other person acting on behalf of either of them, shall be entitled to question the other party or any of the witnesses appearing on behalf of the other party. A verbatim record shall be made by a stenographer or by tape recording of the hearing.

d. The decision of the committee on discipline shall be final unless, within 30 days, the accused ordained minister shall appeal the case to the Committee on Appeals. The decision of the Committee on Appeals shall be final.

e. If in the course of the proceedings, it should become apparent that

the pastoral office cannot be conducted effectively in the parish being served by the ordained minister due to local conditions, the bishop of the synod may temporarily suspend the pastor from service in the parish without prejudice and with pay provided through a joint churchwide/synod fund and with housing provided by the congregation.

19.16. Congregations

19.16.01. Congregations shall be subject to discipline for:

- a. departing from the faith confessed by this church; or
- b. willfully disregarding or violating the criteria for recognition as congregations of this church.

19.16.02. The disciplinary actions which may be imposed are:

- a. censure and admonition by the bishop of the synod;
- b. suspension from the rights and privileges of a congregation of this church for a designated period; or
- c. removal from the roll of congregations of this church.

19.16.03. Charges against a congregation which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:

- a. at least one-fifth of the confirmed members of the congregation, submitted to the synodical bishop;
- b. at least three other congregations of the synod, submitted to the synodical bishop;
- c. the Synod Council; or
- d. the synodical bishop.

19.16.04. When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consul-

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tation; and if those efforts fail, the synod then shall activate the procedures for further consultation, investigation, and discipline, if warranted.

19.16.05. The procedure for further consultation, investigation, and discipline shall be the same as that set forth above for ordained ministers.

19.17. Members of Congregations

19.17.01. The offenses for which a member of a congregation shall be subject to discipline are:

- a. denial of the Christian faith;

- b. conduct grossly unbecoming a member of the Church of Christ; or
- c. persistent trouble-making within the congregation.

19.17.02. Discipline shall be administered by the Congregation Council on behalf of the congregation. The procedure which Christ instructed his disciples to follow (Matthew 18:15-17) shall be adhered to in every case, proceeding through these successive steps:

- a. private admonition by the pastor;
 - b. admonition by the pastor in the presence of two or three witnesses;
- and

c. written citation to appear before the Congregation Council having been received by the member at least 10 days prior to the meeting.

If proposed discipline against a member proceeds beyond counseling and private admonition by the pastor, the charges against a member must be specific and in writing.

19.17.03. Should the accused be found guilty by the vote of at least two-thirds of the members of the Congregation Council and renewed admonition prove ineffectual, the council shall impose one of the following disciplinary actions:

- a. censure before the council or the congregation;
- b. suspension from stated privileges of membership for a definite period of time; or
- c. termination of membership.

A resolution of the council suspending or terminating the membership of a member of this congregation shall be delivered to the person in writing.

19.17.04. Appeal from any disciplinary action imposed by the Congregation Council may be made to the Synod Council, whose decision shall be final.

19.17.05. Disciplinary actions may be reconsidered and revoked by the Congregation Council upon receipt of:

- a. evidence that injustice has been done; or
- b. evidence of repentance and amendment.

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19.20. Recall or Dismissal

19.21. The recall or dismissal of the bishop, vice-president, or secretary of this church or the editor of the church periodical and the vacating of office

may be effected:

- a. for willful disregard or violation of the constitution and **bylaws**

of this church;

b. for such physical or mental disability

as renders the officer

incapable of performing the duties of office; or

c. for such conduct as would subject the officer to disciplinary

action as an ordained minister or as

a member of a congregation

of this church.

19.22. Proceedings for the recall or dismissal of such an officer
shall be

instituted by petition by:

a. the Church Council on

a vote of at least two-thirds of its elected

members; or

b. the Churchwide Assembly on

a vote of at least two-thirds of its

members.

The petition shall be filed with the chair of the Committee on Appeals

and shall set forth the specific charge or charges.

19.24. Notice of

a decision by the Committee on Appeals that the charges

have been sustained

shall be given to the accused person, the Church

Council shall be notified of the entry of such judgment, and the

office shall be vacated.

19.25.11. The Committee on Appeals also shall establish a similar process for the recall or dismissal of an officer of a synod, which process shall become operative when ratified by the Churchwide Assembly.

19.25.A89. *Recall or Dismissal of a Synod Officer*

a. The recall or dismissal of the bishop, vice-president, secretary, or treasurer of a synod of this church and the vacating of office may be effected:

1) for willful disregard or violation of the constitution and bylaws of this church or the constitution and bylaws of the synod;

2) for such physical or mental disability as renders the officer incapable of performing the duties of office; or

3) for such conduct as would subject the officer to disciplinary action as an ordained minister or as a member of a congregation of this church.

b. Proceedings for the recall or dismissal of a synodical bishop shall be instituted by written petition by:

1) the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;

- 2) *the Synod Assembly on an affirmative vote of at least two-thirds of its members present and voting;*
- 3) *at least 10 synodical bishops; or*

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4) *the bishop of this church.*

The petition shall be filed with the chair of the Committee on Appeals and shall set forth the specific charge or charges.

c. Proceedings for the recall or dismissal of an officer of a synod, other than the synodical bishop, shall be instituted by written petition by:

- 1) *the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;*
- 2) *the Synod Assembly on an affirmative vote of at least two-thirds of its members present and voting; or*
- 3) *the synodical bishop.*

The petition shall be filed with the chair of the Committee on Appeals and shall set forth the specific charge or charges.

d. In the case of alleged physical or mental incapacity of an officer of a synod,

1) *the procedures outlined in *S8.56 shall first be followed, and if such officer does not accept the decision of the Synod Council, the Synod Council may proceed to petition for proceedings for recall or dismissal.*

2) *four members of the Committee on Appeals, designated by the committee chair and consisting of two ordained ministers and two lay persons, shall*

a) investigate such conditions in person;

b) seek competent medical testimony;

c) seek the counsel and advice of the bishop of this church if such officer is the synodical bishop;

d) seek the counsel and advice of the synodical bishop if such officer is the vice-president, secretary, or treasurer of the synod; and

e) submit a written report of their findings to the other members of the Committee on Appeals.

3) *the members of the Committee on Appeals, other than those who investigated the conditions and other than those who are disqualified, shall review the findings of the investigation committee and by an affirmative vote of at least two-thirds of those present and voting shall adopt the findings and grant the petition.*

e. If the synod officer is an ordained minister, grounds for recall or dismissal include those grounds for discipline of ordained ministers as defined in 19.41.11. and 19.41.A89.

f. If the synod officer is a layperson, grounds for recall or dismissal

include those Set forth in 19.17.01.

g. If the case of alleged willful disregard or violation of the constitution and bylaws of this church or the constitution and bylaws of the synod or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:

1) If the proceedings were instituted by the bishop of this church,

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the synodical bishop, or at least 10 other synodical bishops, the petition shall first be referred to the Executive Committee of the synod in which the officer serves which shall function as a special consultation committee;

2) If as a result of the consultation the petition is withdrawn, no further proceedings shall be required;

3) If as a result of the consultation the petition is not withdrawn or if the proceedings were instituted by the Synod Assembly or the Synod Council, the petition shall be referred to the Committee on Appeals which shall function as the discipline committee to hear the petition; and

4) the members of the Committee on Appeals, other than those who are disqualified, may grant the petition by an affirmative vote of at least two-thirds of those present and voting.

h. Written notice of a decision by the Committee on Appeals that the charges have been sustained shall be given to the affected officer. The Synod Council shall be notified of such decision and the office shall be vacated if the charges have been sustained.

1930. Committee on Appeals

19.31. There shall be a Committee on Appeals to which may be referred appeals from disciplinary proceedings and petitions for the recall of an officer or the editor of the church periodical. The Committee on Appeals shall adopt rules of procedure for the performance of its duties. The rules shall become effective when ratified by the Churchwide Assembly.

1931.A89. Rules of the Committee on Appeals

- a. Any appeal to the Committee on Appeals shall be made in writing within 30 days after the decision of the discipline committee has been delivered to the accused. Appeals may be made only by the accused or the designated representative of the accused. Notice of the appeal shall be given by registered letter addressed to the Committee on Appeals, in care of the secretary of this church, 8765 West Higgins Road, Chicago, Illinois, 60631 with a copy to the accuser(s).*
- b. In an appeal where new evidence is not considered, the Committee on Appeals shall normally render its written decision within 60 days*

from the due date for the last written statement to be submitted under item g. below.

c. The material that shall be reviewed by the Committee on Appeals (herein referred to as the record on appeal) shall consist of the following:

- 1) a copy of the specific charges referred to the discipline committee;*
- 2) copy of any rules governing the hearing before the discipline committee;*

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3) information concerning the composition of the consultation and discipline committees that heard the case;

4) the verbatim record or the tape recording of the hearing before the discipline committee;

5) all documents or physical evidence presented at the hearing before the discipline committee;

6) the written decision of the discipline committee;

7) proof that the written decision was delivered to the accused.

d. It shall be the responsibility of the chair of the discipline committee to furnish the record on appeal to the Committee on Appeals, in care of the secretary of this church, 8765 West Higgins Road, Chicago, Illinois 60631, certifying to the completeness and accuracy of the record on appeal, within 30 days of the receipt of the appeal, unless the chair of the Committee on Appeals grants additional time for compelling reasons.

e. If the Committee on Appeals has reason to believe that a required action was taken by a discipline committee, but such action is not revealed in the record on appeal, the Committee on Appeals may, by written request to the chair of the discipline committee, with copies to the accused and the accuser(s), solicit written confirmation of such action. Copies of such confirmation shall be supplied to the accused and the accuser(s).

f. Except in cases where the Committee on Appeals has received new evidence as provided hereafter, the scope of the review of any appeal from a decision of a discipline committee shall be limited to the questions of whether due process as described in 19.13. has been properly followed and whether the appropriate procedures of Chapter 19 have been observed.

g. The accused may present a written statement of instances in which due process was not properly followed, or proper procedures were not observed in the proceedings before the discipline committee and the consequences of such failure(s). The accuser(s) shall receive a copy of any such statement and shall have an opportunity to make a written response to the Committee on Appeals with copy to the accused. The accused then may present a written rebuttal. Appro-

appropriate limitations and due dates for these statements may be established by the committee chair.

h. At any time before the Committee on Appeals renders its decision, either the accused or the accuser(s) may request in writing, with notification to the other, that the Committee on Appeals consider new evidence. While the new evidence may involve additional incidents or additional witnesses, the general nature of the new evidence must involve the same charge and the same grounds for the charge as was presented before the discipline committee. The request

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must be specific and must explain why the evidence was not available for submission to the discipline committee.

i. Upon receipt of a request to consider new evidence, the Committee on Appeals shall first decide whether it is necessary to consider the new evidence in order to dispose of the appeal. If in the judgment of the committee it is necessary to consider the new evidence, the committee shall then meet with the accused and accuser(s) according to the same procedure specified for the Committee on Discipline and render a judgment.

j. Final decisions of the Committee on Appeals require an affirmative vote by at least two-thirds of those present and voting.

k. Notice of decisions of the Committee on Appeals shall be given in writing to the accused, the accuser(s), the chair of the discipline committee, the synodical bishop, and the secretary of this church.

l. The Committee on Appeals also shall prepare a brief summary of each appeal which shall be presented to the Churchwide Assembly. Such summary shall not disclose the names of the accused, the accuser(s) or any witness. If the decision of the discipline committee was reversed or remanded, the summary shall indicate the reasons for such reversal or remand.

m. The Committee on Appeals shall elect the following officers: chair, vice-chair, secretary, and assistant secretary. In addition to the duties prescribed in Chapter 19, the chair shall schedule and preside at committee meetings. In the absence of the chair, the vice-chair shall act as chair. The secretary, or assistant secretary, shall keep such record of proceedings of the committee as is necessary.

n. Meetings of the Committee on Appeals may be held in person or by conference telephone call.

o. A majority of the members of the Committee on Appeals who are not disqualified shall constitute a quorum for the conduct of its business at a scheduled meeting, and three-fourths of the members of the Committee on Appeals who are not disqualified shall constitute a quorum for the conduct of its business by conference telephone call.

p. Members of the Committee on Appeals shall refrain from discussing appeals made to the committee except as required to discharge the duties of the committee membership.

q. No member of the Committee on Appeals shall serve on any case if such a member is related (as defined in 17.01 .B88.) to the accused, the accuser(s), any witness who testified before the discipline committee or a member of the consultation or discipline committee that considered the case or where such member is a member or former member of a congregation on which the discipline committee imposed

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discipline. A member of the Committee on Appeals also may voluntarily disqualify himself or herself.

r. See 19.25.A89. for additional rules of procedure applicable in proceedings for recall or dismissal of a synod officer.

19.32. The Committee on Appeals shall determine if due process has been properly followed. If due process has not been followed, the matter shall be returned to the committee on discipline for further consideration. If due process has been followed, the judgment of the committee on discipline shall be sustained unless either party submits new evidence that, in the judgment of the Committee on Appeals, should be considered. If new evidence is accepted for consideration, the Committee on Appeals shall then meet with the accused and accuser according to the same procedure specified for the committee on discipline and render a judgment.

1933. Appeals to the Committee on Appeals may be made by:

- a. an ordained minister whom the committee on discipline has decided to suspend or remove from the clergy roster;
- b. a commissioned teacher, a consecrated deacon, or a consecrated deaconess whom the committee on discipline has decided to suspend or remove from a roster of this church;
- c. a congregation which the committee on discipline has decided to suspend or remove from the roll of congregations of this church.

19.34. The committee shall be comprised of six ordained ministers and six laypersons, elected by the Churchwide Assembly for a term of six years, without consecutive reelection.

1935. The committee shall elect its own officers.

1936. Decisions of the committee shall be final; an affirmative vote by at least two-thirds of those present and voting shall be necessary to render a decision or opinion. Each decision or opinion shall be reported as soon as practical in writing to the parties concerned and a summary of action taken shall be reported to the Churchwide Assembly.

19.40. Definitions and Guidelines

19.41.11. The Committee on Appeals shall establish definitions and guidelines, subject to approval by the Church Council, to enable clear and uniform application of the grounds for discipline in each of the above categories.

19.41.A89. The Committee on Appeals shall present to the Church Council for consideration and recommendation a process and definitions, as required in bylaw 19.41.11.

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19.50.

Adjudication

19.S1. The bishop and the Executive Committee of the Church Council shall be available to give counsel when disputes arise within this church.

19.52. When there is disagreement on a substantive issue among church-wide units which cannot be RESOLVED by the parties, the aggrieved party or parties may appeal to the bishop and the Executive Committee of the Church Council for consultation. If this consultation fails to resolve the issue, a petition may be addressed by the parties to the Church Council requesting it to mediate the matter.

19.53. When a component or beneficiary of a churchwide unit has a disagreement on a substantive issue which it cannot resolve with the board of its unit, it may address an appeal to the bishop and the Executive Committee of the Church Council. In this case, the decision of the Executive Committee shall prevail, except that upon the motion of a member of the Church Council, the decision shall be referred to the Church Council for final action.

19.61. The synodical bishop and the Executive Committee of a Synod Council shall be available to give counsel when disputes arise within a synod.

19.62. The synodical bishop and the Executive Committee shall receive expressions of concern from ordained ministers, associates in ministry, consecrated deacons and deaconesses, commissioned teachers, certified and commissioned lay professionals, congregations, and organizations within the synod; provide a forum in which the parties concerned can seek to work out matters causing distress or conflict; and make appropriate recommendations for their resolution. When the matter at issue cannot be RESOLVED in this manner, the prescribed procedures for investigation, decision, appeal, and adjudication shall be followed. Allegations or charges which could lead to the discipline of an ordained minister, associate in ministry, consecrated deacon or deaconess, commissioned teacher, or certified or commissioned lay professional shall not be addressed by the Executive Committee but shall be RESOLVED through the disciplinary process set forth in this chapter.

19.63. When there is disagreement among units of the synod on a substantive issue which cannot be RESOLVED by the parties, the aggrieved party or parties may appeal to the synodical bishop and the Executive Committee of the Synod Council for a consultation. If this consultation fails to resolve the issue, a petition may be addressed by the parties to the Synod Council requesting it to arbitrate the issue. The decision of the Synod Council shall be final.

19.64. When a component or beneficiary of a synod unit has a disagreement on a substantive issue which it cannot resolve with the board of its unit, it may address an appeal to the synodical bishop and the

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Executive Committee of the Synod Council. In this case the decision of the Executive Committee shall prevail, except that upon the motion of a member of the Synod Council, the decision shall be referred to the Synod Council for final action.

19.71. When there is disagreement among factions within a congregation on a substantive issue which cannot be RESOLVED by the parties, members of a congregation shall have access to the synodical bishop for consultation after informing the chair of the congregation council of their intent. If the consultation fails to resolve the issue(s), the consultation committee of the synod shall consider the matter. If the consultation committee of the synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be **final.**

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Chapter 20.

INDEMNIFICATION

20.01. To the full extent permitted from time to time by law, each person who was or is a party or is threatened to be made a party to any threatened, pending or completed civil, criminal, administrative, arbitration, or investigative proceeding, including a proceeding by or in the right of this church, by reason of the fact that such person is or was a Church Council member, officer, employee, agent or member of any board, committee or commission of this church shall be indemnified against judgments, penalties, fines (including, without limitation, excise taxes assessed against the person with respect to an employee benefit plan), settlements, and reasonable expenses, including attorneys fees and disbursements, incurred by the person in connection with the proceeding. The indemnification provided by this section shall continue as to a person who has ceased to be a Church Council member, officer, employee, agent or member of a board, committee, or commission of this church and shall apply whether or not the claim against such person arises out of matters occurring before the adoption of this section.

20.02. This church may purchase and maintain insurance on behalf of a person who is or was a Church Council member, officer, employee, agent, or member of a board, committee, or commission of this church against any liability asserted against and incurred by the person in or arising from that capacity, whether or not this church would have been required to indemnify the person against the liability under the provision of the constitution of this church.

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Chapter 21.

AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS

21.10. Amendments to Constitution

21.11. The constitution of this church may be amended through either of the following procedures:

a. The Church Council may propose an amendment, with an official notice to be sent to the synods at least six months prior to the next regular meeting of the Churchwide Assembly. The adoption of such an amendment shall require a two-thirds vote of the members of the next regular meeting of the Churchwide

Assembly present and voting.

b. An amendment may be proposed by 25 or more members of the Churchwide Assembly. The proposed amendment shall be referred to the Committee for Reference and Counsel for its recommendation, following which it shall come before the assembly. Adoption of such an amendment shall require passage at two successive regular meetings of the Churchwide Assembly by a two-thirds vote of the members present and voting.

21.20. Bylaws

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

21.30. Continuing Resolutions

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

Chapter 22.

TEMPORARY MATTERS

22.01. Provisions of this chapter shall apply notwithstanding anything to the contrary in the preceding chapters. As used in this chapter, the term "merging churches" refers to The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America. Each of this chapter's provisions contains the date or time when such provision shall automatically

expire. This provision shall expire coincidental with expiration of the provision hereafter which is the last to expire.

22.10. Roster Requirements

22.16. Continuing Resolution 10.11.A87. adopted at the constituting convention may not be repealed or altered until a regular Churchwide Assembly receives the study authorized by such resolution. This provision expires with the opening of the Churchwide Assembly which receives such study.

22.17. In all parts of this constitution, with the exception of Chapter 10 (Ministry) and Chapter 19 (Discipline) the term "associates in ministry" will be deemed to include, in addition to the persons described in Chapter 10, all those who are serving in any specially recognized status of ministry in the uniting churches who have been retained in that status on the rosters of this church pursuant to 10.11.A87. This provision shall expire at the opening of the Churchwide Assembly which receives the study on the nature of ministry.

22.20. Elections and Terms of Office; Constituting Convention

22.21. The persons elected as executives for offices, divisions, and commissions prior to this church's constituting convention pursuant to procedures approved by the merging churches shall serve in such positions for the term for which they were so elected. This provision shall expire at the expiration of the terms of the persons so elected.

22.22. Elections at this church's constituting convention shall be held in accordance with procedures approved by the merging churches. Persons so elected shall hold the office to which elected and for such term as may have been specified with respect to their election, notwithstanding any provision to the contrary in the preceding chapters. This provision shall expire at the expiration of the terms of the persons so elected.

CONSTITUTION FOR SYNODS

Chapter 1.

NAME AND INCORPORATION

tS1.01. The name of this synod shall be (*name of synod*) of the Evangelical Lutheran Church in America.

tS1.02. For the purposes of this constitution and the accompanying bylaws, the (*name of synod*) of the Evangelical Lutheran Church in America is hereafter designated as "this synod."

tS1.11. This synod shall be incorporated. Amendments to the articles of incorporation of this synod shall be submitted to the Church Council for ratification before filing.

tS1.21. The seal of this synod is (*describe*).

Chapter 2.

STATUS

tS2.01. This synod possesses the powers conferred upon it, and accepts the duties and responsibilities assigned to it, in the constitution, bylaws, and continuing resolutions of the Evangelical Lutheran Church in America (ELCA or "this church"), which are recognized as having governing force in the life of this synod.

Chapter 3.

TERRITORY

tS3.01. The territory of this synod, as determined by the Churchwide Assembly, shall be:

"Determined by the Churchwide Assembly" is understood to include the reported changes in synod relationship made by any congregation in a border area agreed under ELCA bylaw 9.02.02.

t Required provisions

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Chapter 4.

CONFESSION OF FAITH

tS4.01. This synod confesses the Triune God, Father, Son, and Holy Spirit.

tS4.02. This synod confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.

a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.

b. The proclamation of God's message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.

c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God's Spirit speaking through their authors, they record and announce God's revelation centering in Jesus Christ. Through them God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.

tS4.03. This synod accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.

tS4.04. This synod accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this synod.

tS4.05. This synod accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.

tS4.06. This synod accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.

tS4.07. This synod confesses the Gospel, recorded in the Holy Scriptures and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God's mission in the world.

Chapter 5.

NATURE OF THE CHURCH

tS5.01. All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this synod are to be carried out under his rule and authority.

tS5.02. The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find
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their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. This church, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

Chapter 6.

STATEMENT

OF PURPOSE

tS6.01. The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.

tS6.02. To participate in God's mission, this synod as a part of the Church shall:

a. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.

b. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a

global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.

c. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless, and committing itself to their needs.

d. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.

e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.

f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.

tS6.03. To fulfill these purposes, this synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in the territory of this synod. In fulfillment of this role, this synod shall:

a. Provide for the pastoral care of congregations, ordained ministers, and associates in ministry in the synod, including:

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1) certifying candidates for the ordained ministry in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;

2) authorizing ordinations and ordaining on behalf of this church;

3) certifying associates in ministry, which may be done through multi-synodical committees;

4) consulting in the calling process for ordained ministers and in the selection of associates in ministry.

b. Provide for leadership recruitment, preparation, and support in accordance with churchwide standards and policies.

c. Provide for discipline of congregations, ordained ministers, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals; as well as for termination of call, appointment, adjudication, and appeals consistent with the procedures established by this church in Chapter 19 of the ELCA constitution and bylaws.

d. Foster organizations for youth, women, and men.

e. Plan for the mission of this church in the synod, initiating and developing policy through the regional center for mission, and implementing programs, including:

- 1) ecumenical guidance and encouragement consistent with church-wide policy;
 - 2) development of new ministries, redevelopment of existing ministries, and evangelism;
 - 3) development of relationships to and participation in planning for mission of social ministry organizations and ministries;
 - 4) providing resources for congregational life;
 - 5) assisting the members of its congregations in carrying out their ministries in the world;
 - 6) interpretation of social statements in a manner consistent with the interpretation given by the churchwide unit which assisted in the development of the statement, and initiation of social study programs; and
 - 7) fostering financial support for the work of this church by individuals and congregations.
- f. Foster interdependent relationships among the churchwide organization, the synods, and the congregations, and enter into partnership with other synods in the region.
 - g. Participate in churchwide programs and develop support for the ministry of the churchwide organization.
 - h. Foster the grouping of congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.

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- i. Foster relationships with and provide partnership funding on behalf of colleges, universities, and campus ministries.
- j. Foster relationships with and provide partnership funding on behalf of social ministry organizations.
- k. Foster relationships with and provide partnership funding on behalf of seminaries and continuing education centers.
1. Foster supporting relationships with camps and other outdoor ministries.
- m. Foster supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod.
- n. Interpret the work of this church to congregations and to the public.
- o. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.
- p. Provide for archives in conjunction with other synods.
- q. Cooperate with other synods and the churchwide organization in creating, using, and supporting regional centers for mission to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.
- r. Elect members of the Churchwide Assembly in accordance with

bylaw 13.41.11. of the constitution and bylaws of ELCA and according to procedures specified in the bylaws of this constitution.

tS6.04. Except as otherwise provided in this constitution and bylaws, the Synod Council shall establish processes that will ensure that at least 60% of the members of the synod assemblies, councils, committees, boards, and other organizational units shall be laypersons; and that, as nearly as possible, 50% of the lay members of assemblies, councils, committees, boards, or other organizational units shall be female and 50% shall be male. This synod shall establish processes that will enable it to reach a minimum goal that 10% of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

tS6.04.A87. *It is the goal of this synod that 10% of the membership of synod assemblies, councils, committees, boards and/or other organizational units be persons of color and/or persons whose primary language is other than English. By the time of this synod's second assembly, a plan shall be established to attain this goal within 10 years.*

tS6.05. Each assembly, council, committee, board, commission, task force, or other body of this synod or any synodical units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee, board, commission, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized

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by any such assembly, council, committee, board, commission, task force, or other body.

Chapter 7.

SYNOD ASSEMBLY

tS7.01. This synod shall have a Synod Assembly, which shall be its highest legislative authority.

tS7.11. A regular meeting of the Synod Assembly shall be held at least biennially.

S7.12. Special meetings of the Synod Assembly may be called by the bishop with the consent of the Synod Council, and shall be called by the bishop at the request of one-fifth of the members of the Synod Assembly. The purpose for a special meeting shall be stated in the notice.

If the special meeting of the Synod Assembly is required for the purpose of electing a successor bishop because of death, resignation, or inability to serve, the special meeting shall be called by the bishop of the ELCA in cooperation with the Synod Council.

S7.13. Notice of the time and place of all meetings of the Synod Assembly shall be given by the secretary.

S7.14. One-half of members of the Synod Assembly shall constitute a quorum.

tS7.21. The membership of the Synod Assembly, of which at least 60% of the voting membership shall be composed of lay persons, shall be constituted as follows:

- a. All ordained ministers under call on the roster of this synod in attendance at the Synod Assembly shall be voting members.
- b. All active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals on the roster of this synod shall elect 10% of their number to be voting members; all others shall be advisory members with voice but not vote.
- c. A minimum of two lay members elected by each congregation related to the synod, one of whom shall be male and one of whom shall be female, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of number of baptized members in the congregation. Additional members from each congregation shall be equally divided between male and female except that the odd-numbered member, if any, may be either male or female.
- d. The lay officers of the synod who shall not be counted as additional lay representatives in order to have at least 60% of the voting membership of the assembly composed of lay persons. Voting membership shall include the officers of the synod.

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S7.22. The synod may establish processes that permit retired ordained ministers on the roster of the synod to serve as voting members of the Synod Assembly, consistent with S7.21. c. above.

S7.23. All retired ordained ministers, all ordained ministers on leave from call and all associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals not elected as members, all of whose names appear on the rosters of this synod, shall have the privilege of voice but not vote at all meetings of the Synod Assembly. The bishop of the Evangelical Lutheran Church in America and such other official representatives of this church as may be designated from time to time by the Church Council shall also have voice but not vote in the meetings of the Synod Assembly. Like privileges shall be accorded to those members of the Synod Council who are not voting members of the Synod Assembly and to those additional persons whom the Synod Assembly shall from time to time designate.

S7.24. Ordained ministers under call on the roster of this synod shall remain as members of the Synod Assembly so long as they remain under call and so long as their names appear on the roster of ordained ministers of this synod. Associates in ministry, consecrated deacons and deacon-

esses, commissioned teachers, and certified or commissioned lay professionals of the Synod Assembly shall be elected in caucus prior to the first business session of each regular and special meeting of the Synod Assembly. Lay members of the Synod Assembly representing congregations shall continue as such until replaced by the election of new members or until they have been disqualified by termination of membership. Normally, congregations will hold elections prior to each regular meeting of the Synod Assembly.

tS7.25. With the exception of ordained ministers rostered in synods other than synod of residence, each member of the Synod Assembly shall be a voting member of a congregation of this synod.

tS7.31. Proxy and absentee voting shall not be permitted in the transaction of any business of this synod.

S7.32. Robert's Rules of Order, latest edition, shall govern parliamentary procedure of the Synod Assembly.

Chapter 8. OFFICERS

tS8.01. The officers of this synod shall be a bishop, a vice-president, a secretary, and a treasurer.

S8.10. Bishop

tS8.11. The bishop shall be elected by the Synod Assembly. The bishop shall be an ordained minister of the Evangelical Lutheran Church in America. The synod shall establish a Mutual Ministry Committee to provide support and counsel to the bishop.

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tS8.12. As this synod's pastor, the bishop shall:

- a. Oversee and administer the work of this synod.
- b. Preach, teach, and administer the sacraments in accord with the faith of this church.
- c. Provide pastoral care and leadership for this synod, its congregations, its ordained ministers, and its associates in ministry.
- d. Advise and counsel its related institutions and organizations.
- e. Be its chief ecumenical officer.
- f. Exercise supervision over the work of the other officers.
- g. Preside at all meetings of the Synod Assembly and be the chief executive officer of the synod; provide for the preparation of the agenda for the Synod Assembly, Synod Council and Executive Committee; see to it that the constitution and bylaws of the synod are duly observed, and that the actions of the synod in conformity therewith are carried into effect; coordinate the work of all synod staff members; and appoint all committees not otherwise provided for.

- h. Coordinate the use of the resources available to this synod as it seeks to promote the health of this church's life and witness in the areas served by this synod.
- i. Exercise this church's power to ordain (or provide for the ordination of) all accepted candidates for the office of ordained ministry; and shall install (or provide for the installation of):
 - 1) the pastors of all congregations of this synod;
 - 2) ordained ministers called to extraparish service within this church; and
 - 3) associates in ministry rostered in this synod.
- j. Attest letters of call for persons called to serve congregations in the synod and letters of call for persons called by the Synod Council.
- k. Be ex officio a member of the Churchwide Assembly and a member of all committees and any other organizational units of the synod.
 - 1. Submit a report to each regular meeting of the Synod Assembly concerning the synod's life and work.
- m. Interpret and advocate the mission and theology of the whole church.
- n. 1) Provide for preparation and maintenance of synod rosters containing:
 - a) the names and addresses of all ordained ministers of this synod and a record of the calls under which they are serving or the date on which they become retired or disabled;
 - b) the names and addresses of all associates in ministry of this synod and a record of the positions to which they have been appointed or the date on which they become retired or disabled;

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- c) the names and addresses of all commissioned teachers and consecrated deacons and deaconesses of this synod and a record of the positions to which they have been called or the date on which they become retired or disabled; and
 - d) the names and addresses of all certified and commissioned lay professionals of this synod and a record of the positions to which they have been appointed.
- 2) Annually bring to the attention of the Synod Council the names of all ordained ministers on leave from call or engaged in approved graduate study and the names of all associates in ministry, commissioned teachers, and consecrated deacons and deaconesses on leave from appointment or engaged in approved graduate study in conformity with the constitution and bylaws of this church as stated in ELCA 10.23.16. and ELCA 10.42.16. and pursuant to prior action of this synod.
 - 3) Provide for preparation and maintenance of a register of the congregations of this synod and the names of the laypersons

who have been elected to represent them.

o. Provide for prompt reporting to the secretary of this church:

1) additions to and subtractions from the rosters of ordained ministers, associates in ministry, commissioned teachers, consecrated deacons and deaconesses, certified and commissioned lay professionals, and the register of congregations;

2) issuance of certificates of transfer, upon their written request, for ordained ministers in good standing who are moving into the jurisdiction of other synods;

3) entrance of the names of such persons for whom proper certificates of transfer have been received on the roster of ordained ministers and the rosters of associates in ministry, commissioned teachers, consecrated deacons and deaconesses, and certified and commissioned lay professionals of this synod.

p. Appoint a statistician of the synod, secure the parochial reports of the congregations, collate the same for annual report to the synod, and make the reports available to the secretary of this church.

S8.13. The bishop shall be the president of the synod corporation and be authorized and empowered, in the name of this synod, to sign deeds or other instruments and to affix the seal of this synod.

S8.14. The bishop may have such assistants as this synod shall from time to time authorize.

tS8.15. The bishop of this church, or the appointee of the bishop, shall install into office each newly elected synod bishop.

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S8.20. Vice-president

tS8.21. The vice-president shall be elected by the Synod Assembly. The vice-president shall be a layperson. The vice-president shall be a voting member of a congregation of this synod. The vice-president shall not receive a salary for the performance of the duties of the office.

S8.22. The vice-president shall chair the Synod Council.

S8.23. In the event of the death or disability of the bishop, the vice-president shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

S8.30. Secretary

tS8.31. The secretary shall be elected by the Synod Assembly. The secretary shall be a voting member of a congregation of this synod. The secretary may be either a layperson or an ordained minister.

tS8.32. The secretary shall:

- a. Keep the minutes of all meetings of the Synod Assembly, be responsible for the printing and distribution of such minutes, and perform such other duties as the synod may from time to time direct.
- b. Be authorized and empowered, in the name of the synod, to attest all instruments which require the same, and which are signed and sealed by the bishop.
- c. In consultation with the bishop, classify and arrange all important papers and documents and deposit them in the archives of the synod.
- d. Submit to the secretary of this church at least four months before the assembly a certified list of the regular and alternate voting members elected by the synod.

S8.40. Treasurer

tS8.41. The treasurer shall be elected by the Synod Assembly. The treasurer shall be a voting member of a congregation of this synod. The treasurer may be either a layperson or an ordained minister.

S8.42. The treasurer shall provide and be accountable for:

- a. Management of the monies and accounts of the synod, its deeds, mortgages, contracts, evidences of claims and revenues, and trust funds, holding the same at all times subject to the order of the synod.
 - b. Investment of funds upon the authorization of the Synod Council.
 - c. Receipt and acknowledgment of offerings, contributions, and bequests made to the synod, collecting interest and income from its invested funds, and paying regular appropriations and orders on the several accounts as approved and directed by the Synod Council.
- The treasurer shall transmit each month to the treasurer of the

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Evangelical Lutheran Church in America the funds received by the synod for the general work of this church.

- d. Maintenance of a regular account with each congregation of the synod and informing the congregation, at least quarterly, of the status of this account.
- e. Rendering at each regular meeting of the Synod Assembly a full, detailed, and duly audited report of receipts and disbursements in the several accounts of the synod for the preceding fiscal year, together with the tabulation, for record and publication in the minutes, of the contributions from the congregations.
- f. Giving of corporate surety in the amount determined by the Synod Council, which shall be in the custody of the secretary, and the premium therefore shall be paid by the synod. Fidelity coverage provided by the Evangelical Lutheran Church in America shall be deemed a fulfillment of this requirement.

S8.50.

General Provisions

S8.51. Each officer shall be elected to a term of four years and may be reelected.

S8.52. The terms of the officers shall begin on the first day of the _ month following election.

tS8.53. Each officer shall be a voting member in a congregation of the synod, except that the bishop need not be a member of a congregation of the synod at the time of election.

S8.54. Should the bishop die, resign, or be unable to serve, the vice-president shall convene the Synod Council to arrange for the appropriate care of the responsibilities of the bishop until an election of a new bishop can be held or, in the case of temporary disability, until the bishop is able to serve again. The term of the successor bishop, elected by the next Synod Assembly or a special meeting of the Synod Assembly called for the purpose of election, shall be a term of four years with the subsequent election to take place at the assembly closest to the expiration of such a term and with the starting date of a successor term to be governed by S8.52.

S8.55. Should the vice-president, secretary, or treasurer die, resign, or be unable to serve, the bishop, with the approval of the Executive Committee of the Synod Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or until the officer is able to serve again. The term of the successor officer, elected by the next Synod Assembly, shall be a term of four years.

tS8.56. The Executive Committee of the Synod Council shall determine whether an officer is unable to serve; the officer may appeal the decision of the Executive Committee by requesting a hearing before the Synod Council. A meeting to determine the ability of an officer to serve shall be called

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upon the request of at least three members of the Executive Committee and prior notice of the meeting shall be given to the officer in question.

tS8.57. The recall or dismissal of an officer may be effected in accordance with the procedure established by the churchwide Committee on Appeals.

Chapter 9.

NOMINATIONS AND ELECTIONS

tS9.01. The Synod Assembly shall elect such officers of this synod and such other persons as the constitution and bylaws may require, according to procedures set forth in the bylaws.

tS9.02. In all elections by the Synod Assembly, other than for the bishop, a majority of the VOTES cast shall be necessary for election.

S9.03. There shall be a Nominating Committee consisting of _ members who shall be appointed by the Synod Council to serve for each regular meeting of the Synod Assembly. Additional nominations may be made from the floor for all elections for which nominations are made by the Nominating Committee.

S9.04. The bishop shall be elected by the Synod Assembly by ecclesiastical ballot. Three-fourths of the VOTES cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the VOTES cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of VOTES on the second ballot, and two-thirds of the VOTES cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of VOTES on the third ballot, and 60% of the VOTES cast shall be necessary for election. On subsequent ballots a majority of the VOTES cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of VOTES on the previous ballot.

S9.05. The Nominating Committee shall nominate at least two persons for vice-president; additional nominations may be made from the floor.

S9.06. The Synod Council shall nominate two persons for secretary; additional nominations may be made from the floor.

S9.07. The Synod Council shall nominate two persons for treasurer; additional nominations may be made from the floor.

S9.08. In all elections, except for the bishop, the names of the persons receiving the highest number of VOTES, but not elected by a majority of the VOTES cast on a preceding ballot, shall be entered on the next ballot to the number of two for each vacancy unfilled.

S9.09. The result of each ballot in every election shall be announced in detail to the assembly.

S9.11. The Synod Council shall elect representatives to the coordinating council of its regional center for mission.

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Chapter 10.

SYNOD COUNCIL

tS10.01. There shall be a Synod Council consisting of the four officers of the synod, 10 to 24 other members, and one youth. The person elected to the youth position shall be elected to a two-year term. Persons elected to the Synod Council shall be a voting member of a congregation of this synod, with the exception of ordained ministers rostered in synods other than synod of residence. The process for election and the term of office when not otherwise provided shall be specified in the bylaws.

tS10.02. The Synod Council shall be the board of directors of the synod and shall serve as its interim legislative authority between meetings of the

Synod Assembly. It may make decisions which are not in conflict with actions taken by the Synod Assembly or which are not precluded by provisions of this constitution or the constitution and bylaws of the Evangelical Lutheran Church in America.

S10.03. The functions of the Synod Council shall be to:

- a. Exercise trusteeship responsibilities on behalf of the synod.
- b. Recommend program goals and budgets to the regular meetings of the Synod Assembly.
- c. Carry out the resolutions of the Synod Assembly.
- d. Provide for an annual review of the roster of ordained ministers and the roster of associates in ministry and make appropriate recommendations to the synod regarding those persons whose status is subject to reconsideration and action under the constitution and bylaws of the ELCA.
- e. Issue letters of call to ordained ministers and letters of appointment to associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals as authorized by Chapter 10 of the constitution and bylaws of the ELCA.
- f. Fill vacancies until the next regular meeting of the Synod Assembly except as may otherwise be provided in the constitution or bylaws of the synod, and determine the fact of the incapacity of an officer of the synod.
- g. Report its actions to the regular meeting of the Synod Assembly.
- h. Perform such other functions as are set forth in the bylaws of the synod, or as may be delegated to it by the Synod Assembly.

S10.04. Any proposal to appropriate funds, whether by amendment to the budget or otherwise, which is presented to a meeting of the Synod Assembly without the approval of the Synod Council, shall require a two-thirds vote for adoption.

S10.05. No elected member of the Synod Council shall receive compensation for such service.

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S10.06. If a member of the Synod Council ceases to be a member in good standing on a roster of the synod, if an ordained minister, or to be a voting member of a congregation of the synod, if a layperson, the office filled by such member shall at once become vacant.

S10.07. The composition of the Synod Council, the number of its members, and the manner of their selection, as well as the organization of the Synod Council, its additional duties and responsibilities, and the number of meetings to be held each year shall be as set forth in the bylaws.

Chapter 11. COMMITTEES

(names of other organizational units)

tS11.01. There shall be an Executive Committee, a Consultation Committee, a Committee on Discipline, and such other committees as the synod may from time to time determine. The duties and functions of such committees, or any other organizational units created by the synod, and the composition and organizational structure of such units, shall be as set forth in the bylaws and shall be subject to any applicable provisions or requirements of the constitution and bylaws of the Evangelical Lutheran Church in America.

S11.02. This synod shall in its bylaws or by continuing resolution establish a process to ensure that the members of its committees and other organizational units will be persons possessing the necessary knowledge and competence to be effective members of such units, and to meet the requirements of tS6.04. With the exception of ordained ministers rostered in synods other than synod of residence, each member of a committee of this synod, or any other organizational unit created by this synod, shall be a voting member of a congregation of this synod.

**Chapter 12.
CONFERENCES, CLUSTERS, COALITIONS,
OR OTHER AREA SUBDIVISIONS**

tS12.01. This synod shall establish conferences, clusters, coalitions, or other area subdivisions within its territory as specified in the bylaws. The purpose of such groupings shall be to foster interdependent relationships among congregations, institutions, and synodical and churchwide units for mission purposes.

**Chapter 13.
CONGREGATIONS**

tS13.01. Each congregation, except those certified as congregations of the Evangelical Lutheran Church in America by the uniting churches, prior to being listed in the register of congregations of this synod, shall adopt the Model Constitution for Congregations or one acceptable to this synod, which is not in contradiction to the constitution and bylaws of ELCA.

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A congregation newly formed by this church and any congregation seeking recognition by this church shall:

- a. Accept the criteria for recognition, functions of the congregation, and governance provisions as provided in Chapter 8 of the ELCA constitution and bylaws.
- b. Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, and 18 in the Model

Constitution for Congregations consistent with requirements of this constitution and the constitution of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the Model Constitution for Congregations, the constitution of this synod, or the Constitution and Bylaws of the Evangelical Lutheran Church in America, may be adopted as described in Chapters 16 and 18 of the Model Constitution for Congregations.

c. Accept the commitments expected of all congregations of the ELCA as stated in C6.01., C6.02., and C6.03. of the Model Constitution for Congregations.

If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.

Recognition of transferring or independent congregations by the ELCA is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.

tS13.02. It shall be the responsibility of each congregation of this synod annually to choose from among its voting members laypersons to serve as members of the Synod Assembly as well as persons to represent it at meetings of any conference, cluster, coalition, or other area subdivision of which it is a member. The number of persons to be elected by each congregation and other qualifications shall be as prescribed in guidelines established by this synod.

S13.11. When a pastor or an associate in ministry resigns, the Congregation Council shall receive the letter of resignation, report it to the congregation, and at once notify the bishop of the synod.

S13.12. A congregation under financial obligation to its former pastor or associate in ministry shall make satisfactory settlement of the obligation before calling a successor.

S13.21. The alignment of congregations in pastoral charges, and all alterations in any alignment, shall be subject to approval by the Synod Assembly or by the Synod Council.

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tS13.22. Each congregation, except those which are in partnership with the Slovak Zion Synod, shall establish a relationship with the synod in whose

territory it is located.

S13.23. Provision 8.71. of the ELCA constitution shall govern the relationship of this synod and a congregation of the synod regarding the property of the congregation.

S13.24. If any congregation of this synod has disbanded, or if the members of a congregation agree that it is no longer possible for it to function as such, or if in the opinion of the Synod Council the membership of a congregation has become so scattered or so diminished that it is necessary for the synod to protect its property from waste and deterioration, the Synod Council, itself or through trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of this synod. The congregation shall have the right to appeal the decision to the Synod Assembly.

S13.25. This synod may temporarily assume administration of a congregation upon its request or with its concurrence.

S13.31. Congregations and members of congregations are subject to discipline in accordance with the provisions of Chapter 19 of the ELCA constitution and bylaws.

Chapter 14.

ORDAINED MINISTERS AND ASSOCIATES IN MINISTRY

tS14.01. The time and place of the ordination of those persons properly called to congregations or extraparish service of this synod shall be authorized by the bishop of this synod.

S14.02. a. Consistent with the faith and practice of the Evangelical Lutheran Church in America, every ordained minister shall:

- 1) preach the Word;
- 2) administer the sacraments;
- 3) conduct public worship;
- 4) provide pastoral care; and
- 5) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.

b. Each ordained minister with a congregational call shall, within the congregation:

- 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
- 2) supervise all schools and organizations of the congregation;
- 3) install regularly elected members of the Congregation Council; and
- 4) with the council, administer discipline.

c. Every pastor shall:

- 1) seek out and encourage qualified persons to prepare for the ministry of the Gospel and strive to extend the Kingdom of God in the community, in the nation, and abroad;
- 2) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications; and
- 3) endeavor to increase the support given by the congregation to work of the ELCA churchwide organization and of this ELCA synod.

S14.03. The pastor shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members dismissed, or members excluded from the congregation, and shall submit a summary of such statistics annually to this synod.

The pastor shall be a member of the congregation that has extended the letter of call. In a parish of multiple congregations, the pastor shall hold membership in one of the congregations.

S14.04. Whenever members of a congregation move to such a distance that regular attendance at its services becomes impractical, it shall be the duty of the pastor to commend them, upon their consent, to the pastoral care of a Lutheran congregation nearer to their place of residence.

S14.05. Each ordained minister on the roster of this synod shall submit a report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the synod assembly.

S14.11. Each congregation of this synod shall consult the bishop of this synod before taking any steps leading to the extending of a call to a prospective pastor.

When the congregation has voted to issue a call to a prospective pastor, the letter of call shall be submitted to the bishop of the synod for the bishop's signature.

S14.12. No ordained minister shall accept a call without first conferring with the bishop of this synod. An ordained minister shall respond with an answer of acceptance or declination to a letter of call within thirty days of receipt of such call. In exceptional circumstances with the approval of the bishop of the synod and the chair of the Congregation Council of the congregation issuing the call, an additional fifteen days may be granted to respond to a letter of call.

S14.13. a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the pastor, shall be terminated only following consultation with the synodical bishop and for the following reasons:

1) mutual agreement to terminate the call or the completion of a call for a specific term;

2) resignation of the pastor;

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3) inability to conduct the pastoral office effectively in that congregation in view of local conditions, without reflection on the competence or the moral and spiritual character of the pastor;

4) the physical or mental incapacity of the pastor;

5) disqualification of the pastor through discipline on grounds of doctrine, morality, or continued neglect of duty; or

6) the dissolution of the congregation.

b. In the case of alleged physical or mental incapacity of the pastor or ineffective conduct of the pastoral office, it shall be the responsibility of the bishop of the synod, when such difficulties are personally known or have been brought to the synod's attention by an official recital of allegations by the Congregation Council, or by a petition signed by at least one-third of the voting members of the congregation, to investigate such conditions personally in company with a committee of two ordained ministers and one layperson.

c. In case of alleged physical or mental incapacity competent medical testimony shall be obtained. When such disability is evident, the bishop of the synod with the advice of the committee shall declare the pastorate vacant. Upon the restoration of a disabled pastor to health, the bishop of the synod shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another field of labor.

d. In the case of alleged local difficulties which imperil the effective functioning of the congregation, all concerned persons shall be heard, after which the bishop of the synod together with the committee described in S14.13.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If either party fails to assent, the congregation may dismiss the pastor by a two-thirds majority vote of the voting members present at a regularly called meeting after consultation with the bishop.

e. The foregoing procedure shall never be invoked when questions of doctrine, morality, or continued neglect of duty are involved, all such cases being treated as disciplinary matters.

f. If in the course of the proceedings, it should become apparent that the pastoral office cannot be conducted effectively in the congregation being served by the ordained minister due to local conditions, the bishop of the synod may temporarily suspend the pastor from service in the congregation without prejudice and with pay provided through a joint churchwide/synod fund and with housing provided

by the congregation.

S14.14. Ordained ministers shall respect the integrity of the ministry of congregations which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the pastor, or if there is no

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duly called pastor, then by the interim pastor in consultation with the Congregation Council.

S14.15. The parochial records of each congregation shall be kept in a separate book which shall remain its property. The secretary of the congregation shall attest to the bishop of this synod that such records have been placed in his/her hands in good order by a departing pastor before:

- a. installation in another field of labor, or
- b. the issuance of a certificate of dismissal or transfer.

S14.16. The pastor shall make satisfactory settlement of all financial obligations to a former congregation before:

- a. installation in another field of labor, or
- b. the issuance of a certificate of dismissal or transfer.

S14.17. During service to a congregation, an interim pastor shall have the rights and duties in the congregation of a regularly called pastor. The interim pastor may delegate the same in part to an interim supply pastor with the consent of the bishop of this synod. The interim pastor and any ordained ministers who may assist shall refrain from exerting influence in the selection of a pastor. Upon completion of service, the interim pastor shall certify to the bishop of this synod that the parochial records, for the period for which the interim pastor was responsible, are in order.

S14.18. With the approval of the synodical bishop expressed in writing, which sets forth a clear statement of the purpose to be served by such a departure from the normal rule of permanency of the call as expressed in tS14.13., a congregation may call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop of this synod or a representative of the bishop shall meet with the pastor and representatives of the congregation for a review of the call. Such call may also be terminated before its expiration in accordance with the provisions of tS14.13.

S14.21. All ordained ministers under a call shall attend meetings of the Synod Assembly, and the pastors of congregations shall also attend the meetings of the conference, cluster, coalition, or other area subdivision to which

the congregation belongs.

S14.22. Until further action by this church on ministry, the provisions in the churchwide documents and such provisions as may be developed by the Division for Ministry governing associates in ministry shall apply in this synod.

Chapter 15.

FINANCIAL MATTERS

tS15.01. The fiscal year of the synod shall be February I through January 31.

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tS15.11. Since the congregations, synods, and churchwide organization are interdependent units that share responsibly in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of the whole church. The gifts and offerings of the members of ELCA are given to support all parts of this church and thus partnership in this church should be evidenced in determining each part's share of the gifts and offerings. Therefore:

a. The mission of this church beyond the congregation is to be supported by such a proportionate share of each congregation's annual budget as each congregation determines. This synod shall develop guidelines for determining "proportionate share," and shall consult with congregational leaders to assist each congregation in making its determination.

b. This synod shall receive the proportionate share of the mission support from its congregations, and shall transmit that percentage of each congregation's mission support as determined by the Churchwide Assembly to the treasurer of the Evangelical Lutheran Church in America.

tS15.12. The annual budget of this synod shall reflect the entire range of its own activities and its commitment to partnership funding with other synods and the churchwide organization. Unless an exception is granted upon the request of this synod by the Church Council, each budget shall include the percentage of congregational mission support assigned to it by the Churchwide Assembly.

S15.13. On the basis of estimated income, the Synod Council shall authorize expenditures within the budget for the fiscal year. Expenditure authorizations shall be subject to revision, in light of changing conditions, by the Synod Council.

S15.14. Except when such procedure would jeopardize current operations, a reserve amounting to no more than 16% of the sum of the amounts scheduled in the next year's budget for regular distribution to synodical causes shall be carried forward annually for disbursement in the fol-

lowing year in the interest of making possible a more even flow of income to such causes. The exact number of dollars to be held in reserve shall be determined by the Synod Council.

S15.21. No appeal to congregations of this or any other synod of the Evangelical Lutheran Church in America for the raising of funds shall be conducted by congregations or organizations related to or affiliated with this synod without the consent of the Synod Assembly or the Synod Council.

S15.31. This synod shall arrange to have an annual audit of its financial records conducted by a certified public accountant firm selected by the Synod Council. The audited annual financial report shall be submitted by this synod to the churchwide Office for Finance and to the congregations of this synod. The financial reports shall be in the format approved from time to time by the Office for Finance.

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Chapter 16.

INDEMNIFICATION

tS16.01. To the full extent permitted from time to time by law, each person who was or is a party or is threatened to be made a party to any threatened, pending or completed civil, criminal, administrative, arbitration, or investigative proceeding, including a proceeding by or in the right of this church, by reason of the fact that such person is or was a Synod Council member, officer, employee, agent or member of any committee of this synod or other organizational unit created by this synod shall be indemnified against judgments, penalties, fines (including, without limitation, excise taxes assessed against the person with respect to an employee benefit plan), settlements, and reasonable expenses, including attorneys fees and disbursements, incurred by the person in connection with the proceeding. The indemnification provided by this section shall continue as to a person who has ceased to be a Synod Council member, officer, employee, agent or member of a committee of this synod and shall apply whether or not the claim against such person arises out of matters occurring before the adoption of this section.

tS16.02. This synod may purchase and maintain insurance on behalf of a person who is or was a Synod Council member, officer, employee, agent, or member of a committee of this synod against any liability asserted against and incurred by the person in or arising from that capacity, whether or not this synod would have been required to indemnify the person against the liability under the provision of the constitution of this synod.

Chapter 17.

AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS

tS17.01. This synod may adopt bylaws not in conflict with this constitution nor

with the constitution and bylaws of this church. The synod may amend its bylaws at any meeting of the Synod Assembly by a two-thirds vote of voting members of the assembly present and voting. Newly adopted bylaws and amendments to existing bylaws shall be reported to the secretary of this church.

tS17.02. This synod may adopt continuing resolutions not in conflict with this constitution or its bylaws. Such continuing resolutions may be adopted or amended by a majority vote of the Synod Assembly or by a two-thirds vote of Synod Council. Newly adopted continuing resolutions and amendments to existing continuing resolutions shall be reported to the secretary of this church.

tS17.11. Certain sections of this constitution incorporate and record therein provisions of the constitution and bylaws of this church. If such provisions are amended by this church, corresponding amendments shall be introduced at once into this constitution by the secretary of this synod upon receipt of formal certification thereof from the secretary of ELCA.

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tS17.12. Whenever the secretary of ELCA officially informs the synod that the Churchwide Assembly has amended the Constitution for Synods, this constitution may be amended to reflect any such amendment by a simple majority vote at any subsequent meeting of the Synod Assembly without presentation at a prior Synod Assembly.

tS17.13. Other amendments to this constitution may be adopted by this synod by a two-thirds vote at a regular meeting of the Synod Assembly after having been moved and presented in writing at the previous regular meeting of the Synod Assembly over the signatures of at least members. Such amendments shall become effective upon ratification by the Churchwide Assembly or by the Church Council. An amendment that is identical to a provision of the Constitution for Synods shall be deemed to have been ratified upon its adoption and the Church Council shall be given prompt notification of its adoption.

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CODIFICATION EXPLANATION

The provisions of the Constitution, the Bylaws, and the Continuing Resolutions that pertain to the same matter should be placed together for clarity in use. A numerical codification indicates general subject, constitutional provisions, bylaw provisions, and continuing resolutions.

All provisions in the Model Constitution for Congregations are prefaced with "C" to distinguish these provisions from comparable ones in the synodical and churchwide constitutions.

Major sections are designated as chapters. The chapter designation becomes the first number in the codification sequence and is followed by a period. Thus provisions in "Chapter 8. Membership" are preceded by "8."

Constitutional provisions are codified with two sets of numbers: the chapter number and a two-digit number preceding the second period in the codification. Thus one constitutional provision relating to the Membership is codified C8.02. Bylaw provisions are codified with three sets of numbers: the chapter number, the related constitutional provision number, and a two-digit number. Thus one bylaw provision related to Membership would be codified C8.02.01.

Continuing resolutions also are codified with three sets of numbers except that the third set is preceded by a capital letter. Thus a continuing resolution might be numbered C13. to designate the chapter; C13.07. to designate the subject matter within the chapter; and the third set might be numbered A90 in the codification C13.07.A90. to indicate by the "A" that it is the first continuing resolution regarding that subject and by the "90" that it was adopted in 1990.

When many related provisions are parts of a unit that are considered inseparable, they are normally lettered "a," "b," "c," etc. When related provisions are part of a unit but considered separable, such as a list of duties, they are normally numbered in sequence. If the related provisions cannot be clearly judged to be separable or inseparable, preference will be given to a number sequence.

If chapter numbers are considered the major sequence number, constitution

numbers as a fraction of the chapter number, and bylaw numbers as a fraction of the constitution number, then the codification can be said to provide a progressive sequence. Thus C5.01. will precede C5.03.10., and C9.1 1.16. will precede C9. 13. In these governing documents, "Church" with a capital letter is used in references to the one, holy, catholic, and apostolic Church. In references to the Evangelical Lutheran Church in America, the words "church" and "this church" in lower case letters are employed.

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PREAMBLE

We, baptized members of the Church of Christ, responding in faith to the call of the Holy Spirit through the Gospel, desiring to unite together to preach the Word, administer the sacraments, and carry out God's mission, do hereby adopt this constitution and solemnly pledge ourselves to be governed by its provisions. In the name of the Father and of the Son and of the Holy Spirit.

Chapter 1.

NAME AND INCORPORATION

C1.01. The name of this congregation shall be

C1.02. For the purpose of this constitution and the accompanying bylaws, the congregation is hereinafter designated as
"this congregation."

Cl.11. This congregation shall be incorporated under the laws of the State of

Chapter 2.

CONFESSION OF FAITH

C2.01. This congregation confesses the Triune God, Father, Son, and Holy Spirit.

C2.02. This congregation confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.

a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.

b. The proclamation of God's message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word (8-89) MODEL CONSTITUTION FOR CONGREGATIONS / 163

and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.

c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God's Spirit speaking through their authors, they record and announce God's revelation centering in Jesus Christ. Through them God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.

C2.03. This congregation accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.

C2.04. This congregation accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this congregation.

C2.05. This congregation accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.

C2.06. This congregation accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.

C2.07. This congregation confesses the Gospel, recorded in the Holy Scriptures and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God's mission in the world.

Chapter 3.

NATURE OF THE CHURCH

C3.01. All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this congregation are to be carried out under his rule and authority.

C3.02. The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. The Evangelical Lutheran Church in America, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

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Chapter 4.

STATEMENT OF PURPOSE

C4.01. The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.

C4.02. To participate in God's mission, this congregation as a part of the Church shall:

- a. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
- b. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
- c. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
- d. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless, and committing itself to their needs.
- e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.
- f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer

and action to express and preserve the unity which the Spirit gives.

C4.03. To fulfill these purposes, this congregation shall:

- a. Provide services of worship at which the Word of God is preached and the sacraments are administered.
- b. Provide pastoral care and assist all members to participate in this ministry.
- c. Challenge, equip, and support all members in carrying out their calling in their daily lives and in their congregation.
- d. Teach the Word of God.
- e. Witness to the reconciling Word of God in Christ, reaching out to all people.
- f. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.

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- g. Motivate its members to provide financial support for the congregation's ministry and the ministry of other parts of the Evangelical Lutheran Church in America.
- h. Foster and participate in interdependent relationships with other congregations, the synod, and the churchwide organization of the Evangelical Lutheran Church in America.
- i. Foster and participate in ecumenical relationships consistent with churchwide policy.

C4.04. This congregation shall develop an organizational structure to be described in the bylaws. The Congregation Council shall prepare descriptions of the responsibilities of each committee, task force, or other organizational groups and shall review their actions. [Such description shall be contained in continuing resolutions of the Congregation Council.]

C4.05. This congregation shall, from time to time, adopt a mission statement which will provide specific direction for its programs.

Chapter 5.

POWERS OF THE CONGREGATION

C5.01. The powers of this congregation are those necessary to fulfill its purpose.

C5.02. The powers of this congregation are vested in the Congregation Meeting called and conducted as provided in this constitution and bylaws.

C5.03. Only such authority as is delegated to the Congregation Council or other organizational units in this congregation's governing documents is recognized. All remaining authority is retained by the congregation. The congregation is authorized to:

- a. call a pastor as provided in Chapter 9;
- b. terminate the call of a pastor as provided in Chapter 9;
- c. appoint or terminate the appointment of associates in ministry in conformity with the applicable policy of the Evangelical Lutheran Church in America;

- d. approve the annual budget;
 - e. acquire real and personal property by gift, devise, purchase, or other lawful means;
 - f. hold title to and use its property for any and all activities consistent with its purpose;
 - g. sell, mortgage, lease, transfer, or otherwise dispose of its property by any lawful means;
 - h. elect its [officers], Congregation Council, boards, and committees, and require them to carry out their duties in accordance with the constitution [and] bylaws, [and continuing resolutions]; and
 - i. terminate its relationship with the Evangelical Lutheran Church in America as provided in Chapter 6.
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Chapter 6.

CHURCH AFFILIATION

C6.01. This congregation shall be an interdependent part of the Evangelical Lutheran Church in America or its successor, and of the Synod of the Evangelical Lutheran Church in America. This congregation is subject to the discipline of the Evangelical Lutheran Church in America.

C6.02. This congregation accepts the Confession of Faith and agrees to the Purposes of the Evangelical Lutheran Church in America and shall act in accordance with them.

C6.03. This congregation acknowledges its relationship with the Evangelical Lutheran Church in America in which:

- a. This congregation agrees to be responsible for its life as a Christian community.
- b. This congregation pledges its financial support and participation in the life and mission of the Evangelical Lutheran Church in America.
- c. This congregation agrees to call pastoral leadership from the clergy roster of the Evangelical Lutheran Church in America in accordance with its call procedures except in special circumstances and with the approval of the bishop of the synod.
- d. This congregation agrees to consider associates in ministry for appointment to other staff positions in the congregation according to the procedures of the Evangelical Lutheran Church in America.
- e. This congregation agrees to file this constitution and any subsequent changes to this constitution with the synod for review to ascertain that all of its provisions are in agreement with the constitution and bylaws of the Evangelical Lutheran Church in America and with the constitution of the synod.

C6.04. Affiliation with the Evangelical Lutheran Church in America may be terminated as follows:

- a. This congregation takes action to dissolve.

- b. This congregation ceases to exist.
 - c. This congregation is removed from membership in the Evangelical Lutheran Church in America according to the procedures for discipline of the Evangelical Lutheran Church in America.
 - d. This congregation follows the procedures outlined in C6.05.
- C6.05. This congregation may terminate its relationship with the Evangelical Lutheran Church in America by the following procedure:
- a. A resolution indicating the desire of this congregation to terminate its relationship must be adopted at a legally called and conducted special meeting of this congregation by a two-thirds majority of the voting members present.

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- b. The secretary of this congregation shall submit a copy of the resolution to the synodical bishop and shall mail a copy of the resolution to voting members of this congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
- c. The bishop of the synod shall consult with this congregation during a period of at least 90 days.
- d. If this congregation, after consultation, still desires to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds majority of the voting members present, at which meeting the bishop of the synod or an authorized representative shall be present. Notice of the meeting shall be mailed to all voting members at least 10 days in advance of the meeting.
- e. A certified copy of the resolution to terminate its relationship shall be sent to the synodical bishop, at which time the relationship between this congregation and ELCA shall be terminated.
- f. Notice of termination shall be forwarded by the synodical bishop to the secretary of this church and published in the periodical of this church.
- g. If this congregation was a member of the Lutheran Church in America it shall be required, in addition to the foregoing provisions in C6.05., to receive synodical approval before terminating its membership in the Evangelical Lutheran Church in America.
- h. Congregations that are established by the Evangelical Lutheran Church in America shall be required, in addition to the foregoing provisions in C6.05., to receive synodical approval before terminating their membership in this church.

C6.06. If this congregation is considering relocation, it shall confer with the bishop of the synod in which it is territorially located before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

Chapter 7.

PROPERTY OWNERSHIP

C7.01. If this congregation ceases to exist, title to undisposed property shall pass to the Synod of the Evangelical Lutheran Church in America.

C7.02. If this congregation is removed from membership in the Evangelical Lutheran Church in America according to its procedure for discipline, title to property shall continue to reside in this congregation.

C7.03. If a two-thirds majority of the voting members of this congregation present at a regularly called and conducted special meeting of this congregation vote to transfer to another Lutheran church body, title to property shall continue to reside in this congregation. Before this con-
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gregation takes action to transfer to another Lutheran church body, it shall consult with representatives of the Synod.

C7.04. If a two-thirds majority of the voting members of this congregation present at a regularly called and conducted special meeting of this congregation vote to become independent or relate to a non-Lutheran church body, title to property of this congregation shall continue to reside in this congregation only with the consent of the Synod Council. The Synod Council, after consultation with this congregation by the established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of this congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of the Evangelical Lutheran Church in America.

Chapter 8.

MEMBERSHIP

C8.01. Members of this congregation shall be those baptized persons on the roll of this congregation at the time that this constitution is adopted and those who are admitted thereafter and who have declared and maintain their membership in accordance with the provisions of this constitution and its bylaws.

C8.02. Members shall be classified as follows:

a.

Baptized members are those persons who have been received by the Sacrament of Holy Baptism in this congregation, or, having been previously baptized in the name of the Triune God, have been received by certificate of transfer from other Lutheran congregations or by affirmation of faith.

b. *Confirmed* members are baptized persons who have been confirmed

in this congregation, those who have been received by adult baptism or by transfer as confirmed members from other Lutheran congregations, or baptized persons received by affirmation of faith.

c. *Voting* members are confirmed members. Such confirmed members shall have communed and made a contribution of record during the current or preceding year.

d.

Associate members are persons holding membership in other Lutheran [Christian] congregations who wish to retain such membership but desire to participate in the life and mission of this congregation. They have all the privileges and duties of membership except voting rights and eligibility for elected offices or membership on the Congregation Council of this congregation.

C8.03. All applications for confirmed membership shall be submitted to and shall require the approval of the Congregation Council.

C8.04. It shall be the privilege and duty of members of this congregation to:

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a. make regular use of the means of grace, both Word and sacraments;

b. live a Christian life in accordance with the Word of God and the teachings of the Lutheran church; and

c. support the work of this congregation, synod, and the churchwide organization of the Evangelical Lutheran Church in America through contributions of their time, abilities, and financial support as biblical stewards.

C8.05. Membership in this congregation shall be terminated by any of the following:

a. death;

b. resignation;

c. transfer or release;

d. disciplinary action by the Congregation Council; or

e. removal from the roll due to inactivity as defined in the bylaws.

Such persons who have been removed from the roll of members shall remain persons for whom the church has a continuing pastoral concern.

Chapter 9.

THE PASTOR

C9.01. Authority to call a pastor shall be in this congregation by at least a two-thirds majority ballot vote of members present and voting at a meeting regularly called for that purpose. Before a call is issued, the officers, or a committee elected by this congregation to recommend the call, shall seek the advice and help of the bishop of the synod.

C9.02. Only a member of the clergy roster of the Evangelical Lutheran Church in America or who has been recommended for it by the synodical bishop

may be called as a pastor of this congregation.

C9.03. a. Consistent with the faith and practice of the Evangelical Lutheran Church in America, every ordained minister shall:

- 1) preach the Word;
- 2) administer the sacraments;
- 3) conduct public worship;
- 4) provide pastoral care; and
- 5) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.

b. Each ordained minister with a congregational call shall, within the congregation:

- 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
- 2) supervise all schools and organizations of this congregation;
- 3) install regularly elected members of the Congregation Council; and
- 4) with the council, administer discipline.

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c. Every pastor shall:

- 1) seek out and encourage qualified persons to prepare for the ministry of the Gospel and strive to extend the Kingdom of God in the community, in the nation, and abroad;
- 2) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications; and
- 3) endeavor to increase the support given by the congregation to work of the ELCA churchwide organization and of the Synod of the ELCA.

C9.04. The specific duties of the pastor, compensation, and other matters pertaining to the service of the pastor shall be included in a letter of call, which shall be attested by the bishop of the synod.

C9.05. a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the pastor, shall be terminated only following consultation with the synodical bishop and for the following reasons:

- 1) mutual agreement to terminate the call or the completion of a call for a specific term;
- 2) resignation of the pastor;
- 3) inability to conduct the pastoral office effectively in the congregation in view of local conditions, without reflection on the competence or the moral and spiritual character of the pastor;

- 4) the physical or mental incapacity of the pastor;
 - 5) disqualification of the pastor through discipline on grounds of doctrine, morality, or continued neglect of duty; or
 - 6) the dissolution of the congregation.
- b. In the case of alleged physical or mental incapacity of the pastor or ineffective conduct of the pastoral office, it shall be the responsibility of the bishop of the synod, when such difficulties are personally known or have been brought to the synod's attention by an official recital of allegations by the Congregation Council, or by a petition signed by at least one-third of the voting members of the congregation, to investigate such conditions personally in company with a committee of two ordained ministers and one layperson.
 - c. In case of alleged physical or mental incapacity competent medical testimony shall be obtained. When such disability is evident, the bishop of the synod with the advice of the committee shall declare the pastorate vacant. Upon the restoration of a disabled pastor to health, the bishop of the synod shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another field of labor.
 - d. In the case of alleged local difficulties which imperil the effective functioning of the congregation, all concerned persons shall be

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heard, after which the bishop of the synod together with the committee described in C9.05.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If either party fails to assent, the congregation may dismiss the pastor by a two-thirds majority vote of the voting members present at a regularly called meeting after consultation with the bishop.

e. The foregoing procedure shall never be invoked when questions of doctrine, morality, or continued neglect of duty are involved, all such cases being treated as disciplinary matters.

f. If in the course of the proceedings, it should become apparent that the pastoral office cannot be conducted effectively in the congregation being served by the ordained minister due to local conditions, the bishop of the synod may temporarily suspend the pastor from service in the congregation without prejudice and with pay provided through a joint churchwide/synod fund and with housing provided by the congregation.

C9.06. At a time of pastoral vacancy, an interim pastor may be appointed by the bishop of the synod with the consent of this congregation or the Congregation Council.

C9.07. During the period of service, an interim pastor shall have the rights and duties in the congregation of a regularly called pastor and may delegate the same in part to a supply pastor with the consent of the bishop of the synod and this congregation or Congregation Council. The interim pastor and any ordained pastor providing assistance shall refrain from exerting influence in the selection of a pastor.

C9.08. This congregation shall make satisfactory settlement of all financial obligations to a former pastor before calling a successor. A pastor shall make satisfactory settlement of all financial obligations to this congregation.

C9.09. When a pastor is called to serve in company with another pastor or pastors, the privileges and responsibilities of each pastor shall be specified in documents to accompany the call and to be drafted in consultation involving the pastors, the Congregation Council, and the bishop of the synod. As occasion requires, the documents may be revised through a similar consultation.

C9.11. With the approval of the bishop of the synod, the congregation may depart from C9.05.a. and call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop or a designated representative of the bishop shall meet with the pastor and representatives of the congregation for a review of the call. Such call may also be terminated before its expiration in accordance with the provisions of C9.05.a.

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C9.12. The pastor shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members dismissed, or members excluded from the congregation, and shall submit a summary of such statistics annually to the synod.

The pastor shall be a member of the congregation that has extended the letter of call. In a parish of multiple congregations, the pastor shall hold membership in one of the congregations.

C9.13. The pastor(s) shall submit a report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the Synod Assembly.

Chapter 10.

CONGREGATION MEETING

C10.01. The annual (semi-annual, quarterly) meeting of this congregation shall be held at a time specified in the bylaws.

C10.02. A special Congregation Meeting may be called by the pastor, the Congregation Council, or the president of this congregation, and shall be called at the written request of [number or percent] voting members.

The call for each special meeting shall specify the purpose for which it is to be held and no other business shall be transacted.

C10.03. Notice of all meetings of this congregation shall be given at the services of worship on the preceding two consecutive Sundays and by mail to all [voting] members at least 10 days in advance of the date of the meeting. The posting of such notice in the regular mail, with the regular postage affixed or paid, sent to the last known address of such members shall be sufficient.

C10.04. voting members shall constitute a quorum.

C10.05. Voting by proxy or by absentee ballot shall not be permitted.

C10.06. All actions by the congregation shall be by majority vote except as otherwise provided in this constitution.

C10.07. Robert's Rules of Order, latest edition, shall govern parliamentary procedure of all meetings of this congregation.

Chapter 11.

OFFICERS

C11.01. The officers of this congregation shall be a president, vice-president, secretary, and treasurer.

a. Duties of the officers shall be specified in the bylaws.

b. The officers shall be voting members of the congregation.

c. Officers of this congregation shall serve similar offices of the Congregation Council and shall be voting members of the Congregation Council.

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C11.02. The congregation (Congregation Council) shall elect its officers and they shall be the officers of the congregation. The officers shall be elected by written ballot and shall serve for one year or until their successors are elected. Their terms shall begin at the close of the annual meeting at which they are elected.

or

The pastor shall be ex officio president of the congregation and the Congregation Council. The congregation (Congregation Council) shall elect by written ballot the other officers of the congregation who shall serve for one year or until their successors are elected. Their terms shall begin at the close of the annual meeting at which they are elected.

or

The pastor shall be ex officio president of the congregation and the Congregation Council. The congregation (Congregation Council) shall elect by written ballot the other officers of the congregation who shall serve for one year or until their successors are elected. Their terms shall begin on (month and day) and end on (month and day).

or

The officers shall be elected by the congregation (Congregation Council) by written ballot and shall serve for one year. The term shall begin on (month and day) and end on (month and day).

C11.03. No officer shall hold more than one office at a time. No elected officer shall be eligible to serve more than two consecutive terms in the same office.

Chapter 12.

CONGREGATION COUNCIL

C12.01. The voting membership of the Congregation Council shall consist of the pastor(s) and not more than - members of the congregation and the officers of the congregation. Any voting member of the congregation may be elected, subject only to the limitation on the length of continuous service permitted in that office. A member's place on the Congregation Council shall be declared vacant if the member a) ceases to be a voting member of this congregation or b) is absent from four successive regular meetings of the Congregation Council without cause.

C12.02. The members of the Congregation Council except the pastor(s) shall be elected by written ballot to serve for years or until their successors are elected. Such members shall be eligible to serve no more than two full terms consecutively. Their terms shall begin at the close of the annual meeting at which they are elected.

or

The members of the Congregation Council (except the pastor(s)) shall be elected at a legally called meeting of the congregation during the

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month of _ . Their term of office shall be for years with the term of office beginning on (month and day) and ending on (month and day). Newly elected Congregation Council members shall be installed at worship the Sunday prior to the date they assume office.

C12.03. Should a member's place on the Congregation Council be declared vacant, the Congregation Council shall elect, by majority vote, a successor until the next annual meeting.

C12.04. The Congregation Council shall have general oversight of the life and activities of this congregation, and in particular its worship life, to the end that everything be done in accordance with the Word of God and the faith and practice of the Evangelical Lutheran Church in America. The duties of the Congregation Council shall include the following:

- a. To lead this congregation in stating its mission, to do long-range planning, to set goals and priorities, and to evaluate its activities in light of its mission and goals.

- b. To seek to involve all members of this congregation in worship, learning, witness, service, and support.
 - c. To oversee and provide for the administration of this congregation to enable it to fulfill its functions and perform its mission.
 - d. To maintain supportive relationships with the pastor(s) and staff and help them annually to evaluate the fulfillment of their calling, appointment, or employment.
 - e. To be examples individually and corporately of the style of life and ministry expected of all baptized persons.
 - f. To promote a congregational climate of peace and goodwill and, as differences and conflicts arise, to endeavor to foster mutual understanding.
 - g. To arrange for pastoral service during the sickness or absence of the pastor.
 - h. To emphasize partnership with the synod and churchwide units of the Evangelical Lutheran Church in America as well as cooperation with other congregations, both Lutheran and non-Lutheran, subject to established policies of the synod and the Evangelical Lutheran Church in America.
 - i. To recommend and encourage the use of program resources produced or approved by the Evangelical Lutheran Church in America.
- C12.05. The Congregation Council shall be responsible for the financial and property matters of this congregation.
- a. The Congregation Council shall be the board of [trustees/directors] of this congregation, and as such shall be responsible for maintaining and protecting its property and the management of its business and fiscal affairs. It shall have the powers and be subject to the obligations that pertain to such boards under the laws of the State of , except as otherwise provided herein.

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- b. The Congregation Council shall not have the authority to buy, sell, or encumber real property unless specifically authorized to do so by a meeting of the congregation.
- c. The Congregation Council may enter into contracts of up to \$ for items not included in the budget.
- d. The Congregation Council shall prepare an annual budget for adoption by this congregation, shall supervise the expenditure of funds in accordance therewith following its adoption, and may incur obligations more than \$ in excess of the anticipated receipts only after approval by a Congregation Meeting. The budget shall include this congregation's full indicated share in support of the wider ministry being carried on in partnership with the synod and churchwide organization.

e. The Congregation Council shall ascertain that the financial affairs of this congregation are being conducted efficiently, giving particular attention to the prompt payment of all obligations and to the regular forwarding of benevolence monies to the synodical treasurer.

f. The Congregation Council shall be responsible for this congregation's investments and its total insurance program.

C12.06. The Congregation Council shall see that the provisions of this constitution [and] its bylaws [and the continuing resolutions] are carried out.

C12.07. The Congregation Council shall provide for an annual review of the membership roster.

C12.08. The Congregation Council shall be responsible for the appointment and supervision of the salaried lay workers of this congregation.

C12.09. The Congregation Council shall submit a comprehensive report to this congregation at the annual meeting.

C12.11. The Congregation Council shall normally meet once a month. Special meetings may be called by the pastor or the president, and shall be called at the request of at least one-half of its members. Notice of each special meeting shall be given to all who are entitled to be present.

C12.12. A quorum for the transaction of business shall consist of a majority of the members of the Congregation Council, including the pastor or interim pastor, except when such person requests or consents to be absent and has given prior approval to an agenda of routine matters which shall be the only business of the meeting.

Chapter 13.

CONGREGATION COMMITTEES

C13.01. The officers of this congregation and the pastor shall constitute the

Executive Committee.

C13.02. A

Nominating Committee of six voting members of this congregation, two of whom, if possible, shall be outgoing members of the Congregation

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Council, shall be elected at the annual meeting for a term of one year. Members of the Nominating Committee are not eligible for consecutive reelection.

C13.03. An *Audit Committee* of three voting members shall be elected by the Congregation Council. Audit Committee members shall not be members of the Congregation Council. Term of office will be three years, with one member elected each year. Members shall be eligible for reelection.

C

13.04. A *Staff Support Committee* (in the absence of a staff support committee, their duties shall be fulfilled by the executive committee) shall be appointed jointly by the president and the pastor. Term of office shall be two years, three members to be appointed each successive year. Committee members will hold no other office in the congregation during their term.

C13.05. When a pastoral vacancy occurs, a *Call Committee* of six voting members shall be elected by this congregation. Term of office will terminate at installation of the newly called pastor.

C13.06. Other congregation committees may be formed as the need arises, by decision of the Congregation Council.

C13.07. Duties of congregation committees shall be specified in the bylaws [continuing resolutions].

Chapter 14.

ORGANIZATIONS WITHIN THE CONGREGATION

C14.01. All organizations within this congregation shall exist to aid it in ministering to the members of this congregation and to all persons who can be reached with the Gospel of Christ. As outgrowths and expressions of this congregation's life, the organizations are subject to its oversight and direction. This congregation at its meeting shall determine their policies, guide their activities, and receive reports concerning their membership, work, and finances.

C14.02. Special interest groups, other than those of the official organizations of the Evangelical Lutheran Church in America, may be organized only after authorization has been given by the Congregation Council [and specified in a continuing resolution].

Chapter 15.

DISCIPLINE OF MEMBERS

C15.01. Denial of the Christian faith as described in this constitution, conduct grossly unbecoming a member of the Church of Christ, or persistent trouble-making in this congregation are sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation will be attempted following Matthew 18:15-17, proceeding through these successive steps: a) private admonition by the pastor, b) admonition by the pastor in the presence of two or three witnesses, and c) citation to appear before the Congregation Council.

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C15.02. A member charged with the offense shall appear before the Congregation Council having received a written notice, specifying the exact charges that have been made against the member, at least 10 days prior to the meeting.

C15.03. Should the allegations be sustained by a two-thirds majority vote of the members of the Congregation Council and renewed admonition prove ineffectual, the council shall impose one of the following disciplinary actions:

- a. censure before the council or congregation;
- b. suspension from membership for a definite period of time; or
- c. exclusion from membership in this congregation. Disciplinary actions b. and c. shall be delivered to the member in writing.

C15.04. The member against whom disciplinary action has been taken by the Congregation Council shall have the right to appeal the decision to the Synod Council. Such right may not be abridged and the decision of the Synod Council shall be final.

C15.05. Disciplinary actions may be reconsidered and revoked by the Congregation Council upon receipt of a) evidence that injustice has been done or b) evidence of repentance and amendment.

Chapter 16.

BYLAWS

C16.01. This congregation may adopt bylaws. No bylaw may conflict with this constitution.

C16.02. Bylaws may be adopted or amended at any legally called meeting of this congregation with a quorum present by a majority vote of those voting members present and voting.

C16.03. Changes to the bylaws may be proposed by any voting member provided, however, that such additions or amendments be submitted in writing to the Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose and that the Congregation Council notify the members of the proposal with its recommendations at least 30 days in advance of the Congregation Meeting.

C16.04. Approved changes to the bylaws shall be sent by the secretary of this congregation to the synod.

Chapter 17.

AMENDMENTS

C17.01. Amendments to this constitution may be proposed by at least voting members or by the Congregation Council. Proposals must be filed in writing with the Congregation Council 60 days before formal consideration by this congregation at its regular or special meeting called for that purpose. The Congregation Council shall notify the members

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of the proposal with their recommendations at least 30 days in advance of the meeting.

C17.02. A proposed amendment to this constitution shall:

- a. be approved at a properly called meeting according to this constitution by a majority vote of those present and voting;
- b. be ratified without change at the next annual meeting by a two-thirds majority vote of those present and voting; and
- c. have the effective date included in the resolution and noted in the constitution.

C17.03. Any amendments to this constitution shall be sent by the secretary of this congregation to the synod. The amendment shall become effective within 120 days from the date of the receipt of the notice by the synod unless the synod informs this congregation that the amendment is in conflict with the constitution and bylaws of the Evangelical Lutheran Church in America, or the constitution of the Synod.

Chapter 18.

CONTINUING RESOLUTIONS

C18.01. The Congregation Council may enact continuing resolutions which describe the function of the various committees or organizations of this congregation.

C18.02. Continuing resolutions shall be enacted or amended by a two-thirds vote of all voting members of the Congregation Council.

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