

1993 Churchwide Assembly
Evangelical Lutheran Church in America

Reports and Records
Volume 2

Assembly Minutes

August 25 to September 1, 1993
Kansas City, Missouri
Published by the
Office of the Secretary
Evangelical Lutheran Church in America
8765 West Higgins Road
Chicago, IL 60631

Lowell G. Almen
Secretary
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Introduction

You hold in your hands the volume that comprises the historical record—the official minutes—of the third Churchwide Assembly of the Evangelical Lutheran Church in America. The assembly was held August 25 through September 1, 1993, at the Kansas City Convention Center, Kansas City, Missouri. This introduction offers you a description of various stylistic practices that are employed in the minutes, and expresses my gratitude to the many who contributed to the work of this assembly.

Work of the Churchwide Assembly

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

Responsibilities of the Churchwide Assembly include: review of the work of the churchwide officers and churchwide units and action on business proposed by them through the Church Council; consideration of proposals from synodical assemblies (i.e., memorials); establishment of churchwide policy; adoption of a budget; election of officers, the Church Council, and members of churchwide unit boards and various committees; amendment of this church's constitutions and bylaws; and fulfillment of other functions necessary to this church's work as required (ELCA 12.21.).

About this Volume

Continuation of Pre-Assembly Reports

In the *1993 Reports and Records, Volume 1-Part 1, Part 2, and Supplement*-various informational items were printed for the consideration of voting members. Included were pre-assembly reports of the officers and reports of churchwide units, summaries of the minutes of the Church Council held during the 1991-1993 biennium, and proposals for assembly action. [For the historical record, precis of the meetings of March 27-29, 1993, and August 24-25, 1993 (held just prior to the 1993 Churchwide Assembly), are included in this volume.]

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

For historical purposes, the financial audits for fiscal years 1991 and 1992 are appended to the Report of the Treasurer.

Includes Text of Documents Approved

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

Items Requiring Assembly Action

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

Action Numbers

The numbers attached to each final action of the Churchwide Assembly are preceded by the letters, "CA," to designate that the action was taken by the Churchwide Assembly. The designation, "CA," is followed by the *year* of the assembly, 1993; thus, "CA93." Then follows the notation of the *day* of the assembly on which the action occurred, and the *number* of the action taken *sequentially* during the assembly. Thus, the action number, CA93.2.10, signifies that the tenth action of the assembly occurred on the second day of the 1993 Churchwide Assembly. References to actions of various ELCA governing bodies also are cited by a code. For example, CC92.4.5 refers to an action taken by the Church Council (CC) at the council's April (fourth month) meeting in 1992 (92), which represented the fifth action (5) of that governing body in the calendar year. Similarly, the designations, "EC" and "CB," refer respectively to the Executive Committee of the Church Council and the Conference of Bishops.

Citations of Governing Documents

Care should be taken to distinguish between action numbers and citations to sections of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. References to this church's governing documents are codified variously as ELCA 8.11. (a churchwide constitutional provision), ELCA 8.11.01. (a churchwide bylaw), S9.04. (Constitution for Synods), and C12.01. (Model Constitution for Congregations). A dagger (†) preceding the letters "S" or an asterisk (*) before "C" indicates that the provision is required rather than recommended. Continuing Resolutions are designated by a letter and the year in which they were adopted; thus, ELCA churchwide continuing resolution 7.44.A93.

Synodical Name Changes

During this church's third biennium, the Southeastern Texas-Southern Louisiana Synod requested approval of a change of name by the Churchwide Assembly to Texas-Louisiana Gulf Coast Synod (4-F). In these minutes the original name has been cited until such time as action was taken by the assembly to approve the requested change of name. Subsequently the new name is cited, followed by the parenthetical indication (formerly, Southeastern Texas-Southern Louisiana Synod).

Reprint of ELCA Governing Documents

Significant amendments to the governing documents of this church were adopted by the 1993 Churchwide Assembly, many of which were related to the implementation of recommendations resulting from the Study of Ministry. As a convenience to the reader, the full text of the 1993 edition of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, as amended, is appended to this volume. These include the churchwide Constitution, Bylaws, and Continuing Resolutions; the Constitution for Synods; and the Model Constitution for Congregations.

Words of Gratitude

Special appreciation is due those persons who recorded the proceedings of the assembly and prepared the preliminary minutes. Three teams of two persons each carried out that task: the Rev. Eugene W. Buetel (Camp Hill, Pa.); Ms. Anne Deering (Northeastern Pennsylvania Synod staff); Ms. Olinda Fink (ELCA Division for Congregational Ministries); the Rev. Gilbert B Furst (Northeastern Pennsylvania Synod staff); the Rev. Richard E. Mueller (Florissant, Mo.); and Ms. Carolyn Thomas (Rocky Mountain Synod staff). 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 Mr. Thomas J. Ehlen of the secretary's staff. To them, I declare personal gratitude for their conscientious service. Personal appreciation also is expressed to the Rev. Randall R. Lee (Evanston, Ill.), who assisted me at the dais throughout the assembly.

Abundant gratitude is conveyed to Mary Beth Nowak, assembly arrangements director, and all those who worked as part of the assembly operation, particularly members of the staff of the Office of the Bishop and the Office of the Secretary. Appreciation, too, is affirmed for the thorough efforts of staff members of the Department for Communication and *The Lutheran* magazine.

The Rev. Roger R. Gustafson and the Rev. Susan G. Langhauser of Advent Lutheran Church in Olathe, Kan., offered crucial leadership as co-chairs of the Local Arrangements Committee. Several sub-committee chairs and members working with them contributed diligently and graciously to the work of the assembly.

Rooted in the Gospel for Witness and Service

Even as the themes of our previous churchwide assemblies have called this church to sing with "Many Voices, One Song," and to "See, Grow, and Serve to the Glory of God," so this assembly has challenged us to be ever "Rooted in the Gospel for Witness and Service."

THE REV. LOWELL G. ALMEN, *secretary*

All Saints' Day

November 1, 1994

Third Churchwide Assembly
of the
Evangelical Lutheran Church
in America

Minutes

August 25 - September 1, 1993
Kansas City, Missouri

Plenary Session One
Thursday, August 26, 1993
8:30 A.M. - 11:15 A.M.

Ms. JoAnn S. Herrick (Erie, Pa.) led the opening prayer. She was assisted by Mr. Gavin Hall, lector; Ms. Kristen Cole, cantor; and Ms. Lorraine Brugh, organist. The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, called Plenary Session One to order at 8:45 A.M., Central Daylight Time. Bishop Chilstrom thanked the morning's worship leaders, noting that Ms. Herrick was completing her last term as a member of the Church Council. He also thanked the leaders of the assembly's opening service of Holy Communion, with special appreciation to the massed choir, the membership of which was drawn from area congregations.

Report of the Credentials Committee:
Determination of a Quorum

Reference: *1993 Reports and Records, Volume 1, Part 2, page 37*, continued on pages 32, 135, 234, 641.

Bylaw 12.41.11. of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America provides a formula for determining the number of voting members of each Churchwide Assembly. The Church Council and the secretary of this church determined the proper number of voting members for the 1993 Churchwide Assembly was 1,063. That number included an allocation of 1,059 voting members from synods, plus the four churchwide officers. In order to fulfill the constitutional mandate that "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.), the Church Council allocated additional voting member positions from certain synods as listed in the Rules of Organization and Procedure (*1993 Reports and Records, Volume 1, Part 2, pages 32-33; Volume 2, pages 14-16*), which was subsequently adopted by this assembly. Voting members listed in *1993 Reports and Records, Volume 1, Part 2, pages 17-28*, were certified by synodical secretaries as of June 18, 1993. A list of registered voting members attending this assembly appears in Exhibit A, pages 643-654. Reporting on behalf of the Credentials Committee, the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, presented the following preliminary report as of 7:00 P.M., August 25, 1993:

Voting Members:

Lay Members- Female 300

Male 262

Total 562

Ordained Members- Female 91

Male 295

Total 386

Total 948

ELCA Officers: 4

Total Voting Members. 952

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

Voting Procedures

Bishop Chilstrom invited voting members to participate in an entertaining demonstration of the electronic voting system. He acknowledged Lutheran Brotherhood Securities Corporation, Minneapolis, Minn., which provided funding for the system. Most ballots, the tallies of which are recorded in these minutes, would be cast electronically, with the exception of matters of a perfunctory or non-controversial nature, for which ballots would be cast by means of green, red, and white voting cards.

Bishop Chilstrom thanked volunteers from the Central States Synod for baking some 48,000 cookies, which were served to assembly participants during the course of this assembly, and which, if laid end to end, would have stretched farther than 2.5 miles.

*** Rules of Organization and Procedure**

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 31-48.

Bishop Chilstrom referred voting members to the proposed Rules of Organization and Procedure for this assembly. He reviewed several of the rules and highlighted the following deadlines, as listed in the Assembly Program booklet and Order of Business, as well as in the rules *per se*: (1) Referrals to the Reference and Counsel Committee must be submitted to the secretary of this church by 2:30 P.M., Saturday, August 28, 1993; (2) Additional nominations must be submitted to the Nominations Desk (Bartle Hall, Room 204E) on the designated form by 2:30 P.M., Friday, August 27, 1993.

Two major statements were to come before the assembly for consideration, he said. Bishop Chilstrom noted that the proposed Rules of Organization and Procedure provided that amendments to the proposed "Social Teaching Statement on Caring for Creation: Vision, Hope, and Justice" were to be submitted to the secretary no later than 8:30 A.M., Friday, August 27, 1993, and those to the proposed "Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture" by 6:00 P.M., Friday, August 27, 1993. Bishop Chilstrom reviewed the proposed procedures for adopting the statements.

Proposed Amendments to Constitutions, Bylaws, and Continuing Resolutions

Reference *1993 Reports and Records, Volume 1, Part 2*, pages 435-452.

Bishop Chilstrom reported that the Church Council recommended *en bloc* adoption of amendments to the governing documents of this church. Requests for removal of recommendations from the *en bloc* enabling resolution were to be submitted to the secretary of this church no later than 12:30 P.M., Friday, August 27, 1993. Similarly, newly proposed amendments to the ELCA bylaws were to be submitted by 12:30 P.M., Saturday, August 28, 1993.

Proposed Amendments to ELCA Constitutions, Bylaws, and

Continuing Resolutions Related to Recommendations of the Study of Ministry

Reference' *1993 Reports and Records, Volume 1, Part 2*, pages 453-476

Bishop Chilstrom indicated that the Church Council also had recommended *en bloc* adoption of constitutional and bylaw amendments that would permit implementation of the proposed recommendations related to the Study of Ministry. Motions to remove those amendments from the *en bloc* enabling resolution also were to be submitted by the deadline cited above.

1994-1995 Budget Proposal

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 387-434, continued on pages 56-58. 404-405.

Bishop Chilstrom drew called attention to the Rules of Organization and Procedure related to budget matters. He indicated that proposed amendments to the budget must be submitted to the secretary of this church in writing no later than 12:30 P.M., Monday, August 30, 1993.

Synodical Memorials

Reference: *1993 Reports and Records, Volume 1, Supplement*, Section M-1; continued on pages 51, 135-151, 206-207, 341-342, 460-556.

Bishop Chilstrom noted that, in order to provide time for adequate debate of controversial memorials transmitted from synods to the Churchwide Assembly, the responses to a majority of synodical memorials, as recommended by the Memorials Committee, would be considered *en bloc*. Requests for removal of particular memorials from the *en bloc* enabling resolution were to be submitted to the secretary of this church no later than 3:30 P.M., Thursday, August 26, 1993.

The Rev. Bradley C. Jenson [Northeastern Minnesota Synod] inquired about voting procedures related to the Study of Ministry. Secretary Almen indicated that each section of the report would be considered separately.

ASSEMBLY

ACTION

CA93.2.1 To adopt the Rules of Organization and Procedure for the Churchwide Assembly (exclusive of quoted constitution and bylaw provisions that are already in force).

Yes-985; No-4; Abstain-6

Rules of Organization and Procedure for the 1993 Churchwide Assembly

Authority of the Churchwide Assembly

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

The Churchwide Assembly shall be the highest legislative authority of the churchwide organization and shall deal with all matters which are necessary in pursuit of the purposes

and functions of this church. The powers of the Churchwide Assembly are limited only by the provisions of the Articles of Incorporation, this constitution and bylaws, and the assembly's own resolutions (ELCA 12.11.).

Duties of the Churchwide Assembly

The Churchwide Assembly shall:

- a. Review the work of the churchwide officers, and for this purpose require and receive reports from them and act on business proposed by them.
- b. Review the work of the churchwide units, and for this purpose require and receive reports from them and act on business proposed by them.
- c. Receive and consider proposals from synod assemblies.
- d. Establish churchwide policy.
- e. Adopt a budget for the churchwide organization.
- f. Elect officers, board members, and other persons as provided in the constitution or bylaws.
- g. Establish churchwide units to carry out the functions of the churchwide organization.
- h. Have the sole authority to amend the constitution and bylaws.
- I. Fulfill other functions as required in the constitution and bylaws.
- j. Conduct such other business as necessary to further the purposes and functions of the churchwide organization (ELCA 12.21.).

Parliamentary Procedure

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

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

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

Assembly Presiding Officer

The bishop of this church shall preside at the Churchwide Assembly (ELCA 13.21.c.).

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

Assembly Secretary

The secretary shall be responsible for the minutes and records of the Churchwide Assembly

(ELCA 13.41.02.a.).

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 12.41.11.).

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 12.41.21.).

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 these assemblies . . . shall be female and 50 percent shall be male, and that, where possible, the representation of ordained ministers shall be both female and male. At least 10 percent of the members of these assemblies . . . shall be persons of color and/or persons whose primary language is other than English (ELCA 5.01.f.).

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

<i>Synod</i>	<i>Additional Members</i>	<i>Specific Stipulation</i>
Caribbean	4	All 4 persons must be persons of color or whose primary language is other than English (total voting members from synod would be six: two clergy, including bishop, two lay women and two lay men)
Alaska	4	At least 3 must be Native Alaskans (total voting members from synod would be six: two clergy, including bishop, two lay women and two lay men)
Arkansas-Oklahoma	3	At least 2 must be persons of color or persons whose primary language is other than English (total voting members from synod would be six: two clergy, including bishop, two lay women and two lay men)
West Virginia	3	At least 2 must be persons of color or persons whose primary language is other than English (total voting members from synod would be seven: two clergy, including bishop, two lay women, two lay men, and one either lay male or lay female)
Slovak Zion	3	None (total voting members from synod would be five: two clergy, including bishop, one lay woman,

		one lay man, and one either lay male or lay female)
Southwestern Washington	1	Must be a person of color or a person whose primary language is other than English
Eastern Washington-Idaho	1	Must be a person of color or a person whose primary language is other than English
Northern Texas- Northern Louisiana	1	Must be a person of color or a person whose primary language is other than English
Northern Great Lakes	1	Must be a person of color or a person whose primary language is other than English
LaCrosse Area	1	Must be a person of color or a person whose primary language is other than English
Northwestern Pennsylvania	1	Must be a person of color or a person whose primary language is other than English
Metropolitan Washington, D.C.	1	Must be a person of color or a person whose primary language is other than English

Assembly Properly Constituted

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

Eligibility to Serve as Voting Member

Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church and shall cease to be a member of the assembly if no longer a voting member of a congregation of this church (ELCA 12.41.13.).

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 12.41.12.).

Seating of Alternate Voting Members

If a synodical 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

Members of the Church Council and board chairpersons or their designees, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. Executive directors of churchwide units, the executive for administration, and executive assistants to the bishop shall serve as advisory members of the Churchwide Assembly (ELCA 12.41.31.).

Advisory members shall have voice but no vote (ELCA 12.41.32.).

Other Members

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

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

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

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

Resource Members

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

Official Visitors

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

Mandated Committees

The Churchwide Assembly shall have a Reference and Counsel Committee, a Memorials Committee, and a Nominating Committee. The description of these committees shall be in the bylaws (ELCA 12.51.).

Reference and Counsel Committee

A Reference and Counsel Committee, appointed by the Church Council, shall review all proposed changes or additions to the constitution and bylaws and other items submitted which are not germane to items contained in the stated agenda of the assembly (ELCA 12.51.10.).

Memorials Committee

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

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 12.51.31.).

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

Nominations Desk

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

Nominations from the floor must be made by using the prescribed form. This form is included in each voting member's registration packet. Information and additional forms may be obtained from the Nominations Desk on Wednesday, August 25, 1993, from 1:00 P.M. to 7:00 P.M., and on Thursday, August 26, 1993, from 8:15 A.M. to 6:00 P.M., and on Friday, August 27, 1993, from 8:15 A.M. to 2:30 P.M.

Nominations Form

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

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

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

Making Floor Nominations

Floor nominations for a board of a churchwide unit require, in addition to the nominator, the written support of at least ten other voting members. Floor nominations for the Church Council, the Nominating Committee or other churchwide committee 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 26, 1993, from 8:15 A.M. to 6:00 P.M., and on Friday, August 27, 1993, from 8:15 A.M. to 2:30 P.M.

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

Restrictions on Floor Nominations for Boards
(cf., ELCA 19.21.02. and 19.21.04.)

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 voting 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) total less than 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 19.21.02. and 19.02.)

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 voting member of the assembly.

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

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

Restriction on Floor Nominations for Nominating Committee
(cf., ELCA 19.21.01.)

Nominations from the floor for positions on the Nominating Committee shall comply with criteria and restrictions established by the Church Council and set forth in materials provided in advance to each voting 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 Church Council or from the floor) total less than the maximum number of three individuals from the same region who may serve on the Nominating Committee, an individual from the same region may be nominated for another Nominating Committee position, provided other criteria and restrictions are met. Provided other criteria and restrictions are met, individuals may be nominated for a Nominating Committee position for which someone from the same region has already been nominated.

Other Committees

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

Agenda Committee

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

Program and Worship Committee

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

Physical Arrangements Committee

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

Credentials Committee

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

Minutes Committee

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

Election Procedures

For the first ballot, the exact number of ballot forms equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop will be responsible for distributing the ballot forms to each of the voting members from the synod.

Unless the second ballot is conducted by electronic device, the distribution of ballot forms will be in the same manner.

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

If a ballot is damaged so that it cannot be scanned, a replacement ballot may be obtained at the Ballot Station upon surrender of the damaged ballot.

Ballots must be marked in accordance with video and written instructions presented in plenary session.

A member may vote for only one nominee on each ticket.

Failure to vote for a nominee for every ticket does not invalidate one's ballot for the tickets for which a nominee is marked.

Ballot forms should *not* be folded.

Each ticket for which an election is held will be considered a separate ballot.

Marked ballot forms for the first ballot should be deposited at the desk designated Ballot Station in the lobby registration area. Unless the second ballot is by electronic device, the marked ballot forms for the second ballot also should be deposited at the same Ballot Station.

Unless otherwise ordered by the assembly, polls for the first ballot close at 2:25 P.M. on Monday, August 30, 1993.

Unless either otherwise ordered by the assembly or the second ballot is conducted by electronic device, polls for the second ballot close at 2:25 P.M. on Tuesday, August 31, 1993.

Upon recommendation of the chair and with the consent of the assembly, the second ballot may be conducted by electronic device. If so conducted, the first position on each ticket shall be given to the nominee who received the greatest number of votes on the first ballot, and if two nominees are tied for the highest vote the first position on the ticket shall be determined by draw. On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit members to record their votes.

Voting Procedures Other Than for Elections

As directed by the chair, voting (other than in elections) may be by voice, by raising colored voting cards, by show of hands, by standing, by written ballot, or by electronic device.

Each voting member's registration packet contains three colored voting cards -- green (yes), red (no), and white (abstain). These cards are also to be used, when requested by the chair, to obtain recognition at the microphone.

When a vote is taken by standing, those persons voting affirmative shall rise when requested by the chair, and remain standing, until counted and told to be seated by the chair. Thereafter, those voting negatively shall respond in the same manner followed by those who wish to abstain.

Each voting member's registration packet contains a ballot pad of numbered ballots. Each voting member is responsible for this pad. When directed by the chair, one of the numbered ballots from the ballot pad shall be used. The chair will announce the number of the ballot from the ballot pad that is to be used from a particular vote. Failure to use the correctly numbered ballot will result in an invalid ballot. These ballots should not be folded and will be collected at the voting member's table in accordance with instructions from the Elections Committee or from the chair.

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

Any member who has an electronic device on which the green light does not illuminate when the chair has called for members to test their electronic devices should notify immediately the Elections Committee.

Any member who because of a physical limitation has difficulty in using the electronic device or in seeing the visual display on which voting instructions are projected should contact the Elections Committee for assistance.

Each member shall only vote by the electronic device at his or her assigned seat.

Voting by electronic device shall be in accordance with instructions from the chair or the Elections Committee.

A member's vote by electronic device can only be recorded and transmitted when the green light on the device is illuminated.

While the green light on the electronic device remains illuminated and prior to transmission of the vote, a member can change his or her vote by pressing the clear - erase key.

The member's vote by electronic device will be shown on the display panel of the device prior to the transmission of the vote. Once the vote is transmitted, it cannot be changed or corrected.

The vote by electronic device shall be recorded by entering #1 for yes, #2 for no, or #3 for abstain.

On each vote by electronic device, the member must first select her or his vote by entering the appropriate key number, which number will then be shown on the display panel of the device, and second press the transmit key.

A member's vote by electronic device shall be recorded and transmitted before the chair orders the voting closed.

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 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 this church 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 ballots 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 remaining after the chair of the Elections Committee has voted.

Additional Officials or Committees

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

Notice of Meeting

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

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 12.31.02.).

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 12.31.03.).

Reports of the Bishop and Secretary of This Church

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

Status of Reports

All reports published in *1993 Reports and Records, Volume 1: Parts 1 and 2 - Pre-Assembly*, and in supplements to this volume, shall be treated as having been received by the assembly without formal vote.

Quorum

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

Proxy Voting Prohibited

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

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 plenary session of the Churchwide Assembly, receive excuses for absence, and give a complete accounting to the secretary of this church during the final session of the assembly.

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

Access to Seating

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

Obtaining the Floor

In plenary sessions of the Churchwide Assembly, the voting members, including the ex officio members, always have prior right to obtain the floor. Advisory members shall be entitled to obtain the floor if it does not prevent voting members from being heard. Resource members shall be entitled

to the floor only with respect to matters within their expertise if it does not prevent the voting members from being heard. Official visitors may address the assembly when requested to do so by the chair.

Speeches

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

Alternating Speeches

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

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

Moving the Previous Question

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

Structured Debate

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

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

Applause

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

Departing from Agenda

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

Motions and Resolutions

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

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

Any resolution not germane to the matter before the Churchwide Assembly or on the assembly agenda must be submitted to the secretary of this church in writing no later than 2:30 P.M., Saturday, August 28, 1993. Each resolution must be supported in writing by one other voting member. At least 24 hours must elapse before such resolution may be considered in plenary session. The secretary 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; or
- d) Recommend a substitute motion to the assembly.

Any resolution not germane to the matter before the Churchwide Assembly or on the assembly agenda that might be submitted by a voting member, because of circumstances that develop during the assembly and cannot be submitted to the secretary of this church before 3:30 P.M., Saturday, August 28, 1993, must be submitted to the secretary in writing and supported in writing by one other voting member. The 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.

Substitute Motions

When a substitute motion is made, secondary amendments may be offered to either the pending motion or the substitute motion at any time until the substitute motion is substituted or rejected. With respect to any recommendation made by the Memorials Committee in a printed report distributed to the assembly members prior to, or at the first business session of the assembly, a voting member of the assembly may offer a substitute motion to the committee's recommendation only if such member prior to 3:30 P.M. on Thursday, August 26, 1993, has given written notice to the chair of the Memorials Committee, or other committee member designated by the chair of the Memorials Committee.

Amendments to Major Statements

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

<u>Statement</u>	<u>Deadline</u>
Race, Culture, and Ethnicity	6:00 P.M. on Friday, August 27, 1993

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

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

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

Vote to Adopt Social Statements

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

Vote to Adopt Certain Recommendations from Task Force Reports

A two-thirds majority vote of the voting members of the Churchwide Assembly shall be required to adopt recommendations from a task force report that require amendment of a constitution or bylaw provision for implementation.

Review Groups

Voting members, advisory members, other members, resource members, official visitors, and other categories approved by the Churchwide Assembly constitute review groups as assigned by the secretary of this church.

Constitutional Amendments

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

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

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

Bylaw Amendments

Bylaws not in conflict with this constitution may be adopted or amended at any regular meeting of the Churchwide Assembly when presented in writing by the Church Council or by at least 15 members of the assembly. An amendment proposed by members of the assembly shall immediately be submitted

to the Committee of Reference and Counsel for its recommendation. In no event shall an amendment be placed before the assembly for action sooner than the day following its presentation to the assembly. A two-thirds vote of the members present and voting shall be necessary for adoption (ELCA 22.21.).

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

A proposed bylaw amendment must be submitted in writing to the secretary of this church prior to 2:30 P.M. on Saturday, August 28, 1993. The secretary shall first report to the assembly any bylaw amendments so submitted and the amendments then shall be referred to the Reference and Counsel Committee.

Continuing Resolutions

Provisions relating to the administrative functions of this church shall be set forth in the continuing resolutions. Continuing resolutions may be adopted or amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council (ELCA 22.31.).

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 15.41.04.; 16.11.41.; 16.22.17.; 17.21.23.; 17.31.06.; 17.41.08.; 17.51.04.; 17.61.07.).

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

En Bloc Resolution for Constitutional Amendments

The constitution may be amended and bylaws and continuing resolutions may be adopted or amended by *en bloc*¹ resolutions, unless a voting member objects to the inclusion of any particular provision. The objection of a voting member shall be made in writing delivered to the secretary of this church not later than 12:30 P.M. on Friday, August 27, 1993. Particular provisions to which objection is so noted shall be considered separately and all other 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 13.21.f.).

At the direction of the bishop, the executive for administration shall develop the budget for the churchwide organization and report to the Church Council and the Churchwide Assembly through the Budget and Finance Committee of the Church Council with regard to the preparation of the budget (ELCA 15.11.B91.d.).

A Budget and Finance Committee shall be composed of members of the Church Council elected by the council and the treasurer of this church as an *ex officio* member with voice but not vote in the committee. This committee shall have staff services provided by the Office of the Bishop and the Office of the Treasurer (ELCA 14.41.A91.).

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 14.21.04.).

Proposed amendments to the budget must be submitted to the secretary of this church in writing no later than 12:30 P.M. on Monday, August 30, 1993. Each amendment must be supported in writing by

one other voting member. The secretary shall refer such proposed amendments to the Budget and Finance Committee. During the consideration of the budget by the assembly, the Budget and Finance Committee shall report on the implication of each proposed amendment.

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

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

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

Appropriations

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

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

New Studies or Research Proposals

Each proposal by a voting member for a study or research project shall be made as a main motion and shall be referred to the Reference and Counsel Committee. The Reference and Counsel Committee shall refer the proposal to the Department for Research and Evaluation. This department in consultation with the churchwide unit to which the proposal is directed, will seek to determine the purpose, relationship to existing studies and research projects or current programs, potential value, overall costs including staff requirements, and availability of budget and staff. The Department for Research and Evaluation may conclude that it cannot evaluate adequately 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 or research project should be initiated. The findings of the Department for Research 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 and Finance Committee for consideration and report to the Reference and Counsel Committee. If the report of the Reference and Counsel Committee is negative, a two-thirds

vote of the voting members present and voting shall be required for adoption.

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

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 14.11.).

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

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

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

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

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 14.21.04.).

The Church Council shall arrange the process for all elections to boards of churchwide units to assure conformity with established criteria (ELCA 14.21.08.).

The Church Council shall report its actions to the Churchwide Assembly (ELCA 14.21.14.).

Status of Church Council Recommendations

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

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

When either the Memorials Committee or the Reference and Counsel Committee has made a recommendation (other than merely recommending approval or rejection) concerning a memorial(s) or resolution(s) considered by the committee, that recommendation shall be the main motion before the assembly.

When either the Memorials Committee or the Reference and Counsel Committee has recommended the passage of a memorial or resolution considered by the committee, such memorial or resolution

recommended for passage shall be the main motion before the assembly and the committee's recommendation shall be received as information.

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

Relationship to Boards of Churchwide Units

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 16.11.11.; 17.41.03.; 17.51.02.; 17.61.A91.g.; 17.21.04.).

Relationship to Commissions

Action of the Churchwide Assembly is required to establish a commission or to determine that a commission's mandate has been fulfilled (ELCA 16.21.).

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 17.61.01.).

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 17.61.02.d.).

[The Board of Pensions] shall manage and operate the pension and other benefits plans for this church within the design and policy adopted by the Churchwide Assembly and shall invest assets according to its best judgement (ELCA 17.61.A91.a.).

[The Board of Pensions] shall report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly (ELCA 17.61.A91.g.).

Distribution of Materials

Material may be distributed on the floor of the assembly only with the consent of the secretary of this church. In cases where the secretary does not consent, appeal may be made to the Reference and Counsel Committee whose decision shall be final.

Assembly Costs

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

College Corporation Meetings

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

¹Adoption of several motions by a single assembly resolution; sometimes known as an *omnibus* bill or resolution.

Committees of the Churchwide Assembly

Reference: *1993 Reports and Records, Volume 1, Part 2, page 30, Assembly Program, pages 9-11.*

ELCA Bylaw 12.51. specifies that "the Churchwide Assembly shall have a Reference and Counsel Committee, a Memorials Committee, and a Nominating Committee. ... The Churchwide Assembly may authorize such other committees as it deems necessary." In addition, the Rules of Organization and Procedure for the 1993 Churchwide Assembly, previously adopted by this assembly, provided for additional committees, the members of which were listed in the Assembly Program booklet. Hearing no objections, Bishop Chilstrom declared the following committees of the Churchwide Assembly to be duly authorized and so constituted:

Memorials Committee Nominating Committee

Bishop James S. Aull Mr. Floyd E. Anderson
Bishop Paul J. Blom Ms. Barbara Bern stengel
Mr. Bachman S. Brown Jr.
Ms. Addie J. Butler Ms. Marlene H. Engstrom
The Rev. Gilbert B. Furst
Ms. JoAnn S. Herrick The Rev. Joyce M. Heintz
The Rev. David M. Holm The Rev. Lydia E. Rivera Kalb
The Rev. Kathryn A. Ingbritsen The Rev. Richard D. Larson
The Rev. Philip L. Natwick Ms. Nancy L. Lee
Mr. Dale V. Sandstrom Mr. Richard E. Lee, *chair*
Mr. Athornia Steele The Rev. Richard A. Magnus
The Rev. Melissa M. Maxwell-Doherty
Mr. Richard L. Wahl The Rev. James A. Nestingen
Ms. Deborah S. Yandala, *chair* Ms. Chickie J. Olsen
Mr. George R. Zage Jr. Ms. Beverly A. Peterson
The Rev. Lee S. Thoni, *ex officio staff* Mr. David R. Rapp

Mr. Willie G. Scott Sunday Event Coordinator: The Rev.
Ms. Sarah W. Wing Cynthia J. Schnaath

The Rev. Lowell G. Almen, *ex officio*
staff assistant to the bishop, Central
States Synod

Ex Officio: Ms. Cheryl L. Hollich,

Committee of Reference and Appreciation is expressed on behalf of

Counsel the Evangelical Lutheran Church in
The Rev. David A. Andert, *chair* America to the members of the Local
Ms. Faith A. Ashton Arrangement Committee for their gen-
Ms. Kathryn E. Baerwald erous commitments of time and energy
Ms. Terry I. Bowes to planning and implementing the phys-
Mr. J. David Ellwanger ical arrangements for this assembly.
Mr. William H. Engelbrecht
Ms. Louisa D. Groce

Worship Committee

Mr. Howard Helgen The Rev. Lowell G. Almen
Mr. Don Jones Ms. Ruth A. Allin
Bishop Robert W. Kelley Ms. Lorraine Brugh, *director for music*
The Rev. Barbara K. Lundblad The Rev. Herbert W. Chilstrom
The Rev. Robert J. Marshall Ms. Lita B. Johnson
Bishop Peter Rogness The Rev. Craig J. Lewis
The Rev. Craig J. Lewis, *ex officio staff* The Rev. Ralph Smith, *director for*
The Rev. Ralph F. Smith, *director for*

Staff Planning Committee *worship*

Staff Planning Committee The Rev. William L. Smith
The Rev. Lowell G. Almen The Rev. Karen M. Ward
The Rev. Herbert W. Chilstrom Ms. Fran Bumford, *sacristan*
Ms. Lita Brusick Johnson The Rev. Roger H. Prehn, *sacristan*
The Rev. Craig J. Lewis The Rev. Mark A. Strobel, *sacristan*
Ms. Mary Beth Nowak, *assembly*
manager

Agenda Committee

The Rev. h afer Rev. Lowellam L. Almen
The Rev. Robert N. Bacher

Local Arrangements Committee The Rev. Herbert W. Chilstrom, *chair*

Ms. Lita Brusick Johnson
Local Arrangements Committee vol- The Rev. Craig J. Lewis
unteers can be identified by their sun- Ms. Kathy J. Magnus
The Rev. Lee S. Thoni
Co-Chairs: The Rev. Roger Gustafson
and The Rev. Susan Langhauser

Credentials Committee

Secretary: The Rev. Keith D. Hohly
Facilities: The Rev. Keith W. Klockau The Rev. David L. Alderfer, *secretary*
Hospitality: The Rev. David E. (Westin Registration Desk)
Ebersole The Rev. Lowell G. Almen, *ex officio*

Special Events: Ms. Shirley Slocum *chair*

Visitor Registration: Ms. Janette Schumm Ms. RosaLinda Ceballos, *secretary*

(Hyatt Registration Desk)

Volunteers: Ms. Dorothy and Mr. Loyd Dykman Mr. David J. Hardy, *vice chair*

Mr. Tony Ross, *registrar* (Hyatt

Transportation Coordinator: The Rev. Registration Desk)

Julie Ann Ebbesen Ms. Gail L. Schroeder, *registrar*

Quilt Coordinator: Ms. Karen Haake (Westin Registration Desk)

Elections Committee The Rev. Eugene W Beutel

The Rev. David L. Alderfer Ms. Anne Deering

The Rev. Lowell G. Almen, *chair* Ms. Olinda Fink

Ms. Kathy J. Magnus, *vice chair* The Rev. Gilbert B. Furst

Ms. C. Loraine Shields, *secretary* The Rev. Richard E. Mueller

Minutes Committee The Rev. William L. Smith, *ex officio*

The Rev. Lowell G. Almen, *ex officio vice chair*

chair Ms. Carolyn Thomas

Report of the Credentials Committee

Reference: *1993 Reports and Records, Volume 1, Part 2*, page 37, continued on pages 135, 234, 641.

Bishop Chilstrom called upon Secretary Almen, chair of the Credentials Committee, to report on behalf of the committee. Secretary Almen reported that 30 additional voting members had been duly registered, for a total of 982. Additional assembly participants had been registered as Advisory Members or Other Members as authorized by the bylaws of this church. He noted that the names of alternate voting members, appointed to fill positions of absent voting members as certified by their respective synodical bishops, would be reported in the minutes of this assembly. In accordance with the Rules of Organization and Procedure, certain other persons had been designated as Resource Members with the privilege of voice but not vote, or Official Visitors.

Hearing no objection, Bishop Chilstrom received the report of the Credentials Committee and requested the secretary to include the roll of assembly members in these minutes. The members of the Churchwide Assembly are listed in Exhibit A, pages 643-654.

Introduction of the Parliamentarian

Bishop Chilstrom introduced Ms. Angeline Haines (Lutherville, Md.), who served as parliamentarian for this 1993 Churchwide Assembly.

Adoption of the Order of Business

Reference *1993 Reports and Records, Volume 1, Part 2*, pages 11-16.

Bishop Chilstrom referred the members of the assembly to the Preliminary Assembly Program, printed in *1993 Reports and Records, Volume 1, Part 2*, pages 11-16, and to the Order of Business, which had been distributed to assembly members during registration. He noted that, under the Rules of Organization and Procedure previously adopted, the chair enjoys some liberty in making adjustments to the order in which business is considered in order to facilitate the assembly's work.

Bishop Chilstrom commented that each day of the assembly would include study of the Apostles' Creed, and a service of worship at midday. Sunday events would focus on the work of this church in evangelism and outreach at home and throughout the world, he said.

Secretary Almen moved the following motion, which was adopted without audible objection by voice vote:

ASSEMBLY

ACTION

CA93.2.2 To approve the Order of Business as the agenda of the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America, in keeping with the provisions of the "Rules of Organization and Procedure: for the calling of items of business before the assembly.

Secretary Almen then made several general announcements.

Introductions and Greetings

Bishop Chilstrom acknowledged the presence of the Rev. Roger R. Gustafson (Olathe, Kans.) and the Rev. Susan G. Langhauser (Olathe, Kans.), co-chairs of the Local Arrangements Committee, and expressed appreciation for the work of the committee and other volunteers, saying "They host us in a joyful, careful, and labor intensive way, and we are deeply grateful for their work."

Bishop Chilstrom then introduced the Rev. Charles H. Maahs, bishop of the Central States Synod. Bishop Maahs brought greetings from the synod and welcomed the assembly to its territory. He expressed appreciation for the financial assistance provided through Inter-Lutheran Disaster Relief to the victims of the severe floods that had befallen the Midwest earlier this summer.

Bishop Chilstrom introduced Ms. Kathy J. Magnus, vice president of this church, who assumed the chair.

Report of the ELCA Bishop

Reference. *1993 Reports and Records, Volume 1, Part 2*, pages 55-63.

Vice President Magnus indicated that the pre-assembly Report of the Bishop was printed in *1993 Reports and Records, Volume 1, Part 2*, pages 55-63. A summary of his spoken comments follows. The full text, which was subsequently distributed to assembly members, begins on page 34 of these minutes.

Bishop Chilstrom highlighted his written report and called special attention to several priorities of this assembly: the study of ministry, the study of theological education, town and country (rural) issues, social teaching statements, confirmation ministry, ecumenical relations, budgetary matters, and a financial stewardship strategy.

Bishop Chilstrom announced that after much prayerful reflection, he had determined that he would not accept nomination in 1995 for another term. He asked that this announcement be regarded as an opportunity for a "prayer process," rather than a political process, in electing a new bishop at the 1995 Churchwide Assembly. He announced six priorities for his remaining two years in office:

1. A stronger accent on prayer, worship, and Bible study;
2. Building up the life of congregations;
3. Strengthening leadership;

4. A concerted effort to bring financial stability and growth to this church;
5. Renewed commitment to the cause of justice; and
6. Commitment to taking specific ecumenical steps.

Bishop Chilstrom commented that he did not share current assumptions that denominationalism is dead. We affirm our unity with the body of Christ, but it is through our denomination that we carry forth our Lutheran traditions. Our five-year history shows that we are building our own identity as a people of God. Chair Magnus indicated that under the Rules of Organization and Procedure, the report of the bishop was received and referred to the Reference and Counsel Committee without further assembly action. Bishop Chilstrom resumed the chair.

Address to the 1993 Churchwide Assembly

Herbert W. Chilstrom, Bishop

Thursday, August 26, 1993

Part I

Welcome to Kansas City and the Third Churchwide Assembly of the Evangelical Lutheran Church in America! Our church is indeed "rooted in the Gospel ... for witness and service." I join you in the prayer that we, gathered here in Kansas City, will experience what it means to draw nourishment from the Gospel and that the events of this assembly will show that we are committed to witness and service! You have a copy of my written report to this assembly in the pre-assembly materials that were mailed to you. This moment in the agenda gives me the opportunity to draw out a few of the elements of that report that are of special concern to me and to add some thoughts that relate to matters that have arisen since I wrote that report several months ago.

I am often asked in advance of an assembly, "How do you think it will go? What will be the big issues? What will draw the most heated debate?"

After seventeen years of chairing synod and churchwide assemblies, I learned long ago to be wary of predictions. Gatherings like this, like rivers, have a way of taking on a life of their own.

Having said that, it is obvious that we do have some major issues to deal with in these next days here in Kansas City. Whether it will draw much debate remains to be seen. But surely the Study of Ministry looms large. As you recall, the Commission for a New Lutheran Church (CNLC) was unable to come to one mind on that issue prior to merger time. We asked, "Shall we wait to merge until this is RESOLVED? Or shall we merge and give ourselves five years to settle this question?"

Very wisely, we chose the latter course. Now, at long last, we have the opportunity to state clearly what we believe about ministry, both the ministry of all the people of God as well as those set-apart ministries which we believe the church needs to fulfill its mission.

It is one thing, of course, to decide about forms of ministry. It is another thing to decide how to carry out our ministries and how to support them. For that reason, the recommendations coming to this and the 1995 Minneapolis assembly regarding theological education are also of great importance.

In the early stages of planning for this assembly we agreed that a gathering in the heartland of America would give us a golden opportunity to put special emphasis on the rural and town-and-country congregations of this church. Little could we have known that between then and now this part of our church and our nation would experience the catastrophe of the great 1993 floods. Veterans of our Inter-

Lutheran Disaster Response Team tell us that these floods dwarf any catastrophe they have seen. We can only wonder about the long range impact. As we assess the human and natural consequences of the floods we would have to agree that the "Social Teaching Statement on Caring for Creation: Vision, Hope and Justice," could not come before us at a more appropriate moment.

Since we gathered in Orlando we have also witnessed the calamity of human disasters, especially the uprising in Los Angeles. After visiting that place, words failed me. I cannot describe the extent of that example of our failure to know how to live together in communities across the land. It only underscores the need for us to consider carefully the "Social Teaching Statement on Freed in Christ: Race, Ethnicity and Culture," to adopt it, and to carry its mandate to every corner of this church.

Much could be said about other matters of importance: the study on confirmation ministry, ecumenical matters, budget proposals, the stewardship strategy, all of the memorials from synods, and much much more.

Let me simply promise you once again, that in my responsibility as chair of this assembly, I will do my utmost to see that you are given the opportunity, within the rules that govern the assembly, to express your opinions and share your proposals in an atmosphere where you are treated with respect.

Part II

Let me also say a word about what lies beyond this assembly: those things I believe we must consider as our highest priority as we move from Kansas City to Minneapolis in 1995 to Philadelphia in 1997 and beyond toward the next millennium. In order for you to understand fully the convictions I am about to share, it is imperative that I begin with a word that is both very personal, and also of interest to the entire church.

Two years ago at the churchwide assembly in Orlando, the voting members elected me to a second four-year term as bishop of the Evangelical Lutheran Church in America. I was honored and humbled by that vote of confidence. But in the weeks that followed the assembly, I also gave some thought to the question, "How long, O Lord?" After a time of prayerful reflection and conversation with my family, I took out my appointment book, turned to the back pages where I keep long-range notations, and inserted the words: "October 31, 1995. Amen!"

What that means is that I decided very early in this second term that this would be my last term as bishop of this church. That resolve has not changed.

What this means is that this assembly in Kansas City marks the beginning of my last two years in office. If I might use the imagery of a race track, and if each biennium is the equivalent of a lap, then I am heading into the last lap of my ministry to the Evangelical Lutheran Church in America in the office of bishop. Those of you who know me well realize I am not a sprinter. I'm a distance runner. A good distance runner does not slacken the pace when moving into that last stretch. In fact, a distance runner quickens the pace. And that is exactly what I intend to do in these next two years.

I love this church. You know that. No, it isn't easy to be the bishop. I think you know that, too. Yet, I love this church. And I know you also love this church. For all of its weaknesses and for all of our own obvious imperfections, mine and yours, we know that God is at work in the Evangelical Lutheran Church in America. When we were born more than six years ago, we had dreams about what we

might become. Some of those dreams are being fulfilled. Others have fallen by the wayside because of our lack of vision and commitment. Still other dreams were unrealistic. Yet, through it all, I am confident that God is using this church for a good purpose.

I would hope that my announcement at this time would not instigate a crass political process, with candidates vying for the office. Many of you know my favorite maxim about this office: "Those who seek it, deserve it!" Yes, I know that Paul says it is not wrong to aspire to this office (1 Timothy 3:1). But rather than a political process, I would plead for a "prayer process." We do not want to magnify the importance of this office above what is appropriate. Yet, it is imperative that we pray for that person who will lead us through the remainder of this decade and into the new millennium. Please join me over these next two years in praying for the Spirit's guidance in this important matter.

Part 111

This decision on my part surely shapes what I want to share with you today. I am asking myself, "How do I want to use my energies during these next two years? Given the perspective of my office, what do I believe are the priorities to which this church should devote its energies in the coming biennium? What can help most in our search for greater identity as a people of God in this church?"

A. First, I call for an even stronger accent on prayer, worship, and Bible study.

Mission90 has been seen by outside observers as one of the most important things we have done in our first years in the Evangelical Lutheran Church in America. Some have described it as "Back to the basics": Attention to the question addressed in the video series, "What does it mean to be a Christian?"; encouragement to read the Scriptures; the challenge to give at least a tithe as a joyful response to God's grace; planning for growth in our congregations; aiding our members in knowing the Bible and in sharing their faith; linking synods and congregations with companion churches around the world; addressing the issue of women and children in poverty. All these emphases have been important and to varying degrees they have been carried out in the congregations and synods of this church. I am convinced, however, that we have only begun. I am especially concerned about prayer, worship, and Bible study.

Prayer It is always easy to blame our busy lives for our lack of commitment to prayer. Those of us who have been responsible for bringing this church together over these past six years could use that excuse. But is there ever an excuse for prayerlessness? I think not. At a time when there is great uncertainty about the future of church life in our country, we should all be in fervent prayer that the Spirit of God will be our Guide and Helper. I covet your prayers for me. Nothing means more to me. But let us pray for the whole Church of Jesus Christ and for ourselves in the Evangelical Lutheran Church in America, that we might grow in our understanding of our calling as a people of God.

Worship: On the one hand, I am encouraged with much that I see in the worship life of the Evangelical Lutheran Church in America. The *Lutheran Book of Worship* continues to hold a central place in that arena. When used wisely and with enthusiasm, this resource continues to satisfy the needs of most of our members. At

the same time, Article VII of the Augsburg Confession reminds us that "It is not necessary for the true unity of the Christian church that ceremonies . . . should be observed uniformly in all places." I see healthy, creative, responsible experimentation in many places in the Evangelical Lutheran Church in America. Our Division for Congregational Ministries, in cooperation with Augsburg Fortress, Publishers, is providing us with new and well-balanced worship resources.

At the same time, I have fears regarding our worship life. In some places the resources provided by the Evangelical Lutheran Church in America are not used at all or are used poorly. Experimental worship sometimes leaves out the essential elements that lie at the heart of our tradition, elements like praise, confession, the reading of the assigned Scripture lessons, a sermon based on the Scripture for the day, the Sacrament, a generous offering of our gifts, intercessory prayers, and the blessing.

We have the resources within this church to give us helpful worship materials. I believe a priority for these next years should be to accent worship. And may I also say that I believe it is time to lay the groundwork for our next basic worship resources.

Bible Study: Since this church was born, I have been emphasizing the need for Bible study. We brought rich resources with us into the Evangelical Lutheran Church in America. Now we have even more. It is gratifying to see so many involved in the study of Scripture. Yet, some of our finest resources are not being used as fully as we might hope. I have in mind, for example, "Bible Study/Witness: Witnesses to the Word." This twenty-week course immerses the student in knowledge of the Bible, but also suggests tools one can use to make our witness in daily life more effective. Many congregations also continue to find the *Search Weekly Bible Study* very satisfying, as well as the new series, "Cross Signs."

Under the theme, "Rooted In The Gospel," I have prepared a series of four studies designed to help every member of the Evangelical Lutheran Church in America reflect on our Vision Statement. I urge every pastor and lay leader to gather our people around these studies over the next several months and to consider how this church can be more deeply rooted in the Gospel for witness and service. My concern, however, is not simply that we study the Bible. It runs deeper than that. We need to study the Bible from that perspective which should characterize our Lutheran understanding, namely, that the heart of the Bible is Christ, the Living Word of God. Much of my mail tells me that we have too many members of the Evangelical Lutheran Church in America whose approach to Bible study is no different from what one would find in a fundamentalist church. The teaching task is formidable.

B. Second, I call for building up the life of our congregations.

Our more than 11,000 congregations of the Evangelical Lutheran Church in America are the front lines where we are the most engaged in the battle for the soul of the world around us. It has never been an easy battle. But all the signs point to this time as being especially difficult. We can be grateful that our membership has remained relatively stable over these first years in the life of the Evangelical Lutheran Church in America. But I have never felt that those figures are the most important. Far more significant are those that report the number who are at worship on a regular basis. And those numbers continue to drop. It is time to

marshall our best resources to aid and encourage every congregation to be built up in the faith by the power of God's Spirit and to give itself energetically in its mission to its community.

Congregations, of course, also need to see the mission beyond their immediate neighborhood. Any congregation can become ingrown, isolated, untouched by the needs of the greater world. For that reason, I would urge every pastor and lay leader to use all the resources this church provides to give every member a broader vision of the needs of the whole world.

C. Third, I call for strengthening the leadership of this church and, especially, our ordained ministers and others who serve in public ministries.

We already have some excellent resources in place. The Growth in Excellence in Ministry (GEM) program has made it possible for many to engage in continuing education events. Our network of ELCA seminaries, colleges, and continuing education centers are superb places for advanced study. Our continuing study on Theological Education, results of which will come to the '95 assembly, will assist this church in identifying needs and responses in this important area. In the current phase of Mission90: Making Christ Known, we also are accenting the importance of building up the leadership of this church. In my own schedule for these next two years I will continue to give first priority to synodical events where rostered and lay leaders will gather for inspirational worship, Bible study, and reflection on our common mission in the Evangelical Lutheran Church in America.

D.

Fourth, I call for a concerted effort by the entire Evangelical Lutheran Church in America to bring financial stability and growth to our common mission.

We need not rehearse the financial history of our first years. For a variety of reasons, some of which may not be understood for years to come, we fell short in our support for the churchwide budget projections we had set for ourselves. The same was true for many synods. By the fourth and fifth years, by adjustments in staff and because of reductions in churchwide support for colleges, seminaries, global mission, ecumenical councils and many ELCA programs and ministries, and by continuing careful management of our resources, we brought the budget into control and finished those years "in the black."

On the surface this may sound like good news. But I must tell you that it is only very superficial good news. Having to cut back so drastically has made us a leaner organization. It has served to sharpen our focus. That is all for the good. But I believe we have cut back to the point where essential ministries of the churchwide organization are in jeopardy. Even though we have given preference to global mission, theological education, and outreach through evangelism and new ministries, preference has meant that these ministries have been *cut*, but less than others. If our support for the churchwide budget continues to be flat, as it has been for several years, we will see fixed cost increases-such as health care-continue to erode those areas where we cannot afford to continue to reduce our investment in mission.

What is the answer? It might help to consider how the ELCA churchwide budget is divided. There are two major sources of income: *undesignated* and *designated*. We might think of them as two concentric circles. The outer circle-"undesignated"-represents those dollars we put in the offering plate in each congregation. Most of those gifts are used for local ministry. Part, however, goes on to synod for

its work, and part to ELCA churchwide ministries. The trend in all denominations, including the Evangelical Lutheran Church in America, is for a larger and larger percentage of those dollars to stay in the congregation. There may be many good reasons for this. But if the trend continues, it will have serious and debilitating consequences for our common ministries in the world.

The inner circle-"designated"--represents those dollars we give to special causes. There is a growing desire for givers to want to follow their gifts. On the one hand, this is well and good. We tend to have a greater interest in what we support. On the other hand, we are all more likely to give support to the more "glamorous" causes, or those which are more cleverly promoted.

In the Evangelical Lutheran Church in America and our predecessor churches, we have always made provision, of course, for "designated giving." Periodic church-wide fund appeals, missionary support, the World Hunger Appeal, disaster relief, and direct gifts to various institutions and causes have been an important part of our stewardship emphasis. We continue to offer special opportunities to those who have the means to give generously beyond what they put into the Sunday offering. The Keystones project for theological education and the "Vision for Mission Fund" for support of evangelism and global mission are two more ways we are suggesting for "designated giving." The proposal for an annual churchwide offering is before this assembly. Surely, remembering the church in our wills and bequests is an important way to witness to our gratitude for God's providence.

I must speak a strong word, however, in support of our "undesignated giving." In the Evangelical Lutheran Church in America about 75 percent of our churchwide budget is from "undesignated" funds, mainly through the synods, and about 25 percent is from "designated" sources. In most other churches the ratio is much higher for "designated" gifts. I must say candidly that I do not like the trend I see in those churches. As more and more dollars are "designated," essential but less "popular" or well-known programs of those churches are jeopardized. Just because something is less "popular" or little-known does not mean that it is less integral to the mission of the church.

In summary, yes, we must provide opportunities for "designated" gifts. But the important, week in and week out work of stewardship education and faithful sharing of our resources for the *whole* mission of the *whole* Church must not be neglected.

E.

Fifth, I would call for a renewed commitment to the cause of justice and to the difficult task of wrestling with complex issues.

The very mention of "justice" and "complex issues" sends a wave of apprehension across a gathering like this. The same is true for all of the Evangelical Lutheran Church in America. We would rather avoid these matters. Because believers, even in the same church, are bound to differ on questions of justice and on issues of moral complexity, we are tempted to want to push them into the background. Many letters that cross my desk plead, "Can't we just stick to preaching the Gospel?" Or, as a group of pastors said to me several months ago, "Can't we declare a moratorium on some of these issues for a few years?"

As for the first question, "Can't we just stick to preaching the Gospel?," we must ask what kind of Gospel we preach. As I pointed out in my written report to this assembly, Luther taught us that the Gospel is intended to bring comfort and reassurance to repentant sinners. Surely we all live in that element of the Gospel

every day.

But, as I suggested last evening, Luther also speaks of an "alien" or "strange" Gospel. By nature we think we can make it on our own, that we can handle our problems ourselves, that we can improve the world by our own efforts. God's Word undercuts all that boastful self-assurance and calls us to speak in prophetic judgment to a fallen world.

But how can we know what to say? In this church, as well as in our predecessor churches, we have learned to do that by developing social teaching statements. These serve to guide the moral conscience of the church and give us a basis on which to speak out on issues that confront us in the broader society.

Then there is that second question, however, "Can't we declare a moratorium on these issues?" I know the temptation. I too get weary of answering mountains of mail, most of it from our own members, and most of it objecting to the positions taken by this church. I would welcome the relief of a moratorium. When Dr. John Frohmayer, former head of the National Endowment for the Arts, got caught in the cross fire of opinions regarding the purpose of the NEA, he resigned. Later he wrote that he had come to the conclusion that our American society was not strong enough to withstand such controversy. At times I ask the same question about the Evangelical Lutheran Church in America: "How much controversy can we handle? Wouldn't it be good to have a moratorium so that we could catch our breath?"

But would it be responsible to put off these questions? Can we say we have no position about the pervading and endemic problem of racism? Can we afford to wait five or ten years to try to speak a word about preservation of the earth God has created? And on the extremely volatile issue of human sexuality, shall we say that because we are so obviously divided we should not even attempt to develop a statement?

Let me dwell on the question of human sexuality for just a moment. No matter where you engage the issue, it is evident that we are profoundly divided. No wonder many would like to declare a moratorium!

But would we be responsible if we ran from this question? In a culture crying out for some guidance in this area, have we nothing to say? And then, most importantly, this question: *Is there a way to discuss potentially volatile issues without risking division of this church?*

Yes, I believe there is. But we must keep in focus two important matters. The first is to remember that the "glue" that holds this church together is our commitment to the faith. Chapter Two of the ELCA Constitution assures us of a solid theological foundation. We are centered in the confession that Jesus Christ is the Living Word of God; that we believe that God is revealed as Father, Son, and Holy Spirit; that the Bible is the written Word of God; that the Creeds are normative expressions of the faith of the Christian church; that the Lutheran Confessions express our understanding of that faith; that God is at work through the witness of the faithful. If that is our foundation, we should have more than enough security to tackle difficult issues without fear that our discussions will divide us.

The second matter to keep in mind is that statements of this church are not binding on the conscience of an individual believer. Social teaching statements give us an indication of the mind of the church; they provide a basis on which this church can address questions that touch society; but they cannot bind the individual conscience.

Thus, I would urge us not to be afraid to launch into the study of human sexuality in these next two years, anticipating action on a social teaching statement in 1995. But as we do so, let us undergird the process with prayer, asking that our Lord Jesus, according to his promise, will give us the Holy Spirit as our Guide and Counselor.

E

Sixth, I call for commitment to some specific ecumenical steps that we should take in these next several years.

When it comes to ecumenical matters, we seem to have very mixed reactions in the Evangelical Lutheran Church in America. On the one hand, we all rejoice in the progress we have made over the last quarter century. Doors have been opened that have made it possible for us to relate to other Christian churches in ways that would have been unthinkable only a few years ago. Efforts across denominational lines in local communities are flourishing everywhere.

At the same time, there seems to be a lack of interest in following the lead of our theologians who are urging us to study and reflect on the doctrinal issues that could lead to closer unity among the churches. After all these years of theological dialogue, we have taken virtually no steps to affirm what we have learned in those exchanges.

The time for inaction has now passed. We are at a new stage of the ecumenical venture. We now have before us specific proposals from responsible theologians of this church who are saying to us that they believe there is now sufficient understanding between our church and certain other churches so that we could declare "full communion" with them. Furthermore, it is being recommended that we engage in very deliberate study of these documents and respond to them by no later than the 1997 assembly. As you know, the churches involved with us in these dialogues are the Reformed Church in America, the United Church of Christ, the Presbyterian Church (USA), and the Episcopal Church.

If we are to be responsible in this important ecumenical venture it will mean that pastors and lay leaders will need to engage in study of the materials that will be provided. My hope, of course, is that we will find it possible to act affirmatively on all of these ecumenical proposals. It would be a good way for us to affirm that this indeed has been a century of remarkable ecumenical progress.

In Conclusion:

What I have just said about ecumenical developments raises an interesting question: *Are we moving toward a non-denominational future?* No, I think not. Offirming our unity in the body of Christ with other believers does not abrogate the need for denominational identity. It is through our denominations that we carry forward our important traditions. In our ELCA family we claim the full heritage of the Christian church. But we also claim that peculiar heritage that comes to us through the Reformation, through the history of the Lutheran church in this country, and, very specifically, through the history of our predecessor churches: The Association of Evangelical Lutheran Churches, The American Lutheran Church, and the Lutheran Church in America.

With more than five years of history to claim, I can sense as I travel to various parts of the Evangelical Lutheran Church in America that we are beginning to build our own identity as a people of God. But identity always has roots. I also sense that we are beginning to find strength in those deeper roots from which this church

is growing. Most of all, we must claim anew each day that deepest of all roots—our identity with Christ and the Gospel of Good News that grows out of his life, death and resurrection. Only as we claim that ultimate identity can we find the freedom to give our life joyfully in witness and service.

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

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

Reference: Reprinted from *1993 Reports and Records, Volume 1, Part 2*, pages 55-63.

Part 1: Pre-Assembly Report

The Church "is the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel." -Augsburg Confession; Article VII

We will gather in Kansas City for the third Churchwide Assembly under the theme, "Rooted in the Gospel ... for Witness and Service."

During our days together, our eyes will be drawn to this symbol:

The symbol reminds us that we are gathering in America's "heartland." At this assembly, we will celebrate and take actions that will guide our church, in all its expressions and in all its varied settings. But meeting in the "heartland," we will especially acknowledge those rural congregations that play a vital role in the life of the Evangelical Lutheran Church in America.

But the symbol also reminds us who we are, no matter whence we come. The flower's tap root draws nourishment from the waters of baptism, where we become part of Christ's body. That root is also the upright beam of the cross, through which is revealed the depth of God's love for us. The plant's stem is sustained by the overlapping circles of God's creating, redeeming, and sanctifying activity. And then the plant blooms. We bear fruit-the fruit of witness and service. This symbol also reflects my hope that our Evangelical Lutheran Church in America will be

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

Luther reminds us that the Gospel we embrace has a two-fold purpose. On the one hand, it reminds us that God is merciful and freely gives "to all people peace and righteousness and truth." But the Gospel also is a strange and alien message to a world that tries to ignore God. In this sense, the purpose of the Gospel is "to reveal sins and to pronounce guilty those who were righteous in their own eyes" (Weimar, Vol. 1, p. 113). It is out of this understanding of the Gospel that the Church grows and becomes effective in its witness and service.

Through our baptism we become members of the Church. We are gathered into congregations of the faithful. In the assembly logo, I see my own congregation--St. Luke's in Park Ridge, Illinois--and each of our 11,000 ELCA congregations. I see our 65 synods. I see our Lutheran schools, colleges, and social ministry organizations. I see our seminaries. I see the churchwide organization in Chicago. I see those who assist our congregations and those who reach out on their behalf--our chaplains in hospitals, prisons, and the military, our campus ministers, and those who serve as missionaries and relief and development workers throughout the world. As I look at this symbol, I see our entire Evangelical Lutheran Church in America. I see it lived out in thousands of ELCA ministries throughout the world--our hands and our heart in places where we, working alone, cannot be.

Our Work in Kansas City

As we gather in Kansas City, we will taste together some of the variety and vitality in the Evangelical Lutheran Church in America, as it carries out the mission God has entrusted to it. The beating heart of our week together will be worship, where we will experience that which binds us together, in all of our diversity and in all of our differences of opinion. Nourished by Word and Sacrament, we will

be emboldened to act-to discuss and decide prayerfully on behalf of all of the members of our Evangelical Lutheran Church in America.

We will learn together, seeking to discern God's will for our church in our time. Some of our decisions will be routine--oversight of the ongoing work of our church (in particular, the churchwide organization). But some of our decisions could profoundly affect the future of our church.

We must acknowledge the weight of responsibility that voting members of churchwide assemblies bear in our church and pray for guidance as we carry out our role. But, being rooted in the Gospel, we rejoice that we are, indeed, free to make decisions that will equip our church to "give its life joyfully in witness and service."

News to Tell!

As we debate many issues in Kansas City, we do so in the confidence that, in the Evangelical Lutheran Church in America, we know who we are. We also know what we're about. We're about evangelism. It is a fundamental priority of our church. We have Good News to tell. Congregations, where the Word is preached and the Sacraments administered, are at the living heart of this commitment. Synods and the churchwide organization seek ways to support congregations and assist them to reach out to others, to learn from them and share their new ideas with others throughout our church.

At our 1991 Churchwide Assembly, we committed ourselves to a churchwide evangelism strategy and a strategy for our church to reach out to persons of color and those whose language is other than English--opening ourselves to the gifts and insights they bring. As you read the reports of the Division for Congregational Ministries, the Division for Outreach, and the Commission for Multicultural Ministries, you will explore the many ways the churchwide organization is working to support congregations and synods as they live out this vital commitment and to plant new congregations where witness and service can happen.

And, as part of the churchwide organization, we reach out in witness and service to places we may never see--through our missionaries and through our partnerships with old and young churches throughout the world. A top churchwide program priority is outreach and evangelism at home and abroad.

But back to our congregations. In this country and the Caribbean, our context for ministry has changed. There is widespread acceptance of the option to choose to be religious, but to choose *not* to be a member of a church. If we think we can continue church life as it was a generation ago, when many thought faith would be conveyed effortlessly from generation to generation, we are in for a rude shock. God alone can create faith. But we are summoned to sow the seed. The key to evangelism is deceptively simple: each of us needs to tell the good news of God's love for us to those around us. This is difficult for many of us. A recent "Lutherans Say" survey found that less than 50 percent of those responding said that they had talked with a co-worker about their faith during the last year. Less than 30 percent encouraged an inactive member to return to church!

Resources to help individuals to witness are available through the churchwide organization. For example, the *Mission90* Bible study, "Witnesses to the Word," is designed to help individuals speak more easily about their faith. Congregations that have used this resource have found that it works. And there are many other resources. In our churchwide evangelism work, we will be supporting congregations through yearly evangelism emphases, focusing on hospitality and response (1993-

1994), discipleship and incorporation (1994-1995), intentional outreach to non-members (1995-1996), and communication strategies to the public (1996-1997). The churchwide organization will continue to be in partnership with synods as they work with congregations-congregations that are seeking to become more inviting and vital centers for evangelism.

But, in the end, it is up to each of us. What a spirit of renewal will blow through our Evangelical Lutheran Church in America, when we all take the risk of "giving our life joyfully in witness"!

Mission90. Making Christ Known

In our outreach, we seek to make Christ known. So it is appropriate that this is the name given to the churchwide effort to build on our *Mission 90* commitment to be a "seeing, growing, and serving church." Over the past biennium, many congregations have continued to participate in the first phase of *Mission90*. In the coming biennium, the next phase of *Mission90*, "Making Christ Known," we will focus on evangelism and will seek ways to support the pastoral and lay leadership of our church.

Pastors carry out the ministry of Word and Sacrament. They proclaim the Gospel and empower the witness of others. But this is not an easy time to be a pastor in our rapidly changing and complex congregations, which reflect our society and which express constantly shifting expectations of pastors and other leaders. Thus, I believe it is appropriate that in this next phase of *Mission90* we celebrate and support the ministry of the leaders in our church. Over the course of the next two years I am committed to being present at events to which every pastor and, in some cases, many lay leaders, are invited. Together with your synod bishop, we will talk about making Christ known. We will encourage and build up each other. I also have written a series of four Bible studies under the theme, "Rooted in the Gospel," which pastors and lay leaders can use in the local setting to aid all of us in understanding what it means to be a church centered in our understanding of the Gospel.

Decisions on Ministry

We have come to an important time of decision on the shape of ministry in our church. Our three predecessor church bodies left us with the task of bringing together into one system their somewhat different practices of the past, even as we look toward future needs. Over the past biennium, we have intensified our churchwide work on that assignment. A task force has listened and learned, and is bringing recommendations to the 1993 Churchwide Assembly. The task force tells us that in this complex society, "one size of ministry does *not* fit all!"

What is being suggested? The task force recommends that the Evangelical Lutheran Church in America reaffirm the "ministry of the baptized"-supporting each member's vocation as it is lived out in daily life. In Kansas City, we will consider recommendations relating to the role of pastors, "diaconal ministers," and officially recognized lay ministries.

The task force suggests that this church will need a wide range of ministries in the coming years, if we are to witness actively and serve the Gospel of Jesus Christ in all of our various North American settings. Some of the task force's recommendations may result in vigorous debate. But as we seek to weld together the traditions that formed this church *and* plan for the future, we need to keep a clear focus on

mission. We must ask, "What forms of ministry will best serve God's mission as we move into the highly complex and mobile society of the 21st century?"

And Other Decisions ...

The Churchwide Assembly also takes up many other issues that are important to our common life. Some of these come to us from synod assemblies through memorials (synod assembly resolutions directed to the Churchwide Assembly). Since many synod assemblies meet in June, and since the Memorials Committee meets in early July, you will not receive these memorials until just before the assembly.

Other actions, found in this volume, are the products of various churchwide studies and strategies, to which considerable time was devoted in this biennium. Many are the product of wide-ranging discussion in congregations and among those who would be affected by the recommendations now before the assembly.

You will be asked to learn about and act on recommendations related to:

Theological Education. Coming before the assembly are interim recommendations from a task force that is studying our church's system of theological education. This, too, is a high priority item within the budgets of the churchwide organization and synods. With the help of the task force we must ask: "How can our seminaries better equip those who are preparing to be pastors and leaders as we move into the 21st century? How can our church better support them in their ministries?"

Race, Ethnicity, and Culture. Our predecessor church bodies developed social statements on race relations in the 1960s. In this new era, the Evangelical Lutheran Church in America needs to wrestle with its response to the reality that racism and discrimination continue, in both blatant and subtle forms. A proposed social statement, "Freed in Christ: Race, Ethnicity, and Culture," helps to clarify our understandings and commitments in this area, for the sake of the mission God has entrusted to us. Events that have occurred in the last biennium—including the civil unrest in Los Angeles—help us to understand the need for our church to both engage in discussion on this matter and act boldly. I thank those of you who participated in the development of the statement in congregations or in public hearings throughout the church.

The Environment. Like many others in our society, I become more aware each day of what I do as an individual and what we do together that despoils the environment. As one young person put it, "Green is in!" But speaking through a social statement on the environment, "Caring for Creation: Vision, Hope, and Justice," is more than our church's attempt to be "in." In the midst of society's debate, this church speaks a word that reflects our belief that the environment is a gift, a part of God's creation. We are stewards who are accountable to God.

Relationships with Other Churches. Like the Evangelical Lutheran Church in America, other church bodies are rooted in the Gospel. Within the body of Christ, we witness and serve together with them. We are partners with other Christians by our membership in the National Council of the Churches of Christ in the U.S.A. and in the World Council of Churches. It is important that Christians, though differing in many respects, also express the unity we have in Jesus Christ. It is through our membership in the ecumenical councils that we come to understand that the Gospel transcends any single culture and

binds us with others in our witness to the work of God in the world.

The Lutheran World Federation is also an important link with other Christians. We describe the LWF as a "communion of churches" because of our common commitment to the Lutheran Confessions. The more than 100 member-churches work together in evangelism, development, education, theological growth, and many other areas of common concern.

Our dialogues with other churches also have been productive. At this assembly we are asked to commit our church to a process for studying a closer relationship with our Reformed brothers and sisters. This joins the study of recommendations from the Lutheran-Episcopal dialogue, which were shared with the 1991 Churchwide Assembly. Those who have served us on the dialogue teams have brought forward proposals that suggest that we are ready to declare full communion with these churches. We must now study these proposals carefully. This assembly will be asked to commit our church to a timetable that would bring those discussions to a decision by no later than 1997.

Those participating in the formal discussions between Lutherans and Roman Catholics also have recommended that the "Condemnations" against the Roman Catholic Church regarding justification by faith should be set aside, giving evidence that we in the Evangelical Lutheran Church in America believe we are no longer divided from our Roman Catholic sisters and brothers on this matter. This too will need careful study and could be acted on in 1997.

Other Important Matters. As you will read in this volume, you will find other issues on the agenda of the Churchwide Assembly, including a strategy for stewardship, a response to women and children in poverty, and a study on confirmation ministry—all important concerns for our ELCA congregations.

A Word of Thanks

At the Churchwide Assembly, we will deal with the churchwide budget for the 1994-1995 biennium. We have been through some difficult times in our first years, as we tried to anticipate how much income would flow from congregations through synods to the churchwide organization. Anticipating the level of donor-designated gifts likewise has posed challenges for us.

I am pleased to report that we finished "in the black" for the second year in a row. In other words, we received more income than we spent in 1992. For this we are grateful! A special word of thanks goes to those congregations that participated in "Ingathering '92," above and beyond their benevolence commitments.

Unfortunately, achieving a balanced budget was not the result of an increase in income. Rather, it came about because some very important ministries of the churchwide organization were cut back or eliminated during the past biennium.

Indeed, as the material on the 1994 budget proposal indicates, considerably less income is available to the churchwide organization for its ongoing work than was anticipated at the 1991 Churchwide Assembly in Orlando. Voting members at that assembly voted on a 1992 budget that was \$3 million higher than the proposal that will come before you. During the past biennium, many synods, too, have received less income from congregations than was anticipated.

When coupled with increases in "fixed costs" (such as health care and legal costs) and the need to replenish "working capital," declining or even flat income translates into a continuing squeeze on important ministries that are carried on beyond the

congregation. Reductions of over \$5 million in program and staff were made during the past biennium, in addition to the deep reductions that occurred in the ELCA's first biennium.

As difficult as this is to deal with, we must understand that our economic situation is part of a far broader, society-wide dynamic. When I meet with other church leaders--from The Lutheran Church--Missouri Synod, which has never experienced a merger, to the Presbyterian Church (U.S.A.), which went through a merger when our church did--I hear the same words: "reductions in income ... cuts in program and staff." From all of my colleagues, whether they head "conservative" or "liberal" denominations, large or small church bodies, the words are the same. The impact of giving by congregations to local causes, increases in "fixed costs" for

congregations, and the lure of designated giving is being felt throughout the religious community.

The "Stewardship Strategy," which this assembly will consider, affirms the need to continue to strengthen and build up our current way of channeling funds from congregations through synods to the churchwide organization. It makes some good suggestions on how we--congregational, synod, and churchwide partners--can do that. But, it also recognizes the current financial realities of the churchwide organization and proposes that there be a yearly opportunity for members of our congregations to give a special gift in support of churchwide ministries. Commitment to ongoing stewardship education, coupled with a churchwide offering, seeking larger gifts from individuals, and bequests, may help us to break the cycle of decreased income and program cuts.

Even as we deal directly and responsibly with the financial situation, the churchwide organization continues to use the resources it has received to support our seminaries and the colleges of our church, to send out missionaries, to assist our large and active network of social ministry organizations, to start new congregations, to assist struggling urban and rural ministries, to address critical social issues, and to provide for basic activities that support this whole church--such as maintaining a common roster and providing health care for retired pastors.

In the last biennium, the structural and organizational changes in the churchwide organization, approved at the 1991 Churchwide Assembly, were implemented. They have made the churchwide organization "leaner," more effective, and more efficient in carrying out the mission entrusted to it.

We are grateful to congregations that have given, sometimes sacrificially, to support the wider mission of this church. As you make budget decisions and are in conversations with others who make such decisions, I encourage you to keep as a high priority the benevolence that supports these important ministries of our whole church.

Planning for the Future

During the past biennium, even as we have been dealing with our financial situation, we also have been addressing a deeper and longer-range issue: the role of the churchwide organization. What is its appropriate role, in the face of the profound changes that our congregations and our society as a whole are experiencing? We undertake this task, even as congregations, synods, agencies, and institutions wrestle in their own settings with the critical question: What forms and practices will make us most effective in ministry in the 21st century?

While both supportive and critical observers of 20th century religious life raise many questions about the future, clear answers seem harder to find. What seems to be sure is that, 20 years from now, things will not be what they are now. And, if you take some of their more negative writings to heart, you would begin to think that we stand at the nadir of Christian history.

Last year's commemoration of the life and work of Henry Melchior Muhlenberg, however, puts our anxieties into perspective. His writings make it quite clear that there probably never were "good old days"-when directions for ministry were crystal clear, when there was no disagreement within the Church, when the future of the Church was assured by human action. Ambiguities and uncertainties, changes and perplexities walked with him, even as they walk with us. But with the insight that comes with the passage of time, we can see in his life God's hand at work-even as we trust future generations will judge that we were faithful to God's calling in our times.

That perspective will energize our churchwide planning in the coming biennium, as churchwide staff, in consultation with their partners in ministry, intensify their efforts to shape churchwide responses to mission needs that are ever more flexible, focused, and effective.

Serving in the World

Several of our ELCA synods have expressed gratitude for those who stood with them in a time of natural disaster. Our ELCA response to the hurricanes of the past year has been overwhelming. In 1992, the ELCA Disaster Response Fund received an amazing \$3.3 million, of which \$2.6 million was directed to hurricane response. Through our church, you were present the very day after Hurricane Andrew and Hurricane Iniki struck and are still there, as communities struggle to rebuild. The flow of funds, volunteers, and materials has been nothing less than remarkable. We give thanks to God for the response of our members.

But I also must share a confession and a challenge. Our response to the civil unrest last year in Los Angeles lacked the depth and breadth of our response to these natural disasters. I have pondered whether this reflects less sympathy for the innocent victims in Los Angeles than for those in Florida or Hawaii. As your bishop, I traveled to Florida to be with our congregations in the wake of Hurricane Andrew, and I walked through the wreckage of homes and churches. I also visited the ravaged neighborhoods in Los Angeles. And, as I walked, I saw in my mind's eye Soweto and Alexandra in South Africa, and the slums of Cairo and Calcutta and Mexico City. Devastated homes and churches and businesses reminded me that this is the way it is, day in and day out, year in and year out, for hundreds of millions of people.

This made me think: Why does responding to a disaster in our midst seem to come more easily than responding to ongoing situations of poverty and injustice? Is there a sense that, in the case of a natural disaster at home, there will be an end to our caring and our giving, that things will be set right by an infusion of money and support? Does the apparent bottomlessness of ongoing injustice and need throughout the world sometimes paralyze us into inaction?

I pray that our church will find the energy and stamina to "give its life joyfully" in service and justice to all people in need at home and throughout the world. The challenge I leave with you is best said in the words of Jesus: "These you ought to have done without neglecting the other" (Luke 11:42).

Signs of Hope

There are, of course, many signs of hope--individuals, congregations, schools and colleges, and our Lutheran agencies who "give their lives joyfully in service"- in homeless shelters, food kitchens, counseling services, "meals on wheels," services for the elderly, schools, tutoring programs, community development and empowerment, and advocacy.

Our members are to be commended for their support of the ELCA World Hunger Appeal, which received over \$12 million in 1992, almost \$800,000 above its goal. The starvation in Somalia received much public media attention. Dollars sent to the World Hunger Appeal have kept people from starving. But, through steady, long-term development efforts, the Hunger Program also assists people at home and throughout the world who are striving to meet their basic needs and participate in their communities with dignity and equity. In our overseas work, we are in partnership with Lutheran World Relief and Lutheran World Federation. In 1992 we sowed "seeds of hope" by supporting more than 160 "sustainable development" projects in 30 countries throughout Africa, Asia, the Middle East, and Latin America. Indigenous organizations, which understand local needs and know the people and their customs, guide these efforts. By increasing food production, providing a safe and ample water supply, strengthening community organizations, offering leadership and literacy training, and providing adequate health care, we help some of the world's poor people to realize their hopes for a better life.

Facing Difficult Issues

In the past biennium, no one matter has caused more discussion in our church than human sexuality. Responding to requests from numerous synods, the Division for Church in Society initiated a study process that will lead to a social statement on human sexuality. That statement was originally scheduled to come to this assembly.

But, following distribution of a study document on this issue, the need of our members to engage in more intensive discussion-in particular, about the matter of homosexuality-became clear. In the coming biennium, drafts of a statement, which will attempt to integrate the contributions of biblical scholars and ethicists, professionals in the sciences, and others who have shared their insights with the task force, will be distributed for response and revision, before being brought to the 1995 Churchwide Assembly.

Our church is not unlike society in our members' range of deeply held positions related to human sexuality. We do have, however, a marked advantage in this discussion: we share a common faith and we trust that, by God's grace, we will be able both to listen to each other and, as a whole church, to speak on this important matter.

Many other issues have been addressed in the past biennium, some of which will continue to occupy our attention in the coming years. I continue to engage in the type of advocacy that our two previous ELCA assemblies-as well as those of our predecessor church bodies-have endorsed. Responding to memorials from synods, the 1991 Churchwide Assembly asked me to advocate with our members of Congress on such matters as federal support for human needs programs, military aid for El Salvador, and justice in Namibia, Liberia, and the Middle East.

I believe that such an emphasis on advocacy is appropriate. Let me describe an

experience which underscores this belief.

During the time when the United States was pouring hundreds of millions of dollars for military assistance into El Salvador, I visited our Lutheran church in that country. My visits convinced me that the Salvadoran government was looking the other way while innocent people were being killed. I came back to Washington and met with then Secretary of State Baker and his staff. I reported what the church in El Salvador had shared with me. I can still hear the condescension in his voice as Secretary Baker looked across the table and said to me and my colleagues, "You just don't understand. These things are not happening. We have a good handle on the situation." Now, as the evidence is being revealed-including the opening of graves of hundreds of boys and girls who were killed during that time-I am thankful that our church was *and is* committed to advocacy, in partnership with people who are suffering at home and throughout the world.

And More ...

There is so much more I could share with you about our global community of churches. Through the Lutheran World Federation and the World Council of Churches, we respond to ongoing need and to crisis situations, such as the wanton "ethnic cleansing" in Bosnia-Herzegovina, the continuing difficulties of church and society in Ethiopia and Liberia, the unrest in what was the Soviet Union, to name just a few areas.

We also work together closely with our partner churches to spread the Good News. You may have read in *The Lutheran* about the baptism of hundreds of Masai people in Tanzania. Relying on the work of God's Spirit, missionaries sowed seeds in faith, which were watered by the Tanzanian church. And now the Tanzanian church sows seeds of hope and renewal for us. As we pray for renewal in our evangelism efforts here at home, listen to the witness of Tanzanian Bishop Thomas Laiser of the Arusha Diocese: "These people who we baptized are people who got to know the Lord not through a big evangelistic meeting but through a personal contact.... Here in our church, in our diocese especially, we have a saying, 'Every Christian is an evangelist.' "

As members of the Evangelical Lutheran Church in America and as voting members to our church's 1993 Churchwide Assembly, you are a part of this world-wide working of the Spirit. That is what it means to be part of the body of Christ. And that is what it means to be part of the Evangelical Lutheran Church in America. I pray that God would bless and guide our 1993 Churchwide Assembly so that it will be a blessing to our church. May we, together with all of our brothers and sisters in the Evangelical Lutheran Church in America, be so deeply and confidently rooted in the Gospel of God's grace, that we are free to give our life joyfully in witness and service.

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

Report of the Memorials Committee

Reference: *1993 Reports and Records, Volume 1, Supplement, Section M*; continued on pages 135, 151, 206-207, 341-342, 460-556.

Bishop Chilstrom introduced Ms. Deborah S. Yandala (Akron, Ohio), chair of the Memorials Committee. Ms. Yandala explained the rationale for *en bloc* consideration of a majority of the committee's recommendations and recognized the members of the committee.

Report of the Nominating Committee

Reference: *1993 Reports and Records, Volume 1, Supplement, Section N*, continued on pages 304, 354-356, 561-562.

Bishop Chilstrom introduced Mr. Richard E. Lee (Oklahoma City, Okla.), chair of the Nominating Committee. He reported that the committee had met on April 22-23, 1993, in order to prepare a slate of two nominees for each of 91 positions on the Church Council, and churchwide boards and committees from more than

1,500 names submitted for nomination. Additional nominations from the floor were to be submitted to the committee no later than 2:30 P.M., Friday, August 27, 1993. Mr. Lee reviewed the representational principles and restrictions that govern nominations and elections under the Constitution, Bylaws, and Continuing Resolutions of this church, and outlined election procedures.

The Rev. Ann Marie Tiemeyer [New Jersey Synod] requested further information about the current composition of the membership of the Church Council and the various churchwide boards and committees. Secretary Almen indicated that the requested information would be distributed to assembly members.

Ms. Marlene Park [Northern Illinois Synod] sought to move the appointment of a committee to draft a new Nominations Form. Bishop Chilstrom referred the matter to the Committee of Reference and Counsel as new business.

Report of the Church Council

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 271-476;
Volume 1, Supplement, Section C.

Ms. Kathy J. Magnus, vice president of this church and chair of the Church Council, presented an overview of the work of the council during the preceding biennium and its recommendations for action on diverse matters by this Churchwide Assembly. She likened her experience as council chair to a child's anticipation in opening on the first day of school a new box of 48 crayons with its potential for interpreting a variety of images and pictures. "In that box I discovered opinions as varied as the colors in a Crayola [crayon] box. I discovered 48 people who were committed to looking at the whole picture, and yet each one would design the picture in a very unique way." Ms. Magnus acknowledged council members whose terms of office would end at the conclusion of this assembly. The Churchwide Assembly thanked the members of the Church Council for their commitment and service to this church with applause.

Ms. Magnus commented on the efforts of the Church Council in addressing financial constraints. "I am sure that each one of you is aware of the profound effects that [budgetary] reductions have had on our shared mission and ministry in this church. I do not think that the council has struggled with anything harder than making those decisions.... Many programs that at the beginning of this church were felt to be of a vital, critical mission nature have now been cut," she said.

Ms. Magnus reported that at its meeting on August 24-25, 1993, the Church Council had reviewed churchwide income and of necessity had authorized a further reduction in the 1993 budgetary expenditure authorization. "Churchwide income is \$850,000 behind what it was a year ago at this time. My friends, we are cutting into the core of our very life as the people of God. The council has taken the finances of this church very seriously. I hope that you will actively participate in discussion and decision opportunities that will occur at this assembly around budget items," she urged.

Among the Church Council's governance responsibilities is the review of churchwide units. Ms. Magnus reported that the council, through its Program and Structure Committee, had affirmed the work of the Church Periodical and the Division for Outreach. As part of its recommendation concerning *The Lutheran*, the council affirmed and encouraged efforts being made to balance editorial freedom on the one hand and responsibility to the Evangelical Lutheran Church in America on the other. We also encouraged the staff and advisory committee to seek ways in which

the partnership between the magazine and the leadership of the Evangelical Lutheran Church in America could be deepened and enhanced. Some of the recommendations that came to the Division for Outreach included requesting greater conversation and cooperation between the unit and your synods and giving special attention to rural ministries, area strategies, relationships with community-based organizations, and training for pastor developers..... All of us can rejoice in the strong leadership given by these to units in our church," she said.

Ms. Magnus reviewed the council's regard to the conduct and results of two studies, the reports and recommendations of which were before this assembly for consideration: the Study of Ministry and the Study of Theological Education for Ministry. She noted that the council's recommendation regarding the Study of Ministry "differs somewhat from the recommendation from the task force on the ministry [study], in that after very long and, I would say, hard debate, the council could not recommend an ordained diaconate."

Chair Magnus also commented on the council's recommendations for adoption of two social teaching statements. "The first statement is entitled, 'Freed in Christ: Race, Ethnicity, and Culture.' Our predecessor church bodies developed social statements on race relations in the 1960s. We now need to respond to the reality that discrimination continues in both very blatant and very subtle forms in our church and in our society. The council believes that this statement will help our church to speak boldly and to clarify our commitments. 'Caring for Creation: Vision, Hope and Justice' is the theme of the second social teaching statement. Each of us is aware of the incredible gift of creation that our God has given to us. The statement will encourage us to wrestle with what environmental stewardship means to each of us."

Chair Magnus briefly introduced the council's recommendations regarding ecumenism and then turned her remarks to a proposed Stewardship Strategy. "We are not a poor church. I firmly believe that we have abundant resources. But, my friends, stewardship is not a rational endeavor. It only makes sense, if we believe in God and, because of that, give ourselves away," she exhorted.

Other urgent concerns addressed by the Church Council during the previous biennium included the sexual misconduct of clergy, women and children living in poverty, a study of confirmation ministry, pension and health-care issues, rural ministry, and development of a sacramental practices statement. "You will become involved, really involved, in all of those over the next few days. As the assembly actions move toward implementation, please, take them seriously in your own synod, in your own congregation, and in your own lives, because we will do little to change the world, if each of us is not bold enough to step forward and not only believe but act as if the Gospel really does transform lives and communities. Let us encourage each other to be agents of God's will. Let us pray for the courage to be God's people," she urged.

Ms. Magnus drew attention to Chapter 4 ("Statement of Purpose") and Chapter 5 ("Principles of Organization") of the ELCA Constitution, Bylaws, and Continuing Resolutions. "The sobering reality there is what we have committed as a church to do-what we believe that we are called by God to do. The wonderful gift is that we have been given a partnership in which to do this. I do believe that we are in this together: congregations, specialized ministries, synods, the churchwide organization, the Church Council, this assembly, and each one of you. We are in it together, and we are in it for the long run. I do believe that we will be a church

firmly rooted in the Gospel of God's grace, a church that knows where it is going and a church that knows why it is going, because we have been called and sent, a church Lutheran, daring to explode outward into the world," she concluded.

*** Study of Ministry**

Reference: *1993 Reports and Records, Volume 1, Part 1*, pages 143-189; *Part 2*, pages 271-282, 453-476; continued on pages 245-248, 249-253, 255-262, 263-272, 292, 294-301, 305-311, 335-341.

Bishop Chilstrom called upon the Rev. Joseph M. Wagner, executive director of the Division for Ministry, to introduce the reports and recommendations related to the Study of Ministry, and the Study of Theological Education for Ministry. Pastor Wagner stated that both the final report of the Study of Ministry, "Together in Ministry," and the initial report of the Study of Theological Education were foundational in nature, interdependent, and complementary of one another, proposing "measured changes for the years ahead." "It is a pioneering time that we are in. The changes in the world, in the American culture, and in the communities in which we reside are almost revolutionary. Thus, the recommendations of these two studies seek to position this church so that it will be better able to meet the ministry and mission challenges that lie ahead, while at the same time holding firm to the roots of the faith, which are theological, confessional, and historical. It is a pioneering time of fresh opportunities. And so, both studies challenge us to reach a bit beyond the patterns of ministry with which we have grown familiar. They press us to the future," he said.

Pastor Wagner outlined the development and review process that led to the reports and recommendations that were before this assembly for consideration. He then introduced Ms. Marybeth A. Peterson, chair of the board of the Division for Ministry, who commented on the reception of the report of the task force by the board. Ms. Peterson indicated that the board had emended portions of the report and recommendations of the task force, drawing particular attention to its dissent from the task force's proposal that diaconal ministers be ordained.

The Rev. John P. Reumann, chair of the Task Force of the Study of Ministry, recognized the members of the task force and introduced those who were present. He drew attention to the various documents related to the study, reviewed the mandate of the task force, and presented a brief overview of its work and recommendations. Pastor Reumann then introduced the Rev. Paul R. Nelson, director for the study. Pastor Nelson referred to the report, "Together for Ministry," reprinted below, which would serve as the basis for discussion and action at this assembly. He outlined the various topics addressed in the recommendations attached to the report. Pastor Nelson announced three general hearings and three hearings devoted

to particular issues that were to be held later this day, and invited assembly members to address questions or concerns to the members of the task force who could be identified by red badges. "This assembly faces genuine decision making prompted by this study, by the review of this study in the board of the Division for Ministry and in the Church Council of this church. Many issues will come before you. They have the potential based on your best counsel and the inspiration of the Spirit to shape ministry for years to come for witness and for service. The task force has executed its commands; the Division for Ministry has exercised its responsibility- as has the Church Council. Decision making passes now from those hands to your

hands with a commitment of trust, respect, and hope, with the confidence that they will pass from your hands into God's," he said.

Bishop Chilstrom thanked the members of the task force "for the time and energy you have given to this very important task."

Lutheran-Reformed Relations

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 382-384; continued on pages 301-303

Bishop Chilstrom called upon the Rev. William G. Rusch, director of the Department for Ecumenical Affairs, to introduce recommendations related to ecumenism for consideration by this assembly. Pastor Rusch indicated that a detailed history of conversations held between this church, its predecessor churches, and churches of the Reformed tradition is presented in the book, *A Common Calling*, published by Augsburg Fortress, Publishers, in 1993. He drew attention to the Church Council's recommendation related to the establishment of full communion between this church and the Reformed churches, and stated, "Implicit in that recommendation is the commitment of our church to study seriously the recommendations of these conversations and the possibility of their reception. The recommendations call for an important decision to be made by all of these churches at approximately the same time." He indicated that two hearings had been scheduled for discussion of the recommendation and related theological conversations.

Conclusion of Plenary Session One

Secretary Almen made several announcements and also indicated that the assembly site had been declared a smoke-free building.

A service of midday prayer concluded the plenary session. Ms. Gladystine B. Hodge (Teaneck, N.J.) served as liturgist. She was assisted by Mr. Tom Danielson (Caledonia, Minn.), lector; the Rev. Colleen E Kamke (Grosse Pointe Farms, Mich.), preacher; and Mr. Scott C. Weidler (Lancaster, Pa.), organist.

Plenary Session One recessed at 11:46 A.M.

Plenary Session Two
Thursday, August 26, 1993
2:00 P.M. -
3:30 P.M.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, called Plenary Session Two to order at 2:02 P.M., Central Daylight Time. He urged the members to take their seats because the afternoon session would be "very full."

Report of the Church Council:
(continued)

Study of Theological Education for Ministry

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 283-284, continued on pages 342-351, 356-358; see also page 530.

Introducing the Study of Theological Education for Ministry, Bishop Chilstrom stated that this church is "seeking the best ways to prepare leadership for the 20th century and, beyond that, for the 21st century." He introduced the Rev. Phyllis B. Anderson, director for theological education in the Division for Ministry. Pastor Anderson asked, "Is the Evangelical Lutheran Church in America destined to become just one more declining mainline church or will the Evangelical Lutheran Church in America make its distinctive contribution to the proclamation of the Gospel of Jesus Christ to a dramatically diverse and increasingly secularized society? The answer to that question rests in large measure on the quality of leadership that we are able to develop and prepare in our seminaries today and in the years to come," she responded. The Task Force on the Study of Theological Education for Ministry began work in 1989 upon recommendation of the board of the Division for Ministry and establishment by the Church Council, she said. The report "addresses the mandate to develop a plan for a system of theological education that will prepare leaders needed for the mission challenges facing this church—a system that can be sustained financially by the church, and that is appropriately accountable to the church." Pastor Anderson indicated that the task force will report again to the 1995 Churchwide Assembly. She then introduced the members of the task force as listed in *1993 Reports and Records, Volume 1, Part 1*, page 85.

Ms. Dorothy J. Marple, chair of the task force, described the need for "a vision and a strategy for preparing the variety and quality of leaders we need to meet the mission challenges of the 21st century. The task force has listened to many voices and many groups, each with an authentic stake in addressing theological education. We have probed numerous communications and studies, which we have described in our report. We have clarified issues and tested ideas and proposals. Chief among our partners have been the seminary communities themselves, continuing education centers, the Division for Outreach, which shapes the ELCA strategy for mission in this nation, and the bishops of this church who oversee ministry in the synods. From these many voices we heard a clear, compelling message: Mission requires ordained and lay leaders who have spiritual and theological depth, practical skills, and zeal to be credible witnesses and leaders in the diverse context in which they are called to serve. The recommendations of the study are based on convictions that a variety of leaders is needed for the mission—pastors, scholars, and teachers, baptized members of the church, associates in ministry, indigenous lay workers who may combine secular employment with their ministry as evangelists, catechists,

or as licensed lay leaders. We do not face a shortage of ordained ministers, nor do we need to increase the number of pastors we ordain each year. Rather, we need to strengthen theological education for pastors and expand it to provide solid preparation and continuing education, which is accessible and flexible for a variety of leaders.

"The stewardship of resources is essential. All that needs to be done must be done within the economic realities that we face. Both mission and stewardship reasons impel us to reconsider how existing resources can most effectively be used. The seminaries themselves cannot individually provide all the needed programs. However, decisions can be made by two or three seminaries to work as a cluster, and to collaborate with other providers of theological education to offer quality programs in their geographical area. An interdependent network for theological education could be developed that has the concentration and the diversity needed to meet the challenges of the 21st century. The seminaries are committed to working toward that goal.

"The seminaries of this church are the primary centers for theological reflection, research, and scholarship, and for the preparation of ordained and lay leaders. They, along with other providers, need the affirmation of theological education as a foundational priority. The seminaries in particular need this affirmation translated into dependable and sustained funding. There are many centers for decision-making in this church that have major responsibility for shaping theological education that will provide the variety of leaders needed. These centers are found on the faculties and boards of seminaries, in synods through the deliberation of candidacy committees, in the churchwide organization through policy initiatives and standards set by the Division for Ministry. All of these centers will be impacted by the decisions this assembly makes in setting directions for theological education ...

"By your vote on the recommendations of this study, you are being asked to state whether or not this church should affirm theological education as a foundational priority in the Evangelical Lutheran Church in America, essential to all ministries; adopt the 11 imperatives as planning goals for theological education in the 21st century; call upon the seminaries to function corporately as clusters in providing basic theological education; strengthen standards for pre-seminary readiness so that entering candidates are better prepared to engage in theological studies; set in motion the development of pilot programs that will strengthen pastors for mission through structured theological education in the first call; encourage the development of new models of theological education by extension to make preparation of a wide variety of leaders for mission more accessible; and initiate a two-year process of discussion leading to recommendations for the 1995 Churchwide Assembly for a system of funding, which can adequately sustain theological education."

Ms. Marple noted various opportunities scheduled at this assembly for discussion of the recommendations related to the Study of Theological Education and invited members of the assembly to converse with task force members, seminary representatives, Churchwide staff, and others present engaged in theological education in this church.

Bishop Chilstrom announced that the presentation on rural ministry would be introduced at a later plenary session.

1994-1995 Budget Proposal

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 385-386,

continued from page 13; continued on pages 404-405.

Bishop Chilstrom invited to the dais Ms. Edith M. Lohr, chair of the Budget and Finance Committee of the Church Council, who introduced the Rev. Mark R. Moller-Gunderson, executive director of the Division for Congregational Ministries, and the Rev. Robert N. Bacher, executive for administration in the Office of the Bishop, for a combined presentation on the 1994-1995 Budget Proposal and on Proportionate-Share Commitments.

Ms. Lohr introduced the budget recommendation and noted that it was presented with two options--one assumed that a Stewardship Strategy (see pages 367-403 of this volume) would be approved and the second that a such a strategy would not be approved. The vote on the Stewardship Strategy would precede the vote on the budget, she noted. She reminded assembly members that proposed changes to the budget were to be submitted to the secretary of this church no later than Monday, August 30, at 12:30 P.M. Any proposal for a programatic increase, she indicated, must include a corresponding reduction to another churchwide program or a specified means of providing revenue. She announced that three hearings on the budget had been scheduled.

Ms. Lohr concluded, "As our Lord Jesus Christ is the taproot of our faith, Jesus Christ lays out the road that directs us in the ministry of the Evangelical Lutheran Church in America; you and I, our congregations, our synods, institutions, and this churchwide organization are the vehicles that travel on that path; this budget, the budget of our church, provides the fuel that moves the vehicles forward in carrying out our ministry. It is essential that we are committed to fulfilling what the obligations of our budget lay out before us. I join you and I ask you to join me in prayerful deliberation of the budget recommendation and in our mutual willingness to support this budget through our financial giving."

Utilizing the electronic voting system, Pastor Bacher conducted a survey of assembly member awareness of issues related to income and expenditure. "It is important that we address the perceptions of and the assumptions about the churchwide organization, including its budget," he stated. He then posed nine questions:

(1) Of the total income that is received by congregations each year, what percent goes to help fund ELCA churchwide ministries: 32 percent; 11 percent; 9 percent; or 4 percent? The correct answer was 4 percent.

(2) On average, how much of the unrestricted income that synods receive from congregations is shared with the ELCA churchwide organization: 28 percent; 54 percent; 33 percent, 61 percent, or I do not know? The correct answer was 54 percent.

(3) In what year or years did churchwide-organization income exceed expenses: 1989; 1990-1991; 1991-1992; or none of the above? The correct answer was 1991-1992.

(4) How much of the churchwide organization's total budget comes from proportionate share: 72.5 percent; 50 percent; 32.5 percent; or 90 percent? The correct answer was 72.5 percent.

(5) Which churchwide ministries are priorities in the budget: Global Mission, Outreach, and Theological Education; Global Mission, Outreach, and Congregational Ministries; Global Mission, Outreach, and Retiree Health and Minimum Pensions? The correct answer was Global Mission, Outreach, and Theological Education.

(6) On average, how much of the total budgets of seminaries comes from

synodical and churchwide gifts: 32 percent; 67 percent; 94 percent; 50 percent? The correct answer was 32 percent.

(7) What is the largest expense in the churchwide budget: compensation for churchwide staff; grants to congregations and others; missionary compensation; travel; retiree health and minimum pensions? The correct answer was grants to congregations and others.

(8) How much interest did the churchwide organization pay in 1992 on the money it had to borrow to cover the months when income did not meet expenses: \$1.2 million; \$300,000; or \$120,000? The correct answer was \$120,000.

(9) How much of the budget is used for the mission programs of this church versus administration and mutual support: 100 percent; 80 percent; or 64 percent? The correct answer was 80 percent.

Pastor Bacher quoted the Constitution for Synods, provision tS15.11., which states, "The gifts and offerings of the members of the 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." He commented, "This means all partners share in God's mission. We need each other to get the whole job done. No one partner can do it by itself. Secondly, all partners share in the financial support of each other. To paraphrase St. Paul, if somebody suffers a shortfall, all should be sad, not just those that suffered it. Again, we need each other to get the full job done. Finally, it means that the money is given to support all the partners. Money is not divided into our money and their money. There is no such thing as congregational money, synod money, churchwide money, institutional money. God abhors division in the church and in society-and apparently also in budgets. Next time you hear somebody say or read something that talks about "our money," speak up, say something, write something. Remember this philosophy: "The gifts and the offerings of the members of the ELCA are given to support all parts of this church," he urged.

*** Proportionate-Share Commitments**

Reference: *1993 Reports and Records, Volume 1, Part 2*. page 349; continued on pages 405-407.

Pastor Bacher then introduced the Rev. Mark R. Moller-Gunderson, who described the consultation process between congregations, synods, and the churchwide organization in developing proportionate-share commitments. He emphasized the mutual decision-making inherent in the process. Pastor Moller-Gunderson described the formula formerly established by the Churchwide Assembly for funding synodical and churchwide ministries, whereby unrestricted congregational benevolence was divided by a ratio of 55 percent for the churchwide organization and 45 percent for the synod. He commented that "in practice . . . there has been substantial variance in how that formula has actually worked. In 1989, in order to account for those differences in synod size, geography, and funding histories, a new formula was established. That formula is based upon congregational membership in synods and also on the synod's operating budget. That formula is now meant to provide a challenge factor, flexibility, accountability, and it should be easy to interpret for all participants.... The resolution that is before the assembly simply calls for a continued development of this [negotiation] process, with further study and evaluation, and a report to the 1995 Churchwide Assembly," he said.

Pastor Moller-Gunderson announced that hearings on the proposal were scheduled to be held later in the day and further consideration of the matter would occur on Tuesday, August 31.

? Financial Stewardship Strategy

Reference: *1993 Reports and Records, Volume 1, Part 2*, page 309, continued on pages 359-367, 367-404.

Bishop Chilstrom introduced Ms. Patricia Swanson (Hallock, Minn.), chair of the Stewardship Strategy Development Committee, who introduced a proposed financial stewardship strategy. Ms. Swanson described the strategy as "a call to action for all expressions of this church. This strategy promotes the concept that stewardship is everything we do after we say we believe. It is a call for renewal," she said. Ms. Swanson commented on the five key elements of the strategy. "The Gospel motivates individuals to exercise their ministry of giving for the sake of Christ's mission," she said, and noted that "implementation of the strategy will include expanded stewardship education grounded in the Word of God." Ms. Swanson drew attention to several new elements in the strategy, including a "Vision for Mission Fund," an annual celebration offering, and strengthening and expansion of the ELCA Foundation.

Bishop Chilstrom announced that recently he had appointed the Rev. Mark R. Moller-Gunderson as churchwide coordinator for activities related to financial stewardship.

? Confirmation Ministry

Reference: *1993 Reports and Records, Volume 1, Part 2*, page 350; continued on pages 580-596.

Bishop Chilstrom called upon the Rev. Mary Ann Moller-Gunderson, executive director of the Division for Congregational Ministries, who introduced the Rev. Kenneth A. Smith Jr., associate director for Christian education in the Division for Congregational Ministries; and Ms. Candace Carter, an officer of the Lutheran Youth Organization in the Central States Synod. They narrated a video presentation on the Study of Confirmation Ministry. The narrative called on congregations to build confirmation ministries that are "Gospel-centered and grace-centered." They indicated that six approaches to effective confirmation ministry would be described in hearings on the study to be held later this day.

? Women and Children Living in Poverty

Reference: *1993 Reports and Records, Volume 1, Supplement*, pages C5-C8, continued on pages 602-620

Bishop Chilstrom, commenting that "the growing number of women and children living in poverty is a scandal," said that hearings on this subject would provide an opportunity for assembly members to share insights and suggestions. He noted that the resolution before the assembly did not request adoption of the strategy, but rather affirmation of "the directions set in this strategy." Hearings on the issue were to be held later this day.

? Study of Clergy Compensation

Reference. *1993 Reports and Records, Volume 1, Part 2*, page 289; continued on pages 575-579.

Bishop Chilstrom called upon the Rev. William C. Behrens, director for leadership support in the Division for Ministry, who introduced several recommendations related to clergy compensation. Pastor Behrens indicated that the report resulted

from action of the 1991 Churchwide Assembly requesting examination of inadequate compensation and pension benefits for ordained ministers and associates in ministry. The Division for Ministry, in cooperation with other churchwide units, completed the study, he said. Pastor Behrens introduced two pastors who had served as consultants to the staff team, which had conducted the study, i.e., the Rev. Nancy M. Fenuik Nelson (Chicago Ill.) and the Rev. Michel D. Clark (Knoxville, Ill.).

Pastor Behrens noted that budgetary restrictions had limited the focus of the study to the effects of low compensation on full-time parish pastors. Out of a sample of 1900 clergy, 1,148 pastors returned surveys, which examined various aspects of their compensation, the ministry settings in which they serve, and their attitude toward a number of matters affecting compensation in general. The study addressed three major elements: definitions of "low" salaries; the impact of low compensation on both pastors and congregations; and the "broader system and context of compensation." The most significant factors affecting pastors' salaries, he said, are the number of years spent in ordained ministry and whether the pastor serves a "growing and giving congregation." He reported that 78 percent of the pastors responding were "very" or "fairly" satisfied with their current compensation. The report presented three recommendations:

- (1) Creation of a special fund for pension support of inadequately compensated clergy;
- (2) Additional strategies for strengthening growing and giving congregations; and
- (3) More work with the Conference of Bishops in addressing the effects of low compensation.

Pastor Behrens announced that hearings on the study and its recommendations were to be held later this day.

Reflections on the Creed

Bishop Chilstrom introduced the sibling team of the Rev. Patricia J. Lull (Christ Lutheran Church, Athens, Ohio) and the Rev. Timothy E Lull (Pacific Lutheran Theological Seminary, Berkeley, Calif.) to offer the first of five presentations on the Apostles' Creed. They described their "common passion" for the creed and noted a "sense of urgency" in "teaching the basics." Describing how culture had changed from the time of their childhood in Fremont, Ohio, they said the critical question is not "how to bring back that vanishing world ..., but rather how to compensate for the strengths that we have lost." Facing a world where there is more stress, more violence, more instability, and a universal sense of failure, they said, the creed is "far from a gift that everyone wants." Yet, people continue to look to the church for truth about how to live their lives and how to face death. Martin Luther's statements on the creed are both "positive and universal." The creeds "announce all that God has done to claim us." "We think the question of whether we can still teach the creed with joy and urgency is the most important issue before this assembly," they posited. Concluding their presentation, they invited assembly members to make confession of their faith in the words of the Apostles' Creed.

Report of the Church Council:

(continued)

i "Social Teaching Statement on Caring for Creation:

Vision, Hope, and Justice"

Reference' *1993 Reports and Records, Volume 1, Part 2*, page 366,
continued on pages 215-231, 234-245

Bishop Chilstrom called upon the Rev. Charles S. Miller Jr., executive director of the Division for Church in Society, Ms. Ingrid Christiansen (Chicago, Il.), chair of the division's board, and the Rev. Frederick E. N. Rajan, executive director of the Commission for Multicultural Ministries, to introduce the two proposed social teaching statements.

Ms. Christiansen observed that Christians bring to the debate on social issues an emphasis on the Scripture and prayer. "The people assigned to work on each of these social teaching statements have worked diligently and have brought the full measure of expertise, intelligence, and hard work to bear on each of these problems. But you will be happy to hear that the particular gifts of the Holy Spirit, the Holy Scriptures, and the wisdom, clarity, and courage, which alone can come from our God, through prayer, have joined our human skills and have been central to the development of these social statements. We, therefore, wholeheartedly and joyfully commend each of these social statements to you, the people of this assembly, and ask that you join us in opening ourselves to the guidance of the Holy Spirit among us as we deliberate and take action ...," she said.

Ms. Christiansen introduced Mr. Paul Lutz (Greensboro, N.C.), chair of the Task Force on the Environment, to present the proposed "Social Teaching Statement on Caring for Creation: Vision, Hope, and Justice." Mr. Lutz described himself as a spokesperson for all who "care passionately and deeply about the environment." He said that scientists are reaching consensus that solutions to environmental problems must be found in the next few decades. The issue, he said, is universal and international. Noting that Christians are called upon to care for the environment, he said that "care for the earth is a profoundly spiritual matter and we see that environmental degradation to be nothing less than the despoiling of God's creation and God's gracious gifts to us." Affirming that "Christians have a distinctive contribution to make in environmental discussions," he observed, "We have a vision of the goodness of creation, and we have a vision that God's intimate involvement will be manifested in the ecological world. We have hope that environmental damages, which certainly reflect sin and captivity, are not the last word and we have hope that a new creation will be ours to enjoy. We are also firmly committed to the concept of social justice." The proposed statement, he said, was the result of three years of work by sixteen "dedicated individuals" in conversations throughout this church. Mr. Lutz expressed the hope that history would comment on how important Christians were in solving the environmental crisis of the 20th century. "Would it not be wonderful, if history would observe how we Christians must have loved our Creator to have made such a difference," he said.

"Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture"

Reference: *1993 Reports and Records, Volume 1, Part 2*, page 375,
continued on pages 407-412, 436-458.

Ms. Christiansen introduced the Rev. Sherman G. Hicks, bishop of the Metropolitan Chicago Synod and co-chair of the Task Force on Race, Ethnicity, and Culture, who said that his task was "to turn you on to this social statement" ("Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture"). The task force, he said, sought debate and not "a deafening thud," when the statement was introduced. Both the world and this country face "a spiritual crisis" with "ethnic cleansing" overseas and "hate crimes" at home. The proposed statement, he said, provides "the opportunity to address in Word and deed the spiritual crisis facing us."

Ms. Christiansen introduced Mr. Ralph Gomez (Tucson, Ariz.), a staff member of Lutheran Social Services of the Southwest, Inc., who described "the need for commitment for us as Lutherans ... to do what we said we would do"-to strive toward a more culturally diverse membership, to provide for cultural diversity in decision-making, and to support the work of the Commission for Multicultural Ministries. Describing multicultural people of the Southwest, he said, the proposed statement "will truly have an impact on their lives."

Conclusion of Plenary Session Two

Bishop Chilstrom called upon Secretary Lowell G. Almen to make several announcements.

Plenary Session Two recessed at 3:53 P.M.

Plenary Session Three

Friday, August 27, 1993

8:30 A.M. - 11:15 A.M.

Mr. Frank R. Jennings (Kent, Wash.), a member of the Church Council, led the opening order of prayer. He was assisted Ms. Mary Moran (Omaha, Neb.), lector; Ms. Rosalynd Schmidt (Topeka, Kans.), cantor; and Mr. Michael Krentz (Emmaus, Pa.), organist.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church of America, called the session to order at 8:43 A.M. and expressed thanks to the worship leaders.

Bishop Chilstrom drew attention to the 671 quilts made by members of ELCA congregations for this assembly. He commented on how the project had turned into a marvelous "patchwork" symbol for the work of this entire church. Bishop Chilstrom read several letters from persons who had submitted quilts, detailing the unusual circumstances under which they were made, and requested voting members of the assembly who had lent a hand in making quilts to stand. Several voting members stood and were acknowledged with applause. Bishop Chilstrom also acknowledged members of Resurrection Lutheran Church in Shawnee, Mo., which served as the collection site for the quilts; Ms. Judy Swanson (Northfield, Minn.), who coordinated the quilt display; Ms. Mary Beth Nowak, the assembly manager who had conceived the project; and Ms. Karen Hagey, local quilt coordinator.

Report of the Secretary

Reference. *1993 Reports and Records, Volume 1, Part 2*, pages 65-99

Bishop Chilstrom called upon the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran of America, to present his report. The Evangelical Lutheran Church in America was designed for cohesive, effective action together, Secretary Almen said. Noting that this church's constitutions declare that "the ELCA shall be one church," he cautioned that the members of this church serve together and dare not take this principle of unity for granted.

Quoting columnist and author Philip Yancey, "we live out our days between memory and foretaste," Secretary Almen underscored the importance of interdependence that arises from a biblical and confessional understanding of the Church. We do not just "talk the talk," we seek to "walk the walk," he stated. If we are to "walk the walk" together, we need to search for renewal and repentance. Secretary Almen provided a visual description of the seal of this church that depicts the interdependent nature of congregations, synods, and the churchwide organization. Between memory and foretaste, we walk together sharing responsibility for witness to the Gospel and in service to others. Living in the memory of the Gospel and having the foretaste of being led by the power of the Spirit, we are summoned not just to talk, but to walk, in unity, bearing faithful witness and service to Christ. The full text of the secretary's address follows.

Address to the 1993 Churchwide Assembly

The Rev. Lowell G. Almen, Secretary

Friday, August 27, 1993

"Walking Together between Memory and Foretaste"

Some people have suspected for a long time that I'm all wet. Now I am about to prove it. Let me explain how.

For nearly half a century, I wanted to learn how to swim. Those of you who, for many years, have been able to swim likely have long forgotten what a challenge the water can represent to individuals lacking that basic skill.

"Swimming is good exercise," I was told. And I would reply, "Yes, someday."

"Swimming ability is crucial if you spent any time on the water," I was told. And I would reply, "Yes, obviously."

"Swimming is an excellent way to relax." "Yes, I suppose."

"Swimming is almost an art form of coordination and motion." "Yes, perhaps."

"Swimming can be taught to anyone, even you." "You have to be kidding. I'll sink like a brick."

About a year and a half ago, I decided that I was not getting any younger. Grand revelation, wasn't it? Smart. Real smart.

If I were ever to learn how to swim, I realized that I had better do it soon. So I registered for swimming instruction. Yes, this old dog forced himself to learn some new lessons. But, believe me, meeting the challenge was not easy. Even to master the basics took many lessons and continuing practice.

Among those of you for whom swimming is a long-established, childhood-acquired skill, the various elements of swimming probably all flow smoothly together. The motions are undifferentiated in both your mind and body. They feel natural for you. But for someone just learning, it's quite a different situation. Each aspect of each stroke has to be learned. Each aspect of each stroke has to be conscientiously practiced. Each aspect of each stroke then has to be critiqued and improved.

As this underwater videotape of an Olympic Swimmer demonstrates, the challenge is to achieve some smooth combination of stream-lined, coordinated form. Refined, efficient movement in the water represents the key: "Keep those feet pointed; lift those arms; make certain your hand enters the water at the proper angle; roll from side to side with your stroke motion; kick from the thighs, not the knees and ankles."

Yes, when done well, each stroke in swimming does appear as *one* cohesive action. In reality, each stroke is a necessary combination of *several separate* movements or deeds.

An Apt Analogy of Unity

As I reflected on my experience, I started to realize something. I wondered if what I was doing might offer an apt analogy to our life in this church. There may be, indeed, an important lesson here for us, a lesson in relation to how we are organized and a lesson in how we are to operate in the Evangelical Lutheran Church in America. Like the swimmer's strong stroke for smooth forward motion, this church is designed for cohesive, effective action together.

Any analogy is imperfect, of course. Yet perhaps this illustration of an old fellow learning what he should have learned years before now may be helpful as we reflect on questions of church organization and function. The crucial ecclesial principle of unity that undergirds our life together is this. As we declare in our con-

stitution (ELCA 11.11.): "The Evangelical Lutheran Church in America shall be one church." With this statement in our governing documents, we testify to our unity as sisters and brothers in Christ. We affirm that we are bound together in faith. We declare that we are seeking to serve together through this church. Yet we dare not take this confession of unity for granted. Ever since the days of that problem-filled Corinthian congregation, there have been those in the church who are willing to launch assaults on the unity of the church and who seek to tear it to shreds for their own self-centered, self-serving purposes, even schemes that masquerade under the disguise of high-sounding claims to truth and rightness. Our confession of unity requires commitment and nurture. It is a prize to be guarded by us.

Between Memory and Foretaste

Philip Yancey, a columnist and author, wrote recently, "We live out our days between memory and foretaste." He was describing the wide horizon of the life of God's people, that wide horizon recounted for us in Scripture and lived by God's people in each generation.

"We live out our days between memory and foretaste." We have, Yancey said, "mere glimpses of what God had in mind in Genesis 1-2, and of what [our gracious God] has promised in Revelation 21-22." In the midst of that story, which is also our story of memory and foretaste, we have been summoned to be *the* church. And moreover, you and I have been gathered together, united in *this* church. Between memory and foretaste, we walk our walk together. The organizational word that characterizes our walk is the word, "Interdependence." We see that word again and again throughout our governing documents. It is there for a crucial reason. That word expresses the central structural thread that undergirds and shapes the way this church is organized. That word defines the manner in which we are to "swim" together, as it were, into the future.

Through interdependence, we strive to practice the unity that we confess. This organizational principle of interdependence—this concept of mutual, cohesive, inter-connected, inter-related partnership, in a word, interdependence—arises from our biblical and confessional understanding of the church.

To put it another way, we're not just interested in talking the talk. We also seek to walk the walk. We're not merely willing to speak about unity as some ideal concept or some abstract theological notion (in other words, we're not just talking the talk). We're committed to practicing that unity through interdependence in this church. We seek to walk the walk and we walk it together.

We do not love this church only in theory. We love it in its reality, a reality that is often marvelous and one that also is sometimes painful. For the body that we know as the Evangelical Lutheran Church in America not only has its hopes and dreams and strength and courage. It also has its scars and wounds and hurts and sorrows. But if we are to walk the walk of unity together, we need to work to overcome what drags on us. We need to search and pray for renewal, repentance, and freedom from whatever saps our strength. We need to focus on what is primary and not let what is secondary threaten us with division.

Thus, between memory and foretaste, we walk the walk of unity. How do we do this as a whole church? Chapter 8 in our ELCA constitution gives us an answer to that strategic question.

Fully the Church, Not the Whole Church

As the first provision in Chapter 8 declares: "This church shall seek to function as people of God through congregations, synods, and the churchwide organization, all of which shall be interdependent. Each part, while fully the church, recognizes that it is not the whole church and therefore lives in a partnership relationship with the others" (ELCA 8.11.).

What does this mean? We gain a clearer picture when we remember what the Apostle Paul said about understanding the Church as the body of Christ. As he wrote in First Corinthians, all parts of the body do not have the same function, but all are joined together for the sake of the whole body. The hand does its part, the eye its part, the ear its part, the foot its part and all are united in the whole body. Indeed, as Paul said, "If one member suffers, all suffer together; if one member is honored, all rejoice together" (1 Corinthians 12:26).

I recall something that Bishop L. Alexander Black of this church's West Virginia-Western Maryland Synod wrote in his report to that synod's assembly. He explained interdependence in this way: "I am a member of the Evangelical Lutheran Church in America, and I am a member in all three of the church's expressions: churchwide, synod, and congregation."

He continued, "Those within congregations who seek to divide the church between "us" (the congregation) and "them" (synod and churchwide organization), these people are wrong. Those within any synod who desire to divide the church between "us" (those who live and work and do upon the particular [synod's] territory) and "them" (those who serve the church by working within the churchwide expression), these people are wrong."

Bishop Black added: "I enjoy the warm, churchly embrace of those who share this "sense of the whole church" with me. Those who haven't yet caught up with this vision of the church, I urge you to run faster, to focus more clearly, to stretch your sense of the whole church until you, too, have captured this vast image."

In a similar way, Bishop Peter Rogness of the Greater Milwaukee Synod wrote in a recent newsletter, "We're still in the process of awakening to how big this ELCA of ours is." He continued: "Veteran clergy are often observed as still looking wistfully back to the "good old days" of our previous church body existences. I don't think that's ... blind resistance to progress; I think it's also a recognition that some things changed."

Bishop Rogness added: "We shouldn't have been surprised [by the change]; double the size of anything, and you substantially change the dynamics...." He concluded: "Do I say this was a mistake? Not on your life. I believed then, and still do, that we belong together."

In a related observation, Bishop Mark W. Menees of the North Carolina Synod has pointed to what he describes as the "critical task" for us. Said Bishop Menees, the "critical task" before us is "to represent and remind our congregations that while they are fully the church, they are not individually the whole church." But this is not easy, he observed. "People do not belong to faceless entities called "the church," but to deeply important relationships which embody "the church." He added, "The larger the entity the more difficult it is to build a sense of belonging and trust."

Bishop Curtis H. Miller of the Western Iowa Synod also has underscored the importance of continuing attention to what it means for us to be the church-that is, not just to talk the talk but to walk the walk. Said Bishop Miller: "The cultural

messages affirming individualism and the tendency toward Congregationalism can be met only with an . . . emphasis on teaching our people what it means to be part of a church."

Likewise, as Bishop A. Donald Main of the Upper Susquehanna Synod declares: "For the sake of the mission of the church, we must ... work at building a wider sense of interdependence, for each of the expressions of the church is vital and needed."

Coordinated Effort and Action

Think again of the illustration of swimming. If one's foot is not properly positioned, one's kick becomes inefficient. It even is counterproductive to forward motion. For example, you may be pulling backward with your kick while trying to move forward with your arms—hardly the practice of coordinated and effective effort and action. After all, a body pulling in opposite directions cannot move forward effectively.

To correct the problem, one does not need to remove the foot. Neither can one return to an earlier period in life when things were simpler, a time when one's own foot, ankle, and thigh may have been more limber, a time when one's body may have responded with greater ease to exercise. But adjustments under present circumstances are possible. Such adjustments are possible, if we are willing to make the commitment.

The same can be said about this church. The overall experience of the whole Evangelical Lutheran Church in America in the past five years has been marvelous in many respects. As we swim spiritually and organizationally in the baptismal waters of the faith that we confess as one church, we can learn along the way. We're not willing merely to talk the talk. We're committed to walk the walk. Or, to put it another way, we are even willing to swim in the deep end of the pool. We're dedicated as this church to be what we believe and to do what we claim. After all, we as members of the Evangelical Lutheran Church in America have sought to take seriously our biblical understanding of the Church as the body of Christ. We have sought to do so in nurturing and affirming the variety of gifts among our members within our congregations. We also have sought to do so in the way in which we have organized ourselves as a church body.

Visual Illustration

Let's try to illustrate visually this point. Some of you who were members of the 1991 Churchwide Assembly may recall what you are about to see. Because many found this visual description helpful, we share it now as part of the context of our work in this assembly.

Take a look at the official seal of this church. The cross is in the center, emphasizing the Christ-confessing, Gospel-centered faith that we proclaim. To the left of the cross are three flames, a reminder of our baptism and of the life-bestowing gift of the Spirit through whom God calls us to faith and sustains us in witness. Notice now those three inter-linked circles to the right of the cross. We can describe those as representing the three primary expressions of this church.

One key expression of this church is the congregation, those 11,055 centers for mission located throughout the 50 states and the Caribbean region.

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

The third expression of this church is the churchwide organization. And, of

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

By the way, some have assumed that those three inter-linked circles represented a symbol for the Trinity. Normally, however, the Trinitarian symbol of inter-linked circles is either in an upright pyramid shape or an inverted pyramid shape. To distinguish these three circles in the seal, the circles were placed beside the cross. In that placement, they underscored the grounding of each expression of this church in God's Word-both Law and Gospel-God's Word most clearly revealed to us in Christ.

Particular Responsibilities, Yet Points of Intersection

For our congregations, we recognize that particular responsibilities are assigned to them. They are, indeed, strategic centers for mission in our church. In each of our congregations, the Word is proclaimed regularly, the sacraments are administered, and all the other responsibilities of each congregation are carried out. At the same time, particular responsibilities are assigned to synods. Likewise, particular responsibilities are assigned to the churchwide organization acting on behalf of and in support of the members, congregations, synods, and institutions of this church. But there are points at which many of these responsibilities intersect. There are points where the partnership must be explicitly practiced. Therein, we recognize that organizational principle of interdependence. For the effective ministry of this whole church-this church in all its expressions-we are summoned to "swim" together in coordinated, cohesive action.

For example, the responsibilities of a congregation in the calling of a pastor intersect with the synod. The synod, you see, carries the responsibility, chiefly through the bishop, for ordination of approved candidates for ordained ministry and for the oversight of the roster of ordained ministers. So before a congregation calls a pastor, consultation takes place with the synod. In the issuing of a call, not only the officers of the congregation but also the bishop of the synod sign that call. This reflects the inter-relationship, the mutual responsibilities, and the interdependence practiced in fulfilling those responsibilities.

Likewise, the responsibilities of the synod intersect with the churchwide organization. To cite one example, the synod is responsible for implementing the churchwide standards established for the rostered ministries of this church. To cite another example, the synod bishop is "to promote the health of this church's life and witness in the areas served" by the synod (tS8.12.h.) and the synod is to interpret the work of this church to its congregations and foster financial support for the work of this whole church (ELCA 10.21.e. and 10.21.m.).

In a similar way, responsibilities of the churchwide organization, at points, directly intersect with those of the synod. An obvious example is the establishment of new congregations. This responsibility is assigned directly to the churchwide Division for Outreach. Yet such ministries are planted on the territory of synods, territory for which the synod bears the "primary responsibility" of "oversight of the life and mission of this church" (ELCA 10.21.).

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

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

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

At the Center

Between memory and foretaste, we live our daily life of faith. Between memory and foretaste, we walk together as the baptized members of this whole church. Between memory and foretaste, we work together through our congregations, synods, and the churchwide organization.

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

Yes, we do live our life of faith in the Church between memory and foretaste, the memory of having been summoned by the Gospel, the memory of being bound together in the Church through our baptism, the memory of having been commissioned as a part of this church to bear faithful witness, the memory of being summoned to render diligent service in our time. But memory is not all that we have. For God also grants us a foretaste, a foretaste through the unity that we can now nurture and confess in this church, a foretaste through the promises that we proclaim and cherish, yes, even at the table, a foretaste of the great feast to come. We *do* live our life of faith between memory and foretaste. And throughout that living, we are summoned not just to talk the talk of unity for the sake of this church. We are called to walk the walk of unity together.

Recall again the illustration of swimming. A body pulling in opposite, uncoordinated directions cannot move forward effectively. As the Apostle Paul said, "Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (1 Cor. 12:12). And so it is also, my friends, with our church-this church that we embrace and know as the Evangelical Lutheran Church in America.

**Appendix A to the
Report of the Secretary
Additions to the Roster
of Ordained Ministers, 1991-1992
1988 to 1990**

The following persons were added to the roster of ordained ministers prior to 1991; their names, however, were not previously reported in the minutes of the 1991 Churchwide Assembly.

Name	City/State	Admitted/Date	Region/
Synod			
Chweh, Christopher Y.	Berkeley, CA	Received from The	2A
Lutheran Church- Missouri Synod		05/05/90	
Juilfs, Frederick J.	Campbell, CA	Reinstated 02/24/90	2A
Machado, J. Antonio	Minneapolis, MN	Ordained 11/02/90	3G
Zimmer, David L.	La Porte, TX	Reinstated 09/30/88	4F

1991

A'Hearn, Blair J.	Minneapolis, MN	Ordained 12/21/91	3G
Ahlness, A. Elizabeth	Robinson, ND	Ordained 10/06/91	3A
Alexis, Lans E.	West Sunbury, PA	Ordained 06/14/91	8B
Alexis, Sandra C.	West Sunbury, PA	Ordained 07/11/91	8B
Andersen, Dennis B.	Libby, MT	Ordained 07/21/91	IF
Andersen, Gary J.	Lakefield, MN	Ordained 09/15/91	3F
Anderson, Daniel L.	Brooklyn, NY	Reinstated 09/01/91	7C
Anderson, Dawn L.	Placentia, CA	Ordained 04/07/91	2C

Anderson, Paul A.	Montevideo, MN	Ordained 07/28/91	3F
Anderson, Richard B.	Proctor, MN	Reinstated 10/01/91	3E
Anderson, Thomas R.	Nashua, MT	Ordained 06/16/91	IF
Anderson, Timothy C.	Houston, TX	Ordained 01/20/91	4F
Andreas, Jennifer L.	Goodrich, ND	Ordained 07/21/91	3A
Andreasen, John G.	Fargo, ND	Received from Evangelical	38B
Lutheran Church in Canada 08/15/91			
Apfel, Steven M.	Seymour, WI	Ordained 06/09/91	51
Ash, Lynn M.	Laurens, NY	Ordained 11/16/91	7D
Babey-Jones, Christine O.	Seven Valleys, PA	Ordained 04/28/91	8D
Baker, Richard L.	Hialeah, FL	Ordained 01/19/91	9E
Bartel, K. Anthony	Waseca, MN	Ordained 07/28/91	31
Bates, Kevin L.	Northlake, IL	Ordained 12/08/91	5A
Beato, Juan L.	Fort Lauderdale, FL	Ordained 07/01/91	9E
Bechdolt, Lynn A.	Edinburg, VA	Ordained 12/14/91	9A
Beckstrand, Peter W.	Viroqua, WI	Ordained 08/18/91	5L
Behnke, Daniel J.	Lyle, MN	Reinstated 03/01/91	31
Bell, John E.	Lincolnton, NC	Ordained 05/31/91	9B
Benson, Joel A.	Elderton, PA	Ordained 05/31/91	8B
Bergdahl, Julie B.	Fairport, NY	Ordained 06/23/91	7D
Bergson, John A.	Hettinger, ND	Ordained 07/07/91	3A
Bezaire, James	Texas City, TX	Received from Roman	4F
Catholic Church 08/04/91			
Billings, Carl H. Jr.	Jordan, MT	Ordained 06/23/91	1F
Bjorge, Timothy M	Amery, WI	Ordained 09/22/91	5H

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Name	City/State	Admitted/Date	Region/
Synod			
Blocker, Eugene	Cleveland, OH	Ordained 06/23/91	6E
Boots, Patrick W.	Littleton, CO	Received from The	2E
Lutheran Church- Missouri Synod 03/01/91			
Braaten-Lee, Arland W.	Decorah, IA	Ordained 06/23/91	5F
Brandenburg, Franz J.	Springfield, OR	Ordained 08/25/91	IIE
Bray, Bradford N.	McPherson, KS	Ordained 06/16/91	4B
Breda, Daniel S. Jr.	Kensington, KS	Ordained 07/07/91	4B
Broughton, Warren L.	Mendota Heights, MN	Reinstated 01/14/91	3H
Brown, Mary M.	Minneapolis, MN	Ordained 06/30/91	3G
Brown, R. Michael	Dallas, TX	Ordained 06/09/91	4D
Browne, Carl A. Jr.	East Orange, NJ	Ordained 08/11/91	7A
Brulhler, Carl E	Windom, MN	Ordained 02/03/91	3F
Brumback, H. Lee II	Westminster, MD	Ordained 08/25/91	8F
Bryant, Frederick J. Jr.	Philadelphia, PA	Ordained 05/26/91	7F
Buechler, Steven A.	Lanham, MD	Ordained 09/07/91	8G
Burck, Katherine G.	Jackson, WY	Ordained 01/27/91	1D
Buresh, Alan W.	Wymore, NE	Ordained 06/02/91	4A
Cabrera, Eduardo A.	Houston, TX	Received from Lutheran	4F
Church in Guatemala			

06/27/91

Campbell, Harold E.	Kansas City, MO	Ordained 01/19/91	4B
Campbell, Keith S.	Jeffersonville, NY	Ordained 06/18/91	7C
Carlson-Wee, Northfield, MN		Reinstated 09/01/91	31
Kristine L. M.			
Cassem, Thomas A.	Spartanburg, SC	Ordained 05/24/91	9C
Cassler, Antoinette	Victor, NY	Ordained 07/27/91	7D
Cave, Daniel W.	Farmington Hills, MI	Ordained 06/09/91	6A
Chamberlain, Douglas B.	Atwater, MN	Ordained 11/03/91	3F
Charher, Alex A.	Beckley, WV	Ordained 06/09/91	8H
Chun, Beate J. Houston, TX		Ordained 01/20/91	4F
Chung-Segre, Petunia M.	Fort Lauderdale, FL	Ordained 07/13/91	9E
Clay, Thomas J. Jr.	Chicago, IL	Ordained 11/03/91	5A
Conrad, John T.	Portland, OR	Ordained 02/24/91	1E
Conradt-Eberlin, V. Paul	Kissimmee, FL	Ordained 06/01/91	9E
Cook, Sally G. Tampa, FL		Ordained 11/23/91	9E
Corneliusson, Cheryl L.	Erie, PA	Ordained 06/19/91	8A
Cox, Brian D. Hatboro, PA		Ordained 08/17/91	7F
Crippen, Joseph G.	Cleveland, MN	Ordained 06/30/91	31
Crowley, Judith A.	Pewaukee, WI	Ordained 09/15/91	5J
Cruz, Leonel A.	Washington, DC	Received from Roman	8G
Catholic Church		06/02/91	
Culp, Jon L. Monroeville, IN		Ordained 06/16/91	6C
Dahle, Michael J.	Fessenden, ND	Ordained 06/23/91	3A
Daniel, Angelina	San Antonio, TX	Ordained 12/22/91	4E
Dennison, Joyce J.	Aurora, CO	Ordained 06/23/91	2E
DeSelms, Dean B.	Carlsbad, NM	Reinstated 02/01/91	2E
DeWerth, Karen L.	Bridgeport, CT	Ordained 08/11/91	7B
DeWerth-Jaffe, Julie K.	Lionville, PA	Ordained 08/11/91	7F
Drews, Roger P.	China Grove, NC	Received from Wisconsin	9B
Evangelical Lutheran			
Synod			
12/16/91			
Duerr, Richard C.	Johnstown, PA	Reinstated 12/01/91	8C
Duhlstine, Barbara J.	Farrell, PA	Ordained 09/06/91	8A
Dussaq, Irene Friberg	Duncannon, PA	Ordained 07/21/91	8D

Name	City/State	Admitted/Date	Region/
Synod			
Dutcher-Walls, Timothy	Fort Recovery, OH	Ordained 08/10/91	6D
'Ebeling, Alfreda	Baker, MT	Ordained 12/29/91	1F
Edmiston, Steven P.	Towanda, PA	Ordained 10/06/91	7E
Edwards, Karen A.	Concrete, WA	Ordained 12122191	IB
Eggerlng, Mary B.	Marion, IA	Ordained 06/23/91	5D
Engesser, Laurie J.	Heron Lake, MN	Ordained 09/15/91	3F
Engesser, Thomas A.	Heron Lake, MN	Ordained 09/08/91	3F
Ernat, David J.	Mondovi, WI	Ordained 08/18/91	5H
Evavold, Curtis G.	Duluth, MN	Ordained 07/28/91	3E
Fazzini, Cynthia J.	Philadelphia, PA	Ordained 06/02191	7F

Feil, Catherine A.	Philadelphia, PA	Ordained 08/18/91	7F
Fensom, Simon G.	Minneota, MN	Ordained 06/09/91	3F
Ferkey, Suzanne M.	Minneapolis, MN	Ordained 05/12/91	3G
Fillus, John W.	Humboldt, NE	Ordained 06/22/91	4A
Fish, Heidi L.	Welches, OR	Ordained 02/10/91	1E
Flaa, John L.	Glasgow, MT	Received from Evangelical Lutheran Church in Canada 08/04/91	1F
Forde, Cynthia A.	Houston, TX	Ordained 08/25/91	4F
Forsberg-Lary, Linda	Warwick, RI	Ordained 06/14/91	7B
Foster, James A.	Greenville, MI	Ordained 06/30/91	6B
Fox, Elizabeth M.	Greenford, OH	Ordained 08/04/91	6E
Frantsvog, Kirsten L.	Oklee, MN	Ordained 06/30/91	3D
Frederickson, Scott P.	Algonquin, IL	Ordained 10/12/91	5B
Friedrich, Gloria I.	Clinton, IA	Ordained 07/21/91	5D
Fritch, Robert W.	Jamaica, NY	Ordained 09/18/91	7C
Galbraith, Mark P.	Hastings, NE	Ordained 07/14/91	4A
Gausmann, Sara A.	Rochester, PA	Ordained 06/14/91	BB
Geist, Raymond D.	St. Paul, MN	Received from The Lutheran Church-Missouri Synod 06/14/91	3H
Georgulas, Virginia	Honolulu, HI	Ordained 07/14/91	2C
Gillis, Thomas L.	Brookfield, WI	Ordained 12/01/91	5I
Gnuse, Robert K.	Marrero, LA	Ordained 11/17/91	4F
Gonzalez, Pamela J.	Beardstown, IL	Ordained 06/30/91	5C
Grant, Denise M.	Leonard, ND	Ordained 06/02/91	3B
Granzow, Jane A.	Buffalo, IA	Ordained 07/21/91	5D
Gregg, Dawn M.	Sunnyside, WA	Ordained 09/14/91	1D
Grendze, Ilze M.	Yonkers, NY	Ordained 06/18/91	7C
Grudt, Richard A.	Iron Mountain, MI	Ordained 09/15/91	5G
Gulbro, Deborah G.	Walcott, ND	Ordained 07/28/91	3B
Gunderson, Sharon L.	Norco, CA	Ordained 06/09/91	2C
Hamada, Yukio	Pearl City, HI	Reinstated 07/09/91	2C
Hankins, Debra P.	Dows, IA	Ordained 08/11/91	5F
Hankins, Thomas J. P.	Dows, IA	Ordained 08/11/91	5F
Hansen, Jeffrey R.	Salem, SD	Ordained 05/26/91	3C
Hanson, Jeffrey C.	Vail, CO	Ordained 11/02/91	2E
Hanson, Robert E.	Milwaukee, WI	Reinstated 08/15/91	5J
Harrington, James R.	Duncanville, TX	Received from The Lutheran Church-Missouri Synod 10/06/91	4D

'Name later changed to Kristin D. Anderson.

Name	City/State	Admitted/Date	Region/
Synod			
Hams, Zachanah III	Fayetteville, NC	Ordained 07/20/91	9B
Hartman, Martha L.	Niles, MI	Ordained 08/04/91	6B
Hartten, Steven J.	South Hadley, MA	Ordained 09/15/91	7B

Harvey, Michael E.	San Mateo, CA	Ordained 09/21/91	2A
Haspel-Schoenfeld, Julia N.	West Collingswood, NJ	Ordained 08/04/91	7A
Hearn, Michael E.	Marrero, LA	Ordained 06/23/91	4F
Heber, William C. Jr.	Gaithersburg, MD	Ordained 07/21/91	8G
Hegland, Carol J.	Milwaukee, WI	Ordained 08/25/91	5J
Heinze, Phillip R.	Fort Worth, TX	Ordained 08/25/91	4D
Hendershott, Wendell L. Jr.	Gresham, OR	Ordained 08/18/91	1E
Hite, Janice G.	Lansing, MI	Ordained 08/11/91	6B
Hlatshwayo, Kathy E.	Port Allegany, PA	Ordained 10/06/91	8A
Hoelz, Dean L.	Beaver Springs, PA	Ordained 08/23/91	8E
Holm, Donald A.	Lyons, NE	Reinstated 05/14/91	4A
Holmes, LeRoy C.	Hannaford, ND	Reinstated 09/08/91	3B
Holz, Allyne M.	Esmond, ND	Ordained 12/14/91	3A
Hooks, Daniel M.	Shepherd, MT	Ordained 05/18/91	1F
Hope, Tom A.	Berkeley, CA	Reinstated 06/01/91	2A
Homer, Jack M. Jr.	Queens Village, NY	Ordained 07/13/91	7C
Houck, Linford D.	Columbus, OH	Ordained 06/09/91	6F
Hovis, Marcus B. III	Statesville, NC	Ordained 06/07/91	9B
² Hufnal, Jennifer J.	West Bend, WI	Ordained 01/05/91	5J
Humbert, Larrie J.	Orange, VA	Ordained 01/06/91	9A
Hux, Thomas J.	Galata, MT	Ordained 07/28/91	1F
Isaacson, Gregory E.	Clanssa, MN	Ordained 06/16/91	3D
Jacobson, Rolf A.	St. Paul, MN	Ordained 10/13/91	3H
Jaeger, Elizabeth A.	Sparta, WI	Ordained 01/06/91	5L
Janz, Mary L.	Racine, WI	Ordained 06/02/91	5J
Jefferies, Harold E.	Lexington, SC	Ordained 07/28/91	9C
Jensen, Marcille E. S.	Bloomfield, NE	Reinstated 07/01/91	4A
Jewell, Karen I.	Green Bay, WI	Ordained 11/10/91	5I
Johnson, Cheri M.	Chicago, IL	Reinstated 06/01/91	5A
Jorgensen, Hans M.	Peterson, MN	Ordained 01/20/91	3I
Jorgensen, Philip M.	Cylinder, IA	Ordained 06/02/91	5E
Kebschull, David D.	Dallas, WI	Ordained 11/17/91	5H
Keyser-Boswell, Bradley J.	Maddock, ND	Ordained 09/22/91	3B
Keyser-Boswell, Lori W.	Maddock, ND	Ordained 09/08/91	3B
Kindem, Mark A.	Alexander, ND	Ordained 06/30/91	3A
Kirkegaard, Walter J.	Havre, MT	Reinstated 10/06/91	1F
Knapp, D. William Jr.	Rockford, IL	Ordained 08/04/91	5B
Knezovich, William D. Jr.	San Francisco, CA	Ordained 06/30/91	2A
Knutson, Paul M.	Stillwater, MN	Ordained 09/22/91	3H
Kobler, Robert A.	Swea City, IA	Received from Evangelical Lutheran Church in Canada 11/01/91	SE
Kopitzke, Wayne D.	St. James, MN	Ordained 08/25/91	3F
Kovanen, Kurt V.	Shingleton, MI	Ordained 11/10/91	5G
Kovanen, Mary Beth	Shingleton, MI	Ordained 11/10/91	5G
Kraft, Christopher K.	Coral Springs, FL	Ordained 08/04/91	9E
Krieger, Thomas A.	Liberty, IL	Ordained 06/30/91	5C
Kuder, Janice M.	Tiro, OH	Ordained 07/21/91	6D

²Name later changed to Jennifer Johnston.

Name Synod	City/State	Admitted	Date	Region/
Kuziej, Kenneth J. Lutheran Church in Canada 04/15/91	Prairie Farm, WI	Received from	Evangelical	5A
Kyllo, Terry B.	Mountain Home, ID	Ordained	07/21/91	ID
Lambert, Joseph A.	Decorah, IA	Ordained	07/28/91	5F
Landers, Timothy L.	Stone Mountain, GA	Ordained	01/06/91	9D
Larson, Jeffrey J.	Vashon, WA	Ordained	06/30/91	1B
Larson, Linda-Sue	Fort Lee, NJ	Ordained	05/31/91	7A
Lau, Randall S.	Sunburst, MT	Ordained	10/19/91	1F
Lechelt, David C.	Dell Rapids, SD	Ordained	06/09/91	3C
LeCroy, Gary C. II	Franklin, VA	Ordained	07/28/91	9A
Lewis, Robert T.	Bison, SD	Ordained	02/03/91	3C
Lillejord, David A.	Farmington, MN	Ordained	06/02/91	3H
Lindner, Scott-Eric	Vassar, MI	Ordained	07/14/91	6B
Lindstrom, Christopher P.	North Hollywood, CA	Ordained	03/03/91	2B
Long, Barry A.	Wyoming, IL	Ordained	10/05/91	5C
Long, Cynthia L.	Allentown, PA	Ordained	06/25/91	7E
Lubkeman, Sharon J.	Napa, CA	Ordained	01/13/91	2A
Lund, Richard G.	Tracyton, WA	Ordained	09/15/91	1C
Lundgren, Karla M.	Concord, CA	Ordained	09/08/91	2A
Lupole, Wayne T.	New Berlin, PA	Reinstated	06/16/91	8E
Mahan, Stephen R.	St. Paul, MN	Ordained	11/24/91	3H
Markquart, Paul E.	Lancaster, WI	Ordained	10/27/91	5K
Martenson, Timothy D.	Meadowlands, MN	Ordained	08/04/91	3E
Martin, Jeffrey A.	Lawrence, KS	Ordained	11/17/91	4B
Martin, M. Timothy	Liberty, NC	Ordained	07/14/91	9B
Mason, Jennifer L.	Santiago, Chile	Ordained	01/19/91	9D
Mason, Timothy J.	Tokyo, Japan	Ordained	07/28/91	5L
McCormick, Joseph D. Catholic Church 02/24/91	Barton City, MI	Received from	Roman	6B
McEwen, Gregory N.	Perley, MN	Ordained	07/14/91	3D
McMackin, Tndcia A.	Bowmanstown, PA	Ordained	07/28/91	7E
³ Meese, Cheryl L.	Tyrone, PA	Ordained	10/20/91	8C
Meissner, Eric C.	Dalton, NE	Ordained	06/08/91	4A
Meuter, Debra Lynn	Fort Lauderdale, FL	Ordained	06/02/91	9E
Meyer, Brad E.	Creston, NE	Ordained	06/22/91	4A
Meyer, Richard O. Lutheran Church- Missouri Synod 04/28/91	Evanston, WY	Received from	The	2E
Miller, Lynn M.	Toledo, OH	Ordained	02/16/91	6D
Milleville, Randy P.	Clarence Center, NY	Ordained	06/09/91	7D
Monson, Angela	Mandan, ND	Ordained	10/27/91	3A
Monson, Glenn L.	Easton, PA	Ordained	08/18/91	7E
Moore, John C. III	Bradley, SD	Ordained	10/06/91	3C
Moser, Gregory C.	Ingleside, IL	Ordained	08/25/91	5A

Mumford, David J.	Wilson, TX	Ordained 11/17/91	4D
Nagel, Scott B.	Walnut Grove, MN	Ordained 01/19/91	3F
Nebrasky, Elizabeth J.	Brooklyn, NY	Ordained 06/18/91	7C
Nelson, Joyce E.	Montgomeryville, PA	Ordained 05/19/91	7F
Nelson, Sally E.	Lancaster, MN	Ordained 06/16/91	3D
Nesting, Beverly E.	Darwin, MN	Ordained 12/08/91	3F
Nicholson, William N.	Bay City, MI	Reinstated 09/27/91	6B

³Name later changed to Cheryl Meese Peterson.

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Name	City/State	Admitted/Date	Region/
Synod			
Nielsen, Phillip R.	Wymore, NE	Ordained 08/24/91	4A
Nordin, John P.	West Union, IA	Ordained 06/01/91	5F
Nordin, Laurel E.	West Union, IA	Ordained 06/01/91	5F
Nummela, Tiina H.	Somerset, NJ	Ordained 05/31/91	7A
O'Berg, Robert M.	Simi Valley, CA	Ordained 12/01/91	2B
Odegard, Steven C.	St. Paul, MN	Ordained 01/26/91	3H
Oliver, Terry R.	Puyallup, WA	Reinstated 05/01/91	1C
Opp, Douglas F.	Cushing, IA	Ordained 06/09/91	5E
Overdier, Ruth H.	Walled Lake, MI	Ordained 03/09/91	6A
Owren, David A.	Fortuna, CA	Ordained 08/18/91	2A
Person, Gretchen E.	Fond du Lac, WI	Ordained 09/08/91	51
Peters, Michael J.	Robesoma, PA	Ordained 07/28/91	7E
Peterson, Brian J.	Georgetown, TX	Ordained 08/11/91	4E
Peterson, Charles W.	Hollidaysburg, PA	Ordained 08/04/91	8C
Peterson, Gary D.	Mexico City, Mexico	Reinstated 06/29/91	3G
Peterson, Ruth M.	Stockton, CA	Ordained 10/06/91	2A
Pfleiderer, Richard W.	Bedford, PA	Ordained 04/05/91	8C
Piper, Joyce	Clarkfield, MN	Ordained 05/19/91	3F
Pleiss-Sippola, Margaret J.	Duluth, MN	Ordained 09/29/91	3E
Plumley, Melinda M.	New Port Richey, FL	Ordained 01/13/91	9E
Poland, Roy D.	Wheeling, WV	Ordained 07/14/91	8H
Polzin, Daniel C.	Rushford, MN	Received from Evangelical	31
Lutheran Church in			
Canada		06/01/91	
Poole, Carole B.	Oak Forest, IL	Ordained 08/25/91	5A
Postlewait, D. Scott	Nickerson, NE	Ordained 06/23/91	4A
Rachuy, Charlene M.	Brooten, MN	Ordained 06/30/91	3F
Ray, Peter I.	Worthington, OH	Ordained 06/09/91	6F
Reagan, Thomas R.	Lake Benton, MN	Ordained 06/23/91	3F
Reiff, Mark A.	San Lorenzo, CA	Reinstated 02/15/91	2A
Remer, Thomas A. Jr.	Shakopee, MN	Received from The	3G
Lutheran Church-			
Missouri Synod		01/21/91	
Reinis, Austra Riga, Latvia		Ordained 04/14/91	2A
Rice, Donald L.	Ironton, OH	Received from The	6F
Lutheran Church-			
Missouri Synod		04/01/91	

Rickman, Stefan V. J.	Youngstown, OH	Ordained 12/01/91	6E
Ridenhour, Thomas E. Jr.	Memphis, TN	Ordained 11/30/91	9D
Riggle, John M.	Kimballton, IA	Ordained 10/27/91	5E
Rittmaster, Richard A.	Somerville, NJ	Ordained 06/02/91	7A
Rizzo, Bret D.	Lindsey, OH	Ordained 06/16/91	6D
Roberts, Thomas C.	Cromwell, IN	Ordained 06/01/91	6C
Rockwell, Russell A.	Columbus, ND	Ordained 07/28/91	3A
Rodriguez, Jose M.	Chicago, IL	Ordained 08/25/91	5A
Ronning, Michael D.	Folsom, NJ	Ordained 09/29/91	7A
Rose-Kamprath, Peter J.	Brighton, MI	Ordained 08/04/91	6A
Rutrough, Andrew L.	South Williamsport, PA	Ordained 07/05/91	8E
⁴ Samuelson, Sarah J.	Ludington, MI	Ordained 02/24/91	6B
Sauerwald, E. Edward	Van Nuys, CA	Ordained 06/30/91	2B
Schambach, Edgar L. Jr.	Chatfield, OH	Reinstated 08/10/91	6D

'Name later changed to Sarah J. Byl.

Name	City/State	Admitted/Date	Region/
Synod			
Schmeling, Richard O.	Sturgeon Bay, WI	Reinstated 05/01/91	5I
SSchollmeyer, Karla J.	Mindoro, WI	Ordained 05/26/91	5L
Schray, Lee Ann	Washington DC	Ordained 08/25/91	8G
Schreck, Miriam	Newark, OH	Ordained 09/07/91	6F
Schreckengost, D. Gary	Youngstown, OH	Reinstated 11/15/91	7G
Schrey, Christine A.	Chicago, IL	Ordained 08/25/91	5A
Schwartz, Thomas W.	Gaylord, MN	Ordained 08/25/91	3F
Sebentsfeldt, John R.	Bigfork, MN	Ordained 08/18/91	3E
Shellhamer, Ronald E.	Montgomery, PA	Ordained 06/22/91	8E
Shimizu, Kohel	Torrance, CA	Ordained 12/08/91	2B
Shuart, Phillip J.	Birdsboro, PA	Ordained 07/28/91	7E
Siemsglusz, Jon A.	Brenham, TX	Received from The	4F
Lutheran Church-			
Missouri Synod 08/15/91			
Sigman, Jean E.	Blythewood, SC	Ordained 12/08/91	9C
Simmonds, Stephen W.	Fennimore, WI	Ordained 07/27/91	5K
Sladek, William A.	La Porte City, IA	Ordained 06/30/91	5F
Sloan, Kelly J.	Malta, MT	Ordained 11/10/91	1F
Smidt, Darold E.	Kenmare, ND	Received from Evangelical	3A
Lutheran Church in			
Canada 6/01/91			
Smith, Keith L.	Kadoka, SD	Ordained 07/21/91	3C
Somers, Daniel H.	Tiro, OH	Ordained 07/21/91	6D
Soop, Gary	Kentwood, MI	Received from Presbyterian	6B
Church (U.S.A.) 04/01/91			
Sorum, Duane K.	Arnegard, ND	Reinstated 12/01/91	3A
Spilde, Steven L.	Strandquist, MN	Ordained 06/07/91	3D
Spruth-Janssen, Amalia A.	Cozad, NE	Ordained 08/03/91	4A
Spruth-Janssen, Eric T.	Broken Bow, NE	Ordained 08/04/91	4A
Stafford, Lisa L.	Trenton, OH	Ordained 10/13/91	6F

Stamm, Brian J.	Spencer, NC	Ordained 11/07/91	9B	
Stangeland, Michael K.	Arlington, SD	Ordained 05/19/91	3C	
Stevensen, Grant M.	Belleville, WI	Ordained 07/21/91	5K	
Stoike, Donald A.	Washington, DC	Received from The	8G	
Lutheran Church- Missouri Synod 01/01/91				
Stoneback, Laura L.	Fleetwood, PA	Ordained 07/28/91	7E	
Stouter, David K.	Portsmouth, VA	Ordained 02/28/91	9A	
Stover, Robert D.	Bemidji, MN	Received from Evangelical	3D	
Lutheran Church in Canada 10/16/91				
Strandjord, Joseph A.	Harlem, MT	Ordained 08/18/91	1F	
Stringer, Phillip D.	Richmond, IN	Ordained 07/08/91	6C	
Strong, Devin L.	West Alexandria, OH	Ordained 06/29/91	6F	
Sulaica, Norman J. Jr.	Auburn, NE	Ordained 02/17/91	4A	
Sullivan, William T. Jr.	Ottawa Lake, MI	Ordained 06/23/91	6A	
Sundberg, Paul W.	Bellingham, WA	Ordained 09/15/91	1B	
Sutter, Paul D.	Gowen, MI	Ordained 06/16/91	6B	
Swensen, Grace H.	Menomonie, WI	Ordained 09/15/91	5H	
Sylvester, Stephen H.	Pepin, WI	Ordained 05/05/91	5H	
Tabaka, John J.	Blue Island, IL	Ordained 08/24/91	7G	
Teuthorn Finney, Dawn M.	Newton, KS	Ordained 07/28/91	4B	
Teuthom Finney, Torin R.	Newton, KS	Ordained 07/28/91	4B	
Thies, Timothy J.	Grand Junction, CO	Ordained 06/09/91	2E	

sName later changed to Karla S Griffen.
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Name	City/State	Admitted/Date	Region/	Synod
Thorleifson, Trudy A.	Edmonds, WA	Ordained 09/15/91		
1B				
Thorstensen, Laurel L.	Chatfield, MN	Ordained 12/29/91	31	
Thum, George W.	Bradenton, FL	Ordained 03/10/91	9E	
⁶ Titus, Heide j.	Doyon, ND	Ordained 09/15/91	3B	
Titus, Jan D.	Devils Lake, ND	Ordained 10/13/91	3B	
⁷ Tollefson, Joyce M.	Summit, SD	Ordained 06/23/91	3C	
Tostengard, Timothy A.	Spokane, WA	Ordained 07/28/91	1D	
Vander Meer, Norma J.	Sterling, IL	Ordained 08/04/91	5B	
Van Dyke, John B.	Standard, CA	Reinstated 01/26/91	2A	
Vogel, Jonathan P.	Allentown, PA	Ordained 09/15/91	7E	
Votaw, Rufina	Kansas City, MO	Ordained 07/14/91	4B	
Wallum, Mary K.	Twin Valley, MN	Ordained 07/21/91	3D	
Walth, James G.	Aitkin, MN	Ordained 06/02/91	3E	
Walton, Susan K.	Saco, MT	Ordained 07/14/91	1F	
Wang, Peter L.	Bellflower, CA	Received from Presbyterian	2B	
Church in Taiwan 03/14/91				
Wasemann, David A.	Manassas, VA	Ordained 11/23/91	8G	
Webb, Richard M.	Seattle, WA	Ordained 08/07/91	1B	
Wehrman, Thomas J.	Sullivan, MO	Ordained 08/03/91	4B	

Weiss, Nancy L.	Pittsburgh, PA	Ordained 09/28/91	8B	
Weist, Carol A.	Alamo, ND	Ordained 09/15/91	3A	
Wenthe, Diane G.	York, PA	Ordained 06/14/91	8D	
Whiting, Douglas D.	Creve Coeur, MO	Ordained 08/04/91	4B	
Wiersma, Hans H.	The Hague, Netherlands	Ordained 07(21/91	2A	
Wilcox, Sandra G.	Taylor, TX	Ordained 06/30/91	4E	
Wilder, Jack A. Jr.	Verona, NY	Ordained 10/04/91	7D	
Wilder, Leslie L.	Rome, NY	Ordained 08/02/91	7D	
Wilson, Kent V.	Hamler, OH	Ordained 09/15/91	6D	
Wink, Donald L.	Arlington Heights, IL	Ordained 06/30/91	5A	
Wolf, Susan A.	Brockton, MA	Ordained 08/18/91	7B	
Wnght, John E.	La Habra, CA	Ordained 06/16/91	2C	
Yarbrough, Dennis	Tullahoma, TN	Ordained 03/02/191	9D	
Yost, John D.	Prospect, PA	Ordained 02109/91	8B	
Young, Lynda S.	North Platte, NE	Ordained 01/14/91	4A	
Zesch, Lucinda L.	Austin, TX	Ordained 07/28/91	4E	
Zischang, Ray A.	Hobart, OK	Reinstated 03/15/91	4C	

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Abee, Craig K.	Greensboro, NC	Ordained 05/21/92	9B	
Abbe, Paul V.	Raleigh, NC	Ordained 08/28/92	9B	
Alanis, Javier R.	San Antonio, TX	Ordained 08/15/92	4E	
Albertson, John A.	Bowdon, ND	Ordained 06/14/92	3A	
Alexander, Allis	Reville, SD	Ordained 04/26/92	3C	
Alsleben, Stephen R.	Kingshill, St. Croix, VI	Ordained 10/25/92	9F	
Alutius, Joseph F. Jr.	Chugiak, AK	Ordained 03/15/92	1A	
Ames, Carl W.	Canton, OH	Ordained 08/16/92	6E	
SAnderson, Cheryl M.	McGrath, MN	Ordained 08/30/92	3E	
Anderson, David N.	West Bend, WI	Ordained 10/24/92	5J	

⁶Name later changed to Heide J. Johns.

⁷Name later changed to Joyce M. Capp.

⁸Name later changed to Cheryl M. Danielson.

Name	City/State	Admitted/Date	Region/
Synod			
Anderson, Dwight L. M.	Manson, IA	Ordained 11/29/92	SE
Anderson, Gretchen E. M.	Manson, IA	Ordained 12120/92	SE
Amesen, Hans R.	Amherst, NH	Ordained 06/04/92	7B
Arnold, Beverly J.	St. Joseph, MO	Ordained 06/14/92	4B
Astrup, Mark P	Sierra Vista, AZ	Ordamed 09/06/92	2D
Baccam, Thiem	Minneapolis, MN	Ordained 07/11/92	3G
Baglien, Patricia E.	Comfrey, MN	Ordained 06/28/92	3F
Baker, Larry D	Lockbourne, OH	Ordained 05/03/92	6F
Bakke, Allan C.	Fulda, MN	Ordained 07/26/92	3F
Baldwin, William H.	Jonesboro, GA	Ordained 10/31/92	9D
Bare, David R.	Hampstead, MD	Ordained 05/03/92	8F
Bates, David W.	Lind, WA	Ordained 06/07/92	ID

Bateson, Bethel A.	Amanda, OH	Ordained 09/26/92	6F
Baum, William E.	Howard Beach, NY	Ordained 07/25/92	7C
Beck, Cynthia S.	Houston, TX	Ordained 05/24/92	4F
Beers, Thomas E.	Astoria, SD	Ordained 03/22/92	3C
Benedict, Signd	Mansfield, OH	Ordained 08/23/92	6E
Berry-Balley, Barbara	West Lawn, PA	Ordained 07/19/92	7E
Beyer, William C.	La Porte, IN	Ordained 08/08/92	6C
Birkeland, Deborah L.	Shoreview, MN	Ordained 09/26/92	3H
Blank, Ray A.	Nielsenville, MN	Ordained 06/21/92	3D
Bliss, James C.	Ukiah, CA	Ordained 07/11/92	2A
Bohls, Jack S.	Castroville, TX	Ordained 08/15/92	4E
Borchardt, Manlyn H.	Milwaukee, WI	Ordained 12/06/92	5J
Bomhoeft, Martin E.	Loogootee, IN	Ordained 07/26/92	6C
Boston, Linda	Detroit, MI	Ordained 11/08/92	6A
Boyce, Dolores M.	Trenton, NJ	Ordained 06/28/92	7A
Brackman, Bruce D.	Palmer, KS	Ordained 09/20/92	4B
Brandt, Brian E.	Chicago, IL	Ordained 08/23/92	5A
Bregar, Janet A.	Torrance, CA	Ordained 09/13/92	2B
Bringslord, Andrea B.	Vining, MN	Ordained 02/02/92	3D
Brinkman, Vicki A.	Minneapolis, MN	Reinstated 11/01/92	3G
Bnnkman, W. Paul	Berkeley, CA	Received from The	2C
Lutheran Church- Missouri Synod			
			01/01/92
Brostrom, Sharon R.	Boston, MA	Ordained 04/28/92	7B
Brown, Thomas M.	Felton, PA	Ordained 02/02/92	8D
Browne, Robert C.	Readlyn, IA	Ordained 07/26/92	5F
Bruer, Steven A.	Odin, MN	Ordained 06/07/92	3F
Bucher, William M.	Whiteford, MD	Ordained 08/02/92	8F
Buenting, Andrea H.	St. Peter, MN	Ordained 09/06/92	3F
Bull, Jonathan D.	St. Marys, OH	Ordained 06/28/92	6D
Burkett, William F.	Nescopeck, PA	Ordained 07/19/92	7E
Burns, Carole A.	Chicago, IL	Ordained 12/19/92	5A
Bye, Cynthia K.	Maynard, IA	Ordained 08/02/92	5F
Byrd, Abigail Dennison	Plymouth, NE	Ordained 07/12/92	4A
Byrum, Deborah M.	Haute-Loire, France	Ordained 08/29/92	6F
Callaghan, Sean T.	Orofino, ID	Ordained 09/27/92	1D
Carlson, John E.	Belfield, ND	Ordained 08/30/92	3A
Carlson, Steven A.	Tigard, OR	Ordained 10/18/92	IE
Carr, Betty H. Moncks	Comer, SC	Ordained 04/12/92	9C
Carr, Charles A.	Bethesda, MD	Ordained 09/27/92	8G
Cavendish, Brent L.	Leigh, NE	Ordained 01/19/92	4A
Cavendish, Laura Bickel	Leigh, NE	Ordained 01/19/92	4A

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Name	City/State	Admitted/Date	Region/
Synod			
Chantelau, Christopher J.	Sunbury, PA	Ordained 02/28/92	8E
Chao, Timothy K.	Streamwood, IL	Received from Taiwan	5A

Lutheran Church

12/01/92

Chenault, Robert L.	Savage, MT	Ordained 04/05/92	1F	
Churchill, Steven L.	San Leandro, CA	Ordained 06/20/92		2A
Claycomb, Bonnie L.	Orange, TX	Ordained 07/11/92	4F	
Coleman, Cindy S.	Warren, PA	Ordained 05/30/92	8A	
Cook, Michael A.	Braintree, MA	Ordained 06/04/92	7B	
Cooley, Dennis J.	Jonesboro, IL	Ordained 06/14/92	5C	
Copeland, Keith T.	Burlington, NC	Ordained 06/27/92		9B
Cote, David N.	Framingham, MA	Ordained 06/04/92		7B
Cruys, Stephen G.	Albert Lea, MN	Ordained 06/07/92		31
Cuppert, Terri L.	Shevlin, MN	Ordained 02/09/92	3D	
Davenport, Susan J.	Janesville, WI	Ordained 07/26/92	5K	
Davis, James M.	Wichita, KS	Reinstated 11/22/92	4B	
Deffenbaugh, Eric P.	Brookfield, IL	Ordained 06/28/92	5A	
De Young, Lynn A.	Helena, MT	Ordained 08/16/92	IF	
Dickerson, Dale L.	Mount Pleasant, PA	Ordained 10/11/92		8B
Dietrich, Viking E.	Haute-Loire, France	Ordained 08/30/92		ID
Diver, Florence E.	Liberty, NY	Ordained 08/23/92	7C	
Doerring, Beth Ann	Westhoff, TX	Ordained 01/05/92	4E	
Doll, Robert P	Glenside, PA	Ordained 10/17/92	7F	
Dorr, Sharon L.	St. Petersburg, FL	Ordained 06/20/92		9E
Dudycha, Leon T.	Kiester, MN	Ordained 12/20/92	31	
Duffus, Scott R.	Walters, MN	Ordained 06/14/92	31	
Duke, Daniel W.	Kannapohs, NC	Ordained 08/09/92		9B
Duran, Jean M.	Carol Stream, IL	Ordained 08/23/92		5A
Durnil, James A.	Boone, IA	Ordained 09/20/92	5D	
Dyer, Jennifer E.	Elma, NY	Ordained 11/02/92	7D	
Dzwonczyk, Gregory P.	Trenton, NJ	Ordained 06/28/92		7A
Eighmy, Tim K.	Robinson, KS	Ordained 06/07/92	4B	
Eisenbrey, Glenn P	Evansville, IN	Ordained 07/19/92	6C	
Ellingson, Clay E.	West Fargo, ND	Ordained 10/31/92		3B
Engelbrecht, Caroline E.	Corwith, IA	Ordained 07/05/92		5E
Erickson, Richard G.	Brooklyn Park, MN	Ordained 03/15/92		3G
Ewbank, Sean M.	Warren, MI	Ordained 06/07/92	6A	
Fallettaz, Pierre H.	Bronx, NY	Ordained 05/09/92	7C	
Fmsaad, Edith T.	Zion, IL	Received from Church of		5A
Norway 12/12/92				
Finsand, Eric P.	Tokyo, Japan	Ordained 06/07/92	1B	
Fitch-Zlyad, Mona F	Camden, NJ	Ordained 06/28/92	7A	
Fitzer, Richard A.	Bemidji, MN	Ordained 08/29/92	3D	
Flohr, Christian P.	Saco, MT	Ordained 10/10/92	IF	
Flores, Nimrod O.	Bell, CA	Ordained 12/20/92	2B	
Flynn, Stephen P.	Plymouth, IN	Ordained 06/20/92	6C	
Fork, Daniel W.	Versailles, OH	Ordained 01/26/92	6F	
Fox, Susan F	Birdsboro, PA	Ordained 07/19/92	7E	
Frank, Julie A. W.	Houston, MN	Ordained 06/28/92	31	
Frohner, Jeffrey G.	Santa Barbara, CA	Ordained 05/31/92		2B
Gerblitz, Larry W.	Rice Lake, WI	Ordained 07/18/92	5H	

Gluffre, Allyn K.	New Florence, PA	Ordained 06/27/92	8B
Golden, Linda M.	Ida, MI	Ordained 06/13/92	6A
Gomulka, Elaine M.	Grosse Pointe Woods, MI	Ordained 09/13/92	6A

Name	City/State	Admitted/Date	Region/
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Synod

Grodzinski, John C.	Avon Park, FL	Ordained 12/19/92	9E
Groettum, Herbert Q.	Warba, MN	Reinstated 05/04/92	3E
⁹ Groman, Joanne E.	Columbia, PA	Ordained 06/12/92	8D
Gruner, Mark O.	Eureka, KS	Ordained 07/19/92	4B
Guinther, Diane M.	Emmaus, PA	Reinstated 02/23/92	7E
Gunderson, Paul B.	Des Moines, IA	Reinstated 02/13/92	5D
Haack, Melanie M.	Findlay, OH	Ordained 09/26/92	6D
Haas, Clyde P. Jr.	Lexington, NC	Reinstated 12/04/92	9B
Hagensen, Terry R.	Butterfield, MN	Ordained 06/20/92	3F
Hammond, James R.	Pine Grove, PA	Ordained 07/19/92	7E
Hanneman-Schoenbach,	St. Clair Shores, MI	Reinstated 09/01/92	6A

Julia

Harder, Paul J.	Plainsboro, NJ	Ordained 12/27/92	51
Harder, Roland R.	Glendale, AZ	Reinstated 05/29/92	2D
Harning, Susan M.	Brill, WI	Ordained 06/14/92	5H
Harris, W. Bennett	Granite Falls, NC	Ordained 05/29/92	9B
Hartman, Richard L.	Linton, IN	Ordained 05/14/92	6C
Hass, Dawn P.	East Moline, IL	Ordained 06/20/92	5B
Hauptert, Nancy L.	Edon, OH	Ordained 06/27/92	6D
Hauschild, Paul A.	Cokato, MN	Ordained 05/31/92	3F
Hedahl, Susan K.	Gettysburg, PA	Reinstated 08/01/92	2A
Hefner, Douglas E.	Silverstreet, SC	Ordained 10/17/92	9C
Hollands, Sandra K.	Lidgerwood, ND	Ordained 06/21/92	3B
Holtey, Thomas J.	Fargo, ND	Ordained 09/20/92	3B
Houser, Philip G.	Lincoln, NE	Ordained 09/27/92	4A
Hove, Susan M.	Bergton, VA	Ordained 07/01/92	9A
Hueter, Mark R.	Cedarhurst, NY	Ordained 01/05/92	7C
Huff, Sharon Smith	Mass City, MI	Ordained 01/05/92	5G
Hulstrand, Eric J.	Cooperstown, ND	Ordained 07/25/92	3B
Hurst, William L. Jr.	White Plains, NY	Ordained 05/19/92	7C
Ide, Michael B.	Liberal, KS	Ordained 06/07/92	4B
Inyamah, Nathaniel	Washington, DC	Received from American	
Orthodox Catholic Church 04/06/92			
Isaacs, Mark D.	Rhinebeck, NY	Ordained 06/21/92	7C
Israel, Sharon A.	McGaheysville, VA	Ordained 02/22/92	9A
Jakel, Scott D.	Morgan, MN	Ordained 08/09/92	3F
Jansons, Helga	Summit, NJ	Ordained 06/28/92	7A
Jardy, Gordon V. Jr.	Akron, OH	Ordained 03/22/92	6E
Jensen, Allan M.	Sweet Home, OR	Ordained 09/27/92	1E
Johnson, Jay A.	Cuenca, Ecuador	Ordained 11/01/92	5C
Johnson, Katherine W.	Cedarville, MI	Ordained 12/27/92	5G
Kahl, John B.	Richfield, NC	Ordained 05/29/92	9B

Kannass, Mary Martha	Milwaukee, WI	Ordained 04/05/92	5J
Keiser, Gloria S.	Dubuque, IA	Ordained 08/23/92	5D
Keller, Vicki L.	Jim Thorpe, PA	Ordained 10/11/92	7E
Kopp, Frederick W.	Herkimer, NY	Ordained 07/12/92	7D
Kreiss, Donald P	Flushing, MI	Ordained 07/19/92	6A
⁹ Krueger, Christine E.	Centuria, WI	Ordained 03/08/92	5H
Krumm, Diane S.	Glenburn, ND	Ordained 09/13/92	3A

⁹Name later changed to Joanne E. Stewart.

⁹Name later changed to Christine E. Schneewind.

Name	City/State	Admitted/Date	Region/
Synod			
Kruse, Peter J. Rugby, ND		Ordained 10/25/92	3A
Lai, Kam Ho	Brooklyn, NY	Received from Evangelical Lutheran Church of Hong Kong 10/04/92	7C
Laird, Alice K.	Marlboro, MA	Ordained 06/04/92	7B
Langsdorf, Kenneth A.	Winston-Salem, NC	Ordained 08/02/92	9B
Lankes, Carol L.	Elma, NY	Ordained 02/01/92	7D
Larsen, Allyn R.	Broadus, MT	Ordained 06/28/92	1F
"Larsen, Sarah L.	Bloomfield, IA	Ordained 06/23/92	5D
Larsen, Sarah R.	Haute-Loire, France	Ordained 08/15/92	3D
Lawrence, Darby J.	Forrest, IL	Ordained 05/31/92	5C
Lebbert, Jean E.	Lodi, CA	Ordained 09/27/92	2A
Lee, Fred W.	Napa, CA	Reinstated 03/01/92	2A
Lee-Brown, S. Kim	Lanark, IL	Ordained 10/18/92	5B
Leeper, Russell G.	Homer, NE	Ordained 08/02/92	4A
Leggett, Bobby W.	McAllen, TX	Ordained 09/13/92	4E
Lehto, Alvera J.	Toledo, OH	Ordained 06/28/92	6D
Lewis, Rose M.	Osage, IA	Ordained 08/16/92	5F
Lmgle, Mark D.	Columbus, MT	Ordained 08/21/92	1F
Liscom, Mark K.	Niobrara, NE	Ordained 08/23/92	4A
Little, Violet C.	Philadelphia, PA	Ordained 06/28/92	7F
Little-Brooks, Kimberly K.	Bellaire, TX	Ordained 08/30/92	4F
Lo, Hansel H.	San Francisco, CA	Ordained 06/28/92	2A
Lopez, Pedro E. Jr.	Austin, TX	Ordained 08/16/92	4E
Luce, Stuart W.	Bellevue, OH	Ordained 07/25/92	6D
Lucky, Rebecca L.	Gig Harbor, WA	Ordained 08/29/92	1C
Luett, Danny L.	Baileys Harbor, WI	Ordained 01/05/92	51
Luisi, Paul D.	Watertown, NY	Ordained 11/08/92	7D
Maas, Brian D.	Tekamah, NE	Ordained 07/26/92	4A
MacKinnon, Barbara R.	Browerville, MN	Ordained 06/21/92	3D
Mai, Shawn R.	Minneapolis, MN	Ordained 11/28/92	3G
Mandsager, Michael .	Harmony, MN	Ordained 07/26/92	31
Marolla, Pamela M.	Dickinson, ND	Ordained 09/19/92	3A
Marolla, Vincent E.	Dickinson, ND	Ordained 09/19/92	3A
Martinson-Koyama, Diane	Wheaton, IL	Ordained 08/23/92	5A
Mattson, Paul J.	Aitkin, MN	Ordained 06/14/92	3E

Mayer, John A.	Lake Norden, SD	Ordained 09/06/92	3C
McCoy, Anne F	Butler, PA	Ordained 01/04/92	8B
McKeeby, Douglas S.	Millersburg, PA	Ordained 06/12/92	8D
McKenzie, Timothy S.	Tokyo, Japan	Ordained 06/28/92	5A
McLaughlin, D. Scott	Hawley, MN	Ordained 06/07/92	3D
McQueen, Thomas R. II	San Francisco, CA	Reinstated 03/13/92	2A
Mehlhoff, Janice L.	Forest Lake, MN	Ordained 08/23/92	3H
Meyer, Scott A.	Arlington, IA	Ordained 07/26/92	5F
Miller, Bradley W.	Chester, IL	Ordained 06/21/92	5C
Miller, Judith A.	New Braunfels, TX	Ordained 12/06/92	4E
Miller, Sherry A.	Somerset, PA	Ordained 11/15/92	8C
Milne, Martin A.	Claysburg, PA	Ordained 06/27/92	8C
Minnich-Sadler, Karen K.	Chambersburg, PA	Ordained 06/12/92	8D
Moberg, Karin M.	Bemidji, MN	Ordained 06/28/92	3D
Mollick, Louise A.	North Canton, OH	Ordained 07/19/92	6E
Momhinweg, George F	Ottawa Lake, MI	Ordained 06/06/92	6A
Morse, Valinda I.	Seattle, WA	Ordained 01/12/92	1B

"Name later changed to Sarah Larsen Nelson.

Name	City/State	Admitted/Date	Regionl
Synod			
Muhly, Linda M.	New Milton, WV	Ordained 08/29/92	8H
Mullen, L. Alfred II	Catawba, NC	Reinstated 07/26/92	9B
Muschinske, Peter K.	Dodgeville, WI	Ordained 06/28/92	5K
Nascembeni, Arlene M.	Damascus, MD	Ordained 09/12/92	8F
Nelson, Lynne N.	St. Paul, MN	Ordained 09/20/92	3H
Nelson, Paul A.	Grand Rapids, MN	Ordained 08/09/92	3E
Newswanger, Richard G.	Convoy, OH	Ordained 06/27/92	6D
Nmnke, Dani Jo	Washington, IL	Ordained 06/19/92	5C
Nltz, Ronald	Portland, OR	Reinstated 12/01/92	IE
Nodo, Mark W.	Pickerington, OH	Ordained 07/12/92	6F
Norquist, Douglas P.	Strandquist, MN	Ordained 08/30/92	3D
Norris, Barbara Gotaas	Wellsboro, PA	Ordained 01/16/92	8A
Nutter, Margaret I.	Anoka, MN	Ordained 06/21/92	3G
O'Neal, John K. Sr.	Tacoma, WA	Ordained 07/19/92	1C
O'Neal, Margaret E.	Tacoma, WA	Ordained 01/05/92	1C
Olson, Harold W. Jr.	Burnsville, MN	Reinstated 02/01/92	3H
Opsahl, Geraldine A.	Fairfax, VA	Ordained 11/08/92	8G
Orellana, A. Armando	Sioux City, IA	Received from Roman Catholic Church	5E
		07/09/92	
Ott, Kathleen R.	Fort Worth, TX	Ordained 08/23/92	4D
Oye, Robin L.	Roscommon, MI	Ordained 06/16/92	6B
Palmquist, E. Susanne	Boswell, PA	Ordained 06/20/92	8C
Pearson, Joanne S.	Ferndale, WA	Ordained 08/23/92	1B
Pechauer, Mary E.	Minneapolis, MN	Ordained 09/20/92	3G
Peck, Anna M.	Java, SD	Ordained 05/31/92	3C
Peck, Michael D.	Leonardville, KS	Ordained 05/31/92	4B

Pederson, Mark C.	Great Falls, MT	Ordained 04/05/92	IF
Peters, Mark T.	Lake Lillian, MN	Ordained 07/12/92	3F
Peterson, April A.	Williston, ND	Ordained 08/30/92	3A
Peterson, Dale R.	Circle Pines, MN	Ordained 01/05/92	3H
Peterson, Mark A.	Buffalo, SD	Ordained 05/31/92	3C
Pfannkuch, Wayne C.	McCallsburg, IA	Ordained 05/30/92	5F
Platt, Thadius J.	Woonsocket, RI	Ordained 12/19/92	7B
Pozar, Michael S.	Pacifica, CA	Ordained 05/09/92	2A
Puotinen, John V.	Milwaukee, WI	Reinstated 06/18/92	5J
Radach, Kathrin M.	Billings, MT	Ordained 08/09/92	1F
Rawson, Catherine P.	Valier, MT	Received from Evangelical Lutheran Church in Canada 02/01/92	1F
Redding, Maurice R.	Phoenix, AZ	Ordained 01/05/92	2D
Rehwaldt, Jane Ralph	Kansas City, MO	Ordained 04/26/92	4B
Rentner, Ronald M.	Sparks, NV	Reinstated 09/01/92	2A
Reumann, Amy E.	Hillside, NJ	Ordained 06/28/92	7A
Riley, Warren J.	Papillion, NE	Ordained 06/20/92	4A
Rindy, William E.	Elmore, MN	Ordained 06/14/92	31
Rippert, Susan G.	Berwyn, IL	Ordained 06/28/92	5A
Risty, Nancy J.	Humboldt, SD	Ordained 12/31/92	3C
Roberts, Marda-Ruth F	Palatine, IL	Ordained 08/23/92	5A
Robertson, Timothy S.	Tomah, WI	Ordained 07/26/92	5L
Rognlien, Robert P. Jr.	Rohnert Park, CA	Ordained 05/31/92	2A
Rosa Herrans, Peter H.	Long Beach, MS	Ordained 09/23/92	8F
Rosebrock, Steven D.	Charleston, SC	Ordained 08/16/92	9C
Rowland, Mary A.	Wauwatosa, WI	Ordained 07/19/92	5J

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Name	City/State	Admitted/Date	Region/
Synod			
Rozumalski, Michael F.	Williams, MN	Ordained 10/10/92	3D
Ruckert, Nancy L.	Hicksville, NY	Ordained 05/19/92	7C
Sager, Denise E.	Chagann Falls, OH	Ordained 09/12/92	6E
Schahczenski, Mark H.	Lincoln, IL	Ordained 06/05/92	5C
Schmidt, Robert E.	Grafton, WV	Ordained 02/23/92	8H
Schoelles, Douglas J.	Miles, TX	Ordained 05/31/92	4D
Schnmpf, Jay M.	Dollar Bay, MI	Ordained 06/07/92	5G
Schroeder, Pamela M.	Chester, IL	Ordained 06/28/92	5C
Schroer, Reed D.	East Lansing, MI	Reinstated 10/15/92	6B
Shanley, Eloise M.	Felton, PA	Ordained 10/17/92	8D
Shanley, Joseph R.	Felton, PA	Ordained 10/17/92	8D
Shreffler, Ronald A.	Greenville, OH	Ordained 06/14/92	6F
Silberschmidt, Eric J.	Caledonia, MN	Ordained 06/28/92	5L
Silcox, Scott K.	Wauseon, OH	Ordained 02/29/92	6D
Silvius, Dawn Flink	Pnncceton Junction, NJ	Ordained 02/02/92	7A
Simpson, Theodore D.	Osseo, WI	Ordained 05/24/92	5H
Sinclair, Andrew G.	Waterloo, IA	Ordained 07/26/92	5F
Sisouphanthong,	Rockford, IL	Ordained 06/20/92	5B

Khamphou

Skarsten, David J.	Edgar, WI	Ordained 10/18/92	51
Skinner, Arda L.	Grayland, WA	Ordained 06/14/92	1C
Slocum, Kay	Cedar Rapids, IA	Ordained 01/26/92	SD
Smedley, David E. Jr.	Atlanta, GA	Ordained 07/19/92	9D
Smith, Andrew R.	Barnum, MN	Ordained 06/28/92	3E
² Smith, Sally A.	Black Earth, WI	Ordained 06/28/92	5K
Snyder, Patriaa A.	Brunswick, MD	Ordained 09/27/92	8F
Sondahl, C. Althea	Nezperce, ID	Ordained 08/23/92	1D
Sorenson, Joanne P.	Cannon Falls, MN	Ordained 08/30/92	31
Soye, Sandra S.	Sioux Falls, SD	Ordained 05/30/92	3C
Spitzack, Connie S.	Bode, IA	Ordained 09/27/92	5E
Spohn, Philip C.	Devon, PA	Ordained 04/12/92	7F
Stabb, John A.	Philadelphia, PA	Ordained 05/31/92	7F
Stechmann, Penelope	Eatontown, NJ	Ordained 06/28/92	7A
Pusatn			
Steckel, Arthur D. II	Freeburg, PA	Ordained 09/26/92	8E
Stegen, Daniel P.	Pierpont, SD	Ordained 05/31/92	3C
Stein, Maureen J.	Chenoa, IL	Ordained 02/23/92	5C
Steinhauer, Frank G.	Chicago, IL	Ordained 08/23/92	5A
Steltzer, Jack A.	Norristown, PA	Ordained 06/28/92	7F
Stevens, Monte A.	Dayton, OH	Ordained 05/12/92	6F
Stime, Daniel O.	Modesto, CA	Reinstated 11/15/92	2A
Stonerock, Sharon E	Marysville, OH	Ordained 11/22/92	6E
Strecker-Baseler, Charlotte	Chilhowie, VA	Ordained 09/16/92	9A
M.			
Strecker-Baseler, John G.	Chilhowie, VA	Ordained 09/16/92	9A
Suarez, Pedro M.	Chicago, IL	Ordained 10/04/92	5A
Svanoe, Sue B.	Boulder, CO	Ordained 08/02/92	2E
Sweet, Jeannine M.	Akron, CO	Ordained 08/23/92	2E
Sylvester, James R.	Independence, MO	Reinstated 01/30/92	4B
Taylor, Vicki A.	Talmoon, MN	Ordained 06/21/92	3E
Tegtmeier, Kenneth E Jr.	Nokomis, IL	Received from Roman Catholic Church	5C
10/16/92			

²Name later changed to Sally S. Ankerfelt.

Name	City/State	Admitted/Date	Regionl
Synod			
Thorns, Julie Chapman	Creston, OH	Ordained 09/03/92	6E
Tibbetts, Steven P.	Peoria, IL	Ordained 09/13/92	5C
Torrance-Mueller, Grace	Viborg, SD	Ordained 02/15/92	3C
Totzke, Kristine H.	Norwalk, OH	Ordained 10/18/92	6D
Trowbndge, Joanne E	York, PA	Ordained 06/12/92	8D
Twedt, David A.	Benwood, WV	Ordained 10/04/92	8H
Vance, Russell E. III	Washington, IN	Reinstated 12/13/92	6C
Van Zyl, Sandra C.	Great Falls, MT	Ordained 03/13/92	1F
Vetter, Robert A	Albany, WI	Ordained 03/01/92	5K

Vojta, Daniel D	Burlington, IA	Ordained 05/03/92	5D	
Vonesh, Richard R.	East Jordan, MI	Ordained 08/16/92	6B	
Wachtman, Stephen D.	Columbus, OH	Ordained 06/07/92	6F	6F
Wagner, Robert R.	Taneytown, MD	Ordained 05/16/92	8F	
Waldkoenig, Gilson A. C.	Elysburg, PA	Ordained 07/12/92	8E	
Walser, Ruth Leshner	Villa Park, IL	Ordained 10/04/92	5A	
Walsh, Penelope R.	Broomfield, CO	Ordained 08/16/92	2E	
Warnes, Ronald M.	Climax, MN	Ordained 08/13/92	3D	
Wasberg, Kelly J.	Murdock, MN	Ordained 08/09/92	3F	
Waudby, Mary L.	Sedgewickville, MO	Ordained 06/14/92	4B	
Wegner, Rebecca P.	West Haven, CT	Ordained 06/04/92	7B	
Wenrich, Beverly K.	Geigertown, PA	Ordained 12/13/92	7E	
Wessner, William J. III	Bartlett, IL	Ordained 06/28/92	5A	
White, Anna K.	Beatrice, NE	Ordained 09/11/92	4A	
White, Timothy R.	Kelliher, MN	Ordained 06/21/92	3D	
Wiebe, Darin E.	Tomahawk, WI	Ordained 08/02/92	51	
³ Wiebe, Joy E.	Tomahawk, WI	Ordained 07/26/92	51	
Wiese, Steven R.	St. Paul, MN	Ordained 06/14/92	3H	
Witte, Marilyn	Center City, MN	Ordained 01/18/92	3H	
Wolf, Karl E.	Pottstown, PA	Ordained 06/06/92	7F	
Wright, Donna M.	Scribner, NE	Ordained 12/06/92	4A	
Wright, R. Don	Scribner, NE	Ordained 12/06/92	4A	
Zamzow, Solveig A. H.	Bellevue, IA	Ordained 09/27/92	5D	
Ziegler, Jeffrey B.	Lindenwold, NJ	Ordained 06/28/92	7A	
Zschech, P Wayne	Fallon, MT	Ordained 04/03/92	1F	

³Name later changed to Joy E Mortensen-Wiebe.

**Appendix B to the
Report of the Secretary
Removals from the Roster of**

Ordained Ministers 1991-1992

1988 to 1990

The following persons were removed from the roster of ordained ministers prior to 1991; however, their names were not previously reported in the minutes of the 1991 Churchwide Assembly.

Name	City/State	Reason/Date	Region/ Synod
Anderson, Gary S.	Minneapolis, MN	Removed 09/30/90	3G
Gross, Raymond C.	Union Lake, MI	Deceased 04/21/88	6D
Lemke, Donald W.	Brooklyn, NY	Removed 04/01/90	7C
Stuart, Bruce W.	Moorhead, MN	Removed 08/17/90	5F
Torvik, Olav 1.	Cashmere, WA	Resigned 01/01/88	1B

1991

Abakuks, Gunars	Boerstadt, Germany	Removed 07/25/91	3G
Ahrendt, Fred J	Spokane, WA	Deceased 01/14/91	ID
Alexander, Robert L.	Brooklyn, NY	Resigned 12/31/91	7C
Alhckson, John L.	Park River, ND	Resigned 07/08/91	3B
Andersen, Edward R.	Eugene, OR	Deceased 07/02/91	1E
Andersen, Richard E.	Minneapolis, MN	Removed 12/31/91	3F
Anderson, Daniel L.	New York, NY	Removed 06/20/91	7C
Anderson, David T.	Minneapolis, MN	Removed 07/25/91	3G
Anderson, Norman G.	West St. Paul, MN	Deceased 10/01/91	3H
Apolloni, David B.	Minneapolis, MN	Removed 12/31/91	3F
Armstrong, Mark D.	Rancho Mirage, CA	Removed 12/07/91	2C
Baumgaertner, John H.	Milwaukee, WI	Deceased 12/14/91	5J
Baumhoff, Kenneth R.	Alameda, CA	Deceased 06/15/91	2A
Behrends, Arnold L.	Versailles, OH	Deceased 10/10/91	6F
Behrmann, Norman P	Richmond, CA	Deceased 02/04/91	2A
Benson, Norman E.	Moorhead, MN	Deceased 06/28/91	3D
Berger, Catherine I.	Lincoln, NE	Removed 01/12/91	3B
Bertram, Richard E.	Okeechobee, FL	Deceased 08/19/91	7B
Bestul, Harald B.	Albert Lea, MN	Deceased 08/30/91	3I
Blom, Ronald C.	Staten Island, NY	Resigned 02/01/91	7C
Boebel, Carl E.	Danforth, IL	Deceased 06/28/91	2D
Bolz, Robert J.	New City, NY	Deceased 01/02/91	7C
Borchardt, Walter	Crooks, SD	Deceased 06/13/91	3C
Borchers, Willard H.	Dayton, OH	Deceased 02/06/91	6F
Borling, Donald G.	Orland Park, IL	Resigned 04/23/91	5A
Bortz, Jeffrey H.	Kutztown, PA	Resigned 08/22/91	7E
Brandt, Rolf D.	Terre Haute, IN	Deceased 02/07/91	1B
Bremer, J. Stephen	Madison, WI	Deceased 08/28/91	5K
Brenner, Karl R.	Toledo, OH	Deceased 06/23/91	6D
Brinkman, Vicki A.	Arden Hills, MN	Removed 02/28/91	7C
Broker, Kenneth J.	Dallas, TX	Removed 07/25/91	8F
Bruland, Christian J.	Astoria, OR	Deceased 06/08/91	1C
Bruns, Gordon J.	Forest Park, IL	Removed 03/15/91	5A
Bruns, Heye E.	Holland, IN	Deceased 06/24/91	6C

Name Synod	City/State	Reason/Date	Region/
Campos De Oliveira, Ozlel Jr.	Elizabeth, NJ	Removed 08/31/91	7A
Carlson, Donald C.	Laporte, MN	Resigned 09/09/91	3D
Carlson, Elmore F	Chico, CA	Deceased 11/10/91	2A
Carlson, Kenneth H.	Northfield, MN	Removed 06/03/91	7D
Chnshan, E Stanaland Jr.	Cornelia, GA	Removed 04/03/91	9E
Claney, William B.	Meadville, PA	Deceased 09/19/91	8A
Clark, Margaret W.	Grand Rapids, MI	Resigned 04/29/91	6B
Clarke, Evan M.	Waverly, IA	Deceased 06/30/91	5F
Clomnger, L. Glenn	Dallas, NC	Deceased 12/11/91	9B
Comings, Peter M.	New Windsor, MD	Removed 07/18/91	8F
Conrad, Joseph	Minneapolis, MN	Deceased 12/20/91	3G
Conradson, Willard L.	Salem, AL	Deceased 07/30/91	2C
Cooper, L. Grady	Newberry, SC	Deceased 03/15/91	9C
Covington, Joan D. L.	Carrington, ND	Removed 09/21/91	3B
Cox, Arleigh E.	Gardena, CA	Resigned 03/28/91	2B
Crosby, Lawrence H.	St. Paul, MN	Removed 08/31/91	5C
Dary, Carter A.	Marine On Saint Croix, MN	Resigned 04/12/91	3E
Deitrich, LaRoy S.	New Bloomfield, PA	Deceased 07/02/91	8D
Derr, William J.	Bellerose, NY	Deceased 02/13/91	7C
Dettman Schuler, Ruth Ann	Portland, OR	Resigned 04/20/91	3F
Deuel, Darrel D.	Elk Grove, CA	Removed 01/20/91	2A
Devino, Peter A. J.	Cedar Rapids, IA	Resigned 05/01/91	5D
Dicks, Michael J.	Seattle, WA	Removed 06/08/91	1B
Diemer, Walter E.	Duluth, MN	Deceased 04/25/91	3F
Dietrich, Steven M.	Lewisville, TX	Removed 04/01/91	4D
Dirks, George E	Cedar Falls, IA	Deceased 07/01/91	3D
Dobberfuhl, Ned A.	Converse, TX	Removed 01/01/91	4C
Dodge, Frederick W.	Eugene, OR	Removed 01/01/91	1E
Doggett, Lewis B. Jr.	Culpeper, VA	Removed 09/01/91	9A
Dorton, L. Franklin	Casselberry, FL	Deceased 12/20/91	9E
Edwards, W. Morgan	Santa Ana, CA	Deceased 05/31/91	2C
Elling, Jerrold Ladysmith,	WI	Deceased 01/01/91	5H
Elzey, Elmer C.	Hedrick, IA	Deceased 01/18/91	5D
Emmelhainz, Otto J.	Melbourne, KY	Deceased 08/22/91	6C
Fagerberg, David W.	Moorhead, MN	Resigned 06/30/91	3D
Feliss, Amy E	Lexington, KY	Removed 10/01/91	2E
Foster-Willer, L. Elizabeth	Des Moines, IA	Removed 09/14/91	5B
Frey, Paul W.	Findlay, OH	Deceased 08/13/91	6D
Fritz, Paul A.	Toledo, OH	Removed 04/20/91	6D
Fritz, William E	Ada, OH	Deceased 03/03/91	6D
Fry, Harold C.	Lititz, PA	Deceased 04/29/91	8D
Gast, John S.	Bucyrus, OH	Deceased 02/13/91	6D
George, J. Thompson	Minneapolis, MN	Resigned 01/07/91	3D
Gerken, Francis H.	Huber Heights, OH	Deceased 08/10/91	6F
Gerry-Karajanes, John	South Deerfield, MA	Removed 01/01/91	7B

Gilman, Thomas R.	Beresford, SD	Resigned 12/29/91	3C
Glaser, Robert E.	Grelton, OH	Deceased 11/29/91	6D
Glasoe, James L.	Minneapolis, MN	Removed 07/25/91	3G
Gleason, James R.	Ypsilanti, MI	Resigned 01/07/91	8H
Glynn, James R.	Arlington Heights, IL	Resigned 12/05/91	5A
Gmelich, David	Kirkwood, MO	Removed 12/31/91	4B
Goede, William H.	Loveland, CO	Deceased 04/03/91	4A
Golder, Louis G.	Fort Lauderdale, FL	Deceased 01/29/91	9E

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Name	City/State	Reason/Date	Region/
Synod			
Golish, H. Gene	Sparks, NV	Removed 08/01/91	2E
Gossai, Hemchand	Moorhead, MN	Resigned 07/24/91	3D
Gothberg, Enc J.	Norway, ME	Removed 04/01/91	7B
Green, Garey	Raleigh, NC	Removed 10/04/91	6D
Gnmsrud, J. Milton	Richland, WA	Deceased 11/25/91	ID
Gronewold, Douglas G.	Greene, IA	Deceased 12/30/91	5F
Guinther, Diane M.	Emmaus, PA	Removed 06/07/91	7E
Gunderson, Paul B.	St. Paul, MN	Removed 07/25/91	3G
Guss, Jerome V. Sr.	Gettysburg, PA	Deceased 11/17/91	SD
Haakenson, John M.	Hartland, WI	Removed 12/31/91	5J
Haas, Clyde P. Jr.	Winston-Salem, NC	Removed 03/02/91	9B
Haas, Timothy A.	Atlanta, GA	Removed 11/19/91	9C
Hackman, George G.	Penney Farms, FL	Deceased 03/21/91	7C
Hagedom, Marinus C.	Audubon, IA	Deceased 01/01/91	5D
Hagemann, David R.	Barnum, MN	Resigned 10/26/91	3D
Hagle, Grant	Springfield, MO	Removed 08/15/91	4B
Halvorson, Lawrence W.	Rushford, MN	Deceased 11/12/91	3G
Halvorson, Richard A.	Tacoma, WA	Deceased 11/23/91	IC
Hammer, Stephen J.	Camarillo, CA	Removed 04/24/91	2B
Hansen, Paul H.	Newark, OH	Removed 11/10/91	6F
Harkins, George E.	Wyckoff, NJ	Deceased 12/03/91	7A
Harrison, Wayne A.	Williamston, MI	Removed 01/01/91	6B
Harter, Rebecca L.	Jeffersontown, KY	Deceased 08/11/91	6C
Harvey, Richard J.	Montauk, NY	Deceased 08/24/91	7C
Haupt, Robert C. Sr.	East Marion, NY	Deceased 08/19/91	7C
Hauser, Ellwood L.	Pittsburgh, PA	Deceased 04/26/91	8B
Hays, Franklin E.	Norfolk, VA	Resigned 11/25/91	2A
Heckathorn, Fred	Sedgewickville, MO	Deceased 01/15/91	4B
Heckman, Irwin E.	Topton, PA	Deceased 08/10/91	7E
Hegge, Edwin M.	Eau Claire, WI	Deceased 11/06/91	5H
Helge, Brian L.	Chicago, IL	Deceased 10/08/91	5A
Henkelmann, Ernst O.	Pigeon, MI	Deceased 10/13/91	6B
Hershberger, George M.	Bremerton, WA	Deceased 06/08/91	1C
Hinrichs, Harold J.	Milwaukee, WI	Removed 03/01/91	5J
Hintz, Kenneth A.	Harrisonville, MO	Removed 01/01/91	4B
Hoch, Paul A.	Lilliwaup, WA	Deceased 07/10/91	1C
Hoff, Ernest E.	Eau Claire, WI	Deceased 05/06/91	5H

Hofmann, Frederick W.	Boyertown, PA	Deceased 02/28/91	7F
Holl, Walden M.	Johnstown, PA	Deceased 03/08/91	8C
Holm, Raymond C.	Bellevue, KY	Deceased 03/22/91	6C
Homrighausen, Tom B.	North Canton, OH	Deceased 10/20/91	6E
Hooker, Robert L.	Three Rivers, MI	Deceased 08/12/91	6B
Hooper, Daniel M.	Los Angeles, CA	Removed 04/24/91	2B
Hoover, David R.	McConnellsburg, PA	Deceased 04/03/91	8D
Horn, Richard W.	Parsippany, NJ	Removed 05/14/91	7A
Hornish, Arthur H.	Decatur, AL	Removed 06/02/91	9D
Houck, Morris E Jr.	Hamburg, PA	Deceased 04/02/91	7E
Hougen, Virgil C.	Ames, IA	Deceased 04/08/91	5D
Hunter, A. Thomas	Louisville, KY	Removed 04/15/91	6C
Husfloen, Richard L.	Philadelphia, PA	Transferred to Evangelical Lutheran Church m Canada 03/01/91	7G
Ingvoldstad, Stephen P.	Milwaukee, WI	Deceased 07/15/91	5J
Jefferies, Jerry R.	Hillsboro, OR	Removed 06/06/91	4A

Name	City/State	Reason/Date	Region/
Synod			
Juran, William R.	New Town, ND	Deceased 11/26/91	3A
Johnson, C. Russell	Cupertino, CA	Deceased 11/13/91	2A
Johnson, David W.	Manitowoc, WI	Deceased 12/03/91	51
Johnson, Philip A.	New York, NY	Deceased 01/06/91	7C
Jones, Ray C.	Williamsburg, VA	Removed 06/01/91	3C
Jorstad, Curtis E.	Tucson, AZ	Deceased 08/27/91	2D
Jung, J. Karl	Anaheim, CA	Deceased 10/25/91	2C
Junghans, John H. Jr.	Hollis, NY	Deceased 02/28/91	7C
Karsten, Ernst W.	La Mesa, CA	Deceased 10/06/91	2C
Kaufman, Jerome B. S.	Fort Wayne, IN	Deceased 01/08/91	9B
Kautz, James R.	Omaha, NE	Removed 09/20/91	4A
Keekley, Jon T.	Temple, TX	Deceased 01/12/91	4D
Keim, Walter R.	Wyomissing, PA	Deceased 03/11/91	8D
Kensley, William I.	Mars, PA	Deceased 09/30/91	8B
Kerestes, Matthew J.	Hollywood, FL	Deceased 04/22/91	9E
Khoury, Fuad H.	Allentown, PA	Resigned 08/07/91	7E
Kibler, William H.	Zelienople, PA	Deceased 09/15/91	8B
Kilgust, Dean A.	Green Bay, WI	Deceased 07/23/91	51
Kindsvatter, John F	Goose Creek, SC	Deceased 12/20/91	9E
Kingsbury, Robert C.	Fargo, ND	Removed 02/19/91	51
Kittner, Kenneth M.	Westerville, OH	Deceased 08/05/91	6F
Klausler, Alfred P.	Chicago, IL	Deceased 12/01/91	5A
Klawiter, Frederick C.	Buchanan, MI	Resigned 10/04/91	3C
Kleinbrook, William L.	Browns Mills, NJ	Resigned 11/04/91	7A
Knappenberger, Charles F	Melrose Park, PA	Resigned 01/23/91	7F
Knauff, Walter E	Lakeland, FL	Deceased 11/16/91	9E
Knollman, Carl W.	Dayton, OH	Deceased 04/08/91	6F
Knorr, Charles A.	Galt, CA	Removed 11/15/91	2A

Koch, Harold E.	Shirley, AR	Deceased 10/13/91	4C
Koch, Jerome R.	Macomb, IL	Resigned 05/21/91	5C
Konzelman, Robert G.	Minneapolis, MN	Deceased 07/16/91	3G
Kramer, Carl	Collinsville, CT	Removed 11/01/91	7B
Kristensen, Elias K. J.	Starbuck, MN	Deceased 05/16/91	3F
Kuhns, Logan L.	Scottdale, PA	Deceased 06/14/91	8B
Kulman, Ray E.	Middletown, PA	Deceased 09/20/91	7D
Kurtz, Henry J.	Green Bay, WI	Deceased 01/31/91	51
Lahm, Karl J.	Mansfield, OH	Deceased 11/20/91	6E
Lange, Waldemar E.	New London, WI	Deceased 12/23/91	51
Langum, Michael J.	Rockville, MD	Resigned 02/20/91	5A
Laughner, J. Howard	Bonita Springs, FL	Deceased 02/18/91	9E
Lavien, Ralph V. Jr.	Greenville, MI	Removed 01/01/91	6B
Lieneck, William C. Jr.	Worthington, MA	Deceased 05/07/91	7B
Lignell, John E.	Chicago, IL	Deceased 11/16/91	5A
Lindstrom, S. Ileana	Yardley, PA	Removed 05/14/91	7A
Livermore, Mark S.	San Francisco, CA	Deceased 11/11/91	7F
Lokken, Sigurd T.	Berkeley, CA	Deceased 03/26/91	2A
Lucas, Paul B.	Chambersburg, PA	Deceased 12/20/91	8D
Lund, Gustav A. E.	Moline, IL	Deceased 03/26/91	5B
Lund, Oscar P.	Minneapolis, MN	Deceased 01/19/91	3G
Lundeen, Malvin H.	Honor, MI	Deceased 05/25/91	2D
Macs, Edmunds G.	Tacoma, WA	Deceased 11/04/91	1C
Madsen, C. Clifford	Blair, NE	Deceased 01/21/91	4A
Maim, Herbert E.	Alexandria, MN	Deceased 03/13/91	3D
Mangum, John M.	Henryville, PA	Deceased 04/22/91	7F

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Name	City/State	Reason/Date	Region/
Synod			
Matzke, John A.	South Paris, ME	Deceased 11/08/91	7B
Mays, Lowell H.	Madison, WI	Resigned 10/08/91	5K
McDaniel, Keith A.	Columbia, SC	Resigned 09/30/91	9C
McGee, Arthur M.	Sedro Woolley, WA	Deceased 07/18/91	1B
McKinnon, Campbell	Baltimore, MD	Deceased 10/25/91	8F
Medin, Myron J. Sr.	Sturgeon Bay, WI	Deceased 01/03/91	51
Melin, Clarence	Jersey City, NJ	Deceased 03/08/91	7F
Mier, Natalio	Pasadena, CA	Removed 04/24/91	2B
Miller, Fay E.	Tacoma, WA	Resigned 12/02/91	4E
Miller, Philip C.	Catasauqua, PA	Deceased 07/24/91	7E
Minnick, Malcolm L.	Roanoke, VA	Deceased 06/18/91	9A
Moberg, Carl E.	Southington, CT	Deceased 09/14/91	7B
Moehlmann, F Herbert	Orlando, FL	Deceased 08/08/91	9E
Mohr, John	San Marcos, CA	Deceased 06/10/91	2C
Moller, Erik K.	Altair, TX	Deceased 04/11/91	4F
Montgomery, William V.	Pittsburgh, PA	Removed 06/03/91	7D
Moore, Donald W.	Keyser, WV	Deceased 04/11/91	8H
Morales, Juan D.	Brooklyn, NY	Resigned 04/01/91	7C
More, H. Frederick	Orlando, FL	Removed 04/01/91	9E

Mork, Carol J.	St. Paul, MN	Resigned 02/18/91	3G
Mork, P Lauritz	Forest City, IA	Deceased 05/09/91	5E
Morse, Merrill P.	St. Paul, MN	Removed 04/20/91	3F
Mullen, L. Alfred II	Lincolnton, NC	Removed 09/14/91	9B
Mumm, Roy Albert	Lea, MN	Deceased 03/02/91	3I
Myers, Jacob M.	Gettysburg, PA	Deceased 09/15/91	8D
Nave, Kirby L.	Gig Harbor, WA	Resigned 06/30/91	1F
Nelsen, La Verne V.	Lakebay, WA	Deceased 03/28/91	1C
Nelson, Robert N.	Viroqua, WI	Deceased 02/04/91	5L
Nelson, William T.	Columbus, OH	Resigned 07/17/91	6F
Nerenz, Kenneth L.	Sun City West, AZ	Deceased 08/08/91	2D
Nesheim, Deborah C.	New York, NY	Resigned 10/25/91	4A
Neumann, Fredrick D.	Spruce, MI	Removed 01/01/91	6B
Newell, Earl T.	Troy, OH	Resigned 06/01/91	6F
Nohre, Allen S.	Minneapolis, MN	Removed 01/01/91	3G
Norling, Everett W.	Wichita, KS	Deceased 01/31/91	4B
Nucho, Fuad N.	Westminster, MD	Deceased 05/20/91	8F
Nydahl, Harold G.	Minneapolis, MN	Deceased 12/25/91	3G
Nylander, Kent W.	Chicago, IL	Resigned 03/13/91	5A
Ohaks, Arnis Edmonds	Edmonds, WA	Removed 08/15/91	1B
Olson, Arlyn G.	Staten Island, NY	Removed 12/05/91	51
Olson, Donald C.	Boulder, CO	Resigned 12/17/91	2E
Olson, Martin J.	Minneapolis, MN	Deceased 01/10/91	3G
Oschwald, James M.	Griswold, IA	Resigned 10/31/91	5E
Ottoson, Joseph W.	Lake Shore, MN	Deceased 08/26/91	3E
Patrick, Michael E.	Roswell, GA	Removed 01/01/91	9D
Pearson, Philip W.	Forest Lake, MN	Deceased 02/04/91	3H
Pearson, Richard T.	Racine, WI	Removed 03/01/91	5J
Pearson, Thomas D.	Clayton, MO	Resigned 01/25/91	4B
Pedersen, L. Gudmund	Mesa, AZ	Deceased 12/06/91	2D
Pempelt, Martin	Phoenix, AZ	Deceased 01/22/91	2D
Pensack-Rinehart, Kathleen A.	Loveland, CO	Removed 06/07/91	7E
Pensack-Rinehart, Wayne A.	Loveland, CO	Removed 06/07/91	7E

Name	City/State	Reason/Date	Region/
Synod			
Pesonen, Jorma J.	Lake Clarke Shores, FL	Removed 06/01/91	6E
Peterson, Charles A.	Prospect Heights, IL	Resigned 06/20/91	3C
Peterson, Eugene L.	Altoona, WI	Deceased 02/16/91	5H
Peterson, Ralph E.	Dobbs Ferry, NY	Removed 09/01/91	7B
Peterson, Remold G.	Red Wing, MN	Deceased 02/07/91	3H
Peterson, Wallace B. Jr.	Minneapolis, MN	Deceased 01/11/91	3G
Pierson, Glen E.	Oxford, CT	Deceased 06/23/91	7B
Pietz, Gregory L.	Gresham, OR	Resigned 01/31/91	1E
Plueger, Aaron L.	Patton, CA	Resigned 10/04/91	2C
Proux, Dennis R.	Cortland, OH	Resigned 02/15/91	6E
Qumton, Cathy J.	West Columbia, SC	Removed 11/19/91	9C

Randolph, Paul V.	Rock Island, IL	Deceased 09/21/91	5B
Ranheim, Melvin E.	Minneapolis, MN	Deceased 02/15/91	3G
Rawlins, Phyllis J.	Fargo, ND	Removed 09/21/91	3B
Reese, George C.	Zelienople, PA	Deceased 08/10/91	8B
Reese, Lawrence M.	Flourtown, PA	Deceased 05/19/91	7F
Reiersen, Roy G.	Sisseton, SD	Deceased 11/21/91	3C
Rhine, John S.	Mendon, IL	Deceased 01/16/91	5C
Rice, Edward F.	Issaquah, WA	Deceased 04/13/91	1B
Richardson, John J.	Westlake, OH	Deceased 07/13/91	6F
Richwine, Harry T. Jr.	Lebanon, PA	Deceased 02/07/91	8D
Riedesel, Ralph H.	Norridge, IL	Deceased 07/12/91	5A
Roesler, Eugene W.	Mobridge, SD	Deceased 02/04/91	3C
Rognhe, Ingolf H.	Shakopee, MN	Deceased 12/13/91	5A
Rolg, Eduardo C.	Dorado, PR	Deceased 11/02/91	9F
Ronning, Paul C.	Tampa, FL	Deceased 09/25/91	5I
Roock, Mark R.	St. Louis, MO	Removed 12/31/91	4B
Roth, Carl N.	Canyon Lake, TX	Deceased 09/22/91	4E
Rowoldt, Henry O.	Oak Forest, IL	Resigned 07/17/91	5A
Rowoldt, Paul L.	Columbus, NE	Removed 08/17/91	4A
Ruccius, Frederick E. III	Chester Springs, PA	Resigned 08/09/91	7F
Ruch, Mark H.	Spngg, TX	Removed 06/30/91	4F
Ruloff, Charles H.	Allentown, PA	Deceased 10/15/91	7E
Rusch, Harley G.	Ashville, NY	Removed 06/03/91	7D
Rust, Michael B.	Turtle Lake, WI	Resigned 02/15/91	6E
Saathoff, Gilbert A.	Burlington, IA	Deceased 04/06/91	5D
Saathoff, Ray H.	Bellevue, NE	Deceased 03/06/91	4D
Sager, Wilfred G.	Fairmont, MN	Removed 04/01/91	4D
Salvesen, Stephen K.	Crawford, TX	Removed 04/01/91	4D
Satre, C. David	Minneapolis, MN	Removed 10/31/91	5F
Sauer, Alfred V.	St. Louis, MO	Deceased 09/09/91	4B
Savely, Charles R.	Manchester, MO	Deceased 01/01/91	4I
Schardt, Arthur E.	San Angelo, TX	Deceased 01/29/91	4D
Schell, Dennis E.	Glen Burme, MD	Removed 11/01/91	8C
Scherner, Hans	Delaware, OH	Removed 02/23/91	6F
Schneuker, Carl L.	Woodville, OH	Deceased 03/25/91	6D
Schoen, Darrell E.	La Grange, IN	Removed 06/08/91	1B
Schreiber, Adam	New Albany, IN	Deceased 08/03/91	9E
Schuhmann, John K.	Lake Charles, LA	Deceased 07/22/91	4F
Schumann, Henry M.	Virginia Beach, VA	Deceased 10/15/91	9A
Schunke, Barbara J.	Raytown, MO	Resigned 05/10/91	4B
Scott, Matthew	Trotwood, OH	Removed 12/02/91	6F
Selbo, Daniel W.	Elk Grove, CA	Removed 02/13/91	2A
Senst, Ewald	Walnut Creek, CA	Deceased 01/01/91	2A

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Name	City/State	Reason/Date	Region/
Synod			
Seyda, Arthur R.	Three Mile Bay, NY	Deceased 02/11/91	9E
Shaffer, Bruce R.	Hollidaysburg, PA	Deceased 05/29/91	8C
Shelly, Merwyn L.	Telford, PA	Deceased 02/06/91	7F

Shimer, Frank H.	Clinton, NY	Deceased 11/17/91	7D
Siebrands, Larry D.	Wichita, KS	Resigned 03/15/91	4B
Simonson, John F.	Dollar Bay, MI	Deceased 10/13/91	5G
Simonson, Rudolph L.	Austin, MN	Deceased 09/30/91	3F
Smith, Howard W.	Dillsburg, PA	Deceased 07/24/91	8D
Smith, Matthew K.	Girard, OH	Removed 06/01/91	6E
Snitzer, Robert G. Sr.	Midland, SD	Resigned 05/25/91	3C
Sofio, Mark G.	Coral Springs, FL	Resigned 04/01/91	9E
Souigny, Karen R.	Tucson, AZ	Resigned 03/17/91	9E
Springer, Delbert H.	Kensington, CT	Removed 01/19/91	7B
Staack, Hagen A.	Topton, PA	Deceased 10/02/91	7E
Stanton, Dale T.	San Antonio, TX	Removed 01/01/91	9D
Staub, Dean K.	Orange, MA	Resigned 01/27/91	7B
Stein, James M.	Inverness, FL	Resigned 02/17/91	7B
Stendahl, John H.	Cemtos, CA	Removed 04/24/91	2B
Stime, Eugene V.	Seattle, WA	Deceased 05/05/91	1B
Stork, Paul P.	South Euclid, OH	Removed 02/19/91	51
Stroup, John	Houston, TX	Removed 05/01/91	7B
Summers, Daniel B.	Gibsonville, NC	Deceased 11/25/91	9B
Swanson, Emil L.	Seattle, WA	Deceased 09/12/91	1B
Swasko, Andrew	Berwyn, IL	Deceased 05/26/91	5A
Swehla, Terry D.	Modesto, CA	Removed 10/01/91	2A
Swenson, Roger E.	Edina, MN	Removed 07/25/91	3G
Swicegood, Olin G.	Statesville, NC	Deceased 01/26/91	9B
Thomas, Robert C.	Redlands, CA	Deceased 03/14/91	2C
Thomsen, E William	Blair, NE	Deceased 01/06/91	4A
Tietz, Albert H.	Renton, WA	Deceased 05/15/91	1B
Trussell, Richard C.	Colorado Springs, CO	Removed 10/01/91	2A
Urberg, Soren S.	Fort Wayne, IN	Removed 03/01/91	6C
Van Deusen, Dayton G.	Ocala, FL	Deceased 07/20/91	9E
Vavrin, Frank O.	Knoxville, TN	Resigned 09/13/91	9D
Vetter, Kenneth	Beavercreek, OH	Removed 07/22/91	4A
Wagner, Karlton W.	Postville, IA	Deceased 08/13/91	5F
Walters, Jonathan	New York, NY	Removed 06/20/91	7C
Walton, Howard M.	Willow Street, PA	Deceased 09/21/91	8D
Weant, W. Baxter	Tampa, FL	Deceased 03/15/91	9E
Webb, David L.	Fairfield, CA	Deceased 02/25/91	2A
Weishoff, Robert L.	Stanford, MT	Resigned 05/19/91	2A
Wicoff, John S.	South Bend, IN	Resigned 09/19/91	6C
Wierschke, Russell J.	Detroit Lakes, MN	Deceased 06/18/91	3D
Williams, Jeffrey E.	Hancock, MI	Removed 12/05/91	51
Witte, Greg E.	Sioux City, IA	Resigned 12/31/91	5E
Wittenstrom, Clarence E.	Elgin, IL	Deceased 06/29/91	5A
Wogen, Lawrence A.	Little Falls, MN	Deceased 08/12/91	3F
Wolbrecht, William E.	Portland, OR	Resigned 11/05/91	1E
Wyandt, Loren H.	Indianapolis, IN	Deceased 01/05/91	6D
Xamis, Constantine G.	Hazen, ND	Resigned 06/17/91	3A
Youngdahl, Ellis U.	West Lebanon, IN	Deceased 10/17/91	5B

Name Synod	City/State	Reason/Date	Region/
Ziegler, Charles L. Jr.	Pompton Plains, NJ	Deceased 08/24/91	7A

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Aakre, Ame O.	Oak Harbor, WA	Resigned 01/22/92	1B
Aardahl, Wesley H.	Moorpark, CA	Removed 01/13/92	5A
Abernethy, Randy L.	Forest Park, IL	Removed 07/31/92	SD
Ackerman, Behrend E.	Orlando, FL	Deceased 04/28/92	5J
Acosta, Jorge A.	Los Angeles, CA	Removed 12/31/92	2A
Affeldt, Robert C.	Grand Rapids, MN	Removed 01/31/92	3D
Albngh, John R.	Bloomsburg, PA	Deceased 09/05/92	BE
Allan, John W.	Shropshire, England	Removed 01/31/92	4F
Althof, Theodore H.	Tarentum, PA	Deceased 12/20/92	BB
Anderson, Arthur 1.	Olympia, WA	Deceased 01/31/92	1C
Anderson, David L.	Northfield, MN	Resigned 04/01/92	3G
Anderson, Laun J.	Saugerties, NY	Deceased 08/28/92	7C
Anderson, Lowell A.	Fort Lauderdale, FL	Removed 01/31/92	9E
Anderson, Orion A.	Rice Lake, WI	Deceased 04/08/92	SH
Aronen, James D.	Lewiston, ID	Removed 02/07/92	ID
Ashcraft, Darrel E.	Raynham, MA	Removed 01/14/92	7B
Aurelius, J. Marcus Jr.	Panora, IA	Deceased 11/28/92	5D
Bagenstos, Craig J.	Colorado Springs, CO	Resigned 06/17/92	2E
Baker, Thomas W.	Pa. Furnace, PA	Deceased 04/23/92	BC
Baldwin, Deirdre	Silver Plume, CO	Removed 07/17/92	7F
Barbel, Mario E. Jr.	Robbms, IL	Deceased 09/06/92	5A
Barribeau, Paul D.	Milwaukee, WI	Removed 08/01/92	5J
Bauer, Charles J.	Sandusky, OH	Deceased 04/25/92	6D
Bell, Perry W. Scott	Air Force Base, IL	Resigned 06/15/92	3B
Bender, Randall H.	Chapel Hill, NC	Resigned 05/01/92	4B
Bennett, Michael L.	Piqua, OH	Resigned 11/01/92	6F
Benson, John R.	Minneapolis, MN	Deceased 02/13/92	3G
Berg, Philip O.	Willmar, MN	Resigned 07/01/92	3F
Berg, R. David	Decorah, IA	Resigned 08/31/92	5K
Berlage, Thomas A.	Beaver Dam, WI	Removed 02/01/92	5K
Blakeley, Jeffery L.	Onalaska, WI	Removed 04/30/92	5L
Boaz, Charles H.	Orange Park, FL	Deceased 05/01/92	9E
Boder, Anthony G. Jr.	Minneapolis, MN	Removed 07/17/92	3G
Bonn, Burton L.	Edina, MN	Removed 06/01/92	3G
Bonner, Richard J.	Beloit, WI	Deceased 09/15/92	5B
Boyer, Ralph A. II	Reading, PA	Deceased 05/12/92	7E
Brandenburg, Robert R.	Oregon City, OR	Deceased 05/11/92	1E
Brann, Johannes W.	Buffalo, MO	Resigned 09/30/92	4B
Brase, Gerhard H.	Nashua, IA	Deceased 01/25/92	5F
Bratrud, Milton T.	Walker, MN	Deceased 09/11/92	3E
Britton, Charles T	Kure Beach, NC	Resigned 07/31/92	9B
Brocker, Lorilee	Portland, OR	Removed 02/28/92	7C

Broding, Rodney C.	Pine River, MN	Resigned 10/18/92	3E
Bungum, Wayne C.	Pelican Rapids, MN	Deceased 05/12/92	3D
Burman, John V.	Bird Island, MN	Deceased 06/10/92	3F
Burmeister, Charles E	Milwaukee, WI	Deceased 08/26/92	5J
Buthy, Denes	Buffalo, NY	Deceased 03/29/92	7D
Butt, James C.	Lone Star, SC	Removed 06/23/92	9B
Butterfield, Robert B.	Oakland, CA	Removed 08/31/92	2A
Carlson, Edgar M.	Minneapolis, MN	Deceased 04/09/92	3G
Carlson, J. Norman	Erie, PA	Deceased 07/18/92	8A
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Name	City/State	Reason/Date	Region/
Synod			
Carlson, Susan C.	St. Paul, MN	Removed 02/11/92	5F
Carlson, Timothy P.	Indianapolis, IN	Removed 06/01/92	31
Carlson-Bjorkman, Dewey J.	Colorado Springs, CO	Removed 12/05/92	4B
Carlson-Bjorkman, Jeanell	Colorado Springs, CO	Removed 12/05/92	4B
Cavanaugh, Mary A.	Maryland Heights, MO	Resigned 02/01/92	4B
Christiansen, Elmer E.	Long Beach, CA	Deceased 08/31/92	2B
Clark, George A.	East Moline, IL	Removed 06/08/92	8D
Cobb, William R.	Murrells Inlet, SC	Deceased 08/21/92	9C
Coble, Oliver D.	Gettysburg, PA	Deceased 11/30/92	8D
Cole, Howard T.	Ann Arbor, MI	Deceased 03/22/92	6A
Collier, Debra K.	Iron Ridge, WI	Removed 02/01/92	5K
Cooper, Charles M.	Berkeley, CA	Deceased 10/27/92	2A
Cork, William J.	Montpelier, VT	Resigned 11/01/92	71
Counts, R. Paul	Hazel Green, AL	Removed 11/24/92	9D
Cowen, Walter	Ltitz, PA	Deceased 03/01/92	8D
Cress, Clyde O.	Elgin, IL	Deceased 08/01/92	5A
Daehling, Francis A.	Jonestown, PA	Deceased 04/04/92	8D
Dana, Daniel T.	Overland Park, KS	Resigned 02/14/92	4B
Daniels, Dennis C.	Caro, MI	Removed 06/01/92	6B
Dasher, Lewis O	White Rock, SC	Deceased 08/17/92	9B
DeGweck, Stephen W.	Maxwell Air Force Base, AL	Resigned 08/07/92	7C
Deffner, Richard	Hayward, CA	Removed 08/31/92	2A
Dennis, Steven R.	Columbus, OH	Resigned 11/09/92	6F
Deppe, David E.	Forest Park, IL	Removed 03/28/92	5A
Dettmann, Kathleen A.	Minneapolis, MN	Removed 09/25/92	3A
Dittmar, George W.	Ashland, OH	Deceased 08/07/92	6E
Doebler, Harold E	Berwick, PA	Deceased 03/14/92	7E
Doremus, Terri L.	Des Plaines, IL	Removed 01/01/92	5C
Eichner, Onon A.	Narbeth, PA	Deceased 10/18/92	7F
Ekerberg, Herbert R.	Minneapolis, MN	Deceased 05/09/92	3G
Engan, Clayton C.	Moorhead, MN	Deceased 12/29/92	3D
Engdahl, Edward H.	Duluth, MN	Deceased 11/19/92	3E
Evenson, Richard V.	Waukesha, WI	Removed 11/01/92	1E
Fahnestock, Steven A.	Cincinnati, OH	Removed 07/31/92	6F
Falkenberg, Milton A.	San Antonio, TX	Deceased 08/28/92	4E
Fellows, Robert E.	Lakeland, FL	Resigned 08/05/92	9E

Ferrence, John V.	Spring Mills, PA	Deceased 04/13/92	8C
Feuerstack, Max	Dillon, MT	Deceased 08/07/92	1F
Fisher, Adam H. III	Berkeley, CA	Removed 01/24/92	8F
Fisher, Herman G.	Salisbury, NC	Deceased 10/19/92	9B
Fisher, Robert E.	Rochester, NY	Deceased 08/04/92	7D
Fleck, John G.	Holland, PA	Deceased 02/10/92	7D
Floreen, Harold T.	St. Peter, MN	Deceased 02/16/92	3F
Forsberg, Stephen P.	Durham, NC	Removed 05/31/92	8H
Forsyth, Willis J.	Alden, MN	Deceased 10/13/92	2A
Frerichs, James W.	Omaha, NE	Resigned 05/05/92	4A
Freytag, Frederick	Willisville, IL	Deceased 01/31/92	5C
Furnberg, Catherine L.	Minneapolis, MN	Removed 07/17/92	3G
Gaines, Robert E.	Newark, OH	Deceased 01/16/92	6F
Garcia-Rivera, A. R.	Chicago, IL	Resigned 09/20/92	7E
Gerendas, Gregory J.	Denton, TX	Resigned 10/15/92	4D
Gesler, George K.	Victoria, BC	Deceased 11/21/92	8A
Gibbs, Edward C.	Bayside, NY	Deceased 12/05/92	7C

Name	City/State	Reason/Date	Region/
Synod			
Gllbert, Herman L.	St. Petersburg, FL	Deceased 11/22/92	9E
Gray-Reneberg, Jerayne J.	Lafayette, CO	Removed 09/01/92	2E
Gregerson, Daniel L.	Helena, MT	Removed 04/13/92	1D
Gregerson, Harry R.	Sioux Falls, SD	Deceased 01/18/92	3C
Gross, Landis O.	Manson, IA	Deceased 05/19/92	5E
Grotegut, Stanley D.	Denver, CO	Removed 05/31/92	2E
Grothe, Julie A.	Minneapolis, MN	Removed 07/17/92	3G
Gulhaugen, Martin R.	Tacoma, WA	Deceased 04/26/92	1C
Gunnum, John C.	Baltimore, MD	Deceased 06/06/92	8F
Hahn, Douglas E.	Waterville, OH	Removed 06/11/92	6D
Hansen, Randy A.	Mc Callsburg, IA	Resigned 10/18/92	5F
Hansen, Rolln G.	Port Charlotte, FL	Deceased 06/27/92	9E
Harris, Paul W.	Winthrop, MN	Resigned 04/01/92	3F
Hartzell, Wilson H.	Northampton, PA	Deceased 04/13/92	7F
Hawkinson, Paul L.	Lindsborg, KS	Deceased 07/06/92	4B
Heldtke, William	Cedarburg, WI	Deceased 01/12/92	5J
Helman, Viljo I.	Lantana, FL	Deceased 09/10/92	7B
Heinsdorf, Michael P.	Philadelphia, PA	Removed 03/31/92	7E
Hemmig, Freeland L.	Catawissa, PA	Deceased 11/03/92	7E
Henkenmeier, Wendell E.	Marblehead, MA	Removed 05/30/92	7B
Herborn, Walter R.	Springfield, MO	Deceased 03/27/92	4B
Herman, Kathryn M.	St. Paul, MN	Resigned 11/01/92	3H
Hiller, Phillip C.	Hawthorne, CA	Deceased 10/22/92	2B
Hinderaker, Leonard G.	Morris, IL	Deceased 04/24/92	58B
Hinderlle, Carroll L.	Stockholm, WI	Deceased 03/19/92	5H
Hoffeld, Norman C.	Felton, PA	Resigned 03/15/92	8D
Holey, J. Andrew	St. Cloud, MN	Removed 07/17/92	3G
Honeck, Mark D.	Grand Rapids, MI	Resigned 11/27/92	6B
Hormann, Kevin R.	Mc Minnville, OR	Resigned 04/15/92	1E

Housewnght, George A.	Stillwater, OK	Deceased 08/04/92	4C
Hubbard, Lynn D.	Chicago, IL	Removed 01/13/92	5A
Huddle, William C.	Williamsport, MD	Deceased 06/11/92	8F
Ideus, Raymond J.	Valley Falls, KS	Removed 06/04/92	4B
Irwin, Charles L.	Muskegon, MI	Deceased 04/11/92	6B
Jack, John P.	Muskegon, MI	Resigned 03/15/92	6B
Jaffry, John-Herbert	Alton, IL	Removed 07/01/92	5C
Janssen, Erwm E	Brush, CO	Deceased 08/13/92	2E
Jewett, Richard E.	St. Paul, MN	Removed 10/08/92	3H
Johnson, Curtis A. Jr.	Austin, TX	Deceased 12/23/92	4E
Johnson, David B.	Centreville, VA	Removed 06/13/92	7A
Johnson, James J.	Colorado Springs, CO	Removed 02/10/92	2E
Johnson, John A.	Mocksville, NC	Deceased 02/16/92	9B
Johnson, Kenneth A.	Clearwater, MN	Resigned 01/01/92	3F
Johnson, Paul A.	Viroqua, WI	Removed 06/01/92	5L
Johnson, Robert J.	Duluth, MN	Resigned 02/24/92	3E
Johnson, Terry S.	Park Ridge, IL	Removed 06/10/92	5F
Johnson, Warren C.	Gettysburg, PA	Deceased 07/24/92	8D
Jorgensen, Herman E.	Minneapolis, MN	Deceased 07/17/92	3G
Jorstad Larry R.	Wisconsin Rapids, WI	Transferred to Evangelical	51
Lutheran Church in Canada 09/15/92			
Kadel, Thomas E.	Harleysville, PA	Removed 06/16/92	7F
Kampfe, Eric N.	Perrysburg, OH	Removed 01/20/92	6D
Keller, Carolyn M.	St. Paul, MN	Removed 07/17/92	3G

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Name	City/State	Reason/Date	Region/
Synod			
Kelley, Fred E.	Wilmerding, PA	Resigned 01/01/92	8B
Kelly, Charles T.	Philadelphia, PA	Removed 01/31/92	7A
Kelsey, Alan C.	St. Paul, MN	Removed 03/27/92	5H
Kennedy, James C.	Largo, FL	Deceased 08/15/92	9E
Kibler-Melby, Colin H.	Cottage Grove, MN	Removed 07/17/92	3G
Kieffer, Alan J.	Northumberland, PA	Deceased 06/28/92	8E
Kittelson, Clifton H.	Elgin, IL	Deceased 05/06/92	5B
Klesken, Louis	Moorestown, NJ	Deceased 01/20/92	7G
Klick, Richard C	Allentown, PA	Deceased 12/17/92	7E
Kloster, James G.	Mandan, ND	Resigned 01/01/92	3A
Knutson, Joseph L.	Moorhead, MN	Deceased 08/28/92	3D
Koenig, John T.	New York, NY	Resigned 07/01/92	7C
Kohls, Ronald E.	Montrose, CO	Removed 06/12/92	B1
Kohn, William H.	Rockville, MD	Deceased 07/12/92	5J
Landers, Harold K.	Madison, WI	Removed 01/24/92	5K
Langhans, Reuben W.	St. Paul, MN	Deceased 12/19/92	3H
Larson, Paul M.	Watertown, SD	Resigned 01/01/92	3C
Laubach, Howard E.	Whitehall, PA	Deceased 11/21/92	7E
Laughlin, Arthur J. Jr.	Fort Lauderdale, FL	Deceased 07/04/92	9E
Lechner, Adolph J.	Flanagan, IL	Deceased 08/28/92	5C

Lee, Gary M.	Rockford, IL	Removed 06/19/92	5B	
Lee, Orlando A.	Tacoma, WA	Deceased 08/25/92	1C	
Leins, Curtis E.	Wilmington, DE	Resigned 10/27/92	8F	
Leith, Robert C.	Bath, PA	Removed 12/19/92	7E	
Letts, Harold C.	Seattle, WA	Deceased 08/20/92	1B	
Liesmann, Justus H.	Westminster, MD	Deceased 02/27/92	8F	
Lindberg, Paul M.	St. Peter, MN	Deceased 10/21/92	3F	
Lindemann, Christopher M.	South Orange, NJ	Resigned 05/07/92	7A	
Little, Thomas S. Sr.	Cleveland, OH	Deceased 04/14/92	6E	
Lorimer, Emanuel M.	Rockford, IL	Deceased 03/27/92	5B	
Lucas, Cyril A.	Oakland, CA	Deceased 04/28/92	2A	
Luthy, Frederick S	Rockford, MI	Resigned 09/03/92	68	
Magalee, Hector C.	Denville, NJ	Deceased 12/02/92	7C	
Maltzahn, Robert E	Lincoln, NE	Resigned 11/12/92	4A	
Markovits, Paul	Carmichaels, PA	Deceased 03/03/92	8B	
Mattson, James K.	Eagan, MN	Removed 03/27/92	5H	
McRee, Oswald T.	Newland, NC	Deceased 12/28/92	9B	
Meckley, Philip S.	South Bend, IN	Resigned 04/20/92	6D	
Melver, Ronald A.	Redmond, OR	Removed 11/01/92	1E	
Mendenhall, Theodore L.	Springville, CA	Deceased 05/21/92	2A	
Messick, Walter T. III	Mouth Of Wilson, VA	Removed 12/25/92	9A	
Metzler, Philip	Oshkosh, WI	Deceased 07/31/92	51	
Midboe, Engebret O.	Rockville, MD	Deceased 03/03/92	8G	
Mlene, Cloy H.	Wichita, KS	Deceased 02/07/92	4B	
Miller, Clarence E.	Palmyra, PA	Deceased 03/13/92	8D	
Miller, Ernest E.	Stroudsburg, PA	Deceased 12/05/92	7C	
Miller, Ronald E.	Memphis, TN	Deceased 10/09/92	9D	
Moe, Randall L.	St. Louis, MO	Removed 10/01/92	4B	
Mohlenhoff, Herbert J. Jr.	New Preston, CT	Removed 01/14/92	7B	
Molander, Roy F	Lindsborg, KS	Deceased 10/23/92	4B	
Mountain, Charles M.	Denver, CO	Removed 06/22/92	3C	
Myhre, Thomas A.	Mahtowa, MN	Removed 01/24/92	3E	
Naegele, John C.	Timonmum, MD	Deceased 11/29/92	8F	
Naugle, Vernon I.	Silver Spring, MD	Deceased 11/13/92	8G	

Name	City/State	Reason/Date	Region/	Synod
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Nelson, Leonard A.	London, OH	Deceased 09/22/92	6F	
Nelson, Linda L.	Glenview, IL	Removed 03/19/92	5A	
Nerhelm, Steven J.	Minneapolis, MN	Removed 07/17/92	3G	
Nussen, Jack D.	Virginia Beach, VA	Removed 02/08/92	9A	
Oestreich, Carl H.	Sodus, NY	Deceased 08/06/92	7D	
Ogbum, H. Kapp III	Winston-Salem, NC	Removed 10/31/92	7E	
Olander, Kendall D.	Oshkosh, NE	Resigned 08/25/92	4A	
Olsen, Robert C. Jr.	Tacoma, WA	Removed 04/01/92	1C	
Olsen, Russell A.	Spearfish, SD	Deceased 09/02/92	3C	
Olsen, Walter M.	Mt. Clemens, MI	Deceased 05/11/92	6A	
Olson, Oscar A.	Calumet City, IL	Deceased 01/27/92	5A	

Pannkuk, John A.	Cedar Rapids, IA	Deceased 01/15/92	5D
Patterson, William H.	Bumsville, MN	Removed 07/17/92	3G
Paulson, Leslie N.	Milwaukee, WI	Removed 06/01/92	5I
Pedersen, Frederick N.	Kansas City, KS	Deceased 08/23/92	4B
Pederson, W. Dennis	Circle Pines, MN	Deceased 11/17/92	3H
Petersen, H. Irving	Mesa, AZ	Deceased 12/04/92	2D
Peterson, Erling H.	Austin, TX	Deceased 11/09/92	4E
Peterson, Harry A	Middletown, CT	Deceased 04/14/92	7B
Planas-Belfort, Dimas	East Chicago, IL	Deceased 12/19/92	5A
Podszus, A. John	Phoenix, AZ	Resigned 02/29/92	2C
Poff, Raymond E. Sr.	Oshkosh, WI	Removed 02/01/92	5I
Pollard, James E	Palm Desert, CA	Removed 08/08/92	2C
Poulos, George E. Jr.	Miami, FL	Removed 01/31/92	9E
Proper, Ernest S.	Donegal, PA	Deceased 08/08/92	8B
Propp, John	Kelseyville, CA	Deceased 07/25/92	2A
Proux, Dawn M.	St. Paul, MN	Removed 07/17/92	5H
Rabe, Cynthia A.	Minneapolis, MN	Removed 07/17/92	3G
Ramsdell, Jerald R.	San Leandro, CA	Deceased 09/06/92	2A
Rappold, William G.	Altoona, PA	Removed 01/06/92	8C
Rasmussen, Carl C.	Lititz, PA	Deceased 05/22/92	8D
Redman, Emil E	Montrose, CO	Deceased 05/29/92	2E
Reinhard, Eric J.	Moreno Valley, CA	Removed 02/29/92	2C
Reiss, Richard W.	Norwalk, OH	Deceased 04/21/92	6D
Rholl, Arthur H.	Litchfield, MN	Deceased 06/12/92	3F
Richter, Robert C.	Cincinnati, OH	Deceased 12/11/92	6C
Ringo, Stephen C.	Seattle, WA	Removed 02/07/92	1D
Rod, Janice M.	St. Cloud, MN	Removed 02/11/92	5F
Rogness, Alvin N.	St. Paul, MN	Deceased 07/12/92	3H
Ruechel, Steven R.	Thompson, ND	Removed 11/01/92	3B
Ryden, Roy W.	Rock Island, IL	Deceased 04/24/92	5B
Sachs, Robert E. Jr.	Gig Harbor, WA	Removed 03/31/92	1C
Saetre, David W.	Stillwater, MN	Removed 07/17/92	5H
Samuel, Gerald R.	Sharon, PA	Deceased 10/05/92	8A
Samuelson, John W.	Duluth, MN	Removed 05/01/92	3E
Schaertel, Elmer G.	Rochester, NY	Deceased 10/01/92	7D
Schardt, Adolph G.	Cedar Falls, IA	Deceased 10/30/92	5F
Schiebel, Robert C.	Orefield, PA	Deceased 12/03/92	7E
Schlauderaff, Paul A.	Sewanee, TN	Removed 04/04/92	3F
Schmidt, Clifford J.	Mazomanie, WI	Resigned 09/15/92	5K
Schmidt, Dennis P.	Concord, NH	Removed 02/01/92	2E
Schramm, David E.	Seattle, WA	Removed 01/31/92	7A
Schreiber, Vernon R.	Yardley, PA	Deceased 11/10/92	7F
Schuetze, Otto C.	Rockville, MD	Deceased 11/13/92	8F

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Name	City/State	Reason/Date	Region/
Synod			
Senft Risch, Elizabeth C.	Columbia, MD	Removed 04/10/92	8F
Shaulis, Samuel S.	Butler, PA	Deceased 06/20/92	8B

Shim, Louis S.	Los Angeles, CA	Removed 02/29/92	2C	
Shull, Daniel M. Sr.	White Rock, SC	Deceased 11/03/92	9C	
Slabon, Linda S.	De Kalb, IL	Removed 06/19/92	5B	
Smith, Jasper J.	Union, SC	Deceased 06/17/92	9C	
Sneva, Wayne B.	Seattle, WA	Removed 06/12/92	1B	
Soker, Leeland C.	Hastings, NE	Deceased 04/27/92	4A	
Sonnack, Paul G.	St. Paul, MN	Deceased 07/04/92	3G	
Sorensen, Ingvald B.	Minneapolis, MN	Deceased 06/12/92	3G	
Spangenberg, Paul J.	Fairmont, MN	Deceased 10/22/92	3G	
Speck, Albert E.	Zelienople, PA	Deceased 08/17/92	8B	
Spong, Bernard	Omaha, NE	Deceased 08/30/92	4A	
Steingruber, Paul	Dunwoody, GA	Deceased 06/16/92	9D	
Steward, Roy A. Jr.	Altoona, PA	Resigned 01/03/92	8C	
Stoverschlegel, Richard J.	Philadelphia, PA	Removed 12/03/92	7F	
Stubbs, David M.	Santa Fe, NM	Removed 02/01/92	2E	
Stumme-Froiland, Mary	Beloit, WI	Resigned 08/24/92	5K	
Sutherland, Kenneth A.	Salem, OR	Removed 11/01/92	1E	
Swanson, Raymond A.	Miles City, MT	Deceased 11/15/92	IF	
Swenson, Roger E.	Edina, MN	Removed 07/25/91	3G	
Teed, Ronald E.	Raleigh, NC	Removed 08/01/92	9B	
Tegtmeier, Henry A.	Fairfield Glade, TN	Deceased 12/09/92	9D	
Tengbom, David P.	Redondo Beach, CA	Resigned 09/30/92	2B	
Teuscher, Robert H.	St. Louis, MO	Removed 11/01/92	4B	
Thacker, Robert G.	Toledo, OH	Removed 01/20/92	6D	
Thomas, Brent M.	Richmond, VA	Resigned 08/27/92	9A	
Thoresen, William A.	Auburn, WA	Deceased 07/12/92	IC	
Tonsager, Steven R.	St. Paul, MN	Removed 10/01/92	3H	
Torres, Carlos A.	Chicago, IL	Deceased 12/02/92	5A	
Trechock, Mark	Lakewood, CO	Removed 02/12/92	2E	
Trost, Lou A.	Berkeley, CA	Removed 08/01/92	8D	
Tyykila, Susan L.	Richmond, VA	Removed 11/02/92	9A	
Vantrease, Richard J.	Lake Mary, FL	Removed 06/05/92	6C	
Van Wagoner, Anne M.	Lakewood, OH	Resigned 04/21/92	6E	
Vetter, Wayne D.	Cloquet, MN	Resigned 11/20/92	3E	
Vinciguerra, Nancy E.	Livonia, MI	Resigned 10/20/92	6D	
Vordale, Richard J.	Sun City West, AZ	Deceased 11/08/92	2D	
Wagner, C. Morgan	Myerstown, PA	Deceased 04/11/92	7E	
Wagnild, Parker B.	Gettysburg, PA	Deceased 04/21/92	8D	
Wedel, Alton F	Naples, FL	Deceased 05/10/92	3G	
Wegener, Frederick D.	Enumclaw, WA	Resigned 01/01/92	1C	
Wente, Walter H.	Fort Wayne, IN	Deceased 07/09/92	6C	
Whitcomb, John K.	Harrisburg, PA	Removed 07/31/92	8E	
Whitford, Gary S.	St. Cloud, MN	Removed 07/17/92	3G	
Willson, William C.	Accident, MD	Removed 04/29/92	8C	
Wilson, John E.	Carlisle, PA	Deceased 06/13/92	8D	
Winkler, William H.	Waterloo, IL	Removed 08/01/92	4B	
Winter, Theodor	Austin, TX	Deceased 10/19/92	4E	
Wolkenhauer, Mark D.	Fresno, CA	Removed 09/16/92	6F	
Wood, Donald W.	St. Paul, MN	Removed 10/01/92	3H	

Young, Jack E	Columbus, OH	Removed 11/25/92	6F
Youngerman, Ronald A.	Ames, IA	Resigned 12/28/92	4A
Yount, Adrian K.	Churchville, VA	Deceased 06/27/92	9A

Name	City/State	Reason/Date	Region/
Synod			
Ziemann, Arthur W.	Arvada, CO	Removed 09/01/92	2E

**Appendix C to the
Report of the Secretary
Additions to the Roster of ELCA-Certified
Associates in Ministry 1991-1992
1990**

The following person was reinstated to the roster of associates in ministry prior to 1991; however, her name was not previously reported in the minutes of the 1991 Churchwide Assembly.

Date of	Region/	Name	City/State	Certification	Synod
		Leltzke, Arlene G.	Martinsburg, WV	Reinstated Lutheran	8H
		Church in America			
		Deaconess 09/03/90			

1991

Arie, Mary Kay	Lancaster, PA	12/01/91	8D	
Bauer, Brenda Austin,	MN	04/17/91	31	
Berger, Charlotte	San Antonio, TX	03/10/91	4E	
Berndt, R. David	Spring Grove, PA	06/10/91	8D	
Biddlecomb, Cynthia Z.	San Francisco, CA	05/26/91	2A	
Borgstadt, Charles	Omaha, NE	01/19/91	4A	
Brenny, Nancy L.	Minneapolis, MN	05/23/91	3G	
Bryn-Kapiec, Susan	Ridgefield, CT	09/01/91	7B	
Carlin, Ramona H.	Denver, CO	03/15/91	2E	
Carlson, Pamela A.	Eagan, MN	08/01/91	3H	
Crouse, Donna J.	Doylestown, PA	04/10/91	7F	
Earl, R. Dean	Columbus, OH	02/23/91	6F	
Elterich, Elizabeth M.	Bethlehem, PA	04/26/91	7E	
Finley, Clarissa A.	Des Moines, IA	01/04/91	5D	
Frale, Matthew A.	Tiffin, OH	12/08/91	6D	
Friedrich, Susan	Villisca, IA	08/15/91	5E	
Good, Kathleen A.	Chambersburg, PA	06/23/91	8D	
Jacobus, Mary Beth	Chicago, IL	10/03/91	5A	
Jensen, Elizabeth M.	Milwaukee, WI	08/01/91	5J	

Kingsborough, Mary Anne	Lemoyne, PA	12/10/91	8D
Knutson, Randy A.	Fresno, CA	01/12/91	2A
Kopitzke, Donna Jo	St. James, MN	09/08/91	3F
Krentz, Wanda	Aurora, IL	04/20/91	5A
Krull, Mary G.	St. Paul, MN	06/05/91	3G
Lautensleger, Mary	Dayton, OH	01/20/91	6F
Luett, Rebecca J.	Oshkosh, WI	06/16/91	51
Mareske, David R.	South Bend, IN	09/07/91	6C
Mohnen, Joanna	DeKalb, IL	04/20/91	5B
Ruhf, Tami L.	New Kingstown, PA	09/01/91	8D
Setzer, Jonathan C.	Ellicott City, MD	07/01/91	8F
Snyder, Florence D.	Allentown, PA	04/26/91	7E

Date of Regioni

Name	City/State	Certification	Synod
Sprague, Roy	Hales Corners, WI	04/20/91	5J
Stewart, Dawn C.	Philadelphia, PA	07/09/91	7F
Strong, Pamela L.	Roswell, GA	09/01/91	9D
Strunck, Joanne P.	West Chester, OH	10/27/91	6F
Taylor, Barbara-Anne G.	Bethlehem, PA	05/16/91	7E
Van Orsow, Alice	Lakeland, FL	02/17/91	9E
Vogel, Nancy	Coral Springs, FL	06/24/91	9E
Voigtman, Ellen M.	Goshen, IN	09/07/91	6C
Whitlock, Margay J.	Philadelphia, PA	09/04/91	7F
Wilkinson, Solveig R.	Shippensburg, PA	04/11/91	8D
Wyble, Richard J.	Worcester, MA	Reinstated Lutheran	7B
Church in America			
Lay Professional Leader			
05/01/91			
Zima, Mark	Glen Ellyn, IL	03/24/91	5A

1992

Ackerman, Nancy J.	South Williamsport, PA	06/12/92	8E
Anderson-Reitz, Alicia R.	Whitewater, WI	09/01/92	5K
Anenson, Sandra L.	Story City, IA	02/01/92	5F
Arens, Suzanne S.	Crystal, MN	08/23/92	3G
Aune, Mary Lou	Omaha, NE	10/1/92	4A
Bartz, Scott S.	Grand Rapids, MI	09/01/92	6B
Behrens, Marci L.	Englewood, CO	02/23/92	2E
Benditz, Traci E.	Baltimore, MD	09/01/92	8F
Blom, Ruth C.	East Grand Forks, MN	12/04/92	3D
Bowe, Julie M.	Waupaca, WI	10/10/92	51
DeVnes, Sharon A.	Coon Rapids, MN	10/12/92	3G
Duba, Gail Y.	Minneapolis, MN	05/31/92	3G
Giles, James C.	Minneapolis, MN	07/19/92	3G
Grass, Colleen G.	Box Elder, MT	02/21/92	1F
Hanson, Myrna E.	Fargo, ND	01/19/92	3B
Hedstrom, Anne C.	San Fernando, CA	Reinstated Lutheran	2B
Church in America			

Deaconess 02/01192

Hickel, Barbara J.	Billings, MT	09/15/92	1F	
Hulstrand, Pamela K.	Cooperstown, ND	08/15/92		3B
Idler, Karen K.	Saratoga, CA	03/29/92	2A	
James, Richard K.	Walnut Creek, CA	08/10/92		2A
Kempke, Linda C.	Brooklyn, OH	10/10/92	6E	
Knepp, T. Gregory	Northumberland, PA	06/12/92		8E
Koch, Ronda R.	Detroit Lakes, MN	01/28/92		3D
Lombard, Lois E.	Des Moines, IA	03/10/92		5D
Malone, Cathleen K.	Dayton, OH	03/01/92	6F	
Musolf, Gail M.	Kenosha, WI	05/02/92	5J	

'Name later changed to Anne H. Hall.

Date of Region/

Name	City/State	Certification	Synod	
O'Malla, Karen M.	Houston, TX	01/05/92	4F	
Rose-Kamprath, Constance M.	Fowlerville, MI	09/13/92		6A
Rothmeyer, Sue E.	Ames, IA	03/28/92	5D	
Schmidt, Ruth Grafton,	WI	01/26/92	5J	
Severson, Mary J.	White Bear Lake, MN	06/18/92		3H
Sharp, Tammy J.	Alvin, TX	11/05/92	4F	
Sikkink, Barbara	Princeton, MN	08/30/92	3F	
Smille, Barbara E.	Selinsgrove, PA	06/12/92		8E
Sunday, Timothy T.	Two Harbors, MN	08/30/92		3E
Staub, Janet S.	Glassboro, NJ	04/11/92	7A	
Tewes, Robert E. Jr.	Albert Lea, MN	12/15/92		31
² Voss, Ron N.	Chicago, IL	03/01/92	5A	
Wolff, Beverly J.	Laurens, IA	02/01/92	5E	
Yenser, Thomas R.	Northampton, PA	05/15/92		7E

2Name later changed to Ron N. Dwyer-Voss.

**Appendix D to the
Report of the Secretary
Removals from the Roster of
Associates in Ministry 1991-1992**

NOTE: The several rosters under Associates in Ministry, representing the various roster categories that existed in the

ELCA predecessor churches, are identified as follows in this listing:

ALC/CCS = ALC Commissioned Church Staff

ALC/D = ALC Deaconesses

AELC/CT = AELC Commissioned Teachers

AELC/D = AELC Deaconesses and Deacons

LCA/D = LCA Deaconesses

LCA/LPL = LCA Lay Professional Leaders

ELCA Certified Associates in Ministry, indicated in this list by ELCA/C, were rostered according to the standards and practices of this church.

1988 to 1990

These persons were removed from the rosters of Associates in Ministry prior to

1991, but their names were not previously reported in the minutes of the 1991 Churchwide Assembly.

Roster

Region/ Identifi-

Name City/State Reason/Date Synod fication

Gerth, Debra J. Waterford, MI Removed 07/06/90 5A ALC/CCS

Knaup, Dennis L. Michigan City, IN Removed 08/01/90 6C ALC/CCS

Kniceley, Joann V. Indiana, PA ELCA Certified 8A LCAILPL

09/22/88

Meckes, Verna E. Allentown, PA ELCA Certified 7E LCA/LPL

09/22/88

Wallace, Miles J. Pittsburgh, PA Resigned 10/31/89 8B LCAILPL

1991

Alstroe, Gail Seattle, WA Removed 06/08/91 IB LCA/PL

Anderson, Olevia R. Austin, TX Deceased 03/02/91 4E ALC/CCS

Artz, E Allen III Newark, NJ Removed 01/01/91 7A LCA/LPL

Aye, Robert E Warminster, PA Deceased 03/16/91 7F LCA/LPL

Baker, Diane Nacogdoches, TX Removed 08/31/91 4C AELC/CT

Bellin, Sharon L. Savannah, GA Removed 08/15/91 9D ELCA/C

Bellin, Willard H. Savannah, GA Removed 08/15/91 9D ELCA/C

Berkebile, Donna L. Canton, OH Resigned 06/01/91 6D ALC/CCS

Boehlke, Keith W. St. Louis, MO Removed 09/01/91 4B AELC/CT

Brandt, Debra M. Laurel, MD Removed 07/18/91 8D LCA/LPL

Burgert, Jan Thousand Oaks, CA Removed 04/24/91 2B ALC/CCS

Butts, Melanie S. Peoria, IL Removed 10/03/91 5C LCA/LPL

Carlson, Minnie D. Gladwyne, PA Deceased 02/03/91 7F LCA/D

Cassel, Kay B. San Jose, CA Removed 03/01/91 2A LCA/LPL

Casslday, Rosalie Aurora, IL Removed 03/14/91 5A LCAILPL

Cecil, Jo-Anne M. Anaheim, CA Resigned 04/22/91 2B ALC/CCS

Conrad, John T. Portland, OR Ordained 02/24/91 IE LCALPL

Cope, Marsha S. Frederick, MD Removed 04/26/91 7E LCAILPL

Copeland, Charles T. Tampa, FL Removed 01/01/91 9E LCAILPL

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Roster

Region/ Identification

Name City/State Reason/Date Synod

Craft, Mona A. Williston, ND Removed 02/01/91 3A ALC/CCS

Damm, Louise Hebron, NE Deceased 02/24/91 4A ALC/CCS

DeWerth, Karen L. Bridgeport, CT Ordained 08/11/91 7B LCA/LPL

Diener, Patricia S. West Fargo, ND Resigned 08/31/91 3B ALC/CCS

Eastvold, Carl J. Sacramento, CA Removed 09/01/91 2A ALC/CCS

Fisher, Mary E. Edmonds, WA Removed 06/08/91 IB ALC/CCS

Frank, Geraldine B. Dumont, NJ Removed 01/01/91 7A LCA/LPL

Gertner, Karyl K. Westbrook, MN Removed 12/31/91 3F ALC/CCS

Gonzalez, Pamela J. Beardstown, IL Ordained 06/30/91 5C AELC/D

Gore, Marie A. Cockeysville, MD Removed 07/28/91 8F LCA/LPL

Grapenthin, Ina S. Reading, PA Removed 09/13/91 7E LCA/LPL

Gregersen, Kathryn W. Des Moines, IA Resigned 10/14/91 5D LCA/LPL

Guetzlaff, Lily Olin Waverly, IA Deceased 10/12/91 5F ALC/CCS

Hartle, Emma R. Pittsburgh, PA Removed 04/10/91 8B LCA/LPL

Hendershott, Wendell L. Jr. Gresham, OR Ordained 08/18/91 1E ALC/CCS

Henderson, Sharon San Francisco, CA Removed 09/01/91 2A AELC/CT

Hilger, Lois Appleton, WI Removed 12/16/91 51 ALC/CCS

Hitchcock, Priscilla P. Allentown, PA Removed 04/26/91 7E LCAILPL

Hoy, Dawn Wausau, WI Removed 07/11/91 5A AELC/D

Hoy, Dortha L. Rock Island, IL Removed 09/14/91 5B LCA/LPL

Jones, Barbara B.	Anoka, MN	Removed 03/07/91	3G	ALC/CCS
Kaelke, Linda K.	Raleigh, NC	Deceased 10/30/91	9B	LCA/LPL
Kaneko, Ann	Longview, WA	Removed 06/01/91	1C	ALCICCS
Kerman, Robert	San Francisco, CA	Removed 09/01/91	2A	AELC/CT
King Mueller, Susan B.	New Lebanon, OH	Removed 02/23/91	6F	LCA/LPL
Kreutz, Shireen T.	Elk Grove, CA	Removed 09/01/91	2A	ALC/CCS
Kreutz, Steven	Elk Grove, CA	Removed 09/01/91	2A	ALC/CCS
La Cerra, Connie L.	Delafield, WI	Removed 11/21/91	5J	LCA/LPL
Larson, Kathleen S.	Kalispell, MT	Resigned 04/01/91	1F	ALC/CCS
Linder, Katherine	Kansas City, MO	Resigned 09/21/91	4B	AELC.D
Linguist, Rebecca J	Troy, OH	Removed 04/01/91	9D	LCA/LPL
Locke, Carol H.	Charlottesville, VA	Removed 01/01/91	7A	LCA/LPL
Long, Stephen	Worcester, MA	Resigned 04/25/91	7B	LCA/LPL
Lucore, Shirley B.	Richmond, VA	Removed 04/26/91	7E	LCA/LPL
Mathison, Elizabeth	Minot, ND	Removed 01/01/91	3A	ALC/CCS
McCarroll, Charlotte	Georgetown, TX	Removed 04/19/91	4D	ALC/CCS
McDowell, Kathleen	Deerfield Beach, FL	Removed 02/01/91	9E	ALC/CCS
McGeoch, Diane L.	Cockeysville, MD	Removed 08/07/91	8F	LCA/LPL
McGrew, Carol B.	Cedar Falls, IA	Removed 09/19/91	5F	LCA/LPL
Melang, Karen	Lincoln, NE	Removed 09/01/91	4A	AELC/D
Meyer, Judy A.	Waverly, IA	Removed 05/31/91	5F	ALC/CCS
Moen, Agnes A.	Pleasanton, CA	Resigned 08/18/91	2A	ALC/CCS
Moenning, Glenn A.	Temple Terrace, FL	Removed 07/01/91	9E	AELC/CT
Moenning, Nancy	Temple Terrace, FL	Removed 01/01/91	9E	AELC/CT
Mohning Miller, Norma L.	Le Mars, IA	Removed 09/01/91	5E	ALC/CCS
Mohr, Steven A.	Milwaukee, OR	Removed 10/02/91	2B	ALC/CCS
More, Susan D.	Orlando, FL	Removed 04/01/91	9E	LCA/LPL
Mueller, Ronald E.	San Francisco, CA	Removed 09/01/91	2A	AELC/CT

Roster

Region/ Identifi-

Name	City/State	Reason/Date	Synod	fication
Owen, Brenda L.	Chester, IL	Removed 08/01/91	7A	LCA/LPL
Petersen, Beth M.	Gales Ferry, CT	Removed 09/01/91	7B	LCA/LPL
Pierce, Connie A.	Glendale, CA	Removed 04/24/91	2B	LCA/LPL
Ramirez, Karen	Chicago, IL	Removed 03/14/91	5A	AELC/CT
Rasmus, Ronald A.	Paxton, IL	Removed 06/10/91	5C	LCA/LPL
Rauch, Kevin J.	Davenport, IA	Removed 03/20/91	5D	LCA/LPL
Reichard, Rosemarie	San Jose, CA	Removed 09/01/91	2A	ALC/CCS
Rilling, Fred C. III	Rockford, IL	Removed 09/14/91	5B	LCA/LPL
Rocker, Annette E.	Leonia, NJ	Removed 01/10/91	7A	LCA/LPL
Rogers, Karen J.	Seattle, WA	Removed 10/01/91	IB	ALC/CCS
Ruth, Susan	Livingston, CA	Removed 09/01/91	2A	AELC/CT
Sauerwein, Lauretta J.	Fairfield, CT	Removed 08/30/91	7B	LCA/LPL
¹ Schollmeyer, Karla J.	Mindoro, WI	Ordained 05/26/91	5L	ALC/CCS
Schwanke, Janet M.	Wausau, WI	Removed 03/06/91	5I	AELC/CT
Shields, Daisy B.	Pittsburgh, PA	Removed 04/10/91	8B	LCA/LPL

Shigaki, Bessie E.	Long Beach, CA	Removed 04/24/91	2B	ALC/CCS
Sides, Sally A.	La Porte City, IA	Removed 04/10/91	5F	ALC/CCS
Steinbring, Melanie L.	New Braunfels, TX	Deceased 08/24/91	4E	ALC/CCS
Sullivan, William T. Jr.	Ottawa Lake, MI	Ordained 06/23/91	6A	LCA/LPL
Thorleifson, Trudy A.	Edmonds, WA	Ordained 09/15/91	1B	LCA/LPL
Uecker, Carol Blue	Earth, MN	Removed 04/15/91	31	ALC/CCS
Wage, Virginia E.	Hendersonville, TN	Removed 01/10/91	9D	ALC/CCS
Weiser, Carol L.	Coopersburg, PA	Removed 04/26/91	7E	LCA/LPL
Wicks, Stanley M.	New Bern, NC	Removed 04/26/91	7E	LCA/LPL
Williams, Margaret D.	Jamestown, NY	Deceased 08/30/91	7D	ALC/CCS
Wolf, Susan A.	Brockton, MA	Ordained 08/18/91	7B	ALC/CCS
Zellmann, Bertha G.	Gladwyne, PA	Deceased 02/13/91	7F	LCA/D

1992

Abee, Craig K.	Greensboro, NC	Ordained 05/21/92	9B	LCA/LPL
Adams, Peggy J.	Milford, OH	Removed 03/19/92	5A	LCA/LPL
Anderson, Barbara B.	Mankato, MN	Removed 07/01/92	3F	ALC/CCS
Aubel, Ellie M.	Temple Terrace, FL	Removed 07/01/92	9E	AELC/CT
Aus, Esther M.	Eagle Grove, IA	Deceased 07/09/92	5A	ALC/D
Baglien, Patricia E.	Comfrey, MN	Ordained 06/28/92	3G	LCA/LPL
Bateson, Bethel A.	Amanda, OH	Ordained 09/26/92	6F	ELCA/C
Bode, Loretta L.	Eden Prairie, MN	Removed 11/01/92	2A	ALC/CCS
Borchardt, Marilyn H.	Milwaukee, WI	Ordained 12/06/92	5J	ELCA/C
Breault, Rick A.	Greenwood, IN	Removed 01/13/92	5A	AELC/CT
Bredeson, Tamara T.	Faribault, MN	Removed 04/15/92	31	ALC/CCS
Breon, Robert R. Jr.	Quakertown, PA	Removed 02/10/92	7F	LCA/LPL
Bruner, Ruth A.	Grassflat, PA	Removed 12/30/92	8C	LCA/LPL
Compton, Phillip A.	Pottstown, PA	Removed 02/10/92	7F	LCA/LPL
Dasher, Delphine S.	Gladwyne, PA	Deceased 08/30/92	7F	LCA/D
Doerscher, Darlene N.	Grand Blanc, MI	Removed 01/20/92	6D	LCA/LPL
Dowling, James R.	Angola, IN	Removed 09/01/92	6C	ALC/CCS

Name later changed to Karla S. Griffen.

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Roster

Region/ Identifi-

Name City/State Reason/Date Synod fication

Ebner, Anne E.	Taneytown, MD	Removed 01/01/92	8D	LCA/LPL
Edlund, Karen L.	Eau Claire, WI	Removed 10/01/92	3H	ALC/CCS
Erson, Mark E.	Wayne, PA	Removed 02/01/92	7F	LCA/LPL
Feaver, Carol A.	Marion, OH	Removed 01/20/92	6D	ALC/CCS
Friend, A. Nelson	Savannah, GA	Resigned 06/26/92	9D	ELCA/C
Fritsch, Richard E.	Lancaster, PA	Removed 01/01/92	8D	LCA/LPL
Gehm, Susan D.	St. Charles, IL	Removed 07/20/92	5A	AELC/CT
² Gisick, Alice-Kerr L.	Gettysburg, PA	Ordained 06/04/92	7B	LCA/LPL
Goetz, Cameron L.	Waunakee, WI	Removed 02/10/92	5K	LCA/LPL
Goudzwaard, Richard A.	Bellingham, WA	Removed 01/21/92	1B	ALC/CCS

Hagensen, Terry R.	Butterfield, MN	Ordained 06/20/92	3F	ALC/CCS
Hansen, Loma	Overland Park, KS	Resigned 02/114/92	4B	AELC/D
Hefferlin, Hilary J.	Oshkosh, WI	Removed 03/08/92	51	LCA/LPL
Hora, Gordon W.	Maquoketa, IA	Removed 02101/92	2E	ALC/CCS
Hoyt, Paula L.	Enumclaw, WA	Removed 01/01/92	1C	LCA/LPL
Hurst, William L. Jr.	White Plains, NY	Ordained 05/19/92	7C	AELC/D
Johnson, Barbara A.	Manhattan, KS	Resigned 05/01/92	4B	LCAILPL
Johnson, Jerry	Charlotte, NC	Removed 12/31192	9B	LCA/LPL
Jones, Grace A.	Mont Clare, PA	Deceased 06/12192	7F	LCA/D
Klaven, Louisa A.	Southbridge, MA	Removed 05/01/92	7B	LCA/LPL
Kleweno, Judith J.	Boston, MA	Removed 06/12192	1B	ALC/CCS
Koenig, Elaine C.	Woburn, MA	Removed 02101/92	7F	LCA/LPL
Koppel, Frederick P. Jr.	Orange, CA	Deceased 05/31/92	2C	LCA/LPL
Kreager, Gisela	Rohnert Park, CA	Removed 07/31/92	2A	ALC/CCS
Langholz, Judith K.	Waverly, IA	Removed 05/31/92	5F	ALC/CCS
Lewis, Darrell E.	Royersford, PA	Removed 02/01/92	7F	LCA/LPL
Lindgren, Mary E.	Apple Valley, MN	Removed 10/01/92	3H	LCA/LPL
Marander, Helen J.	Rockford, IL	Deceased 06/04/92	5B	LCA/LPL
Masters, S. Lavonne	Eden Prairie, MN	Resigned 03/26/92	3G	ALC/CCS
McArver, Susan W.	Durham, NC	Removed 07/10/92	9C	LCA/LPL
Melville, S. Anna	Gladwyne, PA	Deceased 06/07/92	7F	LCA/D
Meyer, Jon C.	Appleton, WI	Removed 03/01/92	51	ALC/CCS
Miller, J. Clinton	Allentown, PA	Removed 05/01/92	7E	ELCA/C
Mushen, Norma L.	Houston, TX	Removed 04/02/92	4F	ALC/CCS
Nace, Donna L.	Ephrata, PA	Removed 02/01/92	7F	LCAILPL
Nase, Carol V.	Perkasie, PA	Removed 02/01/92	7F	LCA/LPL
Neuendorf, June H.	Rowlett, TX	Removed 02/01/92	5K	ALC/CCS
Nollez, Ruby B.	Philadelphia, PA	Deceased 07/11/92	7F	LCA/LPL
Nordby, Kenneth E.	West Allis, WI	Removed 03/26/92	5J	ALC/CCS
Oldenburg, Erik W.	Salisbury, NC	Removed 12131/92	9B	LCAiLPL
O'Neal, John K. Sr.	Tacoma, WA	Ordained 07/19/92	1C	ALC/CCS
Ott, Janice M.	Waverly, IA	Removed 06/30/92	5F	ALC/CCS
Otto, Mardell A.	Fort Collins, CO	Removed 08/01/92	3E	ALC/CCS
Parsons, Jeanne M.	Englewood, CO	Removed 04/31/92	2E	ALC/CCS
Paulson, Armond O.	Round Rock, TX	Removed 02/22/92	4E	ALC/CCS
Pearson, Joanne S.	Ferndale, WA	Ordained 08/23/92	1B	LCA/LPL

²Name later changed to Alice K. Laird.

Roster

Region/ Identifi-

Name City/State Reason/Date Synod fication

Peters, Judy A.	Harmony, MN	Removed 01/01/92	31	ALC/CCS
Price, Paul M.	Fort Collins, CO	Removed 02/01/92	2E	LCAILPL
Pursch, Susan M.	Philadelphia, PA	Removed 02101/92	7F	LCAULPL
Rabel, Juanita	Weimar, TX	Removed 04/02/92	4F	ALCCCS
Ramsey, Mary A.	Gillespie Oklahoma City, OK	Removed 01/13/92	5A	LCA/D
Rapp, Ilone	Huntington Beach, CA	Deceased 01/03/92	2C	ALC/CCS
Reddinger, Charles T.	Harrisburg, PA	Removed 01/01/92	8D	LCA/LPL

Ressmeyer, Timothy J.	Compton, IL	Removed 05/11/92	7F	LCA/LPL
Richardson, M. Sue	Lafayette, IN	Removed 10/31/92	6C	LCA/LPL
Riemer, Maureen K.	Fargo, ND	Removed 01/31/92	3B	ALC/CCS
Ross, Christine M.	Philadelphia, PA	Removed 11/01/92	1E	LCA/LPL
Rowell,Carolynn W.	Garden Grove, CA	Removed 07/06/92	2B	ALC/CCS
Rowland, Mary A.	Wauwatosa, WI	Ordained 07/19/92	5J	ALC/CCS
Sagebiel, Jean B.	Fredericksburg, TX	Removed 04/02/92	4F	ALC/CCS
Sandler, Richard W.	St. Louis, MO	Removed 11/01/92	4B	AELC/CT
Sands, Phyllis Y.	Colorado Springs, CO	Removed 04/01/92	2E	ALCCCS
Saylor, Annabelle S.	Harrisburg, PA	Removed 01/01/92	SD	LCA/LPL
Scaffidi, Patricia B.	Cudahy, WI	Removed 03/26/92	5J	LCA/LPL
Schemm, Katherine C.	Oconomowoc, WI	Removed 03/26/92	5J	ALCCCS
Schlachter, James	Gresham, OR	Removed 11/01/92	1E	AELCCT
Schnack, Ellen R.	Fort Wayne, IN	Resigned 06/04/92	6C	ALC/CCS
Schultz, Lori J.	Germantown, WI	Removed 03/26/92	5J	LCA/LPL
Sedgwick, Karen	Solana Beach, CA	Removed 12/31/92	9B	LCA/LPL
Shults, Gretchen	Midland, TX	Resigned 08/28/92	4B	AELC/D
Sidebottom, Betty	Sylvania, OH	Removed 01/20/92	6D	LCA/LPL
Smith, Ada M.	Hickory, NC	Removed 12/31/92	9B	LCA/LPL
Southern, Katherine A.	Raleigh, NC	Removed 12/31/92	9B	LCA/LPL
Spoerl, Rebecca S.	Perrysburg, OH	Removed 01/20/92	6D	LCA/LPL
Sprain, Beverly	Northfield, MN	Removed 04/15/92	31	ALC/CCS
Staub, Janet S.	Glassboro, NJ	ELCA Certified 04/11/92	7A	LCA/LPL
Steward, Vera Guebert	Lakewood, CO	Removed 12/15/92	2E	LCA/LPL
Stordahl, Maria	Mcintosh, MN	Deceased 01/01/92	3D	ALC/CCS
Strub, Nancy	Farmingdale, NY	Removed 08/01/92	7C	LCA/LPL
Stulken, Marilyn K.	Racine, WI	Removed 03/26/92	5J	LCA/LPL
Sweet, Jeanne M.	Akron, CO	Ordained 08/23/92	2E	ALC/CCS
Thompson, Jean P.	Bridgeport, CT	Removed 10/01/92	7B	LCA/LPL
Timm, Ramelle	Kansas City, MO	Resigned 05/01/92	4B	AELC/D
Voight, Carol L.	Gaard Waikerie, South Australia	Removed 10/01/92	3H	LCA/LPL
Waldow, Alice J.	Marshall, MN	Removed 04/04/92	3F	ALC/CCS
Ward, Vera	Omaha, NE	Deceased 09/20/92	4A	LCAID
Weber, Sally A.	Hoisington, KS	Resigned 09/15/92	4B	AELCCT
Weltzin, Marcia	Lacey, WA	Removed 11/01/92	2A	ALC/CCS
Wesley-Dickson, Lynnea E.	Freeport, NY	Removed 08/01/92	7C	LCA/LPL
Worman, Sara L.	Camp Hill, PA	Removed 11/01/92	8D	LCA/LPL
Zerbe, Eileen D.	Claymont, DE	Removed 10/08/92	8F	LCA/LPL

**Appendix E to the
Report of the Secretary**

**Congregations Received, Consolidated, Disbanded,
Merged, or Withdrawn 1991-1992**

Congregations received, consolidated, disbanded, merged, or withdrawn prior to 1991 but

not previously reported in the minutes of the 1991 Churchwide Assembly are included in this

list. The ELCA congregation identification number (in parentheses) follows the name of each congregation.

State/City	Congregation	Action Taken	Date
Arizona			
Phoenix	Living Hope (30024)	Received	05/29/92
Scottsdale	New Covenant (30009)	Received	05/13/91
California			
Burbank	Luther Memorial (05063)	Merged with St. Michael,	Sun
11/01/92			
Valley			
Cupertino	Al Saints (30148)	Received	05/02/91
Fresno	First English (05229)	Merged with Our Saviours,	02/17/91
Fresno	St. Paul's (05233)	Merged with Our Saviour's,	02/11/91
Fresno			
Long Beach	St Stephen (05110)	Disbanded	11/17/91
Bethlehem Mission	(16249)	Disbanded	06/28/92
Monterey Park	Glona Dei Chinese (16202)	Merged with Faith,	Monterey Park 02/02/92
Oakland	Central (13902)	Consolidated to form	04/28/91
Resurrection, Oakland			
Grand Lake	(20013)	Consolidated to form	04/28/91
Resurrection, Oakland			
Resurrection	(30145)	Consolidated	04/28/91
Santa Rosa	Thanksgiving (07836)	Received	04/30/92
Sylmar	Shepherd of Grace (05090)	Disbanded	11/22/92
Colorado			
Colorado Springs	Atonement (10053)	Disbanded	09/30/92
Canon City	St. Paul (16244)	Consolidated to form	Shepherd 01/06/91
of the Hills, Canon City			
Shepherd of the Hills	(30121)	Consolidated	01/06/91
Trinity (05500)		Consolidated to form	Shepherd 01/06/91
of the Hills, Canon City			
Monument	Trinity (30111)	Received	05/31/91
Yuma	New Hope (16180)	Disbanded	11/22/92
Florida			
Haines City	Lamb of God (30055)	Received	06/08/91
Miami	Nueva Jerusalem (16420)	Disbanded	08/20/89
Orlando	Martin Luther (30188)	Received	05/02/92

St. Mark (10451) Disbanded 11/24/91
 Oviedo Epiphany (30056) Received 05/02/92
 Pensacola Lord of Life (30057) Received 05/02/92
 Tampa St. Timothy (16399) Disbanded 12/31/92

Illinois

Arlington Heights Cross and Crown (10567) Withdrawn 05/19/91
 Benton Faith (16357) Received 10/13/91
 Carbondale Lutheran Church of All Merged with Epiphany, 07/23/91
 Saints (20045) Carbondale
 Chicago Calvary (01855) Disbanded 10/31/92

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State/City Congregation Action Taken Date

Esperanza de Santa Maria Consolidation 01/10/91
 (30149)
 UEglise Evangehque Received 06/13/92
 Luthenenne de la Sainte
 Trnite (30068)
 Sumon Peter (01869) Disbanded 08/11/91
 Harvel St. James (02128) Disbanded 03/17/91
 Orland Park Al Saints (01950) Withdrawn 06/14/92
 Streator Zion (02087) Disbanded 12/27/92
 Indiana
 Fort Wayne Bethany (10659) Withdrawn 03/01/91
 Shelbyville Chnst (07152) Disbanded 06/30/91

Iowa

Brighton Hope (10857) Withdrawn 04/26/92
 Delaware Immanuel (10916) Disbanded 06/01/91
 Kansas
 Kansas City Bethlehem (01615) Disbanded 05/13/91
 Olathe Abiding Hope (16328) Merged with St Mark, Olathe 01/12/92
 Wichita Lord of Life (30112) Received 06/12/92

Kentucky

Bowling Green Holy Apostles (30050) Received 06/01/91
 Louisville New Creation (30102) Received 05/15/92
 Nicholasville All Saints (16306) Disbanded 08/13/92

Louisiana

New Orleans Holy Tnnity (16345)) Received 06/25/92

Maryland

Pleasant Valley St. Matthew (02622) Disbanded 05/11/91

Massachusetts

Billena Community of Christ (10295) Disbanded 06/23/91

Michigan

Farwell Living Hope (30026) Received 05/19/91
 Llvonia Ascension (11303) Consolidated to form Emmanuel, 04/28/91

Llvonia
 Emmanuel (30185) Consolidation 04/28/91
 Resurrection (07728) Disbanded 01/13/91
 Sword of the Spirit (11304) Consolidated to form Emmanuel, 04/28/91
 Llvonia
 Shelby Township King of Kings (30059) Received 05/04/92
 Traverse City AD Saints (07545) Disbanded 08/25/91

Minnesota

Balaton Zion (11992) Disbanded 05/31/91
 Baxter Lord of Life (30070) Received 05/03/91
 Bovey Bethel (02944) Consolidated to form Bethel- 04/26/92
 Trinity, Bovey
 Bethel-Tnmtly (30189) Consolidation 04/26/92
 Coleraine Trinmtly (02947) Consolidated to form Bethel- 04/26/92
 Trinity, Bovey
 Grove City Amdahl (12079) Consolidated to form Tnmtly, 01/01/92
 Grove City
 First (03199) Consolidated to form Tnmtly, 01/01/92
 Grove City
 Immanuel (12080) Consolidated to form Tnmtly, 01/01/92
 Grove City
 Tnmtly (30174) Consolidation 01/01/92

'Consolidation of Hague (10603) and St. Mary's (16333) on 12/31/90 to form Esperanza de Santa Maria.

State/City Congregation Action Taken Date

St. Paul Peace (30143) Received 06/14/91

Missouri

Buffalo Our Savior (30020) Withdrawn 09/30/92
 Clarkson Valley Al Saunts (07684) Disbanded 05/19/91
 Poplar Bluff Saint Andrew (07765) Received 06/12/92

Montana

Arlee Jocko Valley (30136) Received 11/17/91
 Lothair Trinity (13432) Withdrawn 03/03/91

Nebraska

Gering Rejoice (07739) Received 05/31/91
 Norman Faith (16000) Disbanded 12/29/91
 Lindsay St. Ansgar (03325) Disbanded 05/01/92
 New Jersey
 Jersey City All Nations (07812) Received 05/09/92
 North Haledon Lord of Life (10439) Disbanded 05/03/92
 New York

Ballston Spa	St. Peter (30012)	Received	06/02/91
Buffalo	Our Savior (07022)	Disbanded	12/11/92
Glenmont	Faith Evangelical (20200)	Disbanded	09/03/91
Lakeville	Saint Timothy (30075)	Received	06/07/92
Troy	Faith (30157)	Consolidation	09/22/91
Our Savior (20221)	Consolidated to form Faith, Troy		09/22/91
St. John's (06981)	Consolidated to form Faith, Troy		09/22/91

North Carolina

Gastonia	Gloria Dei (30014)	Received	05/29/92
Summerfield	Community (30116)	Received	05/29/92
Washington	Grace (30077)	Received	05/29/92
Weddington	Spirit of Joy (30076)	Received	06/07/91

North Dakota

Coleharbor	Bethel (05402)	Disbanded	06/16/91
Coulee Hope (12599)	Disbanded		01/27/91
McClusky	West Scandia (12663)	Disbanded	06/09/91
New England	Rainy Butte (12682)	Disbanded	12/31/92
Parshall	First (12693)	Withdrawn	12/20/87
Reynolds	Rosendal (12497)	Disbanded	06/23/91
York	York (12547)	Disbanded	02/17/91

Ohio

Akron	St. Paul (04429)	Merged with St. John/St Paul,	01/11/92
Akron			
Burton	Fist (04582)	Disbanded	07/12/92
Columbus	Divuuty (13129)	Consolidated to form St Luke,	06/13/91
Columbus			
St. Luke (30154)	Consolidation		06/13/91
Dayton	New Hope (30187)	Consolidation	04/01/92
Salem (13161)	Consolidated to form New Hope,		04/01/92
Dayton			
Westwood (04753)	Consolidated to form New Hope,		04/01/92
Dayton			
New Albany	Abundant Life (30061)	Consolidated to form St Luke,	06/13/91
Columbus			
Newark	St. John (04531)	Withdrawn	11/23/91
North Royalton	Abiding Savior (13269)	Withdrawn	11/29/92

Oregon

Brownsville	Brownsville (16136)	Disbanded	03/31/91
Portland	Portland Taiwanese (30045)	Received	06/27/92

Stte/City	Congregation	Action Taken	Date
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Pennsylvania

Butler	Community (16147)	Disbanded	06/01/92
Coopersburg	Chestnut Hill (00375)	Disbanded	09/20/92
Malvern	Grace (00451)	Disbanded	12/31/92

New Tripoli	New Life (30078)	Received	09/22/91
Philadelphia	Advent (00411)	Disbanded	07/26/92
Advocate (00717)	Disbanded	04/14/91	
Messiah (00723)	Disbanded	09/20/92	
Redeemer (00417)	Disbanded	09/22/91	
St. Andrew (00427)	Disbanded	05/13/92	
Pittsburgh (Shaler Township)	St. Luke's (06556)	Disbanded	04/28/91
Schuylkill Haven	Christ (00752)	Consolidated to form Jerusalem,	07/10/92
Schuylkill Haven			
Jerusalem (30196)	Consolidation	07/01/92	
St. Matthew (00753)	Consolidated to form Jerusalem,	07/01/92	
Schuylkill Haven			
Scranton	St. Paul (00816)	Merged with St. Peter, Scranton	02/16/92

South Carolina

Rock Hill	Epiphany (30081)	Received	05/30/92
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South Dakota

Lead First (05385)	Merged with Bethel, Lead	11/29/92	
Sioux Falls	Messiah (13702)	Disbanded	09/30/92
Saint Dymas of South Dakota (30100)	Received	06/06/91	

Tennessee

Fairfield Glade	Christ (30082)	Received	05/24/91
Memphis	Bethel (13250)	Disbanded	02/14/91
Shelbyville	Shofners (05831)	Disbanded	05/23/91
Smyrna (16320)	Good Shepherd Evangelical	Disbanded	09/11/92

Texas

Austin (16372)	Iglesia Luterana San Lucas	Received	05/22/92
Coppell	Rejoice (30083)	Received	05/02/92
Daingerfield	Fath in Christ (16099)	Disbanded	01/13/92
Houston	Community of Christ (16325)	Disbanded	04/26/92
League City	Lakeside (30084)	Received	06/28/91
Lumberton	Gloria Dei (16086)	Disbanded	02/03/91
Pasadena	First (14214)	Consolidated to form Peace Evangelical, Pasadena	06/06/92
Peace Evangelical (30190)	Consolidation	06/06/92	
Sharon (14215)	Consolidated to form Peace Evangelical, Pasadena	06/06/92	
San Antonio	Cross of Victory (16042)	Disbanded	06/10/92
Weslaco (16322)	Mislon Luterana San Pablo	Received	05/22/92

Utah
Centerville Grace (30085) Received 05/30/92

Virginia

Moneta Trinity (30156) Received 03/23/91
Springfield (Robertson) Bread of Life (16389) Merged with Abiding Presence, 01/01/91
Burke
Suffolk Faith (30086) Received 09/30/91

TWa oma Salishan (16364) Received 05/29/92

Wisconsin

Cottage Grove
Faith (16393) Disbanded 10/10/91
Grand Chutei Appleton Christus (30132) Received 06/11/92

State/City Congregation Action Taken Date

Milwaukee Lutheran Church of the Great Received 06/06/91
Spirit (30133)
Epiphany (06726) Disbanded 10/12/91
Pewaukee Saint Francis (30110) Received 06/10/92
Wyoming
Evanston Trinity (30134) Received 05/31/91

Puerto Rico

Toa Alta Iglesia Luterana Divmo Received 06/03/91
Nazareno (07745)

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**Appendix F to the
Report of the Secretary
Rosters and Statistics
Roster of Congregations**

The Evangelical Lutheran Church in America counted 11,062 congregations on January 1, 1993, including congregations under development.

The record of congregations added to the roster of congregations indicates:

Congregations	1988	1989	1990	1991	1992	
Received by synodical action	26	37	32	22	25	
Resulting from consolidations		7	4	1	6	5
Totals	33	41	33	28	30	

The record of removals from the roster of congregations by categories shows:

Congregations	1988	1989	1990	1991	1992
Withdrawn ¹	14	4	6	4	4
Disbanded	13	34	27	29	24
Merged ²	4	4	3	4	6
Consolidated ³	<u>11</u>	9	4	<u>10</u>	<u>11</u>

Totals 42 51 40 47 45

The roster of congregations is published annually in the yearbook of the Evangelical Lutheran Church in America, prepared by staff of the secretary. Congregations received, consolidated, merged, withdrawn, or disbanded are listed at the end of the roster of congregations in the yearbook.

Any change in a congregation's synodical relationship is to be reported to the Churchwide Assembly. As provided by ELCA bylaw 10.02.02., "Any congregation in a border area desiring to change its synod relationship may do so upon approval of the synod assemblies of the synods concerned, which shall report any such change to the Churchwide Assembly."

The following changes of synodical relationships for congregations have been reported by synods:

1988

Peace (#16215), Earlham, Iowa 5D to 5F
 St. John (#10992), Hopkinton, Iowa 5F to 5D
 St. Paul (#11027), LaMotte, Iowa 5F to 5D
 Bethel (#12201), Scarville, Iowa 3F to 3I
 Good Shepherd (#20097), Marrero, Iowa 4D to 4F
 St. Paul (#11738), Conger, Minn. 3F to 3I
 Our Savior (#11502), Federal Dam, Minn. 3D to 3E
 Trinity (#03210), Monticello, Minn. 3F to 3G
 Union State Line (#11008), Petersburg, Minn. 5E to 3F
 (was Estherville, Ia.).
 Good Shepherd (#11899), Princeton, Minn. 3E to 3F

"The process for withdrawal of a congregation from the Evangelical Lutheran Church in America is specified

by constitutional provisions 9.62. and 9.71 in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.*

²"Merged" is defined as involving a congregation giving up its separate identity and uniting with an

already existing congregation.

"Consolidated" is defined as involving two or more congregations that join together to become a new

entity with a new name and a new congregation identification number.

St. Mary Magdalene (#07802), Savage, Minn. 3E to 3G
 Mt. Joy (#02614), Gettysburg, Pa. 8F to 8D
 Holy Spirit (#16446), Centreville, Va. 8F to 8G
 Bread of Life (#16389), Springfield (Robertson), Va. 9A to 8G

1989

Lord of Life (#16437), Clovis, Calif. 2D to 2A
 Prince of Peace (#05105), LaMirada, Calif. 2B to 2C
 Saron (#03187), Big Lake, Minn. 3F to 3G
 Grace (#12060), Fairmont, Minn. 3F to 3I
 Our Saviour's (#12114), Lake Crystal, Minn. 3I to 3F
 Messiah (#12141), Mankato (North), Minn. 3F to 3I
 Zion (#01268), Hickory Corners, Pa. 8D to 8E
 Zion (#01269), Pillow, Pa. 8D to 8E
 Mt. Joy (#02614), Barlow (was Gettysburg), Pa. 8D to 8F

1990

No changes reported.

1991

Zion (#14620), Big Flats, Wis. 5K to 5L
 Peace (#12302), Dunseith, N.Dak. 3B to 3A

1992

Peace (#16215), Earlham, Iowa 5E to 5D
 Zion (#14274), Sublime, Tex. 4F to 4E
 Fairview (#06110), Gore, Va. 9A to 8H

Roster of Ordained Ministers

As of December 31, 1992, a total of 17,415 ordained ministers was listed on the roster of ordained ministers of this church. Of that number, 1,522 (8.7 percent) were women and 322 were persons of color or persons whose primary language was other than English.

The numbers of additions to the roster of ordained ministers and removals from that roster were:

Additions	1988	1989	1990	1991	1992
Ordained	379	375	344	296	315
Reinstated	12	28	18	26	20
Received from other churches				19	<u>23</u> 19 22 8

Totals 410 426 381 344 343

Removals by

Death	157	196	176	196	154
Resignation	15	33	37	58	50
Removal	60	91	97	96	114
Transfer to ELCIC ⁴		<u>8</u>	4	3	1 1

Totals 240 324 314 351 319

The names of persons added to or removed from the roster of ordained ministers are listed annually in the yearbook of the Evangelical Lutheran Church in America.

Roster of Associates in Ministry

As of December 31, 1992, the roster of associates in ministry numbered 1,343 persons.

Additions

Certification

1988	30
1989	51
1990	48
1991	42
1992	<u>39</u>

Total 210

Reinstatement

1990	1
1991	1
1992	<u>1</u>

Total 3

Removals by	1988	1989	1990	1991	1992
Death	8	14	10	9	10
Ordination	0	9	3	8	11
Resignation	5	10	12	8	8
Removal	<u>18</u>	<u>20</u>	<u>29</u>	<u>69</u>	<u>78</u>

Totals 31 53 54 94 107

The names of persons certified by the Evangelical Lutheran Church in America for admission to the roster of associates in ministry and the names of persons removed from the roster of associates in ministry are listed annually in the yearbook of the Evangelical Lutheran Church in America.

Comparisons between 1991 and 1992

Comparing year-end tabulations for 1991 with those of year-end 1992 provides an indication of net gains and losses in numbers.

Statistics Related to Congregations and Members

* 1992

After two years of increases in members, the Evangelical Lutheran Church in America (ELCA) experienced in 1992 a decrease of 10,609 baptized members. This represented two tenths of one percent (0.2 percent). Total membership for 1992 was 5,234,568 (down from 5,245,177 in 1991).

The loss in baptized members appeared primarily due to roll cleaning and statistical adjustments, which were up 6,416 from 158,114 in 1991 to 164,530 in 1992. The 11,055 congregations of the ELCA reported fewer baptisms of children under age 16 (down 3,168 to 85,269 in 1992), fewer adult baptisms (down 635 to 7,854),

and fewer affirmations of faith (down 2,545 to 56,559).

Losses due to deaths, however, decreased (down 399 to 45,888 in 1992) and losses to non-Lutheran congregations also declined (down 363 to 16,882).

For 1992, congregations reported two areas of vitality and growth. The first was members who are persons of color. A solid two percent of baptized members are African American, Asian, Hispanic or Native American. The year of its birth in 1988, the ELCA counted 98,166 African-American, Asian, Hispanic, and Native American members. In 1992, that number has increased to 107,210 persons.

The actual numbers for 1992 were: African American memberships, 51,818; Asian and Pacific Islander membership, 20,964; Hispanic membership, 25,023; and Native American membership, 6,418. Almost 3,000 (2,987) members declared their race or ethnic heritage as "other."

The second indicator of vitality was seen in an increase in the number of unconfirmed children partaking of the sacrament of Holy Communion. The number of children receiving Holy Communion rose from 208,230 in 1991 to 219,351 in 1992, an increase of 5.34 percent.

Another indicator of participation by members in the life of congregations, however, decreased slightly in 1992. Average attendance at worship decreased at a rate equivalent to one baptized member for every congregation. About 31 percent (30.79 percent) of all baptized members attend worship each week. Since 1988, average worship attendance has fluctuated slightly between 30 and 31 percent.

More than 9,500 congregations reported having Sunday Schools that involved 915,938 pupils and 144,668 leaders. A total of 7,300 congregations reported holding vacation Bible schools in 1992.

Growth in Giving

Giving by ELCA members increased nearly four percent (3.68 percent) in 1992 by \$41 million (\$41,522,525) to a total of \$1.2 billion (\$1,167,156,356) of regular, unrestricted offerings. Total receipts of ELCA congregations rose nearly \$51 million (\$50,667,166) to \$1.6 billion (\$1,628,376,281) in 1992. Growth in income, however, barely kept pace with the increases in expenses.

Congregations applied most of the increase in regular giving to current operating expenses and payment on debts. Less than \$800,000 of the increased congregation income was passed on to the 65 synods and the churchwide organization.

The amount reported by congregations for proportionate-share benevolence was \$119,442,903 in 1991 and \$120,235,352 in 1992. The increase of \$792,449 represented slightly more than a one-half of one percent (0.66 percent) growth. This is slightly better than the 0.55 percent increase from 1990 to 1991, but substantially lower than the 11.43 percent increase from 1988, the start of the ELCA, to 1989. Giving earmarked by congregations and members for specific projects increased in most categories.

Benevolence given to synod-related organizations such as social services, educational institutions and church camps increased nearly 15 percent (14.74 percent) to a total of \$10,211,103. World Hunger Appeal-Disaster Relief Fund increased by \$2.6 million in 1992 to a total of \$12,756,104 for 1992. This included money given by congregations for Hurricane Andrew relief in Florida and Hurricane Iniki relief in Hawaii. Giving to designated projects at home and abroad increased one percent to a total of \$6 million.

Congregation spending for capital improvements was down two percent to \$3.4

million. Decreases also were noted for local community benevolent causes (down \$100,305 to \$21,779,637), and for miscellaneous expenses (down \$8.8 million to \$48,244,715 or 15.40 percent in 1992).

Congregations increased their cash holdings, savings, and investments by 6.57 percent for a total of \$353,256,655 in 1992. Also, endowments and memorial funds increased \$33,114,596 to \$460,257,826 for a 7.75 percent increase over 1991.

The average giving per confirmed member increased in 1992 to \$343.60, which amounted to growth of almost four percent (3.97 percent)-up from \$330.46 in 1991. Confirmed members totaling 3,878,055 people gave about \$13.00 more in 1992 than in 1991.

Sixty-one percent (60.68 percent) of ELCA congregations reported that they had no debt in 1992. Ninety-two percent of ELCA congregations returned completed reports for 1992.

?1991

The Evangelical Lutheran Church in America (ELCA) in 1991, for the second year in a row, experienced an increase in members. From 1990 to 1991, ELCA baptized membership grew to 5,245,177, for a net increase of 4,438 members. This was more than twice the number of 1,959 gained in 1990.

Although the number of baptisms of children under age 16 decreased by 2,548 for a total of 88,437, the number of members gained through adult baptism increased by 562 to 8,489, and members joining through affirmation of faith grew by 1,077 for a total of 59,104.

The gain in the number of members continues to affirm efforts by pastors and members of congregations to reach out to new people. It also points to the importance of "in-reach" to existing members to maintain, strengthen, and renew their participation in the life of the congregation.

Reducing the number of people who disappear from the rolls through inactivity remains a crucial and strategic need. Many congregations face good possibilities for growth through renewed involvement by inactive members.

A disturbing NOTE in the statistics reported by ELCA congregations, however, was a continued decrease in worship participation. An average of 31 percent of ELCA members worships each Sunday, down from 1990 the equivalent of slightly more than one person per congregation, for a total weekly worship attendance of 1,622,750.

In 1991, 322,150 persons were received as baptized members of ELCA congregations, including those by baptism, affirmation of faith, or transfer from other congregations. The loss in baptized members in 1991 was 316,329.

The total confirmed membership of this church in 1991 was reported as 3,890,947. The number of confirmed and communing members-an indication of active participation-amounted to 2,886,973, a decrease of nearly 20,000 (19,627) from the previous year. The number of communing and contributing members decreased by 37,576 for a total of 2,656,980.

Because of consolidations, dissolutions, and the moderate rate of development of new congregations, the number of ELCA congregations stood at 11,074 at the end of 1991, a decrease of 13 from the previous year.

The highest membership growth for a synod occurred in the Grand Canyon Synod, which gained 2,192 members. Other synods showing growth of more than a thousand were the Saint Paul Area Synod, the Southeastern Iowa Synod, the

South Dakota Synod, and the Rocky Mountain Synod.

More than 8,600 members were lost in the midwest and northeastern United States for the synods in Regions 6, 7, and 8.

Membership of persons of color or those whose primary language is other than English remained unchanged at 1.96 percent in 1991.

Congregations reported increases in the number of Native American, Asian, and Hispanic members, while a slight decrease (872 members) was indicated in African American membership.

Average Membership per Congregation

The average number of baptized members per ELCA congregation in 1991 was 474. The average number of communing and contributing members in each congregations decreased by three to 240.

More than half of all ELCA congregations (5,917 or 53.41 percent) have memberships of 350 or fewer people and account for one-fifth of total ELCA members (1,080,632 or 20.6 percent). About one-fourth of ELCA congregations (3,006 or 27.13) have memberships between 351 to 700 and account for slightly more than one fourth (1,482,397 or 28.27 percent) of ELCA members. Fifteen percent (1,704 or 15.38 percent) of ELCA congregations have 701 to 1,500 members and account for nearly 32 percent (1,669,798 or 31.84 percent) of ELCA membership. One-fifth of ELCA members (1,010,010 or 19.26 percent) are in the four percent of ELCA congregations that have membership of 1,501 or more.

Fewer members were lost to inactivity in 1991. The number of baptized members lost because of inactivity was 158,114, a decrease of 2.18 percent or 3,524 fewer than in 1990.

Congregations indicated that 46,287 baptized members died in 1991, a decrease of 297 from the previous year.

Congregations Received \$1.6 Billion

Total income of ELCA congregations in 1991 reached \$1.6 billion. Nevertheless, the rate of growth in receipts slowed from previous years.

Statistics gathered annually by the Office of the Secretary show nearly a four percent growth (3.70 percent) in total receipts in 1991, \$56,335,131 more than 1990. That rate of growth, however, represented a decrease from both the 4.84 percent growth rate in 1990, which amounted in that year to an increase of \$70.3 million, and the 7.55 percent growth rate in 1989, which amounted in that year to \$102 million.

The amount reported by congregations for proportionate-share benevolence support of synodical and churchwide ministries increased in 1991 by only one half of one percent or \$654,989 to \$119,442,903. This was down from the two-PERCENT rate of growth in 1990.

Designated giving to ELCA causes jumped by 12 percent, increasing \$646,615 to a total of \$6 million. Giving for the Hunger Appeal and Disaster Response Fund increased by four percent or \$400,666 to a total of \$10,157,009 reported by congregations. Missionary sponsorship grew slightly 2.38 percent to \$5.4 million and Mission Partners increased about one percent or \$27,755 to \$3,348,540.

Local community benevolence of congregations increased in 1991 by nearly eight percent (7.7 percent) or \$1.5 million to \$22 million. This followed the six percent (6.31 percent) or \$1.2 million growth to \$20.3 million in 1990.

The amount reported as synodical benevolence-for such causes as camps, retirement homes, hospitals, and social ministry institutions-increased nearly eight percent (7.77 percent) or \$641,786 to \$8.9 million.

Average annual giving per baptized member was \$245.14, up nearly four percent (3.73 percent), and average annual giving per confirmed member was \$330.46, also up four percent (4.02 percent). The rate of increase was similar to the previous year. In 1990, a four percent increase in giving by baptized and confirmed members also was reported.

In 1989, a 7.37 percent increase in giving by baptized members was reported. Giving by confirmed members in 1989 showed a 7.48 percent increase.

Regular giving by members in 1991 rose three and a half percent or \$38.6 million to \$1.1 billion (\$1,125,633,831). In 1990, regular giving increased 3.74 percent or \$39.2 million to \$1 billion (\$1,087,042,122). In 1989, regular giving grew 5.72 percent.

Designated giving to congregations in 1991 grew 5.80 percent or \$8.8 million to \$160,174,085. In 1990, designated giving to congregations increased nearly five percent (4.62 percent) or \$6.7 million to \$151,382,447.

Operating expenses of congregations rose by five percent or \$50 million to just over \$1 billion (\$1,031,136,004). Spending for capital improvements by congregations decreased slightly (down 2.04 percent) in 1991 by \$3,459,927 to \$166,008,133. This decline followed an increase in 1990 of more than seven percent (up 7.40 percent) or \$11.6 million to \$169,468,060. In 1989, expenditures for capital improvements went up 11 percent.

Sixty percent of all ELCA congregations reported that they are without debt.

Endowment and memorial funds of congregations continued to grow in 1991 by more than nine percent (9.27) or \$36 million for a total of \$427,143,230. This increase exceeded the rate set in 1990 of nearly eight percent (7.78). Cash, savings, and bonds held by congregations increased slightly more than one percent (1.36 percent) or \$4,457,777 to a total of \$331,459,709. The increase in this category was down from the 3.06 percent rate of 1990.

In spending, a one percent increase was noted in the amount used by congregations for current operating expenses (66.33 percent in 1991; up from 65.31 percent in 1990). Capital improvements and payments on debts account for another 18 percent of disbursements by congregations. These three expense categories combined, plus other expenses such as cemeteries, drew 88 percent (88.08 percent) of total spending by congregations in 1991, representing a slight increase from 1990.

Rate of Response on Parochial Reports

For 1992, 91.2 percent of all ELCA congregations filed parochial reports. This compares to 1991 when 92.6 percent of ELCA congregations filed parochial reports, which was down slightly from the 93.4 percent level of 1990.

**Appendix G to the
Report of the Secretary
Report of the Committee on Appeals**

Reference: Reprinted from *1993 Reports and Records, Volume 1, Part 2*, pages 100-101.

Constitutional provision 20.66. of the Evangelical Lutheran Church in America provides that each decision or opinion of the Committee on Appeals be reported in writing to the parties concerned and that a summary of such action be reported to the Churchwide Assembly. Other constitutional provisions related to the Committee on Appeals are printed in *1993 Reports and Records, Volume 1, Part 1*, pages 711-716.

The Committee on Appeals of the Evangelical Lutheran Church in America (ELCA) met in Chicago, Illinois, on November 16-17, 1992, to consider an appeal from a decision made by a discipline hearing committee to remove an ordained minister from the ELCA clergy roster. After careful review of the material contained in the record on appeal, the briefs submitted by the parties, the relevant governing documents of this church, and extended discussion, the Committee on Appeals, by unanimous vote of all of its members, sustained the judgment of the discipline hearing committee. The Committee on Appeals took the occasion of this appeal to make the following comments:

1. In this particular appeal, the actions of the accused constituted a violation of the sacred trust to speak in the name of God and to minister to people in their spiritual need. Sexual misconduct by an ordained minister, according to the standards of this church, is conduct clearly incompatible with the ministerial office. All ordained ministers owe a solemn duty and responsibility to uphold the integrity and honor of their high calling to the ministry. An ordained minister should at all times and in all places maintain high standards of personal and professional conduct demonstrating fitness for the ministry. An ordained minister must evidence life and conduct that inspires the confidence, respect, and trust of this church, his or her parishioners, and the public at large.
2. This church's interest is for the healing and forgiveness of all persons involved in a disciplinary case and should not be confused with determination of fitness for ministry and restoration to office. Although we may enjoy forgiveness by the grace of God, acts of sin may have consequences that cannot be undone in spite of forgiveness. Absolution should not be confused with continuance of the accused on the clergy roster of this church.
3. The ELCA Constitution, Bylaws, and Continuing Resolutions have no statute of limitations related to disciplinary proceedings concerning alleged acts of sexual misconduct. No such specific limitation should be established. Each alleged act of sexual misconduct is to be viewed on a case-by-case basis. In instances involving a pastor, who is in a position of authority and who has the trust and confidence of parishioners, the victim often will find it difficult to disclose sexual abuse. Since in some cases this difficulty may take years to overcome, disciplinary proceedings should not be restricted by a statute of limitations. In the instant case, determination that sexual

misconduct occurred was made properly by the discipline hearing committee after its careful consideration of the probative force of all of the evidence presented by the parties.

4. In the instant case, the accused argued that a predecessor church body had administered discipline. Chapter 20 of the ELCA constitution provides that

a person not be required to answer a second time a charge once such "charge against a person or entity has been considered by a discipline hearing committee" (20.14.). It is clear that there was no proceeding before the equivalent of a discipline hearing committee prior to the hearing held in this case.

5. The accused argued on appeal that he had been deprived of due process. We found no violation of due process as defined in the constitution of this church. Grounds for reversing the judgment of a discipline hearing committee exist when "due process has not been followed" (20.62.01.b.). This follows from the ELCA constitutional guarantee that the process for discipline in this church "shall assure due process and due protection for the accused, other parties, and this church" (20.11.). "Due process" is specifically defined in this church's Constitution (20.12.), and its Rules Governing Disciplinary Proceedings. Accordingly, "due process," as the concept is applied to disciplinary proceedings within the Evangelical Lutheran Church in America, does not include all of the connotations of the term as used in secular civil or criminal proceedings. Instead, for this church's disciplinary proceedings, due process includes only those specific requirements set forth in constitutional provision 20.12.

COMMITTEE ON APPEALS

PHILIP L. WAHLBERG, *Chair*

**Minutes of Plenary Session Three
(continued)**

Special Recognition

Bishop Chilstrom then recognized Mr. Albert E. Anderson (Minneapolis, Minn.), former president of the Publishing House of the Evangelical Lutheran Church in America, and thanked him for his years of service to this church.

Report of the Reference and Counsel Committee

Bishop Chilstrom then introduced the Rev. David A. Andert, a member of the Church Council and chair of the Reference and Counsel Committee, who reported on behalf of the committee.

Mr. George Edwards [Southeastern Pennsylvania Synod] rose to a point of order and requested that copies of the secretary's report be provided for distribution to the members of the assembly.

Pastor Andert indicated that the committee had no report at this time. He drew attention to the deadline for submission of resolutions not germane to matters before the assembly (2:30 P.M., Saturday, August 28), and then introduced the members of the Reference and Counsel Committee.

Report of the Credentials Committee

Reference: *1993 Reports and Records, Volume 1, Part 2, page 37; Volume 3, pages 11-12, 32; continued on pages 234, 641*

On behalf of the Credentials Committee, Secretary Lowell G. Almen presented the following report as of 4:30 P.M. Thursday, August 26, 1993:

Voting Members:

Ordained members 412

Lay members 612

Officers 4

Total: 1,028

Report of the Memorials Committee

Reference: *1993 Reports and Records, Volume 1, Supplement, Section M*

Bishop Chilstrom called upon Ms. Deborah Yandala, a member of the Church Council and chair of the Memorials Committee, who announced that at the request of assembly members or members of the Memorials Committee, the following items had been removed from the *en bloc* motion for individual consideration:

Section 1, Part 1; Section 9, Part 7;

Section 2, Part 1; Section 10, Part 2;

Section 2, Part 2; Section 15;

Section 4; Section 18;
Section 9, Part 2; Section 19, Part 2; and
Section 9, Part 3; Section 29.
Section 9, Part 6;

*** Section 4-Conflict in Bosnia**

Reference: *1993 Reports and Records, Volume 1, Supplement, Page M-7.*

Grand Canyon Synod (2D) [1993 Memorial]

WHEREAS, our Lord, Jesus Christ, said, "Love your enemies and pray for those who persecute you"; and

WHEREAS, the war of ethnic cleansing is motivated in part by religious intolerance; therefore, be it

RESOLVED, that we, the council, members, and friends of Christ the Servant Lutheran Church, Colorado River Conference, Grand Canyon Synod, of the Evangelical Lutheran Church in America, ask the Grand Canyon Synod in its June 1993 assembly, to memorialize the Evangelical Lutheran Church in America to communicate with all religious leaders in Bosnia, Croatia, and Serbia, encouraging members of the Christian and Muslim communities to end hostilities and return to the principles of love and tolerance that are the basis of our respective creeds; and be it further

RESOLVED, that our elected representatives in Washington, D.C., and at the United Nations in New York City, pursue all peaceful means possible to resolve the conflict in Bosnia.

BACKGROUND

Many throughout the Evangelical Lutheran Church in America and throughout the world have been watching the conflict that is currently under way in what formerly was Yugoslavia. We agonize with the people of that part of the world as we attempt to answer the question of what the role of the United States should be.

In May 1993 Bishop Chilstrom wrote letters to all of the synod bishops outlining his perception of what was happening in Bosnia and what our role as Lutheran Christians might be. The answers are not easy ones due to the centuries-old history of the antagonisms that exist in the area. Bishop Chilstrom also sent a letter to President Clinton outlining the "just war" tradition to which we subscribe and assuring him of the prayers of the members of the Evangelical Lutheran Church in America.

We NoTE that any action we might take is problematic due to the rapid change that is going on in the situation in Bosnia.

***RECOMMENDATION OF THE
MEMORIALS COMMITTEE***

To commend the memorial of the Grand Canyon Synod on the conflict in Bosnia to the attention of the Committee of Reference and Counsel for review and consideration due to the rapidity of change in the current situation;
To request that the Division for Church in Society and the Department for

Ecumenical Affairs explore the feasibility of communicating with all religious leaders in the former Yugoslavia to convey the concerns raised in the memorial; and

To recommend that the members of our congregations communicate with their governmental representatives urging them to continue to pursue all peaceful means possible to resolve the conflict in the former Yugoslavia.

Ms. Yandala noted a change in the recommendation of the Memorials Committee to strike paragraph one and to insert a new paragraph between the second and third paragraphs, to read:

MOVED;

SECONDED: To request that the Division for Church in Society and the Department for Ecumenical Affairs explore the feasibility of communicating with all religious leaders in the former Yugoslavia to convey the concerns raised in the memorial; and

To request the Division for Church in Society and the Department for Ecumenical Affairs to invite religious leaders in the United States, including Jewish and Muslim communities, to advocate and encourage hospitality and care for the refugees and the wounded.

To recommend that the members of our congregations communicate with their governmental representatives urging them to continue to pursue all peaceful means possible to resolve the conflict in the former Yugoslavia.

Bishop Juan Cobrda [Slovak-Zion Synod] stated that he agreed with the proposal, but urged inclusion of a reference to sister Slovak congregations in that region.

Bishop Chilstrom acknowledged that Bishop Cobrda's recommendation would be received as a friendly amendment to the recommendation of the Memorials Committee.

ASSEMBLY

ACTION

927—yes; 8—no; 5—abstain

CA93.3.3

To request that the Division for Church in Society and the Department for Ecumenical Affairs explore the feasibility of communicating with all religious leaders in the former Yugoslavia to convey the concerns raised in the memorial; and

To request the Division for Church in Society and the Department for Ecumenical Affairs to invite religious leaders in the United States, including Jewish and Muslim communities, to advocate and encourage hospitality and care for the refugees and the wounded.

To affirm the continuing relationship of this church with the Lutheran Church of the Augsburg Confession in Vsjvodina, Novy Sad, and to support that church as it participates in ecumenical efforts to provide relief to the victims of the conflict.

To recommend that the members of our congregations communicate with their governmental representatives urging them to continue to pursue all peaceful means possible to resolve the conflict in the former Yugoslavia.

Section 1--Community Violence (Part 1):

Gun Control

Reference: *1993 Reports and Records, Volume 1, Supplement*, Pages M-1 and M-54 (continued on pages 315-318).

A. Sierra Pacific Synod (2A) [1993 Memorial]

WHEREAS, historically firearms have been a significant part of life in the United States, used for protection, survival, sport, and recreation; and
WHEREAS, there is always the potential for misuse of firearms for acts of violence against people; and
WHEREAS, the misuse of firearms is a Christian concern because of the physical pain, mental suffering and anguish, and grief which result; and
WHEREAS, many young people no longer receive parental supervision, education in moral values, and education in gun use by family members, adult friends, or through training by law enforcement, military, or sporting organizations; and
WHEREAS, some California and Nevada congregations carry out ministry in neighborhoods of frequent gunfire, and others teach self-defense techniques to young people; and
WHEREAS, violence in schools, including the use of firearms, is increasing; and
WHEREAS, there appears to be a disturbing relation between the guns in the home and the use of these weapons in suicide and family disputes, as well as avoidable gun accidents involving children; and
WHEREAS, the easy availability of firearms allows racial and ethnic conflicts and gang rivalries quickly to become lethal; and
WHEREAS, gratuitous violent behavior repeatedly depicted in the media may be having a profound psychological impact on American children; and
WHEREAS, law enforcement and public health leaders have called for greater attention to the easy availability of firearms; and
WHEREAS, recent California legislation requires a 15-day waiting period, with background check, for the purchase of all firearms, bans specified semi-automatic firearms with assault weapon characteristics, requires successful completion of safety training for first-time handgun purchases, and holds adults criminally responsible in some cases where children use their guns; therefore, be it
RESOLVED, that the Sierra Pacific Synod urge its members and congregations to participate in community violence prevention programs, such as those sponsored by the California Wellness Foundation and educational organizations; and be it further
RESOLVED, that the Sierra Pacific Synod memorialize the Evangelical Lutheran Church in America to develop, consistent with the *Mission90emphasis* on "Children at Risk," a social message or social statement that defines a Christian perspective on the problem of community violence, including the misuse of firearms, and a Christian response to it, including, but not limited to, such measures as community awareness, education, and organizing, and public policy advocacy.

B. Grand Canyon Synod (2D) [1993 Memorial]

WHEREAS, there is a direct correlation between the increase of individual gun possession and the increase of gun use in wanton acts of violence; and
WHEREAS, it has been demonstrated that many gun-related deaths, both accidental and deliberate, have happened in homes simply because there was a gun present;

and

WHEREAS, the streets of United States's cities have become armed camps, not only because gangs have amassed weaponry, but so also have frightened citizens; and

WHEREAS, the Constitution of the United States stipulates that it is a function of our government to promote the general welfare of its citizenry but much of that citizenry no longer feels safe because of the proliferation of street weapons; and

WHEREAS, being a peacemaker is a Christian imperative; therefore, be it RESOLVED, that the bishop of the Grand Canyon Synod of the Evangelical Lutheran Church in America and members of congregations be encouraged to send letters in support of the "Brady Bill" to the Arizona and Southern Nevada congressional delegations; and be it further

RESOLVED, that the Grand Canyon Synod request the [synod's Commission for] Church in Society to work with congregations to develop effective plans to confront the violence that exists within neighborhoods; and be it further

RESOLVED, that the Grand Canyon Synod support legislation restricting the right of unsupervised minors to bear weapons; and be it further

RESOLVED, that the Grand Canyon Synod memorialize the ELCA Churchwide Assembly to support national legislation that promotes sensible gun control.

C. Northwestern Ohio Synod (6D) [1993 Memorial]

WHEREAS, 10,567 people were murdered by handguns in the United States in 1990, while in five westernized countries with a comparable total population-Great Britain, Canada, Sweden, Australia, and Japan-but with strict gun control laws, only 200 people were murdered by handguns; and

WHEREAS, over 24,000 Americans are killed annually by handguns in homicides, suicides and accidents-as many as are killed annually by drunk drivers; and

WHEREAS, the Federal Bureau of Investigation reports there were only 178 justifiable handgun homicides by private citizens in the United States in 1989; and

WHEREAS, 60-70 million handguns and over one million military assault weapons are in private hands in the United States; and

WHEREAS, even mentally unstable people in the United States are free to collect unlimited numbers of guns, such as David Koresh's arsenal of 167 military assault rifles and 60 handguns at the Branch Davidian compound in Waco, Tex.; and

WHEREAS, the U.S. Department of Justice reports that "offenders armed with handguns committed an average of 639,000 violent crimes (murders, rapes, robberies, assaults) each year between 1979 and 1987"; therefore, be it

RESOLVED, that the Northwestern Ohio Synod memorialize the Evangelical Lutheran Church in America to support legislation establishing control over the manufacturing and private ownership of handguns and military assault weapons; and be it further

RESOLVED, that the Northwestern Ohio Synod memorialize the Evangelical Lutheran Church in America to support the Brady Bill as a first step toward curbing the abuse of firearms; and be it further

RESOLVED, that the Northwestern Ohio Synod communicate its action on this issue to our Ohio senators and representatives in the United States House of Representatives and in the Senate.

D. Metropolitan Washington, D.C., Synod (8G) [1993 Memorial]

WHEREAS, Christians believe in the sanctity of life and the biblical admonishment not to kill another person; and

WHEREAS, there is a high risk of death, disfigurement, and mental and physical disability due to acts of violence in our nation and in our nation's capital; and

WHEREAS, 75 percent of the people who are murdered are killed by someone they know; and

WHEREAS, handguns are used in half of all murders and 24,000 Americans die from handgun violence each year; and

WHEREAS, Black male teenagers are more likely to die of gunshot wounds than of natural causes; and

WHEREAS, the incidence of firearm-related homicides has increased tremendously in the past decade; and

WHEREAS, a large portion of the handguns used to kill people in Washington, D.C., New York City, and other high-risk urban areas, including those with strict gun control laws, are purchased in other states and jurisdictions; and

WHEREAS, there were 140 thefts in gun stores, comprising 1500 stolen weapons, between Richmond, Virginia, and Philadelphia, Pennsylvania, in one year, indicating that gun control legislation is not effective in keeping guns out of the hands of criminals; therefore, be it

RESOLVED, that this Metropolitan Washington, D.C., Synod Assembly urge the congregation councils, clergy, and congregations of this synod to work for the passage and strict enforcement of local, state, and national legislation, as appropriate, that rigidly controls the manufacture, importation, exportation, sale, purchase, transfer, receipt, possession, or transportation of handguns, assault weapons, and assault-like automatic and semi-automatic weapons and their parts, excluding manually-operated rifles and shotguns, for use other than for law enforcement or military purposes; and be it further

RESOLVED, that this Metropolitan Washington, D.C., Synod memorialize the ELCA Churchwide Assembly to call upon the Evangelical Lutheran Church in America and all of our congregations, synods, and appropriate agencies to work for the passage and strict enforcement of local, state, and national legislation as appropriate, that rigidly controls the manufacture, importation, exportation, sale, purchase, transfer, receipt, possession, or transportation of handguns, assault weapons, and assault-like automatic and semi-automatic weapons and their parts, excluding manually-operated rifles and shotguns, for use other than for local enforcement or military purposes.

BACKGROUND

While the Evangelical Lutheran Church in America and the predecessor church bodies have taken stands on types of violence in our society, no specific position has been expressed on the issues of guns and community violence. Before such a stance is taken, time for a deliberative process is necessary, especially in support of specific legislation on the subject.

Several statements can be cited that give background to this deliberative process:

* the 1972 statement of the Lutheran Church in America, "In Pursuit of Justice and Dignity: Society, the Offender, and Systems of Correction," noted "the

growing incidence of lawlessness," but also the "growing but still too limited public awareness of the counter productivity of present methods of criminal justice."

* the 1986 statement of The American Lutheran Church, "Families and Violence: the Church's Role", states "when the church provides the encouragement, means, and rationale for victims of violence to escape terrorism, God's will for us is being affirmed."

* the 1991 ELCA "Social Teaching Statement on Abortion," calls for "increased support for education, nutrition, and services that protect children from abuse and neglect."

* the 1991 ELCA "Social Teaching Statement on the Death Penalty" discusses "a climate of violence" and calls upon the church "to respond to violent crime in the restorative way taught by Jesus"

Based upon this policy base, the Division for Church in Society could be instructed to develop a "message" on communal violence. This "message" could then be adopted by the Church Council in 1994 and used as the basis for a deliberative process throughout the Evangelical Lutheran Church in America so that the issue of guns and community violence might be brought to the 1995 Churchwide Assembly.

RECOMMENDATION OF THE MEMORIALS COMMITTEE

MOVED;

SECONDED: To refer the memorials of the Sierra Pacific Synod, Grand Canyon Synod, Northwestern Ohio Synod, and Metropolitan Washington, D.C.,

Synod

to the Department for Studies of the Division for Church in Society, instructing it to develop a "message" on the subjects of guns and community violence for adoption by the ELCA Church Council at its April 1994 meeting; and

To request that this "message" be used as the basis for a process of deliberation throughout the Evangelical Lutheran Church in America on the subjects of guns, community violence, and legislation in preparation for possible action on this matter by the 1995 Churchwide Assembly.

Ms. Mary Nelson [Metropolitan Chicago Synod] moved the following:

MOVED;

SECONDED;

CARRIED: To amend the recommendation of the Memorials Committee by adding the words, "and alternatives to violence," after the words, "and community violence," in paragraph two.

Mr. Charles Van Marter [North/West Lower Michigan Synod] recommended that, as an immediate means of regulating the use of firearms, we as a church body, ought to petition judges and law enforcement agencies to enforce laws already enacted. Ms. Bonnie Bell [Sierra Pacific Synod] expressed concern that, while more study is conducted as recommended by the Memorials Committee, "this year 8,000

people will die by handguns, 3,500 of these will be murdered; before the 1995 Churchwide Assembly 48,000 people will die (many of these are youth and children.)." She sought, therefore, to substitute the original memorial of the Northwestern Ohio Synod for the recommendation of the Memorials Committee. Bishop Chilstrom ruled that voting members wishing to offer a motion must do so prior to speaking to it.

Bishop E. Harold Jansen [Metropolitan Washington, D.C., Synod] sought to move that the word, "urgent," be inserted before the word, "deliberation." Bishop Chilstrom reiterated the rule of parliamentary procedure that a motion must be offered before the mover speaks to it.

Mary Lou Williams [Minneapolis Area Synod] moved the following:

MOVED;

SECONDED: To substitute the resolution of the Northwestern Ohio Synod for the recommendation of the Memorials Committee.

Speaking to her motion, Ms. Williams stated that urgency was the key issue.

"The importance is of acting today, not two years from today," she said. Bishop Chilstrom noted that both motions were now before the assembly—the recommendation of the Memorials Committee and the action of the Northwestern Ohio Synod. Bishop Reginald H. Holle [North/West Lower Michigan Synod] moved the following:

MOVED;

SECONDED;

CARRIED: To insert the word, "urgent," before the word, "deliberation," in paragraph two, line two, of the Memorials Committee's recommendation.

An unidentified voting member rose to a point of order and questioned whether two motions may be considered simultaneously. Bishop Chilstrom indicated that the rules of order permitted such a procedure. Bishop Jon S. Enslin [South-Central Synod of Wisconsin] requested clarification with respect to the actual text of the substitute motion. The Rev. Franklin D. Fry [New Jersey Synod] commented that the main motion and the substitution were not "necessarily alternatives one to the other." The former would provide for the future, while the other called for immediate action, he said. Pastor Fry asked whether the chair might have a suggestion for combining the motions. Bishop Chilstrom responded, "I frankly don't have one," and suggested that the motions be referred to the Memorials Committee for development of a composite motion. Pastor Fry moved the following:

MOVED;

SECONDED: To refer the recommendation of the Memorials Committee and the substitute motion to the Memorials Committee.

The Rev. James G. Krauser [Metropolitan New York Synod] served notice that, if the motion to refer did not prevail, he was prepared to offer a solution for merger of the two motions. The Rev. John W. Lee [Northwestern Minnesota Synod] requested additional information on the "Brady Bill," referenced in the memorial of the Northwestern Ohio Synod. Bishop Chilstrom indicated that such information was not immediately available. Bishop Mark B. Herbener [Northern Texas-Northern

Louisiana Synod] opposed referral. "We now know that it is likely that our founding fathers were very wrong when it came to women and African Americans; I think they were wrong about the right to keep and bear arms also. But to talk about that in the public arena also takes time. Therefore, I think it is very appropriate that we go ahead and deal with the resolutions that we have on the floor now; they are both appropriate," he stated. Mr. Charles Boucher [Rocky Mountain Synod] inquired whether referral would preclude action on this matter at a later time during this assembly. Bishop Chilstrom indicated that subsequent action would occur. Mr. Matthew L. Riegel [Northeastern Pennsylvania Synod] called the question:

MOVED;

SECONDED;

819-yes; 122-no; 2-abstain

CARRIED: To move the previous question.

MOVED;

SECONDED;

673-yes; 279-no; 3-abstain

CARRIED: To refer the recommendation of the Memorials Committee and the substitute motion to the Memorials Committee.

Section 2-Human Sexuality/Homosexuality (Part 1):

Treatment of Gay and Lesbian People

Reference: *1993 Reports and Records, Volume 1, Supplement*, Page M-4, continued on pages 319-322.

A. Minneapolis Area Synod (3G) [1993 Memorial]

WHEREAS, the Evangelical Lutheran Church in America affirms the authority of the Word of God for faith and life; and

WHEREAS, the Word of God calls us repeatedly to active lives as agents of God's love, compassion, forgiveness, and healing for all people, without exclusion; and

WHEREAS, the Word of God calls us in the context of our own time, even as it did in biblical times, to the inclusion of the stranger, the outcast, and the oppressed; and

WHEREAS, we are all members of one human family, created by God, sinners all, saved only by the gift of faith and God's free grace, which are extended to us each moment of our broken lives in spite of the sin from which we can never free ourselves; and

WHEREAS, the Word of God calls us to humility, servanthood, and the preaching of the "good news" of God's forgiveness in Christ, in place of superiority, judgment, and the scathing violence of hatred and condemnation; therefore, be it

RESOLVED, that the Minneapolis Area Synod urge its constituent congregations:

1. To provide specific educational opportunities for learning more about gay and lesbian issues;
2. To seek justice for victims of sexual discrimination within the church and to support those who provide care for these victims and advocate on their behalf; and
3. To promote a broad environment open to honest and faithful discussion as together we seek greater clarity under God concerning issues surrounding sexuality;

and be it further

RESOLVED, that the Minneapolis Area Synod request the churchwide units to

implement this resolution nationally.

B. Southeast Michigan Synod (6A) [1992 Memorial]

WHEREAS, the Southeast Michigan Synod of the Evangelical Lutheran Church in America as a community of people of God is called to embrace and serve 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, by eliminating discriminations that tear rifts in our church family; and

WHEREAS, gay and lesbian Christians are active and contributing members of our congregations and this synod, but are often hesitant to let their affectional orientation be known, fearing embarrassment and exclusion for themselves and their families; and

WHEREAS, the wider society in general and the church in particular has humiliated and even attacked gays and lesbians; and

WHEREAS, the following resolution, suggested by the Reconciled in Christ program of Lutherans Concerned, or similar resolutions have been adopted by the Eastern North Dakota Synod, the Metropolitan Washington, D.C., Synod, the Eastern Washington-Idaho Synod, the Sierra Pacific Synod, the Greater Milwaukee Synod, and over 75 Lutheran organizations and congregations, including some in this synod; therefore, be it

RESOLVED, that the Southeast Michigan Synod of the Evangelical Lutheran Church in America affirm that:

* gay and lesbian people share with all others the worth that comes from being unique individuals created by God; and

* gay and lesbian people are welcome within the membership of our congregations upon making the same affirmation of faith that all members make; and

* as members of our congregations, gay and lesbian people are expected and encouraged to share in the sacramental and general life of their congregations and of this synod;

and be it further

RESOLVED, that this assembly of the Southeast Michigan Synod encourage all our congregations and ministries to adopt a similar resolution; and be it further

RESOLVED, that this assembly request the 1993 ELCA Churchwide Assembly to adopt a similar resolution; and be it further

RESOLVED, that the Southeast Michigan Synod inform Lutherans Concerned of this action.

C. New Jersey Synod (7A) [1993 Memorial]

WHEREAS, the Evangelical Lutheran Church in America has committed itself to participate in God's mission by "advocating dignity and justice for all people" (ELCA Constitution 4.02.c.); and

WHEREAS, in carrying out its mission, the Evangelical Lutheran Church in America builds upon the legacy of policy positions it has inherited from its predecessor church bodies; those positions separated moral judgments regarding homosexual orientation and practice from a common concern for justice for all persons:

In 1970, the Lutheran Church in America observed that homosexual persons "are often the special and undeserving victims of prejudice and discrimination in law, law enforcement, cultural mores, and congregational life." The social statement went on to declare, "It is essential to see such persons as entitled to understanding and justice in church and community" ("Sex, Marriage, and Family").

In 1980, The American Lutheran Church noted with alarm that "persons thought to be homosexual are harassed, beaten, even killed." Its social statement declared that "ALC members must act against these evils in their communities." Furthermore, Christians "need to take leadership roles in changing public opinion, civil laws, and prevailing practices that deny justice and opportunity to any persons, homosexual or heterosexual." The concern "must be for laws that foster justice, mercy, equality of opportunity, and protection of human rights ... so long as ... exercise of these rights does not infringe on the privacy and the civil and legal rights of other persons" ("Human Sexuality and Sexual Behavior").

and

WHEREAS, the Evangelical Lutheran Church in America in its first social statement committed itself to "join with others to remove obstacles of discrimination and indifference" ("The Church in Society: A Lutheran Perspective," 1991); and

WHEREAS, gay, lesbian, and bisexual persons today are particular targets of violent assault, as well as of verbal or physical harassment and other discriminatory practices due to their sexual orientation; therefore, be it

RESOLVED, that the ELCA New Jersey Synod, in assembly, affirm that, for the purposes of advocacy, the historical position of the Evangelical Lutheran Church in America is:

1. Strong opposition to any forms of verbal or physical harassment or assault on persons because of their sexual orientation; and
2. Support for legislation, referendums, and policies to protect the civil rights of all persons, regardless of the sexual orientation, and to prohibit

discrimination in housing, employment, and all public services and accommodations;

and be it further

RESOLVED, that in keeping with the ELCA commitment to "foster moral deliberation" involving "those who feel and suffer with the issue" as well as "those whose interests or security are at stake," ("The Church in Society: A Lutheran Perspective," 1991), the ELCA New Jersey Synod, in assembly, encourages ongoing deliberations regarding the implications of this position in specific situations.

BACKGROUND

These memorials deal with the whole matter of civil and human rights of gay and lesbian people. The Evangelical Lutheran Church in America and its predecessor churches have addressed these matters in the past and these memorials are addressing the subject again. It is important to understand that civil and human rights is the focus of these memorials and not a premature addressing of the statement on human sexuality.

Statements advocating the civil rights of gay and lesbian people were adopted by the LCA and ALC, two of the predecessor church bodies which formed the ELCA. In 1970 the Lutheran Church in America produced a social statement, "Sex, Marriage, and Family." In 1980 The American Lutheran Church adopted the social

statement entitled, "Human Sexuality and Sexual Behavior." This document says: "We agree that homosexually-behaving persons need God's grace as does every human being. We all need the care and concern of the congregation. We all need opportunity to hear the Word, to receive the sacraments, to accept the forgiveness God offers, to experience the understanding and the fellowship of the community of Christ. We all need the power of the Holy Spirit for ethical living sensitive to our own individual situations" (page 8, item 4).

In 1986, the Lutheran Church in America produced a "Study of Issues Concerning Homosexuality." This document raised the question, "Are gay and lesbian persons welcome to participate in the full life of Word and Sacrament, of fellowship, learning, and service? If that welcome is not present in a Christian community we believe that community needs to wrestle with questions about the nature of the church" (page 39). Based on our understanding of Article VII of the Augsburg Confession, this same document states, "We are enabled to see that our participation in the church is solely the act of God, not to be undone by human standards, biases, or prejudices" (page 11).

The ELCA 1991 Churchwide Assembly approved the following resolution:

To affirm that gay and lesbian people, as individuals created by God, are welcome to participate fully in the life of the congregations of the Evangelical Lutheran Church in America;

To refer the request of the Sierra Pacific Synod and the Greater Milwaukee Synod for study of such issues as: the direction of the ELCA's ministry to gay and lesbian individuals, this church's level of affirmation of gay and lesbian identity and life styles, and the acceptance of gay and lesbian persons who are in "covenantal relationships," to the Commission for Church in Society, as it develops a social teaching statement on human sexuality, which currently is scheduled for a report at the 1993 Churchwide Assembly;

To refer the memorial of the Greater Milwaukee Synod to the Division for Ministry, as it engages in the study of the ordination of homosexual persons; and

To encourage individuals and congregations throughout the Evangelical Lutheran Church in America to engage actively in the process of deliberation and discernment that will shape the social teaching statement on human sexuality, prior to action by the Churchwide Assembly (CA91.7.51).

At meetings held in March 1993 the board of the Division for Church in Society and the ELCA Church Council approved the following resolution, "Harassment, Assault, and Discrimination Due to Sexual Orientation":

WHEREAS, the Evangelical Lutheran Church in America has committed itself to participate in God's mission by "advocating dignity and justice for all people" (ELCA 4.02.c.); and

WHEREAS, in carrying out its mission, the Evangelical Lutheran Church in America builds upon the legacy of policy positions it has inherited from its predecessor church bodies. Those positions separated moral judgments regarding homosexual orientation and practice from a common concern for justice of all persons:

In 1970, the Lutheran Church in America observed that homosexual persons "are often the special and undeserving victims of prejudice and discrimination in law, law enforcement, cultural mores, and congregational life." The social statement went on to declare: "It is essential to see such

persons as entitled to understanding and justice in the church and community" ("Sex, Marriage, and Family"); and

In 1980, The American Lutheran Church noted with alarm that "persons thought to be homosexual are harassed, beaten, even killed." Its social statement declared that "ALC members must act against these evils in their communities." Furthermore, Christians "need to take leadership roles in changing public opinion, civil laws, and prevailing practices that deny justice and opportunity to any persons, homosexual or heterosexual." The concern "must be for laws that foster justice, mercy, equality of opportunity, and the protection of human rights ... so long as ... exercise of these rights does not infringe on the privacy and the civil and legal rights of other persons" ("Human Sexuality and Sexual Behavior"); and

WHEREAS, the Evangelical Lutheran Church in America in its first social statement committed itself to "join with others to remove obstacles of discrimination and indifference ("The Church in Society: A Lutheran Perspective," 1991; CA91.2.4); and

WHEREAS, gay, lesbian, and bisexual persons today are particular targets of violent assault, as well as of verbal or physical harassment and other discriminatory practices due to their sexual orientation; therefore, be it

RESOLVED, that the Church Council reaffirm that the historical position of the Evangelical Lutheran Church in America is:

1. strong opposition to all forms of verbal or physical harassment or assault of persons because of their sexual orientation; and
2. support for legislation, referendums, and policies to protect the civil rights of all persons, regardless of their sexual orientation, and to prohibit discrimination in housing, employment, and public services and accommodations;

and be it further

RESOLVED, that in keeping with the Evangelical Lutheran Church in America commitment to "foster moral deliberation" involving "those who feel and suffer with the issue" as well as "those whose interests or security are at stake" ("The Church in Society: A Lutheran Perspective," 1991; CA91.2.4), the Church Council encourage ongoing deliberation regarding the implications of this position in specific situations."

The Evangelical Lutheran Church in America, through its Division for Church in Society, is currently involved in the development of a "Social Teaching Statement on Human Sexuality and the Christian Faith." The process and study used in the development of this statement has been, and will continue to be, an instrument for education on gay and lesbian issues. The first draft of this statement will be available in the fall of 1993 and it will be available for comment and response in 1994. The second draft of the statement will come before the 1995 Churchwide Assembly for discussion and possible action.

RECOMMENDATION OF THE MEMORIALS COMMITTEE

MOVED;

SECONDED: To encourage ELCA members to continue to be involved in the process

of developing the "Social Teaching Statement on Human Sexuality and the Christian Faith"; and

To transmit this minute as information to the Minneapolis Area Synod, Southeast Michigan Synod, and New Jersey Synod.

The Rev. Bruce H. Davidson [New Jersey Synod] moved the following:

MOVED;

SECONDED;

846-yes; 120-no; 11-abstain

CARRIED: To amend the recommendation of the Memorials Committee by inserting before the first paragraph as a new paragraph the words,

To commend the Church Council for its action in adopting the res-

olution, "Harassment, Assault and Discrimination Due to Sexual

Orientation,"and, as the assembly of this church, to affirm that action; and

Pastor Davidson stated that the intent of the foregoing amendment was "to strengthen the response from the Memorials Committee by asking that the assembly simply affirm what has been reported to us in that background [see 'Background' above] response, which seems consistent with the policy of our church and its practice to date." The Rev. Albert R. Ahlstrom [Metropolitan New York Synod] observed that the amendment recognized a "distinction between the question of human rights and any premature addressing of the statement on human sexuality that the background information asks to be done."

ASSEMBLY

ACTION

908 yes; 63 no; 10 abstain

CA93.3.4

To commend the Church Council for its action in adopting the resolution, 'Harassment, Assault and Discrimination Due to Sexual Orientation,' and, as the assembly of this church, to affirm that action; and

To encourage ELCA members to continue to be involved in the process of developing the social teaching statement on "Human Sexuality and the Christian Faith"; and

To transmit this minute as information to the Minneapolis Area Synod, Southeast Michigan Synod, and New Jersey Synod.

*** Section 19-Pension and Health Plan (Part 2):**

Counseling Coverage

Reference: *1993 Reports and Records, Volume 1, Supplement, Page M-40;*
continued on pages 206-207, 333-315, 533-543.

Metropolitan Chicago Synod (5A) [1993 Memorial]

WHEREAS, the church is called to be an example and model of caring, understanding, and compassion; and

WHEREAS, the church's pastors in specialized ministry, having served three years

in the parish, are especially valuable resources; and
WHEREAS, marriage counseling is not currently covered and general resources for covered counseling are unnecessarily limited by an over-emphasis on one type of supervision; and
WHEREAS, marital health is conducive to the ministry and the witness of the church as a whole; therefore, be it
RESOLVED, that the Metropolitan Chicago Synod meeting in assembly memorialize the ELCA 1993 Churchwide Assembly to recommend that the Board of Pensions amend its articles so counseling fees are eligible expenses in the same percentage as medical-surgical fees under its plan and that marriage counseling be considered an eligible expense and that care provided by appropriately licensed, and/or certified, and supervised counselors be a covered expense.

BACKGROUND

Section 17.60. of this church's governing documents provides that the Board of Pensions is a self-supporting unit of the Evangelical Lutheran Church in America (ELCA) and is separately incorporated. Its costs are paid from administrative charges to the congregations and other employing organizations utilizing the plans and from investment income. The board is responsible for managing the ELCA Pension and Other Benefits Program as adopted by the ELCA Constituting Convention and amended from time to time by the Church Council and the Churchwide Assembly. The ELCA Medical and Dental Benefits Plan was designed in accordance with insurance industry standards to provide as broad a base of coverage as possible, while remaining affordable to ELCA congregations and other participating employers.

Changes to the ELCA health plan administered by the Board of Pensions may not be made by independent action of the board. Rather, under the ELCA governing documents, as well as the provisions of the various benefit plans, amendments to the plans are recommended by the Board of Pensions to the ELCA Church Council or Churchwide Assembly for final approval.

The cost of spousal or family therapy is covered under the terms of the Medical and Dental Benefits Plan when incurred in conjunction with treatment received by a family member for a mental health disorder. This type of family therapy is eligible because it is recognized that a family member with a mental health disorder does not exist in a vacuum but must be integrated back into the family unit.

Marriage counseling for marital discord is not covered under the terms of the Medical and Dental Benefits Plan because marital discord is not a mental health or other type of medical condition. Coverage is limited under the plan to treatment of existing or suspected illness or injury.

Benefits for mental health disorders are reimbursed at a lower rate than benefits for other "medically necessary" treatment because coverage of mental health care is extremely expensive. The cost of mental health care is becoming an increasing concern for medical benefit plans. Several factors contribute to this growing problem. First, it is often difficult to verify mental illness, as distinguished from the routine anxieties which are an everyday consequence of living. In the area of psychological counseling, the distinction between treatment of mental illness and routine social counseling is more difficult to ascertain.

The second difficulty with mental health care is that of measuring the efficacy

of the treatment. This problem is particularly acute with respect to inpatient care of mental illness, which may become custodial over time. The Medical and Dental Benefits Plan pays only for treatment of illness or injury; custodial care is not covered. Distinguishing between the two is essential for the financial soundness of the plan.

Finally, there is an increasing demand on medical benefit plans for payments of mental health-care services. In the insured population, average costs per person have risen at a rate of approximately 35-50 percent per year over the last three years. This increase has been a result of the growing need for treatment of substance abuse disorders as well as a greater awareness and acceptance in the population of mental health treatment.

The Board of Pensions recognizes that providing coverage of mental health and substance abuse disorders is important to the well-being of plan members. Controlling costs for these services, however, is also critical to the financial soundness of the Medical and Dental Benefits Plan. In 1991, over \$6.5 million in benefits were paid under the plan for mental health and substance abuse treatments; 26.2 percent of all costs incurred by children during plan year 1991 was for the treatment of mental health or substance abuse disorders. The insurance industry benchmark for children is 15.7 percent.

The Board of Pensions would have no difficulty administering expanded benefits for marriage counseling and out-patient mental health treatment. The increased costs as the result of the expanded benefits would be borne by ELCA congregations and other participating employers. At a time when most members and congregations are requesting that contribution increases be as limited as possible and many employer plans in the United States are cutting benefits, the board is reluctant to recommend a significant expansion to benefits under the ELCA plan. Psychotherapy provided by pastoral counselors is currently covered under the terms of the Medical and Dental Benefits Plan, provided that the counselor acts under the orders and supervision of a doctorate-level therapist. The Board of Pensions is currently examining the definition of an eligible therapy provider. Recommendations may be made to the ELCA Church Council to change the definition of an eligible provider under the plan, effective January 1, 1994.

***RECOMMENDATION OF THE
MEMORIALS COMMITTEE***

To decline to adopt the memorial of the Metropolitan Chicago Synod on counseling coverage, due to the prohibitive cost of new coverage, and to request the secretary to inform the Metropolitan Chicago Synod of this action by the 1993 Churchwide Assembly.

Bishop Chilstrom indicated that the Metropolitan Chicago Synod memorial was now before the assembly for consideration, together with the recommendation of the Memorials Committee that the assembly decline adoption.

MOVED;

SECONDED: WHEREAS, the church is called to be an example and model of caring, understanding, and compassion; and

WHEREAS, the church's pastors in specialized ministry, having served

three years in the parish, are especially valuable resources; and WHEREAS, marriage counseling is not currently covered and general resources for covered counseling are unnecessarily limited by an over-emphasis on one type of supervision; and

WHEREAS,

marital health is conducive to the ministry and the witness of the church as a whole; therefore, be it

RESOLVED, that the 1993 Churchwide Assembly recommend that the Board of Pensions amend its articles so counseling fees are eligible expenses in the same percentage as medical-surgical fees under its plan and that marriage counseling be considered an eligible expense and that care provided by appropriately licensed, and/or certified, and supervised counselors be a covered expense.

The Rev. Elaine G. Siemsen [Metropolitan Chicago Synod] requested additional clarification of what was then under discussion. Bishop Chilstrom reiterated his previous announcement. Pastor Siemsen then spoke in favor of the memorial, observing that cost of marital counseling in some instances was being reimbursed deceptively under an alias diagnosis of mental illness. "The cost of refusing to support marital counseling is greater than dollars to our congregations, to our church, and to the Board of Pensions; the cost is lives, and service, and families." Bishop Lyle G. Miller [Sierra Pacific Synod] requested response from staff of the the Board of Pensions. Mr. John G. Kapanke, president of the Board of Pensions, stated that the coverage requested by the synod was not considered to be a medically necessary expense, but indicated that, when a mental-health issue is identified that affects the family, the cost of treatment is covered. Ms. Linda Jean McElroy Sheets [Metropolitan Washington, D.C., Synod] spoke in favor of the memorial and observed that marital discord results in a significant number of illnesses for which the church ultimately must pay. Bishop Lavern G. Franzen [Florida-Bahamas Synod] requested information on the potential financial impact on this church and its congregations. Mr. Kapanke stated that the cost of the coverage requested would have a significant impact-an estimated \$700,000 to \$1.1 million. Employer-sponsored medical-dental plans normally do cover such expenses, he said. If mental-health expenses were to be reimbursed at the same level as surgical coverage, the cost would amount to \$1.4 million. Together, both would represent 4.2 percent of total claims; up to \$2.5 million annually. Bishop Robert L. Isaksen [New England Synod] challenged the board's projections. He observed that some plan members already receive counselling for nervous disorders. Such illnesses not only involve the families, but also the congregations. "Our pastors, for the sake of the church, need to be healthy, and I think this is a way that we can reach out and preserve the health of our pastors and their families, as well as that of the congregations," he urged.

Mr. Francis Carl Baker [Northwest Washington Synod] spoke against the memorial and observed that the proposed coverage was not being provided in private industry. Speaking in favor of the memorial, Ms. Patsie Williams [Delaware-Maryland Synod] confirmed the need for such coverage, stating that she personally has provided *gratis* counseling to clergy families, because such counseling did not appear to be reimbursable by the Board of Pensions. The Rev. Edward E. Busch [Southern California (West) Synod], speaking in favor of the memorial, inquired whether reimbursement for counselling costs might not be set at a lower percentage

rate than that for medical-surgical fees.

The Rev. Elaine G. Siemsen [Metropolitan Chicago Synod] stated that the Board of Pensions' projections were alarming, and inquired how they had been determined. Mr. Kapanke explained the process used to arrive at the actuarial projections to which he had referred. Bishop Jon S. Enslin [South-Central Synod of Wisconsin] inquired about the implications of the memorial with respect to co-payment and funding limits.

Bishop Chilstrom called for the orders of the day, and directed that consideration of this memorial be continued at a later time.

Report of the ELCA Treasurer (and Mission Investment Fund)

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 103-158.

Bishop Chilstrom called upon Mr. Richard L. McAuliffe, treasurer of this church, to present his report. Treasurer McAuliffe highlighted his written report, explaining how "Ingathering '92" funds were to be distributed and noting increased income to the World Hunger Appeal. Although overall fiscal results in 1991 and 1992 were satisfactory, he said, income estimates for the current fiscal year had been decreased by \$2 million. Assessing this church's fiscal outlook, Treasurer McAuliffe commented that he was "hopeful, but concerned."

Treasurer McAuliffe also introduced the report of the Mission Investment Fund of the Evangelical Lutheran Church in America (MIF), which was presented by means of a video narrated by the Rev. Arnold O. Pierson, MIF vice president for marketing. The video illustrated the use of Mission Investment Fund loans in financing the construction and renovation of facilities for ministry and to congregations facing new challenges in changing communities. Following the video Pastor Pierson noted that the Mission Investment Fund then totaled \$112 million. One in five ELCA congregations, he said, have placed money in the Mission Investment Fund. He observed the recent growth of investment funds, enumerated the sources of those investment dollars, and cited examples of what such investments have made possible.

Exhibit A
Financial Statements 1991 and 1992

Peat Marwick

EVANGELICAL LUTHERAN CHURCH

IN AMERICA
Financial Statements and Schedule
January 31, 1992
(With Independent Auditors' Report Thereon)

EVANGELICAL LUTHERAN CHURCH IN AMERICA

Independent Auditors' Report
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Financial Statements:
Balance Sheet as of January 31, 1992 with comparative figures as of January 31, 1991 ..
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Statement of Income, Expenses and Changes in Fund
Balances for the year ended January 31, 1992, with
comparative figures for the year ended January 31, 1991 3-4
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Expenses by Type Schedule

HARD COPY OF THE MINUTES FOR THE 1993 CHURCHWIDE ASSEMBLY PAGES 153-188.

Exhibit B
Report of the
Mission Investment Fund of the
Evangelical Lutheran Church in America
Organization

Board of Trustees

The Mission Investment Fund (formerly, ELCA Loan Fund) has a board of trustees of 11 persons, elected by the Church Council for two-year terms.

Mr. Frank R. Jennings, chair, Kent, Wash. (term expires 1993)

Ms. Patricia J. Hardwick, vice chair, Doylestown, Pa. (1993)

Mr. Raymond S. Caughman, Lexington, S.C. (1993)

Rev. Donald M. Hallberg, Des Plaines, Il. (1993)

Ms. Tulia Hamilton, St. Louis, Mo. (1993)

Rev. William J. Hanson, Edina, Minn. (1993)

Mr. David E. Johnson, Mendota Heights, Minn. (1993)

Rev. John O. Knudson, Dana Point, Calif. (1993)
Ms. Gail L. Mathews, Winfield, Ill. (1993)
Mr. H. W. Pfennig, Houston, Tex. (1993)
Mr. Theartrice Williams, Minneapolis, Minn. (1993)
Staff

President: Mr. Richard L. McAuliffe
Vice President/Treasurer: Mr. Kenneth L. Murken
Vice President/Secretary: Mr. Robert E. Pope
Vice President: Rev. Arnold O. Pierson
Vice President: Mr. Harvey D. Olson
Vice President/Controller: Mr. Frank (Rosendo) Torres

Constitutional Mandate

The Mission Investment Fund provides low interest loans to new and developing ELCA congregations for the purchase of church sites and parsonages, for the construction of new church buildings, and for repair and renovation where it is needed in order for ministry to continue. The fund also makes some loans available to certain ELCA social ministry organizations and institutions. The constitutional mandate related to this fund is printed in *1993 Reports and Records, Volume 1, Part 1*, pages 656-657.

Report of Work 1991-1993

The Mission Investment Fund of the Evangelical Lutheran Church in America experienced considerable growth during this biennium. Total assets are now more than \$200 million. Included in this amount is \$125 million that has been loaned to more than 450 new mission congregations. Also included are land for congregations that have not yet organized and parsonages amounting to \$70 million.

We are especially pleased with the response to our mission investments, which now total more than \$100 million. Over 5,000 individuals, synods, congregations, and other organizations are now receiving interest on mission investments and, at the same time, assisting new and developing ELCA congregations. More than 100 congregations secured financing through the fund in 1991 and 1992.

We are now making available to synods and congregations and other ELCA-related organizations a new mission investment, called, Mission Plus. It provides an attractive interest rate and immediate access to invested funds. While Mission Plus has been available for only one and one-half years, \$10 million has already been invested.

Because of the excellent response to our mission investments, liquidity has been restored to the Mission Investment Fund, and borrowing is minimal. We are now well positioned to operate on a break-even or better basis. The Mission Investment Fund is pleased to be able to assist in the establishment of new mission congregations, and to provide investors with an opportunity to assist as well.

Major Program Directions 1993-1995

The strong and effective marketing program that has been established for mission investments will continue. This will enable us to meet the capital needs, as identified by the Division for Outreach, of our new and developing mission congregations. Consideration will be given to new loan programs to expand the services of the

fund. Efforts to sell surplus real estate will continue so that the fund's liquidity and operations will be enhanced.

RICHARD L. McAuliffe, *President*

Appendix A
Financial Statements 1991-1992

p
- ¹¹Peat Marwick

MISSION INVESTMENT FUND OF THE
EVANGELICAL LUTHERAN CHURCH
IN AMERICA
Financial Statements
December 31, 1992 and 1991
(With Independent Auditors' Report Thereon)

Certified Public Accountant

Peat Marwick Plaza
303 East Wacker Drive
Chicago, IL 60601-9973

Independent Auditors' Report

The Board of Trustees
Mission Investment Fund of the
Evangelical Lutheran Church in America

We have audited the accompanying balance sheets of Mission Investment Fund of the Evangelical Lutheran Church in America as of December 31, 1992 and 1991, and the related statements of income, expenses and changes in fund balance and changes in financial position for each of the years in the three-year period ended December 31, 1992. These financial statements are the responsibility of Mission Investment Fund of the Evangelical Lutheran Church in America's management. Our responsibility is to express an opinion on these financial statements based on our audits.

We conducted our audits in accordance with generally accepted auditing standards. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audits provide a reasonable basis for our opinion.

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of Mission Investment Fund of the Evangelical Lutheran Church in America as of December 31, 1992 and 1991, and the results of its operations and changes in its financial position for each of the years in the three-year period ended December 31, 1992 in conformity with generally accepted accounting principles.

March 12, 1993

**MISSION INVESTMENT FUND OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA**

Balance Sheets

December 31, 1992 and 1991

Assets 1992 1991

Cash		\$ 503,669	2,376,921
Investments	8,580,869	16,700,012	
Accrued interest receivable	764,532	1,269,495	
Other assets	272,450	518,320	
Congregational and institutional loans and real estate.			
Loans receivable (NoTE 3)	133,375,222	112,161,817	
Mission real estate (NoTE 1)	47,277,326	49,722,346	
	180,652,548	161,884,163	
<u>Less allowance for possible losses (NOTES 1 and 3)</u>		<u>2,424,412</u>	<u>2,424,412</u>
<u>Net congregational and institutional loans and real estate</u>		<u>178,228,136</u>	<u>159,459,751</u>
Other loans and real estate:			
Loans receivable (NoTE 3)	3,694,691	2,973,240	
Real estate (NoTE 1)	19,933,378	19,126,082	
	23,628,069	22,099,322	
<u>Less allowance for possible losses (NOTES I and 3)</u>	<u>2,200,000</u>	<u>600,000</u>	
<u>Net other loans and real estate</u>	<u>21,428,069</u>	<u>21,499,322</u>	
<u>Total assets</u>	<u>\$ 209,777,725</u>	<u>201,823,821</u>	

Liabilities and Fund Balance

Liabilities:

Accounts payable		102,688	410,265
Mission certificates (NoTE 4)	103,424,438	99,187,630	
NOTES and mortgages payable (NoTE 5)	4,096,919	22,500	
Accrued interest payable	1,307,161	1,750,680	
Escrow and other funds held	467,200	420,398	
<u>Due to (from) Evangelical Lutheran Church in America</u>	<u>112,799</u>	<u>(43,310)</u>	

Total liabilities		109,511,205	101,748,163
Contingent liabilities (NoTE 6)			
<u>Fund balance</u>	<u>100,266.520</u>	<u>100.075.658</u>	
<u>Total liabilities and fund balance</u>	<u>\$</u>	<u>209.777 725</u>	<u>201.823.821</u>

See accompanying NOTES to financial statements.

**MISSION INVESTMENT FUND OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA**
Statements of Income, Expenses and Changes in Fund Balance
Years ended December 31, 1992, 1991 and 1990

	1992	1991	1990
Income from loan and real estate activities:			
Interest income on loans	\$ 7,382,935	6,595,752	6,340,852
Rental income	451,001	564,031	538,888
Gain on sale of real estate, net	540,020	384,505	1,078,391
Other income	67,651	37,885	29,841
Total income from loan and real estate activities	8,441,607	7,582,173	7,987,972
Investment income	694,012	876,700	416,477
<u>Gifts and bequests</u>	<u>859,107</u>	<u>366,568</u>	<u>364.373</u>
<u>Total income</u>	<u>9,994.726</u>	<u>8.825.441</u>	<u>8.768.822</u>
Expenses.			
Real estate operations	1,173,003	963,916	976,523
Interest expense	5,872,338	6,774,332	6,900,986
Administrative and other expenses	1,111,671	999,537	896,054
<u>Provision for possible loan and real estate losses</u>	<u>1.646.852</u>	<u>152.248</u>	<u>79.800</u>
<u>Total expenses</u>	<u>9.803,864</u>	<u>8,890,033</u>	<u>8.853.363</u>
Excess (deficiency) of income over expenses before other additions	190,862	(64,592)	(84,541)
Other additions - contributions - capital campaign (NoTE 2)	-	42,497	137,338
Excess (deficiency) of income over expenses after			

other additions	190,862	(22,095)	52,797
Fund balance at beginning of year	100,075,658	100,097,753	100,255,956
<u>Less prior period adjustment (NoTE 1)</u>	-	-	<u>211,000</u>
<u>Adjusted fund balance at beginning of year</u>	<u>100,075,658</u>	<u>100,097,753</u>	<u>100,044,956</u>
<u>Fund balance at end of year</u>	<u>\$ 100,266,520</u>	<u>100,075,658</u>	<u>100,097,753</u>

See accompanying NOTES to financial statements.

**MISSION INVESTMENT FUND OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA**

Statements of Changes In Financial Position

Years ended December 31, 1992, 1991 and 1990

1992	1991	1990	
Sources of cash:			
Excess (deficiency) of income over expenses before other additions	\$ 190,862	(64,592)	(84,541)
<u>Other additions- contributions - capital campaign</u>	-	<u>42,497</u>	<u>137,338</u>
Excess (deficiency) of income over expenses after other additions	190,862	(22,095)	52,797
Add (deduct) items not using (providing) cash:			
Provision for possible loan and real estate losses	1,646,852	152,248	79,800
Capitalized interest income	(213,822)	(284,107)	(572,176)
Gain on sale of real estate, net	(540,020)	(384,505)	(1,078,391)
Reinvested interest on <u>mission</u> certificates	1,808,785	1,369,662	1,114,494
Cash provided by (used for) operations	2,892,657	831,203	(403,476)
Loan repayments:			
Congregational loan payments	15,586,341	11,464,655	16,711,975

Contracts for deed payments	763,484	705,460	937,744	
NOTES receivable payments	511,988	1,749,085	857,025	
Proceeds from sale of real estate	3,381,424	3,913,056	6,192,661	
Transfer of real estate to congregations and others for loans - net	3,563,924	7,307,962	7,493,541	
Mission certificates sold	19,768,620	25,954,998	16,920,171	
Proceeds from issuance of bank NOTES	4,900,000	-	4,100,000	
Investments	8,119,143	-	-	
Accrued interest receivable	504,963	(190,032)	16,219	
Escrow and other funds held	46,802	267,798	47,103	
Mortgages payable	96,919	90,307	247,000	
Accrued interest payable	(443,519)	123,789	56,635	
Due to (from) Evangelical Lutheran Church in America		156,109	(309,027)	73,404
Total cash provided		\$59,848,855	51,909,254	53,250,002

(Continued)

**MISSION INVESTMENT FUND OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA
Statements of Changes in Financial Position, Continued**

1992	1991	1990	
Uses of cash:			
Investments	\$	- 10,948.012	850,000

Loans to congregations	33,601,909	17,274,674	13,878,670	
NOTES receivable advances	1,463,866	1,495,770	521,283	
Transfer of real estate to congregations and others for loans - net	3,563,924	7,307,962	7,493,541	
Purchase of real estate and capital improvements		4,767,604	5,016,009	3,830,239
Mission certificates redeemed (NoTE 4)		17,340,597	6,654,064	5,194,616
Repayment of mortgages payable	22,500	822,552	810,787	
Repayment of bank NOTES	900,000	2,000,000	18,100,000	
Other assets	(245,870)	109,315	417,392	
Accounts payable	307,577	(390,232)	203,586	
<u>Total cashed</u>	<u>61,722,107</u>	<u>51,238,126</u>	<u>51,300,114</u>	
Increase (decrease) in cash	(1,873,252)	671,128	1,949,888	
Cash (overdraft) at beginning of year	2,376,921	1,705,793	(244,095)	
<u>Cash at end of year</u>		<u>S 503,669</u>	<u>2,376,921</u>	<u>1,705,793</u>

See accompanying NOTES to financial statements.

**MISSION INVESTMENT FUND OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA**

NOTES to Financial Statements

December 31, 1992 and 1991

(1) Summary of Significant Accounting Policies

Organization

The Mission Investment Fund of the Evangelical Lutheran Church in America (MIF) was organized

in March 1987 and began operations on January 1, 1988. In connection with the merger of The American Lutheran Church, the Association of Evangelical Lutheran Churches and the Lutheran Church in America, which formed the Evangelical Lutheran Church in America (the Church), MIF merged with the Board of American Missions of the Lutheran Church in America and assumed certain assets and liabilities from the Church. Prior to December 27, 1991, the name of MIF was ELCA Loan Fund.

MIF assists new and developing congregations of the Church in the acquisition and construction of physical facilities by providing loans at favorable interest rates and loan guarantees. MIF also purchases property for future use by new congregations and makes loans to affiliated institutions of the Church

Investments

Investments are stated at the lower of cost or fair value. During 1992, MIF transitioned its investment portfolio from primarily certificates of deposit, for which cost approximated fair value, to investments primarily in United States Government obligations.

Real Estate

Mission real estate represents property acquired for future use by new congregations and is carried at cost. Excess real estate, which is held for sale, is included under "other loans and real estate" and is carried at cost net of allowance for possible losses. Expenses in connection with real estate are charged to operations. Real estate taxes are generally recorded as expense on the dates on which they are payable. No depreciation is recorded on buildings included in real estate as these are held for future use by congregations or for resale and not used in the operations of MIF.

Allowance for Possible Losses

The allowance for possible losses is maintained at a level which, in management's judgment, is adequate to provide for potential loan and real estate losses. The amount of the allowance is based on management's periodic review and analysis of the loan and real estate portfolio as well as prevailing and anticipated economic conditions. Additions and changes to the allowance arise from the provision for possible loan and real estate losses charged to operations or from recovery of amounts previously charged off. Loans and real estate charged off reduce the allowance. Loans and real estate are charged off when there has been permanent impairment of related carrying values.

Administrative and Other Expenses

Certain administrative and other expenses of MIF are paid by the Church. MIF reimburses the Church for these payments on a monthly basis.

(Continued)

**MISSION INVESTMENT FUND OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA**
NOTES to Financial Statements

Income Taxes

MIF is an exempt organization from Federal income taxes under Section 501(c)(3) of the Internal Revenue Code.

Reclassifications

Certain amounts in the 1991 and 1990 financial statements have been reclassified to conform to the 1992 presentation.

Prior Period Adjustment

During the years 1984 through 1989, MIF capitalized payments totaling approximately \$211,000 relating to a property owned in Alabama. MIF has determined that these payments should have been expensed as incurred. As MIF's previous treatment of these payments was a mistake in the application of accounting principles, the correction of the previous errors in the financial statements has been reported as a prior period adjustment in 1990.

(2) Capital Campaign

The Church has completed a capital campaign initiated by the predecessor organizations. The campaign commenced in 1985 and contributions were received over a five-year period ended June 30, 1991. Funds received benefit various projects of the Church, including MIF. As of December 31, 1991, a cumulative total of \$10,017,091 had been received by MIF under this campaign.

(3) Loans Receivable

Congregational and Institutional Loans

These loans consist of mortgage NOTES and unsecured promissory NOTES totaling \$122,799,060 and \$102,211,752 and contracts for deed totaling \$10,576,162 and \$9,950,065 at December 31, 1992

and 1991, respectively. Approximately \$92,000,000 of the loans are secured by first mortgages at December 31, 1992. Contracts for deed are primarily for parsonages sold to congregations. Interest rates for these loans range from 0% to 11% with an average interest rate of 6.6%. As a part of its congregational loan program, MIF extends the terms of loans for congregations having difficulties meeting their obligations. This practice is consistent with the operations of the predecessor organizations and MIF expects to continue extending loans for such congregations in the future to the extent it is possible to do so based on the financial condition of MIF. In addition to the 63 matured loans noted in the following table, MIF also extended 131 loans during 1992 with outstanding principal balances totaling \$22,681,905.

(Continued)

**MISSION INVESTMENT FUND OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA
NOTES to Financial Statements**

A summary of loans receivable and the status of loan delinquencies reflecting interest and principal in arrears over 90 days is shown below:

	<u>1992</u>	<u>1991</u>					
Number of loans	in arrears	Interest in arrears	Principal principal balance	Principal principal balance	Total	Total	
Delinquencies on matured loans							
being extended or refinanced			23	\$ 418,480	41,069	4,827,079	3,778,609
Matured loans current but final							
principal being extended or							
refinanced			40	-	-	8,733,946	3,663,155
63	418,480	41,069	13,561,025		7,441,764		
Delinquencies on loans not matured			68	568,071		257,191	15,960,522
						19,566,853	
Current loans			421	-	-	103,853,675	85,153,200

552 \$ 986,551 298.260 133,375,222 112.161.817

Other Loans

Loans to nonchurch organizations and individuals in connection with the sale of excess property are secured by said property and carried under "other loans and real estate." Interest rates range from 7.0% to 12.0% with an average interest rate of 10%. These loans totaled \$3,694,691 and \$2,973,240 at December 31, 1992 and 1991, respectively.

Allowance for Possible Losses

A summary of the activity in the allowance for losses for the two years ended December 31 is as follows:

	1992	1991
Congregational and institutional loans and real estate:		
Balance at beginning of year \$	2,424,412	2,442,800
Provision for losses	46,852	152,248
<u>Loan receivables charged off</u>	<u>46,852</u>	<u>170,636</u>
Balance <u>at end of year</u> \$	2,424,412	2,424,412
Other loans and real estate:		
Balance at beginning of year	600,000	600,000
Provision for losses	1,600,000	-
Balance <u>at end of year</u> \$	2,200,000	600,000

(Continued)

MISSION INVESTMENT FUND OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA
 NOTES to Financial Statements

(4) Mission Certificates

MIF sells mission investments for the purpose of raising funds for its congregational development program and is obligated to repay mission certificates previously issued by the predecessor organizations. (Mission Investments, Mission Investment Obligations and certificates issued by the

predecessor churches together are referred to as "Mission Certificates.") Details relating to certificates outstanding at December 31, 1992 and 1991 are as follows.

Amount

<u>Issuer</u>	<u>Type of certificate</u>	<u>Rate</u>	<u>1992</u>	<u>1991</u>
Lutheran Church in America	Term (1)		\$17,660.325	
American Lutheran Church	Compound term (2)		2,478,936	2,662,618
American Lutheran Church	Term (2)		4,707,805	5,407,573
American Lutheran Church	Demand (2)		532.159	567.663
MIF	Term (3)	85.223,821	69,697.816	
MIF	Demand (3)	10,481,717	3,191.635	

\$ 103,424,438 99,187.630

(1) During 1992 certificates previously issued by the Board of American Missions of the Lutheran Church In America carried a variable interest rate ranging from 7% to 8.25%. All of these certificates matured during 1992. Investors were given the option to exchange their certificates for certificates currently offered by MIF, redeem their certificates, or donate their certificates to MIF.

(2) Certificates previously issued by the Mission Loan Fund of The American Lutheran Church include Compound Term and Term certificates which pay interest at a base rate of 4.0% to 6.0% depending on the terms of the certificates, which vary from 3 to 21 years. Actual interest rates are determined by the Board of Trustees and are based upon prevailing market conditions. Interest rates for 1992 ranged from 6% to 7.7% The interest rate on demand certificates is 5.5%.

(3) Certificates issued by MIF are as follows:

Mission Investment Obligations - During the period January 1, 1988 through June 30, 1989, MIF offered and sold Mission Investment Obligations (Obligations) with six-month, five-year, ten-year, 15-year and 20-year maturities. The interest rates on these Obligations are adjusted as of the first day of each calendar quarter to the representative yields to maturity on United States Government Treasury securities having approximately corresponding terms to maturity (as of the interest rate adjustment date). Interest rates for these Obligations ranged from 2.9% to 7.9% during 1992 and 5.1% to 8.6% during 1991.

(Continued)

MISSION INVESTMENT FUND OF THE

EVANGELICAL LUTHERAN CHURCH IN AMERICA

NOTES to Financial Statements

Mission Investments - Commencing July 1, 1989, MIF offered and sold Mission Investments (Investments) with one-year, three-year, five-year and ten-year term maturities. Interest rates are adjusted on January 1 and July 1 each year to the representative yields to maturity on United States Government Treasury securities having approximately corresponding terms to maturity (as of the interest rate adjustment date). Interest rates ranged from 4.1% to 7.1% for the year ended December 31, 1992 and 6.4% to 8.2% for the year ended December 31, 1991.

Mission Plus Investments - Commencing June 1, 1991 MIF offered and sold Mission Plus Investments (Mission Plus) to congregations and related organizations of the Church. Interest rates are adjusted annually on July 1. Mission Plus does not have a fixed term and may be redeemed by the owner at any time in whole or in pan. Interest rates were 6.2% from June 1, 1991 to June 30, 1992 and 4% from July 1, 1992 to December 31, 1992.

With respect to Mission Investment Obligations and Mission Investments, MIF may permit or deny redemption prior to maturity at the discretion of MIF.

Aggregate maturities of Mission Certificates outstanding at December 31, 1992 are shown below. Amounts indicated as maturing in the various years will not necessarily correspond to cash redemptions because of renewals and exchanges. The amount shown as maturing during 1993 includes approximately \$4,615,000 of matured certificates which have not been renewed or exchanged and are therefore held as demand certificates.

Year ending	Amount
December 31 1993	\$ 45,125,866
1994	12,108,006
1995	13,878,061
1996	10,345,112
1997 and thereafter	21,967,393
\$	103,424,438

The Church and its affiliates held Mission Certificates approximating \$875,000 at December 31, 1992.

(5) NOTES and Mortgages Payable

MIF has credit agreements with two banks providing for prime rate loan commitments totaling \$20,000,000. There was \$4,000,000 outstanding under these agreements at December 31, 1992 and no borrowings were outstanding at December 31, 1991. The agreements contain certain restrictions regarding other debts, including leases, and total liabilities. A commitment fee of three-

(Continued)

**MISSION INVESTMENT FUND OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA**
NOTES to Financial Statements

eighths of 1% per year is charged on the daily average unused amount and is payable quarterly. The credit agreements are guaranteed by the Church and terminate on September 30, 1993.

Mortgages payable of \$96,919 and \$22,500 at December 31, 1992 and 1991, respectively, are collateralized by real estate carried at an aggregate cost of \$217,398 and \$51,389 at December 31, 1992 and 1991, respectively.

(6) Contingent Liabilities

As of December 31, 1992, MIF owns two parcels of land which may be environmentally contaminated. Although the ultimate disposition of environmental matters is not presently determinable, management does not believe that any adverse determination will have a material effect on the long-term financial condition of MIF.

**(7) Financial Instruments with Off-balance
Sheet Risk**

MIF is a party to financial instruments with off-balance sheet risk in the normal course of its business. These instruments include credit and interest rate risk in excess of the amount recognized in the balance sheet.

The following table summarizes the contractual amounts of financial instruments outstanding at December 31, 1992:

Contract amount	
Commitments to originate loans or acquire real estate	\$ 18,351,000
<u>Guarantee agreements</u>	<u>8,873,000</u>
Total off-balance sheet financial instruments	\$ 27,224,000

The carrying amounts of commitments to originate loans or acquire real estate and guarantee agreements is a reasonable estimate of their fair value.

In addition, MIF has pledged certificates of deposit totaling \$240,000 as collateral for lines of credit

for certain Church affiliates.

No material losses are anticipated by management as a result of these transactions.

(Continued)

MISSION INVESTMENT FUND OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA
NOTES to Financial Statements

(8) Significant Concentrations of Credit Risk

MIF's business activities are primarily conducted with Lutheran congregations throughout the United States. Loans receivable are generally secured by real estate.

**(9) Disclosures about Fair Value of
Financial Instruments**

Fair value estimates are made at a specific point in time, based on relevant market information and information about the financial instrument. These estimates do not reflect any premium or discount that could result from offering for sale at one time MIF's entire holdings of a particular financial instrument. Because no market exists for a significant portion of MIF's financial instruments, fair value estimates are based on judgments regarding future expected loss experience, current economic

conditions, risk characteristics of various financial instruments and other factors. These estimates are subjective in nature and involve uncertainties and matters of significant judgment and therefore cannot be determined with precision. Changes in assumptions could significantly affect the estimates.

The following methods and assumptions were used to estimate the fair value of each class of financial instruments for which it is practical to estimate that value

Cash and Accrued

Interest

The carrying amount approximates fair value because of the short maturity of these instruments.

Investments

The fair value of investments in United States Government obligations is the quoted market price. The carrying value of all other investments is a reasonable estimate of fair value based on the short term of these instruments

Congregational, Institutional and Other Loans

Fair value of performing loans with similar financial characteristics is estimated based on current rates offered by commercial banks for similar loans adjusted for risk characteristics inherent in the portfolios. Fair values for delinquent loans are based on the estimated cash flows discounted using a rate commensurate with the risk associated with the estimated cash flows. Assumptions regarding credit risk, cash flows and discount rates are judgmentally determined using available market information.

(Continued)

MISSION INVESTMENT FUND OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA
NOTES to Financial Statements

Mission Certificates

The carrying value of mission certificates is a reasonable estimate of the fair value of these

adjustable rate instruments.

NOTES and Mortgages Payable

The carrying amount of NOTES payable is a reasonable estimate of fair value for these floating rate

instruments. The carrying amount of mortgages payable is a reasonable estimate of fair value based on current market rates.

Escrow and Other Funds Held

For these short-term instruments, the carrying amount is a reasonable estimate of fair value.

The estimated fair values of MIF's financial instruments at December 31, 1992 are summarized as follows:

Carrying amount	Estimated fair value		
Cash		\$ 503,699	503,669
Investments	8,580,869	8,685,676	
Accrued interest receivable	764,532	764,532	
Congregational and institutional loans		133,375,222	121,403,284
<u>Less allowance for possible losses</u>	<u>2,424,412</u>	<u>-</u>	

130,950,810 121,403,284

Other loans 3,694,691 3,635,581

Mission certificates 103,424,438 103,424,438

NOTES and mortgages payable 4,096,919 4,096,919

Accrued interest payable 1,307,161 1,307,161

Escrow and other funds held 467,200 467,200

Minutes of Plenary Session Three

(continued)

Reflections on the Creed (First Article)

Bishop Chilstrom called upon the Rev. Patricia J. Lull (Christ Lutheran Church, Athens, Ohio) and the Rev. Timothy E Lull (Pacific Lutheran Theological Seminary, Berkeley, Calif.) to offer the second of five presentations on the Apostles' Creed. Pastor Patricia Lull began the presentation, reflecting on the First Article of the creed (creation), noting that her remarks could be summarized in three words, i.e., "Me, Now, and Us." With respect to "me," she observed that in Martin Luther's explanation, "I believe that God has created me, and all that exists," "at the very heart of creation God names *me* (and you)." With respect to "now," Pastor Lull drew attention to Luther's use of the present tense in describing God's action: "God still sustains my body and soul, provides me . . ., protects me . . ., preserves me." And with respect to "us," "there is no way we can think and praise, serve and obey God with any integrity, which is what the First Article of the creed calls us to do, without paying crucial attention to the health and the vitality of the wider world in which we live," she said.

Pastor Timothy Lull concluded the presentation, stating, "The priorities of the catechism are not necessarily the ones that we would set or the ones that we expect." He noted the sequence of the verbs, "thank, praise, serve, and obey." Pastor Lull commented on gratitude, which he said, he was "increasingly convinced is at the heart of religion itself-gratitude and a sense of awe for all that is, seen and unseen; gratitude and a sense of wonder and surprise about my own life. . . ." He commented on the human need "to take a little time for God," to "begin and end our days giving God praise, and glory, and thanksgiving for this life we have received." "Here already in creation is a strong sense of grace; that God gives these things out of pure fatherly and divine goodness and mercy without any merit or worthiness in us," he observed. Pastor Lull cautioned that not all of life's questions are addressed in the First Article. Nonetheless, he urged, "If you will pause with the First Article and not rush by, then you will gain particular strength and encouragement to invest yourself in this world and its needs and its struggles in your daily ministry . . .; then you will understand that the goodness of creation has not been abolished, but that created things, like words and water, and bread and wine, are fit vehicles for the means of grace . . .; then you will even understand that our perplexing human condition is not just a burden and a problem, but a glorious gift that will be fit to receive the presence of God's own Son in the incarnation of the Son, the one who shows God's love for a world that is to have life and have it abundantly."

Report on the Work of the Churchwide Organization

Bishop Chilstrom introduced a video presentation, "From Grassroots to the World," on the work of the churchwide organization. Following the video, he introduced the board chairs and executive directors of churchwide divisions. Bishop Chilstrom announced that opportunity would be provided to discuss the work of churchwide units at review luncheons later that day.

Greetings: Military Chaplains

Bishop Chilstrom introduced Col. J. Marion Boggs, senior Air Force chaplain and commandant of the United States Air Force Chaplain Service Institute at Maxwell

Air Force Base, Ala. Chaplain Boggs brought greetings on behalf of ELCA members who serve as chaplains in the military services. Other military chaplains present to represent this church's ministry to military personnel were: Chaplain James W. Kinney of Whiteman Air Force Base, Mo.; Chaplain Merle L. Metcalf of Great Lakes Naval Training Base, Ill.; Army Chaplain George L. Onstad, currently a master's degree student at Kansas State University; and Air Force Reserve Chaplain David C. Fulton of Belton, Mo. Bishop Chilstrom also acknowledged the Rev. Lloyd W. Lyngdal, assistant for federal chaplaincies to the bishop of this church.

Recognition of Former Bishops

Bishop Chilstrom invited the former bishops of the churches that had united to form the Evangelical Lutheran Church in America and their spouses to join him on the dais. He introduced the Rev. James R. Crumley Jr., formerly bishop of the Lutheran Church in America, and Mrs. S. Annette Crumley; the Rev. Will L. Herzfeld, formerly bishop of The Association of Evangelical Lutheran Churches, and his spouse, Ms. Michelle L. Robinson; and the Rev. David W. Preus, formerly presiding bishop of The American Lutheran Church. Mrs. Ann Preus was unable to be present. Bishop Chilstrom stated, "We join the family of God in the Evangelical Lutheran Church in America in giving thanks this morning for the deep roots that we have in the Gospel. These persons who stand before us are representative of not only those immediate roots, but the roots that go far, far into the background—hundreds of years of history, which have culminated in the life of the Evangelical Lutheran Church in America, roots that we claim." He presented each with a framed print of the mosaic that hangs in the churchwide office in Chicago, Ill. The inscription read, "This is presented to you by the Evangelical Lutheran Church in America, meeting in its third Churchwide Assembly in Kansas City, Mo., in grateful appreciation for your prayers, partnership, and service for the sake of the Gospel and the work of this church and in honor of your leadership in that church."

Report of the Memorials Committee: (continued)

Reference: *1993 Reports and Records, Volume I, Supplement, Section M*, continued from pages 135-151; continued on pages 341-342; 460-566.

Section 19--Pension and Health Plan (Part 2):

Counselling Coverage

Reference *1993 Reports and Records, Volume I, Supplement, Page M-40*; continued from pages 148-151, continued on pages 313-315.

Bishop Chilstrom called upon the chair of the Memorials Committee, Ms. Deborah S. Yandala, to continue consideration of Section 19: Pension and Health Plan-Part 2: Counselling Coverage.

Speaking in favor of the memorial of the Metropolitan Chicago Synod, the Rev. Clemens Jensen-Reinke [Metropolitan New York Synod] observed that, if counselling coverage was not of significant importance, the cost projections of the Board of Pensions would not have been as great as they were. Therefore, he concluded, the money would be well spent for the health of both families and congregations. Bishop Glenn W. Nycklemoe [Southeastern Minnesota Synod] reported his synod had established an arrangement with Lutheran Social Services of Minnesota to provide marriage counselling for pastors as an alternative to coverage that might

be provided by the ELCA Medical-Dental Plan. While he spoke against the memorial, he favored the intent of the proposal.

Bishop Chilstrom pointed out that, if the memorial were to be adopted, the resolution would be transmitted as the assembly's recommendation. The Board of Trustees of the Board of Pensions would then submit its response.

The Rev. Roy E Olson [Northern Illinois Synod] moved the following:

MOVED;

SECONDED: To amend the resolve of the Metropolitan Chicago Synod by striking the words, "counselling fees are eligible expenses in the same percentage as medical-surgical fees under its plan and," and by adding the words, "according to current mental-health reimbursement rates" after the words, "be considered an eligible expense."

Pastor Olson observed that "we have encouraged our professional leaders to be over-involved in their work and under-dedicated to their families." His amendment sought to address that concern, but also to avoid excessive expense to the church. "I believe ... that it is appropriate to lay on the person seeking counselling some portion of the expense, so that they will be dedicated to recovery and hard work in counselling," he stated. Mr. Michael Sletto [Northwestern Minnesota Synod] spoke in favor of the amendment, observing that it addressed a "real need," and that such coverage was similar to that provided by his employer. The Rev. Elaine Siemsen [Metropolitan Chicago Synod] also favored the amendment, indicating that it would reduce the approximate potential cost of coverage from \$726,000 to \$435,000. Ms. Georgine Thompson [Oregon Synod] spoke in favor of the amendment, citing statistics related to psychotherapy and the consequent reduction of medical costs.

Bishop Chilstrom called for the orders of the day, and invited Secretary Lowell G. Almen to make several necessary announcements. Secretary Almen noted that the deadline for submitting requests for removal of amendments to the ELCA Constitutions, Bylaws, and Continuing Resolutions from the *en bloc* enabling resolution was 12:30 P.M., Friday, August 27, 1993. The deadline for submission of amendments to the proposed "Social Teaching Statement on Caring for Creation: Vision, Hope, and Justice" was 8:30 A.M., Friday, August 27, 1993.

Midday Prayer and Conclusion of Plenary Session Three

A service of midday prayer concluded the plenary session. The Rev. Cynthia A. Forde (Houston, Tex.), served as liturgist. She was assisted by Ms. Candace Carter (Olathe, Kans.), lector; the Rev. Leslie G. Svendsen (Northfield, Minn.), preacher; and the Rev. Frank W. Stoldt (Chicago, Ill.), organist.

Plenary Session Three recessed at 12:24 P.M.

Plenary Session Four
Friday, August 27, 1993
2:45 P.M. - 6:00 P.M.

Bishop Herbert W. Chilstrom called Plenary Session Four to order at 2:45 P.M. He indicated that the emphasis of the session would be rural, and town and country ministry.

Presentation on Rural Ministry

Reference: *1993 Reports and Actions, Volume 1, Part 2*, pages 285-287

The Rev. Malcolm L. Minnick Jr., executive director of the Division for Outreach, introduced Mr. Merle W. Boos, director for rural ministry. Mr. Boos dedicated the presentation to the memory of the Rev. Elwin William Mueller (1908-1993), who, through the former National Lutheran Council and Lutheran Council in the USA, had been a leading figure in rural ministry for several decades. He stated that "the rural, town and country church has been one of the most important social institutions throughout American history." Whatever their varied make-up or locale, such congregations are in change and need this church's continued support, he said. Mr. Boos introduced a panel of five persons: the Rev. Roger D. Hardy (Gladwin, Mich.), who participates in a lay-mentoring program of the Northwest Lower Michigan Synod; Ms. Helen R. Harms (Somerset, Ky.), executive director of the Evangelical Lutheran Coalition for Ministry in Appalachia (ELCMA) and mission director for the ELCA Division for Outreach in the Indiana-Kentucky Synod; Ms. Mary Farwell, Town and Country Alliance for Ministry in Eastern Iowa, a project funded by the Division for Outreach; the Rev. Louise A. Knotts (Grantsville, Md.), an advisory board member of the Town and Country Institute at Gettysberg Seminary (Pa.); and Bishop Gerhard I. Knutson [Northwestern Synod of Wisconsin]. Following the presentations of the panelists, Pastor Minnick drew attention to key words and phrases that had been common to all the remarks of all five speakers: the *reality* of the rural setting, involving change, risk, and opportunity; the need for an ongoing *presence* of the church in the midst of change, involving outreach with the Gospel and community organizing and formation; a need for *connectedness* with one another and the whole church; and the need for the training of *leaders*.

Report of the Church Council:
(continued)

*** Rural Ministry**

Reference: *1993 Reports and Records, Part 2*, pages 285-287.

At its March 1993 meeting, the board of the Division for Outreach discussed issues related to rural ministry and forwarded the following information to the Church Council:

Rural America (including "town and country" settings) is diverse in its nature and constituency across the nation and in the Caribbean area. In primarily agricultural areas, the community supplies goods and services for agricultural producers, both here and abroad. Rural America also includes the extractive industries of fishing, lumbering, and mining. In many areas, rural America consists of residences for off-farm employees who operate small-scale farms. An increasing number of small communities have become retirement centers. Others have become home for commuters whose livelihood is urban oriented, but who prefer living in rural communities. Rural communities also are home to approximately 40 percent of

Native Americans and an increasing Hispanic population. For churches, all of these developments mean ministry in rural areas among persons of differing values, rather than the homogenous communities that have been traditional in the past. People living in rural areas have many unique gifts and skills that are part of their rural experience and context. A "way of life" has been fostered there. This includes caring for one another and a family-oriented ministry within the church community. Many leaders in the Lutheran church, past and present, have their roots in rural congregations.

At its March 1993 meeting the Church Council acted on the request of the Division for Outreach that the following resolution on rural ministry be placed on the agenda of the 1993 Churchwide Assembly. The Church Council recommends to the 1993 Churchwide Assembly that the following action be taken:

MOVED;

SECONDED: **A. Leadership**

WHEREAS, rural

congregations, who have been faithful in the proclamation of the Gospel and in support of the Evangelical Lutheran Church in America and its predecessor bodies, are now facing a critical crisis in leadership caused by a shortage of clergy available for town and country ministry; and

WHEREAS,

the projected shortage of ordained pastoral leadership and lack of available financial resources for town and country congregations may require lay leaders to assume the responsibilities formerly performed by clergy;

and

WHEREAS,

this church needs to recruit ordained and lay leaders who will see rural ministry as an opportunity for service and will make long-term commitments to this ministry; and

B. Congregational Development

WHEREAS,

the presence of the unchurched in rural areas serves as opportunity to develop new congregations to provide a full ministry of nurture, witness, and service; and

WHEREAS,

there is a demonstrated need among rural congregations for trained consultants to assist them for networking and in the development of cooperative ministries; and

C.

Community Issues

WHEREAS, the percentage of rural poverty is higher than in urban areas and opportunities for employment are diminishing; and

WHEREAS, factors including the lack of access to social

services, low

commodity prices, marketing systems, housing, financial practices, reduced real-estate values, sluggish economy, government farm programs, and declining income have contributed to the ruralization of poverty;

and

I Defined as any community under 10,000 in population that Is not adjacent to a community of 75,000 or more.

WHEREAS, rural communities are distressed economically and are being targeted as dumping grounds for toxic, industrial, and municipal wastes, thereby threatening the environment and health of rural people; and

D. Care of Creation

WHEREAS, urban communities benefit from the natural resources and hard labor of sisters and brothers in Christ who live in rural areas; and

WHEREAS, rural congregations are in unique positions to lift up the need for wise stewardship of creation to those who depend upon the land; and

WHEREAS, love demands that we care for and uphold the viability and integrity of the whole of creation-people and the rest of creation, the living creation and the non-living creation-which sustains life; therefore, be it

RESOLVED, that

1. this church affirm its commitment to ministries in the rural setting;
2. this church assist congregations to move beyond congregational independence and biases toward better communication and cooperation among ministries in related communities, including ecumenical possibilities; and assist in developing creative responses to changing situations;²
3. the seminaries of this church use instruction by extension and other instructional methods as ways for developing pastors and lay leaders in rural ministry;³
4. synods, in cooperation with churchwide units, develop and train teams of indigenous lay leaders to serve and provide leadership for worship, evangelism, community service, and Christian care;
5. resource materials in evangelism for and with rural congregations be developed,^a
6. this church provide resources to assist multi-point congregations in the development of "articles of agreement" for well-defined operations and relationships;⁵
7. the publications of the Evangelical Lutheran Church in America, synods, and other entities of this church recognize and tell the story of multi-point parishes;
8. this church give encouragement to rural congregations to become more inclusive and to understand what Gospel inclusivity and cultural diversity mean in the rural setting;⁶
9. this church has an opportunity to foster a sense of community in the rural setting and should assist congregations in developing skills in the areas of community and economic development;⁷
10. this church assist rural congregations to become active participants in working with others of goodwill on environmental issues and to be advocates for the care of

creation;⁸

2 Particularly synods, the Division for Outreach, the Division for Congregational Ministries, and the Department for Ecumenical Affairs.

Particularly the Division for Ministry.

Particularly the Division for Congregational Ministries.

5 Particularly synods and the Division for Outreach

6 Particularly synods, the Commission for Multicultural Ministries, and other churchwide units
Division for Church

in Society.

3 Synods, the Division for Church in Society, and the Division for Outreach

11.

This church assist in the formation of partnerships of prayer, presence, understanding, and resource sharing between rural and

urban congregations in particular;⁹ and

12. this church advocate

for people suffering the effects of economic

and social conditions that exist throughout the countryside.¹⁰

The Rev. Margaret Ogden Howe [Southeastern Iowa Synod] moved the following amendment to the recommendation of the Church Council:

MOVED;

SECONDED;

CARRIED: To add

to the third RESOLVED paragraph the following; "and that synods coordinate communication of Lutheran and ecumenical opportunities

for continuing education events related

to rural ministry, and to inform

rostered persons serving in rural ministries of those opportunities."

Speaking to the foregoing motion, Pastor Howe stated that the intent of the motion was to encourage and give opportunity to pastors "to improve their skills, to develop supporting networks of colleagues and mentors, and to stretch their faith and commitment for mission in the rural fields." In response to a question by the Rev. Lloyd D. Buss [Southeast Michigan Synod] concerning the availability of and opportunity for pastors and seminarians to be trained and to serve in town and country settings, Pastor Minnick outlined several factors contributing to the ministry crisis, but indicated that the opportunities for such service are many.

ASSEMBLY

ACTION

CA93.3.5

A. LEADERSHIP

Yes, 918; No—5; Abstain—4

WHEREAS, rural congregations have been faithful in the proclamation of the Gospel and in support of the Evangelical Lutheran Church in America and its predecessor bodies, and are now facing a critical crisis in leadership caused by a shortage of

clergy available for town and country ministry; and

WHEREAS, the projected shortage of ordained pastoral leadership and lack of available financial resources for town and country congregations may require lay leaders to assume the responsibilities formerly performed by clergy; and

WHEREAS, this church needs to recruit ordained and lay leaders who will see rural ministry as an opportunity for service and will make long-term commitments to this ministry; and

B. CONGREGATIONAL DEVELOPMENT

WHEREAS, the presence of the unchurched in rural areas serves as opportunity to develop new congregations to provide a full ministry of nurture, witness, and service; and

WHEREAS, there is a demonstrated need among rural congregations for trained consultants to assist them for networking and in the development of cooperative ministries; and

C. COMMUNITY ISSUES

WHEREAS, the percentage of rural poverty is higher than in urban areas and opportunities for employment are diminishing; and

WHEREAS, factors including the lack of access to social services, low commodity prices, marketing systems, housing, financial practices, reduced real-estate values, sluggish economy, government farm programs, and declining income have contributed to the ruralization of poverty; and

WHEREAS, rural communities are distressed economically and are being targeted as dumping grounds for toxic, industrial, and municipal wastes, thereby threatening the environment and health of rural people; and

D. CARE OF CREATION

WHEREAS, urban communities benefit from the natural resources and hard labor of sisters and brothers in Christ who live in rural areas; and

WHEREAS, rural congregations are in unique positions to lift up the need for wise stewardship of creation to those who depend upon the land; and

WHEREAS, love demands that we care for and uphold the viability and integrity of the whole of creation—people and the rest of creation, the living creation and the non-living creation—which sustains life; therefore, be it

RESOLVED, that

- 1. this church affirm its commitment to ministries in the rural setting;**
- 2. this church assist congregations to move beyond congregational independence and biases toward better communication and cooperation among ministries in related communities, including ecumenical possibilities; and assist in developing creative responses to changing situations;¹**
- 3. the seminaries of this church use instruction by extension and other instructional methods as ways for developing pastors and lay leaders in rural ministry, and that**

synods coordinate communication of Lutheran and ecumenical opportunities for continuing education events related to rural ministry, and to inform rostered persons serving in rural ministries of those opportunities;²

4. synods, in cooperation with churchwide units, develop and train teams of indigenous, lay leaders to serve and provide leadership for worship, evangelism, community service, and Christian care;
5. resource materials in evangelism for and with rural congregations be developed;³
6. this church provide resources to assist multi-point congregations in the development of "articles of agreement" for well-defined operations and relationships;⁴
7. the publications of the Evangelical Lutheran Church in America, synods, and other entities of this church recognize and tell the story of multi-point parishes;
8. this church give encouragement to rural congregations to become more inclusive and to understand what gospel inclusivity and cultural diversity mean in the rural setting;⁵
9. this church has an opportunity to foster a sense of community in the rural setting and should assist congregations in developing skills in the areas of community and economic development;⁶
10. this church assist rural congregations to become active participants in working with others of goodwill on environmental issues and to be advocates for the care of creation;⁷
11. this church assist in the formation of partnerships of prayer, presence, understanding, and resource sharing between rural and urban congregations in particular;⁸ and
12. this church advocate for people suffering the effects of economic and social conditions that exist throughout the countryside.⁹

NOTES:

1. Particularly synods, the Division for Outreach, the Division for Congregational Ministries, and the Department for Ecumenical Affairs.
2. Particularly the Division for Ministry.
3. Particularly the Division for Congregational Ministries.
4. Particularly synods and the Division for Outreach.
5. Particularly synods, the Commission for Multicultural Ministries, and other churchwide units.
6. Division for Church in Society.
7. Synods, the Division for Church in Society, and the Division for Outreach.
8. Synods.
9. Synods, the Division for Church in Society, and the Division for Outreach.

Greetings: Lutheran World Relief

Bishop Herbert W Chilstrom recognized the Rev. Robert J. Marshall, a member of the ELCA Church Council, who was completing his term as chair of the board of Lutheran World Relief; Ms. Kathryn E Wofford, who would begin service as executive director of Lutheran World Relief on October 1, 1993; and the Rev. John L. Halvorson, director for the ELCA World Hunger Program.

Pastor Marshall commented that Mr. Norman E. Barth, retiring LWR executive director, was unable to be present owing to a recent illness. He expressed to Mr. Barth, *in absentia*, best wishes for a full recovery and the gratitude of the entire church for his 12 years of service as executive director.

Following the viewing of the video, "Windows of Hope," Pastor Marshall introduced Ms. Wofford, who noted that Lutheran World Relief would celebrate 50 years of global service in 1995. "It is that rich heritage and strong foundation which enables us to respond boldly and creatively to the challenges of today and of tomorrow," she said.

13 Particularly the Division for Congregational Ministries.

4 Particularly synods and the Division for Outreach.

15 Particularly synods, the Commission for Multicultural Ministries, and other churchwide units.

6 Division for Church in Society.

" Synods, the Division for Church in Society, and the Division for Outreach.

18 Synods.

19 Synods, the Division for Church in Society, and the Division for Outreach

Pastor Marshall then introduced Pastor Halvorson, who drew specific attention to Mr. Barth's metaphor concerning the 1985 Ethiopian famine: "Our current relief efforts are somewhat like a hundred-yard dash; but what is needed more is the stride and staying power of the marathon runner, if the problems of Africa are to be solved." That continues to be true, Pastor Halvorson commented, noting this year's hunger program theme, "Pour Yourself Out for the Hungry," based on Isaiah 58. He reviewed the variety of this church's endeavors in helping to relieve domestic as well as global hunger and poverty, and thanked the members of this church for their continued support of the ELCA World Hunger Appeal in its attempt to emulate the metaphorical marathon runner, "serving our Lord with persistence and grit and staying power."

Appreciation

Bishop Chilstrom invited assembly participants to rise and sing, "Blest Be the Tie that Binds." He expressed thanks to Lutheran Brotherhood Securities Corporation and Aid Association for Lutherans (AAL) for helping to provide many amenities, which enhanced significantly the operation of this assembly and the comfort of its members.

Churchwide Assembly Offering Project

Bishop Chilstrom invited representatives of ten synods to read a brief greeting from a congregation of each of their respective synods. The congregational greetings were penned on paper "leaves" that were to become part of a tree with branches representing each this church's 65 synods. The tree with its congregational leaves and synodical branches was symbolic of the whole Evangelical Lutheran Church in America, "Rooted in the Gospel ... for Witness and Service," and would grace the worship area on Sunday morning, August 29. The message tree was one component of the Churchwide Assembly offering project. More greetings would be read at intervals during the course of the assembly.

Report of the Church Council (continued)

*

"Social Teaching Statement on Caring for Creation: Vision, Hope, and Justice"

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 366-374;

continued from pages 60-61; continued on pages 234-245.

The text of a proposed social teaching statement on the environment, entitled, "Caring for Creation: Vision, Hope, and Justice," was printed in *1993 Reports and Records, Volume 1, Part 2*, pages 367-374, and is reprinted below. Following church-wide discussion of a study guide, a first draft of a social teaching statement on the environment, prepared by a task force appointed by the Division for Church in Society, was distributed in 1992 and was discussed widely throughout this church. Hearings related to the development of this statement also were held. In light of input from those hearings and from the churchwide process for response, the task force charged with the development of this statement made revisions in the document. At their March 1993 meetings, the board of the Division for Church in Society and subsequently the ELCA Church Council considered the proposal of the task force.

Bishop Chilstrom called upon Ms. Diane L. Jacobson (Luther Northwestern Theological Seminary, St. Paul, Minn.), a member of the task force that drafted the proposed "Social Teaching Statement on Caring for Creation: Vision, Hope, and Justice," to set the context for discussion of the proposed statement. She spoke on care of creation from a biblical perspective. "... Not only does nature have a profound effect on us, we are capable of having an equally dramatic effect on nature." In scripture, "We are shown again and again that the world responds to the choices we make and to the actions we take. Our scriptural ancestors knew well that when we are out of joint with nature and with each other, when we fail to live up to our calling and responsibilities to serve God and one another, when we fail to live justly and to love mercy and to walk humbly with our God, then nature responds as a world out of joint, as a creation out of sync with its creatures," she stated. "While we do not always know who or what to believe about the environmental crisis, we are aware of the biblical mandate to care for creation. And we are aware that our relationship to the world, which is our home, which we share with all other creatures, is critical," she acknowledged. Ms. Jacobson observed, "The statement, which comes before this gathering, is not the "be all" and "end all" of environmental wisdom, though I honestly believe it to be a good document. While the document by itself does not effect change, the statement does provide a sign that we as a church are deeply committed to the care of creation, that we have caught the biblical and theological vision, grounded in hope to do justice for God's world." "Let us remember that we are prisoners of hope in a world, which needs us. In the midst of other concerns, let us consider our role in the world around us. We dare not forget," she urged.

Bishop Chilstrom recognized Ms. Ingrid Christensen (Chicago, Ill.), chair of the board of the Division for Church in Society. Ms. Christensen introduced the members of the task force who were present for this discussion: Ms. Mary Ann Davison-Fernandez (San Juan, P.R.), Ms. Diane L. Jacobson (St. Paul, Minn.), Mr. Charles P. Lutz (Minneapolis, Minn.), and Bishop Donald D. Parsons (Anchorage, Alaska). Other members of the task force included Mr. Peter Bakken (Madison, Wis.), Mr. Paul Bente Jr. (Bethesda, Md.), the Rev. James M. Childs Jr. (Columbus, Ohio), Bernice Fintel (Byron, Nebr.), Judith Larsen (Palo Alto, Calif.), Ms. Lisa Lundgren (Eaton, Colo.), Mr. Paul Lutz (Greensboro, N. C.), the Rev. George L. Murphy (Tallmadge, Ohio), the Rev. H. Paul Santmire (Hartford, Conn.), and Ms. Frances Saunders (Pinole, Calif.).

Bishop Chilstrom announced that both the proposed statement and the following recommendation of the Church Council may be amended. The statement now

would be considered *seriatim*:

MOVED;

SECONDED: To adopt the "Social Teaching Statement on Caring for Creation: Vision, Hope, and Justice" with the intent that it be the basis for education and action among members and throughout the entire ELCA and that it be implemented specifically through such measures as:

(a) the development of resources specific to this statement (directed to the Division for Congregational Ministries);

(b) incorporation of this emphasis in worship, educational programs, publications, institutions, and partnerships of this church (see especially V.B. and C., directed to the Division for Congregational Ministries, Division for Church in Society, Division for Global Mission, Division for Higher Education and Schools, Division for Ministry, Division for Outreach, Department for Communication,

Publishing House of the Evangelical Lutheran Church in America, *The Lutheran*, and Women of the Evangelical Lutheran Church in America);

(c)

focused advocacy on these matters in ELCA public policy and corporate social responsibility work (see V.C. and E., directed to the Division for Church in Society);

(d) support of the work of environmental stewardship (Division for Church in Society) to help the Evangelical Lutheran Church in America carry out the commitments it makes in adopting this statement; and

(e) ongoing deliberation of the implications of this statement for the ministry of the people of God in their daily vocations (directed to the Division for Ministry and the Division for Church in Society).

Proposed Social Teaching Statement:

"Caring for Creation: Vision, Hope, and Justice"

Prologue

Christian concern for the environment is shaped by the Word of God spoken in creation, the Love of God hanging on a cross, the Breath of God daily renewing the face of the earth.

We of the Evangelical Lutheran Church in America are deeply concerned about the environment, locally and globally, as members of a church and as members of society. Even as we join the political, economic, and scientific discussion, we know care for the earth to be a profoundly spiritual matter.

As Lutheran Christians, we confess that both our witness to God's goodness in creation and our acceptance of caregiving responsibility have often been weak and uncertain. This statement:

* offers a vision of God's intention for creation and for humanity as creation's care givers;

* acknowledges humanity's separation from God and from the rest of creation as the central cause of the environmental crisis;

* recognizes the severity of the crisis; and

* expresses hope and heeds the call to justice and commitment.

This statement summons us, in particular, to a faithful return to the biblical vision.

I.

The Church's Vision of Creation

A. God, Earth, and All Creatures

We see the despoiling of the environment as nothing less than the degradation of God's gracious gift of creation.

Scripture witnesses to God as creator of the earth and all that is in it (Ps. 24:1).

The creeds, which guide our reading of Scripture, proclaim God the Father of Jesus Christ as "maker of heaven and earth," Jesus Christ as the one "through [whom] all things were made," and the Holy Spirit as "the Lord, the giver of life" (Nicene Creed).

God blesses the world and sees it as "good," even before humankind comes on the scene. All creation, not just humankind, is viewed as "very good" in God's eyes (Gen. 1:31). God continues to bless the world: "when you send forth your spirit, they are created; and you renew the face of the ground" (Ps. 104:30). By faith we understand God to be deeply, mysteriously, and unceasingly involved in what happens in all creation. God showers care upon sparrows and lilies (Mt. 6:26-30), and brings "rain on a land where no one lives, on the desert, which is empty of human life" (Job 38:26).

Central to our vision of God's profound involvement with the world is the Incarnation. In Christ, the Word is made flesh, with saving significance for an entire creation that longs for fulfillment (Rom. 8:18-25). The Word still comes to us in the waters of baptism, and in, with, and under the bread and wine-fruits of the earth and the work of human hands. God consistently meets us where we live, through earthy matter.

B. Our Place in Creation

Humanity is intimately related to the rest of creation. We, like other creatures, are formed from the earth (Gen. 2:7,9,19). Scripture speaks of humanity's kinship with other creatures (Ps. 104, Job 38-39). God cares faithfully for us, and together we join in singing the "hymn of all creation" (*Lutheran Book of Worship*, p. 61; Ps. 148). We look forward to a redemption that includes all creation (Eph. 1:10). Humans, in service to God, have special roles on behalf of the whole of creation. Made in the image of God, we are called to care for the earth as God cares for the earth. God's command to have dominion and subdue the earth is not a license to dominate and exploit. Human dominion (Gen. 1:28; Ps. 8), a special responsibility, should reflect God's way of ruling as a shepherd king who takes the form of a servant (Phil. 2:7), wearing a crown of thorns.

According to Genesis 2:15, our role within creation is to serve and to keep God's garden, the earth. "To serve," often translated "to till," invites us again to envision ourselves as servants, while "to keep" invites us to take care of the earth as God keeps and cares for us (Num. 6:24-26).

We are called to name the animals (Gen. 2:19-20). As God names Israel and all creation (Is. 40:26; 43:1; Ps 147:4) and as the shepherd calls each sheep by name (an. 10:3), naming unites us in a caring relationship. Further, we are to live within the covenant God makes with every living thing (Gen. 9:12-17; Hos 2:18), and even with the day and night (er. 33:20). We are to love the earth as God loves us.

We are called to live according to God's wisdom in creation (Prov. 8), which brings together God's truth and goodness. Wisdom, God's way of governing cre-

ation, is discerned in every culture and era in various ways. In our time, science and technology can help us to discover how to live according to God's creative wisdom.

Such caring, serving, keeping, loving, and living by wisdom sum up what is meant by acting as God's stewards of the earth. God's gift of responsibility for the earth dignifies humanity without debasing the rest of creation. We depend upon God, who places us in a web of life with one another and with all creation.

II.

The Urgency

A. Sin and Captivity

Not content to be the image of God (Gen. 3:5; Ezek. 28:1-10), we have rebelled and disrupted creation. As did the people of ancient Israel, we experience nature as an instrument of God's judgment (cf., Deut. 11:13-17; Jer. 4:23-28). A disrupted nature is a judgment on our unfaithfulness as stewards.

Alienated from God and from creation, and driven to make a name for ourselves (Gen. 11:4), we become captives to demonic powers and unjust institutions (Gal. 4:9; Eph. 6:12; Rev. 13:1-4). In our captivity, we treat the earth as a boundless warehouse and allow the powerful to exploit its bounties to their own ends (Amos 5:6-15). Our sin and captivity lie at the root of the environmental crisis.

B. The Current Crisis

The earth is a planet of beauty and abundance; the earth system is wonderfully intricate and incredibly complex. But today living creatures, and the air, soil, and water that support them, face unprecedented threats. Many threats are global; most stem directly from human activity. Our current practices may so alter the living world that it will be unable to sustain life in the manner we know.

Twin problems-excessive consumption by industrialized nations, and relentless growth of human population worldwide-jeopardize efforts to achieve a sustainable future. These problems spring from and intensify social injustices. Global population growth, for example, relates in part to the lack of access by women to family planning and health care, quality education, fulfilling employment, and equal rights.

Processes of environmental degradation feed on one another. Decisions affecting an immediate locale often affect the entire planet. The resulting damages to environmental systems are frightening:

- * depletion of non-renewable resources, especially oil;
- * loss of the variety of life through rapid destruction of habitats;
- ? erosion of topsoil through unsustainable agriculture and forestry practices;
- ? pollution of air by toxic emissions from industries and vehicles, and pollution of water by wastes;
- * increasing volumes of wastes; and
- * prevalence of acid rain, which damages forests, lakes, and streams.

Even more widespread and serious, according to the preponderance of evidence from scientists worldwide, are:

- * the depletion of the protective ozone layer, resulting from the use of volatile compounds containing chlorine and bromine; and
- * dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide.

The idea of the earth as a boundless warehouse has proven both false and

dangerous. Damage to the environment will eventually affect most people through increased conflict over scarce resources, decline in food security, and greater vulnerability to disease.

Indeed, our church already ministers with and to people:

- * who know first hand the effects of environmental deterioration because they work for polluting industries or live near incinerators or waste dumps;
- * who make choices between preserving the environment and damaging it further in order to live wastefully or merely to survive; and
- * who can no longer make their living from forests, seas, or soils that are either depleted or protected by law.

In our ministry, we learn about the extent of the environmental crisis, its complexities, and the suffering it entails. Meeting the needs of today's generations for food, clothing, and shelter requires a sound environment. Action to counter degradation, especially within this decade, is essential to the future of our children and our children's children.

Time is very short.

m. The Hope

A. The Gift of Hope

Sin and captivity, manifest in threats to the environment, are not the last word. God addresses our predicament with gifts of "forgiveness of sins, life, and salvation" (Luther, *Small Catechism*). By the cross and resurrection of Jesus Christ, God frees us from our sin and captivity, and empowers us to be loving servants to creation. Freed from our old captivity, we are now driven by God's promise of blessings yet to come. By God's promise, we are no longer captives of demonic powers or unjust institutions. We are captives of hope (Zech. 9:11-12). Captured by hope, we proclaim that God has made peace with all things through the blood of the cross (Col. 1:15-20), and that the Spirit of God, "the giver of life," renews the face of the earth.

Captured by hope, we dream dreams and look forward to a new creation. God does not just heal this creation wounded by human sin. God will one day consummate all things in "new heavens and a new earth, where righteousness is at home" (2 Peter 3:13). Creation-now in captivity to disruption and death-will know the freedom it awaits.

B.

Hope in Action

We testify to the hope that inspires and encourages us. We announce this hope to every people, and witness to the renewing work of the Spirit of God. We are to be a herald here and now to the new creation yet to come, a living model. Our tradition offers many glimpses of hope triumphant over despair. In ancient Israel, as Jerusalem was under siege and people were on the verge of exile, Jeremiah purchased a plot of land (Jer. 32). When Martin Luther was asked what he would do if the world were to end tomorrow, he reportedly answered, "I would plant an apple tree today." As we face today's crisis, we do not despair.

We act.

IV. The Call to Justice

Caring, serving, keeping, loving, and living by wisdom-these translate into justice in political, economic, social, and environmental relationships. Justice in these relationships means honoring the integrity of creation, and striving for fairness within the human family.

It is in hope of God's promised fulfillment that we hear the call to justice; it is

in hope that we take action. When we act interdependently and in solidarity with creation, we *do* justice. We serve and keep the earth, trusting that its bounty can be sustainable and sufficient for all.

A.

Justice through Participation

We live within the covenant God makes with all living things, and we are in relationship with them. *The principle of participation means they are entitled to be heard and to have their interests considered when decisions are made.*

Creation must be given voice-present generations and those to come. We must listen to the people who fish the sea, harvest the forest, till the soil, and mine the earth, as well as to those who advance the conservation, protection, and preservation of the environment.

We recognize numerous obstacles to participation. People often lack the political or economic power to participate fully. They are bombarded with manipulated information, and are prey to the pressures of special interests. The interests of the rest of creation are inadequately represented in human decisions.

We pray, therefore, that our church may be a place where differing groups can be brought together, tough issues considered, and a common good pursued.

B. Justice through Solidarity

Creation depends on the creator, and is interdependent within itself. *The principle of solidarity means that we stand together as God's creation.*

We are called to acknowledge this interdependence with other creatures and to act locally and globally on behalf of all creation.

We recognize, however, the many ways in which we have broken ranks with creation. The land and its inhabitants are often disenfranchised by the rich and powerful. The degradation of the environment occurs where people have little or no voice in decisions-because of racial, gender, or economic discrimination. This degradation aggravates their situation and swells the numbers of those trapped in urban or rural poverty.

We pray, therefore, for the humility and wisdom to stand with and for creation, and for the fortitude to support advocates whose efforts are made at personal risk.

C Justice through Sufficiency

The earth and its fullness belong to the Lord. No person or group has absolute claim to the earth or its products. *The principle of sufficiency means meeting the basic needs of all humanity and all creation.*

In a world of finite resources, assuring enough for all means that those with more than enough will have to change their patterns of acquisition and consumption. Sufficiency charges us to work with each other and the environment to meet needs without causing undue burdens elsewhere.

We recognize many forces that run counter to sufficiency. We often seek personal fulfillment in acquisition. We anchor our political and economic structures in greed and unequal distribution of goods and services. Predictably, many are left without resources for a decent and dignified life.

We pray, therefore, for the strength to change our personal and public lives, to the end that there may be sufficiency for all.

D. Justice through Sustainability

The sabbath and jubilee laws of the Hebrew tradition remind us that we may not press creation relentlessly in an effort to maximize productivity (Ex. 20:8-11;

Lev. 25). *The principle of sustainability means providing an acceptable quality of life for present generations without compromising that of future generations.*

Protection of species and their habitats, preservation of clean land and water, reduction of wastes, care of the land-these are priorities. But production of basic goods and services, equitable distribution, accessible markets, stabilization of population, quality education, full employment-these are priorities as well.

We recognize the obstacles to sustainability. Neither economic growth that ignores environmental cost nor conservation of nature that ignores human cost is sustainable. Both will result in injustice and, eventually, environmental degradation. We know that a healthy economy can exist only within a healthy environment, but that it is difficult to promote both in our decisions.

The principle of sustainability summons our church, in its global work with poor people, to pursue sustainable development strategies. It summons our church to support U.S. farmers who are turning to sustainable methods, and to encourage industries to do so also. It summons each of us, in every aspect of our lives, to behave in ways that are consistent with the long-term sustainability of our planet. We pray, therefore, for the creativity and dedication to live more gently with the earth.

V.

Commitments of This Church

We of the Evangelical Lutheran Church in America answer the call to justice and commit ourselves to its principles-participation, solidarity, sufficiency, and sustainability. In applying the principles to specific situations we face decisions made difficult by human limitation and sin. We act, not because we are certain of the outcome but because we are confident of our salvation in Christ.

Human behavior may change through economic incentive, guilt about the past, or fear about the future. But, as people of biblical faith who live together in trust and hope, our primary motivation is the call to be God's care givers and to do justice. We celebrate the vision of hope and justice for creation, and dedicate ourselves anew. We will act out of the conviction that, as the Holy Spirit renews our minds and hearts, we must also reform our habits and social structures.

A. As

individual Christians

As members of this church, we commit ourselves to personal life styles that contribute to the health of the environment. Many organizations provide materials to guide us in examining possibilities and making changes appropriate to our circumstances.

We challenge ourselves, particularly the economically secure, to tithe environmentally. Tithers can reduce their burden on the earth's bounty by producing ten percent less in waste, consuming ten percent less in non-renewable resources, and contributing the savings to earthcare efforts. Environmental tithing also entails giving time to learn about environmental problems and to work with others toward solutions.

B. *As a Worshipping*

and Learning Community

1. *The Congregation as a Creation Awareness Center*

Each congregation should see itself as a center for exploring scriptural and theological foundations for caring for creation.

Awareness can be furthered by many already in our midst: Native people, who

often have a special understanding of human intimacy with the earth; scientists, engineers, and technicians, who help us to live by the wisdom of God in creation; experts in conservation and protection of the environment; and those who tend the land and sea. We will also learn from people suffering the severe impact of environmental degradation.

2. Creation Emphases in the Church Year

Congregations have various opportunities during the year to focus on creation. Among these are Thanksgiving, harvest festivals, and blessings of fields, waters, and plants and animals. Many congregations observe Earth Day and Soil/Water Stewardship Week. As a church body, we designate the Second Sunday after Pentecost as Stewardship of Creation Sunday, with appropriate readings (as a development of the traditional Rogationtide).

3. Education and Communication

This church will encourage those who develop liturgical, preaching, and educational materials that celebrate God's creation. Expanded curricula, for use in the many contexts of Christian education, will draw upon existing materials. We will promote reporting on the environment by church publications, and encourage coverage of this church's environmental concerns in public media.

4. Programs throughout This Church

This church commends the environmental education taking place through synodical and regional efforts; camps and outdoor ministries; colleges, seminaries, and continuing education events; and the churchwide Hunger Program. We especially commend this church's Department for Environmental Stewardship for its network of care givers, its advice to church members and institutions on innovative care-giving, and its materials for use in environmental auditing.

C. As

a Living Model

As congregations and other expressions of this church, we will model the principles of sufficiency and sustainability. We will tithe environmentally, and take other measures to limit consumption and reduce wastes. We will, in our budgeting and investment of church funds, demonstrate our care for creation. We will undertake environmental audits and follow through with checkups to ensure our continued commitment.

D. As

a Community of Moral Deliberation

As congregations and other expressions of this church, we will model the principle of participation. We will welcome the interaction of differing views and experiences in our discussion of environmental issues such as nuclear and toxic waste dumps; logging in ancient growth forests; personal habits in food consumption; farming practices; treatment of animals in livestock production, laboratory research, and hunting; land-use planning; and global food, development, and population questions.

We will examine how environmental damage is influenced by racism, sexism, and classism, and how the environmental crisis in turn exacerbates racial, gender, and class discrimination. We will include in our deliberation people who feel and suffer with issues, whose economic security is at stake, or who have expertise in the natural and social sciences.

We will play a role in bringing together parties in conflict, not only members of this church but also members of society at large. This church's widespread presence and credibility provide us a unique opportunity to mediate, to resolve conflict, and

to move toward consensus.

E As an Advocate

The principles of participation, solidarity, sufficiency, and sustainability will shape our advocacy-in neighborhoods and regions, nationally and internationally. Our advocacy will continue in ecumenical partnership-and in partnership with others who share our concern for the environment.

Advocacy on behalf of creation is most compelling when done by informed individuals or local groups. We will encourage their communication with governments and private entities, attendance at public hearings, selective buying and investing, and voting.

We will support those designated by this church to advocate at state, national, and international levels. We will stand with those among us whose personal struggles for justice put them in lonely and vulnerable positions.

1. Private Sector

This church will consult with corporations on how to promote justice for creation. We will converse with business leadership regarding the health of workers, consumers, and the environment. We will urge businesses to implement comprehensive environmental principles.

Government can use both regulations and market incentives to seek sustainability. We will foster genuine cooperation between the private and public sector in developing them.

2. Public Sector

This church will favor proposals and actions that address environmental issues in a manner consistent with the principles of participation, solidarity, sufficiency, and sustainability.

These proposals and actions will address excessive consumption and human population pressures; international development, trade, and debt; ozone depletion; and climate change. They will seek to protect species and their habitats; to protect and assure proper use of marine species; and to protect portions of the planet that are held in common, including the oceans and the atmosphere.

This church will support proposals and actions to protect and restore, in the United States and Caribbean, the quality of:

- * natural and human habitats, including seas, wetlands, forests, wilderness, and urban areas;
- * air, with special concern for inhabitants of urban areas;
- * water, especially drinking water, groundwater, polluted runoff, and industrial and municipal waste; and
- * soil, with special attention to land use, toxic waste disposal, wind and water erosion, and preservation of farmland amid urban development.

This church will seek public policies that allow people to participate fully in decisions affecting their own health and livelihood. We will be in solidarity with people who directly face environmental hazards from toxic materials, whether in industry, agriculture, or the home. We will insist on an equitable sharing of the costs of maintaining a healthy environment.

This church will advance international acceptance of the principles of participation, solidarity, sufficiency, and sustainability, and encourage the United Nations in its caregiving role. We will collaborate with partners in the global church community, and learn from them while furthering our commitment to care for God's creation.

Claiming the Promise

Given the power of sin and evil in this world, as well as the complexity of environmental problems, we know we can find no "quick fix"-whether technological, economic, or spiritual. A sustainable environment requires a sustained effort from everyone.

The prospect of doing too little too late leads many people to despair. But as people of faith, captives of hope, and vehicles of God's promise, we face the crisis. We claim the promise of "a new heaven and a new earth" (Rev. 21:1), and join in the offertory prayer (*Lutheran Book of Worship*, p. 109):

"Blessed are you, O Lord our God, maker of all things. Through your goodness you have blessed us with these gifts. With them we offer ourselves to your service and dedicate our lives to the care and redemption of all that you have made, for the sake of him who gave himself for us, Jesus Christ our Lord. Amen."

Prologue: No amendments were proposed.

Section I: No amendments were proposed.

Section I.B. The Current Crisis: Mr. Pedro M. D'Aquino [Metropolitan New York Synod] moved the following amendment:

MOVED;

SECONDED;

190-yes; 712-no; 12-abstain

DEFEATED: To amend paragraph two of section II.B. to read:

Twin problems-excessive consumption by industrialized nations, and ~~relentless growth of human world~~ rapid growth of human population in poverty-stricken areas of the world-jeopardize efforts to achieve a sustainable future. These problems spring from and

intensify social [in]justices.' ~~Global p~~ Population growth, for example, relates in part to the lack of access by women to family planning and health care, quality education, fulfilling employment, and equal rights.

God' promise in creation to bless human procreation with

the fruitful-

ness

of child-bearing is hindered when an unequal distribution of the goods and resources of the world denies men and women the means to support family life.

Speaking to the amendment he had offered, Mr. D'Aquino observed that the original text did not differentiate population-growth rates in various parts of the world. The intent, he said, "is to place the emphasis not so much on the problem of population growth, but on responsible planning and on the recognition that the population of the world and procreation of the race is . . . a gift of God . . ."

Speaking on behalf of the Division for Church and Society, the Rev. Larry J. Jorgenson, associate director for studies, indicated that it was felt that the original text did acknowledge the complexity of the situation, and the additional sentence pertained to justice issues, which were treated elsewhere in the document. The Rev. Bruce W. Boyce [Saint Paul Area Synod] spoke against the amendment and concurred with the observations offered by Pastor Jorgenson..

Following the vote taken on the foregoing motion, Bishop Lyle G. Miller [Sierra Pacific Synod] sought to amend in the third sentence of the paragraph, the word, "women," by replacing it with the word, "people." Pastor Jorgenson noted that the writers of the paragraph were intentional in their use of the word, "women." The Rev. Lisa E. Dahill [Northeastern Iowa Synod] spoke against the proposed emendation, noting that the factors cited were not limited to family planning. An unidentified voting member objected that the proposed substantive amendment was not submitted by the stated deadline. Bishop Chilstrom inquired whether the members of the assembly wished to consider the amendment, thereby suspending the assembly's Rules of Organization and Procedure.

MOVED;

SECONDED;

337-yes; 598-no; 8-abstain

DEFEATED: To suspend the Rules of Organization and Procedure in order to permit consideration of a motion offered by Bishop Lyle G. Miller.

Setion II.A.-Sin and Captivity: The Rev. Henry B. Coates Jr. [Oregon Synod] sought to move the following:

To amend Section [I.A., paragraph one, sentence two, to read, "... we too can experience"; and sentence three to read, "A disrupted nature is can be a judgement . . ."

Bishop Chilstrom inquired of the assembly, whether assembly members desired to consider Pastor Coates' motion:

MOVED;

SECONDED;

411-yes; 514-no; 13--abstain

DEFEATED: To suspend the Rules of Organization and Procedure in order to permit consideration of a motion offered by the Rev. Henry B. Coates Jr

Section III.A.-The Gift of Hope: The Rev. Merlin A. Schlichting [Northeastern Minnesota Synod] moved the following:

'Ms Katherine E Kelly [Southeastern Synodi noted a typographical correction, whereby the word, "justices," in the foregoing paragraph was intended to read, "injustices." Bishop Chilstrom acknowledged the correction.

MOVED;

SECONDED;

859-yes; 76-no 17-abstain

CARRIED: To amend paragraph two of Section III.A. to read:

Although we remain sinners, we are freed from our old captivity, we are now driven by God's praise of blessings yet to come. By God's institutions to sin. We are captives of hope (Zech. 9:11-12). Captured by hope, we proclaim that God has made peace with all things through the blood of the cross (Col. 1:15-20), and that the Spirit of God, "the giver of life," renews the face of the earth now driven to God's promise of blessings

yet to come. Only by God's promise are we no longer captives of demonic powers or unjust institutions....

Pastor Schlichting indicated that the intent of the foregoing motion was "to strengthen the statement and to be sure that we realize that our attempts to be good stewards of the environment and to be servants of one another are always hindered by our sinfulness, but that that sinfulness has been addressed by the redemptive work of Christ." Pastor Jorgenson responded on behalf of the Division for Church in Society and recommended adoption of the amendment as stated, but with the addition of the remainder of the original paragraph. Mr. Lairy E. Lechner [Southeastern Synod] requested clarification with respect to whether or not the proposed amendment included the last two sentences of the original paragraph. Bishop Chilstrom indicated that the text in question ("We are captives of hope . . . renews the face of the earth.") would remain a part of the paragraph as amended.

Section IC. Justice through Sufficiency Mr. Randy S. Anderson [Southwestern Minnesota Synod] moved the following:

MOVED;

SECONDED:

To amend Section IV.C. by adding the following as new paragraphs following paragraph two:

Sufficiency also enjoins us to take care of and protect our arable land so that sufficient food and fiber continue to be available to meet human needs.

We affirm the many

stewards of the land who have been and are con-
serving

the good earth that the Lord has given us.

Pastor Anderson stated that the intent of the motion was to "strengthen the sense of partnership and our interconnectedness with the land to which we are all tied as a matter of justice, and also to be a bit more intentional and specific in recognizing and affirming those who are already taking seriously the land as a gift from God." Pastor Jorgenson indicated that the task force recommended the following emendations to the proposed amendment:

MOVED;

SECONDED: To amend the amendment offered by Mr Randy S. Anderson as follows:

(1) First sentence: "Sufficiency also enjoins us to ~~take care of and protect~~ our for arable land"

(2) Second sentence: Relocate to Section V.B.1., adding to the last paragraph: ". . .

degradation-. and will affirm all those who have been and are responsible stewards of the land and water in their daily work."

The foregoing recommendations introduced by Pastor Jorgenson on behalf of the Division for Church in Society were moved by an unidentified voting member. Bishop Chilstrom ruled that the question be divided and the two amendments considered separately. Mr. Charles Boutcher [Rocky Mountain Synod] suggested that the emendation to the first sentence be accepted as a friendly amendment.

With the consent of the voting members who had moved and seconded the original amendment, Bishop Chilstrom ruled that the first emendation would be received as a friendly amendment.

The Rev. Llovd D. Buss questioned the use of the word, "arable." Pastor Jorgenson responded that "arable" was *apropos*, because it referred specifically to agricultural land. He indicated that the use of the word, "arable," was intentional. Pastor Buss moved the following:

MOVED;

SECONDED; *318-yes; 534-no; 21-abstain*

DEFEATED: To amend the emendation recommended by the Division for Church in Society by deleting in the first sentence the word, "arable."

The Rev. John S. Douglas Jr. [Delaware-Maryland Synod] inquired about the source of the principles observed in drafting Section IV., i.e., participation, solidarity, sufficiency, and sustainability. Pastor Jorgenson responded that the task force had determined, after careful consideration and extensive consultation with ethicists, that those principles summarized clearly the issues that the justice section of the document needed to address.

MOVED;

SECONDED; *876-yes; 54-no; 6-abstain*

CARRIED: To amend Section IV.C. by adding the following as a new paragraph following paragraph two:

Sufficiency also enjoins us to care for arable land so that sufficient food and fiber continues to be available to meet human needs.

Consideration then returned to the second part of the emendation offered by the task force for the amendment. The Rev. Randy Skow-Anderson [Southwestern Minnesota Synod] moved the following:

MOVED;

SECONDED; *692-yes; 192-no; 25-abstain*

CARRIED: To amend the recommendation of the Division for Ministry by retaining the sentence, "We affirm the many stewards of the land who have and are conserving the good earth that the Lord has given us," in its original position within the document.

Pastor Skow-Anderson indicated that the foregoing motion was offered, because the text in question "seems to get lost in the other section." Pastor Jorgenson commented that the wording of the sentence proposed by the task force was different than that of the original sentence. Pastor Skow-Anderson stated that he preferred the original reading. The Rev. Pamela H. Hunter [Upstate New York Synod] spoke in favor of retaining the sentence in its original position, because its general context would balance the term, "arable," to **which** objection previously had been raised.

Section IVB.-Justice through Solidarity: Mr. Pedro M. D'Aquino [Metropolitan New York Synod] moved the following:

MOVED;

SECONDED: To amend Section IV.B. by inserting after the third paragraph the following as a new paragraph:

Furthermore, solidarity with creation inevitably includes solidarity with the suffering of human victims of fire, floods, earthquakes, storms, and other natural disasters. We are called to support such victims as creaturely coinhabitants of a fallen world.

Mr. D'Aquino stated that the proposed amendment reiterates the concern stated in the Prologue, "Christian concern for the environment is shaped by ... the Love of God hanging on a cross," as well as the words of St. Paul (Romans 8:18-21), which he paraphrased. Speaking on behalf of the Division for Ministry, Pastor Jorgenson encouraged adoption of the amendment, but with the first sentence modified to read, "Solidarity also asks us to stand with the victims of fire, floods, earthquakes, storms, and other natural disasters," and with deletion of the remainder of the paragraph, the concerns of which were addressed elsewhere in the document.. The author and seconder of the original amendment accepted the recommendation of the task force as a friendly amendment.

MOVED;

SECONDED;

817-yes; 84-no; 21-abstain

CARRIED: To amend Section IV.B. by inserting after the third paragraph the following as a new paragraph:

Solidarity also asks us to stand with the victims of fire, floods, earthquakes, storms, and other natural disasters.

Section VC-As a Living Model: The Rev. Franklin D. Fry [New Jersey Synod] sought to move to amend the title of the section to read, "Commitment of this Church" and to modify the first two sentences as follows, which, he said, "would allow us to acknowledge our incapacity for total righteousness."

As congregations and other expressions of this church, we will ~~model~~ seek to incorporate the principles of sufficiency and sustainability in our life. We will advocate the environmental ~~tithe~~ environmentally and we will take other measures that work to limit consumption and reduce wastes ...

An unidentified voting member rose to a point of order regarding suspension of the Rules of Organization and Procedure. Bishop Chilstrom explained the rules of procedure. He then inquired whether the members of the assembly wished to consider the proposed amendment.

MOVED;

SECONDED;

666--yes; 257-no; 1-abstain

CARRIED: To suspend the Rules of Organization and Procedure in order to permit consideration of an amendment offered by the Rev. Franklin D.

Fry.

MOVED;

SECONDED: To amend the title of Section V.C, "As a Living Model," to read,

**Com-
mitment of This Church; and**

To amend Section V.C, sentences one and two, as follows:

As congregations and other expressions of this church, we will model

seek to incorporate the principles of sufficiency and sustainability in our life. We will advocate the environmental tithe environmentaW. and we will take other measures that work to limit consumption and reduce wastes....

Pastor Fry commented that the use of the word, "will," in the original text seemed to be too absolute a presumption. "I would like us to be more modest, not in our commitment, but in our claim to what we can achieve," he said. Pastor Jorgenson indicated that the Division for Church in Society would encourage adoption of the amendment, but questioned emending the title of the subsection in question, because the title of the main section also read, "Commitments of this Church." The Rev. Bradley C. Jenson [Northeastern Minnesota Synod] inquired "What is environmental tithing?" Pastor Jorgenson responded that it referred to a commitment to a ten percent reduction in both consumption and production of waste. The Rev. Theodore E Peters [Southwestern Washington Synod] recommended that the section title begin with the word, "As," for the sake of consistency with the titles of other subsections. The Rev. Gilbert E. Splett [South-Central Synod of Wisconsin] moved to amend the title of Section V.C. to read, "As A Committed Community." Pastor Jorgenson noted that the task force supported that change.

MOVED;

SECONDED;

869-yes; 54-no; 12-abstain

CARRIED: To amend the title of Section V.C. to read, "As a Committed Community."

The Rev. James G. Krauser [Metropolitan New York Synod] sought to amend Section IV.C, changing the word, "enjoins," to "urges" (first sentence). Bishop Chilstrom declared the motion to be out of order at that time.

MOVED;

SECONDED;

874-yes; 36-no; 9-abstain

CARRIED: To amend the title of Section V.C, "As a Living Model," to read, As a

Committed Community;

and

To amend Section V.C, sentences one and two, as follows:

As congregations and other expressions of this church, we will seek to

incorporate the principles of sufficiency and sustainability in our life.

We will advocate the environmental tithe, and we will take other measures that work to limit consumption and reduce wastes....

Section VB.2.-Creation Emphasis of the Church Year: The Rev. Mary Carol Strug [Northwestern Minnesota Synod] proposed the following amendments:

(1) Sentence two: "Many congregations *already* observe

(2) Delete period of second sentence, substituting a comma, and delete entire final sentence.

(3) After the comma, add, "and we encourage all congregations to pay regular attention during worship, in hymns, prayers, and sermons to the stewardship of creation."

Bishop Chilstrom inquired whether the members of the assembly wished to consider the amendment offered by Pastor Strug.

MOVED;

SECONDED;

275-yes; 602-no; 17-abstain

DEFEATED: To suspend the Rules of Organization and Procedure in order to permit consideration of amendments offered by the Rev. Mary Carol Strug.

Section VD.-As a Community of Moral Deliberation: The Rev. Kelly Denton Borhaug [Sierra Pacific Synod] sought to amend paragraph two, sentence one, by inserting the word, "militarism," after the word, "sexism." Bishop Chilstrom inquired whether the members of the assembly wished to consider the amendment offered by Pastor Borhaug.

MOVED;

SECONDED;

368-yes; 512-no; 18-abstain

DEFEATED: To suspend the Rules of Order and Procedure in order to permit consideration of an amendment offered by the Rev. Kelly Denton Borhaug.

Section VE.1.-Private Sector: The Rev. Bruce H. Davidson [New Jersey Synod] moved the motion, which follows. He noted a typographical error in line one of printed materials, which had been distributed on the assembly floor to voting members, whereby the word, "congregations," should have read, "corporations."

MOVED;

SECONDED: To amend Section V.F.1,

first paragraph to read:

This church will ~~consult~~ engage in dialogue with corporations on how to promote justice for creation. We will converse with business leadership not only regarding

the health of workers, consumers, and the environment, but also ~~regarding~~ the insights and concerns of business leadership regarding responsible environmental actions. We will urge business to implement comprehensive environmental principles.

Pastor Davidson stated that the amendment was intended "to strengthen and clarify" text, in order to underscore the commitment of this church to work with business in a cordial, rather than adversarial, perspective. Speaking on behalf of the Division for Church in Society, Pastor Jorgenson recommended adoption of the proposed amendment with appropriate stylistic emendations as follows:

This church will engage in dialogue with *corporations* on how to promote justice for creation. We will converse with business leadership ~~not only~~ regarding the health of workers, consumers, and the environment. but also regarding. We will invite the insights and concerns of business leadership

regarding responsible environmental actions. We will urge business to implement comprehensive environmental principles.

The author and seconder of the original amendment accepted the recommendation of the division as a friendly emendation.

MOVED;

SECONDED;

89S--ws; 33-no: 6-abstain

CARRIED: To amend Section V.E.1., first paragraph to read:

This church will engage in dialogue with corporations on how to promote justice for creation. We will converse with business leadership

regarding the health of workers, consumers, and the environment.
We will invite the insights and concerns of business leadership re-

garding responsible environmental actions. We will urge business to
implement comprehensive environmental principles.

Section VC.-Justice through Sufficiency: The Rev. James G. Krauser [Metropolitan New York Synod] again sought to amend the previously adopted first sentence, changing the word, "enjoins." to "urges," in order to avoid conflation of intended meaning.

MOVED;

SECONDED;

688-ye; 173--n;

8-abstain

CARRIED: To amend Section V.C., sentence one, by replacing the word, "enjoins," with the word, "urges."

Claiming the Promise: The Rev. Pamela J. Gonzalez [Central Southern Illinois Synod] proposed an amendment to delete the period at the end of the second paragraph, replace it with a comma, and add the phrase, "with a spirit of dependence on God's grace." Bishop Chilstrom inquired whether the members of the assembly wished to consider this amendment.

MOVED;

SECONDED;

296-yes; 530-no; 21-abstain

DEFEATED: I b suspend the Rules of Organization and Procedure in order to permit

consideration of the amendment offered by the Rev. Pamela J. Gonzales.

Bishop Chilstrom called for the orders of the day, and indicated that discussion of this matter would continue at a later time.

Conclusion of Plenary Session Four

Society Lowell G. Almen made several announcements. He informed the

assembly that Bishop John P. Kaltschuk, Central Southern Illinois, continued to be hospitalized and requested prayers on his behalf. Bishop Chilstrom offered the closing prayer.

Plenary Session Four recessed at 5:45 P.M.

Plenary Session Five
Saturday, August 28, 1993
8:30 A.M. - 11:45 A.M.

The Rev. Robert J. Marshall (Chicago, Ill.), a member of the Church Council, led the opening order of prayer. He was assisted by Ms. Sonthavin Manikham (Milwaukee, Wis.), lector; the Rev. Julius Carroll IV (Washington, D.C.), cantor; and the Rev. James M. Capers (Chicago, Ill.), organist.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, called Plenary Session Five to order at 8:40

A.M. Central Daylight Time.

Interactive Teleconference on
Emerging Ministry Opportunities

Bishop Chilstrom announced that the assembly would be linked, through the aid of satellite communication technology, with ELCA members in San Antonio, Tex., Saint Paul and Willmar, Minn., and Philadelphia, Pa. He indicated that the conversation would focus on two of the major items of business before the Church-wide Assembly, i.e., the Study of Ministry and the Study of Theological Education for Ministry. Bishop Chilstrom called upon the Rev. Richard A. Jensen, who teaches at Wartburg Theological Seminary (Dubuque, Iowa) and the Lutheran School of Theology at Chicago, to moderate the teleconference. Pastor Jensen acknowledged that funding for the communication link had been underwritten equally by the Publishing House of the Evangelical Lutheran Church in America, Lutheran Brotherhood Securities Corporation (Minneapolis, Minn.), and the ELCA Department for Communication. "The purpose of the program this morning is to present to you some background information on the needs for ministry in the life of this church," he said.

The first segment of the teleconference introduced the Rev. Mark L. Yackel-Juleen, pastor of First Lutheran Church at Dundee, Minn., who was broadcasting from Saint Paul, Minn., and Mr. James Bloch, a farmer from Dundee, Minn., who was broadcasting from Willmar, Minn. They commented on challenges facing the church in rural America, of rural economic crises, and the lack of seminary preparation of leaders to deal with the needs of parishioners in rural settings.

Ms. Mary Golnitz [Southeastern Synod] asked, "Of what sort of special preparations are you speaking?" They replied, "experiential and contextual learning experiences, group discussions with rural pastors, living with host families, working with groups of small congregations, and opportunities for lay people to share their experiences."

The next segment, from Philadelphia, featured Ms. Lela Chestnut, a member of Holy Cross Lutheran Church, who described her congregation and its ministry in a northern Philadelphia neighborhood; the Rev. David M. McGettigan, director of an AIDS hospice affiliated with Germantown Lutheran Home; and Ms. Pat Miles, a registered nurse, who views her profession as God's call to ministry. Ms. Stephanie Taylor Dinwiddie [Southern California (West) Synod] asked Ms. Miles how congregations can "challenge, support, and equip people in their ministry in daily life." She replied that congregations need to become aware of and be sensitive to what is happening in the lives of their members. The third segment, from San Antonio, Tex., introduced Mr. Mario Gutierrez, a pastor-developer, and Ms. Maria Leticia Pequefo from Weslaco, Tex., where they are involved in a Texas-Mexican border

ministry. Mr. Gutierrez commented on what the church can do to meet the spiritual, educational, social, and physical needs of people who live along the Rio Grande valley. Ms. Pequefio described a need for the training of lay persons. The Rev. Linwood H. Chamberlain Jr. [Northeastern Ohio Synod] asked why lay leaders should not be trained only on seminary and college or university campuses. Mr. Gutierrez replied that it is important to keep lay leaders in their jobs and with their families, and at the same time to have opportunity to do practical ministry while they are learning. Pastor Chamberlain requested more information about the ministerial needs of lay persons. Ms. Pequefio stated that there are many different ministerial needs in her congregation, such as stewardship, evangelism, catechism, and worship in accordance with the Lutheran tradition. She urged that local opportunities be developed for lay training geared to the particular needs of the indigenous participants, who may not be able to travel to educational centers or who may require materials in languages other than English.

Pastor Jensen observed, "This church has an incredible variety of ministries and needs. I like to call it a 'Pentecost church.' . . . He expressed thanks to the participants of the teleconference, and to the Rev. Paul L. Campbell (Shoreview, Minn.), who coordinated the event, and concluded, ". . . It is our hope that a video interactive teleconference may be playing soon at a church near you."

**Report of the Work of Churchwide Units:
Publishing House of the
Evangelical Lutheran Church in America**

Bishop Chilstrom noted organizational changes taking place at the ELCA publishing house at Minneapolis, Minn.-new leadership and new technologies. He introduced Mr. Gary J. N. Aamodt, president and chief executive officer, and the Rev. David L. Tiede, board chair.

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

Reference: *1993 Reports and Records, Volume 1, Part 2, page 37; Volume 3, pages 11-12, 135; continued on page 641,*

On behalf of the Credentials Committee, Secretary Lowell G. Almen presented the following report as of 4:30 P.M., Friday, August 27, 1993:

Voting Members: Ordained members 416

Lay members 613

Officers 4

Total 1,033

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

*** "Social Teaching Statement on Caring for Creation:
Vision, Hope, and Justice"**

(continued)

Reference: *1993 Reports and Records, Volume 1, Part 2, pages 366-374, continued from pages 60-61, 215-231.*

Consideration of the proposed "Social Teaching Statement on Caring for Creation: Vision, Hope, and Justice" resumed. Bishop Chilstrom called upon the Rev. Charles S. Miller Jr., executive director of the Division for Church in Society, to lead the

discussion.

The Rev. Gail H. Kees [Northeastern Pennsylvania Synod] raised a syntactical concern related to the first paragraph of Section II.A. She noted the difference between "Not content to be the image of God . . ." and the more appropriate phrase, "Not content to be made in the image of God...." Bishop Chilstrom indicated that the emendation would be accepted by common consent.

The Rev. Frederick W. E. Baltz [Northern Illinois Synod] sought to take issue with an item in the proposed statement. Bishop Chilstrom ruled the request to be out of order and requested that voting members state clearly any amendments they may wish to propose.

Ms. Dorothy Zelenko [Metropolitan New York Synod] moved the following:

MOVED;

SECONDED: To amend the recommendation of the Church Council by striking all words, except the following:

"To adopt the 'Social Teaching Statement on Caring for Creation:

Vision, Hope, and Justice, with the intent that it be the basis for education among members and throughout the entire Evangelical Lutheran Church in America."

Since many people and organizations are committed to environmental causes, and sufficient funding is available, Ms. Zelenko questioned the stewardship of this church's financial resources and time relative to the environment. She observed that only 1/20 of one percent (\$42,000) of the churchwide budget is committed to environmental education. Pastor Miller observed that implementation of the goals of the statement would involve many units of the churchwide organization, and was not limited to environmental education as Ms. Zelenko had observed.

Mr. Keith Klemm [Western Iowa Synod] rose to a point of order, and inquired about the proper protocol for introducing amendments. Bishop Chilstrom explained that one first proposes an amendment, and then speaks to it.

Mr. David Sharkey [Northwest Washington Synod] inquired about the purpose of social teaching documents. Since the proposed amendment would effectively delete the statement's advocacy function, would not, therefore, the amendment be out of order? he asked. The Rev. Karen L. Bloomquist, director for studies in the Division for Church in Society, responded that the implementing resolution clarified the statement's advocacy emphasis. Bishop Chilstrom stated that, if the assembly were to approve the amendment, the division would need to find another way to implement it.

Ms. Marina Lachecki [Northwest Synod of Wisconsin] spoke in favor of the statement and against the amendment. The Rev. Michael C. D. McDaniel [North Carolina Synod] requested to hear the rest of the mover's comments. Bishop Chilstrom stated that

the request was not in order.

Mr. Leonard E. Addicks [Southeastern Texas-Southern Louisiana Synod] called the question.

MOVED;

SECONDED;

CARRIED: To move the previous question.

2/3 Vote Required

789-yes; 153-no; 3-abstain

MOVED;

SECONDED;

173-yes; 783-no; 7-abstain

DEFEATED: To amend the recommendation of the Church Council by striking all words except the following:

"To

adopt the "Social Teaching Statement on Caring for Creation: Vision, Hope, and Justice" with the intent that it be the basis for education among members and throughout the entire Evangelical Lutheran Church in America:"

Mr. Craig A. Butz [Southern Ohio Synod] called the question on the recommendation of the Church Council.

MOVED;

2/3 Vote Required

SECONDED;

868-yes; 89-no; 5-abstain

CARRIED: To move the previous question.

The Rev. Stephen D. Samuelson [Greater Milwaukee Synod] rose to a point of order, stating that the voting member who had moved the previous question was out of line at the microphone. Bishop Chilstrom ruled the vote on the previous question to be invalid. The Rev. Ann J. Kolmeier [Southwestern Texas Synod] inquired about the distinction between a social *statement* and a social *teaching* statement. Pastor Bloomquist responded. The Rev. Frederick W. E. Baltz [Northern Illinois Synod] questioned some of the facts and the biblical interpretation conveyed by the proposed statement. "The thought of productivity and prosperity, of new discovery and development as part of God's plan for us is not only missing from this statement, but I am afraid it is even discouraged. I would like to see this statement ... [be] modified-redrafted-so that not only the conservation aspect of creation stewardship is stressed ..., but also that a view of stewardship of creation as the positive use and development of creation is included, also that a call for the use of ethanol and other renewable fuel sources is included, because I think that is particularly appropriate coming from this church, and I would like to see a recognition of the significant progress made already in environmental stewardship, because the church has made a difference, and that is something that we should not permit ourselves or secular society to overlook," he stated.

The Rev. Bradley C. Jensen [Northeastern Minnesota Synod] called the question.

MOVED;

2/3 Vote Required

SECONDED;

860-yes; 89-no; 8-abstain

CARRIED: To move the previous question.

ASSEMBLY

ACTION

Yes—838; No—118; Abstain—9

CA93.4.6To adopt the "Social Teaching Statement on Caring for Creation: Vision, Hope, and Justice," with the intent that it be the basis for education and action among members and throughout the entire Evangelical Lutheran Church in America and that it be implemented specifically through such measures as:

- (a) the development of resources specific to this statement (directed to the Division for Congregational Ministries);

- (b) **incorporation of this emphasis in worship, educational programs, publications, institutions, and partnerships of this church (see especially V.B. and C., directed to the Division for Congregational Ministries, Division for Church in Society, Division for Global Mission, Division for Higher Education and Schools, Division for Ministry, Division for Outreach, Department for Communication, Publishing House of the Evangelical Lutheran Church in America, *The Lutheran*, and Women of the Evangelical Lutheran Church in America);**
- (c) **focused advocacy on these matters in ELCA public policy and corporate social responsibility work (see V.C. and E., directed to the Division for Church in Society);**
- (d) **support of the work of environmental stewardship (directed to the Division for Church in Society) to help the Evangelical Lutheran Church in America carry out the commitments it makes in adopting this statement; and**
- (e) **ongoing deliberation of the implications of this statement for the ministry of the people of God in their daily vocations (directed to the Division for Ministry and the Division for Church in Society).**

**"Social Teaching Statement on
"Caring for Creation: Vision, Hope, and Justice"**

Prologue

Christian concern for the environment is shaped by the Word of God spoken in creation, the Love of God hanging on a cross, the Breath of God daily renewing the face of the earth.

We of the Evangelical Lutheran Church in America are deeply concerned about the environment, locally and globally, as members of a church and as members of society. Even as we join the political, economic, and scientific discussion, we know care for the earth to be a profoundly spiritual matter.

As Lutheran Christians, we confess that both our witness to God's goodness in creation and our acceptance of caregiving responsibility have often been weak and uncertain. This statement:

- offers a vision of God's intention for creation and for humanity as creation's caregivers;
- acknowledges humanity's separation from God and from the rest of creation as the central cause of the environmental crisis;
- recognizes the severity of the crisis; and
- expresses hope and heeds the call to justice and commitment.

This statement summons us, in particular, to a faithful return to the biblical vision.

I. The Church's Vision of Creation

A. God, Earth, and All Creatures

We see the despoiling of the environment as nothing less than the degradation of God's gracious gift of creation.

Scripture witnesses to God as creator of the earth and all that dwells therein (Ps. 24:1). The creeds, which guide our reading of Scripture, proclaim God the Father of Jesus Christ as "maker of heaven and earth," Jesus Christ as the one "through [whom] all things were made," and the Holy Spirit as "the Lord, the giver of life" (Nicene Creed).

God blesses the world and sees it as "good," even before humankind comes on the scene. All creation, not just humankind, is viewed as "very good" in God's eyes (Gen. 1:31). God continues to bless the world: "when you send forth your spirit, they are created; and you renew the face of the ground" (Ps. 104:30). By faith we understand God to be deeply, mysteriously, and unceasingly involved in what happens in all creation. God showers care upon sparrows and lilies (Mt. 6:26-30), and brings "rain on a land where no one lives, on the desert, which is empty of human life" (Job 38:26).

Central to our vision of God's profound involvement with the world is the Incarnation. In Christ, the Word is made flesh, with saving significance for an entire creation that longs for fulfillment (Rom. 8:18-25). The Word still comes to us in the waters of baptism, and in, with, and under the bread and wine, fruits of the earth and the work of human hands. God consistently meets us where we live, through earthy matter.

B. Our Place in Creation

Humanity is intimately related to the rest of creation. We, like other creatures, are formed from the earth (Gen. 2:7,9,19). Scripture speaks of humanity's kinship with other creatures (Ps. 104, Job 38-39). God cares faithfully for us, and together we join in singing the "hymn of all creation" (*Lutheran Book of Worship*, p. 61; Ps. 148). We look forward to a redemption that includes all creation (Eph. 1:10).

Humans, in service to God, have special roles on behalf of the whole of creation. Made in the image of God, we are called to care for the earth as God cares for the earth. God's command to have dominion and subdue the earth is not a license to dominate and exploit. Human dominion (Gen. 1:28; Ps. 8), a special responsibility, should reflect God's way of ruling as a shepherd king who takes the form of a servant (Phil. 2:7), wearing a crown of thorns.

According to Genesis 2:15, our role within creation is to serve and to keep God's garden, the earth. "To serve," often translated "to till," invites us again to envision ourselves as servants, while "to keep" invites us to take care of the earth as God keeps and cares for us (Num. 6:24-26).

We are called to name the animals (Gen. 2:19-20). As God names Israel and all creation (Is. 40:26; 43:1; Ps 147:4) and as the shepherd calls by name each sheep (Jn. 10:3), naming unites us in a caring relationship. Further, we are to live within the covenant God makes with every living thing (Gen. 9:12-17; Hos 2:18), and even with the day and night (Jer. 33:20). We are to love the earth as God loves us.

We are called to live according to God's wisdom in creation (Prov. 8), which brings together God's truth and goodness. Wisdom, God's way of governing creation, is discerned in every culture and era in various ways. In our time, science and technology can help us to discover how to live according to God's creative wisdom.

Such caring, serving, keeping, loving, and living by wisdom sum up what is meant by acting as God's stewards of the earth. God's gift of responsibility for the earth dignifies humanity without debasing the rest of creation. We depend upon God, who places us in a web of life with one another and with all creation.

II. The Urgency

A. Sin and Captivity

Not content to be made in the image of God (Gen. 3:5; Ezek. 28:1-10), we have rebelled and disrupted creation. As did the people of ancient Israel, we experience nature as an instrument of God's judgment (cf., Deut. 11:13-17; Jer. 4:23-28). A disrupted nature is a judgment on our unfaithfulness as stewards.

Alienated from God and from creation, and driven to make a name for ourselves (Gen. 11:4), we become captives to demonic powers and unjust institutions (Gal. 4:9; Eph. 6:12; Rev. 13:1-4). In our captivity, we treat the earth as a boundless warehouse and allow the powerful to exploit its bounties to their own ends (Amos 5:6-15). Our sin and captivity lie at the roots of the current crisis.

B. The Current Crisis

The earth is a planet of beauty and abundance; the earth system is wonderfully intricate and incredibly complex. But today living creatures, and the air, soil, and water that support them, face unprecedented threats. Many threats are global; most stem directly from human activity. Our current practices may so alter the living world that it will be unable to sustain life in the manner we know.

Twin problems—excessive consumption by industrialized nations, and relentless growth of human population worldwide—jeopardize efforts to achieve a sustainable future. These problems spring from and intensify social injustices. Global population growth, for example, relates to the lack of access by women to family planning and health care, quality education, fulfilling employment, and equal rights.

Processes of environmental degradation feed on one another. Decisions affecting an immediate locale often affect the entire planet. The resulting damages to environmental systems are frightening:

- depletion of non-renewable resources, especially oil;
- loss of the variety of life through rapid destruction of habitats;
- erosion of topsoil through unsustainable agriculture and forestry practices;
- pollution of air by toxic emissions from industries and vehicles, and pollution of water by wastes;
- increasing volumes of wastes; and

- prevalence of acid rain, which damages forests, lakes, and streams.

Even more widespread and serious, according to the preponderance of evidence from scientists worldwide, are:

- the depletion of the protective ozone layer, resulting from the use of volatile compounds containing chlorine and bromine; and
- dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide.

The idea of the earth as a boundless warehouse has proven both false and dangerous. Damage to the environment will eventually affect most people through increased conflict over scarce resources, decline in food security, and greater vulnerability to disease.

Indeed, our church already ministers with and to people:

- who know first hand the effects of environmental deterioration because they work for polluting industries or live near incinerators or waste dumps;
- who make choices between preserving the environment and damaging it further in order to live wastefully or merely to survive; and
- who can no longer make their living from forests, seas, or soils that are either depleted or protected by law.

In our ministry, we learn about the extent of the environmental crisis, its complexities, and the suffering it entails. Meeting the needs of today's generations for food, clothing, and shelter requires a sound environment. Action to counter degradation, especially within this decade, is essential to the future of our children and our children's children. **Time is very short.**

III. The Hope

A. The Gift of Hope

Sin and captivity, manifest in threats to the environment, are not the last word. God addresses our predicament with gifts of "forgiveness of sins, life, and salvation" (Luther, *Small Catechism*). By the cross and resurrection of Jesus Christ, God frees us from our sin and captivity, and empowers us to be loving servants to creation.

Although we remain sinners, we are freed from our old captivity to sin. We are now driven to God's promise of blessings yet to come. Only by God's promise are we no longer captives of demonic powers or unjust institutions.

Captured by hope, we dream dreams and look forward to a new creation. God does not just heal this creation wounded by human sin. God will one day consummate all things in "new heavens and a new earth, where righteousness is at home" (2 Peter 3:13). Creation—now in captivity to disruption and death--will know the freedom it awaits.

B. Hope in Action

We testify to the hope that inspires and encourages us. We announce this hope to every people, and witness to the renewing work of the Spirit of God. We are to be a herald here and now to the new creation yet to come, a living model.

Our tradition offers many glimpses of hope triumphant over despair. In ancient Israel, as Jerusalem was under siege and people were on the verge of exile, Jeremiah purchased a plot of land (Jer. 32). When Martin Luther was asked what he would do if the world were to end tomorrow, he reportedly answered, "I would plant an apple tree today." When *we* face today's crisis, we do not despair. **We act.**

IV. The Call to Justice

Caring, serving, keeping, loving, and living by wisdom—these translate into justice in political, economic, social, and environmental relationships. Justice in these relationships means honoring the integrity of creation, and striving for fairness within the human family.

It is in hope of God's promised fulfillment that we hear the call to justice; it is in hope that we take action. When we act interdependently and in solidarity with creation, we *do* justice. We serve and keep the earth, trusting its bounty can be sufficient for all, and sustainable.

A. Justice through Participation

We live within the covenant God makes with all living things, and are in relationship with them. *The principle of participation means they are entitled to be heard and to have their interests considered when decisions are made.*

Creation must be given voice, present generations and those to come. We must listen to the people who fish the sea, harvest the forest, till the soil, and mine the earth, as well as to those who advance the conservation, protection, and preservation of the environment.

We recognize numerous obstacles to participation. People often lack the political or economic power to participate fully. They are bombarded with manipulated information, and are prey to the pressures of special interests. The interests of the rest of creation are inadequately represented in human decisions.

We pray, therefore, that our church may be a place where differing groups can be brought together, tough issues considered, and a common good pursued.

B. Justice through Solidarity

Creation depends on the creator, and is interdependent within itself. *The principle of solidarity means that we stand together as God's creation.*

We are called to acknowledge this interdependence with other creatures and to act locally and globally on behalf of all creation.

We recognize, however, the many ways we have broken ranks with creation. The land and its inhabitants are often disenfranchised by the rich and powerful. The degradation of the environment occurs where people have little or no voice in decisions — because of racial, gender, or economic discrimination. This degradation aggravates their situation and swells the numbers of those trapped in urban or rural poverty.

Solidarity also asks us to stand with the victims of fire, floods, earthquakes, storms, and other natural disasters.

We pray, therefore, for the humility and wisdom to stand with and for creation, and the fortitude to support advocates whose efforts are made at personal risk.

C. Justice through Sufficiency

The earth and its fullness belong to the Lord. No person or group has absolute claim to the earth or its products. *The principle of sufficiency means meeting the basic needs of all humanity and all creation.*

In a world of finite resources, for all to have enough means that those with more than enough will have to change their patterns of acquisition and consumption. Sufficiency charges us to work with each other and the environment to meet needs without causing undue burdens elsewhere.

Sufficiency also urges us to care for arable land so that sufficient food and fiber continues to be available to meet human needs.

We affirm the many stewards of the land who have and are conserving the good earth that the Lord has given us.

We recognize many forces that run counter to sufficiency. We often seek personal fulfillment in acquisition. We anchor our political and economic structures in greed and unequal distribution of goods and services. Predictably, many are left without resources for a decent and dignified life.

We pray, therefore, for the strength to change our personal and public lives, to the end that there may be enough.

D. Justice through Sustainability

The sabbath and jubilee laws of the Hebrew tradition remind us that we may not press creation relentlessly in an effort to maximize productivity (Ex. 20:8-11; Lev. 25). *The principle of sustainability means providing an acceptable quality of life for present generations without compromising that of future generations.*

Protection of species and their habitats, preservation of clean land and water, reduction of wastes, care of the land—these are priorities. But production of basic goods and services, equitable distribution, accessible markets, stabilization of population, quality education, full employment—these are priorities as well.

We recognize the obstacles to sustainability. Neither economic growth that ignores environmental cost

nor conservation of nature that ignores human cost is sustainable. Both will result in injustice and, eventually, environmental degradation. We know that a healthy economy can exist only within a healthy environment, but that it is difficult to promote both in our decisions.

The principle of sustainability summons our church, in its global work with poor people, to pursue sustainable development strategies. It summons our church to support U.S. farmers who are turning to sustainable methods, and to encourage industries to produce sustainably. It summons each of us, in every aspect of our lives, to behave in ways that are consistent with the long-term sustainability of our planet.

We pray, therefore, for the creativity and dedication to live more gently with the earth.

V. Commitments of This Church

We of the Evangelical Lutheran Church in America answer the call to justice and commit ourselves to its principles—participation, solidarity, sufficiency, and sustainability. In applying the principles to specific situations we face decisions made difficult by human limitation and sin. We act, not because we are certain of the outcome but because we are confident of our salvation in Christ.

Human behavior may change through economic incentive, guilt about the past, or fear about the future. But as people of biblical faith, who live together in trust and hope, our primary motivation is the call to be God's caregivers and to do justice.

We celebrate the vision of hope and justice for creation, and dedicate ourselves anew. We will act out of the conviction that, as the Holy Spirit renews our minds and hearts, we must also reform our habits and social structures.

A. As Individual Christians

As members of this church, we commit ourselves to personal life styles that contribute to the health of the environment. Many organizations provide materials to guide us in examining possibilities and making changes appropriate to our circumstances.

We challenge ourselves, particularly the economically secure, to tithe environmentally. Tithers would reduce their burden on the earth's bounty by producing ten percent less in waste, consuming ten percent less in non-renewable resources, and contributing the savings to earthcare efforts. Environmental tithing also entails giving time to learn about environmental problems and to work with others toward solutions.

B. As a Worshiping and Learning Community

1. The Congregation as a Creation Awareness Center

Each congregation should see itself as a center for exploring scriptural and theological foundations for caring for creation.

Awareness can be furthered by many already in our midst, for example: Native people, who often have a special understanding of human intimacy with the earth; scientists, engineers, and technicians, who help us to live by the wisdom of God in creation; experts in conservation and protection of the environment; and those who tend the land and sea. We will also learn from people suffering the severe impact of environmental degradation.

2. Creation Emphases in the Church Year

Congregations have various opportunities during the year to focus on creation. Among these are Thanksgiving, harvest festivals, and blessings of fields, waters, and plants and animals. Many congregations observe Earth Day and Soil/Water Stewardship Week. As a church body, we designate the Second Sunday after Pentecost as Stewardship of Creation Sunday, with appropriate readings (as a development of the traditional Rogationtide).

3. Education and Communication

This church will encourage those who develop liturgical, preaching, and educational materials that celebrate God's creation. Expanded curricula, for use in the many contexts of Christian education, will draw upon existing materials. We will promote reporting on the environment by church publications, and encourage coverage of this church's environmental concerns in public media.

4. Programs throughout This Church

This church commends the environmental education taking place through synodical and regional efforts; camps and outdoor ministries; colleges, seminaries, and continuing education events; and the churchwide Hunger Program. We especially commend this church's Department for Environmental Stewardship, for its network of caregivers, its advice to church members and institutions on innovative caregiving, and its materials for use in environmental auditing.

C. As a Committed Community

As congregations and other expressions of this church, we will seek to incorporate the principles of sufficiency and sustainability in our life. We will advocate the environmental tithe, and we will take other measures that work to limit consumption and reduce wastes. We will, in our budgeting and investment of church funds, demonstrate our care for creation. We will undertake environmental audits and follow through with checkups to ensure our continued commitment.

D. As a Community of Moral Deliberation

As congregations and other expressions of this church, we will model the principle of participation. We will welcome the interaction of differing views and experiences in our discussion of environmental issues such as: nuclear and toxic waste dumps; logging in ancient growth forests; personal habits in food consumption; farming practices; treatment of animals in livestock production, laboratory research, and hunting; land-use planning; and global food, development, and population questions.

We will examine how environmental damage is influenced by racism, sexism, and classism, and how the environmental crisis in turn exacerbates racial, gender, and class discrimination. We will include in our deliberation people who feel and suffer with issues, whose economic security is at stake, or who have expertise in the natural and social sciences.

We will play a role in bringing together parties in conflict, not only members of this church but also members of society at large. This church's widespread presence and credibility provide us a unique opportunity to mediate, to resolve conflict, and to move toward consensus.

E. As an Advocate

The principles of participation, solidarity, sufficiency, and sustainability will shape our advocacy—in neighborhoods and regions, nationally and internationally. Our advocacy will continue in partnership, ecumenically and with others who share our concern for the environment.

Advocacy on behalf of creation is most compelling when done by informed individuals or local groups. We will encourage their communication with governments and private entities, attendance at public hearings, selective buying and investing, and voting.

We will support those designated by this church to advocate at state, national, and international levels. We will stand with those among us whose personal struggles for justice put them in lonely and vulnerable positions.

1. Private Sector

This church will engage in dialogue with corporations on how to promote justice for creation. We will

converse with business leadership regarding the health of workers, consumers, and the environment. We will invite the insights and concerns of business leadership regarding responsible practices. We will urge businesses to implement comprehensive environmental principles.

Government can use both regulations and market incentives to seek sustainability. We will foster genuine cooperation between the private and public sector in developing them.

2. Public Sector

This church will favor proposals and actions that address environmental issues in a manner consistent with the principles of participation, solidarity, sufficiency, and sustainability.

These proposals and actions will address: excessive consumption and human population pressures; international development, trade, and debt; ozone depletion; and climate change. They will seek: to protect species and their habitats; to protect and assure proper use of marine species; and to protect portions of the planet that are held in common, including the oceans and the atmosphere.

This church will support proposals and actions to protect and restore, in the United States and Caribbean, the quality of:

- natural and human habitats, including seas, wetlands, forests, wilderness, and urban areas;
- air, with special concern for inhabitants of urban areas;
- water, especially drinking water, groundwater, polluted runoff, and industrial and municipal waste; and
- soil, with special attention to land use, toxic waste disposal, wind and water erosion, and preservation of farmland amid urban development.

This church will seek public policies that allow people to participate fully in decisions affecting their own health and livelihood. We will be in solidarity with people who directly face environmental hazards from toxic materials, whether in industry, agriculture, or the home. We will insist on an equitable sharing of the costs of maintaining a healthy environment.

This church will advance international acceptance of the principles of participation, solidarity, sufficiency, and sustainability, and encourage the United Nations in its caregiving role. We will collaborate with partners in the global church community, and learn from them in our commitment to care for God's creation.

Claiming the Promise

Given the power of sin and evil in this world, as well as the complexity of environmental problems, we know we can find no "quick fix"—whether technological, economic, or spiritual. A sustainable environment requires a sustained effort from everyone.

The prospect of doing too little too late leads many people to despair. But as people of faith, captives of hope, and vehicles of God's promise, we face the crisis.

We claim the promise of "a new heaven and a new earth" (Rev. 21:1), and join in the offertory prayer (*Lutheran Book of Worship*, p.109):

"Blessed are you, O Lord our God, maker of all things. Through your goodness you have blessed us with these gifts. With them we offer ourselves to your service and dedicate our lives to the care and redemption of all that you have made, for the sake of him who gave himself for us, Jesus Christ our Lord. Amen."

Study of Ministry (continued)

Reference: *1993 Reports and Records, Volume 1, Part 7*, pages 143-189; *Part 2*, pages 271-286 and 453-476, continued from pages 53-54, continued on pages 249-253, 255-262, 263-272, 292, 294-301, 305-311, 335-341

Bishop Chilstrom announced that the assembly would now consider the Church Council's recommendations related to the Study of Ministry. He advised voting members of the documents that would be cited and invited staff members of the Division for Ministry and other persons who had participated in the development

of this study to join him on the dais: the Rev. Paul R. Nelson, director for the Study of Ministry; the Rev. Joseph M. Wagner, executive director of the Division for Ministry; Ms. Mary Beth Peterson, board chair; and the Rev. John H. P. Reumann, who chaired the Task Force on the Study of Ministry.

Bishop Chilstrom indicated that, at the recommendation of staff, the recommendations would be considered in the following order: Section I., report of the task force as information; Section II., recommendations related to the ministry of the baptized; Section V., recommendations related to call and ordination, pastors, and bishops; Section III., recommendations relating to diaconal ministries; Section IV., proposals related to officially recognized ministry; and Section VI., recommendations related to the flexibility for mission.

Bishop Chilstrom explained that under the rule adopted earlier, some sections of the recommendations requiring changes in the ELCA's governing documents would require adoption by a two-thirds vote. He then called upon Secretary Lowell G. Almen to note those items and to share other information about the document. Secretary Almen reviewed each section of the document, indicating which required either a simple majority or a two-thirds majority vote for approval. He also indicated a printing error on pages 275 and 276 (*Reports and Records, Volume 1, Part 2*), where the indented type ought to have been printed in italics, and which was technically not part of the resolution, but was included only as explanatory information. Bishop Paul M. Werger [Southeastern Iowa] requested that "majority" or "two-thirds" be flashed on the video screens before voting on each section commenced.

Pastor Nelson related a "stress reduction" suggestion, and conceded his pleasure in seeing this document before the assembly after many years of preparation. The text before the assembly was the product of careful study and review, he said.

Resolution Section La.e.: Section I. was approved without debate.

MOVED;

SECONDED;

875-yes; 67-no; 11-abstain

CARRIED:

To approve Section I.

Resolution Section II.: Mr. David Sharkey [Northwest Washington Synod] moved the following:

MOVED;

SECONDED: To amend recommendation IL.1., line 8, by striking the word, "emergencies," and substituting the words, "unusual circumstances."

Mr. Pedro M. D'Aquino [Metropolitan New York Synod] objected that the proposed amendment did not sufficiently help to clarify the text. He served notice that were the amendment to fail, he would offer another amendment. The Rev. Robert K. McMeekin [Northwest Synod of Wisconsin] observed that, in remote rural areas, unusual circumstances occur that are not emergencies. The Rev. Mary Carol Strug [Northwestern Minnesota Synod] concurred that the amendment was inadequate. She observed that the word, "emergency," applies to baptisms, but "unusual circumstances" refers to Holy Communion.

MOVED;

SECONDED;

521-yes; 445-no; 11-abstain

CARRIED:

To amend recommendation 11.1.,

line 8, by striking the word, "emergencies'," and substituting the words, "unusual circumstances."

The Rev. John R. Cochran [Southwestern Pennsylvania Synod] raised a question about the usage of the upper and lower case "c" in printing of the word, "church," in Section II.2. Pastor Nelson indicated that upper case "Church" referred to the Church catholic, while lower case "church" referred to this particular church body, the Evangelical Lutheran Church in America.

MOVED;

SECONDED;

961-yes; 24-no; 2-abstain

CARRIED:

To approve Section II., as amended:

U. To adopt, as amended by the 1993 Churchwide Assembly, the following recommendations regarding the ministry of the baptized, in keeping with recommendations of the Task Force on the Study of Min-

istry and the board of the Division for Ministry:

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

forgiving one another, and, in unusual circumstances and where authorized, to

administer the sacraments of Baptism and Holy Communion."

2.

To direct the Division for Ministry and the Division for Congregational Ministries to lift

up and develop further this church's commitment to encourage all baptized members to understand, be equipped for, and live out their ministries in the world and in the Church. This church's commitment shall be demonstrated by integrating the emphasis on the ministry of the baptized

into the life of

this church in and through its various expressions [that is, congregations, synods, and churchwide organization], units, institutions, laity movements, but especially through congregations. The Division for Ministry and the Division for Congregational Ministries shall make a progress report and appropriate recommendations to the 1995

Churchwide Assembly.²

3. To direct the Division for Ministry to arrange for a two-year period (1993-1995) of theological study and action-reflection on the ministry of the baptized in the world and on the ways in which faithful people are expected to account for their ministries to both God and the community of believers."

Resolution Section V.: The Rev. Geoffrey F. Hoy [Northern Illinois Synod] rose to a point of order. and inquired whether the assembly had voted on Section I. in its entirety. Bishop Chilstrom confirmed that the assembly had approved Section I. without amendment. He expressed appreciation for that point of clarification. The Rev. Judith A. McKee [Lower Susquehanna Synod] moved the following:

MOVED;

SECONDED: To delete Item V.A.6.

Pastor McKee stated that she saw no need to revise the services of ordination and installation. Pastor Reumann stated that, if two ordinations were to be adopted, some changes would be necessitated. Additional changes might be needed, were other sections of the proposal to be adopted.

Mr. Steven E. Koenig [Nebraska Synod] rose a point of order. He observed that in Section I., all three items were approved at once and inquired whether the assembly would vote separately on each part of Section V. Bishop Chilstrom explained that unless someone moved to divide the question, the vote would be cast first on all the items requiring a majority vote, and then on those items requiring a two-thirds vote.

Mr. Robert Castro [Greater Milwaukee Synod] inquired why Section V. was being discussed prior

to Section VI. Pastor Nelson responded that it would be difficult to address the question of diaconal ministry before consensus was reached on the definition of ordination. Mr. Castro [Greater Milwaukee Synod] then moved:

"M-1" m "Together for Ministry," the Report of the Task Force on the Study of Ministry, as amended and approved by the board of the Division for Ministry of the Evangelical Lutheran Church in America, March 19, 1993. The identification of recommendations, "M-1," "M-2," and so on, conforms to the edition of "Together in Ministry" prepared following action of the board of the Division for Ministry as the text of this report that will appear in preassembly material, *Reports and Actions, Volume 1. Part 2.* "M-2," *Ibid.* "M-3," *ibid.*

MOVED;

SECONDED;

628-yes; 343-no; 8-abstain

CARRIED: To table the motion to amend Section V. until action has been taken on Section VI.

Mr. Craig Drehmel [Northwest Synod of Wisconsin] inquired whether the in-

dented words at Section V.A.4. should be considered to be in italics. Bishop Chilstrom answered affirmatively. Bishop David W. Olson [Minneapolis Area Synod] inquired, "What would be the impact of voting on the proposals of the Study of Ministry before we deal with synodical memorials related to that study?" He noted that synodical memorials would be moot, if the recommendations of the study were to be adopted.

Bishop Robert W. Kelley [Northeastern Ohio Synod] moved the following:

MOVED;

SECONDED;

729--yes; 260--no; 5--abstain

CARRIED: To consider items in Section V. *seriatim*.

Ms. Lois A. Holck [Southwestern Texas Synod] questioned whether the responsibility of all the baptized for evangelical outreach was neglected in the statement in Section V.A.1. that "*ordained* persons are entrusted with application and spread of the Gospel" (emphasis added). Pastor Reumann replied that the task force did not intend to minimize the role of all persons in spreading God's Word, but wished to stress here that ordained persons have a special responsibility for that ministry. The Rev. Ann K. Larson [Indiana-Kentucky Synod] brought to the attention of the chair that hearing was difficult due to a loud fan and low level of amplification. Bishop Chilstrom then called for the orders of the day.

Greetings: The Lutheran Church-Missouri Synod

Bishop Chilstrom introduced the Rev. Alvin L. Barry, president of The Lutheran Church-Missouri Synod, who brought greetings from its 6,000 congregations. President Barry shared the five-fold vision emphasis of The Lutheran Church-Missouri Synod: a church body strongly in the Word; a church body people-centered and people-sensitive; a church body reaching out boldly with the Gospel; a church body not ashamed to be a confessional church; and a church body marked by unity, peace, and harmony in the Lord.

Reflections on the Creed (Second Article)

Bishop Chilstrom called upon the Rev. Patricia J. Lull (Christ Lutheran Church, Athens, Ohio) and the Rev. Timothy T. Lull (Pacific Lutheran Theological Seminary, Berkeley, Calif.) to present the third of five presentations on the Apostles' Creed. They reminded the members of the assembly that a "sweet and sentimental" image of Jesus is not sufficient in the context of contemporary society. The reality of Christ's anger, suffering, and cosmic dimensions must be considered as the struggles of this world are confronted. Luther's explanation must be personalized as thought is given to the reality of Jesus Christ in this time.

Churchwide Assembly Offering Project

Bishop Chilstrom again invited the assembly to listen to the voices of ELCA congregations, "messages from our leaves." Ten greetings of love and encouragement from congregations across this church, which were penned on paper leaves and which would become a part of a tree that would grace the worship space on Sunday morning, August 29, were read by assembly members.

Report of the Church Council:

(continued)

P Study of Ministry

(continued)

Reference: *1993 Reports and Records, Volume 1, Part 1*, pages 143-189; *Part 2*, pages 271-282 and 453-476; continued from pages 53-54, 245-248; continued on pages 255-262, 263-272, 292, 294-301, 305-311, 335-341
Discussion of the Church Council's recommendations related to the Study of Ministry resumed. Bishop Chilstrom reviewed the actions that previously had been taken and the manner in which the assembly now would proceed.

Item VA.1.: The Rev. James H. Burtness [Minneapolis Area Synod] moved the following:

MOVED;

SECONDED: To amend Item V.A.1. by deleting the words, "are entrusted with," and substituting the phrase, "have special responsibility for."

Pastor Burtness noted that the proposed amendment was offered to satisfy concerns voiced earlier during this plenary session with respect to the same item. The Rev. Richard P. Hermstad [Eastern Washington-Idaho Synod] concurred with the amendment. Lois A. Holck [Southwestern Texas Synod] also concurred. The Rev. John H. P. Reumann, chair of the Task Force on the Study of Ministry, noted that the language, "entrusted with," was derived from Biblical usage, e.g., 1 Timothy 6:20. The Rev. Frankin D. Fry [New Jersey Synod] inquired whether the mover of the amendment would entertain the wording, "ordained persons are entrusted with the special responsibility for." Pastor Burtness declined the suggestion. Mr. Charles E. Haack [Northern Illinois Synod] favored the original wording, which, he observed, was more direct.

Pastor Fry sought to amend the amendment to read, "are entrusted with the particular responsibility for." Bishop Chilstrom ruled that Pastor Fry's proposal was not technically an amendment to the amendment, but was rather an amendment to the original motion. Pastor Fry might serve notice of his intention to move the further amendment, he said.

MOVED;

SECONDED;

294-yes; 615-no; 9-abstain

DEFEATED: To amend Item V.A.1. by deleting the words, "are entrusted with," and substituting the phrase, "have special responsibility for."

Pastor Fry indicated that his amendment no longer was pertinent.

The Rev. Roger G. Imhoff Jr. [Metropolitan New York Synod] sought to call the question. Bishop Chilstrom ruled the motion to close debate to be out of order, because no motion was then on the floor. The Rev. Richard P. Hennstad [Eastern Washington-Idaho Synod] rose to a point of order, noting that a vote had not been taken on Item V.A.1. Bishop Chilstrom indicated that the assembly was first considering all items *seriatim* and then would vote on the entire section.

Pastor Hermstad then moved the following:

MOVED;

SECONDED;

119-yes; 808--no; 14-abstain

DEFEATED: To amend Item V.A.1., by deleting the last sentence and adding the words, ", because the call to such office is to speak, announce, and proclaim such a word in the church and beyond."

Speaking to the foregoing motion, Pastor Hermstad stated that his intent in offering the motion was to address the concerns previously raised, using different language. "The call is indeed to speak the Word," he said. "The call is particularly assigned, given, sent, directed to clergy, although not only to clergy, certainly...."

Bishop Lowell O. Erdahl [Saint Paul Area Synod] moved the following:

MOVED;

SECONDED: To amend Item V.A.1. by adding alter the word, "entrusted," the phrase, "with special responsibility foer"

Bishop Erdahl indicated that the motion introduced an elenldaton previously proposed by the Rev. Franklin D. Fry [New Jelsey Synod]. The Rev. Margaret Ogden Howe (Southeastern Iowa Synod) spoke against the amnenament and observed that in Iowa the words, "application and spread,-" suggest a dirrerent connotation. Mr. Leonard E. Addicks [Southeastern Texas-Southern Loulsiana Synod] inquired about the procedure for moving the previous question. Mr. Martin Msseemmaa [Northern Illinois Synod] spoke against the amendment **and** asserted

that the amendment dealt chiefly with semantics. An unidentified voting member objected that Pastor Howe's comment was not pertinent to the amendment and suggested that the amendment was "a ruce compromise between the various amendments that have been suggested to tris point."

MOVED;

SECONDED;

573-yes; 390-no; 7-abstain

CARRIED: To amend Item V.A.1. by adding after the word, "entrusted," the phrase, "with special responsibility for."

The Rev. Grant A. Wickert [Northeastern Pennsylvania Synod] moved the following:

MOVED;

SECONDED;

823-yes; 115-no; 11-abstain

CARRIED: To divide the question on this section, m order to vote on each item separately.

The Rev. Grace D. Olson [Metropolitan New York Synod] called the question.

MOVED;

2/3 Vote Requited

SECONDED;

804--yes; 20-no; 2-abstain

CARRIED: To move the previous question.

MOVED;

SECONDED;

941--yes; 31-no; 3-abstain

CARRIED: To approve Item V.A.1. as amended:

A. Call and Ordination

I. To reaffirm this church's understanding that ordination commits the act on being ordained to present and represent **in** public ministry, **on** behalf of this church, its understanding of the Word of God, proclamation of the Gospel, confessional commitment, and teachings. Ordination requires knowledge of such teachings and commitment to them. Ordained persons are entrusted with special responsibility for the application and spread of the Gospel and this church's teachings.”

Item V.A.2.: The Rev. Gregory T. Biornstad [Northeastern Iowa Synod] inquired whether Item V.A.2. implied that standards of preparation were intended only for clergy. Did that preclude the ordination of deacons? he asked. Pastor Reumann responded that it would not, provided that the proposal regarding diaconal ministers were to be moved as a substitute for the recommendation of the Church Council.

The Rev. Charles W. Kampmeyer [Northeastern Pennsylvania Synod] inquired whether the last phrase of Item V.A.2., "and *will* be called," (emphasis added) would assure that people would indeed be called. Pastor Wagner responded that it was not intended to suggest that calls would be guaranteed, but rather, to indicate that candidates meeting certain standards are to be assigned by call, rather than appointment, etc.

MOVED;

SECONDED;

972-yes; 12-no; 2-abstain

CARRIED: To approve Item V.A.2.

r A .2. To reaffirm that ordination to the ministry of this church requires that all candidates will meet churchwide standards of preparation and will be called.”

Item VA.3.: Item V.A.3. was approved without debate.

MOVED;

SECONDED;

977-yes; 4-no; 4-abstain

CARRIED: To approve Item V A.3.

v 4 3. To reaffirm that installation be the rite by which ordained ministers are placed into specific ministries of this church.6

Item

VA. 4. : Mr. Charles Boutcher [Rocky Mountain Synod] moved the following:

MOVED;

SECONDED: To insert the words, "and ordain diaconal ministers,:" after the word, "pastors," in Item V.A.4.

In speaking to the foregoing motion, Mr. Boutcher indicated that the intent of the amendment was to respect the original recommendations of the Task Force on the Study of Ministry, and to forego, therefore, the emendations introduced by the Church Council in its recommendation to the Churchwide Assembly. Mr. Pedro M. DYAquino [Metropolitan New York Synod] moved the following:

MOVED;

SECONDED;

854-yes; 133-no; 3-abstain

CARRIED: To postpone consideration of Item V.A.4. until such time as the assembly has voted on the issue of ordination of diaconal ministers.

Item VA.5.: Item V.A.5. was approved without debate.

4"M-4," bid.

5 "M-5," ibid.

"M-6,' ibid.

MOVED;

SECONDED;

966-yes; 6-no; 13-abstain

CARRIED: To approve Item V.A.5.

V.A.5. To declare that movement among the officially recognized ministries of this church be determined by the standards and specific requirements for approval prescribed by this church for call, ordination, and installation into those ministries."

Since consideration of Item V.A.6. had been postponed, the assembly proceeded to consider Item V.B.1.

Item VB. 1.: Mr. David Sharkey [Northwest Washington Synod] moved the following:

MOVED;

SECONDED: To amend Item V.B.1. by inserting the words, "in their baptism," after the term, "Holy Spirit."

Mr. Sharkey stated that he was concerned about possible confusion with regard to the source of power that is conferred in baptism, rather than as part of ordination.

A member of the task force responded that it was the understanding of the task force that "the power of the Holy Spirit is confidently sought, the gifts of the Holy Spirit recognized and affirmed in the ritual action of ordination. This is not to deny that the gifts of the Holy Spirit-empowerment of the Holy Spirit-come through Baptism, but rather that other gifts coming to particular people by the call of God through the Holy Spirit are also bestowed and recognized in ordination."

Bishop James E. Sudbrock [Metropolitan New York Synod] spoke against the amendment and expressed his belief not only in the gift of the Holy Spirit in baptism, but also in the laying on of hands at ordination. "I think that this is perhaps central to our whole discussion of this document, so I would hope that we would not deny the Spirit's ability to continue to work in our lives. ...," he urged. The Rev. Grant A. Wickert [Northeastern Pennsylvania Synod] observed that the wording of the amendment was grammatically incorrect. Either the sentence should begin with the word, "persons," or the adjective, "their," should read, "his or her." The Rev. Edward E. Busch [Southern California (West) Synod] expressed concern that an understanding that ordination confers the gift of the Holy Spirit implies that ordination be regarded as a sacrament. He also questioned the equation of the biblical laying on of hands with what is meant by ordination today. Mr. Matthew L. Riegel [Northeastern Pennsylvania Synod], citing the reformer Melancthon, stated, "There is nothing wrong with us saying that there is a special gift of the

Holy Spirit given in ordination by the laying on of hands, nor has our ordination rite ever suggested anything other than that." The Rev. Richard J. Smith [Western North Dakota Synod] spoke in favor of the amendment and observed that the Lutheran confessions clearly specify that the Holy Spirit comes only through the preaching of the Gospel and the administration of the sacraments. The Rev. Robert

7 "M-8, *ibid.* The 1993 Churchwide Assembly also approved an amended proposal to replace the text of

"M-9," *ibid.*, "To instruct the Church Council to provide for the review of and revision of the services

of ordination and installation," which had been identified in *1993 Reports and Records, Volume 1, Part*

2, page 280, as Section V.A.6. The amendment was proposed in view of the assembly's decision to establish a lay, not ordained, roster of diaconal ministers. The following text replaced the original recommendation, "To instruct the Church Council, in consultation with the Conference of Bishops,

to provide for the adoption of appropriate services to mark entry into diaconal ministries, commissioning

of associates in ministry, and their respective services of installation." It was adopted by a vote of 906-

37. Because the subject of the revised text related to the officially recognized lay rosters of this church,

the action was moved to Section IV.E, new item 6

K. McMeekin [Northwest Synod of Wisconsin] spoke against the amendment, stating, "With all due respect to the ten generations of Christians who came before the Augsburg Confession, we need to make a distinction that there are charisms for which the church confers no special recognition. Ordination is not one of those. Ordination is a charism conferred by the church authorizing the person for the ministry of Word and Sacrament, believing in God's call " He observed that confirmation is another such charism, and drew a distinction between rites and sacraments in the life of the church.

Bishop Chilstrom called for the orders of the day. He called upon Secretary Lowell G. Almen to make several announcements. Secretary Almen noted the deadline for amendments related to the proposed "Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture" was 6:00 P.M., Friday, August 27, 1993. The deadline for submitting floor nominations was 2:30 P.M., Friday, August 27, 1993.

Midday Prayer and

Conclusion of Plenary Session Five

The Rev. Marta L. Poling-Goldene (Chicago, Ill.) performed a liturgical dance as a call to worship. Ms. Maria Paiva (Hawthorne, Calif.) led Midday Prayer. She was assisted by Mr. Alan Chen (Bayside, N.Y.) lector; the Rev. James D. Ford (Chaplain, U. S. House of Representatives, Washington, D.C.), preacher; Ms. Mary Preus (Minneapolis, Minn.), cantor; and Mr. Thomas Witt (Minneapolis, Minn.), organist. Plenary Session Five recessed at 12:18 P.M.

Plenary Session Six
Saturday, August 28, 1993
2:30 P.M. - 5:45 P.M.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, called Plenary Session Six to order at 2:32 P.M. Central Daylight Time. Bishop Chilstrom reviewed the agenda for the session.

Churchwide Assembly Offering Project

Bishop Chilstrom again invited assembly members to listen to ten greetings of love and encouragement from congregations across this church. The messages were penned on paper leaves, which would become a part of a tree that would grace the worship space on Sunday morning, August 29.

Bishop Chilstrom reported that no synodical memorial related to the Study of Ministry had been removed from the *en bloc* motion for separate consideration. Therefore, he said, assembly members desiring to raise concerns related to such memorials would need to do so by means of amendments to the study document and attendant recommendations of the Church Council.

Interpretation of the Churchwide Organization:
(continued)

Focus on the Division for Ministry

Reference: *1993 Reports and Records, Volume 1, Part 1*, pages 65-82

Bishop Chilstrom invited the Rev. Joseph M. Wagner, executive director of the Division for Ministry, to review the activities of the division. Pastor Wagner told assembly members that the division's task was "to assist you in calling out, evaluating, preparing, and sustaining the key leadership of your church. ... Our work is a web of partnerships and shared responsibilities" for the purpose of providing "faithful, competent, and trustworthy leaders." He described the trust extended by the division to pastors as "a gift precious beyond price."

Report of the Church Council:

Study of Ministry

(continued)

Reference. *1993 Reports and Records, Volume 1, Part 1*, pages 143-189, *Volume 1, Part 2*, pages 273-282, 453-476; continued from pages 53-54, 245-248, 249-253; continue on pages 263-272, 292, 294-301, 305-311, 335-341

Item V.B.1.: Consideration of the recommendations of the Church Council related to the Study of Ministry resumed. Bishop Chilstrom reminded assembly members that Section V.A., Items 1, 2, 3,

and 5, had been approved previously. At the conclusion of the previous plenary session, the following amendment to Item V. B. 1.

(*1993 Reports and Records, Volume 1, Part 2*, page 280) offered by Mr. David Sharkey [Northwest Washington Synod] was under consideration:

MOVED;

SECONDED: To amend Item V.B.1. by inserting the words, "in their baptism," after

the term, "Holy Spirit."

Bishop Paull E. Spring [Northwestern Pennsylvania Synod] spoke against the proposed amendment, stating that "the Spirit is active in other ways" also.

The Rev. Martha Jacobi Nale [Metropolitan New York Synod] called the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes-842; No-85; Abstain-7

CARRIED: To move the previous question.

MOVED;

SECONDED;

Yes--110; No-829; Abstain-7

DEFEATED: To amend Item V.B.1. by inserting the words, "in their baptism," after the term, "Holy Spirit."

The Rev. John H. Stadlander [New England Synod] moved the following:

MOVED;

SECONDED;

Yes-281; No-672; Abstain-7

DEFEATED: To insert the phrase, "and seeking to live in," between the words, "declaring" and "God's love;" in the final sentence of Item V.B.1.

MOVED;

SECONDED;

Yes--969; No-4; Abstain-1

CARRIED: To approve Item V.B.1.

1. To reaffirm the ministry of Word and Sacrament, which God has instituted and to which this church calls and ordains qualified persons. Each person ordained into the pastoral office is to minister in the name of Christ and with power conferred by the Holy Spirit.

Such persons shall proclaim God's Word: through preaching, teaching, sacraments, conduct of public worship, and pastoral care; through speaking for justice, especially in behalf of the poor and oppressed; and through declaring God's love."

The following items were approved without debate:

MOVED;

SECONDED;

Yes-951;

No-4; Abstain--4

CARRIED: To approve Item V.B.2.

2. To urge that these tasks of the ordained pastoral ministry of Word and Sacrament, essential for the life of the community because they involve the means of grace from God, be carried out together with all baptized believers and officially recognized ministers and with their support and encouragement.²

Based on "M-10," *ibid*. Punctuation was altered from "M-10" to clarify the meaning of the last sentence;

the text of the last sentence was edited to read felicitously and to conform to the meaning of ELCA bylaw 7.31.12., tS14.02.a. in the Constitution for Synods, and C9 03 a in the Model Constitution for Congregations.

2 "M-11," *ibld.*

MOVED;

SECONDED;

Yes-977; No-4; Abstain--1

CARRIED: To approve Item

V.B.3.

3. To call upon those in ordained pastoral ministry to work especially for the understanding and expansion of the ministry of all the baptized in daily life through efforts in each congregation or groups of nearby

congregations.³

MOVED;

SECONDED;

Yes-952; No-19; Abstain-4

CARRIED: To approve Item V.C.1.

1. To retain the use of the title "bishop" for those ordained pastoral ministers who exercise the ministry of oversight in the synodical and churchwide expressions of this church.⁴

MOVED;

SECONDED;

Yes-973; No-11; Abstain-2

CARRIED: To approve Item V.C.2.

2. To declare that the ministry of bishops be understood as an expression of the pastoral ministry. Each bishop shall give leadership for ordained and other ministries; shall give leadership to the mission of this church; shall give leadership in strengthening the unity of the Church; and shall provide administrative oversight.⁵

MOVED;

SECONDED;

Yes--958; No-23; Abstain--7

CARRIED: To approve Item V.C.3.

3. To initiate amendment of the constitutions of the Evangelical Lutheran Church in America and its synods in describing the ministry of the bishop to reflect more dearly the pastoral and oversight functions of the bishop.⁶

MOVED;

SECONDED;

Yes-958; No-22; Abstain-6

CARRIED:

To approve Item V.C.4.

4. To retain the present constitutional description of the membership in the Conference of Bishops (ELCA 15.41.), which limits membership to those serving in office.⁷

Item VC.5.: During discussion of Item V.C.5., the Rev. Randy S. Chrissis [Southwestern Minnesota Synod] inquired why the term of office for synodical bishops had been changed in the proposal from four to six years. Sr. Elizabeth A. Steele

(Columbus, Ohio), speaking on behalf of the Task Force on the Study of Ministry, responded on the proposed expansion of the length of terms. The Rev. Hollis A. Miller [North Carolina Synod] requested further explanation. Sr. Steele stated that the task force had considered the length of terms, but determined not to limit the number of consecutive terms, even though synods may nonetheless establish such

3 "M-12," *Ibid.*

4 "M-13,"

bid.

5 "M-14," *ibid.*

6 "M-15," *ibid.*

7 "M-16," *ibid.*

limits in their bylaws. The Rev. Elaine G. Siemsen [Metropolitan Chicago Synod] observed that lengthening terms from four to six years would not solve any problems.

The Rev. Bruce H. Davidson [New Jersey Synod] moved the following:

MOVED;

SECONDED: To

amend Item V.C.5. by deleting the words, "and synods may establish term limitations."

The Rev. John B. Mawhirter [Northwestern Ohio Synod] spoke in favor of the proposed deletion, and observed that the concern for term limitations was more "an issue for politicians" than a matter relevant to pastoral ministry. Bishop Peter Rogness [Greater Milwaukee Synod] favored retaining the language in the proposal, noting that approximately 20 synods currently have established such limitations. The assembly should neither "mandate" nor "preclude" the possibility of term limits. Rather, synods "should have the freedom" to decide the matter for themselves," he said. Mr. Pedro M. D'Aquino [Metropolitan New York Synod] said that there "should be churchwide standards" as a sign of "our interdependence." Pastor Wagner stated that "this proposal does nothing to change present practice." Mr. Kenny Carrothers [Central States Synod] called the question.

MOVED;

SECONDED;

CARRIED: To

move the previous question.

2/3 Vote Required

Yes-432; No-133; Abstain-

MOVED;

SECONDED;

DEFEATED: To

amend Item V.C.5. by deleting the words, "and synods may establish term limitations."

Yes--336; No-649; Abstain-11

Mr. John E. Lester [Pacifica Synod] inquired when the proposed procedures would take effect. Secretary Lowell G. Almen responded that they would take effect with the election of any bishop following adoption of the provisions.

The Rev. Thomas F. Sinn [Florida-Bahamas Synod] moved the following:

MOVED;

SECONDED;

Yes-191; No--785;

Abstain-4

DEFEATED: To

amend Item V.C.5. by deleting the words, "the term of office for bishops shall be six years."

Debate continued on the preferability of four-year or six-year terms for synodical bishops. The Rev. Carl D. Shankweiler [Northeastern Pennsylvania Synod] observed that some prospective bishops might be willing to serve two four-year terms, but not two six-year terms. The Rev. Terri Driver-Bishop [Northern Illinois Synod] favored longer terms, noting that a "length of time" is needed to establish stability and consistency in relationships. In response to a question about the effect of the proposal on persons close to 65 years of age, Secretary Almen indicated that there were no age limits or restrictions. Bishop Lyle G. Miller [Sierra Pacific Synod] observed that longer terms would improve accountability and help to "depoliticize" the election process. Bishop Reginald H. Holle [NorthWest Lower Michigan Synod] stated that, based on his experience, longer terms would provide better continuity of office.

Bishop Peter Rogness [Greater Milwaukee Synod] moved the following:

MOVED;

SECONDED: To amend Item V.C.5. by inserting the words, "four or," between the words "shall be" and "six years."

Bishop Rogness stated, "I do not think the church is hurt at all by having a variety [of practices] throughout our synods, some synods being free to choose four and others free to choose six as they deem most helpful for ministry in their area. I think it is an issue where the Evangelical Lutheran Church in America is not hurt, if there is this bit of inconsistency, and that we are in fact bettered by letting synods have their mind on this issue."

The Rev. Gerald J. Hoffman [Minneapolis Area Synod] called the question on all issues before the assembly.

MOVED;

2/3 Vote Required

SECONDED;

Yes--908; No-91; Abstain--

CARRIED: To dose debate on all matters before the house.

The Rev. Jon R. Lee [Northern Texas-Northern Louisiana Synod] rose to a point of order and inquired whether the amendment offered by Bishop Rogness would pertain to the churchwide bishop. Bishop Chilstrom responded, "I am not worried." He indicated that another constitutional provision governs the terms of churchwide officers.

MOVED;

SECONDED;

Yes-239; No-767; Abstain--7

DEFEATED: To amend Item V.C.5. by inserting the words, "four or" between the words, "shall be" and "six years."

Referring to the point of order raised by Pastor Lee, Mr. Charles Boutcher [Rocky Mountain Synod] objected that, although debate had been closed, discussion nonetheless was permitted to continue. Mr. David Sharkey [Northwest Washington Synod] inquired whether, if the proposed wording were to be deleted, no section would remain that related to the length of terms of synodical bishops. The Rev. Paul R. Nelson, director for the Study of Ministry, indicated that provisions currently in the applicable constitutions would continue to apply.

MOVED;

SECONDED; *Yes-739; No-250; Abstain-8*

CARRIED: To approve Item V.C.5.

5. To stipulate that the term of office for bishops shall be six years.

Bishops may be reelected and synods may establish term limitations.?

Item VC.6.: Item V.C.6. was approved without debate.

MOVED;

SECONDED; *Yes-932; No-31; Abstain-6*

CARRIED: To approve Item V.C.6.

6. To specify that only persons ordained into the pastoral ministry of Word and Sacrament be eligible nominees for election as bishop.⁹

⁸ "M-17," *Ibid.*

⁹ "M-18," *ibid.*

Item VC.Z: Mr. Pedro M. D'Aquino [Metropolitan New York Synod] noted that Item V.C.7. would allow the possibility that a non-ordained person might install a newly elected bishop, because the proposed wording in the section allows for the secretary of this church as a member of the Conference of Bishops to perform installations. The secretary's position is open for election to a lay person. Ms. Gracia Grindal (St. Paul, Minnesota), a member of the task force, commented, "This was not a slip-up." Mr. Pedro M. DAquino [Metropolitan New York Synod], therefore, moved the following:

MOVED;

SECONDED: To amend Item V.C.7. by deleting the words, "a member of the Conference of Bishops," and replacing the phrase with the words, "the retiring synodical bishop or the bishop of another synod."

Ms. Kathryn E Kees [Northeastern Pennsylvania Synod] requested clarification of the rationale of the amendment. The Rev. James G. Krauser [Metropolitan New York Synod] observed an analogous tradition that ordained ministers install others into an ordained office of ministry. The Rev. Stephen D. Samuelson [Greater Milwaukee Synod] called the question.

MOVED;

2/3 Vote Required

SECONDED; *Yes--91; No-101; Abstain-5*

CARRIED: To move the previous question.

MOVED;

SECONDED;

Yes--390; No--571; Abstain--16

DEFEATED: To amend Item V.C.7. by deleting the words, "a member of the Conference of Bishops," and replacing the phrase with the words, "the retiring synodical bishop or the bishop of another synod."

The Rev. John B. Mawhirter [Northwestern Ohio Synod] inquired about the rationale for empowering the secretary of this church as a lay person to install a synodical bishop. Pastor Nelson explained that this provision was a compromise between two traditions that continue to be important in the Evangelical Lutheran Church in America. The Rev. Jack L. Mithelman [Southeastern Minnesota Synod] asked how that provision may be affected by future ecumenical agreements. The Rev. John H. P. Reumann, chair of the task force, stated that such a determination awaited results from the Lutheran-Episcopal Dialogue, but that there remained the possibility that bishops eventually would be "ordained," rather than "installed," into that office of ministry.

Ms. Joy Eastes [North Carolina Synod] moved the following:

MOVED;

SECONDED: To amend Item V.C.7. (line one) by substituting the word, "ordination," for the word, "installation."

Ms. Eastes observed that the proposed change would put the Evangelical Lutheran Church in America "in line" with Article 14 of the Apology to the Augsburg Confession.

The Rev. Leonard E. Addicks [Southeastern Texas-Southern Louisiana Synod, subsequently renamed the Texas-Louisiana Gulf Coast Synod] called the question on all matters pending before the assembly.

MOVED;

2/3 Vote Required

SECONDED;

Yes-843;

No-150; Abstain-3

CARRIED: To close debate on all matters before the house.

MOVED;

SECONDED;

Yes--119; No-889; Abstain-2

DEFEATED: To amend Item V.C.7.

(line one) by substituting the word, "ordination" for the word, "installation."

MOVED;

SECONDED;

Yes--931; No--48; Abstain-3

CARRIED: To approve Item V.C.7.

7. To specify that a service of installation be used for those called to serve as bishops of this church and that the bishop of the Evangelical Lutheran Church in America or a member of the Conference of Bishops appointed by the bishop of the Evangelical Lutheran Church in America install each newly elected synodical bishop; and that at the

installation of the bishop of the Evangelical Lutheran Church in America, the presiding minister be the retiring ELCA bishop or, where that is not possible, a bishop designated by the Church Council.,

Part III. Diaconal Ministers: Bishop Chilstrom announced that the assembly would turn its attention to Part III of the recommendations of the Church Council related to the Study of Ministry, concerning the establishment of a diaconal ministry. Ms. Christine Gantz [Southeastern Iowa Synod] moved the following:

MOVED;

SECONDED: To substitute the recommendations of the Task Force on the Study of Ministry for Item I.A. of the recommendation of the Church Council.

Ms. Gantz called the original proposal "visionary and prophetic, rooted in our early Christianity to support our growth into the next century." The Rev. Robin J. McCullough [Northeastern Ohio Synod] favored the recommendation of the task force to ordain deacons, stating, "I do not know if we have the luxury to continue church-as-is."

The Rev. J. Patrick Fitzgerald [Sierra Pacific Synod] moved the following:

MOVED;

SECONDED;

Yes-665; No--284; Abstain--12

CARRIED: To consider Part III.

of the recommendations on the establishment of diaconal ministry "section by section."

Bishop Chilstrom indicated that the members of the assembly could perfect either the recommendation of the Church Council or that of the task force. The Rev. Walter D. Carlson [Lower Susquehanna Synod] requested that Pastor Nelson explain the rationale of the task force in recommending ordination of diaconal ministers. Bishop James E. Sudbrock [Metropolitan New York Synod] requested clarification regarding the extent of the text to which the substitute motion applied. The Rev. Gilbert E. Splett [South-Central Synod of Wisconsin] suggested that a decision was required regarding which set of recommendations was to be perfected. Bishop Chilstrom ruled out of order the motion to consider the items under Part III. *seriatim*, because the sections of each document were interdependent. He suggested that time not be expended to reiterate the rationale, which already was stated in the

1' "M-19," *ibid*.

report of the task force, for its recommendations. The Rev. Fred W. Meuser (Columbus, Ohio), a member of the task force, recommended that questions to task force members for clarification be permitted.

Bishop Chilstrom called for the orders of the day at 3:45 P.M. and requested Vice President Kathy J. Magnus to assume the chair.

**Interpretation of the Churchwide Organization:
(continued)**

Focus on the Division for Church in Society

Reference: *1993 Reports and Records, Volume 1, Part 1*, pages 217-229

Vice President Magnus called upon the Rev. Charles S. Miller Jr., executive director

of the Division for Church in Society, to review the work of the unit and to introduce a video presentation on Inter-Lutheran Disaster Response. Pastor Miller said that "the ministry of the division is to work for the common good, confront obstacles to local and global community, and to promote care for creation and for all people according to their needs." The dimensions of the work are wide ranging, he said, and referred assembly members to the written report of the unit (*1993 Reports and Records, Volume 1, Part 1*, pages 217-229). Pastor Miller cited the items of business before this assembly for which the division is principally accountable.

Pastor Miller introduced a segment from the September-October 1993 edition of "Mosaic," a video magazine of this church. The video highlighted recent disaster response provided by Lutherans. "As we go to the video, please know of our division's gratitude for the manifold ways in which we participate together in the mission of the Church, and especially today for your partnership in disaster relief," he said.

Following the viewing of the video, Vice President Magnus recognized Bishop Lavern G. Franzen [Florida-Bahamas Synod] who thanked the members of the assembly for their outpourings of support, gifts, and prayers following the devastation in August 1992 caused by hurricane "Andrew." He said that as he had watched the video, he recalled how the people in Florida had moved from "euphoria" to "futility" to "determination." Expressing thanks to this church for its response, he noted that assistance had been provided in the amount of \$2.4 million from Inter-Lutheran Disaster Response, \$3 million from the fraternal benefit insurance societies, and \$2 million directly from synods, congregations, and individuals. With hurricane "Emily" approaching the coast of Florida even as he was speaking, Bishop Franzen asked, "Pray for our people."

Vice President Magnus recognized Bishop Paul M. Werger [Southeastern Iowa Synod] who said with respect to the 1993 flooding along the Mississippi River, "I could say ditto in many respects to Bishop Franzen's comments." Nevertheless, he said, the situation is "not all tragic," because "we are coming together in our neighborhoods."

Vice President Magnus thanked assembly members for their willingness to respond generously, when disaster strikes, with aid of both time and money. She announced an opportunity during the closing worship service of this assembly for making additional contributions to Inter-Lutheran Disaster Response, which would be matched by Lutheran Brotherhood of Minneapolis, Minnesota, and Aid Association for Lutherans (AAL) of Appleton, Wisconsin.

Bishop Chilstrom resumed the chair.

Greetings: Evangelical Lutheran Church in Canada

Bishop Chilstrom introduced the Rev. Donald W. Sjoberg, bishop of the Evangelical Lutheran Church in Canada (ELCIC). Bishop Sjoberg expressed appreciation for the mutually supportive relations shared by his church and the Evangelical Lutheran Church in America. He presented a gift of \$3,000 designated for Inter-Lutheran Disaster Response on behalf of ELCIC members. "I carry in my hand, along with this greeting, a tangible expression of that solidarity that we feel with you, and it is related to the flood disaster. Many of our members have phoned to inquire how they might participate in this-besides their prayers-and some of them decided that one of the best ways would be to present a tangible expression of their love and support in the name of Christ. And so, I am glad to do that with

thanksgiving for the fellowship and friendship over the years and commending you to the grace of our Lord Jesus Christ," he said.

Bishop Chilstrom then presented to Bishop Sjoberg, who was retiring after seven years of service as the ELCIC bishop, a framed print of the mosaic that hangs in the entrance to the ELCA churchwide office building.

Report of the Church Council:

*** Study of Ministry**

(continued)

Reference: *1993 Reports and Records, Volume 1, Part 1*, pages 143-189; *Part 2*, pages 273-282; 463-476; continued from pages 53-54, 245-248, 249-253, 255-262; continued on pages 292, 294-301, 305-311, 335-341.

im. Diaconal Ministers (continued): Consideration of the Church Council recommendation related to the Study of Ministry resumed. The maker of the original motion from the Sierra Pacific Synod withdrew the previous motion to consider the sections *seriatim*. Bishop Michael G. Merkel [Southeastern Pennsylvania Synod] objected that "the assembly owns the motion" to consider the matter *seriatim* and that it was no longer appropriate simply for the maker of the motion to withdraw it. He moved to rescind the motion to divide the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes-824; No-53; Abstain-7

CARRIED: To rescind the resolution to divide the question.

Bishop Chilstrom indicated that the motion to substitute the recommendation of the task force for that of the Church Council was before the assembly. In response to a request from a unidentified voting member for presentations on the rationale of the board of the Division for Ministry (DM) and of the Church Council not to recommend the ordination of diaconal ministers, Ms. Marybeth A. Peterson (Omaha, Nebr.), chair of the DM board, stated that the board was "not of one mind" in its discussion of diaconal ordination. Among the issues considered by the board were the timing of the proposal, the lack of a compelling theological rationale for two ordinations, the impact of an ordained diaconal ministry on the ministry of all baptized persons, the effect on associates in ministry, the impact on Word and Sacrament ministries, and the creation of an ordination with less formal educational preparation than that necessary for pastors. Ms. Terry L. Bowes (Longmont, Colo.), speaking on behalf of the Church Council, reported that the council had listened to many "eminently qualified theologians" and had received correspondence from many other persons who opposed ordination of diaconal ministers. "We are not attempting to rubber stamp anyone's plan or program along the way, but prayerfully, thoughtfully, and with a great deal of discussion reached the recommendations that are before you now," she said.

The Rev. Robert J. Marshall (Chicago, Ill.), also a member of the Church Council, said, ". . . while I disagree with the report of the task force with regard to the ordination of diaconal ministry, I would certainly not want that to be understood as reflecting adversely on the composition or the capability of the task force in any manner." He observed that the Church Council had taken no exception to most of the text of the report issued by the task force. "The bulk of that report was one with which the Church Council agreed," he confirmed. "My main point is that we

are not reflecting on capabilities [that is, of the task force or of the Church Council in assessing the issues at question]; we are discussing differences where there can be honest disagreement and where we must think very carefully about what is the best for the future of this church. It is in concern for that question that the Church Council has made its recommendations," he stated.

The Rev. James H. Burtness [Minneapolis Area Synod] inquired why the members of the task force were present to respond to questions about the proposal, if "ownership" of the proposal belonged to the board of the division and to the Church Council. Pastor Wagner responded that while the task force and the board of the division both had fulfilled their responsibilities, the task force, he said, was "the best group of people capable of explaining the report." He added that the task force, the board, and the Church Council were in agreement with the proposals with the singular exception of the ordination of diaconal ministers. Ms. Nancy E. Gabel [Allegheny Synod] inquired whether the recommendations related to diaconal ministry would be considered as a group. Bishop Chilstrom responded affirmatively. She then sought to move to divide the question so as to consider each item *seriatim*. Bishop Chilstrom indicated that a decision to treat the items as a group already had been established, but that any single item might be perfected at the present time.

The Rev. Walter D. Carlson [Lower Susquehanna Synod] again requested that Pastor Paul R. Nelson, director for the Study of Ministry, explain the rationale of the task force in recommending ordination of diaconal ministers. Pastor Nelson stated that the discussion on this matter was "not adversarial; it is aimed at trying to provide the best quality decision making for the church in service of its mission." The concern of the task force and of the Church Council was not how "to divide the house, but ... to draw people ... together for ministry. What you decide is crucial and it will reflect positively on everyone who has been involved in this process. Six years ago when the task force on the study of ministry started, we began as a very disparate group of people; in many ways we ended that way as well. But, we did come to a remarkable point of convergence on a number of issues." Pastor Nelson indicated that the task force came to its recommendation in part after considering "the astonishing variety and richness of ministries in the New Testament, which were officially recognized in those churches-sometimes with the laying on of hands, prayer for the Holy Spirit, and the imparting of a particular mission."

Commenting on historical Lutheran church orders, Pastor Nelson observed, "We found over and over again that Lutherans had not identified themselves on the basis of the polity that they chose, but on the confession that they professed. And that confession, in our reading, provided freedom for the church to order and re-order its ministry based on the mission, which it saw before it at any given time. The Reformation history that followed the Confessions seemed to us to substantiate that. We looked at a variety of church orders that ordered ministry in different ways to meet the mission exigencies that they were facing."

Pastor Nelson noted that the task force had examined the praxes of contemporary world Lutheranism and its "ecumenical neighbors." "Again we found astonishing variety and freedom. When we looked at our own house and we looked at the mission needs surrounding us ... we decided to embark on a course, which moved in several directions simultaneously to affirm the role of lay ministry in church and

world.... We also moved to continue the strong tradition of the deaconess community of our predecessor church bodies. We also moved to continue the tradition of lay professional leadership in this church in the form of associates in ministry by grandparenting persons from predecessor church bodies and by affirming those who were already engaged in that ministry. And, we took the step of suggesting to this church that the clergy of the Evangelical Lutheran Church in America would be stronger, if they could be partnered together with Word and Sacrament ministry and diaconal ministry, a ministry entrusted with the faithful transmission of the Word of God. And so, in our reading of Article XIV [of the Augsburg Confession], the approbation of full call-recte *vocatus* [duly called]-is needed for ordination to the ministry of the Word, even though they would not be caring for congregations, exercising the office of the keys, celebrating the sacraments, and preaching, but that their communication of the Word could be as meaningful and as important to persons in our world who cannot be reached by those traditional means. This is not the only strategy for adopting diaconal ministry. You have heard both from the Church Council and from the board of the Division for Ministry that they too believe that diaconal ministry is an idea whose time has come for this church. But, we are suggesting a strategy for implementing diaconal ministry, which is different from the strategy we have inherited from our parents and grandparents, where we have asked pastors to stretch the definition of Word and Sacrament ministry, so that they could serve wherever the church found missional needs for that kind of leadership-ordained leadership. We are suggesting a strategy that is designed to refocus pastoral ministry on Word and Sacrament, pastoral care, and the exercise of the office of the keys, and at the same time, to provide a new avenue of diaconal ministry alongside that as an ordained ministry of this church. These are two quite different strategies and they require your best judgment; but they reflect our wrestling with our own foundational sources that called us to a standard that was broader frequently even than our own imaginations and our own prejudices had been. That experience is one that marks this task force as remarkable in my experience, and I hope it is an experience that you will duplicate together here in this assembly."

The Rev. Richard P. Hermstad [Eastern Washington-Idaho Synod], speaking against the substitute motion, concurred with the intention of the task force to "lift up the ministry of the baptized." He cautioned, however, against trying to do the right thing, but with poor results. "Sometimes the very intention to do what I thought was best, turned out to be destructive of the very thing I had hoped to save, redeem, establish, affirm, and celebrate," he said. Ms. Marcia Gould [Northern Great Lakes Synod] spoke in favor of diaconal ordination. ". . . We as members of the church focused on the Good News need to be willing and able to let the Holy Spirit live, to let the light shine where we are, where we reach out in mission with Word and Sacrament, alive with faith, alive with the Holy Spirit.... Christian love is not a contest [between lay and ordained ministries]," she said.

Mr. David Sharkey [Northwest Washington Synod] requested a response from a representative of the Conference of Bishops. Bishop Chilstrom ruled the request to be out of order.

The Rev. Richard A. Solberg [Arkansas-Oklahoma Synod] spoke against the substitute motion. He observed that congregational members would not recognize a distinction between ordination to Word and Sacrament and to diaconal ministry. "I just think that this church will not be well served by a double ordained ministry,"

he said. The Rev. Martha Jacobi Nale [Metropolitan New York Synod], speaking in favor of the substitute motion, said that the rationale "set forth by the task force does in fact offer the best and most varied options for mission in our churches-our congregations-today.... Far from diminishing the ministry of all the baptized, I feel that an ordained diaconate would enhance the ministry of the baptized, and, therefore, further the mission of the Gospel in the world." Bishop E. Harold Jansen [Metropolitan Washington, D.C., Synod], speaking against the substitution, observed that reflection on a study that had taken five years to complete could not be "compressed" into a few hours of assembly debate and urged caution. ". . . It is an excellent report on ministry; it is exciting, it is visionary, and it is realistic. There may be many points in that discussion . . . that we wish to change and modify. But, the issue before us is, what practical steps can we take now with a good conscience and with reflecting the mood, the aspirations, and the restrictions of the mind of our church in terms of the question of ordination. ...

The Rev. C. Peter Setzer [North Carolina Synod] requested that the Rev. Carl E. Braaten (Chicago, Ill.), a task force member, be invited to speak on the issue. Bishop Chilstrom ruled requests for additional speeches by members of the task force to be out of order, noting however, that specific questions might be addressed to individuals presently seated on the dais.

The Rev. Frederick W. E. Baltz [Northern Illinois Synod], speaking against the substitute motion, said, ". . . I think that there is no question that there must be one [a diaconal ministry], but to ordain a diaconal ministry amounts to a historic departure from what we have done before...." Such practice would not be consistent with the intention to uphold the ministry of the baptized, he observed. Mr. Stephen R. Marenchin [Northeastern Ohio Synod] spoke in favor of the substitution, observing that he had not heard presented theological and confessional reasons for opposition to ordained diaconal ministry.

Ms. Bonnie J. Lee [South-Central Synod of Wisconsin] inquired about the possibility of instituting a "pilot program" prior to deciding the question of ordination of diaconal ministers. Bishop Chilstrom indicated that such a proposal would require a motion to delay action on the entire matter.

The Rev. Bryan A. Leone [Lower Susquehanna Synod] spoke against the substitution. "We have heard a lot of the phrase, "ministry of the baptized," but I believe that our traditions speak even stronger of "priesthood of all believers." He concurred with the need for a diaconal ministry, but observed, ". . . by not recommending ordination, we by no means are demeaning that kind of ministry in our church." He also commented on the ecumenical ramifications of action on this matter. An unidentified voting member urged that either diaconal ministers be ordained or the study of the entire matter be continued. The Rev. John P. Nordin [Northeastern Iowa Synod] observed that it was the responsibility of voting members to make decisions based on consideration of data, rather than appeals to persons or authority, and that at issue was whether ordination was necessary to make the ministry of diaconal ministers effective. He also requested that the bishop of this church lead the assembly in prayer before the vote on controversial matters was to be taken.

The Rev. Robert J. Marshall (Chicago, Ill.), a member of the Church Council, requested the privilege of granting the chair of the task force an opportunity to explain why he had dissented from the majority on the question of the ordination of diaconal ministers. Bishop Chilstrom ruled the request to be out of order.

The Rev. Amandus J. Derr [New Jersey Synod] spoke in favor of the substitution.

Nevertheless, he stated that his actual concern "was how this assembly continues to view the ministry of the church..... One does not affirm the ordained ministry, on the one hand, and, therefore, denigrate the ministry of all the baptized, on the other hand. It is possible to affirm both, because we are talking about the same one ministry in the church. I plead with the assembly that we stop talking about the ministry as though some have privilege and rank, and others have none. It is time to get past that and to talk about ministry as the unity of the church and the unity of the mission of the church and not as something that divides us. We are all in this together equally."

Bishop Robert W. Kelley [Northeastern Ohio Synod] moved the following:

MOVED;

2/3 Vote Required

SECONDED;

Yes-810; No--174; Abstain-2

CARRIED: To limit to one more speaker for the substitution and one more speaker against the substitution (one such speaker to include the Rev. John H. P. Reumann);

To call a five-minute recess; and,

To request the bishop of this church to lead the assembly in prayer prior to the vote on the substitute motion.

An unidentified voting member objected that the foregoing procedure was equivalent to "structured debate." Bishop Kelley stated that such was not the intent of his motion.

The Rev. John H. P. Reumann [Southeastern Pennsylvania Synod], chair of the task force on the Study of Ministry, spoke as a voting member of the assembly against the substitution. He referred to his dissenting comment added to the report of the task force ["The rationale is not persuasive for *ordaining* diaconal ministers-better, "commissioned," within the ELCA's officially recognized ministry, with hopes for ecumenical agreement on "deacons. " (*1993 Reports and Records, Volume 1, Part 1, page 187*)]. He stated, "I assure you, you do not dissent lightly from colleagues and friends. First let me say I am, like most of the task force, in favor of diaconal ministers. We have presented a vision amid the jungle of understandings of deacons ecumenically, and indeed in a variety of uses of the term in the Evangelical Lutheran Church in America, but we are not proposing deacons in the Roman Catholic, Orthodox, or Anglican sense of the word. The task force is not proposing a transitional or "stepping stone" deacon on the way to being pastor or priest. We are not proposing the permanent deacon of Roman Catholicism or the Episcopal Church, that is, a non-salaried, local, ordained congregational helper. We are not proposing in the Reformed-Presbyterian tradition of four-fold ministry-what John Calvin reprimaried from the New Testament as deacons. Nor did the task force choose to propose what one of our predecessor groups had-The Association of Evangelical Lutheran Churches in its East Coast Synod-a synodical model of deacon that was local, congregational, and non-stipendiary. I suspect the reason why the task force did not go in that direction was because of its view that ordination must be national, and that theological and educational standards for an ordained diaconal ministry must be sufficient to justify ordination.

"Now what exactly is the vision of the task force that I support-service in the world at the cutting edge, but also in this church, to include day-school teachers, directors of Christian education, organists, choir directors, and parish administrators [recommendation M-21]. The task force has chosen a new name. It always rejected

the term, deacon, and opted for diaconal minister. Why should they be ordained? If the argument is, they must be, in order to make the proposition go, we had better look again at the proposal, for no one has ever been willing to say that status is involved. Now, why should they be ordained? You will do best to examine the

task force's own report, which I had no hand in shaping, except in pushing toward clarity. Beginning on page 172 [*1993 Reports and Records, Volume 1, Part 1*], there are nine points made. If you will read them carefully, you will find that none of them definitively demands ordination. Indeed, all of them can apply to lay people. More importantly, at the bottom of page 175, the first of three points, as the argument moves towards its climax, is that they will be ministers of the Word of God. The problem is, so also are associates in ministry and lay people. The second point is that they can equip the baptized. So also can lay people equip one another, and I suspect that there are some pastors of Word and Sacrament who believe they can also. Then follows the statement, "They will be ordained." And, the rationale is that it is appropriate. Here is our dilemma: the more the argument moved toward the Word of God, the closer it came to the pastoral (or caring) ministry of Word and Sacrament. And, that is the text on which I had to respond, on the basis of which I gave my judgment, "The rationale is not persuasive." As I have listened, since March [1993], to all of my colleagues, to people here, and I am assured by Dr. Nelson in the hearing on diaconal ministry, no new arguments have been advanced. "Nonetheless, I have hopes and want to support the vision. It is simply to begin with diaconal ministers who are commissioned, and, if God blesses the experiment in light of our experience sometime hence, raise the question of ordination in concert with what might be a break-through model for other churches with whom we are in dialogue. Could we together, after 1997, move together, at least with the Episcopal and Reformed-Presbyterian churches-if we move in those directions-towards a common, mission-minded, ordained diaconal ministry? You can never unordain a group that you once ordained. But, you can build together a way through the ministry muddle that effects the ecumenism of all churches.

"Finally, our sister church, the Evangelical Lutheran Church in Canada, began with a proposal for three ordinations. This was set aside by its 1991 convention. Their Division for Theological Education and Leadership in its July 1993 convention proposed two ordinations, very much as our task force here-one for diaconal ministry, and one for Word and Sacrament. The result of the action at that convention was to reject that and to vote for commissioning of diaconal ministers, not ordination. We have the opportunity to work with our Canadian neighbors and with other churches in close ecumenical dialogue, and for our own mission, toward a commissioned diaconal ministry, while working out its exact relationship with associates in ministry. I think that can be defended biblically, confessionally, and pragmatically. I have yet to hear theological reasons, why they should be ordained." The Rev. Fred W Meuser (Columbus Ohio), another task force member, spoke in favor of the substitution. He asked, "What is ordination? In the theology and practice of the Lutheran church, I believe, and a majority of the task force believes that question is not hard to answer. It is to set aside persons for the church's public and official ministry of the Word of God. The ministry of the Word is historically an even more frequent and usual description of our ministry than the more current phrase, ministry of Word and Sacrament, although the ministry of the Word, of course, includes preaching, teaching, other forms of witness and sharing that Gospel

sacramentally. By ordination—here is a theology of ordination—one's call to a specific ministry in the church is attested and affirmed by the whole church. Secondly, the authority to minister in the name of the church is bestowed publicly. Thirdly, responsibility to minister on behalf of the whole church is bestowed. Fourthly, accountability to the church for one's ministry is imposed and accepted. All this is done in a setting of worship in which, through the laying on of hands and prayer, the gifts of the Holy Spirit to empower that ministry are sought and the candidate accepts that authority, responsibility, accountability, and promises to

be faithful by the power of the Holy Spirit. Associates in ministry and lay Christians are not public and officially called spokespersons for the faith and ministry of this church, important as their ministries are. Page 163 of our report [*1993 Reports and Records, Volume 1, Part 1*] says about diaconal ministers, “Because they share the public leadership and teaching aspects of the office of ministry [that is, the office of the Word of God], it is appropriate to ordain persons for service as diaconal ministers.” And on page 175, the statement, “The reason for this proposal is that their ministry is a ministry of the Word of God and will support and enhance pastoral ministry.” It is not pastoral ministry. Many of us on the task force do not see that the points between pastoral ministry and diaconal ministry are blurred or are difficult to find, although the relationship is surely collegial and extremely supportive and intentioned. The task force is not saying that anyone in an important and public serving ministry is to be ordained. In the Lutheran church's theology and history, ordination is tied to a ministry of the Word of God. A key question is whether everyone in the office of the church's ministry of the Word has to administer the sacraments. There is no reason to think that was so in the New Testament, as we heard earlier. Now, among us a great many in ordained, specialized ministries seldom or never do that aspect of ministry, and yet their ministry is regarded as an appropriate pastoral ministry, or ministry of the Word. I believe we have answered that question long since about whether everybody in the church's ministry (office of ministry) needs to do sacraments. And thirdly, in a good many of our sister Lutheran churches throughout the world, persons not having sacrament responsibility are ordained. Summarizing: ordination binds—lays holy obligation on—the persons to be sure that what they say and do is really faithful to the Scriptures—the Gospel—and the faith of the Church. Ordination is a way of assuring the people touched by their ministries, that what they hear and see is not merely the wisdom of the one speaking, but is in truth the revealed Gospel of Jesus Christ. The majority of the task force believes that in the welter of discussion and debate about ordained ministry on the ecumenical scene, this proposal can be a genuine contribution to the ecumenical discussion whose direction has by no means as yet been set. And, we believe that the action of the Canadian church to defer its action puts them still alongside of us and allows us, whatever action we take—even ordaining—to work with them on this question. The task force majority believes that, not only are there no theological reasons against ordaining persons to this ministry, but a great many theological and practical reasons for the good of the health of this church to ordain them.”

Bishop Chilstrom noted that the time had arrived to respect the orders for the day, and reviewed the agenda for the remainder of the day. Bishop Harold S. Weiss [Northeastern Pennsylvania Synod] moved the following:

MOVED;

SECONDED;

Yes-758; No-221; Abstain-4

CARRIED: To extend the session to 6:15 P.M.

Bishop Chilstrom declared the session in recess for five minutes at 5:48 P.M. At the conclusion of the recess he led the assembly in prayer and then called for the vote on the substitute motion.

MOVED;

SECONDED;

Yes--341; No-631; Abstain-10

DEFEATED: To substitute the recommendations of the Task Force on the Study of Ministry for Item m.A. of the recommendation of the Church Council.

Item /I.A.: Bishop Harold S. Weiss [Northeastern Pennsylvania Synod] called the question on Item III.A.

MOVED;

SECONDED;

2/3 Vote Required

Yes--811; No-142; Abstain-6

CARRIED: To close debate on Item III.A.

The Rev. J. Patrick Fitzgerald [Sierra Pacific Synod] inquired about the necessity for division of the question. Bishop Chilstrom indicated that Item III.A. required a two-thirds majority, while Items III.A. and III.B. required a simple majority vote for adoption.

MOVED;

SECONDED;

2/3 Vote Required

Yes-790; No--192; Abstain-8

CARRIED: To adopt the following resolutions in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

IH.A. Establishment of a Diaconal Ministry

1. To establish a diaconal ministry as part of the officially recognized, rostered ministries of the Evangelical Lutheran Church in America.¹¹

2. To designate, as recommended by the board of the Division for Ministry, such a diaconal ministry as part of the lay rostered ministries of this church for which individuals could be certified and approved for the roster of diaconal ministers, according to the criteria, standards, policies, and procedures of this church.²

3. To declare that diaconal ministers be called by this church to a public ministry that exemplifies the servant life, equips and motivates others to live it, and shares the Word of God in Law and Gospel through word and deed wherever possible and in a great variety of ways, in order to serve officially in interdependence with other laity, pastors, and bishops of

this church, sharing with them responsibility for the Word

" Based on "M-20," *ibid.*, thereby by adoption of the text of the above resolution replacing the text that

was in the Report of the Task Force on the Study of Ministry as "M-20," which read, "To establish a

diaconal ministry as part of the officially recognized ministry of this church." The change was recom-

mended in order to specify more clearly the reference to "this church" in "M-20 "

12 Based on recommendation of the board of the Division for Ministry of the Evangelical Lutheran Church

In America, March 19, 1993. Adoption of this recommendation by the 1993 Churchwide Assembly meant

that the following recommendations of the Task Force on the Study of Ministry are not applicable:

a. [M-22:] To determine that approved and called candidates for diaconal ministry shall be ordained as

diaconal ministers within the officially recognized ministry of this church.

b. [M-23:] To direct that there be a rite of ordination for pastors and a rite of ordination for diaconal

ministers into the officially recognized ministry of the Evangelical Lutheran Church in America.

c. [M-24:] To direct that this church maintain one roster (official list) for diaconal ministers and one

roster for pastors.

d [M-28:] To determine that, at synodical assemblies, diaconal ministers have the same voice and vote,

and rights and privileges, as pastoral ministers. That, in order to retain the 60-40 ratio of lay and ordained minister voting members, the number of lay voting members be increased

proportionately,

and that, for the Churchwide Assembly, ordained voting members include both pastoral and diaconal

ministers [This now is addressed under provisions related to associates in ministry I

e. [M-29:] To direct that standards, definitions, policies, and procedures for discipline for diaconal ministers be the same as those contained in the ELCA Constitution, Bylaws, and Continuing Res-

olutions for ordained pastoral ministers. [This now is addressed under provisions related to associates

in ministry.]

of God in service to the

Church and the world, to empower,

equip, and support all the baptized in the ministry and

mission of Jesus Christ-with an initial and illustrative, but

not an exhaustive, list of categories of diaconal ministry to

include education, mission and evangelism, care, adminis-

tration, and music and the arts.¹³

4. To assign the care and guidance of candidates for diaconal ministry to this church's candidacy system, with the Division for Ministry to provide appropriate assistance and training for synodical candidacy committees to deal with diaconal

candidates.⁴

5. To affirm that specific requirements for approval be devel-

oped by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.⁵

6. To specify that any person on the ELCA roster of ordained ministers at the time a roster of diaconal ministers is begun

shall be able to remain on the roster of ordained pastors of

Word and Sacrament, even if the call

in which that person

is serving might more appropriately be termed

diaconal. If

the person wishes to change to the

diaconal roster, she or

he may do so by meeting the then existing standards and

requirements of a specific type of diaconal ministry.⁶

Item III. B.

MOVED;

SECONDED;

Yes-908;

No-74; Abstain-5

CARRIED: To approve the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division

for Ministry:

HIL.B. Development of Diaconal Ministry

1. To direct that the

Division for Ministry, in consultation with

the Conference of Bishops and with the approval of the

³ Based on "M-21," Report of the Task Force on the Study of Ministry, thereby in the adoption of the text

of the above resolution replacing the text that is in the Report of the Task Force on the Study of Ministry

as "M-21," which read, "To declare that diaconal ministers be called by this church to a public ministry

which exemplifies the servant life, equips and motivates others to live it, and shares the Word of God

in Law and Gospel through word and deed wherever possible and in a great variety of ways 1) To serve officially to empower, equip, and support all the baptized in the ministry and mission of Jesus

Christ 2) To serve in interdependence and accountability with pastors and bishops, and share with them responsibility for the Word of God in service to the Church and the world 3) An initial and illustrative, but not an exhaustive, list of categories of diaconal ministry includes: education, mission

and evangelism, care, administration, and music and the arts." The change was recommended so that

the resolution of the Churchwide Assembly conformed more clearly to the recommendation of the board

of the Division for Ministry regarding lay diaconal ministry and the implications of such a definition

14 Based on "M-27," *ibid.*, thereby to delete the words, "to the same candidacy system as for candidates

for pastoral ministry," from the recommendation contained in the text of the Report of the Task Force

on the Study of Ministry as "M-27," replacing those words in the above resolution with "to this church's

candidacy system...."

" Based on "M-25," *ibid.*, thereby to delete part of the text that appeared in the recommendation in the

Report of the Task Force on the Study of Ministry as "M-25," specifically, "that the standards for ordained

ministry (ELCA 7.31.10. and 7.31.11.) apply fully to diaconal ministers, and ...," which followed "To

affirm . ." in the task force recommendation. Standards beyond those now defined for associates in ministry that may be made applicable to diaconal ministers will need to be defined in the process

specified by this resolution, which is consistent with the pattern for other rostered persons

16 "M-26," *ibid.*

Church Council--and in consultation with the appropriate

officials of the Evangelical Lutheran Church in Canada-

make the necessary revisions in related documents

for their

application to diaconal ministers.⁷

2.

To direct the Division **for Ministry** to hold a consultation(s)

with persons engaged in diaconal ministry

of various kinds

in this church and with those engaged in training persons

for diaconal service in this and other churches as a part

of

the design and preparation

of programs for training ELCA

diaconal ministers.⁸

Item II.C.

MOVED;

SECONDED;

Yes-923; No-55; Abstain--5

CARRIED: To approve the following resolution in relation to proposals

of the Task

Force on the Study

of Ministry and actions by the board **of the Division**

for Ministry:

m.I.C. Recommendation

**on the Relationship of Diaconal Ministers
and Associates in Ministry**

To direct the Division

**for Ministry to study the relationship between
associates in ministry and diaconal ministers with the results and any**

recommendation emerging from such a study to be presented to the

1995 Churchwide Assembly.'⁹

*

Constitutional and Bylaws Amendments

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 435-452; and
Supplement, page C-12.

Bishop Chilstrom called for the orders of the day and called upon Secretary
Almen who referred to the proposed amendments to the Constitutions, Bylaws,
and Continuing Resolutions of the Evangelical Lutheran Church in America. The
assembly, he said, would adopt such amendments *en bloc* with the exception of
those sections that had been removed from *en bloc* consideration at the request of
voting members of the assembly. Those removed were:

page 436 10.02.03.

page 437 10.41.04.

S7.26.

page 443 20.17.

page 446 10.41.01.d.

tS7.21.d.

page 450 C5.04.

The motion included the recommendation reported in *1993 Reports and Records,
Volume 1, Supplement*, at the top of page C-12, concerning the number of members
sitting on the churchwide Committee on Discipline.

ASSEMBLY

Yes--772; No--23; Abstain--49

ACTION

CA93.4.7

To adopt the following *en bloc* amendments to the Constitutions, Bylaws, and
Continuing Resolutions of the Evangelical Lutheran Church in America, as
recommended by the Church Council, exclusive of specific amendments removed from
en bloc action for later consideration.

NOTE: Additions to the text are underlined. Deletions are lined through. Constitutional provisions are
printed in **boldface** type; bylaws in regular typeface; and continuing resolutions are in *italics*. Explanatory
notes also appear in *italic* type.

*To add two new bylaws as ELCA 1.01.01. and 8.11.01. to define more clearly the name, Evangelical
Lutheran Church in America, as used for legal purposes and to define the meaning of the three primary
expressions of this church as used in the governing documents:*

1.01.01. The name, Evangelical Lutheran Church in America, as used herein refers, in general
references, to this whole church, including its three primary expressions--congregations,
synods, and the churchwide organization. The name, Evangelical Lutheran Church in

America, is also the name of the corporation of the churchwide organization to which specific references are made herein.

- 8.11.01.** References herein to the nature of the relationship between the three primary expressions of this church--congregations, synods, and the churchwide organization--as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God's mission, and the fulfillment of the purposes of this church as described in Chapter 4, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

To move the introductory sentence of ELCA constitutional provision 11.11. to ELCA 5.01. as the introductory sentence of the "Principles of Organization," and to amend ELCA 11.11. accordingly:

- 5.01.** **The Evangelical Lutheran Church in America shall be one church.** This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church by congregations, synods, and the churchwide organization shall be carried out under his rule and authority in accordance with the following principles:

- 11.11.** **The Evangelical Lutheran Church in America shall be one church.** It shall have a churchwide organization that shall function interdependently with the congregations and synods of this church. The churchwide organization shall serve on behalf of and in support of this church's members, congregations and synods in proclaiming the Gospel, reaching out in witness and service both globally and throughout the territory of this church, nurturing the members of this church in the daily life of faith, and manifesting the unity of this church with the whole Church of Jesus Christ.

To adopt a new constitutional provision to make explicit the duration of letters of call to ordained ministers issued by a Synod Council or the Church Council:

- 7.43.** **A letter of call issued by a Synod Council or the Church Council to a pastor as an ordained minister of this church shall be either co-terminus with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ordained ministry, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.**

To adopt a new bylaw to provide for the termination of a call from the Synod Council or the Church Council when it is determined that the service or employment no longer fulfills the criteria under which such a call was issued:

- 7.43.01.** **When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of pastors as ordained ministers.**

To adopt a new ELCA bylaw and a new provision in the Constitution for Synods in response to a resolution of the Southwestern Pennsylvania Synod for voting privileges at Synod Assemblies by

members of the Synod Council:

10.41.05. Synods may establish processes that permit Synod Council voting members who are not otherwise serving as voting members of the Synod Assembly the privilege of both voice and vote as members of the Synod Assembly.

S7.27. Duly elected voting members of the Synod Council who are not otherwise voting members of the Synod Assembly under +S7.21. shall be granted the privilege of both voice and vote as members of the Synod Assembly.

To adopt on second reading the following amendments, which were approved on first reading by the 1991 Churchwide Assembly (CA91.7.55) on a vote of 697 to 13:

(1) To amend ELCA 8.20. and 8.21. as noted to express more accurately a congregation's reception into and continued relationship as a part of this church:

8.20. Criteria for Recognition and Reception

8.21. This church shall recognize, receive, and maintain on the roster those congregations which by their practice as well as their governing documents:

a. through f. [no change]

(2) To amend ELCA 8.23. as noted to reflect more clearly a congregation's relationship as a part of this church:

8.23. A recognized and received congregation that is part of this church shall, when legally possible, be incorporated and may:

- a. own property and be responsible for its care; and
- b. call or employ staff.

(3) To amend ELCA 8.25. and likewise amend the parallel provision in the Constitution for Synods, +S13.01., to reflect more clearly a new congregation's reception into this church:

8.25. A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:

- a. Accept the criteria for recognition and reception as a congregation of this church, and fulfill functions of the congregation, and governance provisions as provided in Chapter 8 of the ELCA constitution and bylaws.
- b. [No change]
- c. [No change]

If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After each consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.

Recognition and reception into this church of transferring or independent congregations by the Evangelical Lutheran Church in America is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.

To respond to the request of the Southeastern Texas-Southern Louisiana Synod Assembly to amend

bylaw 10.01.11. (Synod 4F), deleting "Southeastern Texas-Southern Louisiana Synod" and substituting Texas-Louisiana Gulf Coast Synod:

10.01.11. Synod 4.F--~~Southeastern Texas-Southern Louisiana~~ Texas-Louisiana Gulf Coast Synod.

To respond to resolutions from synods seeking flexibility in the length of the term of the youth member of the Synod Council by amendment ELCA 10.52. and +S10.01. and to add reference to election to be consistent with and appropriately reflect ELCA 10.51., +S10.02., and the polity of this church:

10.52. The Synod Council shall consist of the four officers of the synod, 10 to 24 other members, and at least one youth, all elected by the Synod Assembly. Each person elected to the Synod Council shall be a voting member of a congregation of the synod, with the exception of ordained ministers on the roster of the synod who reside outside the territory of the synod. The 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 herein shall be determined by each synod. A member of the Church Council of the Evangelical Lutheran Church in America from the synod may serve as an advisory member of the Synod Council with voice but not vote.

+S10.01.a. ~~There shall be a~~ The Synod Council consisting of the four officers of the synod, 10 to 24 other members, and at least one youth shall be elected by the Synod Assembly. The person elected to the youth position shall be elected to a two-year term. Each person elected to the Synod Council shall be a voting member of a congregation of this synod, with the exception of ordained ministers on the roster of this synod who reside outside the territory of this synod. The process for election and the term of office when not otherwise provided shall be specified in the bylaws. A member of the Church Council of the Evangelical Lutheran Church in America from the synod may serve as an advisory member of the Synod Council with voice but not vote.

+S10.01.b. The term of office of members of the Synod Council, with the exception of the officers and the youth member, shall be _____ years.

To amend S10.03.d. to make it consistent with ELCA bylaws 7.31.16. and 7.52.16., as well as the required provision +S8.12.n.2. in the Constitution for Synods:

S10.03.d. ~~Provide for an annual review of the roster of ordained ministers and the roster of associates in ministry of other official rosters, receive and act upon 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, and make a report to the Synod Assembly of the Synod Council's actions in this regard.

To add new bylaws to make explicit the restriction against proxy or absentee voting by members of the Church Council or by board and committee members and add the necessary cross-reference in 16.22.15., 17.21.04., 17.31.04., 17.41.03., 17.51.02., and 17.61.05.:

14.21.15. Proxy and absentee voting shall not be permitted at meetings of the Church Council.

16.11.14. Proxy and absentee voting shall not be permitted at meetings of each board and committees of the board.

To amend ELCA bylaw 13.51.01. to reflect the shift of responsibilities for facility management and central services from the Office of the Treasurer to the Department for Human Resources:

- 13.51.01.** The treasurer shall propose policy for review and action by the Church Council and provide for the implementation, within such policies, of the financial, accounting, insurance, property and facility management, ~~central services~~, investment and money management systems, and related services for the units of the churchwide organization.

To amend ELCA continuing resolution 15.31.D91. regarding the Department for Human Resources, adding a new letter "b." and re-lettering the subsequent items:

- 15.31.D91.b.** This department shall provide management of the facilities for the churchwide organization and coordinate central services for Chicago-based churchwide units.

To amend ELCA continuing resolution 16.11.E91.l. to remove the reference to the Lutheran Resources Commission, which no longer exists as an entity related to the Division for Church in Society:

- 16.11.E91.l.** relate on behalf of this church to Lutheran Immigration and Refugee Service, and the Inter-Lutheran Domestic Disaster Response, ~~and the Lutheran Resources Commission.~~

To amend constitutional provisions and bylaws related to the ELCA Foundation to acknowledge its status as a separately incorporated unit of this church:

17.12. Other churchwide units include:

- a. the church periodical;
- b. the ELCA Foundation, operating under the Endowment Fund;
- c. the Women of the ELCA;
- d. the Publishing House of the ELCA; and
- e. the Board of Pensions.

The Endowment Fund of the Evangelical Lutheran Church in America, Board of Pensions of the ELCA, the Publishing House of the ELCA, and the Women of the ELCA may be separately incorporated units of this church.

- 17.31. This church shall have a foundation to provide major gift/planned giving programs for individual donors, and educational and support services in major gift and deferred giving programs to congregations, synods, agencies, and institutions of this church. This foundation shall operate under the Endowment Fund of the Evangelical Lutheran Church in America. The Endowment Fund shall be incorporated. Its executive director shall be president of the corporation and shall serve as its chief executive officer, unless the Church Council determines that the treasurer of this church shall be the president of this corporation.**

- 17.31.01.** The Endowment Fund of the Evangelical Lutheran Church in America, operating as the ELCA Foundation, shall have ~~an advisory committee~~ a board of trustees of nine members, elected by the Church Council from a slate of nominees submitted by the council's nomination process. To ensure geographical distribution, there shall be one member of the committee from each region. ~~Advisory committee~~ Board members for the ELCA ~~Foundation~~ shall be elected for one six-year term with no consecutive reelection and with one-third elected every two years. The bishop of this church, or the bishop's designated representative, a representative with stewardship responsibilities in the Division for Congregational Ministries, the treasurer of this church, and a synodical bishop elected by the Conference of Bishops shall serve as advisory members of the ~~committee~~ board.

- 17.31.02.** ~~This foundation shall be responsible to the Church Council.~~ The president shall be elected by the board of trustees of the Endowment Fund of the Evangelical Lutheran Church in America to a four-year term in consultation with and with the approval of the bishop of this

church. Nomination of a candidate for president shall be made jointly by the bishop of this church and the search committee of the board. The board, together with the bishop of this church, shall arrange for an annual review of the president. The president shall be eligible for reelection. The employment of the president may be terminated jointly by the board of trustees of the Endowment Fund of the Evangelical Lutheran Church in America and the bishop of this church, following recommendation by the executive committee of the board of trustees.

- 17.31.03.** This foundation's executive director shall serve as an advisory member of the board of the Division for Congregational Ministries.
- 17.31.04.** The following constitutional provisions shall apply to the operation of the ~~advisory committee~~ board: 14.21.01. through 14.21.04., 14.21.07., 16.11.12., 16.11.23-24., and 16.11.25.
- 17.31.05.** The ~~advisory committee, governed by the policy approved by the Church Council,~~ board of trustees shall consult with the Office of the Treasurer with regard to the assessment of management fees or provision of other assets available for the budget of the foundation.
- 17.31.06.** The specific responsibilities of the foundation shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the ~~advisory committee~~ board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

To amend bylaw 17.61.02.e. to change the name of the committee to which reference is made and to change the corresponding reference to the committee in continuing resolution 14.41.A91.:

- 17.61.02.e.** The Church Council shall...appoint a Financial ~~Oversight~~ Information 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.

To delete from Chapter 17 reference to the composition and election of the Advisory Committee for the Church Periodical, for which provision is made in Chapter 19, and to amend 19.51.03. regarding this committee, incorporating continuing resolution 19.51.A90. into the amended bylaw:

- ~~**17.21.21.** The advisory committee shall be composed of 10 members, five of whom shall be selected by the Church Council and five of whom shall be selected by the board of the Publishing House of the ELCA. At least one person selected by the Church Council and at least one person selected by the publishing house shall be a person of color or primary language other than English. Not more than one person shall be a member of the Church Council and not more than one person shall be a member of the board of the publishing house. The members of the advisory committee shall include persons chosen for their understanding of periodical publishing. The Conference of Bishops shall elect one bishop to serve as an advisory member of this committee.~~
- 19.51.03.** The advisory committee of the church periodical shall be composed of 10 members elected by the Church Council.
- a. Five members of the advisory committee of the church periodical shall be ~~elected~~ nominated by the Church Council's nomination process and the remaining five members shall be ~~elected~~ nominated by the board of the Publishing House of the ELCA. 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.

- b. The terms of office of persons so elected to regular terms on the advisory committee of the church periodical shall begin on the first day of the month following the first regular meeting of the Church Council after each regular meeting of the Churchwide Assembly.
- ~~19.51.A90.c.~~ c. With the exception of a member of the Church Council selected to serve on the advisory committee and with the exception of a member of the board of this church's publishing house selected to serve on the advisory committee, each member of the advisory committee for *The Lutheran* shall be elected for one six-year term, with no consecutive reelection and with one-third of the members elected every two years, ~~consistent with 17.21.21. and 19.51.03.~~ A member of the Church Council and a member of the board of the publishing house, ~~if elected,~~ shall serve two-year terms on the advisory committee, with the possibility of biennial reelection to a maximum of six years.
- ~~17.21.22.~~ d. 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.
- e. The Conference of Bishops shall elect one bishop to serve as an advisory member of this committee.

To amend ELCA bylaw 19.11.01.b. to define the vote required on ballots for elections at the Churchwide Assembly:

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

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

To add a new bylaw to ELCA Chapter 20 to include the definition of "fundamental procedural fairness" that now exists in the rules of procedure and continuing resolutions related to disciplinary proceedings:

20.12.01. "Fundamental procedural fairness" means and includes: avoidance by committee members of written communications to or from either the accused or accuser(s) without copy to the other; avoidance by committee members of oral communications with either the accused or accuser(s) outside the presence of the other; maintaining decorum during the hearing; allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions; keeping a verbatim record of the hearing, either made by a stenographer or court reporter or by tape recording; allowing both the accuser(s) and the accused to be accompanied at the hearing by a representative (who may, but need not, be an attorney) who also may participate in the proceedings; impartiality of the committees that consider the charges; and the right to be treated in conformity with the governing documents of the Evangelical Lutheran Church in America.

To amend ELCA bylaw 20.14.01. to clarify the discipline process and to add a new bylaw 20.14.02. regarding new evidence:

20.14.01. The circumstances in which a person or entity shall be required to answer again charges

before a discipline hearing committee shall be limited to the following:

- a. The Committee on Appeals has ordered a rehearing as its disposition of a timely appeal to it.
- ~~b. The conduct of which the accused is charged is a continuing course of conduct occurring subsequent to the prior hearing before a discipline hearing committee.~~
- ~~e.b.~~ The Committee on Appeals has ordered a further hearing after either an accuser(s) or an accused has petitioned for a further hearing on the basis of newly discovered evidence or testimony that was not available at the time of the original hearing.

20.14.02. After a charge against a person or entity has been considered by a discipline hearing committee, evidence relating to that charge may be introduced at a subsequent hearing before another discipline hearing committee on a different but related charge. Charges are "related" if they involve similar alleged conduct on the part of the accused.

To amend ELCA bylaw 20.21.17. to provide explicitly for the possibility of extension of the 60-day period for action by a discipline hearing committee:

20.21.17. In each specific case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection by the Executive Committee of the Church Council of the members of the churchwide Committee on Discipline to serve on a discipline hearing committee, meet with the accused and the accuser(s) to hold a hearing and render its written decision. The 60-day period may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.

To amend bylaw 20.41.02. (concluding line) to clarify the need to providing written charges to the accused in a disciplinary citation:

20.41.02. ...the charges against a member must be specific and in writing, and shall accompany the written citation.

To amend bylaw 20.41.03. to clarify the process to be followed in any disciplinary action by a congregation that affects a member of the congregation:

20.41.03. Members of the Congregation Council who participate in the preparation of the written charges or who present evidence or testimony in the hearing before the Congregation Council are disqualified from voting upon the question of the guilt of the accused member. Should the accused be found guilty by a vote of at least two-thirds of the members of the Congregation Council who are not disqualified but who are present and voting and renewed admonition provided ineffectual, the council shall impose one of the following....

To amend the provisions of ELCA Chapter 21, "Indemnification," to conform to revised nonprofit laws under which the churchwide organization is incorporated:

21.01. ~~To the full extent permitted from time to time by law, each person who was or is a party or is threatened to be made a party to any threatened, pending or completed civil, criminal, administrative, arbitration, or investigative proceeding, including a proceeding by or in the right of this church, by reason of the fact that such person is or was a Church Council member, officer, employee, agent or member of any board, committee or commission of this church shall be indemnified against judgments, penalties, fines (including, without limitation, excise taxes assessed against the person~~

~~with respect to an employee benefit plan), settlements, and reasonable expenses, including attorneys fees and disbursements, incurred by the person in connection with the proceeding. The indemnification provided by this section shall continue as to a person who has ceased to be a Church Council member, officer, employee, agent or member of a board, committee, or commission of this church and shall apply whether or not the claim against such person arises out of matters occurring before the adoption of this section.~~

~~21.02. This church may purchase and maintain insurance on behalf of a person who is or was a Church Council member, officer, employee, agent, or member of a board, committee, or commission of this church against any liability asserted against and incurred by the person in or arising from that capacity, whether or not this church would have been required to indemnify the person against the liability under the provision of the constitution of this church.~~

21.01. Except as otherwise provided in this constitution, indemnification of any person who is or was made or threatened to be made a party to any proceeding is prohibited. For purposes of this chapter, the term "proceeding" means a threatened, pending or completed civil, criminal, administrative, arbitration or investigative proceeding, including a proceeding in the right of this church, any other churchwide unit, or any other organization, but excluding (a) a proceeding by this church and (b) a disciplinary hearing or other proceeding described in Chapter 20. For purposes of this chapter, the term "indemnification" includes advances of expenses.

21.02. To the full extent permitted from time to time by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Church Council member, officer, employee, division board member, or committee member of this church shall be indemnified against judgments, penalties, fines, settlements, excise taxes, and reasonable attorneys fees and disbursements incurred by that person in connection with the proceeding. While indemnification of any person by reason of that person's capacity as a director, officer, employee or committee member of a separately incorporated churchwide unit, including the Mission Investment Fund of the Evangelical Lutheran Church in America, may be made by such separately incorporated unit, indemnification of such person by this church is prohibited. Indemnification of any person by reason of that person's capacity as a director, officer, employee or committee member of any other organization is subject to the provisions of section 21.03.

21.03. Where a person who, while a Church Council member, officer, employee, division board member, or committee member of this church, is or was serving at the request of this church as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall not be entitled to indemnification unless (a) the Church Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.

21.04. This church may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this church or by such other person in or arising from a capacity described in section 21.02. or section 21.03.

To amend constitutional provision 22.11. to clarify meaning:

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

with the remainder of the provision remaining unchanged.

To amend the Constitution for Synods to replace "the" with this immediately before the word "synod" in the following constitutional provisions: +S6.03.a., e., m., and q.; +S8.11.; +S8.12.g., j., k., l., and p.; +S8.32.c.; S8.42.a., c., d., e., and f.; +S10.02.; +S11.01.; +S13.22.; S13.23.; S13.24.; S14.12.; +S14.13.d.; +S15.01.; +S18.12.; +S18.13.b.; and +S18.21.

To amend the last sentence of the first part of S7.12. to clarify the language related to the agenda for special meetings of the Synod Assembly:

S7.12 Special meetings of the Synod Assembly may be called by the bishop with the consent of the Synod Council, and shall be called by the bishop at the request of one-fifth of the voting members of the Synod Assembly. The notice of each purpose for a special meeting shall define the purpose for which it is to be held. The scope of actions to be taken at such a special meeting shall be limited to the subject matter(s) described ~~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.

To amend S7.13. in the Constitution for Synods to clarify the reference to the secretary:

S7.13. Notice of the time and place of all meetings of the Synod Assembly shall be given by the secretary of this synod.

To amend a part of S7.23. to provide for designation by the Synod Council of certain persons with privileges of voice at the Synod Assembly:

S7.23. ...and to those additional persons whom the Synod Assembly or the Synod Council shall from time to time designate.

To add a new S7.33. to define the meaning of "ex-officio" in this governing document:

S7.33. "Ex-officio" as used herein means membership with full rights of voice and vote unless otherwise expressly limited.

To amend +S8.12.g. to provide more felicitous phrasing:

+S8.12.g. ...~~see to it~~ ensure that the constitution and bylaws of ~~the~~ this synod are duly observed....

To amend +S8.12.o.2) to clarify meaning and to add after the semi-colon the word "and":

+S8.12.o.2) issuance of a certificates of transfer, ~~upon their written request, for a pastor as an ordained ministers in good standing who has received and accepted a properly issued, duly attested, regular letter of call under~~ are moving into the jurisdiction of another synods; and

To amend S8.54. to define the reference to an assembly, to revise the reference to term in keeping with the recommendation of the Study of Ministry, to provide for appointment of an interim bishop, and to mark it as a required provision:

+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. Such arrangements may include the appointment by the Synod Council of an interim bishop, who during the vacancy or period of disability shall possess all of the powers and authority of a regularly elected bishop. The term of the successor bishop, elected by the next Synod Assembly or a special meeting of the Synod Assembly called for the purpose of election, shall be ~~four~~ six years with the subsequent election to take place at the Synod a Assembly closest to the expiration of such a term and with the starting date of a successor term to be governed by constitution provision S8.52.

To amend S8.55. to clarify reference to renewed service as applying to temporary disability and not to resignation or death:

S8.55. Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the bishop, with the approval of the Executive Committee of the Synod Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or, in the case of temporary disability, until the officer is able to serve again. The term of the successor officer, elected by the next Synod Assembly, shall be four years.

To amend S8.56. to provide for written notice of a meeting related to ability to serve:

+S8.56. The Executive Committee of the Synod Council shall determine whether an officer is unable to serve; the officer may appeal the decision of the Executive Committee by requesting a hearing before the Synod Council. A meeting to determine the ability of an officer to serve shall be called upon the request of at least three members of the Executive Committee and prior written notice of the meeting shall be given to the officer in question at least ten calendar days prior to the meeting.

To amend +S8.57. to clarify reference to the Committee on Appeals:

+S8.57. The recall or dismissal of an officer may be effected in accordance with the procedure established by the ~~churchwide~~ Committee on Appeals of the Evangelical Lutheran Church in America.

To amend S10.03.d. in the Constitution for Synods to make this constitutional provision consistent with +S8.12.n.2) and ELCA churchwide bylaws:

S10.03.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~~ decisions regarding those persons whose status is subject to reconsideration and action under the constitution and bylaws of the ELCA.

To amend +S13.22. to clarify the reference to synodical territory:

+S13.22. Each congregation of the Evangelical Lutheran Church in America within the territory of this synod, except those which are in partnership with the Slovak Zion Synod, shall establish and maintain a relationship with the this synod ~~in whose territory it is located~~.

To amend S13.23. in the Constitution for Synods to bring it into conformity with ELCA constitutional provisional 9.71. by adding the required notation:

+S13.23. Provision 9.71. of the ELCA constitution shall govern the relationship of this synod and a congregation of the synod regarding the property of the congregation.

To amend S13.24. in the Constitution for Synods to make this constitutional provision consistent with the ELCA churchwide constitutional provision 9.61.e.:

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~~ it is the opinion of the Synod Council that the membership of a congregation has become so scattered or so diminished in numbers as to make it impractical for such a congregation to fulfill the purposes for which it was organized or that it is necessary for the synod to protect ~~its~~ the congregation's property from waste and deterioration, the Synod Council, itself or through trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of this synod. The congregation shall have the right to appeal the decision to the Synod Assembly.

To revise for greater clarity +S14.02.c. and C9.03.c. by dividing the first part into separate items and renumbering the remaining items:

+S14.02.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) seek out and encourage qualified persons to prepare for the ministry of the Gospel;

and renumber remaining items in +S14.02.c.

C9.03.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) seek out and encourage qualified persons to prepare for the ministry of the Gospel;

and renumber remaining items in C9.03.c.

To adopt an additional section in the middle of S14.11. in the Constitution for Synods to be consistent with the Model Constitution for Congregations, marking it as a required provision:

+S14.11. When a congregation of this church desires to call a pastor or a candidate for the pastoral office in the ordained ministry of this church:

- a. [No change]
- b. For issuance of a letter of call to a pastor or pastoral candidate by a congregation of this synod in accord with ELCA constitutional provision 7.41., a two-thirds majority ballot vote shall be required of members of the congregation present and voting at a meeting regularly called for the purpose of issuing such a call.
- c. [No change]

To amend existing Chapter 16 in the Constitution for Synods by substituting the following provisions:

+S16.01. Except as otherwise provided in this constitution, indemnification of any person who is

or was made or threatened to be made a party to any proceeding is prohibited. For purposes of this chapter, the term "proceeding" means a threatened, pending or completed civil, criminal, administrative, arbitration or investigative proceeding, including a proceeding in the right of this synod or any other organization. Except as otherwise required by law, the term "proceeding" does not include (a) a proceeding by this synod and (b) a disciplinary hearing or other proceeding described in Chapter 20 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America. For purposes of this chapter, the term "indemnification" includes advances of expenses.

+S16.02. To the full extent permitted from time to time by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Synod Council member, officer, employee, or committee member of this synod shall be indemnified against judgments, penalties, fines, settlements, excise taxes, and reasonable attorney's fees and disbursements incurred by that person in connection with the proceeding. Indemnification of any person by reason of that person's capacity as a director, officer, employee or committee member of any other organization, regardless of its form or relationship to this synod, is subject to the provisions of section +S16.03.

+S16.03. Whenever a person who, while a Synod Council member, officer, committee member or employee of this synod, is or was serving at the request of this synod (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall not be entitled to indemnification unless (a) the Synod Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.

+S16.04. This synod may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this synod or by such other person in or arising from a capacity described in section +S16.02. or section +S16.03.

To amend ELCA constitutional provision 9.52. to permit continued grandparenting of unamended provisions in the constitution of a congregation recognized by this church as of January 1, 1988, and to make clear which provisions prevail at the point of amendment:

9.52. The governing documents of congregations recognized at the establishment of this church shall continue to govern such congregations. When such a congregation wishes to amend ~~any particular~~ provision of its governing documents, the ~~provision so amended~~ governing documents of that congregation shall be ~~consistent with so amended to conform to 9.25.b. the governing documents of this church.~~ The synod responsible for the review of such amendments may permit, for good cause, a congregation to retain particular unamended provisions in the congregation's governing documents that were in force at the establishment of this church.

To amend ELCA bylaw 9.53.02. to make consistent the reference to the Model Constitution for Congregations:

9.53.02. A ~~m~~ Model ~~e~~ Constitution for Congregations shall be provided by this church ~~for the guidance of congregations.~~ Amendments to the Model Constitution for Congregations

shall be made in the same manner as prescribed in Chapter 22 for amendments of the bylaws of this church.

To mark required provisions in the Model Constitution for Congregations in order to reflect the existing requirements of the constitution and bylaws of this church and its synods related to congregations recognized by this church on January 1, 1988, when such congregations amend their governing documents that existed prior to January 1, 1988, in keeping with ELCA constitutional provisions 5.01.d., 9.21., 9.22. and 9.52., the latter to wit, "When such a congregation wishes to amend a particular provision of its governing documents, the governing documents of that congregation shall be so amended to conform to 9.25.b.":

- *Chapter 2. CONFESSION OF FAITH**
- *Chapter 3. NATURE OF THE CHURCH**
- *Chapter 4. STATEMENT OF PURPOSE**
- *Chapter 5. POWERS OF THE CONGREGATION**
- *Chapter 6. CHURCH AFFILIATION**
- *Chapter 7. PROPERTY OWNERSHIP**
- *Chapter 8. MEMBERSHIP**
- *Chapter 9. THE PASTOR**
- *Chapter 15. DISCIPLINE OF MEMBERS AND ADJUDICATION**
- *Chapter 16. BYLAWS**
- *Chapter 17. AMENDMENTS**
- *Chapter 18. CONTINUING RESOLUTIONS**

To revise for greater clarity C9.03.c.3. in the Model Constitution for Congregations regarding reference to expressions of this church:

C9.03.c.3) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization of the Evangelical Lutheran Church in America (ELCA) and of the Synod of the ELCA.

To amend C9.06. in the Model Constitution for Congregations to seek to ensure appropriate pastoral care being provided during a period when a congregation is without a regularly called pastor:

***C9.06.** At a time of pastoral vacancy, an interim pastor ~~may~~ shall be appointed by the bishop of the synod with the consent of this congregation or the Congregation Council.

To amend C10.02. and C12.11. to specify responsibility for the calling of a special meeting upon the request of voting members of the congregation:

C10.02. A special Congregation Meeting may be called by the pastor, the Congregation Council, or the president of this congregation, and shall be called by the president of the congregation upon the written request of ___ [number or percent of the] 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.

C12.11. The Congregation Council shall normally meet once a month. Special meetings may be called by the pastor or the president, and shall be called by the president at the request of at least one-half of its members. Notice of each special meeting shall be given to all who are entitled to be present.

To amend C12.12. to preclude the possibility of persistent preclusion of meetings of the Congregation Council by means of chronic absence or veto of agenda:

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~~ the pastor or interim pastor requests or consents to be absent and has given prior approval to ~~an~~ the agenda of for a particular regular or special meeting ~~routine matters~~ which shall be the only business ~~of the~~ considered at that meeting. Chronic or repeated absence of the pastor or interim pastor who has refused approval of the agenda of a subsequent regular or special meeting shall not preclude action by the Congregation Council, following consultation with the synodical bishop.

To amend C15.02. to provide a necessary cross-reference to the process for discipline of members of congregations as defined in ELCA governing documents:

***C15.02.** The process for discipline of a member of the congregation shall be governed as prescribed by the chapter on discipline in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America. 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.

To amend C15.03. to clarify the process to be followed in any disciplinary action by a congregation that affects a member of the congregation:

***C15.03.** Members of the Congregation Council who participate in the preparation of the written charges or who present evidence or testimony in the hearing before the Congregation Council are disqualified from voting upon the question of the guilt of the accused member. Should the allegations be sustained by a two-thirds majority vote of the members of the Congregation Council who are not disqualified but who are present and voting and renewed admonition provided ineffectual, the council shall impose one of the following....

Interpretation of the Work of the Churchwide Organization: (continued)

Focus on the Division for Higher Education and Schools

Reference: *1993 Reports and Records, Volume 1, Part 1*, pages 205-216 and *1993 College Corporation Meetings* booklet.

Bishop Chilstrom called upon the Rev. W. Robert Sorensen, executive director of the Division for Higher Education and Schools, who reported briefly on the work of the division. He stated, "These educational ministries develop leadership for our church, both clergy and lay" and also serve to equip people for service in the world.

They are, he said, "settings in which our heritage enters into conversation" with the issues of the world.

Conclusion of Plenary Session Six

Bishop Chilstrom declared the 1993 Churchwide Assembly to be in recess at 6:05 P.M., in order to call to order corporation meetings of four ELCA colleges-Dana College (Blair, Nebr.); Luther College (Decorah, Iowa); St. Olaf College (Northfield,

Minn.); and Wartburg College (Waverly, Iowa).

Plenary Session Seven
Sunday, August 29, 1993
10:30 A.M. - 12:30 P.M.

Bishop Herbert W. Chilstrom called Plenary Session Seven to order at 10:33 A.M. The session was preceded by a Service of Holy Communion. Participants included: Bishop Herbert W. Chilstrom, presiding minister; the Rev. Asha George-Guiser (Norristown, Pa.), preacher; Ms. Diane McNally Forsyth (Houston, Minn.), assisting minister; and Ms. Anne Kanten (Hawick, Minn.), Ms. Carmen Cuevas Scripture (Houston, Tex.), and Mr. Yoshi Haraguchi (St. Paul, Minn.), lectors.

Bishop Chilstrom thanked the worship planners for their work in preparing the Festival Eucharist service this morning. He commended the Rev. Ralph E Smith (Dubuque, Iowa), director for 1993 Churchwide Assembly worship, Ms. Lorraine Brugh (Evanston, Ill.), music director for the assembly, Bread for the Journey (a musical ensemble) from Minneapolis, Minn., and the 250-voice choir of voting members and visitors. Bishop Chilstrom also expressed thanks to Wartburg Theological Seminary (Dubuque, Iowa) for making Pastor Smith, who serves as assistant professor of liturgics and dean of the chapel, available to direct assembly worship. Bishop Chilstrom acknowledged the gift of a T-shirt from both his alma mater, Augsburg College (Minneapolis, Minn.), and the Metropolitan New York Synod. Bishop Chilstrom reported that consideration of the Church Council's recommendation on the Study of Ministry would be continued on Monday, August 30, rather than at this plenary session, as previously announced.

*** Bylaw Amendments Offered by Voting Members**
(first presentation)

The Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, announced that bylaw amendments proposed by voting members would be considered during a later plenary session. The proposed amendments related to the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America, specifically provisions 10.41.01.; tS7.21.c.; 10.41.01.c.; 7.41.13.; and continuing resolution 12.41.A89.

Mr. Calvin C. Serviss inquired whether the text of the sermon delivered by the Rev. Asha George-Guiser might be obtained by assembly members. Bishop Chilstrom indicated that the request would be relayed to Pastor George-Guiser.

Focus on Evangelism and Outreach at Home and
Throughout the World

Bishop Chilstrom stated that this morning's agenda would focus on "Making Christ Known," a major part of the *Mission90* emphasis. The divisions for Global Mission, Outreach, and Congregational Ministries would present a collage of ministry activities and challenges related to the life and mission of this church. The day would end with a mission festival and picnic at the Crown Center Plaza, hosted by Aid Association for Lutherans (AAL).

Ms. Kathy J. Magnus, ELCA vice president, and the Rev. Will L. Herzfeld, director for overseas operations in the Division for Global Mission, challenged assembly members regarding their knowledge of ELCA statistics and programs and posed eight multiple-choice questions. In announcing the results, Pastor Herzfeld an-

nounced that those who had eight correct responses would be deemed "apostles," those with five correct, "disciples," and that, for those with two or less correct responses, the questions undoubtedly were too difficult.

Ms. Magnus invited voting members, by synod, to display banners identifying, by continent, the location of their companion synods. Pastor Herzfeld invited voting members, by region, to display placards identifying newly established ministries.

Pastor Herzfeld and Ms. Magnus introduced the following mission stories:

Mission Partners: Bishop Ronald K. Hasley [Northern Illinois Synod] and the Rev. Terri Driver-Bishop, assistant to the bishop, presented the story of Our Savior's Lutheran Church (Rockford, Ill.), and that congregation's assistance in establishing a new ministry, Alleluia Lutheran Church, where the Rev. Michael G. Nelson serves as pastor developer.

Companion Synod Program: Bishop Guy S. Edmiston Jr. [Lower Susquehanna Synod] and the Rev. Ambele Mwaipopo, director of Christian education for the Konde Diocese of the Evangelical Lutheran Church in Tanzania, described one project of their companion-synod relationship. In honor of Bishop Edmiston's 30th anniversary of ordination, the synod gathered funds that enabled Pastor Mwaipopo to undertake graduate studies in Christian education at Lutheran Theological Seminary (Gettysburg, Pa.).

Ms. Magnus introduced the musical ensemble, Bread for the Journey, which led the assembly in singing "We Are the Church."

Congregations with Evangelism as Priority:

Established congregation: The Rev. Raymond D. Christenson, senior pastor of Community Lutheran Church (Las Vegas, Nev.), commented on this congregation of approximately 3,000 baptized members, which averages 1,300 worshippers each week. He noted that the emphasis on Word and Sacrament ministry and five diverse worship styles account for significant involvement of members. He stated that during the past year, 81 percent of the members brought at least one visitor to worship, and 60 percent brought at least three visitors. A video ("Stepping into Tomorrow"), portraying the congregation's activities, was shown.

Newly developed congregation: Ms. Gilma Hernandez, a member of Iglesia Luterana Cristo Rey (Pharr, Tex.), told the story of that congregation from its beginning in 1987 to the present. Easter Sunday 1987 worship attendance was 13; in 1993 it was 1,300. In 1987, 50 people joined Cristo Rey and worshipped in the parsonage living room. In 1988, two lots were purchased and a parsonage was built, all with the help of Mission Partners. In 1991, the parsonage was converted to an educational building. In 1992, a church building project began with a \$30,000 seed-money grant from Mission Partners, and pews were donated by Peace Lutheran Church, Oshkosh, Wis. The building was dedicated on Palm Sunday 1992, with about 800 people present. Ms. Irma Vega, also a member of the parish, introduced a video highlighting the congregation's 30-member youth choir.

Newly developed congregation: Mr. Scott Jaeger, former president and a member of the Congregation Council of Living Hope Lutheran Church (Saukville, Wis.), told the story of his involvement in the development of the congregation. This congregation began worshipping in an elementary school gymnasium in 1987, and

has now developed into a strong, exciting, and vibrant congregation. The Rev. Marta L. Poling-Goldenne and the Rev. David Poling-Goldenne served as pastor-developers. A slide-projection presentation provided an overview of the congregation's unique growth experience, including the construction of a physical plant as a valuable tool for community outreach.

Congregation in transformation: The Rev. Stacy Boom, pastor of Grace Lutheran Church (Richmond, Calif.), spoke about the congregation's transformation from a dying, White, urban ministry to effective outreach among people in the community, many of whom are Laotian. Mr. Oun Khanvanhthon, a member of the congregation, told the story of his spiritual journey, beginning with his involvement in the congregation, studies at Pacific Lutheran Theological Seminary (Berkeley, Calif.), and his service as a lay minister at Grace Church.

During the past two years, the congregation witnessed the baptism of more than 100 individuals, a majority of whom are Laotian. At this time, approximately one-third of the congregational membership is under 18 years of age. Pastor Boom commented, "The Gospel needs to be on the street-gangbusters, so to speak." A video in the Laotian language concluded the presentation.

Mission Builders: A video documenting the work of Mission Builders was presented. This program currently numbers 60 active volunteers. The Rev. William J. Hanson serves as program director.

The Rev. Ronald A. Voss, pastor of Servants of Christ Lutheran Church (Indianapolis, Ind.), told how Mission Builders had assisted his congregation with building its first unit, while at the same time participating actively in the life and ministry of the congregation. In gratitude for that assistance, Servants of Christ has entered into partnerships with three other congregations. Ms. Ollivette Levan (Stockton, Ill.), the spouse of a retired carpenter who is now a Mission Builder, spoke of her joy in serving in this program.

A Division for Global Mission video demonstrated how the center of Christianity has shifted from the northern to the southern hemisphere; by the year 2000, the ratio will be 60:40.

Greetings: Lutheran World Federation

Pastor Herzfeld introduced the Rev. Ishmael Noko, director for the Department for Mission and Development of the Lutheran World Federation. Pastor Noko brought greetings from the 114-member churches of the federation in 65 countries, representing 55 million of the 58 million Lutherans in the world, and from the ELCA members who serve on the LWF staff in Geneva, Switzerland. He said that the churches' communion with one another is best expressed in the sharing of altar and pulpit fellowship, and we are engaged in joint witness and service, such as establishment of seminaries and community-development projects in various parts of the world. The federation, founded in 1947 in Lund, Sweden, will observe its 50th anniversary during the next assembly in 1997 at Hong Kong, he said. "What could I say before I leave? You have many gifts and talents that you should be able to share in this land and beyond; one thing you should not share is your military hardware. Today, we have more guns than loaves of bread in Africa." Pastor Noko received a standing ovation from the assembly.

Ms. Magnus recognized the Rev. J. Stanley and Mrs. Marie Benson, who retired

recently after 40 years of missionary service in Tanzania. Pastor Benson noted that "during those 40 years, I consistently had one foot in the pulpit and one in a cowpile." Throughout his ministry, he concentrated on evangelism and social ministry. His hope for this church is that it will always have "one foot in the proclamation of the Word and the other in loving action and service."
Ms. Magnus invited a motion to extend the session.

MOVED;

SECONDED;

CARRIED: To extend Plenary Session Seven by 15 minutes.

The Rev. Julianne Dennison, associate director for global mission education in the Division for Global Mission, directed the attention of the assembly to a Japanese scroll (Ichebana). The petitions concluded with the response: "Rooted in the Gospel, we offer our witness and service."

Announcements

Secretary Lowell G. Almen made several announcements, including information on nominations and balloting. He announced that the Rev. Andrew S. Burgess, a missionary for many years and retired professor at Luther Northwestern Theological Seminary (St. Paul, Minn.), had died last week at age 96.

Report of the Church Council:

Study of Ministry

(continued)

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 176-177; *Volume 1, Part 2*, pages 275-277; continued on pages 294-301, 305-311, 335-341.

The Rev. Jack E Eggleston [Southeast Michigan Synod] moved the following:

Moved;

Seconded: To reconsider the previous action of the assembly in affirming the recommendation of the Church Council that diaconal ministers not be ordained.

Recess

Bishop Chilstrom called for the orders of the day and indicated that Pastor Eggleston's motion would be the first item of business on Monday, August 30.

Plenary Session Seven recessed at 12:53 P.M.

Plenary Session Eight
Monday, August 30, 1993
8:30 A.M. - 11:45 A.M.

The Rev. Barbara K. Lundblad [Metropolitan New York Synod] led the order of opening prayer. She was assisted by Mr. Maurice Olson (Waubay, S. Dak.), lector; Ms. Bette Mohr (Galesburg, Ill.), cantor; and the Rev. Frank W. Stoldt (Chicago, Ill.), organist.

The third Churchwide Assembly of the Evangelical Lutheran Church in America reconvened on Monday, August 30, 1993, at 8:42

A.M., Central Daylight Time. The

Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, thanked Pastor Lundblad, a member of the ELCA Church Council, for her leadership in worship earlier this morning. He expressed appreciation to the communications staff at the assembly, including members of the Department for Communication and volunteers from throughout this church who were helping with media and video efforts. He acknowledged WLVT-TV (Bethlehem, Pa.) and Mr. Barry Wittchen, a member of the advisory committee of the Department for Communication, who provided the communication truck for assembly video support. Bishop Chilstrom also expressed gratitude to Lutheran Brotherhood Securities Corporation (Minneapolis, Minn.) for underwriting communication expenses, and Aid Association for Lutherans (Appleton, Wis.) for hosting the Sunday evening picnic. He announced that a total of \$570 was raised by the good will of synodical bishops "cavorting through the [water] fountains."

Bishop Chilstrom reviewed the work accomplished thus far by the assembly, and set forth the scope of the work yet to be concluded. He recommended that the afternoon session begin 15 minutes early. No objection was heard from the floor. Bishop Chilstrom noted several changes in the printed order of business that would be observed during this eighth plenary session. He also forewarned assembly members to reserve Tuesday evening for an additional plenary session, should that be necessary.

Secretary Lowell G. Almen noted a correction on the elections ballot, whereby on ticket 28b the word, "Rev.," appeared incorrectly.

Ecumenical Introductions and Greetings

Bishop Chilstrom welcomed the Rev. Dennis Dickerson, church historian of the African Methodist Episcopal Church. Pastor Dickerson commented that the initial discussion of the recent bilateral dialogue between this church and the African Methodist Episcopal Church examined the historical ties connecting the two faith communities and "discovered that we had very much in common, and in many ways our histories were parallel and our mission was the same," he said. "We are challenged greatly by the contemporary bilateral dialogue in which we now are engaged and we look forward to future fruitful interaction between our two communions."

Bishop Chilstrom next introduced the Rev. Gordon L. Sommers, president of the Provincial Elders' Conference (Northern Province) of the Moravian Church in America. Pastor Sommers stated that "Moravians have welcomed the dialogue initiated recently by our communions. ... Moravians have wondered, as perhaps have Lutherans, why we have not moved sooner to such an engagement. We have

much in our traditions to bind us together, despite the eighteenth-century differences that have been barriers in North America ... Moravians will benefit from a strong theological and confessional tradition, and the relational emphasis with Christ and with each other is a tradition we offer to all of Christendom ... The focus of the dialogue in the future on grass-roots interaction amongst clergy and within congregations is especially appealing. Out of such exploration will come the deepening of the life in Christ and recommitment to the mission of Christ, which we all seek. So then, my greetings are accompanied by the earnest prayer for the Holy Spirit to continue to guide our churches as we seek a basis for full communion. . .," he said.

Report of the Church Council:

*** Study of Ministry**

(continued)

Reference: *1993 Reports and Records, Volume I*, pages 143-189; *Volume 1, Part 2*, pages 271-282, 453-476, continued from pages 53-54, 245-248, 249-253, 255-262, 263-272, 292; continued on pages 305-311, 335-341.

Section mI. (continued): Bishop Chilstrom called upon the Rev. Joseph M. Wagner and members of the Task Force on the Study of Ministry to join him on the dais as consideration of the recommendation of the Church Council related to the Study of Ministry resumed. Bishop Chilstrom noted that at the close of the previous session, a motion to reconsider the action taken on Section III had been introduced. That motion was now before the assembly.

MOVED;

SECONDED: To reconsider the previous action of the assembly in affirming the recommendation of the Church Council that diaconal ministers not be ordained.

The Rev. Jack E. Eggleston [Southeast Michigan Synod], the author of the motion to reconsider, expressed "discomfort" with the brevity of discussion accorded the original recommendation of the Church Council in comparison with the lengthy debate devoted to a substitute motion. The Rev. Terry L. Daly [Southeast Michigan Synod] observed that the question of whether diaconal ministers should be ordained was discussed at length, but debate on the question of instituting diaconal ministry as a rostered category of service *per se* was closed prematurely. Bishop Paull E. Spring [Northwestern Pennsylvania Synod] concurred with the previous comments. The Rev. Paul G. Fuchs [Northwestern Ohio Synod] spoke in opposition to the motion to reconsider, and commented that discussion of the issue and commentary provided by the Rev. John H. P. Reumann and the Rev. Fred R. Meuser had been sufficient, and that he respected the previous decision of the assembly on this matter. Bishop Richard J. Foss [Eastern North Dakota Synod] objected that assembly members did not have opportunity to discuss the possibility of removing diaconal ministry to the section, "Flexibility for Mission." The Rev. Ronald D. Nelson [Rocky Mountain Synod] opined that the subject had been covered adequately, and observed that further debate on the matter would restrict discussion of other issues in view of time constraints. The Rev. Bonnie L. Bell [Sierra Pacific Synod] spoke in

favor of the motion, noting that voting members should be given opportunity to say what is on their hearts.

Bishop George P. Mocko [Delaware-Maryland Synod] called the question:

MOVED; *2/3 Vote Required*

SECONDED; *Yes--785; No-122; Abstain-0*

CARRIED: To move the previous question.

MOVED;

SECONDED; *Yes-403; No-593; Abstain-3*

(DEFEATED): To reconsider the previous action of the assembly in affirming the recommendation of the Church Council that diaconal ministers not be ordained.

Mr. Larry Iverson [Southeastern Minnesota Synod] rose to a point of order and reported a problem with his electronic voting pad. Bishop Chilstrom directed that the vote be recast. The motion to reconsider Section m was lost.

MOVED;

SECONDED; *Yes-376; No-634; Abstain-2*

DEFEATED: To reconsider the previous action of the assembly in affirming the recommendation of the Church Council that diaconal ministers not be ordained.

Section IV: Mr. Bruce E. Boeker [Delaware-Maryland Synod] moved that Section IV.B. be removed from the *en bloc* resolution for separate consideration by the assembly.

MOVED;

SECONDED; *Yes-642; No-342; Abstain-8*

CARRIED: Whereas, Section IV.B. of the Study of Ministry mandates conditions, which may impose impossible requirements on the voting membership of synod assemblies; and

Whereas, neither the Church Council nor the Conference of Bishops intended to impose such conditions, therefore, be it

RESOLVED, that Section IV.B. of the Study of Ministry be separated from *en bloc* consideration by the assembly.

Section IVA., Inherited Rosters: Items IV.A.1.-3. were approved without debate.

MOVED; *2/3 Vote Required*

SECONDED; *Yes-938; No-27; Abstain-10*

CARRIED: To approve Items IV.A.I.-3.

A. Inherited Rosters

1. To retain persons rostered as ALC commissioned church staff, AELC deaconesses and deacons, ALC deaconesses, LCA deaconesses, LCA lay professional leaders, and AELC commissioned

teachers, in the Evangelical Lutheran Church in America in the recognized category of ministry of their previous church body for

as long as they are in good standing according to the standards and procedures of this church. Any of these persons may resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established in the Evangelical Lutheran Church in America.,

"M-32," *jbid*

2. To determine that the ELCA Constitution, Bylaws, and Continuing Resolutions continue to refer to the above inherited rosters from the three predecessor bodies and the ELCA associates in ministry as "associates in ministry."²

3. To affirm that, consistent with the statement on "call" [in the

text of the document, "Together for Ministry," "Part II: Recommendations," Section "B. Call

and Ordination," "1. Ra-

tionale, a. Call'], persons on inherited rosters may be issued letters of call by the appropriate expression of this church.³

Section IVB., Voting in Synod Assemblies: Mr. Bruce E. Boeker [Delaware-Maryland Synod] noted that, while he favored granting voice and vote to associates in ministry at synodical assemblies, to do so in his own and possibly other synods would impair inadvertently the ability of those synods to comply with the required voting-membership ratio of 60-PERCENT laity and 40-PERCENT clergy.

Bishop David W. Olson [Minneapolis Area Synod] moved:

MOVED;

SECONDED: To substitute the words, "in addition to," for the words, "as part of;" in

Section IV.B.

Bishop Olson stated that the intent of the foregoing amendment was to respect and preserve the representation of the laity as persons not employed professionally as church workers. Ms. Nancy E. Gable [Allegheny Synod] spoke against the motion, noting that the ELCA constitution provides that "at least 60 percent" of the voting membership of synodical assemblies shall be lay persons. She considered, therefore, the amendment to be unnecessary. The Rev. Richard P. Hermstad [Eastern Washington-Idaho Synod] noted that the ELCA constitution does not specify that ordained ministers (with the exception of synodical bishops) are to be voting members of the Churchwide Assembly, that is, there is no specific requirement that 40 percent of the voting members be ordained ministers. Ms. Marybeth A. Peterson, chair of the board of the Division for Ministry, commented that it was the intent of the board to respect the constitutional provision that "at least 60 percent" of the voting membership of assemblies be lay persons, and in no way to limit lay representation.

Mr. Charles E. Haack [Northern Illinois Synod] questioned whether the recommendation would result in increased voting membership at assemblies. The

Rev. Joseph M. Wagner, executive director of the Division for Ministry, responded that while the amendment may result in increased membership, such an increase would be relatively small. "The division board ... sees this as a part of the desire of this church to provide strong support and voice for associates in ministry and to give them voice throughout this church in all arenas of decision making . . . , he said. Mr. Jack D. Boers [Southwestern Washington Synod] expressed concern about representational constraints on lay voting membership and the potential for diminished representation as the numbers of associates in ministry increase. The Rev. Joseph F. Rinderknecht [Northeastern Ohio Synod] observed that the introduction of a third category of assembly membership would cause identity confusion. Bishop James A. Rave [Northwestern Ohio Synod] asked that the intent of the amendment be clarified. Would the congregation determine whether associates in ministry were to be voting members, or would they automatically be voting members? Secretary Almen replied, "If adopted, associates in ministry would have

2 "M-33," *Ibid*
"M-34," *ibid*

automatic voice and vote. They would not take the place of voting members of congregations."

Mr. Bruce E. Boeker [Delaware-Maryland Synod] inquired whether, if the amendment were to be defeated, voice would be given to the whole category or would it be a matter of synodical action? Bishop Chilstrom indicated that the issue was too complicated for an immediate response at the moment and that the assembly would return to the inquiry at a later time. Ms. Linda Jean McElroy Sheets [Metropolitan Washington, D.C., Synod] commented that the amendment would clarify for synods what the words, "at least 60 percent," mean, and whether or not associates in ministry are to be considered lay members for representational purposes.

Mr. Jerry H. Johnson [Florida-Bahamas Synod] called the question:

MOVED; *2/3 Vote Required*
SECONDED; *Yes--892; No-103; Abstain-7*
CARRIED: To move
the previous question on this and all other matters before the assembly.

Bishop Chilstrom called upon Secretary Lowell G. Almen to respond to an earlier question. Secretary Almen indicated that there were at least three options being proposed: (1) voting rights to all associates in ministry under call; (2) a local synodical decision; or (3) 10 percent representation, depending on the outcome of voting.

MOVED;
SECONDED; *Yes--666; No-329; Abstain-8*
CARRIED: To substitute the words, "in addition to," for the words, "as part of," in
Section IV.B.

MOVED;
SECONDED; *Yes--801; No-187; Abstain-7*
CARRIED: To approve Item IV.B. as amended:

B. Voting in Synod

Assemblies

**To direct that all active inherited associates in ministry,
all current**

ELCA-certified associates in ministry,

and all future associates in

ministry be

given voice at synod assemblies and vote in addition

to the 60 percent of lay voting membership.⁴

Ms. Faith Ashton [North Carolina Synod] moved:

MOVED;

2/3 Vote Required

SECONDED;

Yes-690; No-292; Abstain-3

CARRIED: To limit

debate to two minutes for the remainder of the assembly.

The following items were approved without debate:

Section IEC, ELCA-certified associates in ministry

Item IV.C.1.-3.

MOVED;

2/3 Vote Required

SECONDED;

Yes-944;

No-24; Abstain-12

CARRIED: To approve

Items IV.C.1.-3.

C. ELCA-Certified Associates in Ministry

1.

**To retain all persons rostered in the Evangelical Lutheran Church
in America as certified associates in ministry at the time of the**

4 "M-35," *ibid.*

adoption of the recommendations of the Task Force on the Study of Ministry on that roster as long as they are in good standing according to the standards and procedures of this church. Any of these persons may resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established by the Evangelical Lutheran Church in America.'

2. To affirm that, consistent with the recommendations on "call" [in the text of the document, "Together for Ministry," "Part II: Recommendations," Section "B. Call and Ordination," "1. Rationale, a. Call"], persons on this roster serve under call by this church and be issued letters of call by the appropriate expression of this church.⁶

3. To direct that this church retain ELCA-certified associates in ministry as an officially recognized lay roster category.⁷

Item IVC.4.

MOVED;

[Majority Vote Required]

SECONDED;

Yes--958; No-19; Abstain-3

CARRIED: To approve Item IV.C.4.

4. To urge that persons now in the associate in ministry endorsement process continue and have the option of becoming associates in ministry or of moving toward becoming diaconal ministers.⁸

Item IVC.5.

MOVED;

2/3 Vote Required

SECONDED;

Yes-946; No-21; Abstain--

CARRIED: To approve Item IV.C.5.

5. To determine that approved and called candidates for associate in ministry enter into that form of officially recognized lay ministry in a service of commissioning.⁹

Section IND., Deaconess Community of the Evangelical Lutheran Church in America: Item IVD.I.

MOVED;

[Majority Vote Required]

SECONDED;

Yes-955; No-13; Abstain-7

CARRIED: To approve Item IV.D.1.

D. Deaconess Community of the Evangelical Lutheran Church in America

1. To recognize the long history of the Lutheran deaconess movement in the United States and encourage the continued service of the Deaconess Community of the Evangelical Lutheran Church in America and ELCA members of the Lutheran Deaconess Conference in the life of this church.¹⁰

5 M-36," *ibid.*

6 "M-37," *ibid.*

7 „M-38," *ibid.*

8"M-39," *ibld*

9 "M-40," *ibid*

'O "M-41,"

ibid.

Item IND.2.

MOVED;

2/3 Vote Required

SECONDED;

Yes-946; No-32; Abstain-5

CARRIED: To approve

Item IV.D.2.

2. To end the frozen roster status of the ELCA roster of the Lutheran Deaconess Community of the Evangelical Lutheran Church in Amer-

ica and authorize the setting apart and rostering of qualified persons for service as deaconesses by meeting the appropriate criteria for roster status established by the Evangelical Lutheran Church in America."

Item

IND.3.

MOVED;

[Majority Vote Required]

SECONDED;

Yes-943; No-23; Abstain-2

CARRIED: To approve Item IV.D.3.

3. To recognize the appropriateness of deaconesses who meet the standards and requirements for ordained ministry, upon call to such a ministry, becoming ordained pastors or who meet the standards and requirements for diaconal ministers becoming diaconal ministers of the Evangelical Lutheran Church in America.^{u2}

An unidentified voting member inquired what the words, "substantially similar," meant in Item IV.E.2. when applied to discipline. Pastor Wagner responded that ordained ministers and associates in ministry enjoy different responsibilities.

Section I'VE., Discipline of persons in officially recognized lay ministries: Items IV.E.1.-3. were approved without debate.

MOVED;

2/3 Vote Required

SECONDED;

Yes-930; No-20;

Abstain-2

CARRIED: To approve Items IV.E.1-3.

E. Discipline of Persons in Officially Recognized Lay Ministries

1. To direct that, in matters of discipline, all rosters of "associates in ministry"--those inherited, the 1988-1993 associate-in-ministry roster and any new lay roster(s) established by this church--shall be subject to the same definitions, guidelines, and procedures."³

2. To direct that the definition and guidelines for discipline for "associates in ministry" (rostered laity) shall be substantially similar to that of ordained ministers in accordance with the responsibility and nature of the category of ministry."⁴

3. To direct that the procedure for discipline of "associates in ministry" shall be substantially similar to that for ordained ministers."⁵

Section IV FE, Other matters concerning associates in ministry:. The Rev. Gerald J. Hoffman [Minneapolis Area Synod] moved the following:

1" "M-42," *ibid.*

12 "M-43," *ibid.*, thereby to add to the above resolution the words, "who meet the appropriate standards

and requirements for diaconal ministers becoming ... " so that the action of the 1993 Churchwide Assembly conformed to the effect of recommendations by the board of the Division for Ministry.

13 "M44," *ibid.*

14 "M-50," *ibid.*

15 "M-51," *ibid.*

MOVED;

SECONDED: To strike paragraph three in Section IV.E and, to substitute the following:

3. To direct that congregational processes for terminating rostered lay persons be fair and just.

Pastor Hoffman stated that the intent of the foregoing motion was to obviate possible situations of conflict within a congregation. Pastor Wagner introduced Ms. Madelyn H. Busse, director for associates in ministry in the Division for Ministry, who explained that the division had developed a temporary policy, which was approved by the board of the division, the Conference of Bishops, and the Church Council. "We believe that 'fair and just' is indeed what is required in dealing with termination issues for associates in ministry," she said. "However, because associates in ministry are rostered by this church and called by the congregation or agency served in accordance with churchwide policies, such policies provide for consultation in the call process with the synodical bishop; accordingly, it was judged that consultation with the synodical bishop should be required in the event of termination in order to encourage reconciliation." Mr. David J. Hardy, ELCA general counsel, noted that the provision in question applied to the dismissal of an associate in ministry for non-disciplinary reasons. He observed that the proposed amendment failed to specify which entity would have authority to terminate the call of an associate in ministry and advised, "It is imperative that our governing documents locate how that decision shall be made." Bishop George P. Mocko [Delaware-Maryland Synod] noted that some congregations engage associates in ministry in the same way they hire non-ministerial staff. The Study of Ministry, however, would make the calling and termination of an associate in ministry a careful process, he said.

Mr. Thomas Linhares [Minneapolis Area Synod] sought to amend the foregoing amendment to specify that the decision to dismiss could be made by the congregation council. Bishop Chilstrom ruled the motion to be out of order, because it was not presented in writing.

Ms. Linda Jean McElroy Sheets [Metropolitan Washington, D.C., Synod] spoke against the amendment and observed that provision tS14.13. in the constitution for synods provides for a just and fair process. Ms. Diane McNally Forsyth [South-eastern Minnesota Synod] requested that the motion on the floor be read.

Bishop Paul J. Blom [Texas-Louisiana Gulf Coast Synod] called the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes--850; No-67; Abstain-4

CARRIED: To move the previous question on all matters pending.

MOVED;

SECONDED;

Yes-243; No-670; Abstain-7

DEFEATED: To strike paragraph three in Section IV.E and, to substitute the following:

3. To direct that congregational processes for terminating rostered lay persons be fair and just.

MOVED;

2/3 Vote Required

SECONDED;

Yes-882; No-62; Abstain-3

CARRIED: To approve Items IV.E1-6.

E Other Matters Concerning Officially Recognized Lay Ministries

1. To direct that all rosters of "associates in ministry"-those inherited, the 1988-1993 associate-in-ministry roster, and any new lay roster(s) established by this church-shall be subject to the same guidelines

and procedures in matters related to the management of the roster,

including "on leave" designation, retirement, and removal.⁶

2. To direct that all rosters of "associates in ministry"-those inherited,

the 1988-1993 associate-in-ministry roster, and any new lay roster(s) established by this church-shall be subject to the same principles governing representation in synod assemblies.⁷

3. To direct that the process for terminating a congregations call of a rostered lay person shall be substantially similar to the provisions for termination of a call of an ordained minister found in tS14.13. in the Constitution for Synods of this church."

4. To direct that once a person is removed from an inherited roster, there will be no reinstatement to that roster. Rather, persons seeking to return to active roster status must apply for acceptance to the new roster by whatever criteria are in effect.⁹

5. To direct that any person on a grandparented roster shall relinquish such status upon being accepted on any new roster that is established.²

6. To instruct the Church Council, in consultation with the Conference of Bishops, to provide for

the adoption of appropriate services to mark entry into diaconal ministries, commissioning of associates in ministry, and their respective services of installation.

21

The Rev. James G. Krauser [Metropolitan New York Synod] requested that voting members use discretion when moving the previous question on all matters before the house.

*** Lutheran-Reformed Relations**

Reference: *1993 Reports and Records, Volume 1, Part 1*, pages 17-23;

Volume 1, Part 2, pages 382-384; *A Common Calling: The Witness of Our Reformation Churches in North America Today*; continued from page 54.

Bishop Chilstrom called upon the Rev. William G. Rusch, director of the Department for Ecumenical Affairs, to introduce the following recommendation of the Church Council related to the establishment of full communion between the Evangelical Lutheran Church in America and churches of the Reformed tradition.

MOVED;

SECONDED: To affirm that the recommendations for full communion between the Evangelical Lutheran Church in America, the Presbyterian Church (U.S.A.), the Reformed Church in America, and the United Church of

**Christ, made by the Lutheran-Reformed Committee for Theological Conversations in *A Common Calling: The Witness of Our Reformation Churches in North America Today*,
be voted on by the respective com-**

1 "M-45," *ibid.*

7 "M-46," *ibid.*

i"M-47," *ibid.*

19 "M48," *ibid.*

20 "M-49," *ibid.*

21 The 1993 Churchwide Assembly, by a vote of 906-37, approved this text as Section IV.F, new item 6.,

in view of the assembly's decision to establish a lay, not ordained, roster of diaconal ministers.

This

revised text replaced the recommendation that had been listed as "M-9," *Ibid*, "To instruct the Church

Council to provide for the review of and revision of the services of ordination and installation."

The

original recommendation had been identified in *1993 Reports and Records, Volume 1, Part 2*, page 280,

as Section V.A.6.

minions (church bodies) in the same year, not earlier than 1995 and not later than 1997; and

To request that the ecumenical staffs of the Evangelical Lutheran Church in America, the Presbyterian Church (U.S.A.), the Reformed Church in America, and the United Church of Christ convene a meeting of the heads of communion of these churches prior to the next meeting of the Lutheran-Reformed Coordinating Committee to seek their guidance in this matter of determining the timing of such a vote.

Bishop Steven L. Ullestad [Northeastern Iowa Synod] commented that while Lutheran-Reformed conversations held in the United States have not been able to address satisfactorily several theological distinctions between the two traditions (the efficacy of the sacraments, and the question of predestination), similar conversations in Europe were able to reach common understandings in the Leuenberg agreement. He expressed hope that those issues might be revisited during the next several years. Bishop Ullestad noted that the Churchwide Assembly in 1991 had approved a four-stage process for theological conversations. He expressed concern that the foregoing recommendation would bypass the third stage of formal ecumenical relations, i.e., preliminary recognition, which provides for Eucharistic sharing and exchange of pulpits as theological differences are RESOLVED. Bishop Ullestad likened the recommendation of *A Common Calling* to that of an initial conversation followed immediately without courtship by marriage. While favoring the recommendation to initiate the process of reception, he urged that "we pause for preliminary recognition, enjoy the fellowship, and continue the conversation in depth." Pastor Rusch acknowledged that Bishop Ullestad's remarks would be conveyed to the Lutheran-Reformed Committee for Theological Conversations as it continues its study.

Mr. Svend Westlund [Eastern Washington-Idaho Synod] inquired about the im-

plications of full communion with respect to voting rights at synodical assemblies for non-ELCA-rostered clergy serving ELCA congregations. Pastor Rusch responded that such voting membership would be possible. The Rev. Edward E. Busch [Southern California (West) Synod] requested information on how pending theological issues would be RESOLVED. Pastor Rusch indicated that the Lutheran-Reformed Committee for Theological Conversations would conduct a study to test the recommendations in all segments of this church's life. The Rev. Franklin D. Fry [New Jersey Synod] urged that the study be conducted extensively and with care, and that it be clearly communicated to this church's ecumenical partners that the action, which may be taken by this 1993 Churchwide Assembly, would "in no way pre-judge" actions that eventually may be taken by the Churchwide Assembly in the future. Ms. Joy Eastes [North Carolina Synod] cautioned against unresolved theological differences with respect to Holy Communion and Christology, and upheld Lutheran confessionalism. Ms. Margaret Meives [East-Central Synod of Wisconsin] raised concern about aspersions that she had experienced as a seminarian from colleagues in other denominations. Pastor Rusch noted the need to move beyond historical denominational caricatures.

Mr. Charles E. Haack [Northern Illinois Synod] moved the following:

MOVED;

SECONDED;

Yes-229; No-566; Abstain-4

DEFEATED:

To reconsider the previous decision providing for a two-minute limit on debate.

The Rev. Jack L. Mithelman [Southeastern Minnesota Synod] moved the following:

MOVED;

SECONDED: To amend the first paragraph of the recommendation by deleting the phrase, "in the same year ...

than 1997" and by adding the words, "at an appropriate future date."

Advocating a thorough study of the theological issues, Pastor Mithelman stated, "We cannot put an arbitrary end point on that discussion until all of those agreements have been made." An unidentified voting member objected that the proposed amendment would effectively remove the substance of the recommendation, making it thereby a substitution. Bishop Chilstrom ruled that such would be determined by how the assembly voted. Ms. Lynne F. Lorenzen [Minneapolis Area Synod] spoke against the amendment, noting that the time line encouraged coordination of efforts among the churches. The Rev. Gregory T. Bjornstad [North-eastern Iowa Synod] spoke in favor of the amendment and inquired why the stage of preliminary recognition was not being observed. Pastor Rusch responded, "I think the "Statement on Ecumenism" is very clear that those stages should not be seen as a lockstep series that must be passed through sequentially. They are a description of a general movement from disunity to unity. Each step is not a prerequisite for the steps that follow." Mr. Pedro M. D'Aquino [Metropolitan New York Synod] inquired what the effect of the proposed amendment would be on

this church's Reformed partners. Pastor Rusch replied, "To decline the date, I think, would be interpreted throughout the ecumenical movement as a general hesitation to live out the commitments we have made in our "Statement on Ecumenism."

MOVED;

SECONDED;

Yes-246; No-601; Abstain--20

DEFEATED: To amend the first paragraph of the recommendation by deleting the phrase, "in the same year ... than 1997" and by adding the words, "at an appropriate future date."

ASSEMBLY

ACTION

Yes--753; No--119; Abstain--3

CA93.6.8 To affirm that the recommendations for full communion between the Evangelical Lutheran Church in America, the Presbyterian Church (U.S.A.), the Reformed Church in America, and the United Church of Christ, made by the Lutheran-Reformed Committee for Theological Conversations in *A Common Calling: The Witness of Our Reformation Churches in North America Today*, be voted on by the respective communions (church bodies) in the same year, not earlier than 1995 and not later than 1997; and

To request that the ecumenical staffs of the Evangelical Lutheran Church in America, the Presbyterian Church (U.S.A.), the Reformed Church in America, and the United Church of Christ convene a meeting of the heads of communion of these churches prior to the next meeting of the Lutheran-Reformed Coordinating Committee to seek their guidance in this matter of determining the timing of such a vote.

Ecumenical Introductions and Greetings

Bishop Chilstrom acknowledged the Rev. David Lyon, representing the United Church of Christ in the Kansas City area. He then invited the Rev. Douglas Fromm, associate for ecumenical relations of the Reformed Church in America, to address the assembly.

Pastor Fromm commented on the cooperation of this church and its Reformed partners in producing the report, *A Common Calling*, which he characterized as "a document of profound trust and commonality, lifting up a unique principle of unity; the ability, the willingness, yea, even the call to hold one another in an embrace of mutual affirmation and admonition; a document, which holds aside the conditional logic of, "if-then," and puts forth the logic of, "because-therefore"; a document, which puts before our respective churches the opportunity of full communion, a full realization of unity, recognizing each other as churches where the Gospel is rightly preached, the sacraments rightly administered according to the Word of God, and that we recognize each other's ministries and provide for ordinationally exchange of ministers with a common commitment to evangelism, witness, and service. ... We, your Reformed partners in dialogue, ... applaud you in your larger ecumenical vision and the broader work you are doing, not only with others of the holy, catholic Church.... A fragmented Christian witness perpetuates the fragmentation of our society. Jesus' prayer that we become completely one remains empty in the eyes of the world as long as the Church continues

to be divided. To the healing of that division, to our common calling, to the fulfillment of our Lord's prayer that we might all be one, we your partners pledge ourselves, truly, with all our heart today, tomorrow, and then some," he said. Bishop Chilstrom introduced the Rev. Eugene G. Turner, associate stated clerk of the Presbyterian Church (U.S.A.). Addressing the assembly, Pastor Turner stated: "The Presbyterian Church has already expressed its pleasure over the report [*A Common Calling*,] on Lutheran-Reformed theological conversations. The unity of the Church is given by God. We divided the Church by human hands; it is a painstaking process to search for the unity God in Jesus Christ gave the Church. The hope is that we should never give up. We, the Presbyterian Church, look forward to your 1997 decision when you will express your response to the Lutheran-Reformed dialogue report."

Elections:

*** First Ballot for Church Council, Boards, and Committees**

Reference: *1993 Reports and Records, Volume 1, Supplement*, Section N; continued from page 51; continued on pages 354-356, 561-562.

Bishop Chilstrom called upon Secretary Lowell G. Almen to explain procedures for completion of ballots for the election to fill vacancies on churchwide boards and committees. Secretary Almen announced that the first ballot would close at 2:25 P.M., on Monday, August 30, 1993.

Bishop Chilstrom acknowledged Mr. Floyd E. Anderson (Hillcrest Heights, Md.), who had enjoyed 40 years of continuous service on churchwide committees and boards.

Report of the Church Council:

*** Study of Ministry (continued)**

Reference *1993 Reports and Records, Volume 1, Part 1*, pages 143-189; *Part 2*, pages 271-282, 453-476, continued on pages 53-54, 245-248, 249-253, 255-262, 263-272, 292, 294-301, continued on pages 335-341

Bishop Chilstrom invited members of the Task Force on the Study of Ministry to return to the dais as discussion of the recommendations of the Church Council related to the study resumed.

Section VI., Flexibility for Mission. Discussion resumed with Items VI.A. (Non-Stipendiary Ministry); VI.B. (Licensed Ministry); and VI.C. (Ministry While "On Leave from Call"). The Rev. James Krauser [Metropolitan New York Synod] moved the following:

MOVED;

SECONDED;

Yes-267; No-623; Abstain-19

DEFEATED: To refer to the Church Council (and/or Division for Ministry) Section VI.C., Ministry While "On Leave from Call,"

affirming its actions, but

asking that (1) with respect to ordained ministers "on leave from call"

it recognize the mutual commitment made at ordination between the church and ordained ministers, which is simply this: that the ministers offer themselves for service and that the church gladly and willingly accepts their ministry; (2) it consider language granting even greater

flexibility for retaining ordained ministers on the official rosters of the church, grounded in the service they offer while "on leave from call," rather than on an arbitrary timetable; (3) it make similar considerations for other rostered persons; and (4) it report appropriate bylaw amendments to the 1995 Churchwide Assembly.

Speaking to the foregoing motion, Pastor Krauser commented that the three-year limitation for leave from call produces hardships particularly for women, couples, and other ministers who find themselves in exceptional circumstances. The Rev. John H. P. Reumann, chair of the Task Force on the Study of Ministry, responded that the task force had weighed at length the various pertinent factors, including legal considerations, and eventually determined to "reaffirm the present rule, but with expectations of greater flexibility, building in the Division for Ministry, the Conference of Bishops, and the Church Council..... I want to underscore one final point-for the sake of the mission of the Church and not the convenience of the individual pastor. Harsh as it may seem, the holy ministry of Word and Gospel is for God's mission within the Church, and is not first of all concerned with the individual clergy-person."

Following disposition of the foregoing motion, the Rev. Amandus J. Derr [New Jersey Synod] moved to divide the question.

MOVED;

SECONDED; *Yes-546; No-366; Abstain-7*

CARRIED: To divide the question with regard to the items in Section VI. Item VI.A.1., Non-Stipendiary Ministry The Rev. George M. Beard [Central States Synod] moved to amend Item VI.A.1.

MOVED;

SECONDED; *Yes-114; No-822; Abstain-12*

DEFEATED: To amend Item VI.A.1. by substituting the word, "bi-vocational," for the word, "non-stipendiary."

Speaking to the foregoing motion, Pastor Beard commented that "the word, non-stipendiary, is a non-affirming description of ministry.... We should endeavor to avoid designating categories of ministry by monetary terms. Let us designate by the kinds of ministry they perform." The Rev. Paul R. Nelson, director for the Study of Ministry, indicated that the technical usage, "stipendiary" or "non-stipendiary," was not intended to describe the character of the person's vocation. Bishop Lyle G. Miller [Sierra Pacific Synod] spoke in opposition to the amendment, and observed that the proposed terminology further obscured the sense of the provision.

Item VI.A.1. was approved without further discussion.

MOVED;

2/3 Vote Required

SECONDED;

Yes.-889; No-30; Abstain-

CARRIED: To approve Item VI.A.1.

A. Non-Stipendiary Ministry

1. To determine that this church may have stipendiary and non-stipendiary ministers among its rostered ministries.ⁿ

Item VI.A.2.: Item VI.A.2. was approved without debate.

MOVED;

2/3 Vote Required

SECONDED;

Yes-910; No-9; Abstain-4

CARRIED: To approve Item VI.A.2.

2.

To direct that churchwide standards for non-stipendiary ministers be developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council?

Item VI.B., Licensed Ministry: Mr. Pedro M. Aquino [Metropolitan New York Synod] sought to move the following:

WHEREAS, the Church Council recommends to the 1993 Churchwide Assembly the adoption of certain recommendations regarding the ministry of the baptized and flexibility for mission, namely,

Ri.1. To reaffirm the universal priesthood of all believers, namely, that all baptized Christians are called to minister in the name of Christ . . .

and in emergencies and where authorized, to administer the sacraments of Baptism and Holy Communion;

and

VI.B.1. To agree that, where needed to provide pastoral or diaconal leadership for a congregation or other ministry of this church, the synod bishop in consultation with that ministry may license a rostered person, or a baptized person not on any roster, to provide that ministry in a particular place for a specific period of time;

and

WHEREAS, in the first-named recommendation, the distinction between emergency administration of the sacraments and authorization for this administration is blurred, so that it is unclear whether or not peculiar ecclesial authorization is to be sought in such an emergency; and

2 "M-52," *Ibid.*

23 "M-53," *ibld*

WHEREAS, in the second-named recommendation, the proposed licensure of lay persons to exercise Word and Sacrament ministry is confessionally tantamount to ordination; therefore, be it

RESOLVED, that the 1993 Churchwide Assembly reconsider its adoption of Section II.1., as amended, and replace it with the following:

11.1. To reaffirm ... and in emergencies and where authorized, to administer the sacraments of Baptism and Holy Communion;

and, be it further

RESOLVED, that this assembly amend Section VI.B. to include the following:

VI. B. Ordained Ministry in Unusual Circumstances

VI.B.2. To provide for the regular call and ordination of such persons, in order to preach the Word of God and administer the sacraments in the Church and that their commitment to the confession of faith of this church may be witnessed publicly.

and to renumber the present sections 2. and 3., as 3. and 4.

Bishop Chilstrom indicated that the assembly would consider Item VI.B.1. prior to the introduction of Mr. D'Aquino's motion. Pastor Reumann requested that the chair's ruling be restated. Bishop Wayne E. Weissenbuehler [Rocky Mountain Synod], a task-force member, commented, "If there is one thing that the task force agreed on with passion, it was that we needed to provide for our church at this time the opportunity to order and to provide appropriately supported and accountable ministry for the mission that we must do in our time, in our place, everywhere in this country.... It is our conviction that the very concerns that you [Mr. D'Aquino] raised are adequately and effectively guarded in the way this resolution is made...." Mr. George A. Lindbeck [New England Synod] observed that while Section VI.B. specified the terminology, "Licensed Ministry," the motion offered by Mr. D'Aquino contradicted that usage by substituting the phrase, "Ministry in Unusual Circumstances," and by proposing ordination.

The Rev. Richard A. Solberg [Arkansas-Oklahoma Synod] moved reconsideration of the assembly's previous action in dividing the question:

MOVED;

SECONDED;

Yes-503; No--392; Abstain-23

DEFEATED: To reconsider earlier action to divide the question.

The motion lost for lack of a two-thirds majority vote.

Mr. George A. Lindbeck [New England Synod] sought to move to consider Section VI.B. as a whole. Mr. Gordon E. McDanold [Metropolitan Chicago Synod] observed that the previous motion was to reconsider an earlier action. He questioned whether Mr. Lindbeck's motion, therefore, would be in order. The chair ruled that the motion in question was in order.

MOVED;

SECONDED;

Yes-678; No-150; Abstain-27

CARRIED: To consider Section VI.B. as a whole.

Mr. Pedro M. D'Aquino [Metropolitan New York Synod] then moved the following:

MOVED;

SECONDED: WHEREAS,

the Church Council recommends to the 1993 Churchwide Assembly the adoption of certain recommendations regarding the ministry of the baptized and flexibility for mission, namely,

11.1. To reaffirm

the universal priesthood of all believers, namely, that all baptized Christians are called

to minister in the name of Christ

... and in emergencies and where authorized, to administer the

sacraments of Baptism and Holy Communion;
and

VI.B.1. To agree

that, where needed to provide pastoral or diaconal leadership for a congregation or **other** ministry of this church, the synod bishop in consultation with that ministry may license a rostered person, or a baptized person

not on any roster, to **provide that** ministry in a particular place for a specific period of time;
and

WHEREAS, in

the first-named recommendation, **the** distinction between emergency administration of

the sacraments and authorization for this administration is blurred,

so that it is unclear whether or not peculiar ecclesial authorization is to be

sought in such an emergency; and

WHEREAS, in

the second-named recommendation, **the** proposed licensure of lay persons

to exercise Word and Sacrament ministry is confessionally tantamount

to ordination; therefore, be it

RESOLVED, that the 1993 Churchwide Assembly reconsider its adoption of Section II.1., as amended, and replace it with

the following:

I.1.

To reaffirm ... and in emergencies and where authorized, to **administer the** sacraments of Baptism and Holy Communion; and, be it further

RESOLVED, that this assembly amend Section VI.B. to include **the following:**

VI.B. Ordained Ministry in

Unusual Circumstances

VI.B.2. To provide for

the regular call and ordination of such persons, in order

to preach the Word of God and administer the sacraments in

the Church and **that** their commitment to **the confession of faith of this church** may be witnessed publically.

and to renumber

the present sections 2. and 3., as 3. and 4.

During discussion of the foregoing motion, Bishop Glenn W. Nycklemoe [South-eastern Minnesota Synod] requested that the text be placed on the video screens or copies be distributed. Secretary Lowell G. Almen read the motion submitted by Mr. D'Aquino. Speaking to his motion, Mr. D'Aquino observed that, when a person is authorized to minister in an emergency by a bishop, he or she is in fact being ordained. Pastor Reumann responded that the task force rejected the premise that a person is *de facto* ordained when appointed in cases of unusual circumstances. This church's ecumenical partners have taken similar steps in addressing emergency situations, he stated.

Bishop Henry Schulte Jr. [Southwestern Texas Synod] called the question:

MOVED;

2/3 Vote Required

SECONDED;

Yes--93; No-132; Abstain-2

CARRIED: To move the previous question.

MOVED;

SECONDED;

Yes--146; No--806; Abstain-6

DEFEATED: WHEREAS,

the Church Council recommends to **the 1993 Churchwide Assembly** the adoption of certain recommendations regarding the ministry of

the baptized and flexibility for mission, namely,
11.1.

To reaffirm the universal priesthood of all believers, namely, that all baptized Christians are called to minister in the name of Christ

... and in emergencies and where authorized, to administer the sacraments of Baptism and Holy Communion;

and

VI.B.1.

To agree that, where needed to provide pastoral or diaconal leadership for a congregation or other ministry of this church, the synod bishop in consultation with that ministry may license a rostered person, or a baptized person not on any roster, to provide that ministry in a particular place for a specific period of time;

and

WHEREAS, in the first-named recommendation, the distinction between emergency administration of the sacraments and authorization for this administration is blurred, so that it is unclear whether or not peculiar ecclesial authorization is to be sought in such an emergency; and

WHEREAS, in the second-named recommendation, the proposed licensure of lay persons to exercise Word and Sacrament ministry is confessionally tantamount to ordination; therefore, be it

RESOLVED, that the

1993 Churchwide Assembly reconsider its adop-

tion of Section 11.1., as amended, and replace it with the following:

11.1.

To reaffirm . . . and in emergencies and where authorized, to administer the sacraments of Baptism and Holy Communion; and, be it further

RESOLVED, that this assembly amend

Section VI.B. to include the following:

VI.B. Ordained Ministry in Unusual Circumstances

VI.B.2. To provide for the regular call and ordination of such persons, in order to preach the Word of God and administer the sacraments in the Church and that their commitment to the confession of faith of this church may be witnessed publicly.

and to renumber the present sections 2. and 3., as 3. and 4.

Speaking against Section VI.B., an unidentified voting member stated, "I am very sympathetic with the proposal. My only concern . . . is my understanding that, if it preaches like a pastor, teaches like a pastor, and administers the sacraments like a pastor, it is a pastor.

Mr. David B. Sharkey [Northwest Washington Synod] moved to amend item VI.B.1.

MOVED;

SECONDED: To amend Item VI.B.I., by inserting after the word, "person:" the words, "or seminarian,".

Mr. Sharkey observed that the Study of Ministry did not sufficiently address the question of the ministerial status of seminarians and their service as parish interns. He stated that the intent of his amendment was to clarify that matter. The Rev. Carl D. Shankweiler [Northeastern Pennsylvania Synod] called the question on all pending matters.

MOVED;

2/3 Vote Required

SECONDED;

Yes--839; No-92; Abstain-2

CARRIED: To move the previous question on all matters before the house concerning Section VI.B.

MOVED;

SECONDED;

Yes-162; No-790; Abstain-6

DEFEATED: To amend Item VI.B.1., by inserting after the word, "person," the words, "or seminarian,".

MOVED;

2/3 Vote Required

SECONDED;

Yes-884; No-40; Abstain-4

CARRIED: To approve Items VI.B.1.-3.

B. Licensed Ministry

1. To agree that, where needed to provide pastoral or diaconal leadership for a congregation or other ministry of this church, the

synod bishop in consultation with that ministry may license a rostered person, or a baptized person not on any roster, to provide that ministry in a particular place for a specific period of time;²⁴

2. To determine that, to be eligible for such ministry, persons must meet churchwide standards approved by the Division for Ministry, the Conference of Bishops, and the Church Council;²⁵ and
3. To specify that authorization and accountability for such ministries, which will be supervised by an appropriate synodically appointed ordained minister, rest with the synodical bishop and appropriate synodical board or commission.⁶

Section VI.C, Ministry While "On Leave from Call":

MOVED;

SECONDED: To approve Section VI.C.

C. On Leave from Call

To provide for the possibility that ordained persons rostered by this church but no longer holding a letter of call from a source officially recognized by this church may continue on the roster, subject to careful annual synodical review for the church's mission, under specific policy to be developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council. Retention on the roster beyond three years must be approved by the Conference of Bishops.^{2?}

Mr. Richard Von Spreckelsen [Florida-Bahamas Synod] moved the following amendment:

MOVED;

SECONDED: To amend Section VI.C., Ministry While "On Leave from Call," by adding as a new final sentence, the following:

The three-year period of retention on the roster begin after their last official act of Word and Sacrament in a recognized congregation of this church.

Mr. Von Spreckelsen explained that the intent of the proposed amendment was to address situations in which persons on leave from call nonetheless may function without officially recognized calls in ministries of Word and Sacrament. Pastor Joseph M. Wagner, executive director of the Division for Ministry, observed that, although specific policies related to retention on the roster of persons on leave from

²⁴ "M-54," *ibid*

²⁵ "M-55," *ibid.*

²⁶ "M-56," *ibid.*

²⁷ "M-57," *ibid.*

call were yet to be developed, the recommended provision provided for flexibility in the determination of individual situations. The proposed amendment did not seem to clarify the issue, he said.

Ecumenical Introductions and Greetings

Bishop Chilstrom called for the orders of the day. He recognized the Rev. John Hotchkin, director of the Bishops' Committee on Inter-Religious Affairs of the National Conference of Catholic Bishops, and then invited the Most Rev. Oscar Lipscomb, archbishop of Mobile (Ala.) and chairman-elect of the Bishops' Committee on Inter-Religious Affairs of the National Conference of Catholic Bishops,

to address the assembly. Archbishop Lipscomb stated, ". . . We are grateful to you for your cooperation with the National Conference of Catholic Bishops in the oldest of our bilateral dialogues in the United States, at work since 1965. Its contribution to the quest for unity is known and held in high regard around the world. Dialogue commissions elsewhere have willingly drawn upon its findings and its research. We are encouraged as well by the number of synods and dioceses that have entered into covenants together in order to strengthen our common prayer, common witness, and common service. The years immediately ahead of us will be ecumenically important ones in many ways-also in terms of Lutheran-Catholic relationships. The approach in 1997 of the 450th anniversary of the decree on justification by the Council of Trent has intensified the efforts to see if the condemnations of the sixteenth century can now be laid to rest by our churches as inapplicable. If so, we shall be entering into a new stage, for such a step is not one that can be taken frivolously or merely for public relations. It can result only from a serious investigation of all the issues and a searching exchange between us. That work has already begun in Germany, and will, it appears likely, increasingly involve us more. In the United States the work of our dialogue has undergone a joint review this year, and it is recommended that it now turn its attention to our understanding of the Church as communion. It is fitting that this leading dialogue turn to a theme that is now an overarching one for the ecumenical movement, but it is also a sign of progress as the dialogue gradually turns the focus of its attention from the major issues that divided us in the past to the questions that face us both concerning the future of the Church and its unity. May your own hope, expressed in 1991, prove to be singularly prophetic, namely, that "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" [*Declaration*, section B.]. These are momentous undertakings, aimed at setting history on a new course. They need a great deal of support, if they are to succeed. But, above all, they need to be supported by the prayers of our people, for this Church truly is the Lord's. It is his body; its unity is his gift to us. What we can do is to remove the obstacles to receiving it, but he must grant our faith journey."

Bishop Chilstrom introduced Father Charles Sarelis of the Greek Orthodox Diocese of North and South America, representing the Standing Conference of Orthodox Bishops in America. Father Sarelis read a greeting from Eminence Archbishop Iakovos, which stated, "Beloved in the Lord, encouraged by the many Orthodox-Lutheran dialogues, which have been continuing successfully for many years, and in the hope and prayer that Lutheranism will always espouse these traditional and perennial truths, which have always bound the churches of Christ together, I take great joy in greeting you at your assembly meeting along with other ecumenical sister churches. The Orthodox and Lutherans are in the process this fall of preparing for a new round of talks on various important theological, eccle-

siological, and ecumenical matters. I know that much of what this assembly will do and decide upon will help further our cordial and close relations to each other. In that spirit, my prayer is for an assembly whose outcome will serve God's will and his kingdom. To that end, may God bless you and keep you strong in the faith."

Bishop Chilstrom then invited the Rt. Rev. Roger J. White, bishop of the Diocese

of Milwaukee (Wis.) of the Episcopal Church in the U.S.A, to address the assembly. Bishop White stated, "I greet you as a member of the Standing Commission on Ecumenical Affairs of the Episcopal Church, but more especially, I bring to this Churchwide Assembly the warm and personal greetings of the presiding bishop of the Episcopal Church, the Most Rev. Edmond L. Browning, and from the whole Episcopal Church. We pray that God may indeed abundantly bless this assembly as you address the issues before you and you proclaim by your actions the unity of this portion of the people of God. In particular, we join our prayers with yours as the churchwide study and evaluation of the proposal for full communion between our two churches begins. May we both open ourselves to discern God's will with honesty; may we both be good stewards of what we have been offered in this proposal before us—a proposal, which is already regarded as important, not only by Lutherans and Episcopalians in many parts of the world, but also by other communions participating in the ecumenical movement today. May God's mission be furthered by this study and this endeavor, and may we find our fullness in communion in Christ who is Lord and who is Savior. We ask for your prayers as we prepare for our triennial convention to be held in Indianapolis next summer when we will address issues similar to those that are before you today. And so, in the name of our presiding bishop, I bring his greetings of peace and thanksgiving for what God has already done and is doing among our two communions. May God bless your deliberations here and in the days ahead; and may they indeed be fruitful in the cause of the Gospel of Jesus Christ."

Churchwide Assembly Offering Project

Bishop Chilstrom called for the orders of the day. He and several voting members read greetings from ELCA congregations, written on paper "leaves," which were to become a part of a tree that would grace the worship space on Sunday morning, August 29, 1993.

Announcements

Secretary Lowell G. Almen made several announcements. He gave notice that the deadline for proposed amendments to the 1994-1995 budget proposal was 12:30 P.M., Monday, August 30, 1993, and that the first ballot to fill vacancies on churchwide boards and committees was to close at 2:25 P.M. Monday, August 30, 1993.

Midday Prayer and

Conclusion of Plenary Session Eight

Midday Prayer was led by the Rev. Marlene F W. Helgemo [Minneapolis Area Synod], assisted by Mr. Bruce Cook (Northborough, Mass.), lector; Mr. Steve Rohr (Tempe, Ariz.), preacher; and the Rev. James M. Capers (Chicago, Ill.), organist. Plenary Session Eight recessed at 12:21 P.M.

Plenary Session Nine

Monday, August 30, 1993

2:15 P.M. -

6:00 P.M.

The Rev. Herbert W Chilstrom, bishop of the Evangelical Lutheran Church in America, called Plenary Session Nine to order at 2:20 P.M. Central Daylight Time. He reviewed the agenda for the afternoon, and then made several announcements.

Ecumenical Introductions and Greetings: World Council of Churches

Bishop Chilstrom introduced Ms. Jean Stromberg, executive director of the New York office of the World Council of Churches, who brought greetings. Expressing appreciation for the participation of ELCA staff and members in the work of the council, Ms. Stromberg stated, "I want you to know that the witness and the gift of this church has contributed substantially and significantly to the unity of the churches worldwide and to the living out of the ecumenical vision." Even as this church faces "challenges in the struggle to be one church," she said, the Evangelical Lutheran Church in America also faces with other churches "the larger struggle to be the one of Christ in the world.... There is a particular need today to understand how the distinctions between global and local have become very blurred. What is happening globally affects what goes on in the life of your congregations and of your national church; and what is happening there has its implications and ramifications for the global scene..... Our deepest identity in Christ is not formed by differentiation and exclusion, but by inclusion and by oneness. The manifestation of that identity with Christ is the goal of visible unity. The living out of the Gospel of Good News calls us to a *koinonia*, which is nothing less than the reconciling presence of the love of God in our world. We cannot be Christians alone, neither individually nor as churches. Commitment to God in Jesus Christ binds us, together with all others who love and serve our Lord, into the Body of Christ on earth and compels us to give deeper and broader expression to a visible unity, which will more adequately embody our *koinonia*, our communion with God and with one another."

Report of the Memorials Committee (continued):

Reference: *1993 Report and Records, Volume 1, Supplement, Section M*

*** Section 19: Pension and Health Plan-Part 2 (continued)**

Reference: *1993 Reports and Records, Volume 1, Supplement, page M-40; continued from Volume 2, pages 148-151 and 206-207, continued on pages 533-543.*

Bishop Chilstrom called upon Ms. Deborah S. Yandala, chair of the Memorials Committee, to continue the committee's report. At the conclusion of Plenary Session Three, the following memorial of the Metropolitan Chicago Synod concerning

reimbursement of counseling fees was the subject of discussion:

MOVED;

SECONDED: WHEREAS,

the church is called to be an example and model of caring, understanding, and compassion; and

WHEREAS,

the church's pastors in specialized ministry, having served three years in the parish, are especially valuable resources; and

WHEREAS, marriage counseling

is not currently covered and general

resources for covered counseling are unnecessarily

limited by an over-

emphasis on one type of supervision; and

WHEREAS,

marital health is conducive to the ministry and the witness of the church as a

whole; therefore, be it

RESOLVED, that the 1993 Churchwide Assembly recommend that the Board of

Pensions amend its articles so counseling fees are eligible

expenses in the same percentage as medical-surgical

fees under its plan

and that marriage counseling be considered an

eligible expense and that

care provided by appropriately

licensed, and/or certified, and supervised

counselors be a covered expense.

The Memorials Committee had recommended that the assembly decline to adopt the foregoing resolution. The following amendment, offered by the Rev. Roy F. Olson [Northern Illinois Synod], had been under discussion when the orders of the day were called:

MOVED;

SECONDED: To amend

the resolve of the Metropolitan Chicago Synod by striking

the words, "counseling fees are eligible expenses in the same percentage

as medical-surgical fees under its plan and," and by adding the words,

"according to current mental-health reimbursement rates" after

the

words, "be considered an eligible expense."

Consideration of the foregoing motion resumed. The Rev. Carl D. Shankweiler [Northeastern Pennsylvania Synod] immediately called the question on all issues under consideration by the assembly.

MOVED;
SECONDED;

2/3 Vote Required
Yes-764; No-156; Abstain-7

CARRIED: To move

the previous question on all matters related to Section 19,
Part 2.

MOVED;
SECONDED;

Yes-534; No-350; Abstain-15

CARRIED: To

amend the resolution of the Metropolitan Chicago Synod by striking the words, "counseling fees are eligible expenses in the same percentage as medical-surgical fees under its plan and," and by adding the words,

"according to current mental-health reimbursement rates" after the words, "be considered an eligible expense":

The main motion for adoption of the memorial of the Metropolitan Chicago Synod as amended, failed.

MOVED;
SECONDED;
DEFEATED:

ASSEMBLY

ACTION

Yes—439; No—488; Abstain—7

CA93.6.9

DEFEATED—To adopt the memorial of the Metropolitan Chicago Synod on counseling coverage under the ELCA Pension and Other Benefits Program:

WHEREAS, the church is called to be an example and model of caring, understanding, and compassion; and

WHEREAS, the church's pastors in specialized ministry, having served three years in the parish, are especially valuable resources; and

WHEREAS, marriage counseling is not currently covered and general resources for covered counseling are unnecessarily limited by an over-emphasis on one type of supervision; and

WHEREAS, marital health is conducive to the ministry and the witness of the church as a whole; therefore, be it

RESOLVED, that the 1993 Churchwide Assembly recommend that the Board of Pensions amend its articles so that marriage counseling be considered an eligible expense according to current mental-health reimbursement rates and that care provided by appropriately licensed, and/or certified, and supervised counselors be a covered expense.

The Rev Elaine G. Siemsen [Metropolitan Chicago Synod] challenged the ruling of the chair that the motion before the assembly was the memorial from the Met-

ropolitan Chicago Synod, rather than the recommendation of the Memorials Committee. The assembly voted to sustain the ruling of the chair.

MOVED;

SECONDED;

Yes--s9; No-282; Abstain--33

CARRIED: To sustain the decision of the chair

*

Section 1: Community Violence-Part 1, Gun Control

Reference: *1993 Reports and Records, Volume 1, Supplement*. pages M-1 and M-53; continued from pages 137-142.

Discussion of synodical memorials related to community violence and gun control resumed. During Plenary Session Three the memorial of the Northwestern Ohio Synod had been moved as a substitute for the recommendation of the Memorials Committee. Thereafter, the recommendation of the committee and the substitute motion were referred to the Memorials Committee for development of a composite motion. Subsequently, the Memorials Committee offered the following substitute recommendation (distributed to voting members as *1993 Reports and Records, Volume 1, Supplement*, page M-53):

To communicate the urgency of the concern of the Evangelical Lutheran Church in America in supporting gun control and the Brady Bill to Congress and our president, which would establish controls over the manufacture and private ownership of handguns and military assault weapons.

To call upon all of our congregations, synods, and appropriate agencies to work for the passage and strict enforcement of local, state, and national legislation, as appropriate, that rigidly controls the manufacture, importation, exportation, sale, purchase, transfer, receipt, possession or transportation of handguns, assault weapons, and assault-like weapons and their parts, excluding manually operated rifles and shotguns, for use other than law enforcement and military purposes; and

To refer the memorials of the Sierra Pacific Synod, Grand Canyon Synod, Northwest Ohio Synod, and Metropolitan Washington, D.C., Synod, to the Division for Church in Society, instructing it about the urgency of developing a "Message" on the subjects of guns, community violence, and alternatives to violence for possible adoption by the ELCA Church Council at its spring 1994 meeting; and

To request that this "Message" be used as the basis for a process of deliberation throughout the Evangelical Lutheran Church in America on the subject of guns, community violence, and alternatives to violence, and proposed legislation; and to suggest that this "Message" may be used in preparation for possible action on this matter by the 1995 Churchwide Assembly of the Evangelical Lutheran Church in America.

Ms. Yandala announced that the Memorials Committee wished to revise the first paragraph of the foregoing substitute recommendation to read:

To communicate to Congress and the President of the United States the urgent concern of the Evangelical Lutheran Church in America regarding the violence associated with the widespread availability of handguns and military assault weapons and [regarding] our support for the Brady Bill and other controls over the manufacture, sale, and private ownership of handguns and military assault

weapons; and

The final recommendation of the Memorials Committee, therefore, read:

MOVED;

SECONDED: To communicate to Congress and the President of the United States the urgent concern of the Evangelical Lutheran Church in America regarding the violence associated with the widespread availability of handguns and military assault weapons and [regarding] our support for the Brady Bill and other controls over the manufacture, sale, and private ownership of handguns and military assault weapons;

To call upon all of our congregations, synods, and appropriate agencies to work for the passage and strict enforcement of local, state, and national legislation as appropriate, that rigidly controls the manufacture, importation, exportation, sale, purchase, transfer, receipt, possession or transportation of handguns, assault weapons, and assault-like weapons and their parts, excluding manually operated rifles and shotguns, for use other than

law enforcement and military purposes;

To refer the memorials of the Sierra Pacific Synod, Grand Canyon Synod, Northwestern Ohio Synod, and Metropolitan Washington, D.C., Synod, to the Division for Church in Society, instructing it about the urgency of developing a "Message" on the subjects of guns, community violence, and alternatives to violence for possible adoption by the ELCA Church Council at its spring 1994 meeting; and

To request that this "Message" be used as the basis for a process of deliberation throughout the Evangelical Lutheran Church in America on the subject of guns, community violence, and alternatives to violence,

and proposed legislation; and to suggest that this "Message" may be used in preparation for possible action on this matter by the 1995 Church-wide Assembly of the Evangelical Lutheran Church in America.

The Rev. Geoffrey E Hoy [Northern Illinois Synod] stated that he wished to underline the word, "urgency." He said that he once had been the recipient of a gunshot wound and pleaded, "Please, do something more than just push the button [of the electronic voting pad] today, but act upon it."

The Rev. Gordon E. Smith [Upper Susquehanna Synod] offered the following as a friendly amendment:

To delete, in the second paragraph of the substitute motion, the words, "and assault-like weapons and their parts, excluding manually operated rifles and shotguns"; and to insert the words, "and assault-like weapons and their parts, excluding rifles and shotguns used for hunting and sporting purposes."

Ms. Yandala indicated that the Memorials Committee would receive Pastor Smith's motion as a friendly amendment. Bishop James A. Rave [Northwestern Ohio Synod] spoke on behalf of the voting members of his synod in support of the committee's recommendation. "We feel it is important to make that statement affirmatively and publicly, because the Northwestern Ohio Synod memorial . . . was cited as lifting up the very urgency, which the Memorials Committee is now

recommending."

**ASSEMBLY
ACTION**

CA93.6.10 To communicate to Congress and the President the urgent concern of the Evangelical Lutheran Church in America regarding the violence associated with the widespread availability of handguns and military assault weapons and [regarding] our support for the Brady Bill and other controls over the manufacture, sale, and private ownership of handguns and military assault weapons; and

To call upon all of our congregations, synods, and appropriate agencies to work for the passage and strict enforcement of local, state, and national legislation as appropriate, that rigidly controls the manufacture, importation, exportation, sale, purchase, transfer, receipt, possession or transportation of handguns, assault weapons, and assault-like weapons and their parts, excluding rifles and shotguns used for hunting and sporting purposes, for use other than law enforcement and military purposes; and

To refer the memorials of the Sierra Pacific Synod, Grand Canyon Synod, Northwest Ohio Synod, and Metropolitan Washington, D.C., Synod, to the Department of Studies of the Division for Church in Society, instructing it about the urgency of developing a "Message" on the subjects of guns, community violence and alternatives to violence for adoption by the ELCA Church Council at its spring 1994 meeting; and

To request that this "Message" be used as the basis for a process of deliberation throughout the Evangelical Lutheran Church in America on the subject of guns, community violence and alternatives to violence, and proposed legislation in preparation for possible action on this matter by the ELCA 1995 Churchwide Assembly.

Section 10: Clergy and Associates in Ministry

Issues-Part 2

Rostered Mobility Needs and Skills Data Bank

Reference: *1993 Reports and Records, Volume 1, Supplement*, page M-22.

Indiana-Kentucky Synod (6C)

RESOLVED, that the Indiana-Kentucky Synod hereby memorializes the Evangelical Lutheran Church in America in assembly to consider developing a clergy and associate-in-ministry mobility-needs-and-skills listing, using a national computer data system.

BACKGROUND

Two initial steps have already been taken to facilitate partially such a data bank. In October 1992, the Conference of Bishops approved a proposal from the Division for Ministry to establish an Associates in Ministry Placement Resource that lists persons and positions available. This placement resource is distributed through the Division for Ministry. In March 1993, the Conference of Bishops approved a common set of mobility forms that will be used throughout the Evangelical Lutheran Church

in America.

With the foregoing information in mind, the Department for Synodical Relations entered into discussion with the Department for Communication and the Department for Information Management Services to consider the establishment of a wide-area network that would include all 65 synods of the Evangelical Lutheran Church in America. Mobility information would be included as one of the regular features on such a network.

***RECOMMENDATION OF THE
MEMORIALS COMMITTEE***

To transmit this minute as information on rostered mobility needs and skills data bank to the Indiana-Kentucky Synod.

Ms. Yandala indicated that the Memorials Committee wished to submit the following substitute recommendation:

MOVED;

SECONDED: To refer this minute and the memorial of the Indiana-Kentucky Synod to the Department for Synodical Relations, requesting the department to continue to pursue the establishment of a rostered leaders mobility needs and data bank, pending available budget and staff resources, and to report its progress to the Church Council in the fall of 1994.

Mr. Donald Grossbach [Minneapolis Area Synod] said that he applauded the foresight of the Indiana-Kentucky Synod in encouraging development of a church-wide data bank. He observed that smaller synods especially would benefit by having access to a greater number of available church workers.

**ASSEMBLY
ACTION**

Yes—912; No—40; Abstain—9

CA93.6.11 To refer this minute and the memorial of the Indiana-Kentucky Synod to the Department for Synodical Relations, requesting the department to continue to pursue the establishment of a roster leaders mobility needs and data bank, pending available budget and staff resources, and to report its progress to the Church Council in the fall of 1994.

**Section 2: Human Sexuality-Homosexuality-Part 2
Gay and Lesbian People in the Military**

Reference: *1993 Reports and Records, Volume 1, Supplement*, page M-6,
continued from pages 142-147

Metropolitan Washington, D.C., Synod (8G) [1993 Memorial]

WHEREAS, lesbians, bisexuals, and gay men are still officially barred from the military under Department of Defense directives 1332.14 and 1332.30; and
WHEREAS, thousands of gay, bisexual, and lesbian Americans have served their country in the armed forces with dignity and distinction, but, if they affirm their identity or if it is discovered, they face discharge, regardless of their service record;
and

WHEREAS, this policy denies people this opportunity to serve their country and denies this country the benefit of their talents and dedication; and

WHEREAS, military service often is significant in subsequent careers and a discriminatory policy has the potential of reducing career opportunities; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod of the Evangelical Lutheran Church in America support legislative action which would call for an end to this discriminatory policy; and be it further

RESOLVED, that the bishop of the Metropolitan Washington, D.C., Synod of the Evangelical Lutheran Church in America be directed to write to the president of the United States, the president *pro tempore* of the Senate, the speaker of the House, and all Lutheran members of Congress indicating our support of such legislative action; and be it further

RESOLVED, that the Evangelical Lutheran Church in America be memorialized to address the same resolution at the 1993 Churchwide Assembly.

BACKGROUND

The material that was included in background for the memorials on "Treatment of Gay and Lesbian People" might be helpful in regard to this memorial as well [See Plenary Session III, pages 145-147 of this volume.].

Early in 1993, Bishop Herbert W. Chilstrom wrote to President William Clinton and General Colin Powell to support the president's intention to lift the ban on homosexual persons in the armed services. Based on prior statements issued by the Evangelical Lutheran Church in America and its predecessor churches, these letters were written to advocate for the civil rights of gay and lesbian people. Bishop Chilstrom emphasized, "They should be judged on the basis of their conduct rather than their sexual orientation." He also indicated that the conduct of heterosexual people must be considered as well. He wrote, "I am only pointing out that we should not allow the sexual misconduct of some gay and lesbian persons to prevent others from serving in the military, any more than we would allow the misconduct of some heterosexual persons to prevent others from serving."

RECOMMENDATION OF THE MEMORIALS COMMITTEE

MOVED;

SECONDED: To transmit the foregoing minute as information on gay and lesbian people in the military to the Metropolitan Washington, D.C.,

Synod as the response of the 1993 Churchwide Assembly.

Mr. Charles E. Haack [Northern Illinois Synod], stated, "I strongly feel that it [the issue of military service by gay and lesbian persons] should be left up to the military." Mr. John W. Bohning [Grand Canyon Synod] described the memorial from the Metropolitan Washington, D.C., Synod as a "moot issue," since it already had been addressed in an executive order by President William Clinton. Speaking as a 30-year military veteran, he said he had "witnessed firsthand the destructive effects of homosexual behavior on unit cohesion and effectiveness in the military." Bishop Robert L. Isaksen [New England Synod] inquired about the meaning of transmission of a "minute." Bishop Chilstrom explained that the term, minute, in

this instance, referred to the background information provided by the Memorials Committee.

Mr. Charles C. Van Marter [North/West Lower Michigan Synod] said, "I am opposed to the memorial's reference to recommendations to the U.S. military....

I believe the military ban on homosexuals is appropriate and should continue...." The Rev. Ann M. Tiemeyer [New Jersey Synod] objected that the foregoing comments were not germane to the recommendation from the Memorials Committee to transmit information to the synod. The Rev. Kathryn A. Ingebritsen [LaCrosse Area Synod] requested that voting members addressing the assembly indicate clearly whether they are speaking for or against an issue. Upon further consideration, the chair ruled Mr. Van Marter's speech to be out of order.

Bishop E. Harold Jansen [Metropolitan Washington, D.C., Synod] acknowledged that, while "this issue is moot at this point as far as the executive order [of the U.S. president] is concerned . . ., it does have to do with the legislative process that may follow." He stated that "whether or not this church is ready to express itself at this time, I believe the synod of Metropolitan Washington is ready to receive this background statement."

Mr. John E. Lester [Pacifica Synod] called the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes-8197; No-59; Abstain-6

CARRIED: To move the previous question.

ASSEMBLY

ACTION

Yes-782; No-193; Abstain-9

CA93.6.12 To transmit the following minute as information on gay and lesbian people in the military to the Metropolitan Washington, D.C., Synod as the response of the 1993 Churchwide Assembly:

The material that was included in background for the memorials on "Treatment of Gay and Lesbian People" might be helpful in regard to this memorial as well. Early in 1993, Bishop Herbert W. Chilstrom wrote to President William Clinton and General Colin Powell to support the president's intention to lift the ban on homosexual persons in the armed services. Based on prior statements issued by the Evangelical Lutheran Church in America and its predecessor churches, these letters were written to advocate for the civil rights of gay and lesbian people. Bishop Chilstrom emphasized, "They should be judged on the basis of their conduct rather than on their sexual orientation." He also indicated that the conduct of heterosexual people must be considered as well. He wrote, "I am only pointing out that we should not allow the sexual misconduct of some gay and lesbian persons to prevent others from serving in the military, any more than we would allow the misconduct of some heterosexual persons to prevent others from serving."

Early in 1993, Bishop Herbert W. Chilstrom wrote to President William Clinton and General Colin Powell to support the president's intention to lift the ban on homosexual persons in the armed services. Based on prior statements issued by the Evangelical Lutheran Church in America and its predecessor churches, these letters were written to advocate for the civil rights of gay and lesbian people. Bishop Chilstrom emphasized, "They should be judged on the basis of their conduct rather than their sexual orientation." He also indicated that the conduct of heterosexual people must be considered as well. He wrote, "I am only pointing out that we should not allow the sexual misconduct of some gay and lesbian persons to prevent others from serving in the military,

any more than we would allow the misconduct of some heterosexual persons to prevent others from serving."

The Rev. Richard P. Hermstad [Eastern Washington-Idaho Synod] inquired about the status of recommendations of the Memorials Committee as motions before the assembly.¹

Section 15: Special Offerings

Reference: *1993 Reports and Records, Volume 1, Supplement*, page M-35 and M-36.

Memorials on "Special Offerings" were adopted by eight synods. A "Model Memorial" is printed below, with changes following.

1

These memorials deal with the whole matter of civil and human rights of gay and lesbian people. The Evangelical Lutheran Church in America and its predecessor churches have addressed these matters in the past and these memorials are addressing the subject again. It is important to understand that civil and human rights is the focus of these memorials and not a premature addressing of the statement on human sexuality.

Statements advocating the civil rights of gay and lesbian people were adopted by the Lutheran Church in America and The American Lutheran Church, two of the predecessor church bodies which formed the Evangelical Lutheran Church in America. In 1970, the Lutheran Church in America produced a social statement, "Sex, Marriage, and Family." In 1980, The American Lutheran Church adopted the social statement entitled, "Human Sexuality and Sexual Behavior." This document says: "We agree that homosexually-behaving persons need God's grace as does every human being. We all need the care and concern of the congregation. We all need opportunity to hear the Word, to receive the sacraments, to accept the forgiveness God offers, to experience the understanding and the fellowship of the community of Christ. We all need the power of the Holy Spirit for ethical living sensitive to our own individual situations" (page 8, item 4).

In 1986, the Lutheran Church in America produced a "Study of Issues Concerning Homosexuality." This document raised the question, "Are gay and lesbian persons welcome to participate in the full life of Word and Sacrament, of fellowship, learning, and service? If that welcome is not present in a Christian community we believe that community needs to wrestle with questions about the nature of the church" (page 39). Based on our understanding of Article VII of the Augsburg Confession, this same document states, "We are enabled to see that our participation in the church is solely the act of God, not to be undone by human standards, biases, or prejudices" (page 11).

The ELCA 1991 Churchwide Assembly approved the following resolution:

To affirm that gay and lesbian people, as individuals created by God, are welcome to participate fully in the life of the congregations of the Evangelical Lutheran Church in America;

To refer the request of the Sierra Pacific Synod and the Greater Milwaukee Synod for study of such issues as: the direction of the ELCA's ministry to gay and lesbian individuals, this church's level of affirmation of gay and lesbian identity and life styles, and the acceptance of gay and lesbian persons who are in "covenantal relationships," to the Commission for Church in Society, as it develops a social teaching statement on human sexuality, which currently is scheduled for a report at the 1993 Churchwide Assembly;

To refer the memorial of the Greater Milwaukee Synod to the Division for Ministry, as it engages in the study of the ordination of homosexual persons, and

To encourage individuals and congregations throughout the Evangelical Lutheran Church in America to engage actively in the process of deliberation and discernment that will shape the social teaching statement on human sexuality, prior to action by the Churchwide Assembly (CA91.7.51)

At meetings held in March 1993, the board of the Division for Church in Society and the ELCA Church Council approved the following resolution, "Harassment, Assault, and Discrimination Due to Sexual Orientation":

Whereas, the Evangelical Lutheran Church in America has committed itself to participate in God's mission by "advocating dignity and justice for all people" (ELCA 4.02.c.); and

Whereas, in carrying out its mission, the Evangelical Lutheran Church in America builds upon the legacy of policy positions it has inherited from its predecessor church bodies. Those positions separated moral judgments regarding homosexual orientation and practice from a common concern for justice of all persons:

In 1970, the Lutheran Church in America observed that homosexual persons "are often the special and undeserving victims of prejudice and discrimination in law, law enforcement, cultural mores, and congregational life." The social statement went on to declare: "It is essential to see such persons as entitled to understanding and justice in the church and community" ("Sex, Marriage, and Family"), and

In 1980, The American Lutheran Church noted with alarm that "persons thought to be homosexual are harassed, beaten, even killed." Its social statement declared that "ALC members must act against these evils in their communities." Furthermore, Christians "need to take leadership roles in changing public opinion, civil laws, and prevailing practices that deny justice and opportunity to any persons, homosexual or heterosexual." The concern "must be for laws that foster justice, mercy, equity opportunity, and the protection of human rights...so long as...exercise of these rights does not infringe on the privacy and the civil and legal rights of other persons" ("Human Sexuality and Sexual Behavior"); and

Whereas, the Evangelical Lutheran Church in America in its first social statement committed itself to "join with others to remove obstacles of discrimination and indifference" ("The Church in Society: A Lutheran Perspective," 1991; CA91.2.4); and

Whereas, gay, lesbian, and bisexual persons today are particular targets of violent assault, as well as of verbal or physical harassment and other discriminatory practices due to their sexual orientation; therefore, be it

RESOLVED, that the Church Council reaffirm that the historical position of the Evangelical Lutheran Church in America is:

- (1) strong opposition to all forms of verbal or physical harassment or assault of persons because of their sexual orientation; and
- (2) support for legislation, referendums, and policies to protect the civil rights of all persons, regardless of their sexual orientation, and to prohibit discrimination in housing, employment, and public services and accommodations; and be it further

RESOLVED, that in keeping with the Evangelical Lutheran Church in America commitment to "foster moral deliberation" involving "those who feel and suffer with the issue" as well as "those whose interests or security are at stake" ("The Church in Society: A Lutheran Perspective," 1991; CA91.2.4), the Church Council encourage ongoing deliberations regarding the implications of this position in specific situations."

The Evangelical Lutheran Church in America, through its Division for Church in Society, is currently involved in the development of a social teaching statement on "Human Sexuality and the Christian Faith." The process and study used in the development of this statement has been, and will continue to be, an instrument for education on gay and lesbian issues. The first draft of this statement will be available in the fall of 1993 and is planned for comment and response in 1994. The second draft of the statement is planned for discussion and possible action at the 1995 Churchwide Assembly.

"Model Memorial

WHEREAS, the ELCA Church Council is requesting a special churchwide offering to raise additional income for churchwide ministries; and

WHEREAS, this ELCA churchwide solicitation is being addressed by mail directly to all ELCA congregations and gifts are to be received directly by the churchwide office; and

WHEREAS, the motivation for this offering is a celebration of partnership and thanksgiving for shared ministry; therefore, be it

RESOLVED, that the _____ Synod of the Evangelical Lutheran Church in America:

(1) affirm the mission of the Evangelical Lutheran Church in America and the integrity of the established benevolence process;

(2) recognize the reality of limited resources and the need for special offerings when warranted by unique circumstances such as natural disasters, war, events beyond ELCA control, etc.; and

(3) uphold partnership as being reciprocal in nature as demonstrated by churchwide ministries, faithful synodical benevolence and appropriate synodical representation churchwide;

and be it further

RESOLVED, that the Synod memorialize the ELCA Churchwide Assembly that, except for situations warranted by unique circumstances, future requests for special offerings or appeals coming from the churchwide expressions of the Evangelical Lutheran Church in America involve prior consultation with appropriate partners in ministry, such as the Conference of Bishops and synod councils.

A. Southeastern Texas-Southern Louisiana Synod (4F) [1993 Memorial]

WHEREAS, a resolution has been adopted by the Indiana-Kentucky Synod Assembly memorializing the Churchwide Assembly of the Evangelical Lutheran Church in America to consult with synod councils prior to requests for churchwide special offerings or appeals; and

WHEREAS, they have asked this assembly of the Southeastern Texas-Southern Louisiana Synod to support the position they have taken; therefore, be it

RESOLVED, that it is the sense of this assembly that we support the Indiana-Kentucky Synod in this issue.

B. Central/Southern Illinois Synod (5C) [1993 Memorial]

Adopted the "Model Memorial."

C. Indiana-Kentucky Synod (6C) [1993 Memorial]

Adopted the "Model Memorial" except that the memorial does not include the third "WHEREAS" paragraph and it does include a concluding "RESOLVED" paragraph:

RESOLVED, that copies of this memorial be forwarded by the secretary of this synod to the synod councils and bishops of the other 64 synods of the Evangelical Lutheran Church in America.

D. Northwestern Ohio Synod (6D) [1993 Memorial]

Adopted the "Model Memorial" except that the memorial includes a concluding "RESOLVED" paragraph:

RESOLVED, that copies of this memorial be forwarded by the secretary of this synod to the synod councils and bishops of the other 64 synods of the Evangelical Lutheran Church in America.

E. New Jersey Synod (7A) [1993 Memorial]

Adopted the "Model Memorial."

F. New England Synod (7B) [1993 Memorial]

Adopted the "Model Memorial."

G. Lower Susquehanna Synod (8D) [1993 Memorial]

Adopted the "Model Memorial."

H. Caribbean Synod (9F) [1993 Memorial]

Adopted the "Model Memorial."

BACKGROUND

These memorials are in reference to the Church Council decision, at its March 1993 meeting, to approve a plan to strengthen partnerships between congregations, synods, and the churchwide organization, especially as members of this church come together at the 1993 Churchwide Assembly. This plan incorporates three elements: (1) a gathering of paper leaves from ELCA congregations with messages of thankfulness for our partnership; (2) a litany that can be used in all ELCA congregations and at the Churchwide Assembly on August 29, 1993; and (3) a special monetary offering of thanksgiving for the ministries of this church. This plan, particularly the special offering, was discussed thoroughly by the Church Council and the nine advisory synod bishops who attend all council meetings. At the March 1993 meeting, it was decided that this offering would be remitted directly to the churchwide organization at the request of the Conference of Bishops' advisory members, in order not to increase the work load of the synods. Following the council meeting, staff members from the churchwide organization were in frequent communication with the synods regarding the implementation of this offering.

The Financial Stewardship Strategy Report, which comes before this assembly, recommends an annual churchwide offering. If approved by the 1993 Churchwide Assembly, it will be done in cooperation and coordination with the synods. If it is the desire of the Conference of Bishops, this matter also can be an agenda item at a regular meeting. If the 1993 Churchwide Assembly approves an annual offering, the Conference of Bishops together with the churchwide organization would need to decide what is meant by "consultation," and to make certain that communication is clear and forthright in the implementation of an annual churchwide offering.

RECOMMENDATION OF THE MEMORIALS COMMITTEE

To transmit the foregoing minute as information and to convey the action of the 1993 Churchwide Assembly on the Financial Stewardship Strategy to the Southeastern Texas-Southern Louisiana Synod, Central/Southern Illinois Synod,

Indiana-Kentucky Synod, Northwestern Ohio Synod, New Jersey Synod, New England Synod, Lower Susquehanna Synod, and the Caribbean Synod.

Ms. Yandala indicated that the Memorials Committee wished to present in place of the foregoing recommendation the following resolution, which was adopted by the assembly without additional discussion:

ASSEMBLY

ACTION

Yes-889; No-49; Abstain-14

CA93.6.13 To transmit this minute as information and convey the action of the 1993 Churchwide Assembly on the Financial Stewardship Strategy to the Southeastern Texas-Southern Louisiana Synod, Central/Southern Illinois Synod, Indiana-Kentucky Synod, Northwestern Ohio Synod, New Jersey Synod, New England Synod, Lower Susquehanna Synod, and the Caribbean Synod.

These memorials are in reference to the Church Council decision, at its March 1993 meeting, to approve a plan to strengthen partnerships between congregations, synods, and the churchwide organization, especially as members of this church come together at the 1993 Churchwide Assembly. This plan incorporates three elements: (1) a gathering of paper leaves from ELCA congregations with messages of thankfulness for our partnership; (2) a litany that can be used in all ELCA congregations and at the Churchwide Assembly on August 29, 1993; and (3) a special monetary offering of thanksgiving for the ministries of this church.

This plan, particularly the special offering, was thoroughly discussed by the Church Council and the nine advisory synod bishops who attend all council meetings. At the March 1993 meeting, it was decided that this offering would be remitted directly to the churchwide organization at the request of the Conference of Bishops' advisory members in order not to increase the work load of the synods. Following the council meeting, staff members from the churchwide organization have been in frequent communication with the synods regarding the implementation of this offering.

The Financial Stewardship Strategy Report, which comes before this assembly, recommends an annual churchwide offering. If approved by the 1993 Churchwide Assembly, it will be done in cooperation and coordination with the synods. If it is the desire of the Conference of Bishops, this matter also can be an agenda item at a regular meeting. If the 1993 Churchwide Assembly approves an annual offering, the Conference of Bishops together with the churchwide organization will need to decide what is meant by "consultation" and make certain that communication is clean and forthright in the implementation of an annual churchwide offering.

Section 9: Constitution-Part 6, Voting Rights in Synod Assemblies for Non-Lutherans

Reference: *1993 Reports and Records, Volume 1, Supplement*, page M-17 and M-18; continued on page 333.

Eastern North Dakota Synod (3B) [1993 Memorial]

WHEREAS, the Evangelical Lutheran Church in America has ordained ministers of other denominations serving ELCA congregations; and
WHEREAS, these pastors are called to serve their congregations as completely as any other pastor, except as voting members at various assemblies; and
WHEREAS, this not only sets them further apart from full fellowship with their colleagues but also reduces the representation of the congregations to which they are called; and

WHEREAS, provision 3.02. of the ELCA constitution states, in part, "... 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" which sanction, representation, and expression are curtailed when the minister is without vote; and
WHEREAS, provision 9.21.d. of the ELCA constitution allows the bishop of a synod to approve in special circumstances pastoral leadership other than persons on the clergy roster of this church; therefore, be it
RESOLVED, that the Eastern North Dakota Synod memorialize the Evangelical Lutheran Church in America to make whatever changes are necessary in the constitution and bylaws to extend voting privileges and membership at synod assemblies to those ordained ministers approved for call to ELCA congregations under provision 9.21.d.

BACKGROUND

The rationale provided in the "WHEREAS" portion of this memorial for the proposed amendments represents a serious misreading of the meaning of this church's constitution regarding the criteria for recognition of congregations of this church, "... except in special circumstances and with the approval of the synodical bishop" (ELCA 9.21.d.). That exception is specifically defined by ELCA bylaw 9.21.01.: "Approval of the synodical bishop, as required in 9.21.d., involves the bishop's attesting that a candidate for the roster of ordained ministers of this church has been approved, in conformity with the governing documents and policies of this church, through the synodical candidacy process for first call as a seminary graduate or for call in this church through approval for reception into this church from another Lutheran church body or another Christian church body. Consultation with the synodical bishop in accordance with the call procedures and governing documents of this church and the synod is required for the calling of pastoral leadership from among persons on the roster of ordained ministers of this church or persons who are approved as eligible candidates for the roster of ordained ministers of this church."

The reference is not to the unusual possibility of an ordained minister of another Christian church serving in a yoked parish to provide pastoral service to a Lutheran congregation. Such persons serve under contracted arrangements and not under recognized calls of this church. Responsibility for governance and voting privileges in synodical assemblies are granted to members of Lutheran congregations and to ordained ministers of this church, the latter not on the basis of representation of a congregation but rather on the basis of their roster status in this church.

RECOMMENDATION OF THE MEMORIALS COMMITTEE

To acknowledge receipt of the memorial of the Eastern North Dakota Synod on voting rights for non-Lutheran clergy; and

To decline to propose amendments to the governing documents of this church that would extend voting privileges and membership at synodical assemblies to ordained ministers not on the roster of this church.

Ms. Yandala indicated that the Memorials Committee wished to present as a substitute for the foregoing recommendation the following:

MOVED;

SECONDED: To acknowledge receipt of the memorial of the Eastern North Dakota Synod on voting rights for non-Lutheran clergy serving Lutheran congregations; and

To refer this memorial to the Church Council for the consideration of the possibility of proposed amendments to the governing documents of this church that would extend voting privileges and membership at synodical assemblies to ordained ministers not on the roster of this church.

Bishop Richard J. Foss [Eastern North Dakota Synod] urged adoption of the Memorial Committee's recommendation and commented on the need for establishment of "reciprocal relationships" between this church and partner churches in which ordained ministries are being shared. Mr. Svend Westlund [Eastern Washington-Idaho Synod] spoke in favor of the committee's recommendation and expressed appreciation that this "tough issue" might receive considered deliberation. The Rev. Kurt S. Strause [Lower Susquehanna Synod] requested that the Memorials Committee explain "what new argument or conditions surfaced to warrant the reversal of their recommendation." Ms. Yandala indicated that the committee had reconsidered its original recommendation in view of an amendment that subsequently had been suggested to the committee. Mr. Charles E. Haack [Northern Illinois Synod] inquired whether adoption of the committee's recommendation would authorize the Church Council to alter the voting status of such clergy under its own authority. Ms. Yandala explained that the Church Council might act to transmit a recommendation to the Churchwide Assembly for subsequent consideration.

Bishop Mark B. Herbener [Northern Texas-Northern Louisiana Synod] reported that glare from stage lighting obscured the clarity of the video screens on which the text of the motion before the assembly had been projected. Bishop Chilstrom suggested that the assembly delay action on the present matter until printed copies of the committee's recommendation could be distributed to assembly members.

*** Section 9: Constitution**

Part 7, Extension of Discipline Process

Reference. *1993 Reports and Records, Volume 1, Supplement*, pages M-18-M-20.

A. Southern California (West) Synod (2B) [1992 Memorial]

WHEREAS, the churchwide Committee on Discipline of the Evangelical Lutheran Church in America (ELCA) in its decision of June 8, 1990, suspended the congregations of St. Francis Lutheran Church, San Francisco, for calling an openly lesbian couple to serve as pastors of their congregation and First United Lutheran Church, San Francisco, for calling an openly gay man to serve as pastor of their congregation; and

WHEREAS, the suspension, which will expire on December 31, 1995, is for a five-year period allowing time for: "(1) Study and dialogue within the Evangelical Lutheran Church in America with respect to its practices regarding ordination of homosexual persons; and (2) action at one or more churchwide assemblies. If by that date or sooner, the practices of these congregations are in accord with the pastoral leadership criteria of recognition, they will be restored to full membership in the church. If such accord does not occur by the end of the suspension period, the congregations will be removed from the roll of ELCA congregations" (Decision, page 2, par. 7); and

WHEREAS, the Memorandum of Reasons in Support of (the) Decision stated:

"There is a need for dialogue and reconciliation within this church in the face of ambiguity and conflict on the issue of ordination of practicing homosexual persons" (Section II.B.2. par. 1), and "As the Lutheran church, we cannot remain true to our own purpose and confession as an open, teaching, and inclusive church unless we are willing to participate in genuine dialogue with gay and lesbian persons. And genuine dialogue cannot continue if they are ignored in

our studies and deliberations or removed from our community" (Section II.B.2. par. 6); and

WHEREAS, the ELCA "Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America" document, adopted October 1990 by the ELCA Church Council, which included guidelines regarding those "who are homosexual in their self-understanding," did not include gay and lesbian persons in the study and deliberation process which brought forth the document; and WHEREAS, the ELCA "Human Sexuality and the Christian Faith" study, published November 1991, did not address the issue of ordination of gay and lesbian persons; and

WHEREAS, the purpose of the five-year suspension period was to allow for such careful study and deliberation; and

WHEREAS, the Evangelical Lutheran Church in America has not yet acted upon the recommendations of the churchwide Committee on Discipline to participate in genuine dialogue with gay and lesbian persons on the issue of ordination of practicing homosexuals; therefore, be it

RESOLVED, that the Southern California (West) Synod memorialize the Evangelical Lutheran Church in America to:

(1) be faithful in its purpose and confession as an open, teaching, and inclusive church by participating in genuine dialogue with gay and lesbian persons on the issue of ordination of practicing homosexuals in accordance with the decision of the churchwide Committee on Discipline of the Evangelical Lutheran Church in America in its disciplinary action against the congregations of St. Francis Lutheran Church and First United Lutheran Church of San Francisco; and

(2) extend the suspension of the congregations of St. Francis Lutheran Church, San Francisco, and First United Lutheran Church, San Francisco, from a five-year period to a ten-year period to allow adequate time for faithful study and deliberation on the issue of ordination of practicing homosexuals.

B. Metropolitan Chicago Synod (5A) [1993 Memorial]

WHEREAS, two congregations of the Evangelical Lutheran Church in America, St. Francis and First United, both of San Francisco, California, are currently under suspension for having called as pastors individuals who are not on the clergy roster of the Evangelical Lutheran Church in America; and

WHEREAS, the sole purpose of the suspensions as set forth in the open letter from the discipline committee, was to allow time, prior to the expulsion of the two congregations, for a "faithful examination of ELCA policies on the ordination of homosexuals"; and

WHEREAS, the timetable for ELCA Churchwide Assembly consideration of a social statement on sexuality has been extended to 1995, and a study on the question of ordination of gay and lesbian persons has not begun; and

WHEREAS, the whole church will be the poorer if the Evangelical Lutheran

Church in America allows the two congregations to be expelled without giving the issues the serious study for which the discipline committee pleaded; therefore, be it

RESOLVED, that the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America hereby call upon the ELCA Church Council to postpone the expulsion of St. Francis and First United, now scheduled for December 31, 1995, until the studies called for in the discipline committee report have been completed and presented to a Churchwide Assembly; and be it further

RESOLVED, that the Metropolitan Chicago Synod memorialize the ELCA Churchwide Assembly to instruct the Division for Ministry of the Evangelical Lutheran Church in America to begin immediately the studies called for in the open letter from the discipline committee; and be it further

RESOLVED, that the Metropolitan Chicago Synod memorialize the Churchwide Assembly to call for postponing the expulsion of St. Francis and First United until such time as those studies are completed and the results and commendations have been reported to a subsequent Churchwide Assembly.

C. Southeast Michigan Synod (6A) [1993 Memorial]

D. Northeastern Ohio Synod (6E) [1993 Memorial]

NoTE that the following memorial was adopted by two synods, except that words specific to the memorial in the Southeast Michigan Synod memorial appear in parentheses () and words specific to the memorial from Northeastern Ohio Synod appear in square brackets []:

WHEREAS, St. Francis Lutheran Church and First United Lutheran Church, congregations of the Evangelical Lutheran Church in America in San Francisco, California, are currently under suspension for having called and installed as pastors individuals who are not on the clergy roster of the Evangelical Lutheran Church in America; and

WHEREAS, a purpose of the suspensions as set forth in the open letter from the discipline committee was to allow time, prior to the [scheduled December 31, 1995,] expulsion of the two congregations, for a "faithful examination" of ELCA policies on the ordination of [persons who are of a] homosexual(s) [orientation]; and

WHEREAS, the Evangelical Lutheran Church in America has postponed action on the study of human sexuality and has not begun the formal study of (the ordination of homosexual persons) [persons who are of a homosexual orientation]; and

WHEREAS, the whole church will be poorer if the Evangelical Lutheran Church in America expels the two congregations on December 31, 1995, without giving the issues the serious study for which the discipline committee pleaded; therefore, be it

RESOLVED, that the (Southeast Michigan) [Northeastern Ohio] Synod memorialize the Churchwide Assembly to postpone the expulsion of St. Francis Lutheran Church and First United Lutheran Church, now scheduled for December 31, 1995, until the studies called for in the discipline committee report have been completed and presented to a Churchwide Assembly and also to instruct the ELCA Division for Ministry to begin immediately those studies.

BACKGROUND:

In its decision dated July 18, 1990, a Committee on Discipline, which met in the Sierra Pacific Synod, ruled that St. Francis and First United Lutheran churches in

San Francisco be suspended "from the rights and privileges of a congregation of the Evangelical Lutheran Church in America . . . until December 31, 1995. If, at that time or sooner," the congregations are "in compliance with the criterion for recognition" in regard to the calling of ordained ministers on the roster of this church or properly approved candidates for the roster of ordained ministers, "the suspension shall be lifted. ... If as of December 31, 1995, "those congregations are "not in compliance," they "shall be removed from the roll of congregations of the Evangelical Lutheran Church in America."

The "criteria for recognition" of congregations of this church require (ELCA 9.21.d.) that congregations "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." Provision for "special circumstances" relates to the calling of candidates who had been approved, in conformity with the governing documents of this church and who have received and accepted a properly issued letter of call for ordained, pastoral ministry in this church.

The Committee on Discipline in the Sierra Pacific Synod rendered its decision regarding the two congregations. No appeal was filed during the time period provided for such an appeal. Therefore, the decision stands as issued (ELCA Bylaw 19.15.05.d., 1989 edition, subsequently amended as ELCA Bylaw 20.21.22., 1991 edition).

The matter could be RESOLVED if the two congregations were to come into "compliance with the criterion for recognition" in regard to the calling of ordained ministers on the roster of this church or properly approved candidates for the roster of ordained ministers, as the Committee on Discipline ruled.

The Churchwide Assembly does not have the authority to suspend, amend, or otherwise alter a decision of a Committee on Discipline or the Committee on Appeals (ELCA 12.11. and 20.21.22).

The decision in the Sierra Pacific Synod discipline matter related to the violation by the two cited congregations of "criteria for recognition" of congregations of this church. The memorial of the Southern California (West) Synod also refers to "participating in dialogue with gay and lesbian persons on the issue of ordination of practicing homosexuals." The memorials of the Metropolitan Chicago Synod, Southeast Michigan Synod, and Northeastern Ohio Synod refer to proposed studies. It should be noted in regard to the matter of proposed studies that, even though the Committee on Discipline in the Sierra Pacific Synod encouraged the Evangelical Lutheran Church in America to study the ordination of practicing homosexual persons, such a study was not a condition for the decision that was rendered by the committee regarding the two congregations in San Francisco.

In response to previous resolutions, the Church Council has determined that a proposed study of the ordination of practicing homosexual persons not take place until the report and possible social statement prepared by the Task Force on the Study of Human Sexuality have been completed and received attention by the Churchwide Assembly. This report and possible social statement are scheduled for the 1995 Churchwide Assembly. In the judgment of the Division for Ministry, the Church Council has wisely delayed any study of the ordination of practicing homosexual persons until the more foundational social statement on human sexuality has been completed. The Division for Ministry is not authorized to begin such a study until directed to do so by the Church Council.

RECOMMENDATION OF THE MEMORIALS COMMITTEE

Ms. Yandala introduced the following recommendation of the Memorials Committee, which the Churchwide Assembly adopted without discussion:

ASSEMBLY

ACTION

Yes-741; No-80; Abstain-25

CA93.6.14 To acknowledge receipt of the memorials of the Southern California (West) Synod, Metropolitan Chicago Synod, Southeast Michigan Synod, and Northeastern Ohio Synod; and

To transmit this minute as information regarding the discipline decision on First United Lutheran Church and St. Francis Lutheran Church in San Francisco to the Southern California (West) Synod, Metropolitan Chicago Synod, Southeast Michigan Synod, and Northeastern Ohio Synod as the response of the 1993 Churchwide Assembly.

In its decision dated July 18, 1990, a Committee on Discipline, which met in the Sierra Pacific Synod, ruled that St. Francis and First United Lutheran churches in San Francisco be suspended "from the rights and privileges of a congregation of the ELCA . . . until December 31, 1995. If, at that time or sooner," the congregations are "in compliance with the criterion for recognition" in regard to the calling of ordained ministers on the roster of this church or properly approved candidates for the roster of ordained ministers, "the suspension shall be lifted If as of December 31, 1995", those congregations are "not in compliance", they "shall be removed from the roll of congregations of the ELCA."

The "criteria for recognition" of congregations of this church require (ELCA 9.21.d.) that congregations "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." Provision for "special circumstances" relates to the calling of candidates who had been approved, in conformity with the governing documents of this church and who have received and accepted a properly issued letter of call for ordained, pastoral ministry in this church.

The Committee on Discipline in the Sierra Pacific Synod rendered its decision regarding the two congregations. No appeal was filed during the time period provided for such an appeal. Therefore, the decision stands as issued (ELCA Bylaw 19.15.05.d., 1989 edition, subsequently amended as ELCA Bylaw 20.21.22., 1991 edition).

The matter could be resolved if the two congregations were to come into "compliance with the criterion for recognition" in regard to the calling of ordained ministers on the roster of this church or properly approved candidates for the roster of ordained ministers, as the Committee on Discipline ruled.

The Churchwide Assembly does not have the authority to suspend, amend, or otherwise alter a decision of a Committee on Discipline or the Committee on Appeals (ELCA 12.11. and 20.21.22).

The decision in the Sierra Pacific Synod discipline matter related to the violation by the two cited congregations of "criteria for recognition" of congregations of this church. The memorial of the Southern California (West) Synod also refers to "participating in dialogue with gay and lesbian persons on the issue of ordination of practicing homosexuals." The memorials of the Metropolitan Chicago Synod,

Southeast Michigan Synod, and Northeastern Ohio Synod refer to proposed studies.

It should be noted in regard to the matter of proposed studies that, even though the Committee on Discipline in the Sierra Pacific Synod encouraged the ELCA to study the ordination of practicing homosexual persons, such a study was not a condition for the decision that was rendered by the committee regarding the two congregations in San Francisco.

In response to previous resolutions, the Church Council has determined that a proposed study of the ordination of practicing homosexual persons not take place until the report and possible social statement prepared by the Task Force on the Study of Human Sexuality have been completed and received attention by the Churchwide Assembly. This report and possible social statement are scheduled for the 1995 Churchwide Assembly. In the judgment of the Division for Ministry, the Church Council has wisely delayed any study of the ordination of practicing homosexual persons until the more foundational social statement on human sexuality has been completed. The Division for Ministry is not authorized to begin such a study until directed to do so by the Church Council.

Section 29: Lutheran Seminary in Russia

Reference: *1993 Reports and Records, Volume 1, Supplement*, page M-50

Southwestern Pennsylvania (8B) [1992 Memorial]

WHEREAS, changes in the Soviet Union have provided new opportunities to preach the Gospel and the tenets of the Lutheran faith; and

WHEREAS, Professor Gerhard Krodel of the Lutheran Theological Seminary at Gettysburg has joined in supporting the organization of a Lutheran Seminary in Russia; and

WHEREAS, funds and leadership support are required to support this initiative; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod memorialize the Evangelical Lutheran Church in America to consider ways in which this church can support the effort of organizing a Lutheran Seminary in Russia by identifying appropriate channels whereby member congregations can show their support; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod encourage its member congregations to include the seminary in Russia project in their prayers until appropriate channels are developed by the Evangelical Lutheran Church in America for additional response.

BACKGROUND

At present, there are two existing Lutheran bodies in Russia. The largest one, approximately 50,000 members, is the Evangelical Lutheran Church-Russia and Other States (ELC-RAS), which has German origins. The second one is the Ingrian Lutheran Church of St. Petersburg, Russia. This church is made up of 19 congregations and is of Finnish background.

Neither of these churches has trained pastors and both would very much like

to have a seminary. At the present time, however, there is no clarity as to whether both churches would cooperate in a new seminary, where the site would be for the school, or whether property would be available for such a seminary. Staff of the ELCA Division for Global Mission suggest that the Lutheran World Federation would be the logical point of coordination for future efforts in this regard. A coordination meeting has been scheduled in Estonia in February 1994, at which time the project could be considered and, if approved, funding for a seminary in Russia could begin. At that time, interested ELCA congregations could become involved financially in support of the seminary, if they so desire.

RECOMMENDATION OF THE MEMORIALS COMMITTEE

To transmit this minute as information on a Lutheran seminary in Russia as the response of the 1993 Churchwide Assembly to the memorial of the Southwestern Pennsylvania Synod.

Ms. Yandala indicated that the Memorials Committee wished to present as a substitute for the foregoing recommendation the following:

MOVED;

SECONDED: To affirm the recommendation that a Lutheran seminary be established

in Russia and to rely upon the Lutheran World Federation to coordinate these efforts and count upon the Lutheran World Federation to inform the Evangelical Lutheran Church in America on what next steps should

be taken in this regard.

Bishop Donald J. McCoid [Southwestern Pennsylvania Synod] spoke in favor of the substitute recommendation and called for strong support of the establishment of the new seminary in Russia. He noted that the Rev. Gerhard Krodel, professor of New Testament language, literature, and theology at the Lutheran Theological Seminary at Gettysburg (Pa.), already had raised \$250,000 for this effort.

ASSEMBLY

ACTION

Yes—934; No—25; Abstain—4

CA93.6.15 To affirm the recommendation that a Lutheran seminary be established in Russia and to rely upon the Lutheran World Federation to coordinate these efforts and count upon the Lutheran World Federation to inform the Evangelical Lutheran Church in America on what next steps should be taken in this regard.

Section 9: Constitution-Part 6

**Voting Rights in Synod Assemblies for Non-Lutherans
(continued)**

Reference: 1993 *Reports and Records, Volume 1, Supplement*, pages M-17M-19; continued from pages 325-327.

Discussion resumed of the recommendation of the Memorials Committee concerning the granting of voting rights at synodical assemblies for non-Lutheran clergy serving ELCA congregations. The Rev. Nancy J. Larson [Northwestern Minnesota Synod], while recognizing the fullness of the assembly's agenda, requested that the pace of

the assembly's deliberations be relaxed. The Rev. Ralph F. Schibler [Northwestern Ohio Synod] requested that the text of motions before the assembly be displayed for a longer period of time on the video monitors. The following recommendation of the Memorials Committee was adopted without further discussion:

**ASSEMBLY
ACTION**

Yes—842; No—94; Abstain—6

CA93.6.16 To acknowledge receipt of the Memorial of the Eastern North Dakota Synod on voting rights for non-Lutheran clergy serving Lutheran congregations; and

To refer this memorial to the Church Council for consideration of the possibility of proposed amendments to the governing documents of this church that would extend voting privileges and membership at synodical assemblies to ordained ministers not on the roster of this church.

Greetings:

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

Bishop Chilstrom introduced the Rev. Syngman Rhee, president of the National Council of the Churches of Christ in the U.S.A., who addressed the assembly. He stated that the role of the council is "that we may find oneness in Jesus Christ. Though we may come from different cultural backgrounds, though we speak different languages, finding oneness in Jesus Christ is always such a joy.

"First of all, I would like to express our deep appreciation and gratitude for the faithful and effective participation of the Evangelical Lutheran Church in America in the life and work of the National Council of the Churches of Christ in the U.S.A. The National Council of Churches . . . is a concrete expression of our Christian unity in this nation and around the world. In spite of our separations and separateness as different denominations, we believe it is important for us to manifest our oneness in Jesus Christ, as our Savior has prayed for us to be one. As Saint Paul has proclaimed, "There is one body and one spirit, and one Lord, one faith, and one God, who is above all, through all, and in all."

"Oneness in Jesus Christ is manifested in many different ways in the National Council of the Churches of Christ in the U.S.A. It is manifested in our related work of Faith and Order. It is also manifested in our work with Church World Service and Witness for feeding the hungry people and clothing the naked people, so that we may bring some comfort and strength to the people who are struggling all around the world. It is also manifested through our common witness for Bible translation, evangelism, Christian education, and global mission ...

"When I think about my own experience of being touched by the work of the National Council of Churches, I cannot help but think about the time when I was a refugee from North Korea to South Korea during the 1950s war in Korea. It was in those desperate days that Christian brothers and sisters in this nation, through ecumenical parties, such as the National Council of Churches, Church World Service, and the Lutheran World Federation, helped those of us who were in desperate situations, that we might be fed, that we might be clothed, that we might have hope in spite of difficult situations.

"When I was called to be the president of the National Council of Churches, I

hesitated a great deal, knowing that, in spite of the fact that I had lived in this nation almost 40 years, I still felt a strangeness in this land. But, because of what I had received from God's people from this nation in a time of desperateness and difficulty, and knowing that even today there are so many people who are in need of our concern, assistance, and help, I decided to accept that challenge. ... When this cross was placed on my shoulders, I accepted this cross with the same sense of gratitude that now it is my turn as one who has received much and who might return that gift to others who are suffering and struggling. Through the National Council of Churches, this day, all around the world, to those people who are going through suffering situations, we are helping hands in the name of Jesus Christ. It is our sincere hope that the churches in this nation will continue to manifest the love of God in this nation and throughout the world, that, by uniting our efforts and our love, the people may believe in Jesus Christ as the Savior and may find hope in the hopeless situations.

"It is our sincere hope that as you deliberate your business in this third Church-wide Assembly, with the theme, "Rooted in the Gospel for Witness and Service," you reaffirm your commitment to be the ecumenical, to be the oneness in Christ. I was so much touched by your theme . . . , because it has been our efforts as a National Council of Churches to emphasize the nurturing of the roots of our faith as well as to emphasize the fruits of our faith. We know that it is not possible to have the fruits of our faith, if we do not nurture the roots of our faith. It is important for us, therefore, to work together to nurture the roots of our faith in this nation and around the world, as well as to work for the fruits of our faith in our society. May we be challenged once again, though we are separate, that we manifest ourselves as in Jesus Christ, that there may be one faith, one God, Father of us all, that we may glorify his name in this land and indeed throughout the world."

Report of the Church Council:

*** Study of Ministry (continued)**

Reference: *1993 Reports and Records, Volume 1, Part 1*, pages 143-189; *Volume 1, Part 2*, pages 271-286, 453-476; continued from pages 53-54, 245-248, 249-253, 255-262, 263-272, 292, 294-301, 305-311.

Section VI.C, Ministry While "On Leave from Call": Secretary Lowell G. Almen indicated that at the time the orders of the day had been called during the previous plenary session, Mr. Richard Von Spreckelsen [Florida-Bahamas Synod] had moved the following amendment:

MOVED;

SECONDED: To amend Section VI.C., Ministry While "On Leave from Call," by adding, as a new final sentence, the following:

The three-year period of retention on the roster begin after their last official act of Word and Sacrament in a recognized congregation of this church.

As discussion now resumed, Bishop Mark W. Menees [North Carolina Synod] spoke against the amendment, because, he said, it would "not serve the church well in terms of accountability" and the beginning point of a person's on-leave-from-call status would, in effect, be "self-determined." "People are ordained on

behalf of the ministry of the Church, not for themselves; and that needs to be kept clear," he commented. The Rev. Ann K. Larson [Indiana-Kentucky Synod] spoke in favor of the amendment on the basis of her personal experience. If this church's doctrine of ministry, she said, "is functional, rather than ontological, someone who is functioning ought to be recognized as such, whether there is a regular call or not. ... The three-year limit seems to have become used as a mandate, rather than as a permission, in several synods," she observed. Bishop Roger L. Munson [Northeastern Minnesota Synod] concurred with those who had spoken against the amendment. "Furthermore, it implies that ministry is only being done in congregations ...," he noted.

The Rev. Richard J. Hanson [Metropolitan Chicago Synod] called the question on all matters before the assembly.

MOVED;

2/3 Vote Required

SECONDED;

Yes-770; No-485; Abstain-5

CARRIED: To move the previous question on all issues pending before the assembly.

MOVED;

SECONDED;

Yes-250; No-612; Abstain-12

DEFEATED: To amend Section VI.C., Ministry While "On Leave from Cal," by adding, as a new final sentence, the following:

The three-year period of retention

on the roster begin after their

last official act of Word and Sacrament

in a recognized congregation

of this church.

MOVED;

2/3 Vote Required

SECONDED;

Yes-10; No-77; Abstain-9

CARRIED: To approve Section VI.C., Ministry While "On Leave from Call".

C. On Leave from Call

To provide for the possibility that ordained persons rostered by this church but no longer holding a letter of call from a source officially recognized by this church may continue on the roster, subject to careful annual synodical review for the church's mission, under specific policy to be developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council. Retention on the roster beyond three years must be approved by the Conference of Bishops.²

Section VI.D., Cooperation with the Evangelical Lutheran Church in Canada: The Rev. Amandus J. Derr [New Jersey Synod] moved the following:

MOVED;

SECONDED: To amend Section VI.D. by inserting the words, "including issues of ordination for bishops and diaconal ministers," between the phrase, "all major issues of ministry," and the phrase, "with the Evangelical Lutheran Church in Canada."

Speaking to the foregoing motion, Pastor Derr observed that it would be "wise to parallel this resolution" with actions already taken by the Evangelical Lutheran

Church in Canada (ELCIC). The Rev. John H. P. Reumann [Southeastern Pennsylvania Synod] opposed the amendment, stating that the task force had phrased this section carefully in "an attempt to honor proposals from Lutheran-Episcopal Dialogue III, which are before this church for study between 1993 and 1997," and which were the only proposals officially before this church at the present time. He added that the situation among Lutherans in Canada in their dialogue with Anglicans is not parallel to that of this church and The Episcopal Church in the U.S. The Rev. Paul R. Nelson, director for the Study of Ministry, read an excerpt (NC.93.25) from the report of the ELCIC Division for Theological Education and Leadership, and indicated that that passage "exactly parallels the language that you find already in section D. of our report." Pastor Derr inquired further about the action of the Evangelical Lutheran Church in Canada with respect to the ordination of bishops and diaconal ministers. Pastor Nelson indicated that the ELCIC action was to refer the question of ordination back "to the Division for Theological Education and Leadership for a clearer definition of ordination and the development of a proposal that includes bishops." Pastor Derr stated, "The purpose of my amendment is to tie both of those together [the questions of ordination and inter-church cooperation] in a way that takes both actions of the Canadian church seriously; or we could omit talking about the Canadian church at all." Bishop Curtis H. Miller [Western Iowa Synod] said that he spoke against the amendment, stating,

2 "M-57," *ibid*.

".. To include these two issues implies that this assembly has given emphasis to them in a way that our action to this point does not justify."

MOVED;

SECONDED;

Yes-201; No-723; Abstain-10

DEFEATED: To amend Section VI.D. by inserting the words, "including issues of ordination for bishops and diaconal ministers," between the phrase, "all major issues of ministry," and the phrase, "with the Evangelical Lutheran Church in Canada."

The Churchwide Assembly approved Section VI.D. without further discussion.

MOVED; [Majority Vote Required]

SECONDED;

Yes-922; No-17; Abstain--1

CARRIED:

To approve Section VI.D., "Cooperation with the Evangelical Lutheran Church in Canada".

D. Cooperation with the Evangelical Lutheran Church in Canada

To direct that this church, through the Division for Ministry, engage in careful consultation on all major issues of ministry with the Evangelical Lutheran Church in Canada, in order to preserve their shared

mission in North America, particularly in the areas of ministry in daily life, diaconal ministry, and other shared forms of officially recognized ministry.³

Ms. Barbara H. McDaniel [Metropolitan Washington, D.C., Synod] inquired how the matter of associates in ministry on leave from call might be addressed in this

document. The chair ruled that the question was not in order at that time.

Section V.E., Review: Ms. Linda K. Walker [New Jersey Synod] moved to amend the recommendation of the Church Council:

MOVED;

SECONDED: To amend Section VI.E. by addition of the following:

and to report to the Churchwide Assembly

no later than 1999 any

implications

that ecumenical agreements may have on the ordained

and/or diaconal ministry

of this church.

Speaking to the foregoing motion, Ms. Walker said that the proposed amendment would provide, in light of future ecumenical understandings, an "opportunity for the Division for Ministry to revisit the issue of ordination as the vision of diaconal ministry becomes clearer and takes on more substantive shape in the mission of our church." The Rev. Joseph M. Wagner, executive director of the Division for Ministry, said that the proposal would be regarded "as friendly, however, not entirely necessary." The committee agreed to regard the motion as a friendly amendment. Ms. Linda J. M. Sheets [Metropolitan Washington, D.C., Synod] moved the following:

MOVED;

SECONDED;

Yes--357; No--576; Abstain-10

DEFEATED:

To amend Section VI.E. by adding the following at the beginning of the recommendation:

To direct the Division for Ministry and other appropriate churchwide

units to continue to provide materials and resources to

support and

3 M-58,"

ibid.

encourage congregations to further explore what this church teaches about the nature of the priesthood of all believers, the nature of ordination, and the nature of Word and Sacrament ministry; and.

Speaking to the foregoing motion, Ms. Sheets commented on the value of continued discussion throughout this church about the confessional issues cited. Bishop Chilstrom raised a question about the budget implications of the motion. Ms. Sheets stated that none were intended; nonetheless, she wished to encourage the distribution of materials to congregations to facilitate further conversation. Pastor Wagner objected that such a directive to the Division for Ministry, as stated in the motion, would have budgetary implications for the division. Ms. Sheets stated that it was her intention that the matter be kept in mind as related study materials are developed.

Section VI.E. was adopted without further discussion.

MOVED;

SECONDED;

Yes-913; No-28; Abstain-O

CARRIED: To approve Section VI.E., "Review"

E. Review

To direct the Division for Ministry to review the effects of the recommendations of the Study of Ministry adopted by the 1993 Churchwide Assembly and, as part of its ongoing work, report its findings to the 1999 Churchwide Assembly, and

To direct the Division for Ministry to report to the Churchwide Assembly no later than 1999 any implications that ecumenical agreements may have on the ordained and/or diaconal ministry of this church.⁵

Bishop Chilstrom noted that two additional matters related to the Study of Ministry remained for which consideration had been postponed. Ms. Rena F. Peterson [Northwestern Minnesota Synod] sought to move reconsideration of Section 19 (Pension and Health Plan) of the report of the Memorials Committee. The chair ruled the motion to be out of order at that time. An unidentified voting member sought to introduce a motion related to the closing of debate "on all matters before the house." The chair ruled the motion to be out of order.

Item V.A.4., Ordination The assembly returned to consideration of Item V.A.4., related to persons authorized to participate in the laying on of hands at ordination. An unidentified voting member inquired whether it would be necessary for a pending amendment to be withdrawn, prior to approval of Item V.A.4. The chair determined that there was no such amendment before the house on the item in question, and the assembly proceeded to approve the Item V.A.4. without further discussion.

MOVED;

SECONDED;

Yes-904; No-27; Abstain--10

CARRIED: To adopt the following proposal of the Task Force on the Study of Ministry, as recommended by the board of the Division for Ministry,

4 "M-59," *ibid.*

5 The 1993 Churchwide Assembly accepted as a friendly amendment the following addition to the recommendation: "*and to direct the Division for Ministry to report to the Churchwide Assembly no later than 1999 any implications that ecumenical agreements may have on the ordained and/or diaconal ministry of this church* "

related to call, ordination, and ministry of Word and Sacrament, Section V.A.4.:

4.

To specify pastors, as well as the bishop (or the person whom the bishop authorizes in providing for ordination), to participate in the laying on of hands at ordination.⁶

Item VA.6., Revised Liturgical Rites: The Rev. Judith A. McKee [Lower Susquehanna Synod] sought to amend the recommendation of the Church Council related to the review and revision of liturgical rites related to ordination and installation as follows:

MOVED;

SECONDED: To amend Item V.A.6., on the revision of liturgical rites of installation to read as follows:

To instruct the Church Council, in consultation with the Conference

of Bishops, to provide for the review of and revision of the services of ordination and installation adoption of appropriate services to mark entry

into diaconal ministries, commissioning of associates in ministry, and their respective services of installation.

The Rev. John H. P. Reumann, chair of the Task Force on the Study of Ministry, indicated that the proposed amendment reflected the previous action of the assembly, and would be received as a friendly amendment. The Rev. Samuel D. Zumwalt Jr. [Northern Texas-Northern Louisiana Synod] questioned whether a motion would be necessary to remove from table Item VA.6. The chair ruled that the previous motion had been to postpone, rather than to table.

MOVED;

SECONDED;

Yes-906; No-37; Abstain-4

CARRIED: To adopt Item V.A.6. on the revision of liturgical rites of installation as follows:

To instruct the Church Council, in consultation with the Conference of Bishops, to provide for the adoption of appropriate services to mark entry into diaconal ministries, commissioning of associates in ministry, and their respective services of installation.

The Rev. Larry B. Smoose [Southeastern Pennsylvania Synod] sought reconsideration of provisions related to "on leave from call" status for associates in ministry. Secretary Almen reported that there would be opportunity to address the matter when the assembly considered related bylaw amendments. The Rev. Nancy J. Larson [Northwestern Minnesota Synod] drew the attention of the assembly to Item IV.F.1., which addressed the matter of "on leave" status for associates in ministry. The chair ruled the speech to be out of order, because no pertinent motion was before the assembly.

The Rev. Pam J. Gonzales [Central/Southern Illinois Synod] moved reconsideration of Section VI.C., Ministry While "On Leave from Call."

MOVED;

SECONDED: To reconsider Section VI.C., Ministry While "On Leave from Call."

Pastor Gonzales stated that she wished to reconsider the question of a three-year limitation for on-leave status. The Rev. James L. Carlson [Southwestern Texas Synod]

6 "M-7," *ibid.*, thereby to delete from the recommendation of the Task Force on the Study of Ministry

reference after "pastors" to "(and ordained diaconal ministers)" in order to conform to the effect of

the
recommendation of the board of the Division for Ministry.

inquired whether the mover had voted affirmatively on the previous disposition of Section VI.C. Pastor Gonzales confirmed that she had so voted. The Rev. Clemens I. Jensen-Reinke [Metropolitan New York Synod] spoke in favor of reconsideration and served notice that he wished to discuss additional matters related to the section. Mr. John E. Lester [Pacifica Synod] called question.

MOVED; *2/3 Vote Required*
SECONDED; *Yes-638; No-291; Abstain-3*
CARRIED: To move the question and all previous questions.
MOVED;
SECONDED; *Yes--229; No-687; Abstain-6*

DEFEATED: To reconsider Section VI.C.

Commenting, "I think we just did it, folks," Bishop Chilstrom announced that the assembly had completed action on the Study of Ministry. He then recognized the Rev. John H. P. Reumann, chair of the Task Force on the Study of Ministry, who presented a closing comment. Pastor Reumann stated, ". .. I wish to say a deep and sincere word of thanks to every member of a hard-working task force, Paul Nelson, our staff person, Joe Wagner and the staff of the Division for Ministry. You are also, I think, applauding the literally hundreds of persons who helped in this study. We, in turn, of the task force and staff want to thank you for your patience, your thoughts, and your involvement in the Study of Ministry and how it will continue in this church. I hold up for you in conclusion the title of the study, which we unanimously gave it, and which Marj Leegard's poetic expression at the end seeks to lift high—"Together for Ministry".⁷ You will find, I think, in the document, particularly in the foundational section, themes and ideas that can continue to be helpful in our ministry together. I lift up just one in conclusion: In the "Green Book"⁸ on pages 153 and 154, in connection with the Lutheran confessions, the theme of how God serves us, as in the statement, "We begin with God's own ministry to declare persons righteous," as the setting for all our work in ministry. A closing story: In 1955, a young German was invited to a meeting of the YMCA celebrating its centenary in Paris. It was the hundredth anniversary of the YMCA movement and for this young German, the first time he been out of his country in his lifetime. The theme of the conference was (in German), "*Wir wollen dienen*" ("We want to serve."). The speaker, D. T Niles, the great evangelist-theologian from Ceylon, electrified the audience by saying, "You can't serve God at all. God must serve you." Only if God serves you and takes you into God's service can you serve others. And that, of course, revolves around the fact that the German word, *Gottesdienst*, means not "our serving God" (sometimes then mistranslated as "worship"), but *Gottesdienst* as "God serving us." This section of the task-force report on the Augsburg Confession, Article V, has emphasized the point, God serves us. We pray that we may go forth now to serve one another, and the neighbor, and the stranger in the world. Let the ministering be renewed, and let the people of God not simply say, "Amen." but get to the work of ministering in the name of Jesus Christ. We thank you."

The assembly responded with prolonged applause. Bishop Chilstrom also extended thanks for the completion of the Study of Ministry.
The Rev. Richard D. Hermstad [Eastern Washington-Idaho Synod] offered the

following motion:

7 Ms. Marl Leegard, a task-force member, contributed a poem to the report of the study. The text appears

in 1993 Reports

and Records, Volume 1, Part 1, page 189.

8 *1993 Reports*

and Records, Volume 1, Part 1.

ASSEMBLY

ACTION

Yes—831; No—14; Abstain—18

CA93.6.17 WHEREAS, the report of the Task Force on Ministry has promoted vigorous conversation throughout the ELCA about the mission of the Christian Church; and

WHEREAS, that conversation has served to strengthen our vision for the ministry of the priesthood of all believers; therefore, be it

RESOLVED, that we thank all the members and support persons who worked, dreamed, hoped, studied, prayed, and served this church and the cause of the Gospel of Christ well; and be it further

RESOLVED, that we receive the adopted work as encouragement to continue the conversation, dream the dream, and bear the creative and redeeming Word to all the world in whatever ways the Spirit leads.

The Rev. Edward E. Busch [Southern California (West) Synod] inquired about the distribution of the report on the Study of Ministry in its final form.

Reflections on the Creed (Second and Third Articles)

Bishop Chilstrom called upon the Rev. Patricia J. Lull and the Rev. Timothy E. Lull to continue reflections on the second and third articles of the Creed. They indicated that the language in Martin Luther's explanation to the Creed "describes our baptismal faith every day" and not just the hope for heaven. The Creed calls on Christians to "renounce all allegiance to any other powers," they said. They described Lutherans as "underachievers in proclaiming the opening words of Luther's explanation to the Third Article," saying that Lutherans can be cognizant of the value of personal experience and still assert that the work of creating and strengthening faith is solely the doing of the Holy Spirit.

Churchwide Assembly Offering Project

Bishop Chilstrom invited the assembly to stand and sing two hymns. He then invited representatives from several synods to bring greetings from ELCA congregations on their territories. The greetings were written on paper "leaves," which were to become a part of a tree that would grace the worship space on Sunday morning, August 29, 1993.

Report of the Memorials Committee (continued)

Reference: *1993 Report and Records, Volume 1, Supplement*, Section M; continued from pages 51, 135-151; continued on pages 460-556.

The Rev. Clemens I. Jensen-Reinke [Metropolitan New York Synod] moved the following:

MOVED;

SECONDED:

To reconsider Section 19-Part 2 (Pension and Health Plan-Counseling Coverage) of the Report of the Memorials Committee.

Pastor Jensen-Reinke stated that there was confusion among the voting members at the time the vote was taken, and that the action taken did not actually reflect the will of the assembly. Mr. Charles Boutcher [Rocky Mountain Synod] spoke against the motion to reconsider

Mr. Robert Castro [Greater Milwaukee Synod] called the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes-681; No-81; Abstain-1

CARRIED: To move the previous question.

MOVED;

SECONDED;

Yes-228; No-556; Abstain-5

DEFEATED: To reconsider Section 19-Part 2 (Pension and Health Plan-Counseling Coverage) of the Report of the Memorials Committee.

Report of the Church Council (continued):

*

Study of Theological Education for Ministry

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 283-284;

continued from pages 55-56, continued on pages 356-358, see also page 530.

Bishop Chilstrom called upon the Rev. Joseph M. Wagner, executive director of the Division for Ministry, the Rev. Phyllis B. Anderson, director for theological education, Ms. Dorothy Marple, chair of the Task Force on the Study of Theological Education for Ministry, and other members of the task force to come to the dais.

He emphasized that the report of the task force provided "interim recommendations" to carry the work of the task force forward to the next assembly.

Pastor Anderson introduced the recommendations of the task force and the Church Council, saying that they were "broadly direction setting." She stated, "They seek to clarify the place and scope of theological education in the life of this church, and to establish goals for planning for the institutions that provide theological education for the sake of this church. The force of your action on these recommendations is to express the will of this church and to call on various entities within this church to proceed with the development of certain relationships and pilot programs that will take theological education in new directions that respond to mission needs. You are being called upon to discern whether these are the directions that we should go. In the next biennium the task force will continue to collaborate closely with seminaries, synodical bishops, and a variety of other partners as these various partners begin to do the work on the directions you affirm today. As appropriate decisions are made locally, the task force will begin to gather the information it needs to analyze potential costs and savings. As a result of further study, of learning from pilot projects in motion, over the next two years the task force will propose additional, specific recommendations to the Division for Ministry and through the division to the Church Council for recommendation to the 1995 Churchwide Assembly. Your task today is to set the direction for those deliberations over the next two years," she stated.

Bishop Chilstrom indicated that the eight recommendations would be considered "point by point." The Rev. Paul G. Fuchs inquired about the distribution of a booklet describing the seminaries of this church and the programs they offer.

Recommendation One:

MOVED;

SECONDED: To affirm theological education as a foundational priority, recognizing that the preparation of leaders for mission is essential to all the ministries of this church.

The Rev. Theodore E Peters [Southwest Washington Synod] spoke "against the first recommendation, on the grounds that it does not discriminate between the preparation of pastors and other forms of theological education. ... The crisis, or near crisis, in which we find theological education currently has to do primarily with the under-funding of our seminary education for pastors." He observed that such under-funding is reflected in the support provided to seminaries by synods and the churchwide organization, and in the student-loan debt incurred by seminarians. Pastor Peters, a faculty member of Pacific Lutheran Theological Seminary (Berkeley, Calif.), called upon the assembly to "turn down this and all of the recommendations and start over with a different focus."

The Rev. Bruce M. Williams [South Dakota Synod] moved the following amendment:

MOVED;

SECONDED: To amend Item One by inserting the phrase, "encouraging churchwide support and funding" between the word, "priority," and the word, "recognizing."

Speaking to the foregoing recommendation, Pastor Williams stated, "If it [theological education] is foundational [rather than a "relative priority"], it should, in fact, be given high priority, thus deserving churchwide support." The Rev. Franklin D. Fry [New Jersey Synod] spoke against the amendment "from a long-standing conviction that theological education is best supported regionally, synodically, and locally.... I have the sense that, although there are many things we need to finance more in the churchwide fashion, theological education is much more promptly supported if people can identify with it personally...." Bishop Lyle E. Miller [Sierra Pacific Synod], speaking against the amendment, reminded "the assembly that our church is already on record as giving priority in terms of funding to global mission and outreach, as well as also theological education."

MOVED;

SECONDED;

Yes-237; No-645; Abstain-11

DEFEATED: To amend Item One by inserting the phrase, "encouraging churchwide support and funding"; between the word, "priority," and the word, "recognizing."

Mr. Donald Gibbs [Metropolitan Washington, D.C., Synod] served notice that he wished to offer an additional item to the eight recommendations, following recommendation seven.

ASSEMBLY

ACTION

CA93.6.18 To affirm theological education as a foundational priority, recognizing that the

Recommendation Two:

Recommendation Two was adopted without discussion.

ASSEMBLY

ACTION

CA93.6.19 To adopt the eleven imperatives for theological education presented in the Report of the Study of Theological Education for Ministry to the 1993 Churchwide Assembly (1993) Reports and Records, Volume 1, Part 1, pages 95-98), as the planning and guiding focus for preparation of leaders for this church into the 21st century.

Recommendation Three:

MOVED;

SECONDED: To

call upon the eight seminaries of the Evangelical Lutheran Church in America to form, by fall 1994, three to five clusters for leadership education, each cluster (a) providing a full range of theological education for mission on its territory, and (b) developing a consolidated governance structure for decision making that can plan and implement a comprehensive program of theological education, in consultation with the Division for Ministry and in accordance with the time line contained in the Report of the Study of Theological Education for Ministry.

Mr. Charles P. Lutz [Minneapolis Area Synod], speaking on behalf of the task force, offered the following motion:

MOVED;

SECONDED: To amend Recommendation Three by addition of the following clause:

²
which provides for cluster governance and administrative structure recommendations to be developed out of a planning process for approval by

the boards of the seminaries involved.

Mr. Lutz indicated that the purpose of the proposed amendment was "to clarify and elaborate on the process that is envisioned by picking up in summary form some of the material that is in the report." Mr. Walter C. Ramm [Metropolitan Chicago Synod] inquired whether it would be possible to form a cluster consisting of one seminary. Mr. Joseph E Rinderknecht [Northeastern Ohio Synod] reiterated a request that the text of amendments be displayed on the video screens for a longer duration. Pastor Anderson responded to Mr. Ramm's question and stated that such a cluster might be formed. Bishop Kenneth H. Sauer [Southern Ohio Synod] thanked the task force for introducing the amendment and urged its adoption. Mr. David Sharkey [Northwest Washington Synod] inquired whether a seminary might refuse to join a cluster. Pastor Anderson indicated that the report of the task force specifies that the board of regents of a seminary must approve the seminary's participation in a cluster. The Rev. Dennis A. Anderson, president of

Trinity Lutheran Seminary (Columbus, Ohio), commended the task force for entertaining the proposed amendment, because "it seeks to make explicit in the legislative material, which is now before us, that which is ... implicit within the report," namely, the function of the seminary board in the approval process. The Rev. John L. Yost [South Carolina Synod] sought to move the following emendation:

MOVED;

SECONDED: To substitute in the proposed amendment the word, "appropriate:" for the words, "governance and administrative."

Pastor Yost stated that, while there could be no objection to fostering cooperation among seminaries, he feared that governance by cluster would distance seminaries from synods and congregations and would be less cost effective than was presumed. An unidentified speaker urged assembly members to vote against the proposed emendation, and observed that the recommendations proposed by the task force had been deliberated exhaustively. Another unidentified voting member questioned the grammatical sense of the proposed emendation. The chair then ruled the motion to be out of order, because it made no grammatical sense.

The Rev. John H. Stadtlander [New England Synod] spoke in support of the amendment and stated, ". . . I fully support the task force in this recommendation, for I believe it allows the seminaries and the clusters the liberty of determining that particular structure and governance, which best suits their purpose."

The Rev. Paul J. Hoh II [Northeastern Pennsylvania Synod] moved the following emendation in keeping with the intent of the amendment previously proposed by Pastor Yost:

MOVED;

SECONDED: To amend the proposed amendment to read as follows: , which provides for appropriate ~~cluster-governance and administrative~~ structure recommendations to be developed out of a planning process

**for approval by
the boards of the seminaries involved.**

Pastor Hoh observed that the proposed emendation ". . . keeps open the level of recommendations and takes out the sense of governance decisions to be made and possibly imposed on seminaries. I believe that that kind of interdependence, which we always talk about but so often honor more in the breach, would be well served."

Mr. Clifford Fox [Minneapolis Area Synod] called the question:

MOVED;

SECONDED;

2/3 Vote Required

Yes-756; No-129; Abstain--

CARRIED: To move the previous question on all items before the assembly.

MOVED;

SECONDED;

DEFEATED:

Yes--392; No-547; Abstain-10

To amend the proposed amendment to read as follows:

which provides for appropriate cluster governance and administrative structure recommendations to be developed out of a planning process

for approval by the boards of the seminaries involved.

MOVED;

SECONDED;

votes-775; No-173; Abstain-9

CARRIED: To amend Recommendation Three by addition of the following clause,

²
which provides for duster governance and administrative structure recommendations to be developed out of a planning process for approval by the boards of the seminaries involved.

ASSEMBLY

ACTION

CA93.6.20 To call upon the eight seminaries of the Evangelical Lutheran Church in America to form, by fall 1994, three to five clusters for leadership education, each cluster (a) providing a full range of theological education for mission on its territory, and (b) developing a consolidated governance structure for decision-making that can plan and implement a comprehensive program of theological education, in consultation with the Division for Ministry and in accordance with the time line contained in the Report of the Study of Theological Education for Ministry, which provides for cluster governance and administrative structure recommendations to be developed out of a planning process for approval by the boards of the seminaries involved.

The Rev. Justin P. Kollmeyer [Southeastern Synod] sought to move reconsideration of Recommendation Three. The chair ruled the motion to be out of order, because Pastor Kollmeyer had not voted on the prevailing side of the prior resolution. Mr. Larry E. Lechner [Southeastern Synod] then moved reconsideration on behalf of Pastor Kollmeyer.

MOVED;

SECONDED: To reconsider

Recommendation Three.

Pastor Kollmeyer [Southeastern Synod] served notice that should the motion to reconsider prevail, he would propose an amendment calling for the formation of three to five seminaries by 1998. Mr. William E. Diehl, a member of the Church Council, raised concern that, when a previous motion was under consideration, the question had been called "before anyone could speak on the negative side." The chair stated that under the rules of order, the assembly may act to close debate at any time. Mr. Charles E. Haack [Northern Illinois Synod] voiced objection to the rules governing closure of debate. The Rev. Richard A. Solberg spoke in favor of reconsideration and requested that voting members refrain from moving to call the questions on all matters before the house. The chair ruled the speech to be out of order.

The Rev. Michael G. Brecke [Central States Synod] favored reconsideration and

stated, "If the Evangelical Lutheran Church in America is truly going to be the visionary church that touches the world ecumenically and hopefully, we need to reconsider this motion and we need to begin again. Maybe our best strategy would be to sell the existing seminaries and start over....

Bishop David W. Olson [Minneapolis Area Synod] called the question:

MOVED; *2/3 Vote Required*
SECONDED; *Yes-748; No-203; Abstain--*
CARRIED: To move the previous question.

MOVED;
SECONDED; *Yes-382; No--555; Abstain--*

DEFEATED: To reconsider Recommendation Three.

Recommendation Four:

MOVED;
SECONDED: To call upon the eight seminaries of the Evangelical Lutheran Church in America, to develop, during the 1993-1995 biennium, common standards of academic readiness for students entering masters level programs in preparation for rostered ministries in this church for recommendation to the Division for Ministry.

Ms. Joan Johnson [New England Synod] expressed concern about inadequate academic preparation for entering seminary students, especially with respect to public-speaking skills.

The Rev. Timothy A. Whiteman [Montana Synod] moved the following:

MOVED; *2/3 Vote Required*
SECONDED; *Yes-491; No-443; Abstain-4*
DEFEATED: To suspend the rules to permit motions to close debate to pertain only to the item immediately before the assembly.

The motion was lost because it lacked the two-thirds majority vote required for passage. The Rev. Jan P. Lookingbill [Metropolitan Washington, D.C., Synod] spoke in favor of Recommendation Four, and expressed concern about inadequate seminary education and up-to-date facilities. The Rev. Theodore F. Peters [Southwestern Washington Synod] spoke against the recommendation, and observed that seminary admission standards are not as important as graduation standards. "I think this is an unnecessary extra activity," he stated. Mr. Donald Kenny Carrothers III [Central States Synod], in reference to previous speakers, inquired, "What type of standards were they thinking about?" Pastor Phyllis B. Anderson, citing several examples, explained that the recommendation requested that seminaries work together to develop academic admission standards requisite to the undertaking of theological studies. The Rev. Elaine G. Siemsen [Metropolitan Chicago Synod] spoke in favor of the recommendation on the basis of personal observation, and noted a prevalent abatement in undergraduate preparedness for graduate study. Ms. Mary Ann Davison [Caribbean Synod] inquired whether English-as-a-second-language would be considered. Pastor Wagner responded affirmatively. Mr. Karl Reifschnei-

der [New England Synod] commented that the development of guidelines would be helpful in assisting undergraduates to prepare for theological education.

ASSEMBLY

ACTION

CA93.6.21 To call upon the eight seminaries of the Evangelical Lutheran Church in America, to develop, during the 1993-1995 biennium, common standards of academic readiness for students entering master's level programs in preparation for rostered ministries in this church for recommendation to the Division for Ministry.

Recommendation Five:

The Rev. Martha Jacobi Nale [Metropolitan New York Synod] spoke in favor of the following recommendation and described the frustration of synodical candidacy committees in having inadequate opportunity to work with prospective candidates with respect to readiness for seminary entrance.

ASSEMBLY

ACTION

CA93.6.22 To commend to the Division for Ministry-as it reviews the ELCA candidacy process in consultation with seminaries and discernment of ecclesial readiness of students entering master's-level programs in preparation for rostered ministries in this church.

Recommendation Six:

MOVED;

***SECONDED:* To direct the Division for Ministry-in consultation with the Division for Congregational Ministries and other churchwide units-to encourage synods and other providers to develop pilot programs, during the 1993-1995 biennium, of structured theological education in the first three years of ordained ministry; to monitor such programs in order to develop churchwide standards and guidelines; and, with the Task Force on the Study of Theological Education for Ministry, to prepare a proposal for churchwide implementation of a first-call educational requirement for transmission to the 1995 Churchwide Assembly.**

Bishop Richard J. Foss moved the following:

MOVED;

***SECONDED:* To substitute the word, "expectation," for the word, "requirement," in the last clause of Recommendation Six.**

Bishop Foss commented on the pejorative sense of the term, "requirement." "The last thing I want to do is to target the least powerful group of our clergy and tell them what they must do. At the very best we will get them there in body and not spirit. That will not be helpful to education," he observed. Bishop Foss also suggested the provision of financial aid be considered. Bishop Harold C. Skillrud [Southeastern Synod] spoke against the proposed amendment and observed that recent seminary graduates have been enthusiastic about structured opportunities for continuing education. "The reason for the requirement, of course, is to be sure that everyone

has that privilege and without that, we fear, those who need it the most are the very ones who would decline to have it." he said. The Rev. Charles W. Kampmeyer [Northeastern Pennsylvania Synod] observed that "some pastors will not take advantage of such things unless they would be required to do so." Speaking against the amendment, Ms. Cynthia Biddlecomb [Sierra Pacific Synod] observed from personal experience as an associate in ministry who had attended continuing education opportunities through the ELCA GEM (Growth and Excellence in Ministry) program, "We found across our synod, those who did not attend often were the ones who had the most problems in their congregations." The Rev. Kathryn A. Ingbritsen [LaCrosse Area Synod] favored the word, "expectation," and commented that it would be "unfair" to require continuing education only of recently ordained persons and not of all clergy. Bishop James E. Sudbrock [Metropolitan New York Synod] noted that the synods in Region 7 "have together already instituted this. It has been in place for over a year. .. It is the folks who need it the most who do not want to go." The Rev. Theodore E Peters [Southwestern Washington Synod] favored the proposed amendment and "the voluntary nature of education. Voluntary education is a much better experience. ... While our students are seminarians, we order them around quite a bit. Now, in their first three years we are going to order them around some more. I think when they graduate we should treat them as adults and let them decide for themselves what they should be doing during their first call." Mr. M. Kenneth August inquired about the cost and funding source for continuing education programs. Bishop Chilstrom asked that the question be held until discussion of the main motion was again in order. The Rev. John P. Nordin [Northeastern Iowa Synod] stated, "I think the issue is money," and inquired whether congregations would be required to fund a program of continuing education. An unidentified member of the task force responded, "We do sense this as being related to the amendment, because, if it is a requirement, I believe that we are going to get more cooperation from our congregations, which obviously are going to have to bear some of that cost. However, we recognize that when a pastor is prepared for ministry that pastor is ordained into the entire Evangelical Lutheran Church in America. Therefore, for the first-call parish to bear the entire cost of that would be totally unfair." He indicated that it was anticipated that the calling congregations, the synod, and the churchwide GEM program would share in funding the program. "We do not see that as an insurmountable obstacle," he said. The Rev. Jan P. Lookingbill [Metropolitan Washington, D.C., Synod] stated, ". . . I speak against allowing this obvious need that we have within the church to be simply something that we expect, but I think it is something that we should recognize as an ongoing professional-development [need] of the church." An unidentified voting member called the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes--868; No-57; Abstain-0

CARRIED: To move the previous question.

MOVED;

SECONDED;

Yes--324; No--620; Abstain-3

DEFEATED: To substitute the word, "expectation/," for the word, "requirement," in the last clause of Recommendation Six.

The Rev. John B. Mawhirter [Northwestern Ohio Synod] voiced concern that limited synodical staffing not be burdened further in the development of pilot

programs. He suggested that staff of seminaries and of the churchwide organization be utilized for that purpose.

An unidentified voting member called the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes-868;

No-62; Abstain-7

CARRIED: To move the previous question.

ASSEMBLY

ACTION

CA93.6.23 To direct the Division for Ministry-in consultation with the Division for Congregational Ministries and other churchwide units-to encourage synods and others providers to develop pilot programs, during the 1993-1995 biennium, of structured theological education in the first three years of ordained ministry; to monitor such programs in order to develop churchwide standards and guidelines; and, with the Task Force on the Study of Theological Education for Ministry, to prepare a proposal for churchwide implementation of a first-call educational requirement for transmission to the 1995 Churchwide Assembly.

Recommendation Seven:

Commenting on the value of theological education by extension, and citing such difficulties as language barriers and distance, Bishop Gregory J. Villalón [Caribbean Synod] urged voting members to vote in favor of the following recommendation:

ASSEMBLY

ACTION

CA93.6.24 To direct the Division for Ministry to facilitate development of models of theological education by extension and “ distance learning,” and, with the Task Force on the Study of Theological Education for Ministry, to prepare a proposal for the 1995 Churchwide Assembly for a flexible system to make theological education accessible to a broader spectrum of people.

Recommendation Eight:

MOVED;

SECONDED: To direct the

Division for Ministry, through its Task Force on the Study of Theological Education for Ministry, to promote study and discussion throughout this church, during the 1993-1995 biennium, of proposals for funding theological education as a foundational priority in this church's mission, and to prepare funding proposals for recommendation to the ELCA Church Council for consideration by the 1995 Churchwide Assembly.

The Rev. Harold L. McSwain [North Carolina Synod] moved the following:

MOVED;

SECONDED: To amend Recommendation Eight by the addition of the following:

;and to direct that where program proposals require implementation by synods, such programs not be mandated until sufficient staff and funding resources have been identified and secured.

Pastor McSwain said, "The purpose of this is to make sure that all that we have agreed to do in theological education will be done in good order.... Mandated programs without funding will have the effect of being in competition with existing programs and ministries. ... "Mr. Charles Boutcher [Rocky Mountain Synod] spoke against the amendment, observing that "where there's a will, there's a way, and we find funding where it is needed...." Pastor Wagner assured assembly members that recommendations transmitted to the 1995 Churchwide Assembly would be "realistic and achievable" in regard to funding. The Rev. William B. Trexler [Florida-Bahamas Synod] observed that seminaries and the salaries of their faculties already are under-funded; continuing education and education by extension will add to existing costs, and "additional levels of management, such as clusters, will add to the costs. ... I feel it is irresponsible to adopt these recommendations without a clearer outline of the costs involved," he said.

An unidentified voting member sought to offer amendment to the main motion. The chair ruled that such a motion was not in order at that time. Another unidentified voting member called the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes-768; No--88; Abstain-7

CARRIED: To move the previous question on all matters before the assembly.

Mr. David Sharkey [Northwest Washington Synod] reminded the chair that a voting member previously had served notice of his intent to amend the recommendation of the Church Council by the addition of a ninth recommendation. The Rev. David B. Hunter inquired about the assembly's disposition of a motion to suspend the rules.

MOVED;

SECONDED;

Yes-254; No-616; Abstain-6

DEFEATED: To amend Recommendation Eight by the addition of the following:

:

and to direct that where program proposals require implementation by synods, such programs not be mandated until sufficient staff and funding resources have been identified and secured.

ASSEMBLY

ACTION

CA93.6.25 To direct the Division for Ministry, through its Task Force on the Study of Theological Education for Ministry, to promote study and discussion throughout this church, during the 1993-1995 biennium, of proposals for funding theological education as a foundational priority in this church's mission, and to prepare funding proposals for recommendation to the ELCA Church Council for consideration by the 1995

Churchwide Assembly.

Mr. Donald Gibbs [Metropolitan Washington, D.C., Synod] moved the following:

MOVED;

SECONDED: To amend the recommendation of the Church Council by adding as a new paragraph the following:

To direct the Division for Ministry to identify, develop, and pursue

strategies to minimize the total cost of theological education, both to all expressions of the church and to the student. Consideration shall be given to all elements of the theological education process that contribute to its cost with the objective of eliminating any unnecessary duplication of service, staff, or facility.

Mr. Gibbs stated that the purpose of the proposed amendment was to maximize the cost effectiveness of funding allocated to theological education. The Rev. Justin P. Kollmeyer [Southeastern Synod], the Rev. Elaine G. Siemsen [Metropolitan Chicago Synod], and an unidentified voting member served notice of their intentions to offer additional amendments. The Rev. Judith A. McKee [Lower Susquehanna Synod] urged defeat of the proposal, observing that the factor of cost already had been considered as an aspect of the work of the task force.

Bishop Chilstrom noted that the orders of the day had been reached and invited, therefore, a motion to extend the session by 15 minutes.

MOVED;

SECONDED;

Yes-371; No-466; Abstain-6

DEFEATED: To extend the session by 15 minutes.

Conclusion of Plenary Session Nine

Bishop Chilstrom called for the orders of the day. The Rev. Justin P. Kollmeyer [Southeastern Synod] inquired about the disposition of amendments for which notice had been served. An unidentified voting member requested that the text of the previous amendment be distributed to assembly members prior to the resumption of debate on the matter.

Secretary Lowell G. Almen made several announcements. He requested prayers for recovery of health on behalf of Bishop John P. Kaitschuk [Central/Southern Illinois Synod], who had returned to his home in Springfield, Ill. Bishop Mark W. Menees [North Carolina Synod] requested prayers for those on the Atlantic coast threatened by hurricane Emily.

Bishop Chilstrom offered the closing prayer. Plenary Session Nine recessed at 6:00 P.M.

Plenary Session Ten
Tuesday Morning, August 31, 1993
8:30 A.M. to 11:45 A.M.

The Rev. Philip I. Natwick (Granada Hills, Calif.), a member of the Church Council, led the Order for Opening Prayer. He was assisted by Ms. Vivian Schutte (Appleton, Wis.), lector; Ms. Kristen Cole (Overland Park, Kans.), cantor; and the Rev. Frank W. Stoldt (Chicago, Ill.), organist.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church of America, called the session to order at 8:44 A.M. and expressed thanks to the worship leaders.

Bishop Chilstrom and the members of the assembly recognized by applause and the singing of "Congratulations to you" (to the tune of "Happy Birthday") the birthdays of Bishop E. Harold Jansen [Metropolitan Washington, D.C., Synod] and the Rev. Harold R. Lohr (Framingham, Mass.), formerly bishop of the Northwestern Minnesota Synod; the 45th wedding anniversary of Bishop and Mrs. Robert H. Studtmann [Arkansas-Oklahoma Synod]; and the 20th wedding anniversary of the Rev. Mary Ann and the Rev. Mark R. Moller-Gunderson, executive directors of the Division for Congregational Ministries.

Bishop Chilstrom drew attention to the Dalle de Verre medallion window crafted during the course of the assembly by voting members under the direction of Mr. John Calligan of Calligan Studios (Ellerslie, Md.). The 3,000-pound faceted-glass mosaic had been erected on the dais and would be presented on Wednesday, September 1, 1993, to representatives of Holy Cross Lutheran Church, Overland Park, Kans., a newly developing congregation. Commenting on the window and its construction process, Bishop Chilstrom stated, "It is richly symbolic, I think. As you picked up those pieces of glass, you felt a lot of rough edges, and yet you saw the hand of the artist, John Calligan, as he shaped all of those rough pieces into a thing of great beauty. That certainly is a symbol to me of the church—each of us common and ordinary, just a rough piece. Put together, however, it is symbolic of the 11,000 congregations of the Evangelical Lutheran Church in America and the more than five million members. We may not have much intrinsic beauty in ourselves, but put us together and filled with [God's] Spirit, it becomes a very beautiful picture of the family of God." Bishop Chilstrom thanked Mission Partners and artist Calligan for this creative effort.

Bishop Chilstrom reviewed the agenda of the day and announced that the afternoon session would begin at 2:15 P.M., and that an additional plenary session had been scheduled for this evening.

Churchwide Assembly Offering Project
(continued)

Bishop Chilstrom once again called upon voting members from 12 synods to read messages from one of the congregations of their synod. The leaves were part of the "message tree," a component of the Churchwide Assembly offering project. Bishop Chilstrom thanked the various speakers, and said, "Please, carry back to all these congregations our deep gratitude for their messages of grace and encouragement."

Elections: First Ballot
Church Council, and Churchwide Boards and
Committees

Reference *1993 Reports and Records, Supplement*, Section E, continued from pages 51, 304; continued on pages 561-562

Bishop Chilstrom called upon Secretary Lowell G. Almen to report the results of the first ballot for election of members to the Church Council, and churchwide boards and committees.

Bishop James S. Aull [South Carolina Synod] offered the following motion:

ASSEMBLY

ACTION

Voice Vote

CA93.7.26 To receive the written report of the Elections Committee regarding the first ballot for Church Council and churchwide board and committee positions; To dispense with the reading of the ballot results, which will be recorded in the minutes of this assembly and which are before each of the voting members; and To request the chair to declare elected, in keeping with the bylaws, those receiving a majority of the votes cast.

Bishop Chilstrom declared the following persons, having received a majority of the ballots cast, to be elected:

Church Council

The Rev. David K. Johnson, Fargo, N. Dak. (3B)
The Rev. Donald M. Hallberg, Des Plaines, Ill. (5A)
The Rev. Philip L. Natwick, Granada Hills, Calif. (2B)
Ms. W. Jeanne Rapp, Pontiac, Ill. (5C)
Ms. Terry L. Bowes, Longmont, Colo. (2E)
Ms. Karen Dietz, Danbury, Wis. (5H)
Mr. Robert S. Schroeder, Shawnee, Kans. (4B)
Mr. Carlos Pefia, Galveston, Tex. (4F)

Division for Congregational Ministries

The Rev. Nancy L. Amacher, Rothschild, Wis. (51)
The Rev. Judith A. Spindt, Bayamon, P.R. (9F)
Ms. Beth A. Lechtenberger, Salisbury, N.C. (9A)
Mr. Arne (Skip) E. Rosquist, Missoula, Mont. (1F)
Mr. Jim Myers, Kailua, Hawaii (2C)

Division for Ministry

Ms. Kelly Roxanne H. Pearson, Norman, Okla. (4C)
Mr. Nelvin Votes, Mazatawny, Pa. (7E)

Division for Outreach

The Rev. Gary A. Marshall, Escondido, Calif. (2C)
The Rev. Julius Carroll, Washington, D.C. (8G)
Ms. Era M. Smith, East Cleveland, Ohio (6E)
Ms. Dora Johnson, Washington, D.C. (8G)

Division for Higher Education and Schools

The Rev. S. Philip Froiland, Waverly, Iowa (5F)
Ms. Mary H. Mohr, Decorah, Iowa (5F)
Ms. Chickie J. Olsen, Pompano Beach, Fla. (9E)

Ms. Kathryn A. Swanson, Thousand Oaks, Calif. (2B)

Mr. Kenneth A. Erickson, Eugene, Oreg. (1E)

Mr. Ryan A. LaHurd, Minneapolis, Minn. (3G)

Division for Church in Society

The Rev. Margarita Martinez, Levittown, PR. (9F)

The Rev. Lee H. Wesley, New York, N.Y. (7C)

Ms. Ingrid Christiansen, Chicago, Ill. (5A)

Mr. Per Markus Anderson, Moorhead, Minn. (3D)

Division for Global Mission

The Rev. June Nilssen, Seattle, Wash. (1B)

The Rev. Winston D. Persaud, Dubuque, Iowa (5F)

Ms. Ida M. Martinson, St. Paul, Minn. (3H)

Ms. Patricia R. Johnson, Detroit, Mich. (6A)

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The Rev. William H. Lazareth, Princeton, N.J. (7C)

The Rev. Nancy L. Winder, Seattle, Wash. (1b)

The Rev. Paul J. Seastrand, Billings, Mont. (1F)

Ms. Cynthia E. Cowen, Escanaba, Mich. (5G)

Mr. Todd P. Engdahl, Denver, Colo. (2E)

Mr. Mark A. Staples, Lansdale, Pa. (7F)

Board of Pensions

The Rev. J. Christian Quello, Appleton, Wis. (5I)

Ms. Ruth E. Randall, Lincoln, Nebr. (4A)

Ms. Emma Graeber Porter, New York, N.Y. (7C)

Ms. Carla P. Haugen, Darien, Conn. (7B)

Mr. William R. Halling, Bloomfield Hills, Mich. (6A)

Nominating Committee

The Rev. Kirk W. Bish, Kittanning, Pa. (8B)

Ms. Dorothy K. Peterman, Biglerville, Pa. (8D)

Mr. Robert A. Addy, West Columbia, S.C. (9C)

Mr. Don Jones, Oklahoma City, Okla. (4C)

Committee on Appeals

The Rev. Michael C. D. McDaniel, Hickory, N.C. (9B)

The Rev. Howard J. McCarney, Camp Hill, Pa. (8D)

Mr. Luvern V. Rieke, Seattle, Wash. (1B)

Committee on Discipline

The Rev. Marilyn G. Hanson, Rochester, Minn. (31)

The Rev. Reuben T. Swanson, Omaha, Nebr. (4A)

The Rev. Kathie S. Bender, Chicago, Ill. (5A)

The Rev. Paul G. Fuchs, Fremont, Ohio (6D)

The Rev. Eugene E. Fogt, Houston, Tex. (4F)

The Rev. Carl E. Braaten, Northfield, Minn. (5F)

The Rev. Connie A. Miller, Iowa City, Iowa (5D)

Ms. Sarah (Sally) W. Wing, Bellevue, Wash. (1B)

Ms. Carole Anne Hoffman, Atlanta, Ga. (9D)

Ms. Karla Miley, Rock Island, Ill. (5B)

Mr. Michael Distelhorst, Columbus, Ohio (6F)

Mr. James C. Banks, Tallahassee, Fla. (9E)

Mr. Paul H. Laursen, Lincoln, Nebr. (4A)

Secretary Almen reported the procedure for casting the second ballot. He announced that balloting would close at 2:25 P.M. on Tuesday, August 31, 1993.

Report of the Church Council:

(continued)

*** Study of Theological Education for Ministry**

(continued)

Reference: *1993 Reports and Records, Volume 1, Part 1*, pages 83-142; *Part 2*, pages 283-284; continued from pages 55-56, 342-351; see also page 530.

Bishop Chilstrom announced that action had been completed on all eight of the Church Council's recommendations on Monday, August 30, 1993. He indicated that several voting members had served notice of their intention to present additional recommendations. The Rev. Justin P. Kollmeyer [Southeastern Synod] sought to move such an addition. Bishop Chilstrom, however, recognized Mr. Donald Gibbs [Metropolitan Washington, D.C., Synod], who, at the conclusion of action on this matter during the previous plenary session, had moved the following addition as a new Item 9.:

9. To direct the Division for Ministry to identify, develop, and pursue strategies to minimize the total cost of theological education, both to all expressions of the church and to the student. Consideration shall be given to all elements of the theological education process that contribute to its cost with the objective of eliminating any unnecessary duplication of service, staff, or facility.

Mr. Gibbs expressed concern about the cost to synods of supporting seminaries, providing aid to seminarians, and such associated costs as the candidacy process. "That is why I am suggesting that we need to look at the number of seminaries, their geographical location, and how we support seminary students with the objective of trying to keep the high level of theological education-quality-while at the same time reducing its total cost," he stated.

Bishop Richard N. Jessen [Nebraska Synod] stated, that while he favored the intent of the proposed addition, he would vote against it, because it would deter the task force and staff of the Division for Ministry from implementing the recommendations already approved. Mr. Svend Westlund [Eastern Washington-Idaho Synod] spoke against the proposed addition, because, he said, ethically speaking, it is the church's responsibility and that of the students themselves to bear the costs of theological education.

The Rev. Justin P. Kollmeyer [Southeastern Synod] stated that he would speak to the present motion and withdraw the recommendation that he had submitted.

Pastor Kollmeyer observed that, while he was appreciative of the work of the task force, it had not given sufficient consideration to reduction of the number of ELCA seminaries as a means of containing the cost of theological education.

The Rev. James H. Burtness [Minneapolis Area Synod] spoke against the motion.

"I believe the entire report on theological education is designed to do the best possible job we can of training leaders for ministry, along with a very serious stewardship of our limited resources. I believe that it sets us on a path toward accomplishing this goal, and that passing this motion would short-circuit the process unnecessarily...." The Rev. P. Kempton Segerhammer [Sierra Pacific Synod] spoke

in favor of the motion, and urged that this church "continue to develop and pursue these strategies. I think it is critically important for us to position ourselves for increased mission and ministry throughout this land...." Mr. Robert Lyne [South-eastern Pennsylvania Synod] spoke against the amendment because the motion would duplicate recommendations already in place. Mr. Clifford Fox [Minneapolis Area Synod] spoke in favor of the motion, stating that the motion was "good business practice" and would pose no threat to what already had been approved. Mr. Edward W. Sites [Southwestern Pennsylvania Synod] spoke against the motion, because its intent already was addressed in items 3. and 8., which previously had been approved. Mr. Matthew L. Riegel [Northeastern Pennsylvania Synod] spoke against the amendment, because "the problem we are facing is not one of too many seminaries, but not enough seminarians. ... There is no point in closing seminaries or eliminating unnecessary duplication of sources..... I would hope that in a very short period of time we would need even more seminaries and more sites for theological education. This is presumptive upon the premise that the church is going to continue to decline in professional leadership." The Rev. Kurt S. Strause [Lower Susquehanna Synod] called the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes--891; No-45; Abstain-2

CARRIED: To move the previous question.

MOVED;

SECONDED;

Yes-403;

No-548; Abstain-4

DEFEATED: To amend the recommendation of the Church Council by adding as a new paragraph the following:

9. To direct the Division for Ministry to identify, develop, and pursue strategies to minimize the total cost of theological education, both to all

expressions of the church and to the student. Consideration shall be given to all elements of the theological education process that contribute to its cost with the objective of eliminating any

unnecessary duplication of service, staff, or facility.

The Rev. Elaine G. Siemsen [Metropolitan Chicago Synod] moved the following addition:

MOVED;

SECONDED;

Yes-379; No-558; Abstain-6

DEFEATED: To insert a new Item 6. between Items 5. and 6., to read:

6. To direct the Division for Ministry, in consultation with the seminaries, to study the issue of the funding of internship sites.

During discussion of the foregoing motion, Pastor Siemsen expressed a concern that escalating costs make it prohibitive for some congregations to serve as internship sites. The Rev. Joseph M. Wagner, executive director of the Division for Ministry, advised that the division works on this issue continuously.

Ms. Joanne Negstad [Minneapolis Area Synod] moved the following:

MOVED;

2/3 Vote Required

SECONDED; *Yes--590; No-367; Abstain-4*

DEFEATED: That, for the remainder of this Churchwide Assembly, the rules be adjusted to limit speakers on issues and amendments to a total of six minutes (three minutes in favor, three minutes against the pending action).

Mr. David Hunter [South Carolina Synod] moved to add a new Item 9.

MOVED;

SECONDED: To amend the recommendation of the Church Council by adding as a

new paragraph the following:

9.

To direct the Division for Ministry, through the Task Force on the Study of Theological Education for Ministry, and in consultation

with the eight theological seminaries of the Evangelical Lutheran Church in America, to examine carefully the impact of structural

arrangements on

funding and fund-raising patterns with specific consideration of the benefits of geographical and local constitu-

encies on such efforts, including

but not limited to the consideration

of continued synodical benevolence and

fair-share contributions

being distributed directly to the seminaries.

Speaking to the foregoing motion, Mr. Hunter observed, "... It seems that the financial stability efforts are best facilitated by geographical and local constituencies, as has been the experience Churchwide." He cited the Rev. Dennis A. Anderson, president of Trinity Lutheran Seminary (Columbus, Ohio), who wrote in *The Lutheran*, "In this time and place, and in a church the size of the Evangelical Lutheran Church in America, we must assign increased mission responsibility closer to the congregations and synods, to be closer to the people and gain their support." Pastor Wagner advised that this concern repeated the intent and direction of Item 8. with respect to funding.

An unidentified voting member called the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes-706; No-213; Abstain-4

CARRIED: To

dose debate on all matters related to the Study of Theological Education for Ministry.

MOVED;

SECONDED;

Yes-248; No--690; Abstain-17

DEFEATED: To amend

the recommendation of the Church Council by adding as a new paragraph the following:

9.

To direct the Division for Ministry, through the Task Force on the Study of Theological Education for Ministry, and in consultation

with the eight

theological seminaries of the Evangelical Lutheran

Church in America, to examine carefully the impact of structural

arrangements on funding and fund-raising patterns

with specific

consideration of the benefits of geographical and

local constitu-

encies on such efforts, including but not limited to the consideration

of continued synodical benevolence and fair-share

contributions

being distributed directly to the seminaries.

Bishop Chilstrom thanked the members of the Task Force on the Study of Theological Education for Ministry for their initial report. The Rev. Ronald D. Nelson [Rocky Mountain Synod] moved to limit each speaker to 90 seconds.

MOVED;

2/3 Required

SECONDED;

Yes-342; No-596; Abstain-4

DEFEATED: To

limit debate to 90 seconds per speaker.

Financial Stewardship Strategy

Reference: *1993 Report and Records, Volume 1, Part 2*, pages 309-346, continued from pages 58-59.

Bishop Chilstrom introduced Ms. Patricia Swanson (Hallock, Minn.), chair of the Financial Stewardship Strategy Development Committee, the Rev. Mark R. Moller-Gunderson, executive director of the Division for Congregational Ministries, and other members of the committee who were present. Gerald A. Brown [Southern California (West) Synod] sought to move to limit debate to two minutes per speaker. Bishop Chilstrom indicated that a two-minute limit on debate was presently in effect. An unidentified voting member served notice of his intention to move an amendment to the recommendation of the Church Council.

Ms. Swanson introduced the report of the Financial Stewardship Strategy Development Committee. She called attention to four key points of clarification:

1. The report is focused on the development of faithful lives among ELCA members and identifies financial stewardship as a faith issue. The strategy encourages the nurture of ELCA members in Word and Sacrament, so that they will want to grow in their faith response, and so that Gospel-motivated giving can be experienced with joy and thanksgiving for what God has done for them.
2. The strategy has a strong emphasis on expanded stewardship education, grounded in the Word of God.
3. It is important to keep the entire strategy in mind during deliberations, since its various parts fit together as an integrated call to action for all expressions of

this church.

4. The celebrative offering is but one component of the strategy (not another appeal) with a new and different approach. It is an opportunity to broaden interest, deepen commitment, and to emphasize partnerships in ministry, over and above proportionate-share commitments, to sustain ministries that fulfill Christ's Great Commission, to begin new domestic and global endeavors, and to strengthen this church's mission through endowment gifts of \$1,000 or more.

MOVED;

SECONDED: To receive with appreciation the "Financial Stewardship Strategy"; To endorse the general directions described in the report and the related programs and activities that are intended to:

a. help members of the Evangelical Lutheran Church in America to develop faith-filled lives;

b. articulate the compelling story of the ELCA'S mission;

c. equip and nurture lay and rostered leaders, so that they will guide this church as it funds its mission activities;

d. affirm, coordinate, and develop new and current methods of financial support for this church's mission; and

e. coordinate partnerships among all manifestations and expressions of this church.

To establish an annual celebrative churchwide offering for support of ongoing churchwide ministries;

To affirm the Church Council's establishment of a "Vision for Mission Fund" for global and domestic ministries;

To instruct the Church Council of the Evangelical Lutheran Church in America to oversee and guide the development of the various elements

of this Financial Stewardship Strategy, with the support of the synods and Division for Congregational Ministries and other churchwide units; and

To commend this document to synods and congregations of this church for their reflection and action.

Mr. John A. Brisse [South-Central Synod of Wisconsin] moved the following:

MOVED;

SECONDED: To amend the recommendation of the Church Council by adding the following:

To instruct the Church

Council of the Evangelical Lutheran Church

in America to cause the Division for Ministry

and the Division for

Congregational Ministries, in cooperation with the seminaries

of the

Evangelical Lutheran Church

in America, to develop specific, inten-

tional programs to strengthen the

instruction in the theology of stew-

hardship, recognizing it as a primary

faith issue, and programs in the ecclesiology of the Evangelical Lutheran Church in America to the end that

pastors and other teachers and leaders of this church have a fuller personal understanding of stewardship and ecclesiology, and are better equipped to help the members of this church develop and grow in their understanding, and

Mr. Brisse expressed concern that the strategy lacked explicit long-range recommendations with regard to biblical and theological understandings of stewardship and the ecclesiology of this church. "We must stop concentrating on quick fixes and deal with core problems. Improved pastoral teaching and leadership is the key. That must be addressed in both seminary and continuing education," he said.

Bishop George P. Mocko [Delaware-Maryland Synod] spoke against the amendment, because the intent of the amendment already was being implemented through an endowed chair at Lutheran Theological Seminary at Gettysburg. The Rev. John W. Lee [Northwestern Minnesota Synod] spoke against the amendment, because, he said, the concern seemed to be covered in the recommendation of the Church Council. The Rev. John H. P. Reumann [Southeastern Pennsylvania Synod] spoke in favor the amendment as a means of lifting up the theology, the understanding of the Church, and faith. "There are theological resources that we have scarcely tapped. Only perhaps at the seminary at Gettysburg where there is a special chair devoted to this is attention being paid to it. Stewardship is an area that needs to be lifted up with biblical and theological undergirding," he stated. Pastor Reumann objected to the etymology of the biblical word, steward, cited in the report (*1993 Reports and Records, Volume 1, Part 2, page 320*), which derives the word from rules or laws, thereby giving it a "legalistic cast from the outset that evangelical Christians ought not want."

MOVED;

SECONDED;

Yes-568; No-318; Abstain--13

CARRIED: To amend the recommendation of the Church Council by adding the following:

To instruct the Church

Council of the Evangelical Lutheran Church

in America to cause the

Division for Ministry and the Division for Congregational

Ministries, in cooperation with the seminaries of the

Evangelical Lutheran Church in America, to develop specific, intentional programs

to strengthen the instruction in the theology of stewardship, recognizing

it as a primary faith issue, and programs in the ecclesiology of the Evangelical Lutheran Church in America to the end that

pastors and other teachers and leaders of this church have a fuller personal understanding of stewardship and ecclesiology, and are better equipped to help the members of this church develop and grow in their understanding.

The Rev. C. Alton Roberts [Northeastern Pennsylvania Synod] moved the following:

MOVED;

SECONDED: To amend the recommendation of the Church Council by adding in the second resolve a new Item f. to read:

f.

support the tithe as a joyful response to God's love.

Pastor Roberts stated that in his opinion tithing was not sufficiently prominent in the strategy. Mr. William E. Diehl, a member of the Church Council, concurred.

MOVED;

SECONDED;

Yes-614; No--221; Abstain-17

CARRIED: To amend the recommendation of the Church Council by adding in the second resolve a new Item f. to read:

f. support the

tithe as a joyful response to Gods love.

The Rev. Carl D. Shankweiler [Northeastern Pennsylvania Synod] moved to divide the question.

MOVED;

SECONDED;

DEFEATED:

Yes--222; No-642; Abstain--1

That the recommendation of the Church Council concerning the Financial Stewardship Strategy be divided by item, each of which begins with an infinitive and is indented, so that each of the six items can be voted

on separately.

Bishop Robert L. Isaksen [New England Synod] then sought to amend the terminology utilized in the report of the Financial Stewardship Strategy Development Committee by replacing the references to "Partnership Support" with the phrase, "Mission Support" (*1993 Reports and Records, Volume 1, Part 2, page 326: Section heading and references in paragraphs 4 and 5 following*). Bishop Chilstrom ruled the motion to be out of order, because the text of the report was not before the assembly for its consideration. Bishop Isaksen served notice of his intention to move an appropriate amendment to the recommendation of the Church Council at a later time. The Rev. Thomas D. Morgan [Texas-Louisiana Gulf Coast Synod (formerly, Southeastern Texas-Southern Louisiana Synod)] sought to call the question. Bishop Chilstrom ruled the motion to be out of order in consideration of the notice previously served by Bishop Isaksen. He then announced that Financial

Stewardship Strategy Development Committee had concurred with Bishop Isaksen's concern that references in its report to "Partnership Support" be changed to "Mission Support."

The Rev. Thomas D. Morgan [Texas-Louisiana Gulf Coast Synod (formerly South-eastern Texas-Southern Louisiana Synod)] called the question.

MOVED; 2/3 Vote Required

SECONDED; Yes-707; No--142; Abstain-7

CARRIED: To move the previous question.

Bishop Chilstrom then called for the vote on the recommendation of the Church Council, as amended.

ASSEMBLY

ACTION

Yes-794; No-93; Abstain-8

- CA93.7.27**
- 1. To receive with appreciation the "Financial Stewardship Strategy";**
 - 2. To endorse the general directions described in the report and the related programs and activities that are intended to :**
 - a. help members of the Evangelical Lutheran Church in America to develop faith-filled lives;**
 - b. articulate the compelling story of the ELCA's mission;**
 - c. equip and nurture lay and rostered leaders, so that they will guide this church as it funds its mission activities;**
 - d. Affirm, coordinate, and develop new and current methods of financial support for this church's mission;**
 - e. coordinate partnerships among all manifestations and expressions of this church; and**
 - f. support the tithe as a joyful response to God's love.**
 - 3. To establish an annual celebrative churchwide offering for support of ongoing churchwide ministries;**
 - 4. To affirm the Church Council's establishment of a "Vision for Mission Fund" for global and domestic ministries;**
 - 5. To instruct the Church Council of the Evangelical Lutheran Church in America to oversee and guide the further development of the various elements of the Financial Stewardship Strategy, with the support of synods and the Division for Congregational Ministries and other churchwide units; and**
 - 6. To instruct the Church Council of the Evangelical Lutheran Church in America to cause the Division for Ministry and the Division for Congregational Ministries, in cooperation with the seminaries of the Evangelical Lutheran Church in America, to develop specific intentional programs to strengthen the instruction of the theology of stewardship, recognizing it as a primary faith issue, and in the ecclesiology of the Evangelical Lutheran Church in America, to the end that pastors and other teachers and leaders of this church have a fuller personal understanding of stewardship and ecclesiology, and are better equipped to help the members of this church to develop and grow in their understanding;**
 - 7. To commend this document to synods and congregations of this church for their reflection and action.**

Ms. Barbara A. H. McDaniel [Metropolitan Washington, D.C., Synod] requested reconsideration of the Financial Stewardship Strategy, in order to delete the reference to an annual celebrative offering.

Bishop James A. Rave [Northwestern Ohio Synod] supported reconsideration.

ASSEMBLY

ACTION

Yes-503; No-376; Abstain-8

CA93.7.28 To reconsider the action previously adopted concerning the Financial Stewardship Strategy.

The Rev. Grant A. Wickert [Northeastern Pennsylvania Synod] rose to a point of order and questioned whether the motion for reconsideration included deletion of the reference to an annual celebrative offering. Ms. McDaniel responded, "I so move."

MOVED;

SECONDED: To amend the recommendation of the Church Council by deleting the line, "To establish an annual celebrative churchwide offering for support of ongoing churchwide ministries."

Ms. McDaniel stated, "There are a number of reasons for my speaking in favor of deletion of this line. In light of what we just recently talked about concerning tithing-concerning education-in my opinion, if we indeed worked at those things, there would be no need for an extra offering to support. If we work at our budget and are true to what we need for our budget, then again there is no need for a special offering."

Bishop Robert W. Kelley [Northeastern Ohio Synod] opposed the amendment, but deferred to Bishop Rave, who also stated opposition to the amendment and served notice that he intended to offer an amendment to affirm establishment of an annual celebrative churchwide offering as a component of the Vision for Mission Fund.

The Rev. J. Lee Goodwin II [Northern Great Lakes Synod] spoke in favor of the amendment, "..... because I feel that the principle of interdependence that we hold at the center of our life as a church is undermined by the individualization of offerings that is encouraged by this kind of single churchwide offering.. .. Ms. Edith M. Lohr, a member of the Church Council and chair of its Budget and Finance Committee, spoke against the amendment and stated that the intent of the Financial Stewardship Strategy was to provide additional giving opportunities for individuals. "It encourages inter-dependency [between congregations, synods, and the Church-wide organization], because dollars raised for the churchwide organization go back to the congregation," she said.

The Rev. Cynthia V. Forde [Texas-Louisiana Gulf Coast Synod] called the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes-725; No-143; Abstain--

CARRIED: To move the previous question.

MOVED;

SECONDED;

Yes-404; No--495; Abstain-6

DEFEATED: To amend the recommendation of the Church Council by deleting the line, "To establish an annual celebrative churchwide offering for support of ongoing churchwide ministries."

Bishop Rave then moved the following amendment:

MOVED;

SECONDED: To amend the recommendation of the Church Council with respect to the proposed Financial Stewardship Strategy by deleting the paragraphs that read:

To establish an annual celebrative offering for support of the churchwide offering, and

To affirm the Church Councils establishment of a "Vision for Mission Fund" for global and domestic ministries;

and by inserting as new sections:

To affirm the Church Council establishment of a "Vision for Mission Fund" for global and domestic ministries; and

To establish an annual celebrative churchwide offering, in part-

nership with ELCA synods, to be held in the spring of each year, as a component of this fund in order to receive congregational and individual gifts, given

over and above their primary mission support,

for global and domestic ministries;

Bishop Rave stated that the amendment was intended to help this church to reverse previous giving patterns and to improve its financial situation in two ways: (1) To lift up that challenge, in fact, to help our people to develop faith-filled lives and to recognize that stewardship is a faith issue (that is, the recommendation of church precedence that is not intended by the task force. The most important thing we really need to do is to lift up all of the efforts to develop faith-filled lives, to focus on good communication of the mission of this church, to assist our church's leadership to develop effective stewardship leadership, and to coordinate partnership among the churchwide organization, synods, and congregations); and (2) What this amendment does is to identify that the annual offering, which many have already addressed, is a place where numbers of people want to make that extra effort (that this annual offering not supplant good stewardship and primary partner support, but rather supplement it with mission-emphasis giving opportunities for members and congregations to be supportive specifically and intentionally in mission outreach and development not only in this country, but around the world). Bishop Curtis Miller [Western Iowa Synod] spoke in favor of the amendment for three reasons: "First, the amendment reverses the order of the establishment of the annual offering in the vision fund. The Church Council recommendation implies that we decided to have an offering and then tried to figure out what to do with it. The amendment affirms that we have a vision for mission and ministry and that the offering is a tool that can help us move forward with that vision. Secondly, the amendment incorporates language from page 323 [1993 Reports and Records, Volume 1, Part 2] of the task force report, which defines the Vision for Mission Fund. This task of redefinition is extremely important, because, when we speak of an annual offering, what comes to the minds of many of our people is an emergency, desperate attempt to balance the budget of the churchwide organization. The Vision for Mission Fund is a much more positive and exciting proposal than this, and the insertion of these words helps clarify this vision. Finally, the amendment includes the phrase, "partnership with synods." I want this stewardship strategy to be a strategy not just for our churchwide organization, but for our whole church, and this need to work in partnership with the synods will allow this strategy to be

something that serves the whole church and not simply the churchwide organization."

The Rev. Stephen Bouman [Metropolitan New York Synod] spoke against the amendment because he felt that it would lose the focus of the strategy on churchwide ministry. He commended churchwide staff as "good stewards" of diminishing resources.

Bishop Paul M. Werger [Southeastern Iowa Synod] spoke in favor of the amendment, noting, in light of the report previously delivered by the secretary of this church, that ". . . we are all partners together in the work of the church. This will give us a wonderful opportunity to challenge some of the individualism and congregationalism we see. It also helps us to see the worldwide impact of this church and could be very instructional and educational to all of us. . . ." he stated.

The Rev. Wayne B. Peterson [Minneapolis Area Synod] requested clarification regarding the impact of the proposed amendment and associated celebrative offering on the 1994-1995 budget proposal. Bishop Rave explained that donors to the offering would have opportunity to designate three categories for the distribution of their funds: (1) to sustain ministries that fulfill Christ's Great Commission here and around the world; (2) to begin new work in domestic and global mission; or (3) to strengthen this church's mission through endowment gifts of \$1,000 or more. Thus, the offering would be utilized to support both budgetary and extra-budgetary purposes. Pastor Peterson inquired further, stating, "... My understanding of the amendment is that this offering . . . will now go to the Vision for Mission Fund and only that, and will no longer be the way the task force designed it or envisioned it." Bishop Chilstrom requested Bishop Rave to clarify further the intent of his proposed amendment. Bishop Rave stated, ". . . It would certainly be my impression that funds from the Vision for Mission Fund, as needed and necessary, should be available to support the ministry of the whole church. Therefore, it would be available to [provide] possibly for those divisions monies that are now budgeted in other ways."

Mr. Walter J. Nees [Rocky Mountain Synod] spoke against the amendment, because "people ought to have opportunity to give out of their need to give." He objected to the practice of designated funding and urged that the churchwide organization be entrusted to make proper distribution of financial gifts.

An unidentified voting member rose to a point of order with respect to the limitation of debate to six speakers. Bishop Chilstrom indicated that such a limitation was not in effect.

Bishop Kenneth H. Sauer [Southern Ohio Synod] spoke in favor of the amendment, noting that it would "restore the essential ecclesiology of our church," namely, that "yearly support of the ministries of the synod and churchwide organization would come from the undesignated offerings of our folk." He noted the importance of the work of synods in securing primary mission support for the work of this church.

Ms. Eva David [New England Synod] spoke against the amendment because she considered synods to be part of the churchwide organization and people should have an opportunity to contribute directly to the work of the whole. ". . . We always have a fund-raising problem of people wanting to give to their favorite issues, and that makes it difficult for the whole unified program to be managed," she said.

Mr. Craig Drehmel [Northwest Synod of Wisconsin] called the question.

MOVED;
SECONDED;
CARRIED: To move the previous question.

2/3 Vote Required

Yes--832; No-32; Abstain-2

MOVED;
SECONDED;

Yes-570; No--337; Abstain--13

CARRIED: To amend the recommendation of the Church Council with respect to the proposed Financial Stewardship Strategy by deleting the paragraphs that read:

~~To establish an annual celebrative churchwide offering for support of ongoing churchwide and~~

~~To affirm the Church Council's establishment of a "Vision for Mission Fund" for global and domestic ministries;~~

and by inserting the following new sections:

To affirm the Church Council's establishment of a "Vision for Mission Fund" for global and domestic ministries; and

To establish an annual celebrative churchwide offering, in partnership with ELCA synods, to be held in the spring of each year, as a component of this fund, in order to receive congregational and individual gifts, given over and above their primary mission support, for global and domestic ministries;

The Rev. Thomas D. Morgan [Texas-Louisiana Gulf Coast Synod (formerly, South-eastern Texas-Southern Louisiana Synod)] then called the question.

MOVED;
SECONDED;

2/3 Vote Required

Yes-836; No-50; Abstain-3

CARRIED: To move the previous question.

Bishop Chilstrom called for the vote on the Church Council's recommendation as amended.

ASSEMBLY

ACTION

Yes-775; No-127; Abstain-3

- CA93.7.29**
1. To receive with appreciation the "Financial Stewardship Strategy";
 2. To endorse the general directions described in the report and the related programs and activities that are intended to :
 - a. help members of the Evangelical Lutheran Church in America to develop faith-filled lives;
 - b. articulate the compelling story of the ELCA's mission;
 - c. equip and nurture lay and rostered leaders, so that they will guide this church as it funds its mission activities;
 - d. Affirm, coordinate, and develop new and current methods of financial support for this church's mission;
 - e. coordinate partnerships among all manifestations and expressions of this church; and
 - f. support the tithe as a guideline for a joyful response to God's love.
 3. To instruct the Church Council of the Evangelical Lutheran Church in America to oversee and guide the further development of the various elements of the Financial Stewardship Strategy, with the support of synods and the Division for Congregational Ministries and other churchwide units;
 4. To affirm the Church Council's establishment of a "Vision for Mission Fund" for

- global and domestic ministries; and**
- 5. To establish an annual celebrative churchwide offering, in partnership with ELCA synods, to be held in the spring of each year, as a component of this fund in order to receive congregational and individual gifts, given over and above their primary partnership support, for global and domestic ministries;**
 - 6. To instruct the Church Council of the Evangelical Lutheran Church in America to cause the Division for Ministry and the Division for Congregational Ministries, in cooperation with the seminaries of the Evangelical Lutheran Church in America, to develop specific intentional programs to strengthen the instruction of the theology of stewardship, recognizing it as a primary faith issue, and in the ecclesiology of the Evangelical Lutheran Church in America, to the end that pastors and other teachers and leaders of this church have a fuller personal understanding of stewardship and ecclesiology, and are better equipped to help the members of this church to develop and grow in their understanding; and**
 - 7. To commend this document to synods and congregations of this church for their reflection and action.**

Financial Stewardship Strategy
Report and Recommendations

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Introduction

The pages that follow this introduction present a challenging question: Just how are we going to do financial stewardship in the Evangelical Lutheran Church in America? The ideas and recommendations are written in general language, but at the same time, they suggest that all of us share responsibility for funding the mission of this church. In a sense, what follows is a call to action. The report details the work of a committee, but it calls for you, the reader, to respond.

The report is about stewardship in general and stewardship in specific. It deals with the large idea that stewardship is everything we do after we say that we believe. It promotes stewardship as God's activity--

God's plan for the past, present, and future--in which we share. The strategy looks at stewardship as something big and basic and overarching--one of those ideas that surrounds us with meaning.

At the same time, this strategy emphasizes one part of stewardship--something called "financial stewardship" (probably more accurately termed "stewardship of giving of money"). The value we have given money in our society requires our attention to its careful use, its stewarding. And part of that stewardship is giving money to fund the mission of all the various parts of the Evangelical Lutheran Church in America.

All this talk of "strategy" may bring you to wonder just what a strategy is and what it accomplishes. The simplest way to think of a strategy is as a large-scale plan with connected, supporting approaches or procedures that help the plan succeed at every place. But, a strategy is different than a plan in that a strategy is constructed to solve a problem. A strategy is more than a blueprint or a set of clever ideas. In its design, a strategy is a call to action for all who seek to solve the problem. It organizes all available and necessary resources to accomplish individual objectives that solve the larger difficulty. An assumption of any strategy is that the combined energies of people can accomplish more than the fervent work of any one of them individually.

This strategy takes on some of those features. The problem has to do with the various financial needs of this church body. What is needed to solve this problem is a large-scale plan to bring together our widespread resources--including money, but also involving the skills and vision of people throughout the Evangelical Lutheran Church in America--in an organized way. This strategy presumes the grace of God, the gifts of the Holy Spirit and the vision of God's people to be in mission--gathered together in an economy, a household of faith, in which God's will is done.

These pages suggest specific strategic actions by which this church body can begin to solve a seemingly ageless situation that has grown more complex: the funding of the mission of this church in its many manifestations. The recommendations assume that the people of the Evangelical Lutheran Church in America are capable and willing to engage in organized, integrated activity together. This strategy names as a gift the generosity of spirit of the people of this church. This strategy has both short- and long-term objectives. It is a call to action at all expressions of this church body.

This strategy was fashioned in response to a variety of needs and hopes in the Evangelical Lutheran Church in America. More directly, the strategy was developed at the direction of the ELCA Church Council. The council hoped that a comprehensive strategy would move this church to accomplish both general and specific goals. They appointed a committee of members of this church--people who represented its diverse strengths and witness--to build a strategy for stewardship and fund raising. They gave the committee a broad-based mandate for study and recommendation, and a timeline that required the development of a final report to the 1993 ELCA Churchwide Assembly.

This strategy cannot cover every aspect of reality. It should be subject to the careful scrutiny of those who will carry it out. The strategy depends on the work of all who share the problem and all who hope for its solution.

This strategy for the financial stewardship of this church makes no claim of completeness, as though everything good we had ever hoped would happen can now occur. Only God can accomplish that work. At the same time, this strategy calls for the people of God within the Evangelical Lutheran Church in America to work together in a coordinated way to be better stewards and to fund amply their shared mission.

This strategy is a call to action! A call to be partners in God's will that the world would be saved!

This strategy is for you!

Summary of the Strategy

The report of the ELCA Stewardship Strategy Development Committee includes an underlying principle, key elements, and key recommendations.

An Underlying Principle

The financial stewardship efforts of this church--in all of its manifestations--should foster and exemplify the unity in its mission. The value of each of the elements of a financial stewardship strategy can be measured by their capability to:

- Bring people together;
- Build bridges between parts of this church;
- Form mutual support for cooperative efforts; and
- Re-integrate what have been disparate endeavors.

Key Elements

The following elements are basic to carrying out this strategy for financial stewardship in the Evangelical Lutheran Church in America:

1. ***The development of faithful lives among ELCA members.*** Financial stewardship is dependent on the truth that stewardship is a faith issue. The strategy presents recommendations for continuing effective education--general and specifically targeted--that is grounded in the Word of God.
2. ***A forthright, compelling articulation of the story of the ELCA's mission in all its variety and depth.*** The Evangelical Lutheran Church in America is a place where God's economy--God's will for the world--is carried out faithfully, effectively, and efficiently. The strategy offers recommendations by which members can see the story of the ELCA's mission as their own stories, and themselves as partners in the work of this church.
3. ***Affirming, nurturing, equipping, and challenging of leadership for stewardship.*** All stewardship--including financial giving stewardship--requires the example and witness of strong, committed leaders. This strategy provides direction for continuing support and development of lay and rostered leaders.
4. ***Financial support for this church's mission.*** Members of this church are asked to fund the mission with their gifts of money. These gifts include primary partnership support and specific partnership support (See definition, page 25-26.). The strategy proposes specific actions to increase the amounts of money available to all expressions of this church.
5. ***Coordinated partnerships within the Evangelical Lutheran Church in America.*** Long-standing friendships and alliances within the various manifestations of the Evangelical Lutheran Church in America need strengthening and new ones need to be forged. The strategy offers direction for renewing and energizing financial partnerships.

The term "**expression**" is used to designate the various parts of the church. Another way to think of the word is that the church is seen fully in any of three visible parts, congregations, synods and the churchwide organization. It is never correct to equate "ELCA" solely with any one of its expressions because each part survives and prospers because of the other parts. (So, "ELCA" does not equal the churchwide organization.) It is also incorrect to think of the ELCA having "levels," as though there was an intrinsically higher priority or value in any expression of the Church.

This report uses the word "manifestation" to refer to congregations, synods, the churchwide organization and other portions of the church--colleges, seminaries, social ministry agencies, and the like. These elements of the wider church also contribute to the greater stewardship of the Evangelical Lutheran Church in America and form a more effective partnership for the mission of this church body.

Key Recommendations

The Stewardship Strategy Development Committee recommends a series of coordinated actions. They can be summarized in these statements:

1. That the Evangelical Lutheran Church in America expand its work in stewardship education, with specific targeting of groups, such as large congregations, rural congregations, women, cultures.
2. That the Evangelical Lutheran Church in America form and support a network of "mission interpreters," and engage more leaders in the task of establishing priorities for this church.
3. That the Evangelical Lutheran Church in America support and equip lay and rostered stewardship leaders with learning events and continuing education programs.
4. That the Evangelical Lutheran Church in America establish within the churchwide organization a function by which coordination of income from all sources for churchwide ministries will be carried out.
5. That the Evangelical Lutheran Church in America establish a "Vision for Mission Fund," which will seek major gifts from individuals for global and domestic missions; and that the Evangelical Lutheran Church in America institutionalize an annual churchwide offering.
6. That the Evangelical Lutheran Church in America continue the World Hunger Appeal, Missionary Sponsorship, Mission Partners, Partners Plus, and other special giving opportunities, at the same time recognizing that primary partnership support remains the central way in which the ELCA's churchwide

mission is funded.

7. That the process for the flow of funds from congregations through synods to the churchwide organization continue in its present form.
8. That the ELCA Foundation be expanded and strengthened.
9. That the Evangelical Lutheran Church in America endorse several pilot studies and projects, including a program for funding theological education.

The strategy that follows is the result of the diligent work of this committee for nearly two years, and the wisdom of scores of other individuals and groups. It reflects the committee's vision of a church whose members are motivated by God's grace so that they give thankfully and generously to financially support the mission of this church. Thus sustained, the congregations, synods, churchwide organization, agencies, and institutions of this church will see their work and mission as united, coordinated, and complementary.

The Present Situation

The Many Become One--and Many

By the grace of God, the merger that formed the Evangelical Lutheran Church in America has resulted in many benefits and blessings. Certainly the hand of God is evident in the ability of this emerging church to effectively proclaim the Gospel and to move in ways that carry out God's mission in the world. Indeed, with the Psalmist we can say, "Great is the Lord, and greatly to be praised. . . One generation shall laud your works to another, and shall declare your mighty acts . . ." (Psalm 145:3-4).

At the same time, the merger--a compelling move toward Lutheran unity at a national level--has been plagued by a sense of disconnectedness and disintegration in the very individuals, congregations, institutions, and organizations that make up the Evangelical Lutheran Church in America. This report focuses on financial stewardship, and offers a comprehensive approach to this church's financial stewardship that addresses that increasing organizational and spiritual disintegration.

Disintegration--Global and Cultural Roots

Fragmentation and disintegration are not unique to this church. Though there are some new bonds between peoples and nations, global relationships continue to disintegrate in many places. Former nations and alliances self-destruct. Fear and hostility between peoples increase on every continent. Religious and tribal wars proliferate. Old associations, old bonds, old ways of relating nationally and culturally are breaking down. Global fragmentation points ominously to the future.

In the United States, we see the results of the drive toward individuality. In the recent past, our culture has produced a kind of cult of "me-ism"--or at least "me first-ism." The current life goals of many people center on "getting what is coming to Number One."

Success has fed on greed. Mutual responsibility and accountability have faded. Much-touted personal rights have driven people to courts, produced angry outbursts on the streets, fomented violence, and fragmented communities. Sociologists and politicians talk of the disintegration of the family. Institutions that depend on the good will and generosity of people have fallen on hard times (See Appendix E.). Threatened by what they see as an increasingly hostile and dangerous world, people draw back into self-crafted enclaves of protection. The final result of this cultural disintegration is not clear.

Financial contributions to non-profit organizations in the U.S. have steadily increased between 1981 and 1990. However, when the current dollars are converted to constant dollars, the increase is not as sharp. In fact, the amount dropped between 1982 and 1987. In 1990, giving increased by only 5.75 percent, the smallest amount in three years, and in constant dollars rose by a mere 1 percent.

Disintegration and the Church

The blessing of God attends the church and its activities, and many parts of the church live out their

mission in the world in remarkable ways. Congregations, synods, church institutions, and others continue to confront the fragmenting world with the Good News of the Gospel. Still, the church cannot escape both the threat and the result of society's disintegration. The cult of the individual that threatens society also threatens the church and its mission. The same tendency toward fearful turning in on self may have become a feature of the various expressions of the church.

In 1979, congregations that now make up the Evangelical Lutheran Church in America shared 13.7 percent of their income with synods and the churchwide organization. In 1991, that percentage had fallen to 9.3 percent.

Any attempt to foster responsible financial stewardship--the financial support of this church and its mission--must address the disintegration and fragmentation of the church and its members.

Disintegration and Individual Members of the Evangelical Lutheran Church in America

Members of the Evangelical Lutheran Church in America may find themselves cast into a personal and spiritual survival mode, working to discern the claims of Christ versus the claims of culture. Even though most Lutherans escape the kind of poverty that forces them to scramble for physical survival from day to day, many may have moved into personal cocoons of protection. They may depend on financial resources and personal support to bring a semblance of stability and safety to the present and future. Some may use the congregation as a part of their system of protection; others form survival networks outside of this church.

While it is true that members of the Evangelical Lutheran Church in America contribute generously and that per-member contributions have been rising, more and more money has been kept at the local level. Many increasingly isolated individual Lutherans fail to identify with the mission of their congregations, and much less with the mission of the church as a whole. The church's appeal--to break out of self-attentiveness and move toward a concern for people who are marginalized and victims of injustice--seems to fall on virtually deaf ears. Though it may be possible for congregations to reach many of their members by appeals that focus on increased services within the congregation and local community, appeals for funds that are directed to a broader mission are sometimes ignored.

The word, "steward," (derived from the Anglo Saxon word, "sty-warden" and ultimately from the Greek word for the manager of the household [*oikonomos*]) is receiving increased usage in contemporary society. The use of the term reflects an expanding awareness of environmental degradation and dissolution of societies. In the face of such dis-integration, people become aware that they must learn to care not only for the earth, but also for the entire structure of human endeavor and relationships.

At the same time, Christians may be under some pressure not to consider themselves stewards. Some Christians may feel that the label of "steward" diminishes their importance; others may want to avoid the increased responsibility that comes with thinking of themselves in this way.

The work of stewards always is to care for what does not belong to them. That work includes managerial activities--such as saving, preserving, sharing, increasing, protecting--and also extends to an attitude of thankfulness and an awareness of ultimate responsibility to the will of the owner.

Disintegration and Congregations

Certainly most congregations of the Evangelical Lutheran Church in America are effective, grace-filled communities, actively carrying out God's mission. But fragmentation, an unwanted by-product of the merger

that formed the Evangelical Lutheran Church in America, confronts many. Some congregations seem to sense a distance from the churchwide organization. They feel excluded from the present actions and future direction of this church as a whole.

The merger is not the only cause for the feeling of congregations that they are separated from their synod and the ELCA churchwide organization. Congregations suffer the same threats and the same need for protection that affect individuals. Threatened by a variety of increased costs and uncertainty about their futures, congregations can pull back into their own spheres of interest, focusing their efforts on internal ministry and local action. Those congregations tend to see the church at large as something "out there"--unknown others who carry on activities that only marginally influence and only minimally involve the parish. This distancing, sense of powerlessness, and isolation lie at the heart of the shift to support local ministries and away from synodical and churchwide support.

Disintegration and Pastors and Rostered Leaders

Many pastors, associates in ministry and other church workers carry out their ministry with dedication, purpose, and a sense of fulfillment. Still, rostered leaders also often experience the disintegration of the church. They may feel distanced from the church as a whole; they may feel disenfranchised from the decision-making process by which the church moves. They may think that they work alone, without significant support from this church or its representatives.

These distanced church workers are burning out at an increasing rate. Some fall victim to stress. A number consider leaving Word and Sacrament ministry. As members pull away from congregations and discount this church and its leaders, pastors and rostered leaders may encounter an overwhelming sense of powerlessness and lack of effectiveness that can lead to burn-out or worse.

Appeals to these leaders to increase their work load by undertaking elaborate stewardship programs may simply add to their sense of frustration. Many of these leaders have not been trained adequately to deal with stewardship efforts in the congregation. It may be self-defeating to ask them to support the work of the church at large through a program that they may be ill equipped to administer.

Disintegration and Synods

Many synods, like the congregations from which they are created, effectively carry out the many tasks assigned to them. They do so in a way that supports and extends God's mission. But the same forces that affect individuals and congregations operate in synods as well. Diminishing financial support makes it increasingly difficult for synodical staff to respond to the expectations of pastors and rostered leaders, congregations, and churchwide agencies. Synods find themselves competing with congregations, colleges, universities, seminaries, and the churchwide organization for primary partnership support and specific partnership support. As a result some initiate more fund raising-activities within the synod, including establishment of development offices.

Synods with diminished financial support face a uncertain future. The needs of troubled pastors and congregations increase, while staff time necessary to respond to those needs dwindles. Sometimes a confusion of roles between synods and the churchwide organization adds to the sense of isolation. More and more competing synods are forced into a survival mode.

Disintegration and Colleges, Universities and Seminaries

ELCA colleges, universities, and seminaries have served this church by offering excellent education and preparation for ministry for generations of students. Many of these institutions also have been forced to turn inward. Declining support from the church at large has caused those institutions of learning not only to seek revenue from less traditional sources, but also to compete for students and dollars. Administrators know that the schools and seminaries that survive will be those able to attract a dynamic faculty, a growing number of students, and capital by which the institutions can maintain and improve their viability.

But competing institutions can become isolated. Failing financial support seems to give the message that each school and each seminary is on its own. Churchwide appeals for funds, even if some of the funds are designated for these institutions, may get less than enthusiastic support from geographic constituencies.

Disintegration and Social Ministry Organizations

Over the past few years, many ELCA-related social ministry organizations have moved into closer partnership with synods and congregations. Although independent of the church, those agencies have sought funding from congregations and synods as a logical expression of their local ministries. But, the relative

success of these organizations may also have led to competition for shrinking financial support and to an isolation similar to that with which other parts of the Evangelical Lutheran Church in America struggle.

Disintegration and the Churchwide Organization

The churchwide organization must join the rest of the church in giving thanks for the blessings of God that have attended the first five years of this church. In spite of declining income, the churchwide organization has maintained a strong sense of mission, a full proclamation of the Gospel, an active role in peace and justice efforts, and a leadership role in ecumenical endeavors.

But the disintegration and fragmentation of the various expressions of this church also exist in the churchwide organization. Churchwide staff often find themselves pulled in many directions at the same time. Calls for help come from many sources. The variety of responses undertaken by churchwide staff often give the impression that such activity is as fragmented and disintegrated as the church that is being served. There often seems to be a confusion of activity that increases the sense that the church is in disarray--that it has lost its focus on God's saving mission in the world.

Some Financial Effects of Disintegration

Several effects of these disintegrations can be seen in the current financial challenges that face the Evangelical Lutheran Church in America. They include the following:

1. ***A low level of per capita giving by ELCA members.*** While actual dollar amounts have increased each year, the giving level remains at approximately 2.5 percent of personal income. This points to a relatively flat level of financial support for the Evangelical Lutheran Church in America in the near future.
2. ***Rapidly rising fixed costs.*** All parts of this church are experiencing an escalation of costs that are rising faster than income. This has resulted in cost-cutting reductions in programs and/or staff.
3. ***Incremental changes gather together to become large deficits.*** For example: A dozen members who fall short of their anticipated giving to their congregation may be only a small portion of a dozen congregations that do not meet their goals to support their synod, which is among several synods that do not meet their commitments to the churchwide organization. Thus, a relatively modest reduction in giving can result in large changes in other places.
4. ***A cycle of continuing reduction of support and mission.*** Because income does not meet expenses, a cycle of reduced mission capabilities begins or continues. It is comparatively easy to identify the reductions that have occurred at the churchwide organization. At the same time, the effects eventually reach synods, which may need to assume a greater programmatic function. In turn, this can seem to legitimize a reduction in the synod's financial support of the churchwide function. Although not yet visible in many places, these continuing reductions will eventually cycle back to congregations, which will be deeply affected and reduced in their own capabilities for mission.

All of these effects currently appear to be part of the rhythm of financial support of the Evangelical Lutheran Church in America at this time. The need for a comprehensive strategy to change this situation continues to grow.

The Strategy

A Call to Reintegration

Stewardship--the "economy of God"--signifies God's unifying intent regarding creation and humankind. All of God's actions toward God's creation and humankind proclaim a unity that must be reflected in our participation in the stewardship of God.

For that reason, a strategy for financial stewardship must include more than the development of better ways to raise funds. It must involve the church leadership in those fund-raising efforts. At its heart, such a strategy must also foster a reintegration of the church in all of its expressions into God's plan--God's mission. An effective strategy, arising from a sense of God's economy--God's saving purpose--has to address the very core of the problem of failing support: the disintegration that is becoming more pervasive in the relationships of the various expressions of this church to each other.

Oikonomos, from two Greek words: oikos=house; nomos=rules or laws. Therefore, the one who runs the household according to the laws or rules of the house is the manager or *steward*. On a larger scale, the word means *organization* or *system*--the meaning that underlies the English word "economy." Paul says that he (among others) is a "steward of the mysteries of God" (1 Corinthians 4:1-2). He characterizes that stewardship in Ephesians 3:9 as helping people know the "administration (oikonomia) of God's mystery--hidden for ages." Paul affirms that God acts intentionally by setting in place a system of rules and order and maintaining that structure. God's ordering--God's plan -- includes creation, redemption and God's intention to bring all things to completion in the future.

The Starting Point

The question, "How can we help the Evangelical Lutheran Church in America in all of its expressions move toward a more effective stewardship of financial resources?," has to be preceded by another question, "How can we engage in a comprehensive effort that reintegrates this church into God's mission?" The most important criterion for judging this stewardship strategy and its elements is this: "How do these efforts, actions, plans, or appeals foster the unity of this church in God's mission?" An attendant question also needs to be answered: "How does this part of the overall strategy build bridges, form mutual support, bring people together, move toward wholeness, call people to a unified direction of service, or project an image of integrated mission?" If we do not require answers to these questions, financial stewardship strategies, no matter how nicely put together, will fail, because they will add to the fragmentation and disintegration of this church.

Key Elements of the Strategy

This strategy is a coordinated plan of action that helps to move this whole church--in all its expressions--toward a fuller participation in God's mission to the world. The strategy helps the church to build bridges, reintegrate the expressions of this church in mutual support, and affirm a renewed commitment to living out God's saving activity for the world. This strategy suggests new programs and activities that:

- Help ELCA members develop faith-filled lives.
- Articulate the compelling story of the ELCA's mission.
- Equip and nurture lay and rostered leaders so that they will guide this church as it funds its mission activities.
- Affirm, coordinate and develop new and current methods of financial support for the church's mission.
- Coordinate partnerships among all manifestations and expressions of this church.

Implementation of the Strategy

The elements of the strategy are supported by specific activities of this church. In keeping with the sense of partnership among the expressions of this church, responsibilities for these actions are shared. The strategy proposes the following implementing actions:

To Build

The Evangelical Lutheran Church in America seeks ways to build the faith life of individual members and individual congregations. New and existing programs and resources will enhance the members' sense of belonging to and participating in dynamic worshiping, serving, and evangelizing faith communities.

To that end, together we will:

- Provide context-specific congregational assistance with services specifically geared to congregational size, geographical setting, or ethnicity;
- Develop worship resources (such as sermon helps, individual devotional material, congregational Bible studies) relative to financial stewardship;
- Strengthen extra-congregational and faith-developing opportunities for congregational members, including theological publications, and symposiums and other events at seminaries and continuing-education centers.
- Learn from the faith lives of Christians in other cultures and ethnic groups; and
- Utilize electronic and other media (such as a series of teaching videos, a major series in *The Lutheran*, and learning tools for children) for increased understanding of basic and financial stewardship.

To Tell

The Evangelical Lutheran Church in America seeks new and improving ways that challenge support from all expressions of this church to communicate the church's mission. This communication will do more than inform; it will use constitutional mission language and specific stories to present a unifying picture of the intentions and actions of this church under the economy of God.

To that end, together we will:

- Develop new educational resources to enhance a sense of belonging to and participation in the mission of the church at large;
- Develop and equip a network of "mission interpreters";
- Involve more leaders in this church in establishing churchwide priorities; and
- Enhance interpretation efforts of all expressions of this church.

To Affirm and Equip

The Evangelical Lutheran Church in America seeks new and continuing ways to celebrate and equip lay and rostered church leaders so that they can participate enthusiastically in financial and other efforts that carry out the mission of this church.

To that end, together we will:

- Increase the quantity and quality of private and public affirmation of leaders;
- Encourage celebrations of significant events in the lives of leaders and congregations (such as retirements, years of service, anniversaries);
- Develop effective financial stewardship education at all seminaries;
- Develop continuing education opportunities for all lay and rostered leaders through learning events devoted to financial stewardship;
- Establish ongoing "listening posts" for specific groups (such as rostered persons and lay leaders);
- Examine factors that affect the morale of leaders;
- Promote congregational recognition of members who serve this church in and beyond the congregation; and
- Encourage systematic mentoring of leaders.

To Develop

We seek to improve and expand ways of developing effective financial support of the church's mission.

To that end, together we will:

- Affirm that primary partnership support remains the chief means by which congregations and members support the mission of this church beyond the congregation;
- Promote "first fruits" giving for primary partnership support;
- Continue the flow of contributed funds from congregations through synods to the churchwide organization as an expression of the mutuality and integration of this church;
- Establish an ongoing "Vision for Mission Fund" for global and domestic missions, and establish an annual, celebrative, churchwide offering;
- Expand the scope of the ELCA Foundation;
- Make churchwide-organization staff services more readily available to synods and congregations by increasing the number of shared/deployed stewardship staff, including Resident Stewardship Services;
- Strengthen new and existing models for financial giving stewardship of individuals and congregations, such as tithing, growth giving, first-fruits giving, and sacrificial giving of individuals and congregations;
- Provide staff and resources appropriate to specific contexts (such as rural and urban settings, large congregations, multicultural congregations, youth, and new Lutherans);
- Encourage continued use of the annual stewardship packet and other ELCA-produced stewardship materials;
- Continue and coordinate opportunities for specific partnership support, (such as the ELCA World Hunger Appeal, Missionary Sponsorship, Mission Partners, and Partners Plus); and
- Endorse several pilot studies: Keystones, stewardship analysis project, research and evaluation of the consultation process, and wills awareness (See Appendix H for descriptions.).

Vision for Mission Fund

The committee recommends the development and implementation of a **Vision for Mission Fund**. The fund is intended to be an ongoing opportunity for celebrative giving to the church and its mission and not a one-time appeal. Recognizing that global and domestic mission development are two of the top priorities of the ELCA, this effort will seek financial gifts that will enhance mission efforts through current gifts and an endowment for future program funding. It will allow for direct support from individual members of the ELCA through major gifts which would be used for current operations or as an endowment. This effort will be undertaken with the full participation of synods for the benefit of synodical and churchwide mission projects. Furthermore, close cooperation with all ELCA entities charged with interpreting and generating mission funding for this church is critical. The committee intends that the annual celebrative, churchwide offering be held in the spring and become a component of the Vision for Mission Fund. The offering will provide an opportunity for direct giving to this fund. Staffing for the Vision for Mission Fund will come from existing and new staff.

In 1991, \$1.2 billion was contributed by members to congregations.

In the United States, \$22 trillion will be transferred from one generation to the next between now and the year 2020.

To Coordinate

The Evangelical Lutheran Church in America seeks ways to enhance the participation of all of the expressions of this church in efforts to fund the many activities of the church's mission. The strategy brings those activities into an "economy"--a system that emphasizes mutuality, cooperation, and partnerships in a context of mutual accountability.

To that end, together we will:

- Assign within the churchwide organization the responsibility for coordination of income for churchwide ministries from all sources;
- Develop clear goals, guidelines, and mutual expectations for members, congregations, synods, and the churchwide organization regarding primary and specific partnership support;
- Develop a mutual accountability that is first shared in all consultation processes and then carried through to the fulfillment of agreed-upon commitments; and
- Strengthen coordination of all financial stewardship efforts in the various manifestations of the Evangelical Lutheran Church in America, including related institutions and agencies.

Conclusion

This strategy recognizes that the financial picture of the Evangelical Lutheran Church in America necessitates immediate steps to generate increased funding. At the same time, the strategy promotes the truth that long-term efforts remain the most effective means to move all expressions of this church toward faithful stewardship that is rooted in the Gospel--a vigorous stewardship that arises from a sense of generosity based on God's grace.

Effective, long-term efforts, such as are suggested by this strategy, require ongoing evaluation. All of the actions initiated to carry out the strategy, as well as the strategy itself, should be periodically evaluated and adjusted to respond to changes in this church and in the environment in which this church operates. As this strategy is implemented, it will encourage a lively faith and a mature sense of stewardship in individual members of the Evangelical Lutheran Church in America in this manner:

- As the mission of the whole church is compellingly proclaimed, it will capture members' spirits and bring them into an increased involvement in and support of that mission.
- When strong, effective, and efficient partnerships are evidenced throughout this church, people will grow in confidence and be increasingly moved to give their resources to the activities of this church in mission

at all of its expressions.

- All of the actions called for by this strategy will be facilitated by leaders who feel affirmed by this church, nurtured in their roles, and equipped for effective ministry.

If all of these elements--rooted faith, a clear and compelling sense of mission, strong partnerships, able and committed leaders--are in place, increased financial support for the church's mission certainly will follow. We will proclaim even more fully, "Great is the Lord, and greatly to be praised. . . One generation shall laud your works to another, and shall declare your mighty acts . . ." (Psalm 145:3-4).

Appendix A

Theological Foundations for Financial Stewardship

Stewardship begins and ends with God. "The earth is the Lord's and all that is in it, the world, and those who live in it" (Psalm 24:1). God's stewardship--God's "economy" or plan for the household of the entire world--is summed up in the proposition that God's will is to reconcile the world to himself (John 3:16 and parallels). So, God created and is creating, God redeemed and is redeeming, and God sanctifies and continues to set the redeemed apart as those who live within the plan and carry out God's mission. As supreme giver (James 1:17), God fills the world with abundance, and yet God does not give up ownership. The earth and its fullness remain God's. The "gifts of God" can be thought of more accurately as temporary loans.

God's people recognize that all things are gifts and, as they respond by using those gifts responsibly, they practice a fundamental stewardship. They recognize that as God's people, they participate in God's creating, redeeming, and sanctifying activity. God's people share in God's mission for the world. God's people know the will of God towards the world and proclaim the Gospel through their words and actions. "Let your light shine before others," Jesus counsels, "so that they may see your good works and give glory to your Father in heaven" (Matthew 5:16).

The fuller stewardship of God's people arises from their sense of God's plan for the world. "(God) desires everyone to be saved and to come to the knowledge of the truth" (1 Timothy 2:4). And we "shine like stars in the world" (Philippians 2:15) as we live out God's plan in God's world. As we do so, we recognize that God's loaned gifts must be cared for, managed, shepherded, shared, given away--not for their own sake, but in order to accomplish God's ultimate will that the whole world be saved. For that reason, Christians share a sense of managerial partnership among themselves, a way of living called "stewardship." Because every element of life belongs to God, it is proper to consider every facet of life as an opportunity for emphasizing stewardship. Because stewardship includes a range of caring behaviors, it is proper to speak of stewardship as everything Christians do after they come to faith. "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore, glorify God in your body" (1 Corinthians 6:20).

One aspect of stewardship--caring for money and possessions--receives great attention in a Christian stewardship lifestyle, because money is the primary means by which contemporary cultures measure value. Although stewardship can never be considered to be the same as financial stewardship, careful management of money is usually one of the highest priorities for Christians living out their sense of partnership in God's economy.

One aspect of financial stewardship, the giving of money to accomplish those good things an individual cannot accomplish alone, becomes an important element in total financial stewardship. Individual Christians and their gathered communities of faith carefully order their financial resources to accomplish objectives that they identify as consonant with God's ultimate will for the world--that the world comes to know Jesus Christ and be saved.

And so, one comes to the matter of giving to this church. This church, in all its expressions and manifestations, intends to be an effective means by which the Gospel is proclaimed and God's will for the world effected. This church, dependent on financial support, rightly asks for the money gifts of its members. This church, a gathering of forgiven saints, rightly asks for the time and talents of members in its operation. This church, a place where the Word of God is rightly preached and the sacraments rightly administered, equips its members for their vital, daily ministries of proclamation and care.

Thus, God's will is accomplished. God's stewardship invites the partnering stewardship of the church. God's stewardship requires the financial support of God's mission. God is praised and glorified, and stewardship ends where it begins--with God.

Appendix B

Definitions

It is important that this church share a common understanding of the vocabulary used to describe financial stewardship and the mission that is funded by monetary gifts. The ELCA Stewardship Strategy Development Committee proposes that the following terms and operating definitions be used by all expressions of this church:

"Church" and "church"

In its constitution, the Evangelical Lutheran Church in America states that "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" (*Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*, 4.01.).

The Evangelical Lutheran Church in America is a human organization, formed for the purpose of giving like-minded Christians opportunities for Word and Sacrament nurture, support, and equipping. For the purposes of this strategy, the term, "Church," refers to the invisible, holy and catholic Church, and the term, "church," refers to the Evangelical Lutheran Church in America (ELCA).

Mission of the Church

The ELCA constitution (4.02.) names the ELCA's mission as a six-fold task:

- To proclaim the Gospel.
- To carry out Christ's Great Commission.
- To serve in response to God's love to meet human needs.
- To worship God in Word and Sacrament.
- To nurture its members in the Word of God.
- To manifest the unity of the people of God.

Ecclesiology

Derived from a Greek term meaning "church," this word is used here to refer to the nature and understanding of the Church, especially as it is evidenced in the actions of Christians and Christian organizations.

Applied specifically to the Evangelical Lutheran Church in America, the term refers to the concept that the mission of the church is manifest in every expression of the church: congregations, synods, and the churchwide organization. The ecclesiology of the Evangelical Lutheran Church in America further means that all expressions of this church body are interdependent and mutually accountable, as are all the members of the Body of Christ.

Steward

(See the Sidebar on page XXX for an explanation of this term.)

Stewardship

Occurring approximately 13 times in the New Testament, the term *oikonomia* can mean the office of household administration (Luke 16:2ff), the apostolic office (1 Corinthians 9:17), or the divine plan of salvation (Ephesians 1:10; 3:9).

As it applies to God's people, stewardship is usually considered to include the faithful management of all that God gives. A more basic understanding is that Christian stewardship is life lived in faithful response to the Gospel (For further comments, see Appendix A.).

Giving

A life of Christian stewardship includes giving of all kinds. One important element is the giving of money to support the mission of this church. In this strategy, the meaning of "giving" will refer to this narrower use of the term.

The report designates several forms of giving to this church, including primary partnership support, specific partnership report, and planned giving (See the following entry for further explanation of these terms.).

Partnership Support

The Evangelical Lutheran Church in America is an inter-related entity, as defined by its constitution: "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" (7.11.).

Because the partnership requires shared responsibilities, the constitution further states that "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" (7.15.).

This partnership in financial support can be described in three terms: primary partnership support, specific partnership support, and planned giving.

Primary Partnership Support. Formerly known as "proportionate share" or "regular benevolence," primary partnership support is the offering of money that a congregation gives to the synod and to the churchwide organization through the synod. Congregation and synod constitutions regularize this relationship.

Specific Partnership Support. Formerly called "designated giving" or "second-mile giving," specific partnership support offers congregational members a means to channel their giving directly to specific ministries.

Planned Giving. Sometimes referred to as "deferred gifts," planned giving can be in the form of income or specific assets given to this church and its agencies. The gifts may include charitable gift annuities, pooled income funds, gifts in trust and life insurance gifts. The gifts can be managed to benefit both the donor and the recipient, and they can be crafted to balance personal, family, and institutional intentions.

Fund Raising and Resource Development

This phrase is used in two senses within the Evangelical Lutheran Church in America. The first and most general understanding of the term is as a synonym for financial giving stewardship. In that sense, fund raising is a straightforward approach to funding the mission of the Evangelical Lutheran Church in America, acknowledging financial and economic realities, and the need to ask ELCA members for their gifts of money.

Resource development is also used to describe this activity, with the understanding that the "resources" are financial and "development" is the formation, maturation, and growth in financial gifts and those who offer these gifts.

Fund raising also has a narrower sense and is sometimes used to include practices such as capital campaigns, planned giving, direct-mail approaches, and the like.

Because of the consistent work of individuals and organizations such as the Association of Lutheran Development Executives (ALDE), the term, "fund raising," has matured beyond the concepts of bake sale, car wash, or raffle. For that reason, the term is used in a positive way throughout this strategy report.

Tithe

The emphasis on giving ten percent out of religious obligation is an important facet of Old Testament faith. The concept of the tithe is mentioned three times in the New Testament as well.

The contemporary understanding of tithing is a North American contribution to the matter of funding for churches. Christians of many traditions find the tithe a helpful guideline for their giving. The tithe is not, however, a legal obligation of the church. In fact, a vision of faithful giving should never be limited by the idea of the tithe. The tithe remains a guideline for a joyful response to God's love.

Appendix C

The Committee's Mandate

The ELCA Stewardship Strategy Development Committee was formed at the direction of the ELCA Church Council. Its April 1991 directive was to shape a broad-based stewardship and fund-raising strategy for the Evangelical Lutheran Church in America, with particular reference to the biblical/theological basis for stewardship and the contemporary economic and social context. Its directive described relationships with the funding activities of colleges, seminaries, social ministry organizations, Mission Partners, World Hunger Appeal, and other agencies requesting funding to or from congregations.

The August 1991 Churchwide Assembly provided time for a hearing regarding the committee's assignment. Participants indicated the need for a more acceptable financial stewardship vocabulary. They also emphasized the need for educating ELCA members about how synodical and churchwide ministries used their financial support. Those attending the hearing also expressed their hopes that the study would deal with resistance towards discussion of financial giving stewardship by church members and rostered persons.

In his report to the Church Council on April 4, 1992, Bishop Herbert W. Chilstrom further clarified the directive. He asked the committee to give the council a plan for enhancement of the financial commitment of the members of the Evangelical Lutheran Church in America to the mission of the church, and to assist the council to try in faithfulness to respond to the deep-seated societal changes in the church.

COMMITTEE MEMBERS: Jim Goebel, David Krause, Enrique Mercade, Barbara Price, J. Christian Quello, James A. Rave, Cindy L. Ray, Kristen Schlauderaff, Woodrow Skinner, Patricia Swanson, *chair*.

STAFF: Richard H. Foege.

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Appendix D

Ecclesiology and Financial Stewardship

Financial stewardship is properly understood as the individual Christian's faith response in the management and sharing of God's gifts of money (See Appendix A for further comments.).

There is also a community dimension to financial stewardship that the New Testament makes very clear. God's saving act in Christ has drawn us not only into a covenant relationship with God, but also with God's people, the Church. In that community, faith is nurtured and believers are equipped for ministry.

The ELCA constitution echoes the idea of shared financial stewardship: "In faithful participation in the mission of God in and through this church, congregations, synods, and the churchwide organization--as interdependent expressions of this church--shall be guided by the biblical and confessional commitments of this church. Each shall recognize that mission efforts must be shaped by both local needs and global awareness, by both individual witness and corporate endeavor, and by both distinctly Lutheran emphases and growing ecumenical cooperation" (8.16.). Congregations, synods, and the churchwide organization provide the mechanism through which individual believers respond to Jesus' command to make disciples of all nations. This means that synods and the churchwide organization are as essential for the mission of individual believers as are local congregations.

Therefore, a primary challenge of this strategy is to awaken members of the Evangelical Lutheran Church in America not only to a deeper understanding of stewardship, but also to apply biblical and theological principles regarding the nature of the Church to financial stewardship.

Appendix E

Philanthropy in North America

The following paragraphs summarize part of the current scene in North American philanthropy. These factors can serve as an important context for funding the mission of the Evangelical Lutheran Church in America.

Giving to Non-Profit Organizations

The June 30, 1992, issue of *The Chronicle of Philanthropy* reported that the U.S. public is the major source of financial philanthropic giving. Almost 90 percent (88.9 percent) of the money contributed to non-profits in 1991 came from individual donations and bequests, 4.9 percent came from corporations, and another 6.2 percent was from foundations. Of the \$124.8 billion donated in 1991, individual donations and bequests totaled \$111 billion, while corporations and foundations donated \$6.1 billion and \$7.7 billion respectively.

Individual giving has always been relatively higher than that of corporations and foundations, and giving to non-profit organizations remains a pervasive activity in the United States. Seventy-two percent of households reported contributing to non-profits in 1991, giving an average of \$649 (*Independent Sector*, 1991).

Giving to Churches

A Gallup study conducted for the United Way in October 1990 revealed that when United States citizens think of contributing money to non-profits, the first organization that comes to their mind is their church. Similarly, a national survey of the charitable behavior of U.S. citizens, conducted for the Rockefeller Fund in 1984, found that 50- to 64-year-olds were the most generous donors; two-thirds of their contributions went to religious organizations.

Why do people give to non-profit organizations--especially religious organizations? Perhaps the first answer has to do with the cultural tendency to form and perpetuate voluntary organizations. People also give their time and money because of their religious commitment. A 1989 survey by *Independent Sector* confirmed earlier data that religious commitment is by far the strongest determinant in giving. Although there is not a direct causal relationship shown in the studies, they suggest a link between people's beliefs, values, and political convictions, and their giving and volunteering behavior.

The 1989 *Independent Sector* study shows that there is a direct relationship between church attendance, and time and monetary contribution to philanthropy. Seventy-one percent of persons who attend church weekly volunteered their time to charities, compared to 40 percent who never attended church. Similarly, 88 percent of persons who attended church regularly made monetary contributions, compared to 58 percent of those who never attended church. Most importantly, persons who attended church weekly contributed the largest percentage of their household income (3.8 percent) of any group.

Another important factor that drives individual giving is levels of personal income. Thus, people who have higher incomes give relatively more generously to non-profits. In terms of percentage of income donated, however, *Independent Sector* found that persons with a household income under \$10,000 gave the highest percentage of any income bracket (5.5 percent), while persons with household incomes of more than \$100,000 gave only 2.9 percent of their income.

Age was another determining factor in donations. Persons between 65 and 74 years of age contributed the largest percentage of income (4.4 percent). Persons between 18 and 24 years of age donated the least (1.2 percent).

Trends in Philanthropic Giving

There are two concerns regarding the future of giving to non-profit organizations in the U.S. The first problem centers on the long-term effects of current levels of unemployment and stagnating real personal income on philanthropic financial giving. In current dollars, the financial contribution to philanthropic organizations between 1981 and 1990 has steadily increased. When the current dollars are converted into constant dollars, the increase is not as sharp; in fact, the amount dropped in both 1982 and 1987. Because the constant dollar amount contributed by corporations and foundations has been essentially flat since 1987, personal giving has accounted for most of the continued growth in giving since 1987. If unemployment continues at present or growing rates and real personal income declines or remains flat, these factors might begin to affect personal giving negatively. In 1990, financial giving increased by only 5.75 percent, the

smallest amount in three years. In constant dollars, giving rose by merely one percent, barely outrunning inflation. The pattern of giving in 1990 may signal the beginning of several difficult years for philanthropy.

The second concern has to do with an apparent shift from religious to public, environmental, and international causes. Recent data indicates that the largest percentage gainers in financial contributions for each non-profit category between 1989 and 1990 were public and social benefit, environmental and international causes. Human services, religion, and the arts made smaller gains.

Signs of Hope

There are also signs of hope in philanthropic giving. People in the United States have an expectation that they will find a way to support what they have valued for many years. According to the Yankelovich, et al., study, people 35 to 64 years of age are most likely to be donors, while elderly people give a very large proportion of their incomes to religious causes. These younger age groups will grow steadily over at least the next 35 years as the baby-boom generation ages. Other factors being equal, the aging of the baby boomers could be a benefit to philanthropic giving.

Appendix F

Learnings and Issues

In preparing this report, the committee gained important insights into the current situation in the Evangelical Lutheran Church in America and was able to surface important issues that require attention. Some of these matters reflect the past; some have implications for this report; still others might shape planning and action in the future. The committee encourages attention to the following:

Learnings

There are many strengths in ministry in the various expressions of the Evangelical Lutheran Church in America.

The Ministry of Individual Members

- ELCA congregations experienced an 8.2 percent increase in member giving from 1989 to 1991.
- Many members of the Evangelical Lutheran Church in America participate in the interpretation of the synodical and churchwide mission to their fellow congregational members.
- Significant numbers of ELCA members participate in planned-giving programs, which benefit all of the expressions of this church.

The Ministry of Congregations

- Congregations are responding to the needs of the synodical and churchwide expressions, while continuing to undertake significant efforts to meet local needs.
- Congregations are finding ways that include funding and the giving of time and service to support local ministries.

The Ministry of Pastors and Associates in Ministry

- Better stewardship education at seminaries has been translated to better leadership by rostered persons in congregational stewardship.
- Many rostered professionals have taken part in stewardship learning events.
- Some clergy and associates in ministry have sought the assistance of deployed and shared stewardship staff from the Division of Congregational Ministries. In congregations in which Resident Stewardship Services have been used, giving has increased by 30 percent.

The Ministry of Synods

- Synodical staffs are paying increased attention to stewardship matters and to the concerns of their congregations and rostered staff.
- Synods continue to work with the churchwide organization as they establish their own development offices and programs.
- Some synods are seeking ways to fund their mission creatively.

The Ministry of Regions

- Some regions have effectively coordinated the services of shared and deployed stewardship staff.
- Some regions serve as a forum for decision making by synods as they seek a plan to fund institutions and agencies.
- Regions have facilitated the annual synodical and churchwide consultation process.

The Ministry of the Churchwide Organization

- Divisions of the churchwide organization have sought to improve their efficiency through refocusing and reorganization.
- The churchwide organization has improved its ability to predict and track the contributions of synods and congregations.
- Under the leadership of the churchwide office, the Evangelical Lutheran Church in America has seen a dramatic increase in giving to the ELCA World Hunger Appeal and significant increases in giving to specific partnership support.

The Ministry of Colleges, Universities, and Seminaries

- Many of these institutions have developed some of the most effective and experienced development staffs and have increased endowments.
- These expressions of the church continue to supply the church with trained leaders.
- These institutions continue to provide facilities, staff, and expertise to complement the ministries of various expressions of the church.

The Ministry of Social Ministry Organizations

- Many of these organizations have experienced a tremendous growth of programs and services designed to compensate for the decrease in government-provided care.
- These organizations continue to develop their ability to seek funding both within the church and in the community at large.

Issues

A number of issues in need of attention related to the various expressions of this church have been identified and are listed here:

Issues for Individual ELCA Members

- Many members, especially "baby boomers," evidence a lessening identification with and loyalty to institutions--including the church.
- Many members seem to evidence a lack of understanding of what the church is and what it can be.
- Members face a sometimes overwhelming array of funding appeals from the church, private organizations, institutions, and other agencies.
- Leadership development in the church seems to have become more important and less effective.
- Some members seem to fail to understand the implications of the "priesthood of all believers" in their daily living.
- Uncertainty about the future, caused by economic instability, continues to influence all.

Issues for Congregations

- Fixed costs for congregations are rising rapidly and will continue to do so.
- Congregations increasingly seem to see their support for the larger mission of the church as something discretionary and not part of their basic commitment.
- Many congregations seem to lack a clear vision of their own mission and their part in the mission of the church at large.
- Congregations in special situations seek resources that meet their unique needs. When those resources are not available in the Evangelical Lutheran Church in America, they often look elsewhere.
- Though congregations have significant amounts of money in savings and endowments, less than 10 percent of those funds are invested in the ELCA Mission Investment fund.
- Some congregations carry a paralyzing debt load.
- Some congregations are relying on commercial means of raising funds (See Appendix G.).

Issues for Pastors and Associates in Ministry

- Rostered persons often show a lack of partnership with each other and with the church at large.
- Many rostered persons demonstrate a low morale and express feelings of disenfranchisement. Causes include a lack of mobility, inadequacy of salaries, and a perceived lack of nurture and support from the various expressions of this church.
- Many rostered persons have not received adequate stewardship education and most have not sought opportunities for stewardship education through continuing education.
- Some rostered leaders have difficulty seeing their own financial stewardship as a witness.
- Many rostered persons have not used the deployed and shared stewardship staff of the Division of Congregational Ministries.

Issues for Synods

- Synods face rapidly increasing costs.
- Synods and the churchwide organization would benefit from a clear understanding of mutual expectations. Such a working mutuality would result in a more effective partnership.
- An increasing number of financial appeals and campaigns are being initiated in and by synods.
- Some synods are facing diminished reserves.

Issues for Regions

- Many congregations are not aware of the function of the region and are reluctant to link with the regional structure.
- Some view regions as only another layer of bureaucracy.

Issues for the Churchwide Organization

- Many people in the church from various expressions perceive a lack of communication from the churchwide organization to members, congregations, and synods.
- Fixed costs for the churchwide organization continue to increase. Such increases jeopardize programs and can cause a further decrease in the number of staff.
- Some perceive the churchwide organization as a large, inefficient bureaucracy.

- The churchwide effort could be improved by increased stewardship staff and better methods for reporting all primary and specific partnership support to synods.

Issues for Colleges and Universities

- Churchwide financial support continues to decline.
- None of the church schools has an endowment fund large enough to guarantee its survival.

Issues for Seminaries

- Like colleges and universities, seminaries continue to develop independent sources of funding.
- Some seminaries do not offer adequate stewardship education for pastors and associates in ministry.
- As tuition and costs for students increase, many graduate from seminary with an almost crippling debt load.
- The present structure for funding seminaries by synods and the churchwide organization is uneven and confusing.

Issues for Social Ministry Organizations

- Funding patterns for social ministry organizations by the various expressions of this church are inconsistent. A uniform pattern of support would help social ministry organizations to operate more efficiently and with less competition.
- Partnership with the church in its various expressions has diminished partly because much of the funding for social ministry organizations now comes from outside sources.
- Because of rising costs and decreasing funding, all social ministry agencies find it increasingly difficult to serve those in poverty.
- Most agencies need development staff with greater training and expertise.

Appendix G

Considerations regarding Commercialism in the Church

The culture in which we live is greatly influenced by economic assumptions and practices. As people of faith, we live with these cultural realities even as we strive to be faithful to the Gospel. As individuals and communities of faith, we may find ourselves to be working within these same realities to strengthen the mission of the church and, at the same time, to be in conflict with prevailing economic assumptions and practices. The matter of commercialism (i.e., using commercial means to raise money for church-related work) continues to be an issue for the Evangelical Lutheran Church in America.

In teaching and practicing stewardship, ELCA materials and leaders focus on a biblical base. Voluntary giving by church members remains the primary method of financing congregational activities. However, groups within the church occasionally inquire about the appropriateness of generating additional funds through the selling of goods and services, games of chance or other special efforts.

Two of the ELCA's predecessor church bodies developed statements on commercialism within the church. Many congregations looked to those statements for guidance in making decisions regarding the relationship between stewardship and fund-raising events.

The following statements, based on previous documents, are intended to:

- Continue the discussion regarding commercialism and the church.
- Offer some guidelines for decision-making for all expressions of the church.
- Examine traditions and practices so that they remain consistent with the message of the Gospel.

The stewardship practices of many congregations are rooted deeply in the heritage of their members. Harvest festivals continue to play a major role in agricultural communities. Bazaars, rummage sales, food sales, and arts and crafts festivals are other ways in which congregations celebrate their heritage. These events can provide opportunities for sharing time, talents, and energy, as well as generating financial support for congregational ministries. The dignity of such efforts can be affirmed, especially when they are planned and conducted in a manner consistent with other stewardship efforts in the church.

Financial needs and cultural influence have led people in all expressions of the church to look at new ways of supporting ministries into the future. Investments, real estate, stocks, and bonds may be used to generate funds for mission now and in the future. Activities to raise funds for congregations can do more than make money; they can build fellowship and commitment in a community of faith.

Games of chance have no place in the life of a congregation. Congregations, like governmental entities, may see such games as a quick, easy means of raising funds. These games send adverse messages regarding the value of giving and financial stewardship. Games are based on the principle of receiving a high return for a low investment. Luck, instead of thankfulness, need, compassion, or commitment, is the guiding principle.

Investing in financial instruments raises other questions. Rate of return can be the primary guiding principle in the world of finance and investment. The church may find itself in internal conflict when the only criteria for investment decisions is obtaining the highest rate.

Many congregations have explored creative ways of supporting a broad understanding of stewardship, while raising funds. Recycling projects can raise funds for groups even as they teach members and the community ways in which members might care for God's creation.

Questions for Consideration

The following questions should be addressed as congregations, institutions, agencies, synods, and the churchwide organization consider fund raising efforts:

1. Are the goals for the activity clearly established before the activity is undertaken?
 - Who is being served by this effort, and how?
 - Is this effort consistent with the total ministry of the church?
 - What is the guiding principle in designing the event or program? Making the most money by any means possible? Service to the community? Fellowship?
 - Does the method of fund raising accomplish these goals, or are they at cross purposes with the goals?
 - Do the goals complement other financial stewardship efforts within the congregation, synods, or churchwide organization?
2. Are the people who will work on an activity part of the decision-making process?
3. Does the activity provide a service beyond the fund raising itself?
4. Will the activity afford satisfaction and dignity to those who engage in it?
5. Will the activity provide an avenue for people to use their abilities and to express their willingness to

serve others?

6. Will the activity encourage people to believe that they are giving charitable support to a congregation's ministries when they are, in fact, obtaining goods or services at bargain prices?
7. Does the activity send a message consistent with the idea of sacrificial giving?
8. Does the activity ask community members to support something that the congregation is not willing to fund?
9. Does the activity build commitment within the community, or relieve the conscience of those who are involved in the congregation in a limited way?
10. Will the activity benefit the ministry of the whole organization, or is it a means for a small group to exert power and control through the dollars raised?
11. Will the activity be seen as a unique contribution to the community, or as direct competition with local businesses?

Appendix H

Pilot Projects

The Stewardship Strategy Development Committee has considered and endorsed several pilot projects whose results may prove beneficial for future directions in funding the mission of the Evangelical Lutheran Church in America. They are described here in summary fashion.

Wills Awareness

The Stewardship Strategy Development Committee encourages the ELCA Foundation to conduct a Wills Awareness program in one or more synods. Such a pilot project would include the support and participation of the synod and several churchwide units. The programs would be presented as part of a complete stewardship approach, and attempt to increase the present percentage (10 percent) of ELCA members who include the church as a beneficiary in their wills.

Keystones

The Stewardship Strategy Development Committee endorses the continued development of Keystones, a unique program for funding theological education in the Evangelical Lutheran Church in America. The program will include these elements:

- Seminary-based continuing education, available by mail to subscribers on a monthly basis.
- Interpretation of the history and work of seminaries.
- Generation of significant additional funds for seminaries through annual subscriptions.

The program will be managed in a cooperative effort through the Division for Ministry.

Research and Evaluation Regarding Consultations

The Stewardship Strategy Development Committee supports continuing research and evaluation of congregation/synod consultation methods (such as individual visits, letters, cluster gatherings, synod events and dinners).

The research and evaluation pilot study examines present methods for patterns and analyzes methods shown to be most effective in building partnerships between synods and congregations, as well as increasing the congregations' levels of financial support. Methods and strategies thus identified will be refined for the use of deployed and shared stewardship staff of the Division for Congregational Ministries.

The study is being conducted under the supervision of the Division for Congregational Ministries in close cooperation with the Department for Research and Evaluation.

Stewardship Analysis Project

This pilot project will identify attitudes and behavior patterns that may produce a decline in giving patterns in congregations and denominations. The pilot study includes ELCA congregations in Illinois and Indiana that choose to be a part of the study.

One part of the project will include the use of the instrument, "National Money for Missions Program," a program that works with congregations to raise per-member giving levels. The program also features clearly defined congregational goals for increased giving. As coordinated with the Division for Global Mission, funds contributed in excess of the goals are designated for mission activities in China. Local missions and other projects of the congregation also will be supported.

The study is funded under the terms of a grant from the Lilly Endowment, and conducted by Empty Tomb, Inc. This program has the endorsement of the Division for Congregational Ministries and the Division for Global Mission.

Appendix I

Funding of Mission in Predecessor Bodies

Lutheran congregations in the United States have a long tradition of cooperative support of ministries that extend beyond congregational locales. The support has been strong, though the patterns have varied through the years. In the three predecessor bodies of the Evangelical Lutheran Church in America, funding of mission was diverse.

Lutheran Church in America (LCA)

LCA congregations channeled their support of churchwide ministries through synods. Each synod worked with its congregations in setting goals for financial support. The goals were the result of formulas based on the congregation's membership, budget, and previous year's expenses. The dollar figure was determined through consultation because of the congregation's "apportionment" goal. A similar method was used to determine the amount of synodical income given for the churchwide and international mission of the LCA.

Some synods established three giving levels for congregations. Level I was a minimum goal based on the prior year's giving. Level II included the minimum goal and additional gifts designated for approved ministries. Level III offered the opportunity to fund new projects. The Lutheran Church in America also encouraged designated giving, which was never a source for primary funding for synodical or churchwide ministries.

Seminaries, colleges, and universities were funded primarily by the synods that related to them geographically. A lesser amount of support was provided by the church body.

The Lutheran Church in America conducted four special appeals, which provided funding for additional mission starts, as well as for seminary and higher education.

The American Lutheran Church (ALC)

In The American Lutheran Church, congregations provided financial support separately for district and national/international ministries. District ministry support was generally determined by per-confirmed-member "dues," and a few districts used guidelines that suggested a percentage of congregational budgets. The amount given to national/international ministry support was freely determined by each congregation.

General Convention delegates caucused to set a two-year "benevolence goal" for the congregations of their districts. The total "acceptances" by districts constituted the amount of support for national/international ministries.

Designated giving programs accounted for a higher percentage of churchwide dollar support than was true in the Lutheran Church in America. Missionary Sponsorship and Mission Partners were primary opportunities for designated gifts.

Financial support for church colleges and seminaries came from the national budget. Congregations also provided direct financial support through designated gifts.

Funding for social ministry agencies varied from district to district. Special funding appeals by agencies, colleges and universities, or seminaries were first endorsed by the district(s) involved. Following this endorsement, the institution(s) could appeal directly to congregations and through them to individual members.

The American Lutheran Church used special appeals to raise additional funds for higher education, seminaries, and mission outreach. Four special appeals were conducted between 1980 and 1986.

The Association of Evangelical Lutheran Churches (AELC)

The Association of Evangelical Lutheran Churches was divided into four synods. Support funds for the mission of the church beyond the congregation were directed to the synod office. Each synod determined the amount it would share for the national mission.

In its short existence, The Association of Evangelical Lutheran Churches conducted only one churchwide appeal. The Association of Evangelical Lutheran Churches was more successful than the Lutheran Church in America or The American Lutheran Church in meeting the goals of its fund appeal.

Appendix J

Additional Considerations

The Stewardship Strategy Development Committee raised concerns about several issues that were important, but were beyond the scope of the committee's work. They are included here for reference and further exploration.

Reduction in the Number of Synods

Maintaining 65 synods is very costly and, because of their numbers, there are some duplicated costs. The cost of supporting this number of synods is much greater than had been projected at the start of the Evangelical Lutheran Church in America. The additional expense has an effect on the total mission of the church. There is a need for serious exploration of the reduction in the number of synods.

Rising Pension and Medical Costs

The rising costs for pension and medical benefits is a growing concern, first for congregations, but also for other parts of the church. Some congregations are forced to limit salary increases due to the rising costs of these benefits. Other congregations face the difficult loss of full-time pastoral staffing. The church urgently needs to address this issue.

Clergy Mobility

Focus groups throughout the church yielded a consistent frustration and concern regarding a perceived lack of mobility related to the call process. The committee recommends that priority attention be given to this matter.

Funding of Seminaries

The number of seminaries (eight) and the methods by which they are funded was considered by the committee. The Division for Ministry is currently engaged in a comprehensive study of theological education, which has implications for funding. Therefore, no action was taken, except to endorse a pilot project aimed at supporting theological education in the Evangelical Lutheran Church in America (See the description of the Keystones pilot project in Appendix H).

Appendix K

Strategic Actions by Audience

This appendix lists strategic actions noted earlier in the report (see pages 17-20), this time in relation to those individuals or parts of the church affected by the actions. Because the responsibility for carrying out individual recommendations is shared by a variety of partnerships, this listing does not designate responsibility for the actions. Some actions may appear under more than one category.

Members of the Evangelical Lutheran Church in America

- Develop new educational resources to enhance a sense of belonging to the church and participation in the mission of the church at large.
- Learn from the faith lives of Christians in other cultures and ethnic groups.
- Utilize electronic and other media (such as a series of teaching videos, a major series in "The Lutheran," learning tools for children) for an increased understanding of basic and financial stewardship.
- Develop worship resources (such as sermon helps, individual devotional material, congregational Bible studies) relative to financial stewardship.
- Strengthen extra-congregational, faith-developing opportunities for congregational members, including theological publications, symposiums, and other events at seminaries and continuing education centers.
- Affirm that primary partnership support remains the chief means by which congregations and members support the mission of the church beyond the congregation.
- Strengthen new and existing models (such as tithing, growth giving, first-fruits giving, and sacrificial giving) for financial giving stewardship of individuals and congregations.
- Develop clear goals, guidelines, and mutual expectations for members, congregations, synods, and the churchwide organization regarding primary and specific partnership support.
- Develop and equip a network of "mission interpreters."
- Increase the quantity and quality of private and public affirmation of leaders.
- Encourage celebrations of significant events (such as retirements, years of service, and anniversaries) in the ministries of leaders and congregations.
- Promote congregational recognition of members who serve the church in and beyond the local congregation.
- Encourage systematic mentoring of leaders.

Pastors and Rostered Leaders

- Increase the quantity and quality of private and public affirmation of leaders.
- Develop worship resources (such as sermon helps, individual devotional material, congregational Bible studies) relative to financial stewardship.
- Develop continuing-education opportunities for all lay and rostered leaders through learning events devoted to financial stewardship, such as those sponsored by the Lutheran Laity Movement for Stewardship.
- Develop and equip a network of "mission interpreters."
- Encourage celebrations of significant events (such as retirements, years of service, and anniversaries) in the ministries of leaders and congregations.
- Encourage the systematic mentoring of leaders.
- Examine factors that affect the morale of leaders.
- Make churchwide organization staff services more readily available to synods and congregations by increasing the number of shared/deployed stewardship staff, including Resident Stewardship Services.
- Provide staff and resources appropriate to specific contexts (such as rural and urban settings, large congregations, multicultural congregations, youth, and new Lutherans).
- Encourage the continued use of the annual stewardship packet and other ELCA-produced stewardship materials.
- Promote "first fruits" giving for primary partnership support.
- Establish on-going "listening posts" for specific groups (such as rostered persons and lay leaders).

Congregations

- Develop worship resources (such as sermon helps, individual devotional material, congregational Bible studies) relative to financial stewardship.

- Provide context-specific congregational assistance, with services specifically geared to congregation size, geographical setting, or ethnicity.
- Develop continuing education opportunities for all lay and rostered leaders through learning events devoted to financial stewardship, such as those offered by the Lutheran Laity Movement for Stewardship.
- Encourage celebrations of significant events (such as retirements, years of service, and anniversaries) in the lives of leaders and congregations.
- Promote congregational recognition of members who serve the church in and beyond the local congregation.
- Enhance the interpretation efforts of all expressions of the church.
- Strengthen new and existing models (such as tithing, growth giving, first-fruits giving, and sacrificial giving) for financial giving stewardship of individuals and congregations.
- Establish on-going "listening posts" for specific groups (such as rostered persons, and lay leaders).
- Encourage the systematic mentoring of leaders.
- Examine factors that affect the morale of leaders.
- Affirm that primary partnership support remains the chief means by which congregations and members support the mission of the church beyond the congregation.
- Promote "first fruits" giving for primary partnership support.
- Make churchwide-organization staff services more readily available to synods and congregations by increasing the number of shared and/or deployed stewardship staff, including Resident Stewardship Services.
- Provide staff and resources appropriate to specific contexts (such as rural and urban settings, large congregations, multicultural congregations, youth, and new Lutherans).
- Encourage the continued use of the annual stewardship packet and other ELCA-produced stewardship materials.
- Continue and coordinate opportunities (such as the ELCA World Hunger Appeal, Designated Gifts, Mission Partners, Partners Plus, and Missionary Sponsorship) for specific partnership support.
- Develop clear goals, guidelines, and mutual expectations for members, congregations, synods, and the churchwide organization regarding primary and specific partnership support.
- Develop a mutual accountability that is first shared in all consultation processes and then carried through to the fulfillment of agreed upon commitments.
- Continue the flow of contributed funds from congregations through synods to the churchwide organization as an expression of the mutuality and integration of the church.

Synods

- Increase the quantity and quality of private and public affirmation of leaders.
- Enhance interpretation efforts of all expressions of the church.
- Make churchwide-organization staff services more readily available to synods and congregations by increasing the number of shared and/or deployed stewardship staff, including Resident Stewardship Services.
- Develop continuing education opportunities for all lay and rostered leaders through learning events devoted to financial stewardship.
- Encourage the systematic mentoring of leaders.
- Establish on-going "listening posts" for specific groups (such as rostered persons and lay leaders).
- Strengthen coordination of all financial stewardship efforts in the various manifestations of the Evangelical Lutheran Church in America, including institutions and agencies.
- Continue the flow of contributed funds from congregations through synods to the churchwide organization as an expression of the mutuality and integration of the church.

Churchwide Organization

- Enhance interpretation efforts of all expressions of the church.
- Encourage the systematic mentoring of leaders.
- Develop effective financial stewardship education at seminaries.
- Develop continuing education opportunities for all lay and rostered leaders through learning events devoted to financial stewardship.
- Develop and equip a network of "mission interpreters."

- Involve more leaders in the church in establishing churchwide priorities.
- Encourage the continued use of the annual stewardship packet and other ELCA-produced stewardship materials.
- Continue and coordinate opportunities (such as the ELCA World Hunger Appeal, Designated Gifts, Mission Partners, and Partners Plus) for specific partnership support.
- Make churchwide-organization staff services more readily available to synods and congregations by increasing the number of shared and/or deployed stewardship staff, including Resident Stewardship Services.
- Establish on-going "listening posts" for specific groups (such as rostered persons lay leaders).
- Establish within the churchwide organization an office that will be responsible for coordination of income from all sources for churchwide ministries.
- Endorse several pilot studies: Keystones, Stewardship Analysis Project, Research and Evaluation of the Consultation Process, and Wills Awareness (See Appendix H for descriptions.).
- Establish an ongoing "Vision for Mission Fund" for global and domestic missions, and establish an annual celebrative churchwide offering (See Sidebar on page 19.).
- Strengthen coordination of all financial stewardship efforts in the various manifestations of the Evangelical Lutheran Church in America, including institutions and agencies.
- Expand the scope of the ELCA Foundation.

Colleges, Universities, and Seminaries

- Develop effective financial stewardship education at seminaries.
- Develop continuing education opportunities for all lay and rostered leaders through learning events devoted to financial stewardship.
- Encourage the systematic mentoring of leaders.
- Strengthen coordination of all financial stewardship efforts in the various manifestations of the Evangelical Lutheran Church in America, including institutions and agencies.

Appendix L

Special Churchwide Appeals

Special, short-term, fund-raising campaigns were frequently used in the predecessor church bodies to provide additional funds for higher education, seminary education, new mission starts, and other causes. In addition to the loosely coordinated mission appeals in all three predecessor bodies just prior to the creation of the Evangelical Lutheran Church in America, the Lutheran Church in America conducted three other appeals in its 25 year history and The American Lutheran Church conducted the same number in its 27 year history. Synods and districts also conducted a number of fund raising campaigns for a variety of causes, using much the same approach as the churchwide campaigns.

Mission Appeals Steering Committee

Just prior to the conclusion of the pledge periods for the missing appeals in the predecessor church bodies, Bishop Herbert W. Chilstrom asked the steering committee to review the conduct and results of the appeals and prepare a report of that study. Charles Oestreich, *chair*, submitted that report, dated March 29, 1989, to Bishop Chilstrom. The Church Council received the report at its April 14-17, 1989 meeting.

The Oestreich report included five recommendations:

1. That the Evangelical Lutheran Church in America adopt a Christian giving program to include regular congregational giving, designated giving, major gifts and deferred giving and churchwide and synodical mission emphases (special appeals).
2. That the Evangelical Lutheran Church in America recognize churchwide emphases as an important component of an overall program of Christian giving and not simply as a periodic strategy to deal with financial emergencies.
3. That the Evangelical Lutheran Church in America endorse a plan of cyclical time periods for mission emphases, alternating between the synodical and churchwide expressions.
4. That the need for mission emphases be clearly defined and articulated by the churchwide leadership consistent with the mission goals of the Evangelical Lutheran Church in America.
5. That the Evangelical Lutheran Church in America develop an advance planning process to administer churchwide mission emphases.

Alternatives to a Major Fund Appeal

In March 1991, Bishop Herbert W. Chilstrom asked the Rev. Morris A. Sorenson Jr., then assistant to the bishop, to convene a task force of ELCA staff executives to explore alternative approaches to a major fund appeal.

In its report to the bishop, the task force noted the following:

1. There was a place for special appeals as a part of this church's stewardship activity.
2. The special appeal, as used in the past, was inappropriate at that stage in the life of this church. Therefore, work needed to be done on the development of an alternative, variation, or modification of a special appeal. One such activity was the strengthening of the church's regular stewardship activity. The ELCA mission is sustained by three financial emphases:
 - a. Worship offerings--a portion directed through synods for synodical and churchwide administration programs;
 - b. Major and designated gifts by individuals;
 - c. Deferred gifts through bequests, life insurance, life-income arrangements, endowment funds, etc.
3. Any special appeal must be built on clearly defined purposes that are sharply defined and positively communicated to the church.
4. Any appeal should be delayed until the Stewardship Strategy Committee has been able to report on the appropriate place of appeals in the stewardship strategy of the church.

Findings of the Stewardship Strategy Development Committee

Based on its review of the two reports referenced above and other data, the Stewardship Strategy Committee has concluded that special, short-term, churchwide, fund-raising campaigns, as we have known them in the past, are no longer an effective way of raising additional funds. However, special appeals, utilizing contemporary and innovative approaches, continue to have the potential for raising additional funds to meet specific needs.

At this point in the life of the Evangelical Lutheran Church in America, instead of a short-term, special

appeal, the committee recommends that a Vision for Mission Fund be developed and implemented (See Sidebar on page 279.).

Appendix M

Present Situation and Issues

Members (5.2 million)

Present Situation

- * 2.3 percent giving recorded over long-term (lower for inactives; higher for regular worshipers).
- * The giving in dollars has increased each year; rate of increase has slowed.
- * In 1991, \$1.2 billion was contributed by members to congregations.
- * Per capita giving has increased by 32 percent between 1979 and 1991 (\$148 in 1979; \$330 in 1991).

- * Those who pledge tend to give more than non-pledgers.
- * Rural and urban areas, on average, tend to give less dollars per capita, but higher percentage of income.
- * It takes the giving of 14 new members to equal the giving of an average 60-year-old giver.
- * Large amounts are designated for various institutions, agencies, or causes, either through congregations or synods, or directly by members.
- * In the United States, \$22 trillion will be transferred from one generation to the next between now and the year 2020.

Issues

- * Lessening identification with or loyalty to church institutions.
- * Unclear expectations of what it means to be a member of the Evangelical Lutheran Church in America.
- * Donor confusion and fatigue regarding multiple donor solicitations.
- * Leadership development.
- * Uncertainty about socio-economic climate of the nation.
- * Need for deeper understanding and living-out of the priesthood of all believers.

Congregations (11,074)

Present Situation

- * In the Evangelical Lutheran Church in America, there has been a decline in membership and worship attendance numbers, except for a slight increase in baptized membership in 1991.
- * Congregation expenses are up from 72 percent in 1988 to 80 percent in 1992; 200 percent increase in health-care costs from 1988 to 1992.
- * Congregations have a debt load of \$719,478,186.
- * Congregations have invested \$700-800 million dollars in savings and endowment funds.
- * Congregations have invested \$60 million in the ELCA Mission Investment Fund.
- * Congregational income from members is up 32 percent (adjusted) since 1979.
- * A decrease in the percentage of proportionate share funds being sent to synods, from 13.7 percent in 1979 to 9.3 percent in 1991—a decrease of 7.4 percent.

- * Between 1979 and 1991, the dollar amount remitted from congregations to synods went up from \$80 million to \$119 million (dollars increased; percentage decreased).
- * 0.69 percent of congregational giving is shared directly with institutions, agencies, or causes.

Issues

- * Increasing financial burdens.
- * Benevolence dollars are seen as discretionary dollars.
- * Lack of clear expectations of what it means to be a congregation of the Evangelical Lutheran Church in America.
- * Congregational understanding of mission.
- * Congregational size and diversity.
- * Congregational investment in mission.
- * Increased opportunities for specific giving outside the congregation.
- * Congregational debt loads.
- * Commercial, profit-making ventures by congregations.

Pastors and Associates in Ministry (17,421 ordained, 1,500 AIMs)

Present Situation

- * Increasing debt loads of many newly ordained pastors (strained personal finances are a hindrance to strong stewardship leadership).
- * Pastor-led financial stewardship programs may appear to be self-serving (increase the congregational budget so that the pastor's salary can be increased).
- * Low morale among some rostered persons may lead to a lack of commitment (pensions/mobility).
- * Some pastors encourage congregations to use other than ELCA stewardship materials.
- * Insufficient variety of stewardship materials and inadequate distribution of available resources by pastors.
- * Multiple requests for "leadership" gifts from many institutions, agencies, causes.
- * Uncertain understanding of the relationship or commitment to the synod and churchwide organization.
- ? Little ongoing financial stewardship education available for pastors.

Issues

- * A minimum sense of partnership (ecclesiology).
- * Clergy morale; a sense of disenfranchisement.
- * Stewardship education for pastors (seminary curriculum, and continuing education).
- * Lack of networking experience with stewardship or ELCA Foundation personnel.

Synods (65)

Present Situation

- * Cost of "doing business" has increased.
- * Churchwide organization has reduced support of some programs and services.
- * Congregations are receiving more dollars, but sending a lower percentage

to synods and the churchwide organization.

* Many dollars simply pass through synodical books, and are forwarded to designated institutions, agencies, or causes. Sometimes these are already a synod budget item.

* Staffing levels in some synods are increasing, while others are decreasing.

* Capital expenditures in some synods are increasing.

Issues

* Number of synods.

* Cost of operations.

* Expectations, ecclesiology, partnership.

* Increasing number of synod appeals, campaigns, and development offices.

* Need for leadership development.

* Financial stewardship, ELCA Foundation staffing.

* Financial accountability (synod to churchwide; churchwide to synod).

Churchwide Organization

Present Situation

* Cost of "doing business" continues to escalate.

* From 1990 to 1991, actual income from synods decreased from 55.5 percent of synod budgets to 54.3 percent, a \$1.1 million reduction to the churchwide organization.

? Designated gifts increased from 1990 to 1991 by more than \$400,000.

? A history of shortfalls and reductions in funds since 1988 resulted in staff and program cuts.

* A balanced budget in 1991, which included a \$1.5 million special offering.

* Money generated through ELCA Foundation staff often benefits congregations, institutions, agencies, and causes other than the churchwide organization.

Issues

* Clear communication of the churchwide mission.

* Inadequate dollar support from synods and congregations, coupled with increasing costs.

* Perceptions of ownership in and of the Evangelical Lutheran Church in America.

? Coordination and tracking of all giving.

* Size and structure.

* Clear prioritizing of the churchwide mission.

? Attention to budget setting.

? Evaluation of budget recipient's ministries.

Colleges and Universities

Present Situation

* The primary source of funds is students, alumni, parents, foundations, corporations, government funds (primarily through students), and communities.

* A small but symbolic amount is received from the churchwide organization, based on number of Lutheran and multicultural students.

* Strong development offices and strong professional association (ALDE).

- * A growing cooperation between schools in development efforts.

Issues

- * A continuing decline in financial support from the churchwide organization.
- * Inadequate endowment funds.

Seminaries

Present Situation

- ? Strong ties to the church, from which they traditionally have received strong financial support.
- * A diminishing financial support from the churchwide organization; on average, 32 percent of seminary budgets.
- * Endowment gifts are increasing. The size of endowment funds varies greatly among seminaries.
- * An increased sophistication in resource development and strong professional association (ALDE).

Issues

- * A need to seek funding sources independently.
- * A lack of seminary education and training in stewardship for graduates.

- * Moral questions related to the large debt load of graduates at the time of ordination.
- * Uneven and confusing funding patterns by synods and the churchwide organization.

Social ministry Organizations

Present Situation

- * Constitutes a huge network: 275 parent organizations with hundreds of subsidiaries; second in size only to Roman Catholics.
- * The source of income is very diverse:
 - ? reimbursement (third party);
 - ? government contracts;
 - ? other grants and foundations;
 - ? private pay; and
 - ? contributions from congregations, synods, and individuals.
- ? A diverse pattern of church relations and financial support.
- * Churchwide-organization support is in terms of services and development of resources, except for an occasional grant.
- * Increasing number of development offices, some very professional.

Issues

- * A need for uniform funding method from the church.
- * A feeling of diminishing support from the church.
- * The consequences of increased dependence on third-party payments and government reimbursements.
- * Decreased service to people living in poverty.
- * Competition for dollars, even with the parent church body.
- * Lack of training and experience by some development staff members.

Outdoor Ministries

Present Situation

- * 146 outdoor ministries located in 35 states.
- * The primary base of relationship and financial support for most is congregations, and to a lesser degree synods.
- * Churchwide organization contributes support services, coordination, and resource-development assistance.
- * Recent entries into the development field, some by partnering with other outdoor ministry camps.

Issues

- * A need for a firmer funding base.
- * A felt need for stronger synodical relationship and financial support.
- * Lack of development program expertise.

Report of the Church Council: (continued)

*** 1994-1995 Budget Proposal**

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 385-386, 387-434, continued from pages 13, 56-58.

Bishop Chilstrom called upon Ms. Edith M. Lohr, chair of the Budget and Finance Committee of the Church Council, and the Rev. Robert N. Bacher, executive for administration, to introduce the 1994-1995 Budget Proposal. Ms. Lohr described the budget as "the fuel that drives our activities." Citing the Budget Proposal Narrative (*1993 Reports and Records, Volume 1, Part 2*, page 387), she stated, "Budget decisions are designed to support activities and functions that advance the mission entrusted to the churchwide organization within the framework of available resources." We are going to use this budget to carry out the plan for mission that we have for this church." She then reviewed the budget criteria used in the design of the 1994 proposal (*Ibid.*, page 388). Ms. Lohr then commended Option 1 of the Church Council's recommendation (*Ibid.*, page 385):

MOVED;

SECONDED: 1994

Budget Proposal:

To approve a 1994 current fund budget proposal of \$78,790,000, with an initial Mission Operating Fund allocation of \$1,500,000;

**To approve a 1994 World Hunger budget proposal of \$12,250,000;
and**

To authorize the Church Council to establish the spending authorization after review of 1993 actual income and 1994 revised income estimates.

1995 Budget

Proposal:

**To approve a 1995 current fund budget proposal of \$79,640,000,
with
an initial Mission Operating Fund allocation of \$1,500,000;**

**To approve a 1995 World Hunger budget proposal of \$12,500,000;
and**

To authorize the Church Council to establish the spending authorization after review of 1994 actual income and 1995 revised income estimates.

The Rev. Cynthia V. Forde [Texas-Louisiana Gulf Coast Synod (formerly, Southeastern Texas-Southern Louisiana Synod)] called the question.

MOVED; *2/3*

Vote Required

SECONDED; *Yes-564; No--151; Abstain--2*

CARRIED: To move the previous question.

Bishop Chilstrom then called for the vote on the recommendation of the Church Council.

ASSEMBLY

ACTION

Yes-699; No-41; Abstain-5

CA93.7.30 1994 Budget Proposal

To approve a 1994 current fund budget proposal of \$78,790,000, with an initial Mission Operating Fund allocation of \$1,500,000;

To approve a 1994 World Hunger budget proposal of \$12,250,000; and

To authorize the Church Council to establish the spending authorization after review of 1993 actual income and 1994 revised income estimates.

1995 Budget Proposal

— **To approve a 1995 current fund budget proposal of \$79,640,000, with an initial Mission Operating Fund allocation of \$1,500,000;**

To approve a 1995 World Hunger budget proposal of \$12,500,000; and

To authorize the Church Council to establish the spending authorization after review of 1994 actual income and 1995 revised income estimates.

*** Proportionate-Share Commitments**

Reference *1993 Reports and Records, Volume 1, Part 2, pages 347-349;*

continued from page 58.

Ms. Edith M. Lohr (Natick, Mass.), chair of the Budget and Finance Committee of the Church Council, presented the following recommendation of the council, which was adopted without discussion.

ASSEMBLY

ACTION

Yes-678;No-26; Abstain-19

CA93.7.31 To authorize the Church Council to continue development of the currently used approach for implementation of this constitutional provision in the establishment of the proportionate-share commitments for the 1994, 1995, and 1996 synodical and churchwide budgets;

To direct that such implementation shall be governed by the following general principles:

- 1. That the proportionate-share commitment shall be based on unrestricted giving by members through congregations, while designated gifts from congregations and individuals channeled through the synodical treasury in support of churchwide approved ministries are to be recognized and reported as support over-and-above the proportionate-share base;**
- 2. That a goal for the proportionate-share amount shall be established on the basis of certain common factors, with such a goal (a) presenting a challenge for growth in current giving and sharing; (b) providing flexibility in dealing with diversity; © establishing accountability; and (d) assisting interpretation and communication;**
- 3. That consultations shall be held that enhance relationships through shared decision making and partnership in God's mission;**
- 4. That the commitment, after consultation, of proportionate-share receipts shall be in dollars for use in synod and churchwide budgeting, recognizing, however, that the synodical projection may be expressed in percentage terms;**
- 5. That tentative agreements regarding proportionate-share goals made during consultations shall be approved by each Synod Council and the Church Council; and**
- 6. That reporting of year-end actual giving through synods shall be viewed as important for mutual accountability and not as a measure of faithfulness;**

To direct that these principles shall be implemented through the following procedures:

- 1. That the proportionate-share commitment for the churchwide organization shall 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, including such items as salaries, office expense, synodical committee expense and programs, but excluding such items as travel costs and support of agencies and institutions;**
- 2. That synodical-churchwide consultations shall provide a forum for addressing issues of synodical variations and for determining a mutually agreed upon division of proportionate-share giving by congregations; and**
- 3. That the agreement(s) determined in consultation, when approved by the Synod Council and Church Council, shall be the synod commitment of proportionate-share support for the budget of churchwide organization;**

To direct that a report and possible recommendations for future determination of the proportionate-share commitments be prepared for the 1995 Churchwide Assembly; and

To assign to the Church Council the establishment of the percentage of proportionate-share of unrestricted congregational income to be remitted to the churchwide organization by

synods for 1994 and 1995, in accordance with the procedure specified herein.

Recognition of Retiring Bishops

Bishop Chilstrom called upon Bishop Wayne E. Weissenbuehler [Rocky Mountain Synod] and Bishop Gerald E. Miller [Allegheny Synod] to join him on the dais. He commented on "the profound depth of love and affection there is among" the

members of the Conference of Bishops. "The life of a bishop is a lonely life. I think all of us who have been synodical bishops and those who are now would agree that the kind of *esprit de corps* and fellowship that we sense in the circle of synodical bishops of this church is really one of the most delightful parts of the work that God has given us and makes the burden lighter than it might otherwise be," he said. Bishop Weissenbuehler was to conclude his term of office at noon on Wednesday, September 1, 1993, and Bishop Miller would conclude his term this day, Tuesday, August 31, 1993. Bishop Chilstrom expressed gratitude to the outgoing bishops and their spouses, and presented a plaque and certificate of appreciation to both bishops. The assembly rose in applause.

Report of the Church Council:

(continued)

*** "Social Teaching Statement on Freed in Christ:**

Race, Ethnicity, and Culture"

Reference. *1993 Reports and Records, Volume 1, Part 2*, pages 375-381, continued from page 61; continued on pages 436-458.

Bishop Chilstrom called upon the Rev. Craig J. Lewis, executive assistant to the bishop, to introduce discussion of the proposed "Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture." Pastor Lewis commented on the changing ethnic cultures and piety of the America people over the past century and a half. "The peopling of America has been one of the most remarkable events in modern history," he stated. Yet, many immigrants have been caught between the so-called "American dream" and the "American dilemma." Pastor Lewis observed that ". . . statistics suggest that the American ethnic mosaic is being fundamentally altered, and that ethnicity is being redefined.... With the increase of diversity [of the American cultural experience] has come an increase in isolation and alienation in community life."

"I urge you to adopt this statement... because now is the time to move faithfully from the *chronos* to the *kairos*. Now is the time for this church to deal respectfully, authentically, and transformatively in the racial, ethnic, and cultural diversity that characterizes our nearly twenty-first century American society. Now is the time to end our despair over fading dreams and to grasp our heritage of enduring hopes. Now is the time to resist the temptation to pander to pop sociology and dangerously simplistic political correctness. Now is the time to turn from an unpredictable, chauvinistic past to the blessed assurance of a future created through God in Christ Jesus. Now is the time to proclaim that that which separates us must surrender to that which joins us, so that we may find God's unity in our racial, ethnic, and cultural diversity. Now is the time, as one Youth Convocation member said, to stop pointing our fingers and to begin opening our arms. We are a church too busy to hate, too faithful to hold back, a church too hopeful and hope-filled to stop dreaming of a new future for this society. Now is the time to repent of our love of *revolutionary*

Christianity, which papers over our reality simply to cover our collective posteriors, and now is the time to claim the history of *revolutionary* Christianity, which commits to creed and deed in the name of our Lord and Savior, Jesus Christ. Now is the time to turn from the present darkness to accept our freedom in Christ and to march in the light of God," Pastor Lewis implored.

During the presentation, Pastor Lewis led the assembly in singing "America, the Beautiful" and "We Are Marching in the Light of God." He also made reference to Martin Luther King's 1963 speech, "I Have a Dream." The Youth Convocation cited was being held concurrently with this Churchwide Assembly.

Bishop Chilstrom introduced Ms. Ingrid Christiansen (Chicago, Ill.), chair of the board of the Division for Church in Society (DCS); the Rev. Edmond Yee (Berkeley, Calif.), chair of the steering committee of the Commission for Multicultural Ministries and a member of the task force; Mr. Ralph Gomez (Tucson, Ariz.); and Bishop Sherman G. Hicks [Metropolitan Chicago Synod], co-chairs of the task force; and the following churchwide staff members: the Rev. Charles S. Miller, Jr., executive director of the Division for Church in Society; the Rev. Frederick E. N. Rajan, executive director of the Commission for Multicultural Ministries; Ms. Joanne Chadwick, formerly a member of the task force and presently executive director of the Commission for Women; the Rev. William E. Wong, coordinating director for the Multicultural Mission Strategy; the Rev. Karen L. Bloomquist, director for studies in the Division for Church in Society; and the Rev. Larry J. Jorgensen, associate director for studies in the Division for Church in Society. Members of the task force not present were: the Rev. Bela Bernhardt (Cleveland, Ohio); the Rev. Valerie A. Brown (International Falls, Minn.); the Rev. James K. Echols (Philadelphia, Pa.); the Rev. Rudolph R. Featherstone (Columbus, Ohio); Ms. Victoria Hamilton (Slidell, La.); Ms. L. DeAne Lagerquist (Northfield, Minn.); Ms. Boua Sy Ly (Raleigh, N.C.); the Rev. Rafaela H. Morales-Rosa (Worcester, Mass.); the Rev. Victor M. Rodriguez (Irvine, Calif.); Charles Ruehle (Milwaukee, Wis.); and the Rev. Charles P. Sigel (Columbia, S.C.).

Bishop Chilstrom indicated that as with the previously adopted social statement on the environment, the assembly would consider the text of the document page by page. At the end of that discussion, the recommendation of the Church Council would be considered together with amendments submitted by voting members. Ms. Christiansen voiced appreciation for the "vigorous participation" of assembly voting members in the three assembly hearings on the document. Approximately half of the members of the assembly had participated in those hearings, she stated. In addition, opportunities for collaboration with task force members and staff had been arranged for those assembly members who had submitted proposed amendments. Ms. Christiansen indicated that Bishops Hicks, a voting member of this assembly and a member of the task force, would introduce amendments and move that *ad hoc* committee's recommendations *seriatim*.

Facing God, Item 1., Sentence 1:

Bishop Hicks moved the following amendment, submitted by the Rev. John R. Cochran [Southwestern Pennsylvania Synod]. The motion, which Pastor Cochran had submitted, requested "That references to the Evangelical Lutheran Church in America and its members in the [proposed] "Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture" be amended to use first-person language as a sign of our ownership and commitment." Bishop Hicks reported that the committee recommended adoption.

MOVED;

SECONDED;

Yes-769; No-37; Abstain-9

CARRIED: To amend the section, *Facing God*, Item 1., sentence 1 as follows:

For us as members of the Evangelical Lutheran Church in America

there is one God and one Lord, Jesus Christ, "

.. through whom all

things and through whom we exist ..

" (1 Corinthians 8:6).

Ms. Mary Lou Williams [Minneapolis Area Synod] sought to move an amendment to delete the section, *Facing God*, Item 4., "A Time of Spiritual Crisis." Bishop Chilstrom declared the motion out of order at that time.

***Facing God*, Item 3., Paragraph 3:**

Bishop Hicks moved the following recommendation of the committee, which further amended the paragraph to reflect the aforementioned concern raised by Pastor Cochran:

MOVED;

SECONDED;

Yes--821; No-25; Abstain-9

CARRIED: To amend the section, *Facing God*, Item 3., paragraph 3, as follows:

The Christ to whom the Church witnesses, ~~however~~ is the Christ who breaks down walls of cultural exclusivity (Mark 7:24-29; John 4).

We of ~~The~~ Evangelical Lutheran Church in America has have rec-

ognized ~~itself~~ ourselves to be in mission and ministry to in a multi-

cultural society, and ~~has~~ have committed ~~itself~~ ourselves to welcome cultural diversity. Given our history, the commitment was neither quick nor easy.

Ms. Laurel Johnson [Northern Texas-Northern Louisiana Synod] sought to amend the Section, *Facing God*, Item 2., "A Time of Confession," sentence 1, by inserting the words, "Martha and," before the word, "Peter", and by replacing the word, "he" with the word, "they." Bishop Chilstrom ruled that in keeping with the Rules of Organization and Procedure, it would be necessary for the assembly to vote on whether to consider the motion, because it was not submitted previously to the secretary of this church.

MOVED;

SECONDED;

Yes-404; No-428; Abstain-4

DEFEATED: To consider an amendment offered by Ms. Laurel Johnson.

Bishop Hicks introduced the following amendment, submitted by Mr. Pedro M. D'Aquino [Metropolitan New York Synod]:

To amend the section, *Facing God*, Item 3., paragraph 3, as follows:

The Christ to whom the Church witnesses, ~~hwe.ver.~~, is the Christ who breaks down walls of cultural exclusivity (Mark 7:24-29; John 4)....

Gary A. Pederson [Southeastern Synod] rose to a point of order and observed that the foregoing emendation already had been effected by a previous action of the assembly.

Facing God, Item 3., Paragraph 2-

Bishop Hicks then introduced the following amendment, also submitted by Mr. Aquino:

To amend the section, *Facing God*, Item 3., "A Time of Commitment," paragraph 2, as follows:

The Evangelical Lutheran Church in America has roots in church bodies of predominantly Scandinavian-American and German-American membership.

~~They gave They gave faith an accent taken from northern European cultures; their message flowed back to the people of those cultures. They faithfully kept "the faith once delivered to the saints" from the perspective of their unique cultural heritage.~~

Bishop Hicks then moved the following recommendation of the committee:

MOVED;

SECONDED: To amend the section, *Facing God*, Item 3., "A Time of Commitment," paragraph 2, as follows:

The Evangelical Lutheran Church in America has roots in church bodies of predominately ~~Sae~~Scandinavian and German membership with a strong immigrant history. ~~They gave faith an accent taken from northern European cultures; their message flowed back to the people of those cultures.~~ These churches kept the faith once delivered to the saints (Jude 3) in ways appropriate to the cultural background of their membership. Besides preserving the faith, they furthered mission and ministry.

Mr. D'Aquino recommended that all of the amendments be moved at the same time and then debated *seriatim*. Bishop Chilstrom ruled that, for the sake of clarity, the process announced earlier be followed.

Mr. Howard Helgen [Minneapolis Area Synod] moved the following:

MOVED;

2/3 Vote Required

SECONDED;

Yes-705; No-158; Abstain-12

CARRIED:

To suspend the rules to allow the printed recommendations of the committee, contained on pages 3-10 of the document titled, "Amendments and Substitutions to Statements before the 1993 Churchwide Assembly" to be hereby deemed to have been duly moved and seconded without the necessity of having been orally presented by any voting member

Discussion returned to the motion previously made by Bishop Hicks. The Rev. Karen L. Bloomquist stated that the intent of the wording recommended by the committee was to address the immigrant roots of this church.

MOVED;

SECONDED;

Yes-784; No-52; Abstain-16

CARRIED: To

amend the section, *Facing God*, Item 3., "A Time of Commitment," paragraph 2, as follows:

The Evangelical Lutheran Church in America has roots in church

~~bodies of predominately Sacandinavian and German membership~~ with

a strong

~~immigrant history. They gave faith an accent taken from northern European cultures; their message flowed back to the people of those cultures.~~ These

~~churches kept the faith once delivered to the~~

saints (nude 3)

~~in ways appropriate to the cultural background of their~~

~~membership. Besides preserving the faith, they furthered mission and ministry.~~

Facing God, Item 4.,

and

Facing Obstacles, Item 2., Paragraphs 3-5

Pastor Bloomquist introduced the following, submitted by Ms. Mary Lou Williams [Minneapolis Area Synod]:

To replace the section, *Facing God*, Item 4., "A Time of Spiritual Crisis," and the section, *Facing Obstacles*, Item 2., "A Time to Confront Racism," paragraphs 3, 4, and 5, with the following:

We of the Evangelical Lutheran Church in America with all Christians everywhere live in a time of crisis (Romans 2:1ff). We are faced with choices and decisions which mean success or failure, life or death. The church cannot remain silent while the cross, symbol of Christ's death to set us free, remains an instrument of racial, ethnic, and cultural hatred and evil. Cross burnings continue as acts of intimidation, hatred, and evil. Groups, which espouse racial, ethnic, and cultural purity and which foster acts of racial and cultural annihilation, recruit youth, as well as adults. Ethnic centrality (racial, ethnic, and cultural purity) and economic instability give rise to worldwide acts of rioting, hatred, and violence. Some U.S. corporations exploit people of color in poorer nations by employing these people at below-living wages to work in sweatshop conditions, like those long outlawed in the United States, while efforts at economic self-sufficiency by people of color in the United States are resisted and undermined. Racism also creates identity and self-esteem crises for children of color, particularly those of interracial heritage.

Christ calls upon us to love our neighbors as ourselves (Luke 10:27). Christ does not qualify this mandate. A major part of the crisis is over lack of experience or knowledge of those whose race, ethnicity, and culture differs from our own.

Failures at communication have resulted in failure to understand the pain and anger that are the result of living for centuries under racist conditions. Racism is more than a matter of personal attitudes. While each of us must confront our own personal beliefs and behavior, we must confront racism collectively. Racism is so ingrained in our society that we often do not see the privilege and power granted some at the expense of others. Name calling and denial of responsibility are tools that keep us mired in inactivity and separated from each other. The time for new beginnings and placing blame have passed.

The social, economic, and political dimensions of the crisis are acute. We consider the source of the crisis to be profoundly spiritual. The activist Christ threw the money changers out of the temple. The church must continue to take an activist role. We must make a choice. Are we going to continue barricaded behind old walls of ignorance and hostility or are we going to be the people God calls us to be?

Pastor Bloomquist stated that the following committee recommendation sought to clarify the intent of the first paragraph of the foregoing amendment proposed by Ms. Williams. The remaining paragraphs of that amendment would be considered subsequently.

MOVED;

SECONDED: To amend the section, *Facing God*, Item 4., paragraph 4, as follows:

The social, economic, and political dimensions of the crisis are acute

and indications of it abound. But, we consider the source of the crisis to be profoundly spiritual. We will rise to the crisis, not by making a longer list of commitments, but by persisting with repentant hearts.

A burning cross reminds us that blatant acts of intimidation, hatred, and violence continue. A suspicious look reminds us of barriers that are more insidious.

The source of this many-faceted crisis, however is profoundly spiritual. We will rise to the crisis, not by making a longer list of commitments, but by persisting with repentant hearts.

Ms. Williams spoke against the committee's recommendation, because many people, she said, "do not know the difference between prejudice and racism." She quoted Andrew Hacker, who wrote, "Whites in America do not want to discuss race" [*Two Nations: Black, White, Separate, Hostile, Unequal* (New York: Scribner's, 1992)]. Ms. Williams stated that the wording of her amendment was stronger than that of the committee's recommendation.

Ms. Renee V. Sneitzer [Southeastern Iowa Synod] sought to introduce the following amendment to the section, *Facing Obstacles*, Item 2., paragraph 4:

Replace the first two sentences to read: "Some people of the dominant culture exercise their power intentionally to affect adversely persons on the basis of their race, ethnicity and culture; others act in such a way that their unintentional acts affect persons of color disparately."

Line three should read: "Racism robs 'those' people of the possibility of authentic relationships with people of color and deforms their relationship with other people of the dominant culture."

Strike the word "white" where it appears in the original sentence.

Bishop Chilstrom indicated that the motion had been introduced prematurely into the assembly's *seriatim* consideration of the sections of the text, and ruled, therefore, the motion to be out of order at that time. Mr. Robert Castro [Greater Milwaukee Synod] rose to a point of order and recommended that the top three-fourths of page 5 be substituted for the committee recommendations at the bottom of page 5 and the top of page 6. Mr. Castro objected that Ms. Sneitzer's motion was in fact in order because she had introduced a substitution for the committee's recommendation.

The Rev. Gilbert E. Splett [South-Central Synod of Wisconsin] inquired whether the intent of the previously adopted resolution to suspend the rules required a single vote on all of the committee's recommendations on the textual amendments submitted by voting members. Mr. Howard Helgen, author of the motion to suspend the rules, stated that his intention was that the proposed amendments be considered on a section-by-section basis.

Bishop Chilstrom indicated that further consideration of the proposed social statement would be deferred to a later time during this plenary session. He requested that Ms. Sneitzer confer with the committee prior to the resumption of debate on the matter.

i

Twenty-Fifth Anniversary of the Ordination of Women

Reference: *1993 Reports and Records, Volume 1, Part 2*, page 288.

Bishop Chilstrom invited Ms. Kathy J. Magnus, chair of the Church Council, to assume the chair, in order to introduce a resolution related to the twenty-fifth anniversary of the ordination of women in Lutheran church bodies in North America. She noted that Ms. Joanne Chadwick, executive director of the Commission for Women, and the Rev. Joseph Wagner, executive director of the Division for Ministry, were present to respond to questions from the floor. The following recommendation of the Church Council was adopted without discussion:

ASSEMBLY

ACTION

Yes-719; No-34; Abstain-9

CA93.7.32 WHEREAS, 1995 marks the 75th anniversary of the first decision by Lutherans worldwide (Evangelical Lutheran Church of the Kingdom of the Netherlands) to ordain women; and

WHEREAS, this anniversary will be observed by Lutherans around the world; and

WHEREAS, 1995 marks the 25th anniversary of the ordination of Lutheran women in North America; and

WHEREAS, plans are under way for a churchwide celebration of this anniversary; and

WHEREAS, as of December 1992, women represented 8.7 percent (1,522) of the ordained ministers of the ELCA; and

WHEREAS, this church rejoices in its decision to ordain women and is blessed through the leadership and ministries of those whom it has called to serve as pastors; and

WHEREAS, this church yet recognizes the need to continue to grow to full acceptance and appreciation of the gifts of women in ordained ministry; therefore, be it

RESOLVED, that the 1993 ELCA Churchwide Assembly:

- 1. urge synods and seminaries to plan activities, events, and emphases to involve ELCA members in observing these anniversaries;**
- 2. encourage congregations, especially those who have not had women as pastors, to plan activities to meet and to get to know ordained women;**
- 3. request, in the 1993-1995 biennium, that the Division for Ministry, the Commission for Women, the Conference of Bishops, Women of the Evangelical Lutheran Church in America, synods, and seminaries collaborate on strategies and materials that build familiarity and receptivity to the ministry of ordained women in congregations that have not yet had that experience;**
- 4. request that ELCA events held in 1995, the calendar of emphases, and the 1995 Churchwide Assembly include opportunities for men and women to reflect on and to celebrate these anniversaries;**
- 5. encourage congregations and synods to find ways to assist persons to attend the 1995 churchwide celebration of the 25th anniversary of the ordination of Lutheran women in North America; and**
- 6. offer prayers of thanksgiving to God for the ministries of lay and ordained women, past and present.**

Greetings: Lutheran Laity Movement for Stewardship

Ms. Magnus then called upon Mr. Clinton P. Schroeder, executive director of the

Lutheran Laity Movement for Stewardship (LLM), to bring greetings on behalf of the members of the organization, which relates to this church through the Division for Congregational Ministries. Mr. Schroeder stated that LLM members were committed to advancing stewardship ministry in this church and are ready to participate in the implementation of the ELCA Financial Stewardship Strategy. Lutheran Laity Movement for Stewardship was proud of its 86 years of service to the church and would remain committed to a responsive and joyful ministry deeply rooted in the Gospel for witness and service, he affirmed.

? Amendments to Constitutions, Bylaws, and Continuing Resolutions

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 453-469.

Bishop Chilstrom resumed the chair and called upon Secretary Lowell G. Almen to introduce the recommendation of the Church Council concerning amendment of this church's governing documents in order to enable the assembly's actions related to the Study of Ministry. Secretary Almen indicated that amendments to the following provisions had been removed from the *en bloc* motion, as originally printed in *1993 Reports and Records, Volume 1, Part 2*, 7.52.22.; 7.31.16.; 10.81.01.; 7.60.01.; 7.61.01.; 10.02.03.; 10.41.04.; tS7.26.; 20.17.; 10.41.01.b.; 10.41.01.d.; tS7.21.d.; C5.04.; and C15.02.

ASSEMBLY

ACTION

Yes-639; No-27; Abstain-11

CA93.7.33 To adopt the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* related to recommendations on the Study of Ministry, exclusive of specific amendments removed from *en bloc* action for later consideration:

Section 1--Regarding Diaconal Ministers

To adopt ELCA bylaws to establish and define the lay roster and general role of diaconal ministers in this church:

7.51.05. This church shall establish and maintain a lay roster of diaconal ministers who shall be called by this church to positions that exemplify the servant life and that seek to equip and motivate others to live it. Such diaconal ministers shall seek in a great variety of ways to empower, equip, and support all the baptized people of God in the ministry of Jesus Christ and the mission of God in the world.

a. Upon certification and approval as a candidate for the lay roster of diaconal ministers, and upon receipt and acceptance of a valid, regularly issued letter of call, the candidate shall be designated, according to the service orders of this church, as a lay diaconal minister.

b. All constitutional provisions, bylaws, and continuing resolutions regarding associates in ministry of the Evangelical Lutheran Church in America shall apply to those on the lay roster of diaconal ministers of the Evangelical Lutheran Church in America.

Section 2--Regarding Associates in Ministry

To amend certain constitutional provisions and bylaws regarding officially recognized lay rosters of this

church to implement the 1993 Churchwide Assembly decisions related to the Study of Ministry:

7.50. Official Rosters of Lay Persons

7.51. ~~There shall appear on the rosters of t~~ This church may establish rosters of lay persons on which the names may be listed of those associates in ministry who qualify as for such according to the bylaws and continuing resolutions adopted by the Churchwide Assembly from time to time of the Evangelical Lutheran Church in America.

7.52.51.01. ~~The standards of acceptance and continuance as associates in ministry on the lay rosters of this church as defined herein shall be included in the bylaws.~~

To add a new bylaw 7.51.02. to grandparent on the roster of "associates in ministry" the recognized categories of ministry in predecessor church bodies; and to delete existing ELCA bylaw 7.52.17., "Status in Predecessor Church Bodies," as no longer necessary under 7.51.02.:

7.51.02. Under constitutional provision 7.51., those persons previously rostered as commissioned church staff (American Lutheran Church), deaconesses (Association of Evangelical Lutheran Churches), deaconesses (American Lutheran Church), deaconesses (Lutheran Church in America), deacons (Association of Evangelical Lutheran Churches), lay professional leaders (Lutheran Church in America), and commissioned teachers (Association of Evangelical Lutheran Churches) shall be retained as associates in ministry of this church (except for removals in accord with the governing documents, criteria, policies, and procedures of this church) in the recognized category of ministry of their previous church body for as long as they are in good standing according to the standards, criteria, policies, and procedures of this church. Accountability for specific calls shall be exercised according to the policies and procedures of this church. Such persons may resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established by the ELCA and by relinquishing their previous roster category.

To add a new bylaw 7.51.03. regarding ELCA-certified associates in ministry:

7.51.03. The lay roster of associates in ministry, in addition to those listed in bylaw 7.51.02., shall be composed of:

- a. those certified during the period of January 1, 1988, through September 1, 1993, as associates in ministry of the Evangelical Lutheran Church in America; and
- b. those who are certified, subsequent to September 1, 1993, as associates in ministry in this church according to the standards, criteria, and requirements of this church, as defined herein and in policies and procedures developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. Upon receipt and acceptance of a valid, regularly issued letter of call, a newly certified candidate shall be commissioned, according to proper service orders of this church, as an associate in ministry.

Accountability for specific calls shall be exercised according to the policies and procedures of this church. Such persons may resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established by the ELCA and by relinquishing their previous roster category.

To add a new ELCA bylaw 7.51.04. to provide for the lay roster of members of the Deaconess Community of the ELCA.

7.51.04. This church shall maintain a lay roster of the members of the Deaconess Community of the Evangelical Lutheran Church in America of those set apart--according to the standards, criteria, policies, and procedures of this church--for such service within the life of this church. A newly approved candidate for this roster shall be set apart, according to the

service orders of this church, as a member of the Deaconess Community of the Evangelical Lutheran Church in America.

All constitutional provisions, bylaws, and continuing resolutions regarding associates in ministry of the Evangelical Lutheran Church in America, except for the service order of setting apart for the Deaconess Community, shall apply to those on the lay roster of this church as members of the Deaconess Community of the Evangelical Lutheran Church in America.

*To maintain ELCA constitutional provision 7.52, unchanged; and
To renumber ELCA existing bylaw 7.52.10, as 7.52.10, and 11., 7.52.11, as 7.52.11.a., and 7.52.12, as 7.52.11.b.:*

7.52. The standards of acceptance and continuance as associates in ministry of this church shall be included in the bylaws.

7.52.10. Standards for Associates in Ministry.

7.52.11. Associates in ministry shall be governed by the following:

~~7.52.11.~~ **a. Basic Standards.** Persons certified and continued as associates in ministry of this church shall satisfactorily meet and maintain the following:

- ~~a-1)~~ commitment to Christ;
- ~~b-2)~~ acceptance of and adherence to the Confession of Faith of this church;
- ~~e-3)~~ willingness and ability to serve in response to the needs of this church;
- ~~d-4)~~ academic and practical qualifications for the position;
- ~~e-5)~~ life consistent with the Gospel and personal qualifications including leadership abilities and competence in interpersonal relationships;
- ~~f-6)~~ receipt and acceptance of a letter of ~~appointment~~ call; and
- ~~g-7)~~ membership in a congregation of this church.

~~7.52.12.~~ **b. Preparation and Approval.** Except as provided below, a candidate for certification shall have:

[TEXT UNCHANGED.]

*To renumber 7.52.13., "Certification under Other Circumstances," as 7.52.12.; and
To renumber 7.52.14., "Reinstatement," as 7.52.13., and amend as follows:*

7.52.13. 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~~ call in this church.

a. Any person removed from a lay roster that existed on December 31, 1987, as cited herein, who seeks to return to active lay roster status must apply for acceptance to a roster of this church under the standards, criteria, policies, and procedures that apply to the roster of associates in ministry, as identified in 7.51.03.b. This same requirement shall apply to those certified during the period of January 1, 1988, through September 1, 1993, as associates in ministry of this church.

b. A person on the roster of a previous church body or the roster of associates in ministry of

this church, who was so certified during the period between January 1, 1988, and September 1, 1993, shall relinquish such a roster category upon being received and accepted on another roster of this church.

To renumber 7.53. as 7.52.14., "Maintenance of Lay Rosters," and amend as follows:

7.53.52.14. Maintenance of Lay Rosters. Each synod shall maintain a lay roster or rosters containing the names of those related to the synod as members of its congregations who have been approved as associates in ministry, members of the Deaconess Community of the ELCA, and diaconal ministers--according to the bylaws and continuing resolutions of this church--for inclusion on such a roster or rosters ~~associates in ministry who are members of its congregations.~~

To add a new bylaw, 7.52.15., regarding maintenance of the lay rosters by the secretary of this church:

7.52.15. The secretary of this church shall maintain a lay roster or rosters of associates in ministry, members of the Deaconess Community of the Evangelical Lutheran Church in America, and diaconal ministers on which shall be listed the names of those who qualify according to the constitution, bylaws, and continuing resolutions of this church.

To amend 7.52.15. as 7.52.20. and 7.52.21. and revise as follows:

7.52.15.52.20. Service as Associates in Ministry under Call

7.52.21. An associate in ministry shall serve under a letter of ~~appointment~~ call properly extended by a congregation, synod, or the churchwide organization. Calls may be extended either for indefinite or stated periods of time by the appropriate calling body for service in a congregation, institution, or agency of this church or in another setting in a category of work. Regular, valid calls in this church shall be in accord with ~~approved under~~ criteria, policies, and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. An associate in ministry serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, an associate in ministry shall be a member of one of the congregations being served.

To adopt a new bylaw 7.52.23. to reflect recommendations of the Task Force on the Study of Ministry and the board of the Division for Ministry:

7.52.23. **Issuance and Termination of the Call of an Associate in Ministry.**

- a. A letter of call to an associate in ministry of this church shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council. In the case of alleged local difficulties that imperil the effective functioning of the congregation, the synodical bishop, following appropriate consultation, will recommend a course of action to the pastor, associate in ministry, and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If any party fails to assent, the congregation may dismiss the associate in ministry under criteria, policies, and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.
- b. A letter of call issued by a Synod Council or the Church Council to an associate in ministry of this church shall be either co-terminus with, or not longer than the duration of, the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on

the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for associates in ministry, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.

- c. When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of associates in ministry.

To number the constitutional cross-reference regarding discipline of persons on the lay rosters of this church as 7.53.

7.54.53. Persons on the lay rosters of this church as defined herein Associates in ministry shall be subject to discipline as set forth in a the Constitution, Bylaws, and e Continuing r Resolutions of the Evangelical Lutheran Church in America.

To delete continuing resolutions 7.54.A87. and 7.54.B87. as no longer applicable upon completion of the Study of Ministry:

~~**7.54.A87.** During the period of 1988-1994, the persons who are certified to the Evangelical Lutheran Church in America as consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals shall continue to be subject to the disciplinary policies pertinent to their roster status in the predecessor church.~~

~~**7.54.B87.** Associates in ministry shall be subject to discipline as provided for members of congregations in bylaws 20.41.01. through 20.41.05.~~

Voting at Synod Assemblies:

To amend existing ELCA bylaw 10.41.01.b. regarding associates in ministry at Synod Assemblies to reflect the recommendation of the board of the Division for Ministry and to respond to requests from several synods to open the possibility for synods to grant voting privileges on all associates in ministry on the roster of the synod.

10.41.01.b. All active associates in ministry, members of the Deaconess Community of the Evangelical Lutheran Church in America, and diaconal ministers, under call, ~~consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals~~ on a the lay roster or rosters of the synod shall have both voice and vote as lay voting members in the Synod Assembly. ~~elect 10 percent of their number to be voting members; all others shall be advisory members with voice but not vote.~~

To amend +S7.21.b. in the Constitution for Synods in order to provide for implementation of the decisions of the 1993 Churchwide Assembly in response to the Study of Ministry:

+S7.21. The membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of lay persons, shall be constituted as follows:

...

- b. ~~All active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals on the roster of this synod shall elect 10 percent of their number to be voting members; all others shall be advisory members with voice but not vote~~ Other persons on the rosters of the synod as defined by ELCA bylaw 10.41.01.b.

Discipline for Lay Rosters

To amend constitutional provision 20.11. to provide for action by the 1993 Churchwide Assembly in response to the Study of Ministry:

- 20.11.** There shall be set forth in the bylaws a process of discipline governing ordained ministers, officers, the editor of the church periodical, associates in ministry, persons on other official rosters, congregations, and members of congregations.

with the remainder of the provision remaining unchanged.

To add new bylaws, according to the recommendations of the Task Force on the Study of Ministry, regarding church discipline of officially recognized lay rosters:

- 20.22.01.** Lay persons on official rosters shall be subject to discipline for:
- confessing and teaching in conflict with the faith confessed by this church;
 - conduct incompatible with the character of the ministerial office;
 - willfully disregarding or violating the functions and standards established by this church for the lay roster or rosters; or
 - willfully disregarding the provisions of the constitution or bylaws of this church.
- 20.23.02.** The disciplinary actions that may be imposed are:
- private censure and admonition by the bishop of the synod;
 - suspension from the role and functions as an associate in ministry, a Deaconesses of the Evangelical Lutheran Church in America, or a diaconal minister for a designated period or until there is satisfactory evidence of repentance and amendment; or
 - removal from the official roster for lay persons of this church.
- 20.23.03.** Charges against a lay person on an official roster of this church that could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:
- at least two-thirds of the members of the Congregation Council of the congregation in which the lay person is serving, submitted to the synodical bishop;
 - at least one-third of the voting members of the congregation of which the lay person is serving, submitted to the synodical bishop;
 - at least two-thirds of the members of the governing body to which the lay person is accountable, submitted to the synodical bishop;
 - at least 10 ordained ministers or lay persons on official rosters of the synod on whose roster the accused lay person is listed, submitted to the synodical bishop; or
 - the synodical bishop.
- 20.23.04.** When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for ordained ministers in 20.21.04. through 20.21.06.
- 20.23.05.** If those efforts fail, the procedures for discipline shall be the same as that set forth above for ordained ministers in 20.21.07. through 20.21.22.
- 20.23.06.** If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the role and function of the associate in ministry, Deaconess of the Evangelical Lutheran Church in

America, or diaconal minister cannot be conducted effectively in the congregation(s) being served by a rostered layperson due to local conditions or that local conditions may be adversely affected by the continued service by a rostered layperson, the bishop of the synod may temporarily suspend a rostered layperson from service in the congregation(s) without prejudice and with pay provided through a joint churchwide-synodical-congregation fund.

20.23.07. If there are indications that a cause for discipline exists or if in the course of proceedings, it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend a rostered layperson serving under letter of call issued other than by a congregation from the office and functions of a rostered layperson without prejudice and without affecting compensation.

To amend constitutional provision 20.63.d. in response to the Study of Ministry:

- 20.63. The decision of a discipline hearing committee may be appealed to the Committee on Appeals by:**
- a. the accuser(s) who brought charges upon which a discipline hearing committee has acted;**
 - b. an ordained minister upon whom discipline has been imposed by a discipline hearing committee;**
 - c. a congregation upon whom discipline has been imposed by a discipline hearing committee; or**
 - d. a commissioned teacher, consecrated deacon or consecrated deaconess other persons on the official rosters of this church upon whom discipline has been imposed by a discipline hearing committee.**

►Section 3--Regarding Pastors

To delete continuing resolution 7.11.A87., upon action by the 1993 Churchwide Assembly on the report of the Study of Ministry, and to amend bylaw 7.11.01. accordingly:

- 7.11.01.** ~~Consonant with continuing resolution 7.11.A87.,~~ The roster of pastors as ordained ministers of the Evangelical Lutheran Church in America shall be composed of:
- 1) those persons on the Clergy Roster of The American Lutheran Church, the Clergy Roster of The Association of Evangelical Lutheran Churches, and the Roll of Ordained Ministers of the Lutheran Church in America as of December 31, 1987; and
 - 2) those persons who are added to the roster of ordained ministers following that date pursuant to section 7.20. et seq. of the Constitution of the Evangelical Lutheran Church in America.

To amend ELCA constitutional provisions 7.22. and 7.23. to clarify the fact that these relate to pastors as ordained ministers of this church:

7.22. A pastor as an An ordained minister of this church shall. . . ,

and the remainder of the provision unchanged.

7.23. The standards for acceptance and continuance of pastors in the ordained ministry of this church shall be set forth in the bylaws.

To renumber constitutional provision 7.42. as 7.24. and amend to clarify reference to pastors:

7.42.24. The secretary of this church shall maintain a roster containing the names of ~~those~~ pastors as ordained ministers...

To amend ELCA constitutional provisions 7.30. and 7.31. to clarify the fact that these relate to pastors as ordained ministers of this church:

7.30. Standards for Pastors as Ordained Ministers

7.31. In accordance with the description of an ordained minister stated in 7.22., pastors as ordained ministers shall be governed by the following standards, policies, and procedures.

To amend bylaw 7.31.11. to clarify the reference to pastors:

7.31.11. Persons admitted to and continued as pastors in the ordained ministry...

To amend bylaw 7.31.12.a. and b. to clarify the reference to pastors:

7.31.12. a. Every pastor as an ordained minister shall...
b. Each pastor as an ordained minister...

To amend 7.31.13. to clarify the reference to pastors:

7.31.13. Preparation and Approval. Except as provided below, a candidate for ordination as a pastor shall have...

To amend existing bylaw 7.31.14. to clarify meaning:

7.31.14. Admission under Other Circumstances. Candidates for ordination as pastors 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~~ church body, whether in North America or abroad, shall be approved by the appropriate committee for ordination or reception...[remainder of bylaw unchanged].

To amend line one of 7.31.15., as well as the last line of 7.31.15., to clarify reference to pastors:

7.31.15. Reinstatement. Persons seeking reinstatement to the ordained ministry as pastors...

...after receiving and accepting a letter of call to serve as a pastor in this church.

To amend 7.40. and 7.41. to clarify reference to pastors:

7.40. Calls to Pastors as Ordained Ministers

7.41. Letters of Call. Letters of call to pastors as ordained ministers...

To amend 7.41.11. to clarify reference to pastors:

7.41.11. Service under Call. A pastor as ~~A~~an ordained minister...

To adopt a new bylaw 7.41.14.--and renumber existing 7.41.14. as 7.41.15., existing 7.41.15. as 7.41.16., existing 7.41.16. as 7.41.17., and existing 7.41.17. as 7.41.18--to provide for the possibility of non-stipendiary letters of call for pastors when such a call would serve the needs of this church, as recommended by the Task Force on the Study of Ministry and the board of the Division for Ministry:

7.41.14. Non-Stipendiary Service Under Call. When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council--according to criteria, policies, and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council--to a pastor as an ordained minister for non-

stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. Care is to be exercised so that positions that can be filled adequately and appropriately by the laity in the church and in the world not be filled by pastors as ordained ministers for their convenience, status, or personal preference and convenience. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is deemed to be fulfilling no longer the mission needs of this church.

and to amend existing 7.41.14. (second line) and renumber as 7.41.16., existing 7.41.16. (first line) and renumber as 7.41.17., and existing 7.41.17. (first line) and renumber as 7.41.18. to clarify reference to pastors:

7.41.146. ...pastors as ordained ministers...

7.41.167. Retirement. Pastors as ~~Ordained~~ ministers...

7.41.178. Retention of Personnel Records. When a pastor as an ordained minister...

To renumber constitutional provision 7.43. as 7.42. and amend to clarify reference to pastors:

7.43.42. Each ~~ordained minister~~ pastor on the roster of ordained ministers...

To renumber bylaw 7.43.01. as 7.42.01. and amend to clarify reference to pastors and to adjust the cross-reference to the applicable provision:

7.43.42.01. If the service of a pastor as an ordained minister who receives and accepts a letter of call from this church, under 7.43.42.c., would be enhanced...

To renumber 7.41.A91. as 7.42.A93. and amend to clarify reference to pastors:

7.41.A91.42.A93. Sources of Calls for Pastors as Ordained Ministers

To amend constitutional provision 7.44. to correct cross-reference and to clarify reference to pastors:

7.44. Each synod shall maintain a roster containing the names of those pastors as ordained ministers who are related to it on the basis of 7.43.42. of this constitution.

To amend constitutional provisions 7.46. and 7.47. to clarify reference to pastors:

7.46. The provisions for termination of the mutual relationship between a pastor as an ordained minister and a congregation shall be included in +S14.13. of the Constitution for Synods.

7.47. Pastors as ~~Ordained~~ ministers shall be subject to discipline as set forth in Chapter 20 of this constitution and bylaws.

►Section 4--Regarding Bishops

To amend bylaw 10.31.01. to specify that only pastors may serve as synodical bishops:

10.31.01. The bishop shall be elected by the Synod Assembly. The bishop shall be a pastor who is an ordained minister of this church. The bishop may have as many assistants as the synod shall authorize. Each synod shall establish a mutual ministry committee to provide support and counsel to the bishop.

To amend +S8.11. in the Constitution for Synods to specify that only pastors may serve as synodical bishops:

- +S8.11. The bishop shall be elected by the Synod Assembly. The bishop shall be a pastor who is an ordained minister of this church. The synod shall establish a mutual ministry committee to provide support and counsel to the bishop.**

To amend ELCA constitutional provision 13.22. in order to provide for implementation of a recommendation of the Study of Ministry regarding to the length of term of the bishop of this church:

13.22.a. The bishop shall be elected by the Churchwide Assembly to a ~~four~~ six-year term.

13.22.b. The designation of the term of six years for the bishop of this church shall begin upon the next election of the bishop of this church. This item of 13.22. shall expire at the completion of that election.

To amend S8.51. as a required provision in the Constitution for Synods to reflect the recommendation of the Study of Ministry regarding length of term for synodical bishops:

- +S8.51. a. The bishop of this synod shall be elected to a term of six years and may be reelected.**
b. The vice president, secretary, and treasurer of this synod shall be elected to a term of four years and may be reelected.
c. The designation of the term of six years for the bishop shall begin upon the next election of a bishop of this synod. This item c. of +S8.51. shall expire at the completion of that election.

To amend bylaw 10.31.05. to make it consistent with +S8.51. regarding length of terms:

- 10.31.05. The bishop of the synod shall be elected to a term of six years and may be reelected. Each other officer shall be elected to a term of four years and may be reelected.**

To revise ELCA bylaw 14.21.11. in accord with the recommendation of the Task Force on the Study of Ministry and the board of the Division for Ministry:

- 14.21.11. The Church Council shall provide for the installation of the churchwide officers. At the installation of a newly elected bishop of this church, the presiding minister shall be the retiring bishop of this church or, where that is not possible, a synodical bishop designated by the Church Council.**

To adopt as first reading an amendment of +S8.12. in the Constitution for Synods in accord with the recommendation of the Task Force on the Study of Ministry and the board of the Division for Ministry:

- +S8.12. As this synod's pastor, the bishop shall be an ordained minister of Word and Sacrament who shall:**
- ~~a. Oversee and administer the work of this synod.~~
 - b a. Preach, teach, and administer the sacraments in accord with the Confession of Faith of this church.**
 - e b. Have primary responsibility for the ministry of Word and Sacrament in this synod and its congregations, providing ~~Provide~~ pastoral care and leadership for this synod, its congregations, its ordained ministers, and its associates in ministry other rostered ministers.**
 - i c. Exercise solely this church's power to ordain (or provide for the ordination of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry, ~~and shall~~**
 - j d. Attest letters of call for persons called to serve congregations in the synod, ~~and~~ letters of**

call for persons called by the Synod Council, and letters of call by the Church Council for persons on the roster of this synod.

- ~~l~~ e. 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~~ persons serving in the other rostered ministries within this synod.
- f. Exercise leadership in the mission of this church and in so doing:
- ~~m~~ 1) Interpret and advocate the mission and theology of the whole church;
- 2) Lead in fostering support for and commitment to the mission of this church within this synod;
- ~~n~~ 3) Coordinate the use of the resources available to this synod as it seeks to promote the health of this church's life and witness in the areas served by this synod;
- ~~o~~ 4) Submit a report to each regular meeting of the Synod Assembly concerning the synod's life and work; and,
- ~~p~~ 5) Advise and counsel its this synod's related institutions and organizations.
- g. Practice leadership in strengthening the unity of the Church and in so doing:
- 1) Exercise oversight of the biblical fidelity and confessional orthodoxy of the preaching, teaching, and administration of the sacraments within this synod;
 - 2) Be responsible for administering the constitutionally established processes for the discipline of ordained ministers, other rostered leaders, and congregations of this synod;
- ~~q~~ 3) Be its the chief ecumenical officer of this synod;
- 4) Consult regularly with other synodical bishops and the Conference of Bishops;
- 5) Foster awareness of other churches throughout the Lutheran world communion and, where appropriate, engage in contact with leaders of those churches;
- 6) Cultivate communion in faith and mission with appropriate Christian judicatory leaders functioning within the territory of this synod; and
- ~~r~~ 7) Be ex officio a member of the Churchwide Assembly.
- a h. Oversee and administer the work of this synod, and in so doing:
- S8.13. 1) The bishop shall be Serve as the president of the synod corporation, be the chief executive and administrative officer of this synod, 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;
- ~~s~~ 2) 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 the council's Executive Committee;
- ~~t~~ 3) Ensure see to it that the constitution and bylaws of the synod and of the churchwide organization are duly observed within this synod, and that the actions of the synod in conformity therewith are carried into effect;
- ~~u~~ 4) Exercise supervision over the work of the other officers;
- ~~v~~ 5) Ceordinate the work of all synod staff members; and
- ~~w~~ 6) Aappoint all committees for which provision is not otherwise made; provided for.
- ~~x~~ 7) Be and a member of all committees and any other organizational units of the synod.
- ~~y~~ 8) 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; and
 - b) the names and addresses of all ~~associates in ministry~~ other rostered persons of this synod and a record of the positions to which they have been appointed called 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 9) Annually bring to the attention of the Synod Council the names of all ~~ordained ministers~~ rostered persons on leave from call or engaged in approved graduate study ~~and the names of all associates in ministry, commissioned teachers, and consecrated deacons and deaconesses on leave from appointment or engaged in approved graduate study~~ in conformity with the constitution and bylaws of this church ~~as stated in ELCA 7.31.16. and ELCA 7.52.16.~~ and pursuant to prior action of this synod through the Synod Council;
- o- 10) Provide for prompt reporting to the secretary of this church:
- 1 a) additions to and subtractions from the rosters of ~~ordained ministers, associates in ministry, commissioned teachers, consecrated deacons and deaconesses, certified and commissioned lay professionals,~~ this synod and the register of congregations;
 - 2 b) issuance of certificates of transfer, ~~upon their written request, for ordained ministers~~ for rostered persons in good standing who have received and accepted a properly issued, duly attested, regular letter of call under ~~are moving into the jurisdiction of another synods;~~
 - 3 c) 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.~~
- 311) Provide for preparation and maintenance of a register of the congregations of this synod and the names of the laypersons who have been elected to represent them; and
- p- 12) 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 for collation, analysis, and distribution to this synod and the other synods of this church.

Amendments Considered Individually

The following amendments were removed previously from the *en bloc resolutions* related to amendment of this church's governing documents:

Bylaw 10.81.01.:

ASSEMBLY

ACTION

Yes-688; No-16; Abstain-5

CA93.7.34 *To revise ELCA bylaw 10.81.01. in accord with the recommendation of the Task Force on the Study of Ministry and the board of the Division for Ministry:*

- 10.81.01. The bishop of this church, or ~~the appointee of the bishop~~ a member of the Conference of Bishops appointed by the bishop of this church, shall install into office each newly elected synod bishop.

Bylaw 7.61.01.:

ASSEMBLY

ACTION

Yes-732; No-23; Abstain-10

CA93.7.35 *Add a new bylaw in response to the recommendation of the Task Force on the Study of Ministry and the board of the Division for Ministry:*

7.60.01. Licensure

7.61.01. When need exists to render Word and Sacrament ministry for a congregation or ministry of

this church where it is not possible to provide appropriate ordained pastoral leadership, the synodical bishop--acting with the consent of the congregation or ministry, in consultation with the Synod Council, and in accord with standards and qualifications developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council--may authorize a person rostered in other rostered ministry, or a non-rostered person who is a member of a congregation of the Evangelical Lutheran Church in America to offer this ministry. Such an individual shall be supervised by a pastor appointed by the synodical bishop; such service shall be rendered during its duration under the sacramental authority of the bishop as the synod's pastor. Such an individual will be trained and licensed to fulfill this ministry for a specified period of time and in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synodical leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

Bylaw 7.52.22.:

Secretary Almen indicated that bylaws 7.52.22. and 7.31.16. were parallel provisions related to leave from call for associates in ministry and ordained ministers, respectively.

ASSEMBLY
ACTION

Yes-718; No-9; Abstain-12

CA93.7.36 *To amend bylaw 7.52.16., renumbered 7.52.22., regarding "On Leave from Appointment" to make the bylaw consistent with the parallel provision governing pastors as ordained ministers, in keeping with recommendations of the Task Force on the Study of Ministry and the board of the Division for Ministry.*

7.52.16.52.22. On Leave from Appointment Call. An associate in ministry, serving under a regularly issued letter of call, who leaves the work of that call without accepting another regularly issued letter of call, may be retained on the roster of associates in ministry of this church, upon endorsement by the synod bishop, by ~~By annual~~ annual action of the Synod Council in the synod of which a member. Thereafter, 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~~ call 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~~ call. Exception to this limit for the purpose of serving the needs of this church may be granted by the Synod Council of current roster after having received approval by the Conference of Bishops.

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. Exception to this limit for the purpose of serving the needs of this church may be granted by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

Bylaw 7.31.16.:

ASSEMBLY

ACTION

Yes-754; No-19; Abstain-13

CA93.7.37 *To amend ELCA bylaw 7.31.16. in view of recommendations of the Task Force on the Study of Ministry and the board of the Division for Ministry:*

7.31.16. On Leave from Call. A pastor as an ordained minister of this church, serving under a regularly issued letter of call, who leaves the work of that ministry without accepting another regularly issued letter of call, may be retained on the roster of ordained ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod of which the pastor as an ordained minister is a member, under policy developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. Thereafter, by annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, a pastor as 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. Exception to this limit for the purpose of serving the needs of this church may be granted by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

By annual recommendation by the Division for Ministry and action of the Synod Council in the synod of which a member, with the approval of the synodical bishop, a pastor as 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. Exception to this limit for the purpose of serving the needs of this church may be granted by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

*Bylaws 10.02.03.; 10.41.04.; and
Constitution for Synods tS7.26.:*

ASSEMBLY

ACTION

Yes-738; No-17; Abstain-9

CA93.7.38 *To add a bylaw that would permit synods to recognize established worshiping communities that have not yet reached the stage of development as a congregation:*

10.02.03. Within the territory of each geographic synod, the synod, in keeping with criteria and procedures proposed by the Division for Outreach and approved by the Church Council, may acknowledge certain authorized worshiping communities--such as developing ministries, preaching points, or chapels--as related to the synod and part of the synod's life and mission. Such authorized worshiping communities of the synod shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.

And

To add an ELCA bylaw and a new provision in the Constitution for Synods in response to the referral by the 1991 Churchwide Assembly of a North Carolina memorial regarding voting privileges at Synod Assemblies by representatives of worshiping communities related to the synod:

10.41.04. Synods may establish processes that permit representatives of authorized worshiping communities of the synod, under 10.02.03., to serve as voting members of the Synod

Assembly, consistent with 10.41.01.

S7.26. This synod may establish processes through the Synod Council that permit representatives of authorized worshipping communities of the synod, under ELCA bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with +S7.21. Such authorized worshipping communities, acknowledged under criteria and procedures of the ELCA Division for Outreach and the Church Council of the Evangelical Lutheran Church in America, shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.

Constitutional Provision 20.17.:

ASSEMBLY

ACTION

Yes-747; No-38; Abstain-19

CA93.7.41 *To amend the Model Constitution for Congregation to reflect +S13.02. in the Constitution for Synods regarding the responsibility of each congregation to elect voting members of the Synod Assembly:*

C5.04. This congregation annually shall choose from among its voting members laypersons to serve as voting members of the Synod Assembly as well as persons to represent it at meetings of any conference, cluster, coalition, or other area subdivision of which it is a member. The number of persons to be elected by the congregation and other qualifications shall be as prescribed in guidelines established by this synod.

And

To amend C15.02. to provide a necessary cross-reference to the process for discipline of members of congregations as defined in ELCA governing documents:

C15.02. The process for discipline of a member of the congregation shall be governed as prescribed by the chapter on discipline in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America. 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.

*Bylaw 10.41.01.d., and
Constitution for Synods tS7.21.d:*

During discussion of the following bylaw amendment, Mr. Jack D. Boers [South-western Washington Synod] expressed concern that, were three synodical officers to be laypersons, three potential lay votes might be eliminated at synodical assemblies in deference to the 60 percent lay-membership requirement. Bishop Peter Rogness [Greater Milwaukee Synod] responded that such fears were unfounded, because the stated requirement specified *at least 60 percent*.

ASSEMBLY

ACTION

Yes-710; No-90; Abstain-16

CA93.7.40 *To amend bylaw 10.41.01.d. and +S7.21.d. in the Constitution for Synods as follows:*

10.41.01.d. The lay officers of the synod who shall not be counted as additional lay representatives in order to have at least 60 percent of the voting membership of the assembly composed of

~~lay persons.~~ Voting membership shall include the officers of the synod.

+S7.21.d. ~~The lay officers of the synod who shall not be counted as additional lay representatives in order to have at least 60 percent of the voting membership of the assembly composed of lay persons.~~ Voting membership shall include the officers of the synod.

Mr. Pedro M. Aquino [Metropolitan New York Synod] called attention to two proposed amendments, related to provisions C5.04. and C15.02. of the *Model Constitution for Congregations*, that had not yet been considered., and moved the adoption of the proposed amendments.

ASSEMBLY

2/3 Vote Required

ACTION

Yes-747; No--38; Abstain-19

CA93.7.41 To amend the *Model Constitution for Congregations* to reflect tS13.02. in the *Constitution for Synods* regarding the responsibility of each congregation to elect voting members of the Synod Assembly:

C5.04. This congregation annually shall choose from among its voting members laypersons to serve as voting members of the Synod Assembly as well as persons to represent it at meetings of any conference, cluster, coalition, or other area subdivision of which it is a member. The number of persons to be elected by the congregation and other qualifications shall be as prescribed in guidelines established by this synod.

and

To amend C15.02. to provide a necessary cross-reference to the process for discipline of members of congregations as defined in ELCA governing documents:

C15.02. The process for discipline of a member of the congregations shall be governed as prescribed by the chapter on discipline in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America. 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.

Secretary Almen indicated that the consideration of proposed amendments, removed from the *en bloc* resolution for consideration individually, had been completed.

Prayers on Behalf of Bishop Kaitschuk

Bishop John P. Kaitschuk [Central/Southern Illinois Synod] had taken ill earlier during the course of this assembly. The Rev. Harold E. Heidegger [Central/Southern

Illinois Synod] presented the following resolution on behalf of the voting membership of Bishop Kaitschuk's synod:

WHEREAS, we, the voting members of the Central/Southern Illinois Synod, wish to acknowledge and thank the Churchwide Assembly for its daily prayers on behalf our bishop, the Rev. John Kaitschuk, who returned home by plane yesterday and is now resting more comfortably in Springfield; and

WHEREAS, we, likewise, on behalf of our bishop, thank each of you for your countless expressions of concern, which you have communicated individually to the assembly members from our synod; and

WHEREAS, we hold up to the Churchwide Assembly the loyal and dedicated service of Bishop John Kaitschuk, who first served parishes in Indiana and Illinois before answering the call to be our bishop, and our synod assembly re-elected John Kaitschuk in 1991, affirming his God-blessed and Christ-centered faithful leadership role among us; therefore, be it

RESOLVED, that the members of this Churchwide Assembly of the Evangelical Lutheran Church in America continue to hold up our brother, John, his wife, Jan, and their two children in our prayers, petitioning our Lord to grant them a full measure of divine comfort and love.

Pastor Heiddeger then moved the following, which was adopted without dissent by voice vote:

ASSEMBLY

ACTION

CA93.7.42 RESOLVED, that the members of this Churchwide Assembly of the Evangelical Lutheran Church in America continue to hold up our brother, Bishop John P. Kaitschuk, his wife, Jan, and their two children in our prayers, petitioning our Lord to grant them a full measure of divine comfort and love.

Bishop Chilstrom gave his assurance and that of the assembly of continued prayers on behalf of Bishop Kaitschuk.

The Rev. Edward E. Busch [Southern California (West) Synod] inquired about the status of several matters, related to representational principles, on which action was still pending.

Conclusion of Plenary Session Ten and Midday

Worship

Secretary Lowell G. Almen made several announcements during which he introduced a brief video of Bishop Herbert W. Chilstrom and Youth Convocation participants splashing through the Crown Center Plaza fountain, part of the assembly hotel complex. For their efforts, more than \$200 was garnered in support of the ministries of this church. Assembly members responded in boisterous levity with a standing ovation.

A service of midday prayer concluded the plenary session. Mr. Michael Philipp (Merrill, Iowa) served as liturgist. Other participants included Ms. Diane E Melby (Dickenson, N. Dak.), lector; the Rev. Victor C. Langford III (Seattle, Wash.), preacher; Mr. Scott C. Weidler (Lancaster, Pa.), organist; the Rev. Steven B. Eulberg (Kansas City, Mo.), dulcimer; and the assembly choir, directed by Ms. Lorraine Brugh (Evanston, Ill.).

Secretary Almen announced that Plenary Session Eleven would convene at 2:15

P.M. Plenary Session Ten adjourned at 11:47

A.M.

Plenary Session Eleven
Tuesday, August 31, 1993
2:30 P.M. -
6:15 P.M.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, called the session to order at 2:15 P.M., Central Daylight Time.

Churchwide Assembly Offering Project
(continued)

Bishop Chilstrom and the Rev. Lowell G. Almen, secretary of this church, made several announcements related to the Churchwide Assembly Offering Project. Bishop Chilstrom recognized Mr. Merle Michaelson [Northwest Synod of Wisconsin], who read a final congregational greeting. Greetings of love and encouragement from congregations throughout this church had been penned on paper leaves and were read by assembly members periodically during plenary sessions. The leaves were attached to a free-standing "tree," the 65 branches of which each represented an ELCA synod. The tree had adorned the assembly worship space on Sunday morning, August 29, 1993.

Report of the Work of Churchwide Units:

Commission for Women

Bishop Chilstrom called upon Ms. Kathy J. Magnus, vice president of this church, to introduce presentations on the work of the commissions of the churchwide organization. Vice President Magnus introduced Ms. Audrey Mortensen, chair of the steering committee of the Commission for Women, and called upon Ms. Joanne Chadwick, executive director, to address the assembly. Ms. Chadwick commented on the increased participation of women in the life of this church and described the four foci of the commission for the next biennium: to support the leadership of African American, Asian, Hispanic, and Native American women; to foster mutual understanding and support between women and men; to encourage women's networking (especially with respect to this church's efforts related to women and children living in poverty); and to continue to promote safety (e.g., in the implementation of this church's Strategy for Responding to Sexual Abuse). "To focus on women is to give life to words and deeds that have been invisible, it is to give new perspective, it is to intensify our common witness, it is to see and to give glory to God," Ms. Chadwick stated.

Commission for Multicultural Ministries

Vice President Magnus recognized the Rev. Edmond Yee, chair of the steering committee of the Commission for Multicultural Ministries, and called upon the Rev. Frederick E. N. Rajan, executive director, to report on the commission's work. Pastor Rajan described how the commission assists this church in working toward the goal of full partnership and participation of African Americans, Asians, Hispanics, and Native Americans in the life of this church and society. "This is a serious commitment that we as a church have made. Together we are working to achieve

the goals we have set for ourselves. The commission is proud to be part of and to provide leadership for this enormous effort," Pastor Rajan affirmed.

Report of the Church Council:

(continued)

"Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture"

(continued)

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 375-381; continued from pages 61, 407-412.

Facing God,

Item 4., "A Time of Spiritual Crisis," Paragraph 4:

Consideration of the text of the proposed document resumed. At the conclusion of debate during the previous plenary session, the following recommendation of the committee appointed to assess proposed amendments was under consideration:

MOVED;

SECONDED: To amend the section, *Facing God,*

Item 4., paragraph 4 (1993 Reports and Records, Volume 1, Part 2, page 377), as follows:

The social, economic, and political dimensions of the crisis are acute, and indications of

it abound. But we consider the source of the crisis to be profoundly spiritual. We will rise to the crisis, not by making a longer list of commitments, but by persisting with resistant hearts.

A burning

cross reminds us that blatant acts of intimidation, hatred, and violence continue. A suspicious look reminds us of barriers that are more insidious.

The source of this many-faceted crisis, however is profoundly spir-

itual. We will rise to the crisis, not by making a

longer list of com-

mitments, but by persisting with repentant hearts.

Bishop Chilstrom recognized Ms. Mary Lou Williams [Minneapolis Area Synod] who moved to substitute the language of paragraphs 1, 2, and 5 of the written amendment she had submitted for Item 4., "A Time of Spiritual Crisis," of the proposed statement.

MOVED;

SECONDED: To substitute for the section, *Facing God,*

Item 4., "A Time of Spiritual Crisis" (1993 Reports and Records, Volume 1, Part 2, page 377), the

following:

We of the Evangelical

Lutheran Church in America with all Chris-

tians everywhere live in a time of crisis (Romans 2:1ff). We are faced with choices and decisions which mean success or failure, life or death.

The church cannot remain silent while the cross, symbol of Christ's

death to set us free, remains an

instrument of racial, ethnic, and cultural

hatred and evil. Cross burnings continue as acts of intimidation, ha-

tred, and evil. Groups, which espouse

racial, ethnic, and cultural purity

and which foster acts of racial and cultural annihilation, recruit youth, as well as adults. Ethnic centrality (racial, ethnic, and cultural purity) and economic instability give rise to worldwide acts of rioting, hatred, and violence. Some U.S. corporations exploit people of color in poorer nations by employing these people at below-living wages to work in

sweatshop conditions, like those long outlawed in the United States, while efforts at economic self-sufficiency by people of color in the United States are resisted and undermined. Racism, also, creates iden-

tity and self-esteem crises for children of color, particularly those of interracial heritage.

Christ calls

upon us to love our neighbors as ourselves (Luke 10:27).

Christ does not qualify

this mandate. A major part of the crisis is over

lack of experience or knowledge of those whose race, ethnicity, and

culture differs from our own.

The social, economic, and political dimensions of the crisis are acute.

We consider the source of the crisis to be profoundly spiritual. The

activist Christ threw the money changers out of the temple. The church must continue to take an activist role.

We must make a choice. Are

we going to continue barricaded behind

old walls of ignorance and

hostility or are

we going to be the people God calls us to be?

Ms. Williams stated her desire to strengthen the language of the statement and to help people to understand the difference between racism and prejudice in terms of the possession of privilege and power.

Mr. Matthew L. Riegel [Northeastern Pennsylvania Synod] sought to move for structured debate on the substitute motion. Bishop Chilstrom read from the Rules of Organization and Procedure the citation related to structured debate. Bishop Lavern G. Franzen [Florida-Bahamas Synod] rose to a point of order, noting that according to the Rules of Organization and Procedure the recommendation for structured debate must be initiated by the chair. Bishop Chilstrom ruled the motion for structured debate to be out of order.

Mr. Riegel appealed the decision of the chair. Mr. Robert Castro [Greater Milwaukee Synod] inquired whether a two-thirds vote would be required to overrule the decision of the chair. Bishop Chilstrom replied a majority vote would be required. The Rev. Gordon E. Smith [Upper Susquehanna Synod] inquired about the meaning of voting "Yes" in the present context. Bishop Chilstrom explained that a vote of "Yes" signified agreement with the decision of the chair. Mr. David Dunham [Northwestern Minnesota Synod] observed that the rules related to structured debate

required that all amendments be disposed of prior to the period of structured debate.

MOVED;

SECONDED;

Yes--40; No-65; Abstain--

CARRIED: To uphold the decision of the chair

Mr. David Sharkey [Northwest Washington Synod] inquired as to which portion of the text the proposed amendment was to be a substitution. The Rev. Karen L. Bloomquist, director for studies in the Division for Church in Society, responded. Bishop Sherman G. Hicks [Metropolitan Chicago Synod], a task force member, commented that while the committee was sensitive to the concerns raised by Ms. Williams, the committee was concerned foremost "about the total integrity of the document."

The Rev. Eva Jensen [Greater Milwaukee Synod] spoke in favor of the proposed substitution, and stated, "I believe that by further incorporating what she [Ms. Williams] has written we speak more clearly to the context of the crisis. ..."

Mr. Steven Crane [Upstate New York Synod] observed that the recommendations of the committee had been crafted carefully and were in keeping with the spirit of the original amendments. He sought, therefore, to move to refer the substitute; however, the chair ruled the motion to be out of order, since the mover had made a speech prior to offering the motion.

An unidentified voting member called the question:

MOVED;

2/3 Vote Required

SECONDED;

Yes--869; No-64; Abstain-1

CARRIED: To move the previous question.

MOVED;

SECONDED;

Yes--393; No-532; Abstain-5

DEFEATED: To substitute for the section, *Facing God*, Item 4.,

"A Time of Spiritual

Crisis" (*1993 Reports and Records, Volume 1, Part 2, page 377*), the following

We of the Evangelical Lutheran Church in America with all Christians everywhere live in a time of crisis (Romans 2:1ff). We are faced with choices and decisions which mean success or failure, life or death. The church cannot remain silent while the cross, symbol of Christ's death to set us free, remains an instrument of racial, ethnic, and cultural hatred and evil. Cross burnings continue as acts of intimidation, hatred, and evil. Groups, which espouse racial, ethnic, and cultural purity and which foster acts of racial and cultural annihilation, recruit youth, as well as adults. Ethnic centrality (racial, ethnic, and cultural purity) and economic instability give rise to worldwide acts of rioting, hatred, and violence. Some U.S. corporations exploit people of color in poorer nations by employing these people at below-living wages to work in sweatshop conditions, like those long outlawed in the United States, while efforts at economic self-sufficiency by people of color in the United States are resisted and undermined. Racism, also, creates iden-

tity and self-esteem crises for children of color, particularly those of interracial heritage.

Christ calls upon us to love our neighbors as ourselves (Luke 10:27). Christ does not qualify this mandate. A major part of the crisis is over lack of experience or knowledge of those whose race, ethnicity, and culture differs from our own.

The social, economic, and political dimensions of the crisis are acute. We consider the source of the crisis to be profoundly spiritual. The activist Christ threw the money changers out of the temple. The church must continue to take an activist role. We must make a choice. Are we going to continue barricaded behind old walls of ignorance and hostility or are we going to be the people God calls us to be?

Discussion of the committee's recommendation resumed. The Rev. Linda S. Campbell [Saint Paul Area Synod] offered a friendly amendment to substitute the phrase, "a critical look," for the phrase, "a suspicious look" in the committee's recommendation. Pastor Bloomquist indicated that the substitution was acceptable to the committee.

MOVED;

SECONDED;

Yes-851; No-65; Abstain-3

CARRIED: To amend the section, *Facing God*, Item 4., paragraph 4 (*1993 Reports and Records, Volume 1, Part 2, page 377*), as follows:

The social, economic, and political dimensions of the crisis are acute, and indications of it abound. But, we considered the sou-- of the ris is a loner list of emitments but by pcrsifing with rn hat

A burning cross reminds us that blatant acts of intimidation, hatred, and violence continue. A critical look reminds us of barriers that are more insidious.

The source of this many-faceted crisis, however, is profoundly spir- itual. We will rise to the crisis, not by making a longer list of com- mitments, but by persisting with repentant hearts.

Facing Obstacles, Item 2., "A Time to Confront Racism".

Bishop Chilstrom requested Pastor Bloomquist to introduce the next item to be considered. She observed that the following revision of Item 2. under, "Facing Obstacles," was based on several amendments proposed by assembly voting mem- bers.

MOVED;

SECONDED: To substitute the following for the text of Item 2. under the section, "Facing Obstacles" (*1993 Reports and Records, Volume 1, Part 2, page 377*):

All of us sin and fall short of the glory of God (Rom. 3:23).

Racism-a mix of power, privilege, and prejudice-is sin, a violation of God's intention for humanity. The resulting racial, ethnic, or cultural barriers deny the truth that all people are God's creatures and, there- fore, persons of dignity Racism fractures and fragments both church and society.

When we speak of racism as though it were a matter of personal attitudes only, we underestimate it. We have only begun to realize

the complexity of the sin, which spreads like an infection through the entire social system. Racism infects and affects everyone, with an impact that varies according to race, ethnicity, or culture, and other factors such as gender or economic situation.

This church has often addressed words on racism to White members. We have done so because our mission and ministry are in a society where White people have been favored and hold unequal power to implement their prejudices-socially, politically, and economically. What has been the case is *still* the case: skin color makes a difference and White people benefit from a privileged position.

Racism, however, infects and affects everyone. It deforms relationships between and within racial, ethnic, or cultural groups. It undermines the promise of community and exacerbates prejudice and unhealthy competition among these groups. It robs White people of the possibility of authentic relationships with people of color, and people of color of the possibility of authentic relationships with White people.

Racism also can lead to the rejection of self, as when White people internalize guilt or people of color internalize values associated with White culture. It hinders us from becoming who God calls us to be. When we rebuild walls of hostility and live behind them--blaming others for the problem and looking to them for solutions--we ignore the role we ourselves play in the problem and also in the solution. When we confront racism and move toward fairness and justice in society, all of us benefit.

Ms. Renee V. Sneitzer [Southeastern Iowa Synod] sought to move a substitute motion for the committee's recommendation. The amendment offered by Ms. Sneitzer had not been submitted to the secretary of this church by the published deadline. Bishop Chilstrom, therefore, inquired whether the members of the assembly wished to consider the motion:

MOVED;

SECONDED; *Yes-505; No-408; Abstain--10*

CARRIED: To consider an amendment offered by Ms. Renee V.

Sneitzer [South-eastern Iowa Synod].

Ms. Sneitzer then sought to move the following:

MOVED;

SECONDED: To amend by substitution of page 378, section 2 [under the section, "Facing Obstacles" (1993 Reports and Records, Volume 1, Part 2; page 377)1,

paragraphs four and five as follows:

To replace the first two sentences of paragraph four to read:

"Some people of the dominant culture exercise their power intentionally to affect adversely persons on the basis of race, ethnicity, and culture. Others act in such a way that their unintentional acts affect persons of color disparately."

To amend sentence three to read,

"Racism robs White those people of the possibility of authentic re-

relationships with people of color and deforms their relationship with other White people of the dominant culture."

and

To amend paragraph

five by replacing in sentence two the word,

"White;" with the words, "dominant culture"; and by striking in sentence three the word, "White,"

and inserting the phrase, "of the dominant culture;" after the word, "people."

Ms. Sneitzer observed a need to avoid language that pits people against each other. The amendment would eliminate "name-calling people on the basis of their race and focus on learned behaviors that are detrimental to the people of this church based upon their environment and their influence," she said.

Pastor Bloomquist commented that the committee had considered at length the concern addressed in the proposed amendment when the committee had revised the original text of the section in question. "The integrity of the document and the flow of this section as it was reconstructed through the collaborative process of the committee work is what we would encourage you to support," she stated.

Bishop Chilstrom observed that the recommendation of the committee was presently under discussion and that the foregoing motion was not germane at this time. He ruled that, in proposing the foregoing amendment, Ms. Sneitzer was in effect serving notice of her intention to introduce an amendment to the original text. If the recommendation of the committee were to fail, consideration of the original text would resume and further amendments would then be in order. The Rev. Karen M. Young [Northwestern Minnesota Synod] rose to a point of order stating that she had understood Ms. Sneitzer's amendment to be a substitution for the committee's recommendation. Bishop Chilstrom responded that, were the motion to be offered as a substitution, it would be necessary to substitute the original text (with the attendant emendations as specified). Ms. Sneitzer then rose to a point of order, and stated that her intention was to substitute (with emendations) the

original text of the entire section. Bishop Chilstrom then acceded to Ms. Sneitzer's stated intention. Ms. Sneitzer's motion as restated then read:

MOVED;

SECONDED: To substitute for the recommendation of the committee the original text of Item 2. under the section, "Facing Obstacles" (1993

Reports and Re-

cords, Volume 1, Part 2, page 378) amended as follows:

To replace the first two sentences of paragraph four to read:

"Some people of the dominant culture exercise their power intentionally to affect adversely persons on the basis of race, ethnicity, and culture. Others act in such a way that their unintentional acts affect persons of color disparately."

To amend sentence three to read,

"Racism robs White those people of the possibility of authentic relationships with people of color and

deforms their relationship with other White people of the dominant culture."
and

To amend paragraph

five by replacing **in sentence two the word,**

"White" with the words, "dominant culture"; and by striking

in sen-

tence three the word, "White" and inserting the phrase, "of the dom-

inant culture" after the word, "people."

The Rev. Kurt S. Strause [Lower Susquehanna Synod] observed that under the Rules of Organization and Procedure the substitute motion and the committee's recommendation could be considered at the same time. Bishop Chilstrom concurred and indicated that the assembly would proceed to consider both items.

The Rev. Timothy A. Whiteman [Montana Synod] spoke in favor of the committee's recommendation, but expressed a preference that the items be referred to the committee and be perfected in a structured way. Mr. Larry Dodson [Pacifica Synod] stated that he strongly favored Ms. Sneitzer's motion, because it was inclusive of dominant cultures that may be other than white.

Mr. Bachman S. Brown Jr. [North Carolina Synod] rose to a point of order, and advised that debate be limited to the amendments proposed by Ms. Sneitzer to the original text. Bishop Chilstrom concurred.

Mr. Leonard C. Weiser Jr. [Northeastern Pennsylvania Synod] inquired whether Ms. Sneitzer also intended that the word, "white," in paragraph three of Item 2. be amended. Ms. Linda Moore [Metropolitan Washington, D.C., Synod] spoke against Ms. Sneitzer's motion, believing that the committee was intentional in perfecting the wording of its recommendation. Use of the terminology, "dominant culture," would confuse and obfuscate the issue, she said.

The Rev. James L. Carlson [Southwestern Texas Synod] moved to postpone further debate to a definite time:

MOVED;

SECONDED: To postpone debate and action on the document until the beginning of Plenary Session Twelve, September 1, 1993; and

To request the chair to instruct the committee and all persons desiring to amend the document to meet together this evening, August 31, 1993,

in order to incorporate the various differences of opinion into a composite recommendation."

Bishop Sherman G. Hicks [Metropolitan Chicago Synod] spoke against the motion to postpone debate, noting that the committee had already collaborated with persons who had submitted proposed amendments. He commented, "We ... did our best to incorporate those concerns while maintaining what we felt were essential parts of the document." Mr. Francis K. C. Tsui [Pacifica Synod], speaking against the motion to postpone, stated, "We are taking too much time on procedures, and not talking about the substance . . . If you wait until tomorrow morning and we all have to catch a plane in the afternoon, I think we are doing a disservice to the entire assembly and also not doing justice to what we have to talk about in this social teaching statement." The Rev. Timothy A. Whiteman [Montana Synod] spoke

in favor of the motion to postpone debate. "Not everyone in the multicultural community agrees upon what is going on there. I think we need to come back with a unified statement in the multicultural community and then present it to this body," he said. Mr. Theo Olson [Sierra Pacific Synod] spoke against postponement and commented on the urgency of addressing the matter of racism without delay. "By delaying it, I do not think we send a positive message that this is an issue we want to deal with," he observed.

Mr. Leonard E. Addicks [Texas-Louisiana Gulf Coast Synod (formerly, South-eastern Texas-Southern Louisiana Synod)] called the question:

MOVED; *2/3 Vote Required*

SECONDED; *Yes-846; No--82; Abstain-2*

CARRIED: To move the previous question.

MOVED; *2/3 Vote Required*

SECONDED; *Yes-121; No--839; Abstain-5*

DEFEATED: To postpone debate and action on the document until the beginning of Plenary Session Twelve, September 1, 1993; and
To request the chair to instruct the committee and all persons desiring to amend the document to meet together this evening, August 31, 1993, in order to incorporate the various differences of opinion into a composite recommendation."

An unidentified voting member called the question on all matters before the house. Ms. Emma Graeber-Porter [Metropolitan New York Synod] rose to a point of order and inquired about which matters the motion calling the question would pertain. Mr. Charles E. Haack [Northern Illinois Synod] stated that he had been under the impression that all remaining recommendations of the committee had been placed on the floor for consideration. Bishop Chilstrom indicated that such was not the case. An unidentified voting member asked whether adoption of the motion to move the previous question on all matters would "prevent further perfecting amendments on the committee's report." Bishop Chilstrom responded that the motion applied only to amendments related to Item 2. under the section, "Facing Obstacles." He then called for the vote on the motion concerning the previous question.

MOVED; *2/3 Vote Required*

SECONDED; *Yes-724; No-232; Abstain-4*

CARRIED: To move the previous question on all matters before the house.

Bishop Chilstrom then ordered that ballots be cast on the following motion. The Rev. Carolyn M. Mowchan [Northwest Synod of Wisconsin] sought further clarification, but the chair ruled the inquiry to be out of order.

MOVED;

SECONDED; *Yes-511; No--441; Abstain-6*

CARRIED: To substitute for the recommendation of the committee the original text of Item 2.

under the section, "Facing Obstacles" (1993 Reports and Records, Volume 1, Part 2, page 378) amended as follows:

To replace the first two sentences of paragraph four to read:

"Some people of the dominant culture exercise their power inten-

tionally to affect adversely persons on the basis of race, ethnicity, and culture.

Others act in such a way that their unintentional acts affect persons of color disparately."

To amend sentence three to read,

"Racism robs White those people of the possibility of authentic relationships with people of color and deforms

their relationship with

other White

people of the dominant culture."

and

To amend paragraph five by replacing in sentence two the word,

"White" with the words, "dominant culture"; and by striking in sentence three the word, "White" and inserting the phrase, "of the dominant culture" after the word, "people."

Bishop Chilstrom indicated that the assembly would then vote on whether to substitute the recommendation of the committee related to Item 2., under the section, "Facing Obstacles," for the original text of Item 2. as amended. Mr. Pedro M. D'Aquino [Metropolitan New York Synod] objected that opportunity was not provided to perfect the committee's recommendation. Bishop Chilstrom indicated that adoption of the motion to call the previous question on all matters before the house had precluded further debate. An unidentified voting member rose to a point of order and inquired whether the recommendation of the committee was a substitution for the entire text of Item 2. The Rev. William B. Trexler [Florida-Bahamas Synod] inquired whether adoption of the committee's recommendation would replace the text of Item 2. *as amended*. Bishop Chilstrom responded affirmatively.

MOVED;

SECONDED;

Yes-617; No--337; Abstain-12

CARRIED: To substitute the committee's recommendation for the original text as amended of Item 2.

under the section, "Facing Obstacles" *1993 Reports and Records, Volume 1, Part 2*, pages 378.

The recommendation of the committee became thereby the main motion before the assembly. Ms. Johnice C. Orduna [Nebraska Synod] rose to a point of order and stated, "This is too important a document for some of us to be this confused about exactly what is going on." Bishop Chilstrom observed that voting members might move for reconsideration of the matter, once disposition of the matters before the house had been completed.

MOVED;

SECONDED;

Yes-730; No-212; Abstain--19

CARRIED: To substitute

the following for the text of Item 2. under the section,

"Facing Obstacles" (*1993 Reports and Records, Volume 1, Part 2*, page 377),

as amended:

All of us sin and fall short of the glory of God (Romans 3:23). Racism-a mix of power, privilege, and prejudice-is sin, a violation of God's intention for humanity. The resulting racial, ethnic, or cultural barriers deny the truth that all people are God's creatures and, therefore, persons of dignity. Racism fractures and fragments both church and society.

When we speak of racism as though it were a matter of personal attitudes only, we underestimate it. We have only begun to realize the complexity of the sin, which spreads like an infection through the entire social system. Racism infects and affects everyone, with an impact that varies according to race, ethnicity, or culture, and other factors such as gender or economic situation.

This church has often addressed words on racism to white members. We have done so because our mission and ministry are in a society where white people have been favored and hold unequal power to implement their prejudices--socially, politically, and economically. What has been the case is still the case: skin color makes a difference and white people benefit from a privileged position.

Racism, however infects and affects everyone. It deforms relationships between and within racial, ethnic, or cultural groups. It undermines the promise of community and exacerbates prejudice and unhealthy competition among these groups. It robs white people of the possibility of authentic relationships with people of color, and people of color of the possibility of authentic relationships with white people.

Racism also can lead to the rejection of self, as when white people internalize guilt or people of color internalize values associated with white culture. It hinders us from becoming who God calls us to be. When we rebuild walls of hostility and live behind them--blaming others for the problem and looking to them for solutions--we ignore the role we ourselves play in the problem and also in the solution. When we confront racism and move toward fairness and justice in society, all of us benefit.

The Rev. James G. Krauser [Metropolitan New York Synod] moved reconsideration of the assembly's previous action for the purpose of further perfecting the recommendation of the committee. Mr. Travis Fisher [Southeastern Iowa Synod] inquired about the matter to be reconsidered.

MOVED;

SECONDED;

Yes-414; No-543; Abstain-5

DEFEATED: To reconsider the action of the assembly regarding Item 2. as amended under the section, "Facing Obstacles" in the proposed "Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture."

Facing Obstacles, Item 3., "A Time to Be the Church".

Bishop Chilstrom called upon Pastor Bloomquist to introduce the next recommendation of the committee. Ms. Amy Hamilton [Northeastern Iowa Synod] observed that amendments related to Item 3. under the section, "Facing Obstacles," had not yet been considered.

Mr. Craig A. Butz [Southern Ohio Synod] moved the following:

MOVED;

SECONDED;

Yes--339; No-437; Abstain-43

DEFEATED: To consider amendments in the order of their appearance in the committee's report.

The Rev. Richard L. Smith [Western North Dakota Synod] had submitted the following amendment to Item 3., paragraph 1, under the section, "Facing Obstacles":
Vision breaks through brokenness. This begins with a vision that places our individuality in the larger context of our oneness in Christ, and not our oneness in Christ in the context of individuality. As Paul the Apostle put it (Galatians 3:19-29), the promise of grace was given to Abraham and his offspring, not offsprings. And, that offspring is Christ. Through baptism we put on Christ. Therefore, we are not racially black, white, yellow, red, etc. We are not ethnically Norwegian, German, Vietnamese, Hispanic, Afro-American, etc. We are not culturally baroque, classical, impressionistic, Afro-American spirituality, etc. We are not linguistically English, Spanish, Chinese, Korean, etc. Rather, we are one being in the person of Christ. We are his body. We are free in that we live out our connectedness with each other as that body. Promises are kept ...

The following recommendation of the committee was adopted without debate:

MOVED;

SECONDED;

Yes-761; No-50; Abstain-22

CARRIED: To amend Item 3., paragraph 1, under the section, "Facing Obstacles," to read:

Vision breaks through brokenness. We are one in Christ, we are free to live out our connectedness with each other Promises are kept when vision....

Facing Obstacles, Item 3., "A Time to Be the Church" (continued); and Doing Justice, Item 3., "A Time for Public Deliberation":

Pastor Bloomquist indicated that the next items for consideration related to several additional amendments recommended by the committee to Item 3., under the section, "Facing Obstacles." The Rev. Edward E. Busch [Southern California (West) Synod] drew attention to an attendant item printed at the beginning of the committee's report. The Rev. Larry J. Jorgenson, associate director for studies in the Division for Church in Society, indicated that consideration of amendments proposed by the committee would begin with Item 3., paragraph two, sentence 2, under the section "Facing Obstacles." The chair concurred and the following recommendation of the committee was adopted without debate. The amendment had been submitted by the Rev. John R. Cochran [Southwestern Pennsylvania Synod].

MOVED;

SECONDED;

Yes-790; No--19; Abstain-7

CARRIED: To amend Item 3., "A Time to Be the Church" paragraph 2, sentence 2, under the section, "Facing Obstacles," to read:

Although racism affects each one of us differently, we members of this church must take responsibility for our ~~their~~ complicity, and repent of our ~~their~~ sin.

The following recommendation of the committee was then adopted without debate.

MOVED;

SECONDED;

Yes-825; No-24; Abstain-5

CARRIED: To amend Item 3., "A Time to Be the Church," paragraphs 3 and 4, under the section, "Facing Obstacles," to read:
Racism, both blatant and subtle, continues to deny the reconciling work of the cross. Racism, both conscious and unconscious, has no place among a people gathered by the Holy Spirit. God's forgiveness frees us from the enslavement of racism. Forgiveness means freedom from the enslavement of racism, and the possibility of reconciliation
For some, this may mean giving up power or privilege; for others, it may mean giving up anger or prejudice. Let us know this reconciliation in our lives!

We expect our leadership to persevere in their challenge to us to be in mission and ministry ~~to in~~ a multicultural society ~~and to be a multicultural church~~. The Church catholic already has a diversity of cultures. For the Evangelical Lutheran Church in America, catholicity ~~with its multicultural implications in not negotiable is a given~~. Members will, however, question why intentional measures have been taken in its service order for us to be a multicultural church.
and,

To amend Item 3., "A Time for Public Deliberation" paragraph 2, under the section, "Doing Justice," to read:

This church will live up to its commitment to deliberation. Specifically, we will:

* model an honest engagement with issues of race, ethnicity, and culture, by being a community of mutual conversation, mutual correction, and mutual consolation;

Doing Justice, Item 3., "A Time for Public Deliberation":

The following recommendation of the committee was adopted without debate. The amendment had been submitted by the Rev. John R. Cochran [Southwestern Pennsylvania Synod].

MOVED;

SECONDED; *Yes-{844; No-7; Abstain-6*

CARRIED: To amend Item 3., "A Time for Public Deliberation," paragraph 1, sentence 1, under the section, "Doing Justice" to read:

One way ~~we the members of~~ the Evangelical Lutheran Church in America will promote a better public life is through example.

Doing Justice, Item 4., "A Time for Advocacy"

The following recommendations of the committee were adopted without debate. The amendment had been submitted by the Rev. John R. Cochran [Southwestern Pennsylvania Synod].

MOVED;

SECONDED; *Yes--855; No-16; Abstain-6*

CARRIED: To amend Item 4., "A Time for Advocacy," paragraph 4, under the section, "Doing Justice," to read:

We of the Evangelical Lutheran Church in America This eh.reh will advocate for just immigration....

MOVED;

SECONDED;

Yes--839; No-25; Abstain-9

CARRIED: To amend Item 4., "A Time for Advocacy;" paragraph 5, under the section,

"Doing Justice," to read

Our ~~This churches~~ efforts on behalf of the local and international community....

Mr. David Sharkey [Northwest Washington Synod] inquired whether the aforementioned amendment to Item 4., paragraph 4, required additional assembly action. Bishop Chilstrom indicated that the amendment had been duly adopted. The following recommendation of the committee was adopted without debate. The amendment had been submitted by the Rev. John R. Cochran [Southwestern Pennsylvania Synod].

MOVED;

SECONDED;

Yes--856; No-16; Abstain-10

CARRIED: To amend Item 4., "A Time for Advocacy"," paragraph 3, sentence 1, under the section, "Doing Justice," to read:

This church will support legislation, ordinances, and congregational resolutions that guarantees to all persons equally:

Mr. Charles E. Haack [Northern Illinois Synod] observed that an amendment proposed to the implementing resolution had not yet been considered. Pastor Bloomquist indicated that the amendment would be considered subsequently. The Rev. Randy Skow-Anderson [Southwestern Minnesota Synod] sought to amend sentence one of Item 2., "A Time of Confession," under the section, "Facing God," by the addition of the clause, "and Martha when she confesses her belief that Jesus is the Messiah." The chair ruled the amendment to be out of order, because a similar amendment previously had failed.

Mr. Gordon E. McDanold [Metropolitan Chicago Synod] inquired whether an amendment to Item 3., "A Time of Commitment," paragraph 3, under the section "Facing God," had been approved. Pastor Bloomquist responded affirmatively.

Ms. Nancy Mendoza Moser [Northeastern Minnesota Synod] requested the privilege of addressing the assembly with respect to the process for consideration of amendments to the texts of proposed social statements. Bishop Chilstrom inquired whether assembly members desired to hear the speaker.

MOVED;

SECONDED;

Yes--481; No--408; Abstain-12

CARRIED: To grant the privilege of addressing the assembly requested by Ms. Nancy Mendoza Moser [Northeastern Minnesota Synod].

Ms. Moser expressed disappointment with the manner in which debate on the proposed "Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture" had proceeded. She felt that too much time had been spent on debating parliamentary procedure, and that consequently important matters were slighted.

Mr. Charles W. Horn III [Southeastern Pennsylvania Synod] observed that the following amendment, submitted by Carl L. Ness [Northwestern Minnesota Synod] had not been considered:

Wheresoever the social statement uses the word, "white," to refer to a culture, the word be replaced by the word, "Caucasian," to refer to that ethnicity to avoid

presumptions by the use of a color in identifying that culture.
Pastor Bloomquist indicated that the committee had recommended that no action

be taken, because the term, "Caucasian," was not an adequate substitute for the word, "white." Bishop Chilstrom noted that the amendment might be considered were it to be moved from the floor. Ms. Mary Ann Davison [Caribbean Synod] inquired whether the same was true of the following amendment, submitted by the Rev. John R. Cochran [Southwestern Pennsylvania Synod]:

That the Commission for Multicultural Ministries be charged to add two sections to the general category of "Doing Justice":

5. A Time for Proclaiming the Gospel; and
6. A Time for Personal Witness.

Pastor Bloomquist responded affirmatively. The committee had recommended "to not accept the amendment, because the intent is unclear and the location in the document would be inappropriate; a portion of a statement cannot be written after adoption by the Churchwide Assembly." These subjects are covered in the "Multicultural Mission Strategy."

The Rev. Edward E. Busch [Southern California (West) Synod] inquired whether an amendment related to Item 3., "A Time for Public Deliberation," paragraph 2, under the section, "Doing Justice," had been considered. Secretary Almen reported the vote on that amendment.

Mr. Larry Dodson [Pacifica Synod] sought to move the following amendment: To amend Item 1., "A Time for Public Leadership," paragraph four (indented item three), under the section "Doing Justice," to read:

* how economic forces work against all people of ~~eele~~ in housing....

MOVED;

SECONDED;

Yes-433; No-416; Abstain--10

CARRIED: To consider the amendment offered by Mr Larry Dodson [Pacifica Synod].

Speaking to the amendment he had offered, Mr. Dodson stated that "economic forces affect all of us." Pastor Jorgenson to the contrary observed, "I think that all of us would agree that economic forces do not work against all people." Mr. David Sharkey [Northwest Washington Synod] concurred with Pastor Jorgenson, and objected to the implication suggested by the proposed amendment that "economic forces are by their very nature a bad thing."

The Rev. John B. Mawhirter (Northwestern Ohio Synod) called the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes-725; No-137; Abstain-5

CARRIED: To move the previous question.

MOVED;

SECONDED;

Yes-254; No-642; Abstain--

DEFEATED: To amend Item 1., "A Time for Public Leadership," paragraph four (indented item three), under the section, "Doing Justice," to read:

* **ow economic forces work against all people ~~of color~~ in housing....**

Ms. Inez Torres Davis [Southeast Michigan Synod] requested the chair to slow the pace of the voting process. Ms. Rena E Peterson [Northwestern Minnesota Synod] asked at what point the document as a whole would be discussed prior to consideration of the recommendations of the Church Council. Bishop Chilstrom indicated that further perfection of the document was possible at that time.

The Rev. Gilbert E. Splett [South-Central Synod of Wisconsin] sought to move the following amendment:

To amend Item 1., "A Time for Public Leadership," paragraph four (indented item three), under the section "Doing Justice," to read:
how economic forces *influenced by racism* work against *all* people of color in housing....

MOVED;

SECONDED;

Yes--402; No--449; Abstain-8

DEFEATED: To consider the amendment offered by the Rev. Gilbert E. Splett [South-

Central Synod of Wisconsin].

The Rev. Randy Skow-Anderson [Southwestern Minnesota Synod] requested that amendment of sentence one of Item 2., "A Time of Confession," under the section, "Facing God," by the addition of the clause, "and Martha when she confesses her belief that Jesus is the Messiah," be reconsidered. The chair ruled the amendment to be out of order, because a similar amendment previously had failed. The Rev. Charles W. Kampmeyer [Northeastern Pennsylvania Synod], who had previously voted on the prevailing side with respect to this matter, sought to move reconsideration of the assembly's action. An unidentified voting member rose to a point of order, and observed that a motion to reconsider cannot in itself be reconsidered. The Rev. Bradley C. Jenson [Northeastern Minnesota Synod] sought to move the following:

To substitute the following for the text of sentence one of Item 2., "A Time of Confession," under the section, "Facing God":

The Church is built on the confession made by Peter (Matthew 16:13-20) and Martha (John 11:1-27) when they declared Jesus to be the Christ, the Son of God.

Bishop Chilstrom announced that the committee would accept the motion offered by Pastor Jenson as a friendly amendment.

The Rev. John R. Cochran [Southeastern Pennsylvania Synod] sought to move reconsideration of the previous amendment to Item 2. under the section, "Facing Obstacles" (*1993 Reports and Records, Volume 1, Part 2, page 377*), in order to introduce an additional emendation. The chair ruled that reconsideration of an item for a second time, even though for a different purpose, was not permissible.

The Rev. Thomas D. Morgan [Texas-Louisiana Gulf Coast Synod (formerly Southeastern Texas-Southern Louisiana Synod)] sought to call the question on adoption of the entire text of the proposed statement. Bishop Chilstrom ruled the motion to be out of order, since adoption of the statement was not currently under consideration. Pastor Morgan then moved to close debate on further perfection of the document.

MOVED;

2/3 Vote Required

SECONDED;

Yes-661; No-185; Abstain-6

CARRIED: To cease debate.

The Rev. Samuel D. Zumwalt Jr. [Northern Texas-Northern Louisiana Synod] stated a desire to review the proposed document as amended in print prior to final approval.

MOVED;

SECONDED;

Yes-725; No-160; Abstain-11

CARRIED: To approve the text as amended of the proposed "Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture."

Bishop Chilstrom entertained discussion of the recommendation of the Church Council related to adoption and implementation of the proposed statement (*1993 Reports and Records, Volume 1, Part 2, page 375*). The following amendment had been proposed by Mr. Martin Msseemmaa [Northern Illinois Synod]:

To amend Item b) of the recommendation of the Church Council to read:

b) leaders committed to carrying our these challenges (directed to the Office of the Bishop, synodical bishops and officers, Cabinet of Executives, Division for Ministry, and Division for Outreach, congregations, pastors, and church councils.

The committee convened to consider amendments proposed by voting members had recommended acceptance of the amendment. Pastor Bloomquist noted an editorial correction whereby the phrase, "church councils," should have read, "congregational councils."

Ms. Gloria E Bauer Ishida [Metropolitan Chicago Synod] spoke in favor of adoption of the implementing resolution. She commented that in view of the assembly's emendations to the original text, "although there may be dissatisfaction, it is an acceptable statement." An unidentified voting member sought to comment on the text of the proposed statement. The chair ruled the question to be out of order, because the assembly had voted to cease debate.

Mr. Martin Msseemmaa [Northern Illinois Synod] inquired whether, as the author of the amendment under consideration, it was necessary for him to state agreement with the editorial emendation noted by Pastor Bloomquist. The chair indicated that such concurrence would not be necessary.

The Rev. James C. Bouzard [Southwestern Texas Synod] requested that privilege of the floor be granted to a representative of the Youth Convocation, which was being held concurrently with this Churchwide Assembly. Bishop Chilstrom inquired whether assembly members desired to grant the privilege requested.

MOVED;

SECONDED;

Yes-745; No--146; Abstain-8

CARRIED: To grant privilege of the floor to Mt Brian Roesler (Boerne, Tex.), a representative of the Youth Convocation, in order that he might speak to the question before the assembly.

Mr. Roesler commended the assembly for its deliberations in amending the text of the proposed statement, and stated, ". . . It is time for us to put aside some of our personal feelings, so we can begin the journey towards true communion among all of the ethnic components that make up the Evangelical Lutheran Church in America..... We can no longer stand on words alone, but we must have action, in order to truly implement what we preach to society...." Mr. Roesler invited the members of the assembly to visit the Youth Convocation for an example of such action.

Ms. Judith M. Bailey [New Jersey Synod] observed that the aforementioned editorial emendation should properly read, "congregation" councils. Secretary Lowell G. Almen concurred.

Mr. Craig Drehmel [Northwest Synod of Wisconsin] spoke against the adoption of the recommendation of the Church Council. He observed, "... Racism is not a color thing, it is a hate thing...."

Ms. Nancy E. Gable [Allegheny Synod] suggested that, in light of the assembly's action on the Study of Ministry, Item b) of the recommendation of the Church Council should be amended to include "associates in ministry, diaconal ministers." Pastor Miller, responding on behalf of the committee, indicated that Ms. Gable's emendation would be received as a friendly amendment. Secretary Almen recommended the usage, "lay rostered persons," in order to be inclusive of all rostered categories. Ms. Gable concurred with the secretary's suggested wording. The Rev. John B. Mawhirter [Northwestern Ohio Synod] called the question. Mr. Craig Drehmel [Northwest Synod of Wisconsin] sought a response to his previous observation that "... Racism is not a color thing, it is a hate thing...." Replying on behalf of the committee, Bishop Hicks observed that as cited in the proposed statement, the components of racism include prejudice, power, and privilege. In that sense, as exemplified in contemporary society, racism involves the color of one's skin, he said.

MOVED;

2/3 Vote Required

SECONDED;

Yes-842; No--39; Abstain-7

CARRIED: To move the previous question.

MOVED;

SECONDED;

Yes--895; No-30; Abstain-8

CARRIED: To amend Item b) of the recommendation of the Church Council to read:

b) leaders committed to carrying out these challenges (directed to the

Office of the Bishop, synodical bishops and officers, Cabinet of Executives, Division for Ministry, ~~and~~ Division for Outreach, congregations, pastors, and congregation councils.

ASSEMBLY

ACTION

Yes-870; No-60; Abstain-9

CA93.7.43 To adopt the "Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture," with the intent that it be the basis for education and action among members and throughout the entire Evangelical Lutheran Church in America and that it be implemented specifically through such measures as:

- a) the development of resources specific to this statement (directed to the Commission for Multicultural Ministries and Division for Congregational Ministries);
- b) leaders committed to carrying out these challenges (directed to the Office of the Bishop, synodical bishops and officers, Cabinet of Executives, Division for Ministry, Division for Outreach, congregations, pastors, and congregation councils.
- c) the programming, resource development, publications, institutions and partnerships of this church (directed to the Division for Congregational Ministries, Division for Church in Society, Division for Global Mission, Division for Higher Education and Schools, Division for Ministry, Division for Outreach, Department for Ecumenical Affairs, Department for Communication, Publishing House of the Evangelical Lutheran Church in America, *The Lutheran*, and Women of the Evangelical Lutheran Church in America);
- d) focused advocacy on these matters in ELCA public policy and corporate social responsibility work (directed to the Division for Church in Society);
- e) carrying out the specific commitments made in the ELCA Multicultural Mission Strategy.

"Social Statement on Freed in Christ: Race, Ethnicity, and Culture"

Facing God

1. A Time of Vision

For us as members of the Evangelical Lutheran Church in America there is one God and one Lord, Jesus Christ, ". . . through whom are all things and through whom we exist" (1 Corinthians 8:6).

Scripture speaks of one humanity, created by God. It recounts our rebellion and enslavement to sin. Scripture tells of a diverse people reconciled to God through the blood of the cross, a people set free for the work of reconciliation. It heralds a new freedom and future in one Lord, one faith, one baptism.

If the story of Babel is of a people scattered, the story of Pentecost is of a people called and gathered. Christ brings together the scattered children of God (John 11:52). The Holy Spirit breathes the freedom of the Gospel into the Church, where every people under heaven is represented.

A humanity enslaved to sin has been set free; a Church has been gathered in freedom. Cultural differences still matter, but they can be seen for what God intends—blessings rather than means of enslavement.

2. A Time of Confession

The Church is built on the confession made by Peter (Matthew 16:13-20) and by Martha (John 11:1-27), when they declared Jesus to be the Messiah, the Son of God. From age to age the Church proclaims Christ, who was crucified for our trespasses and raised for our justification (Romans 4:25).

The Church confesses Christ, who has broken down the dividing wall (Ephesians 2:14). Christ, our peace, has put an end to the hostility of race, ethnicity, gender, and economic class. The Church proclaims Christ, confident this good news sets at liberty those captive behind walls of hostility (cf., Luke 4:18).

The Church looks toward the freedom of the reign of God, announced by and embodied in Jesus. But Christians live between the "now" of the reign of God and the "not yet" of its fulfillment. Trusting the promise of freedom, we can face the fact that each of us is captive, each of us is in bondage to sin (1 John 1:8).

Therefore, we confess our sinfulness. Because we are sinners as well as saints, we rebuild walls broken down by Christ. We fall back into enslaving patterns of injustice. We betray the truth that sets us free. Because we are saints as well as sinners, we reach for the freedom that is ours in Christ.

3. A Time of Commitment

We of the Evangelical Lutheran Church in America, with the whole Church, look forward to the time when people will come from east and west, north and south to eat in the reign of God (Luke 13:29). For the Church catholic, diversity of cultures is both a given and a glimpse of the future.

The Evangelical Lutheran Church in America has roots in church bodies with a strong immigrant history. These churches kept the faith once delivered to the saints (Jude 3) in ways appropriate to the cultural background of their membership. Besides preserving the faith, they furthered mission and ministry.

The Christ to whom the Church witnesses is the Christ who breaks down walls of cultural exclusivity

(Mark 7:24-29; John 4). We of the Evangelical Lutheran Church in America have recognized ourselves to be in mission and ministry in a multicultural society, and have committed ourselves to welcome cultural diversity. Given our history, the commitment was neither quick nor easy.

The commitment was made, though, in these and other ways:

- the goal that, within the first ten years of its existence, ten percent of this church's membership would be African American, Asian, Hispanic, or Native American;
- the adoption of an organizational principle providing for the representation of cultural diversity on churchwide staff and on boards and other decision-making bodies;
- the creation of a Commission for Multicultural Ministries and adoption of a Multicultural Mission Strategy;
- the encouragement of African American, Asian, Hispanic, and Native American associations; the recognition of the Slovak Zion Synod and German, Hungarian, Finnish, and Danish special interest conferences; the regard for distinctive cultures, such as the Appalachian culture; the assertion that deafness leads to the creation of a unique language and culture, and a new context for ministry;
- the effort to start and to support ministry in African American, Asian, Hispanic, Native American, or multicultural settings; the effort to recognize and to empower pastoral leaders while honoring their cultures; the effort to provide resources in languages other than English;
- the public policy advocacy at state, federal, and international levels that seeks to eliminate racial or ethnic discrimination; the private sector advocacy that encourages corporate social responsibility for community development;
- the attention to inclusivity by seminaries, colleges, and social ministry organizations of the church; and
- the respect for cultural diversity in the work of global mission.

4. A Time of Spiritual Crisis

We of the Evangelical Lutheran Church in America rejoice in our freedom in Christ Jesus. But we know we must persevere in our *commitment* to follow Christ and to serve neighbor, and live up to our specific *commitments*. While we have taken many measures fitting to a church in mission and ministry to a multicultural society, we still falter.

We falter in what we do, or in refusing to carry out what we have promised to do. We falter through ignorance of what we have done or left undone. We falter when we cling to old ideas that prevent us from becoming the people God calls us to be.

With all Christians everywhere, members of this church live in a time of crisis (Romans 2:1 ff.). We are torn between the freedom offered in Christ, the new Adam, and the captivity known by the old Adam. We are torn between becoming the people God calls us to be and remaining the people we are, barricaded behind old walls of hostility.

The social, economic, and political dimensions of the crisis are acute, and indications of it abound. A burning cross reminds us that blatant acts of intimidation, hatred, and violence continue. A critical look reminds us of barriers that are more insidious.

The source of this many faceted crisis, however, is profoundly spiritual. We will rise to the crisis, not by making a longer list of commitments, but by persisting with repentant hearts.

Facing Obstacles

1. A Time to Take Culture Seriously

We of the Evangelical Lutheran Church in America too often react fearfully or grudgingly to the diversity of cultures. We are to delight in the fact that the people called, gathered, and enlightened have such diversity. We are, as a multicultural church, to minister to a diverse but divided society.

Culture includes music, art, and dance, but is more than that. Culture—the attitudes and patterns of life—plays a part in setting priorities, developing procedures, and choosing expressions of faith.

This church has not moved much beyond an "assimilation" approach to culture, where the assimilated are those who adopt the values and behavior of the dominant culture. This keeps us from benefitting from the plurality of cultures already present in our church, and from appreciating the plurality of cultures in society.

This church clearly shares the brokenness of a society that has responded to cultural diversity through fear and efforts at assimilation. Our society has melded many European ethnic groups into mainstream America, but it has included people of other cultural identities only insofar as they have taken on the values and behavior of the dominant culture.

A wall of hostility stands intact. Captive on one side of the wall, people with access to opportunities and institutions are largely unaware either of their own cultural biases or the worth of other cultures. On the other side of the wall, people scarred by slavery and other forms of degradation and suffering have seen their cultures ridiculed and reviled, or destroyed.

2. A Time to Confront Racism

All of us sin and fall short of the glory of God (Romans 3:23). Racism—a mix of power, privilege, and prejudice—is sin, a violation of God's intention for humanity. The resulting racial, ethnic, or cultural barriers deny the truth that all people are God's creatures and, therefore, persons of dignity. Racism fractures and fragments both church and society.

When we speak of racism as though it were a matter of personal attitudes only, we underestimate it. We have only begun to realize the complexity of the sin, which spreads like an infection through the entire social system. Racism infects and affects everyone, with an impact that varies according to race, ethnicity, or culture, and other factors such as gender or economic situation.

This church has often addressed words on racism to white members. We have done so because our mission and ministry are in a society where white people have been favored and hold unequal power to implement their prejudices—socially, politically, and economically. What has been the case is *still* the case: skin color makes a difference and white people benefit from a privileged position.

Racism, however, infects and affects everyone. It deforms relationships between and within racial, ethnic, or cultural groups. It undermines the promise of community and exacerbates prejudice and unhealthy competition among these groups. It robs white people of the possibility of authentic relationships with people of color, and people of color of the possibility of authentic relationships with white people.

Racism also can lead to the rejection of self, as when white people internalize guilt or people of color internalize values associated with white culture. It hinders us from becoming who God calls us to be.

When we rebuild walls of hostility and live behind them—blaming others for the problem and looking to them for solutions—we ignore the role we ourselves play in the problem and also in the solution. When we confront racism and move toward fairness and justice in society, all of us benefit.

3. A Time to Be the Church

Vision breaks through brokenness. We are one in Christ. As the body of Christ, we are free to live out our connectedness with each other. Promises are kept when vision is communicated in word and deed, and members are captured by it. For this to happen, we need the leadership of all who have been given responsibility and authority: members of congregations and their pastors; boards and staff of institutions and

agencies of the church; synodical bishops; and the bishop of this church.

We expect our leadership to name the sin of racism and lead us in our repentance of it. Although racism affects us differently, we must take responsibility for our participation, acknowledge our complicity, repent of our sin, and pray God will bring us to reconciliation.

Racism, both blatant and subtle, continues to deny the reconciling work of the cross. God's forgiveness frees us from the enslavement of racism. For some, this may mean giving up power or privilege; for others, it may mean giving up anger or prejudice. Let us know this reconciliation in our lives!

We expect our leadership to persevere in their challenge to us to be in mission and ministry in a multicultural society. The Church catholic already has diversity of cultures. For the Evangelical Lutheran Church in America, catholicity is a given. Members will question, however, why intentional measures have been taken in order for us to be a multicultural church.

Because of sin and indifference, intentional measures *are* necessary for vision to become reality. We expect our leadership to clarify why measures were taken, and to help members deal with the implications of such measures.

Doing Justice

1. A Time for Public Leadership

Our world is one where racial and ethnic lines are drawn and enforced. Our world is one where hostility festers along those dividing lines, often bursting out in violence. Our world is one where power and prejudice combine in bitter oppression.

But God has not gathered the Church as yet one more example of brokenness. The Church exists to proclaim Jesus the Christ, whose life, death, and resurrection mean freedom for the world. The Church also exists to teach the law of God, announcing that the God who justifies expects *all* people to do justice.

So, the Church must cry out for justice, and thereby resist the cynicism fueled by visions that failed and dreams that died. The Church must insist on justice, and thereby refuse to blame victimized people for their situations. The Church must insist on justice, and thereby assure participation of all people.

The Church that pursues justice will face and address difficult social, political, and economic problems such as:

- how racism must be confronted in order to build a society where diversity is truly valued;
- how race and ethnicity figure in political decisions on immigration, crime, and environmental pollution; and
- how economic forces work against people of color in housing, medical care, education, and employment.

In its pursuit of justice, this church must question responses that are quick, easy, and, therefore, probably inadequate.

2. A Time for Public Witness

The Church that confesses Christ in public demonstrates its commitment through involvement in public life—globally and locally, nationally and in neighborhoods. Through public events such as elections or town meetings, through public bodies such as legislatures or volunteer groups, church members help to forge political will and consensus.

Public life is essential to doing justice and undoing injustice. Only when people affected by racial and

ethnic division speak publicly of painful realities, does there emerge the possibility of justice for everyone.

In places served by the Evangelical Lutheran Church in America, however, public life is too often in sorry shape, shallow, and fragmented. Increasingly cynical or simply bored, many residents ignore public debate. Many find it difficult to participate fully because of racial or ethnic barriers, or economic hardship.

This church, therefore, will actively promote a public life worthy of the name. We encourage public witness by members, and stand publicly as a church against injustice. We insist on a public forum accessible to everyone, since the interests of everyone are at stake.

3. A Time for Public Deliberation

One way that we, the members of the Evangelical Lutheran Church in America, will promote a better public life is through example. This church has already committed itself to a moral deliberation that deals openly with conflict and controversy. In fact, such deliberation has helped us to discover new dimensions of mission and new possibilities for ministry.

This church will live up to its commitment to deliberation. Specifically, we will:

- model an honest engagement with issues of race, ethnicity and culture, by being a community of mutual conversation, mutual correction, and mutual consolation;
- model a healthy and healing response to the change that inevitably comes from cultural contact;
- model exchanges in which people of different cultures can find points of agreement while sometimes "agreeing to disagree;"
- encourage and participate in the education of young people, in order that they might be better equipped to live in a multicultural society;
- bring together parties in conflict, creating space for deliberation; and
- participate in identifying the demands of justice, and work with others who would have justice for all.

4. A Time for Advocacy

The Evangelical Lutheran Church in America received from its predecessor church bodies a solid foundation upon which to build advocacy for justice and opposition to racial and ethnic discrimination. We will listen to our advocates as we examine our own institutional life, and will model that for which we call.

Our advocacy will take place in partnership ecumenically, among corporations and local, state, and national governments. We look for positive incentives for change and fair distribution of the social costs of correcting past wrongs. We will work for respect of cultures, for example in mass media and public presentations, in art and advertising, and in other endeavors. We will speak against policy initiatives that discriminate on the basis of language.

This church will support legislation, ordinances, and congregational resolutions that guarantee to all persons equally:

- civil rights, including full protection of the law and redress under the law of discriminatory practices; and to all citizens, the right to vote;
- access to quality education, health care, and nutrition;
- opportunity for employment with fair compensation, and possibilities for job training and education, apprenticeship, promotion, and union membership;
- opportunity for business ownership;
- access to legal, banking, and insurance services;
- the right to rent, buy, and occupy housing in any place; and
- access to public transportation and accommodation.

We of the Evangelical Lutheran Church in America will advocate for just immigration policies,

including fairness in visa regulations and in admitting and protecting refugees. We will work for policies that cause neither undue repercussions within immigrant communities nor bias against them.

Our efforts on behalf of local and international community and in opposition to racism will recognize the multicultural nature of the world. We will promote international respect for human rights, and support the international movement to eliminate discrimination.

The Rev. Roy E Olson [Northern Illinois Synod] requested that copies of the social statements as adopted be distributed to voting members prior to adjournment. Secretary Lowell G. Almen indicated that the documents would be mailed to all

voting members in their final form. Ms. Barbara G. Krohn [Upper Susquehanna Synod] requested a personal privilege to introduce the following motion:

ASSEMBLY
ACTION

CA93.7.44 WHEREAS, the Division for Church in Society, the division's studies department, and the task force on the development of a social statement on racism have engaged in a study process for the development of the "Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture," which has included extensive consultation throughout the Evangelical Lutheran Church in America; and

WHEREAS: that process of open consultation has continued throughout this assembly; therefore, be it

RESOLVED, that this 1993 Churchwide Assembly commend the Division for Church in Society, the Studies Department, the staff of its studies department, and the members of the task force for the process employed in developing the "Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture."

The Rev. Gregory T. Bjornstad [Northeastern Iowa Synod] requested that, in light of the frustration encountered in perfecting the text of the social statement on racism, "the Church Council take a look at *Robert's Rules of Order* as a racist process." Bishop Chilstrom ruled the request to be out of order and referred the speaker to the Committee of Reference and Counsel.

Bishop Chilstrom stated, "In spite of the difficulty we have had in weaving our way through this, including trying to follow parliamentary law, I am certainly well aware of the fact that in the heart and body of the representatives of this church who are gathered here, there is affirmation of what we have just done. This is a very deep and firm commitment on the part of this church. What we have done will have a long and lasting impact on our future together." Bishop Chilstrom expressed personal thanks to the division, its staff, and the task force members who had contributed to the development of the social statement.

The assembly then rose and sang the hymn, "Praise to the Lord, the Almighty, the King of Creation."

Reflections on The Creed

(continued)

Bishop Chilstrom called upon the Rev. Patricia J. Lull and the Rev. Timothy E. Lull to present the last in a series of five presentations on the Apostles' Creed. Pastor Patricia Lull recounted her mother's confirmation in the Lutheran church as an adult. Utilizing the electronic voting equipment, she then posed several questions to voting members concerning their own confirmation as Lutherans and their experience and use of Luther's "Small Catechism" as adults. Pastor Lull thanked the members of the assembly on behalf of herself and Pastor Timothy Lull for the opportunity to participate as catechists in the work of the assembly.

Pastor Timothy Lull related his own experience of growing up in the Lutheran church "in the hope that in these sessions that we have had together our remembering has been an occasion for you to think about your own roots, about your own past, about those who helped to hand the faith on to you." He cautioned that assembly members not expect "the church today to be just like or almost like the

church that we remember ... [as youth]." He noted the use of present-tense verbs in the Small Catechism's explanation of the Third Article of the Creed, which affirms that God continues to form the Church "in our daily lives and ministries and even here in this assembly.... These five verbs ("calls, gathers, enlightens, sanctifies, preserves") express the complexity of the Spirit's work among us and remind us powerfully of the diversity gift of the Spirit that is necessary for the Church's life. Now, I think that many of the tensions that we experience in the church have to do with the fact that different gifts have been entrusted to us and each of us has agendas related to that part of the overall work of the Holy Spirit that is most important to us. There is certainly a lively tension right now within our Evangelical Lutheran Church in America between those who see the calling, evangelistic task of this church taking precedence, and others who see the nurturing, gathering, up-building task of this church as more important. In the same way, some of us who live and work in the church's work of enlightenment and teaching can get into real tension with those eager and prophetic souls who call this church to sanctification, to justice, to holy love in the world. Here in this assembly, we have been engaged largely in the work of preserving our church, overcoming our own cynicism about structure enough to engage ourselves in the kinds of studies and debates that have occupied us here. This mentioning of the preserving of the church is a blessing on this assembly and a reminder that the preservation and structural care of our church is a part of the Spirit's own work that is not to be despised. And yet, brothers and sisters, it is only one part. I sense a danger for many of us who are leaders in our church, many of us-clergy and lay alike-who are responsible, busy, managerial centrist types that we at times become irritated with those who have another, but equally genuine, vocation in the Spirit's work of building the Church" Pastor Lull exhorted assembly members to "engage in daily prayer, not only for strength for our own tasks, but also to love and respect those persons whom that Spirit has called to quite different, but equally legitimate, roles within the building of the Church's life." He reiterated that "the Creed creates community." "In the Third Article, we meet that great community in the Church that is the Communion of Saints, the communion of those who love and those who have died in the faith, for you see, in addition to calling and gathering and enlightening and sanctifying and preserving, and all those other verbs, there is a final one that it is very important not to miss. Luther says, "On the last day, God will raise me and all the dead and will grant eternal life to me and to all who believe in Christ." Brothers and sisters, I think our teaching and preaching is a little weak,

a little uncertain, a little intimidated about the very end of the Creed..... It is such a hard promise to which to claim, it is such a hard faith statement and not the natural inclination of human beings in the face of death..... We dare not loose heart or give up when we come to the end of the Christian creed, for if we do so, then we have ended up with practical atheism, we have ended up having our own doubts force us to capitulate to this world's standards of what is real, and what is likely, and what is possible, we have let our ordinary common-sense expectations have the final word. The Creed ends on this grave and sustaining NoTE of hope that the promise is given to us and to all those that we remember; and when we remember them in that way and in Jesus' name, then our community is greatly expanded. We know as Lutheran Christians that the saints help us, not by interceding for us-that task has been done-but rather, that remembering them cheers us up in our self-pity as we remember what they did and how they struggled, how they believed in Jesus Christ and in so believing were set free for great adventures in this world."

Pastor Patricia Lull concluded the presentation commenting on two words-one of caution and one of hope. Referring to Luther's "Disputation Against Scholastic Theology" (1517), she warned of the "danger of thinking too highly of our human abilities, of trusting too fervently in our own power to remedy what ails the Church by virtue of our moral achievements or our own vast human wisdom. A human is by nature unable to want God to be God, Luther wrote in that disputation. Shockingly, he went on, "Indeed, humans want to be God and do not want God to be God." Even in the beloved Church, Luther argued, we human beings want to believe that we have all the answers, and the know-how, and the will, and the insight to make things better. Over against the ecclesial culture of his day, Luther was a fresh voice, calling the whole community of faith back to that one source of hope and comfort, back to the righteousness of God as offered to us in Jesus Christ..... Beware of the danger of new scholasticism, of believing after a week at this Churchwide Assembly-with all the grand worship and the thoughtful presentations-that we are somehow charged-up enough ourselves to take over the Spirit's work, or that our structural agreements and compromises and the decisions we have made here are anything more than provisional. ... We have every reason to be hopeful. That is the Spirit's abiding promise to the Church-we have every reason to be hopeful." Pastor Lull gave thanks for the "community of contemporary saints." Commenting on the global Church, she observed that "God is enriching the variety and diversity of the sisters and brothers we know in the Lord, even in small towns and in rural congregations. What a joy, what a gift, that is." Finally, Pastor Lull reminded assembly members that "in the Third Article we also confess our belief in God's power to forgive sins." Not only individually, but also ". . . collectively, we may trust that God also stands ready to forgive the Church. That is a powerful basis for remaining hopeful. If we have a future that belongs to God as surely as this present moment-and we do-and, if we place our trust in God's promise of forgiveness-which we may-we know that we can move forward with great freedom. We can even dare to make some mistakes, to be wrong now and again, and to admit that and to start over. Is that not a blessed and a hopeful word for all that we practice in the parish, and in the seminary, and at every level of the Evangelical Lutheran Church in America."

Pastor Patricia Lull then invited assembly members to stand and to confess the faith of the Church in the words of the Nicene Creed.

Organization of the Assembly

Bishop Chilstrom reviewed the agenda for the remainder of this plenary session. The assembly took the following action in lieu of convening in an evening session on Tuesday, August 31.

ASSEMBLY

ACTION

YES-647; NO-64; Abstain-3

**CA93.7.45 To extend this session to 6:30 P.M.; and
To reconvene at 8:00 A.M., Wednesday morning, September 1, 1993.**

Report of the Memorials Committee:

(continued)

Reference: *1993 Reports and Records, Volume 1, Part 2, Supplement*, Section M; continued from pages 51, 135-151, 206-207, 341-342.

Bishop Chilstrom called upon Ms. Deborah S. Yandala, chair of the Memorials Committee, to continue the report of the committee.

*** Section 18: Lutheran-Jewish Relations**

A. Northwestern Minnesota Synod (3D) [1993 Memorial]

WHEREAS, because of their common heritage and Scripture, Christians and Christianity have a unique relationship with Jews and Judaism; and

WHEREAS, the attitude of Christians toward Jews has often been hostile, lacking in love and respect; and

WHEREAS, the fundamental witness of Christians is reconciliation and peace; and

WHEREAS, the Evangelical Lutheran Church in America has not adopted a statement on Lutheran-Jewish relations; therefore, be it

RESOLVED, that the Northwestern Minnesota Synod memorialize the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America to form a task force through its Department for Ecumenical Affairs to develop a statement on Lutheran-Jewish relations.

B. New England Synod (7B) [1993 Memorial]

RESOLVED, that the New England Synod Assembly memorialize the Evangelical Lutheran Church in America in its 1993 Churchwide Assembly to direct the Department for Ecumenical Affairs:

1. To prepare a statement of instruction and guidance on Jewish-Lutheran relations for the Evangelical Lutheran Church in America for consideration by the Evangelical Lutheran Church in America at its next churchwide assembly in 1995; and

2. To prepare a separate declaration directed to our friends in the Jewish community:

a. deploring and repudiating the anti-Judaic recommendations and coarse rhetoric employed by Martin Luther in theological controversies in the sixteenth century and the baleful effect that these had on subsequent generations and their use in Germany under the National Socialists; and

b. affirming our desire as Lutheran Christians to live out our faith in Jesus Christ as Lord and Savior in love and respect for the Jewish people by pledging ourselves to increased efforts at the eradication of anti-Semitism in the United States and throughout the world, and continuing efforts at

improving understanding and relations with our Jewish friends in this country individually and as congregations and church judicatories.

BACKGROUND

The 1991 Churchwide Assembly adopted "Ecumenism: The Vision of the Evangelical Lutheran Church in America," which states:

The Evangelical Lutheran Church in America does engage, in a variety of ways, in this inter-faith work and needs in the future a separate official statement to describe its commitments and aspirations in this area. When that statement is prepared, special attention must be given to the distinctiveness of Judaism (*1991 Reports and Records: Minutes, Volume 2*, page 356).

That commitment has not been honored thus far due to budgetary concerns within the Department for Ecumenical Affairs. The plan is to take up the task during the 1994-1995 biennium.

RESPONSE OF THE MEMORIALS COMMITTEE

To transmit this minute as information as the response of the 1993 Churchwide Assembly to the memorials of the Northwestern Minnesota Synod and the New England Synod; and

To refer the memorials of the Northwestern Minnesota Synod and New England Synod to the Department for Ecumenical Affairs as the department continues to work on the subject of these memorials in the 1994-1995 biennium.

Ms. Yandala indicated that the Memorials Committee had revised its original recommendation following consultation with the Rev. William G. Rusch, director of the Department for Ecumenical Affairs, to reflect better deliberations of the Lutheran community worldwide and the work of the Lutheran World Federation. She noted that the committee provided the following additional background information:

In 1984, the Seventh Assembly of the Lutheran World Federation commended to its member churches the following statement:

We Lutherans take our name and much of our understanding of Christianity from Martin Luther. But we cannot accept or condone the violent verbal attacks that the reformer made against the Jews. Lutherans and Jews interpret the Hebrew Bible differently. But we believe that a christological reading of the Scriptures does not lead to anti-Judaism, let alone anti-Semitism.

We hold that an honest, historical treatment of Luther's attacks on the Jews takes away from modern anti-Semites the assumption that they may legitimately call on the authority of Luther's name to bless their anti-Semitism. We insist that Luther does not support racial anti-Semitism, nationalistic anti-Semitism, or political anti-Semitism. Even the deplorable religious anti-Semitism of the 16th century, to which Luther's attacks made an important contribution, is a horrible anachronism when translated to the conditions of the modern world. We recognize with deep regret however, that Luther has been used to justify such anti-Semitism in the period of National Socialism and that his writings lent themselves to such abuse. Although there remain conflicting assumptions, built into the beliefs of Judaism and Christianity, they need not and should not lead to the animosity and the violence of Luther's treatment of the Jews. Martin Luther opened up our eyes to a deeper understanding of the Old Testament and showed us the depth of our common inheritance and the roots of our faith.

Many of the anti-Jewish utterances of Luther have to be explained in the light of his polemic against what he regarded as misinterpretations of the Scriptures. He attacked these interpretations, since for him everything now depended on a right understanding of the Word of God. The sins of Luther's anti-Jewish remarks, the violence of his attacks on the Jews, must be acknowledged with deep distress. And all occasions for similar sin in the present or the future must be removed from our churches.

The Evangelical Lutheran Church in America is a member church of the Lutheran World Federation.

Ms. Yandala then read the following revised recommendation of the Memorials Committee:

MOVED;

SECONDED: To receive and affirm as a member church of the Lutheran World Federation the section of the statement of the 1984 assembly of the Lutheran World Federation regarding Martin Luther's anti-Judaic writings, that

statement having been commended by the assembly to its member churches;

To refer the statement of the 1984 Seventh Lutheran World Federation Assembly to the Department for Ecumenical Affairs to be used as one of the bases of the department's work on the subject of Lutheran-Jewish relations in the 1994-1995 biennium within the context of the worldwide communion of Lutheranism;

To refer the memorials of the Northwestern Minnesota Synod and New England Synod to the Department for Ecumenical Affairs as the department continues its work on the subject of Lutheran-Jewish relations in the 1994-1995 biennium; and

To transmit this minute as information as the response of the 1993 Churchwide Assembly to the memorials of the Northwestern Minnesota Synod and the New England Synod.

The Rev. John K. Stendahl [New England Synod] moved:

MOVED;

SECONDED: To amend the recommendation of the Memorials Committee by inserting before paragraph one the words,

To request the Department for Ecumenical Affairs to prepare a declaration addressed to the Jewish community (1) repudiating the anti-Judaic rhetoric and violent recommendations of Martin Luther and grieving the tragic effects of such words on subsequent generations; and (2) affirming our desire to live out our faith in Jesus Christ in love and respect for the Jewish people by pledging to oppose the deadly working of anti-Semitism in church and society. Such a dec-

laration is to be reported to the Church Council for action.

Pastor Stendahl stated that the church has a "great treasure in the Gospel-centered words" of Martin Luther, "but there are also other Lutheran words-ugly, poisonous words-words which proved to be seeds for a deadly harvest..... Formulating a

theological statement on Lutheran-Jewish relations will be a very complex task . . . , but this task has a straight-forward, moral urgency to express by clear vote our repudiation of our beloved Martin's hateful words and to speak our "no" to the lingering presence of anti-Semitism in our church."

The Rev. Michael C. D. McDaniel [North Carolina Synod] spoke against the amendment, stating that "while I am sure that many of us in this room are entirely in sympathy with the motive of this amendment, I hardly think that this forum is the place to deal with such a delicate matter. I think it would be tragic indeed for us precipitously to try to frame a resolution repudiating Martin Luther. That strikes me as somewhat presumptuous," he said.

Bishop Robert L. Isaksen [New England Synod] noted that there was "the probability that many in this assembly have not ever heard the words that Luther wrote" and quoted at length Luther's tract, "Jews and Their Lies" (A.D. 1543). Mr. Athornia Steele, a member of the Church Council and of the Memorials Committee, noted that the Memorials Committee, in determining its response, had consulted with Bishop Isaksen and representatives of the New England Synod, as well as with the Rev. William G. Rusch, director of the Department for Ecumenical Affairs. Mr. Steele stated that Pastor Rusch, who was not able to be present for this discussion, was concerned that the nature of the amendment would preordain the tone and tenor of the statement that the department might prepare. "Make no doubt about it; we of the Memorials Committee are not in favor and are not in support of the

anti-Judaic writing of Luther, but we are concerned about the process by which we speak to those concerns," Mr. Steele said.

Bishop Harold S. Weiss [Northeastern Pennsylvania Synod] spoke in favor of the amendment, noting that the Lutheran World Federation statement "comes across, at least in part, as defensive of our sainted Martin. We are not repudiating Martin Luther . . . ; we would hope that we could repudiate some of the anti-Semitic remarks and statements made by Martin Luther. And beyond needing a clear and direct statement, we also ought to say something now or as soon as we can ... as we await that more comprehensive statement ...," he said. The Rev.

Klaus W Wehrmeister [Southwestern Texas Synod], referring to his Jewish heritage and the effects of anti-Semitism on his own family, stated, "Here we are arguing about some procedure and my guts are hurting, because of the anti-Semitism that is rising again. In the midst of a time when people question whether the Holocaust ever happened, I am frightened. Someone once said that if we do not learn from history, we are destined to repeat it. God help us."

Mr. David Sharkey [Northwest Washington Synod] spoke in favor of the amendment, urging that "it is important for this body here to speak clearly and loudly to the Jewish community around us." The Rev. Herbert C. Spomer [Lower Susquehanna Synod], stated, "It is very important to observe caution in this whole thing. Luther was not anti-Semitic in the classic sense as we understand it ...

Luther, of course, contributed to the present understanding, but indeed his concerns were theological and he probably saw himself standing in league with Saint Paul, who lamented the fact that the Jewish people rejected Jesus Christ

Mr. Paul T. Nelson [Southern Ohio Synod] stated, "It is most appropriate for Lutheran churches, institutions, and communities to attend to the historical legacy and present manifestations of anti-Semitism and anti-Judaism." He announced an international conference on the Holocaust to be held at Wittenberg University in October 1993, and indicated his desire "to be able to report to that conference a favorable action by this assembly."

Bishop Mark B. Herbener [Northern Texas-Northern Louisiana Synod], stated, "We must remember our complicity. It is now demonstrated again and again that Lutherans in Germany during World War II were not all Dietrich Bonhoeffer's. The leading theologians of Germany were Nazis to the core. It could, can, and may happen here. We need to say what is right and true. In 1983, at the 500th anniversary of Luther's birth, I spoke at Thanksgiving Square in Dallas and I apologized, repentant for the sins that we had committed. We need to do this strongly, forcefully, and formally. I really urge adoption of this resolution."

The Rev. Richard Hanson [Metropolitan Chicago Synod] called the question:

MOVED; *2/3 Vote Required*
SECONDED; *Yes-846; No-48;*
Abstain-2
CARRIED: To move the previous question.

MOVED;
SECONDED; *Yes-795;*
No-140; Abstain-6
CARRIED: To amend the recommendation of the Memorials Committee by inserting before paragraph one the words, "To request the Department for Ecumenical Affairs to prepare a declaration addressed to the Jewish community (1) repudiating the anti-Judaic rhetoric and violent recommendations of Martin Luther and grieving the tragic effects of such words on subsequent generations; and (2) affirming our desire to live out our faith in Jesus Christ in love and respect for the Jewish people by pledging

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to oppose the deadly working of anti-Semitism in church and society. Such a declaration is to be reported to the Church Council for action."

Mr. Jason Jennings [Sierra Pacific Synod] requested that no mechanical devices (noise makers) be sounded when voting members were speaking before the microphones.

Assembly

Action

Yes—905; No—38; Abstain—3.

CA93.7.46 To request the Department for Ecumenical Affairs to prepare a declaration addressed to the Jewish community (1) repudiating the anti-Judaic rhetoric and violent recommendations of Martin Luther and grieving the tragic affects of such words on subsequent generations; and (2) affirming our desire to live out our faith in Jesus Christ in love and respect for the Jewish people by pledging to oppose the deadly working of anti-Semitism in church and society. Such a declaration is to be reported to the Church Council for action.

To receive and affirm as a member church of the Lutheran World Federation the section of the statement of the 1984 assembly of Lutheran World Federation regarding Martin Luther's anti-Judaic writings, that statement having been commended by the assembly to its member churches;

To refer the statement of the 1984 Lutheran World Federation Assembly to the Department for Ecumenical Affairs to be used as one of the bases of the department's work on the

subject of Lutheran-Jewish relations in the 1994-1995 biennium within the context of the worldwide communion of Lutheranism;

To refer the memorials of the Northwestern Minnesota Synod and New England Synod to the Department for Ecumenical Affairs as the department continues its work on the subject of Lutheran-Jewish relations in the 1994-1995 biennium; and

To transmit this minute as information as the response of the 1993 Churchwide Assembly to the memorials of the Northwestern Minnesota Synod and the New England Synod.

*** Section 9: Constitution-Part 2**

Representational Principles

A. Southeastern Texas-Southern Louisiana Synod (4F) [1993 Memorial]

WHEREAS, we believe that discrimination on the basis of race, gender, and ethnic background is always sinful and without justification; and that its price can never be justified by some other cause; and, most importantly, that God has called us to a kingdom in which all persons have standing on the one ground of the grace and call of God in Christ Jesus our Lord, and that God requires us to deal with each other on that basis now; and

WHEREAS, we judge that the Evangelical Lutheran Church in America is very badly served by those constitutional, structural, procedural, and ideological statements, which together establish the so-called "quota system" of racial, gender, and ethnic preference in selection, appointment, and representation of personnel; therefore, be it

RESOLVED, that the Southeastern Texas-Southern Louisiana Synod call upon the Evangelical Lutheran Church in America by memorial at its next assembly:

1. To take all action to end every requirement, process, and record intended or used to give preference in selection, appointment, and representation of persons for any position in the church on the basis of the person's race, gender, or ethnic group or background;
2. To give clear comprehensive expression to the New Testament vision of the kingdom and community of Christ as one in which there is no recognition given to distinctions between people on the basis of their race, gender, or ethnic background; as a community in which preference and prejudice on the basis of such groupings is condemned as sin; and as one in which there is one head, Jesus Christ the Lord, and all stand before him with one justification, his grace and call alone; and
3. To seek for leaders as widely as possible, among all the diversity of persons whom God calls to the church, for those individuals upon whom the gifts of the Holy Spirit have been lavished, especially where those gifts may have come through life situation and experience unusual among the membership and the leadership at the time; and be it further

RESOLVED, that the Southeastern Texas-Southern Louisiana Synod take all actions necessary:

1. To make the changes in its constitution, rules of procedure, and official statements and practice, which will end the preference, selection, and appointment of persons on the basis of their race, gender, or ethnic background and origin for any position or task in the synod; and
2. To give clear and deliberate expression of its opposition to any such preference

and prejudice on the part of any representative of the synod; and be it further RESOLVED, that the congregations and rostered leaders of the Southeastern Texas-Southern Louisiana Synod:

1. Be clearly informed that it is the judgment of the synod gathered in assembly that discrimination on the basis of race, gender, or ethnic background in the selection or call of employees and ordained persons, in the election or appointment of parish leaders, and in representatives of the congregation in extra-congregational bodies, is wrong and unacceptable;
2. Be urged by this action and by the synod officers and staff to act to make all changes necessary in constitutions, rules of procedure, and custom to end the practice of racial, gender, or ethnic discrimination wherever it exists in the life of congregations; and
3. Be urged (and assisted, if necessary) by the synod officers and staff to proclaim and teach the sinfulness of race, gender, and ethnic prejudice; and to call and instruct members to the New Testament vision of a single community in Christ wherein there is no longer "Jew or Greek, slave or free, male or female," wherein individuals are to be valued precisely at the point of their uniqueness.

B. Central/Southern Illinois Synod (5C) [1992 Memorial]

WHEREAS, in the 1960s and 1970s the Civil Rights Movement swept across the United States of America; and

WHEREAS, during this time biblical scholars, systematic theologians, and Christian ethicists proclaimed to the Church that to exclude or to give preferential treatment to people on the basis of their race, ethnic background, or primary language was contrary to the will of God; and

WHEREAS, since that time the vast majority of Lutherans have been convinced by the thinking of these biblical scholars, systematic theologians, and Christian ethicists that to exclude or to give preferential treatment to people on the basis of their race, ethnic background, or primary language is contrary to the will of God; and

WHEREAS, the Evangelical Lutheran Church in America has adopted policies, which seem to be contrary to the above stated position, and which actually give preferential treatment to people on the basis of their race, ethnic background, or primary language; and

WHEREAS, these policies of the Evangelical Lutheran Church in America have not been supported by new evidence from biblical scholars, systematic theologians, or Christian ethicists; and

WHEREAS, these policies are causing confusion among the members of the Evangelical Lutheran Church in America; therefore, be it

RESOLVED, that the Central/Southern Illinois Synod in assembly memorialize the Evangelical Lutheran Church in America to establish a task force of Biblical scholars, systematic theologians, and Christian ethicists to study this policy, which is expressed in the constitution of the Evangelical Lutheran Church in America, articles 5.01.f. and 5.01.g., this task force to be established by January 1, 1994; and be it further

RESOLVED, that this task force report its findings to the Church Council of the Evangelical Lutheran Church in America by January 1, 1995, with the findings to be sent immediately to the congregations of the Evangelical Lutheran Church in America.

C. Metropolitan New York Synod (7C) [1992 Memorial]

RESOLVED, that the Metropolitan New York Synod memorialize the Evangelical Lutheran Church in America to examine the governing documents of this church and that the churchwide agencies, synods, and congregations remove all quotas for baptized and confirmed Lutherans so as to affirm what St. Paul said, "So there is no difference between Jews and Greeks, between slaves and free men, between men and women; you are all one in union with Christ Jesus" (Galatians 3:28 [TEV]).

D. Southwestern Pennsylvania Synod (8B) [1993 Memorial]

WHEREAS, we wish to encourage the active participation of all who have gifts and willingness to serve Christ's Church; therefore, be it
RESOLVED, that the Southwestern Pennsylvania Synod memorialize the Evangelical Lutheran Church in America to repeal the present quota system in place.

BACKGROUND

In formulating the governing documents of the Evangelical Lutheran Church in America, the Commission for a New Lutheran Church recommended that the uniting churches freely undertake the obligation of certain representational principles, beyond those that had been followed previously. Predecessor church bodies allocated percentages of representation for lay persons and for ordained ministers. The uniting churches approved principles to provide for 60 percent of the voting members of assemblies, councils, boards, and committees of the Evangelical Lutheran Church in America to be lay persons, 50 percent of whom shall be female and 50 percent of whom shall be male. The remaining 40 percent are to be ordained ministers. At least 10 percent of the voting members of such assemblies, councils, boards, and committees are to be persons of color or persons whose primary language is other than English.

The Church is defined as "the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel" (Augsburg Confession, Article VII). Further, "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" (AC VII).

The Church, however, is not only under the Gospel as the community of believers who are spiritually bound together in the mystical body of Christ. The Church also exists as a human community, seeking to operate in decency and good order as a humanly shaped organization. Within this human community, laws, rules, regulations, policies, and procedures are adopted by this church and followed for the operation of this church as an organization.

As a self-imposed discipline in the practice of inclusive representation, the principles of organization commit this church to ensure in governing bodies that more than half of the voting members (at least 60 percent) shall be lay and shall include both women and men; that the ordained ministers, whenever possible, shall include both men and women; and that 10 percent shall be persons of color or persons whose primary language is other than English.

The memorial of the Central/Southern Illinois Synod calls for appointment of a task force to study this policy. Any such task force would have significant implications for the budget of the churchwide organization.

The memorials from the Southeastern Texas-Southern Louisiana Synod and the Southwestern Pennsylvania Synod requests the removal of all "quotas" for baptized and confirmed Lutherans. This would change the representational principles as

required in the ELCA constitutions.

**RESPONSE OF THE
MEMORIALS COMMITTEE**

To acknowledge receipt of the memorials of the Southeastern Texas-Southern Louisiana Synod, Central/Southern Illinois Synod, the Metropolitan New York Synod, and the Southwestern Pennsylvania Synod;

To decline to appoint a task force to study the representation principles that govern the membership of assemblies, councils, boards, and committees of the synods and the churchwide organization of the Evangelical Lutheran Church in America; and

To transmit the foregoing information as the response of the 1993 Churchwide Assembly to the memorials of the Southeastern Texas-Southern Louisiana Synod, Central/Southern Illinois Synod, Metropolitan New York Synod, and the Southwestern Pennsylvania Synod regarding this church's representational principles. Ms. Yandala indicated that the Memorials Committee had withdrawn the foregoing recommendation and offered the following as a substitution:

MOVED;

SECONDED: To refer the memorials of the Southeastern Texas-Southern Louisiana Synod, Central/Southern Illinois Synod, Metropolitan New York Synod, and the Southwestern Pennsylvania Synod, to the Church Council; and

To instruct the Church Council, in consultation with the Conference of Bishops, to establish a process for reflection by the Church Council, Conference of Bishops, Commission for Women, Commission for Multicultural Ministries, and seminary faculties, and to report any recommendations to the 1995 Churchwide Assembly.

The Rev. Walter D. Carlson [Lower Susquehanna Synod] spoke in favor of the recommendation of the Memorials Committee. The Rev. Rolf A. Jacobson [Saint Paul Area Synod] moved to limit debate:

MOVED;

SECONDED; *Yes-711; No-199; Abstain-5*

CARRIED: To limit debate during the remainder of the report of the Memorials Committee to six speeches, that is, three in support of and three against the recommendations of the committee.

ASSEMBLY

ACTION

Yes-828; No-57; Abstain-12

CA93.7.47 To refer the memorials of the Southeastern Texas-Southern Louisiana Synod, Central/Southern Illinois Synod, Metropolitan New York Synod, and the Southwestern Pennsylvania Synod, the Church Council; and

To instruct the Church Council, in consultation with the Conference of Bishops, to establish a process for reflection by the Church Council, Conference of Bishops, Commission for Women, Commission for Multicultural Ministries, and seminary faculties, and to report any recommendations to the 1995 Churchwide Assembly.

Section 9: Constitution-Part 3

Voting Membership

A. Southwestern Washington Synod (1C) [1992 Memorial]

WHEREAS, the Southwestern Washington Synod affirms the intent and spirit of section 5.01.g. of the ELCA constitution, which provides that "as nearly as possible" lay membership of the Synod Assembly shall be 50 percent female and 50 percent male; and

WHEREAS, section tS6.04. of the Southwestern Washington Synod Constitution directs the Synod Council to establish a process to ensure that "as nearly as possible" lay membership of the Synod Assembly shall be 50 percent female and 50 percent male; and

WHEREAS, section tS7.21 of the Southwestern Washington Synod Constitution requires each congregation to elect one male and one female voting member to the Synod Assembly; and

WHEREAS, from time to time, it is not possible for congregations to select one female and one male voting member causing said congregations to violate section tS7.21., or be unrepresented, while at the same time, the Southwestern Washington Synod would be in compliance with Section tS6.04., which insures that the Synod Assembly as a whole will have balanced representation; and

WHEREAS, to resolve the conflict between Section tS6.04. and tS7.21., of the Southwestern Washington Synod Constitution, the ELCA bylaws, and the ELCA Model Constitution for Synods will have to be amended; therefore, be it RESOLVED, that the Southwestern Washington Synod memorialize the Evangelical Lutheran Church in America to amend section 10.41.01.c. of the ELCA bylaws and section tS7.21.c. of the Model Constitution for Synods by:

1. striking the words "of whom" in both places where it appears in the first sentence thereof; and
2. adding the words, "and, whenever possible," after the word "synod" and before the word "one" in the first sentence thereof.

B. East-Central Synod of Wisconsin (51) [1993 Memorial]

WHEREAS, the constitution of the Evangelical Lutheran Church in America now requires that lay voting members selected to represent their congregations at the Synod Assembly must be equally divided on the basis of gender, one male and one female (tS7.21.c.); and

WHEREAS, it is sometimes difficult for congregations to find members who are willing or able to serve as their voting members to the Synod Assembly, and to fulfill this constitutional requirement that their representation must be equally divided on the basis of gender; and

WHEREAS, rather than have a congregation denied the number of voting members it is allowed on the basis of its membership size because of this constitutional requirement; and

WHEREAS, our Lutheran tradition has always been strong in its focus on the freedom we have under the Gospel, and congregations ought to be allowed that same freedom in selecting their Synod Assembly voting members; and

WHEREAS, that freedom under the Gospel could be better exercised by encouraging gender diversity as a guideline rather than an inflexible constitutional requirement; therefore, be it

RESOLVED, that the East-Central Synod of Wisconsin of the Evangelical Lutheran Church in America memorialize the next Churchwide Assembly of the Evangelical

Lutheran Church in America to amend the language of the ELCA Constitution for Synods so that gender diversity in congregational representation at the Synod Assembly is encouraged as a guideline rather than be mandated as a requirement.

C. Northeastern Ohio Synod (6E) [1993 Memorial]

WHEREAS, the constitution of the Evangelical Lutheran Church in America, under "Principles of Organization" (5.01.f.), states "that as nearly as possible, 50 percent of the lay members of their assemblies ... shall be female and 50 percent shall be male"; and

WHEREAS, some congregations from time to time are legitimately unable to meet this rule and should not be disenfranchised because of such a circumstance; therefore, be it

RESOLVED, that the Northeastern Ohio Synod memorialize the Evangelical Lutheran Church in America to amend bylaw 10.41.01.c., to read:

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,

whom shall be female, shall be

voting members and, as nearly as possible, said members shall be one male and one female. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. Additional members from each congregation shall be equally divided between male and female except that the odd numbered member, if a, may be either male or female, as far as possible. Congregations unable to meet this requirement shall submit in writing a request for representative seating to the Credentials Committee of the Synod Assembly.

D. Upstate New York Synod (7D) [1993 Memorial]

WHEREAS, the Church Council of Abiding Savior Lutheran Church affirms resolve of Section 5.01.g. of the ELCA constitution, which provides that "as nearly as possible" 50 percent of the lay members of the synod assemblies (councils, committees, boards or other organizational units) shall be female and 50 percent shall be male; and

WHEREAS, Section 6.04. of the Upstate New York Synod Constitution requires the Synod Council to establish a process to see that, "as nearly as possible, 50 percent of the lay members of the assemblies (councils, committees, boards, or other organizational units) shall be female and 50 percent shall be male"; and

WHEREAS, Section 7.21.c. of the Upstate New York Synod Constitution stipulates that "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" at the Synod Assembly; and

WHEREAS, occasionally it is not possible for small congregations to elect one female and one male delegate, thus denying them full representation; therefore, be it

RESOLVED, that the Upstate New York Synod memorialize the Evangelical Lutheran Church in America to amend Section 10.41.01.c. for the ELCA Bylaws and Section 7.21.c. of the Model Constitution for Synods, by adding the words, "except that congregations of 300 or fewer baptized members may elect two delegates of the same gender if equal female and male representation is not possible" after the words "shall be voting members" in the first sentence thereof.

E. Northeastern Pennsylvania Synod (7E) [1992 Memorial]

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America to amend Section tS7.21.c. of the Constitution for Synods by adding the sentence, "except that if equal male and female representation is not possible, a congregation with 150 confirmed members or fewer may elect two delegates of the same gender."

F. Northwestern Pennsylvania Synod (8A) [1993 Memorial]

WHEREAS, the current ELCA practice of requiring one male and one female voting member at synod assemblies results in the under-representation of some congregations due to the inability to find appropriate voting members (usually male); and WHEREAS, some congregations would be willing and able to bring two female voting members but are not permitted under ELCA policy; and

WHEREAS, the denial of seats to additional female voting members is discriminatory and unjust to both congregations seeking to be fully represented in assembly and to women who are willing to serve in these positions but are denied admission as voting members because of their gender; and

WHEREAS, the Scriptures instruct us that as a new creation in Christ there is neither male nor female, but all are one in Christ Jesus (Galatians 3:28) with the clear implication being that the Church should strive to be gender neutral; and WHEREAS, the problem of being unable to have one voting member of each gender is especially acute among small members congregations who have fewer numbers of volunteers with disposable time from whom to draw; and

WHEREAS, the majority of these congregations tends to be in rural and urban areas where economic marginalization and the realities of work schedules make it more difficult for able men to have the free time necessary to attend the assemblies, the result being that the current ELCA policy discriminates not only on the basis of gender but also on the basis of income and class; and

WHEREAS, the current ELCA policy thus serves to further alienate and discriminate against a significant number of congregations within our church (small churches, average weekly worship attendance under 75), as well as blue-collar workers; and

WHEREAS, the reality is that assembly voting members tend to be disproportionately male since the majority of clergy remains male, which means that the current system, rather than increasing the proportion of women participating in assembly may, in fact, reduce the proportion of women participating in assemblies; and

WHEREAS, many synods have extended the privilege of vote in assembly to retired clergy, meaning that this inequity in the ratio of total male to female voting members has the potential to continue for many years to come; and

WHEREAS, seating additional female lay voting members in assembly would help equalize the ratio of male to female voting members since there are so many male clergy voting members; therefore, be it

RESOLVED, that the Northwestern Pennsylvania Synod memorialize the Evangelical Lutheran Church in America to amend its constitution and whatever other documents are necessary to eliminate any language, which requires congregations to have one male and one female voting member in synod assemblies, substituting instead language, which permits two voting members of either gender, with equal representation of men and women encouraged but not mandated.

G. Upper Susquehanna Synod (8E) [1993 Memorial]

WHEREAS, the constitution of our Evangelical Lutheran Church in America states that "this church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life" (ELCA 2.03.); and

WHEREAS, the Holy Scriptures unequivocally state that "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28); and again, "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, freeman, but Christ is all and in all" (Colossians 3:11); and in other places also teach us that the Body of Christ is not to be divided into separate and competing groups upon the distinctions of worldly society but is to be united in lowliness, meekness, patience and the unity of the Spirit and bond of peace (Ephesians 4:1-6); and

WHEREAS, the Holy Scriptures further teach us that individual participation in the structures and ministries of the Church should be based upon the gifts of the Spirit (Ephesians 4:11-16; 1 Corinthians 12:4-30) rather than upon participation in ethnic, linguistic, sexual, or any other accidental or sociological consideration; and

WHEREAS, we believe the recapturing of these truths among Lutherans in America is essential to the process of drawing an increasingly diverse leadership from an ever-widening number of races and cultural groups and from both sexes, a process in which our church has established a goal, a process, which can only be hindered by legalistically pitting one group within the church against another; therefore, be it

RESOLVED, that the Upper Susquehanna Synod holds that qualifications for office in the Evangelical Lutheran Church in America should be based upon discerned gifts of the Spirit and not upon arbitrary sociological and sexual considerations; and be it further

RESOLVED, that this synod hereby memorializes the Evangelical Lutheran Church in America to eliminate 5.01.f. and 5.01.g. from the ELCA Constitution, Bylaws, and Continuing Resolutions, and tS6.04. in the Model Constitution for Synods, those sections establishing and mandating gender-based and sociologically-based qualifications for office; and be it further

RESOLVED, that our synodical bishop appoint a person from the Upper Susquehanna Synod delegation to solicit the signatures of 25 voting members to the ELCA Churchwide Assembly from this and other synods (ELCA 22.11.b.) to properly bring this matter to the floor the ELCA Churchwide Assembly.

BACKGROUND

In response to similar memorials to the 1991 Churchwide Assembly, the following rationale was included in the assembly materials for information and background to the voting members:

The representational principles articulated in Chapter 5 of the ELCA constitution were established by the ELCA Constituting Convention to help this church to implement its commitment to achieving participation by both lay and clergy, male and female, White persons, persons of color and persons whose primary language is other than English. These constitutional categories, and also required considerations relating to geography and synod/congregational membership, help shape the nominating patterns of this church. Taken together, these help this church to reach decisions on its life and work that are shaped by the perspectives of members with different experiences, expertise and perspectives.

Considerable attention was devoted to this subject by the Commission for a New Lutheran Church. To ensure that the principles of organization of this church would be reflected in the makeup of synod assemblies, the commission proposed and the uniting churches adopted the provision that at least one woman and one man shall serve as lay voting members from each congregation for synod assemblies.

In addition, similar provision was made for 50 percent women and 50 percent men in lay voting membership for the Churchwide Assembly. The need for inclusive composition for the boards and committees of this church and its synods also was underscored. Any change in these provisions may alter, perhaps substantially, the balance in lay representation of women and men in synod assemblies.

In its review of responsibilities and structures in the Evangelical Lutheran Church in America, undertaken through the "Focusing for Mission" process, the Church Council explicitly affirmed the principles of organization (Chapter 5) as serving the Evangelical Lutheran Church in America well in its first years. The council declined to recommend any change in these principles-including the representational principle-at this time.

Amendments as proposed in these memorials would alter substantially the statement of this church's commitment to inclusive composition of assemblies, councils, boards, and committees, as specified in the principles of organization. The 1991 Churchwide Assembly took the following action:

To express support for the guidelines for inclusive representation articulated in the governing documents of the Evangelical Lutheran Church in America; and

To transmit this minute as information to the Lower Susquehanna Synod, Upper Susquehanna Synod, Slovak Zion Synod, Virginia Synod, and Florida Synod (CA91.7.118).

RESPONSE OF THE MEMORIALS COMMITTEE

To reaffirm the action of the 1991 Churchwide Assembly on voting membership as the action of the 1993 Churchwide Assembly; and

To transmit this minute as information to the Southwestern Washington Synod, East-Central Synod of Wisconsin, Northeastern Ohio Synod, Upstate New York Synod, Northeastern Pennsylvania Synod, Northwestern Pennsylvania Synod, and Upper Susquehanna Synod.

Ms. Yandala indicated that the Memorials Committee had withdrawn the foregoing recommendation and offered the following as a substitution:

MOVED;

SECONDED: To

refer the memorials of the Southwestern Washington Synod, East-Central Synod of Wisconsin, Northeastern Ohio Synod, Upstate New York Synod, Northeastern Pennsylvania Synod, Northwestern Pennsylvania Synod, and Upper Susquehanna Synod, to the Church Council; and

To instruct the Church Council, in consultation with the Conference

of Bishops, to establish a process for reflection by the Church Council, Conference of Bishops, Commission for Women, Commission for Multicultural Ministries, and seminary faculties, and to report any recommendations to the 1995 Churchwide Assembly.

Bishop Paull E. Spring [Northwestern Pennsylvania Synod] endorsed the recommendation of the Memorials Committee and urged its adoption. Bishop Lavern G. Franzen [Florida-Bahamas Synod] requested that discussion be delayed until Wednesday, September 1, 1994, when discussion of a related recommendation of the Committee of Reference and Counsel would be in order. The chair ruled that in view of the general nature of the proposed referral, action on the recommendation of the Memorials Committee was in order at the present time.

ASSEMBLY

ACTION

Yes-823; No-66; Abstain-14

CA93.7.48 To refer the memorials of the Southwestern Washington Synod, East-Central Synod of Wisconsin, Northeastern Ohio Synod, Upstate New York Synod, Northeastern Pennsylvania Synod, Northwestern Pennsylvania Synod, and Upper Susquehanna Synod, to the Church Council; and To instruct the Church Council, in consultation with the Conference of Bishops, to establish a process for reflection by the Church Council, Conference of Bishops, Commission for Women, Commission for Multicultural Ministries, and seminary faculties, and to report and recommendations to the 1995 Churchwide Assembly.

Ms. Yandala moved that the remaining recommendations of the Memorials Committee be adopted *en bloc* by the assembly.

ASSEMBLY

ACTION

Yes-864; No-31; Abstain-9

CA93.7.49 To adopt *en bloc* the respective recommendations of the Memorials Committee as the response of this Churchwide Assembly to the following synodical memorials:

Section 1: Community Violence-Part 2

Military Equipment

Northeastern Iowa Synod (5F) [1992 Memorial]

WHEREAS, an integral tool of U.S. foreign policy to strive for balance in world power is to sell, grant, and transfer arms and military equipment to foreign countries; and

WHEREAS, many instances exist in which U.S. manufactured military hardware is used for purposes and for results contrary to the promotion of peace, human rights, and international security; therefore, be it

RESOLVED, that the Northeastern Iowa Synod of the Evangelical Lutheran Church in America request that the U.S. government take significant steps restricting the sale and distribution of arms and military equipment throughout the world and seek positive methods of supporting our allies; and be it further RESOLVED, that the synod secretary send notification of this request to the president of the United States, the U.S. secretary of state, and the members of Congress who represent our members; and be it further RESOLVED, that this resolution be memorialized to the 1993 Churchwide As-

sembly of the Evangelical Lutheran Church in America.

BACKGROUND

The Memorials Committee NOTES that the 1991 Churchwide Assembly addressed the matter of arms control when it affirmed a 1990 resolution of the board of the Commission [Division] for Church in Society calling for the Evangelical Lutheran Church in America to "speak in favor of arms control agreements";

In April 1991 the Church Council addressed the matter of arms sales and transfers to the Middle East when it ". .. call[ed] again on all nations, suppliers and recipients, to avoid the sales and transfers of arms to the region" (CC91.4.74). This action was rooted in resolutions adopted by the Church Council in 1990 and later in 1991 concerning the crisis in the Persian Gulf.

In October 1992 the board of the Division for Church in Society took NoTE of a resolution on this subject adopted by the Council of the Lutheran World Federation one month earlier in Madras, India. That resolution read:

Remembering the Curitiba (1990) Message concerning militarization and threats to peace, in particular, ". . . Many nations have joined the arms race and are allocating greater portions of their national budgets to defense, even when they face no real external danger. ... Industrialized nations support many repressive, militarized governments for their own interests often without concern for human rights. We must continue seriously to consider the witness of the Scripture to peace ..."

Recalling the LWF Council statement on Peaceful Resolution of Conflicts (1991), especially the identification of the culture of violence in many of our societies and the need to solve conflicts through peaceful means,

VOTED: that the LWF encourage the member churches, in cooperation with ecumenical and other partners, to make the limitation and control of manufacture and sale of weapons a priority concern."

The board of the Division for Church in Society also called upon the division to continue its advocacy and other activities on this issue.

The Division for Church in Society has established a task force to prepare a social statement on peace for the 1995 Churchwide Assembly and one of the topics that this task force has been considering is the problem of military sales and transfers.

ASSEMBLY

ACTION

CA93.7.50 To refer the resolution of the Northeastern Iowa Synod on military equipment to the Division for Church in Society for consideration as it develops a social statement on peace, for possible action by the 1995 Churchwide Assembly.

Section 1: Community Violence-Part 3

Child Abuse

Northern Illinois Synod (5B) [1993 Memorial]

WHEREAS, there are increasing numbers of children who are abused by persons who have previously committed crimes of child abuse; and

WHEREAS, many children who run away from home, who fall prey to pornography and prostitution, who suffer from a dependency to alcohol or drugs, and who

become juvenile offenders have been victims of child abuse; and WHEREAS, research has shown that child abuse tends to repeat itself, and many parents who abuse their children were once victims themselves; and WHEREAS, there is currently no centralized national source through which a law enforcement agency or social service agency can obtain data relating to persons who have committed crimes of child abuse; therefore, be it RESOLVED, that members of the Northern Illinois Synod offer their prayers and support the victims of child abuse; and be it further RESOLVED, that the Northern Illinois Synod memorialize the Evangelical Lutheran Church in America to call upon the appropriate churchwide units, synods, congregations, and members to support legislation, which will provide protection for children through the use of such tools as a central national tracking system of convicted child abusers; and be it further RESOLVED, that the Northern Illinois Synod encourage and support our congregations in providing resources, which might prevent child abuse.

BACKGROUND

Advocacy by the Evangelical Lutheran Church in America in the past has centered around activities that protect children from abuse, such as child care, child welfare and family preservation, childhood immunization, childhood hunger, and the like.

The Lutheran Office for Governmental Affairs also has advocated for child-care legislation that relates to the spirit of this memorial.

Recently, the board for the Division for Church in Society approved a 1993-1994 ELCA Advocacy Plan that relates directly to this matter. In that plan's briefing paper on domestic violence, reference is made to statements made by the predecessor church bodies that address the subject. The American Lutheran Church statement, "Families and Violence: The Church's Role," asserts: "While federal and state legislation provides for the prosecution of perpetrators of coded crimes, there are nuances of domestic violence that could well be overlooked by the state in the absence of good public policy on the issues. The church needs to add its voice, especially on behalf of the defenseless and powerless, to the shaping of appropriate policy on this issue."

Another briefing paper in the 1993-1994 ELCA Advocacy Plan relates to child-care issues. This paper will be a guide for future activities of the division.

Other statements from the predecessor churches that also serve as the basis for work currently being done by the Division for Church in Society include: "Families and the Church" (ALC); and "Human Rights: Doing Justice in God's World" (LCA). In the past, the Lutheran Council in the U.S.A. and Lutheran World Ministries, the U.S. arm of the Lutheran World Federation, have urged the ratification of a United Nations convention (resolution) on the "Rights of the Child." Since the United States has not yet ratified this convention, the ELCA Division for Church in Society continues to advocate for its ratification.

The Division for Church in Society also continues to advocate for the care and protection of children. One of the aspects of this advocacy is to screen and train potential child-care providers to protect children against abuse and to provide prompt intervention in regard to reports of abuse. Included in this effort is the education of children about the potential of abusive behavior and support for child advocacy groups.

ASSEMBLY

ACTION

CA93.7.51 To refer the memorial of the Northern Illinois Synod to the Division for Church in Society as information in regard to the unit's ongoing work of advocacy, especially as it relates to the care and protection of children

Section 3: National Holidays

Sierra Pacific Synod (2A) [1992 Memorial]

WHEREAS, many national holidays are of a non-Christian background (i.e., Halloween); and

WHEREAS, the ways they are celebrated by many are of a violent and/or reckless nature; and

WHEREAS, the commercialization of Christian holidays (i.e., Christmas and Easter) has caused a loss of attention to the spiritual meaning of them; therefore, be it

RESOLVED, that our synods, conferences, and congregations be encouraged to offer education and alternative activities, which foster a strong sense of responsibility concerning the spiritual values of national holidays and encourage families to promote these values in their homes and communities; and be it further

RESOLVED, that the Sierra Pacific Synod Assembly memorialize the Churchwide Assembly to address these issues through committees, program materials, speakers, etc.

BACKGROUND

We live in a time when increasing secularization can cloud the Christian background for many of the holidays that are celebrated within our culture. The Division for Congregational Ministries already makes available a resource on "alternative Christmas activities" that focuses attention on activities that direct people away from a purely commercialized celebration of Christmas. The Division for Congregational Ministries is open to providing resources relating to the spiritual values for additional holidays.

ASSEMBLY

ACTION

CA93.7.52 To direct the Division for Congregational Ministries to continue to provide educational and alternative activities that undergird spiritual values in regard to holidays such as Christmas, Easter, and others that might seem appropriate; and

To transmit this minute as information to the Sierra Pacific Synod.

*** Section 5: Relations between the U.S. and Cuba**

Minneapolis Area Synod (3G) [1993 Memorial]

WHEREAS, our faith calls us to love our neighbor and to work for justice, peace, and reconciliation; and

WHEREAS, for the past 32 years there has been alienation between the United States and Cuba; and

WHEREAS, the economic embargo against Cuba, imposed by the United States, is causing great suffering, especially for children and the elderly; and
WHEREAS, the ELCA "Churchwide Blueprint for Action on Central America and Caribbean Concerns" seeks:

1. to oppose politicization of humanitarian assistance in the region (1.4);
 2. to advocate normalization of relations between the United States and other nations in the region (1.6); and
 3. to promote and develop mutually supportive relationships between Lutheran churches in the region and those in the United States (2.4);
- and

WHEREAS, lifting the blockade against Cuba, the provision of humanitarian help, and promotion of dialogue between churches in Cuba and the United States are measures called for by the National Council of the Churches of Christ in the U.S.A., the Caribbean Council of Churches, the Latin American Council of Churches, the ELCA Metropolitan New York Synod, and others; and

WHEREAS, the Evangelical Lutheran Confession in Cuba, while experiencing growth and excitement in ministry, also is calling for a lifting of the U.S. embargo; therefore, be it

I Minute. that is, the *BACKGROUND* information provided.

RESOLVED, that the Minneapolis Area Synod memorialize the 1993 Churchwide Assembly:

1. To support Lutheran congregations in Cuba through prayer, information sharing and material support, in cooperation with the ELCA Division for Global Mission and the Lutheran Coalition on Latin America;
 2. To participate in sending humanitarian aid to Cuba through organizations such as Lutheran World Relief, Church World Service, and Pastors for Peace;
- and
3. To petition the U.S. government to end its embargo against Cuba, and seek further reconciliation and normalization of relations between the United States and Cuba.

BACKGROUND

Staff members of the Division for Church in Society responded to the request of the Memorials Committee for information with the suggestion that the 1993 Churchwide Assembly adopt a resolution, including the "WHEREAS" paragraphs of the memorial from the Minneapolis Area Synod, with the following RESOLVED paragraphs:

RESOLVED, that the 1993 Churchwide Assembly:

1. encourage congregations of the Evangelical Lutheran Church in America to support Lutheran congregations in Cuba through prayer, information sharing and material support, in consultation and cooperation with the ELCA Division for Global Mission and the Lutheran Coalition on Latin America;
2. request the Evangelical Lutheran Church in America to send humanitarian aid to Cuba through appropriate organizations, such as Lutheran World Relief, Church World Service and Pastors for Peace; and
3. request the Division for Church in Society to call upon appropriate officials in the Administration and the Congress to take steps to end the U.S. government's embargo against Cuba and seek further reconciliation and

normalization of relations between the United States and Cuba.

ASSEMBLY

ACTION

CA93.7.53 To refer the memorial of the Minneapolis Area Synod on relations between the United States and Cuba to the Division for Church in Society to study the issues raised by this memorial, especially the ramifications in #3 of the Resolved paragraph (in the memorial and in the background information), and to report its recommendations to the Church Council in November 1994; and

To transmit this minutes information to the Minneapolis Area Synod.

Section 6: State and National Health-Care Policies

Western Iowa Synod (5E) [1993 Memorial]

WHEREAS, Scripture (Matthew 25:31-46) challenges us to be concerned for those with the least resources; and

2 Minute: that is, the *BACKGROUND* information provided.

WHEREAS, the number of medically indigent with no or inadequate health insurance has dramatically increased; and

WHEREAS, our nation is spending more money to serve fewer people than any other industrialized country in the world, and our health-care costs continue to increase ("The Federal Budget: Whose Priorities?" *Interfaith Impact: The Magazine for Justice and Peace*, Washington, D.C., Issue 2:1, Spring 1992; and "Wasted Health-Care Dollars," *Consumer Reports*, July 1992, pages 435-488); and

WHEREAS, some hospitals are under serious financial pressures due to unreimbursed care, resulting in hospitals closing; and

WHEREAS, our Christian beliefs cause us to be concerned about all our fellow humans and their ability to access health care; and

WHEREAS, the three goals of "Healthy People 2000" from the Department of Public Health are to: increase the span of healthy life (decreasing chronic illnesses and long-term disability); reduce health disparities among racial, ethnic, and economic groups; and improve access to preventative health services for all Americans; ("Wasted Health-Care Dollars," *Consumer Reports*, July 1992, pages 435-448); therefore, be it

RESOLVED, that congregations and their members are encouraged to be advocates for adequate health-care policies, which related to the "Healthy People 2000" goals and health and social policies, which support the value of the family; and be it further

RESOLVED, that the Western Iowa Synod, in assembly, affirm the Evangelical Lutheran Church in America in its advocacy for an adequate health-care policy for the citizens of Iowa; and be it further

RESOLVED, that the synod memorialize the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America to advocate for a national health-care policy, which would adequately meet the health-care needs of all our citizens.

BACKGROUND

The ELCA's Strategy Team on Health Care has developed educational materials

for people in congregations (a congregational study packet, videotape, and accompanying study booklet) to assist people in their discussions and study of the public policy issues surrounding universal access to health care and systemic health-care reform.

The board of the Division for Church in Society recently passed a resolution that authorized support for a "Publicly Financed Approach" to health care. Further, the resolution provided for the support of the Lutheran Office for Governmental Affairs and the state public policy offices to continue to work toward this goal at the national and state levels of government. The board's resolution affirmed the working principles document of the Interreligious Health-Care Access Campaign, which indicates that a basic standard of health care should be available to each person living in the United States on the basis of residency, not citizenship.

**ASSEMBLY
ACTION**

CA93.7.54 To encourage the Division for Church in Society to continue to advocate for a national health-care policy that would adequately meet the health-care needs of all; and

To transmit this minute as information to the Western Iowa Synod.

3 Minute: that is, the *BACKGROUND* information provided

**Section 7: United States Immigration Policies
Metropolitan Washington, D.C., Synod (8G)
[1993 Memorial]**

WHEREAS, while the United States cannot accept all immigrants, refugees, and aliens, those who do wish to come should be treated with equal justice and impartiality; and

WHEREAS, poor economic conditions and fear regularly give rise to unjust, racist treatment of whole ethnic groups and anti-immigrant and anti-refugee animus; and

WHEREAS, current United States immigration policies are disparate and inconsistent with respect to refugee groups in least danger (e.g. former lands of the U.S.S.R. and Vietnam) on the one hand, and desperate situations in Africa (e.g. Liberia, Uganda, Somalia, and the Sudan,) on the other; and

WHEREAS, while concerned about justice and universal human rights for all people, Lutherans in the United States have a particular responsibility for their sister churches in Africa, which have the largest concentration of Lutherans in the Third World and are collectively the largest Protestant global communion; and

WHEREAS, members of this congregation who are natives of Africa have encountered numerous obstacles due to U.S. immigration policies in seeking to reunite immediate families scattered by conflict in Liberia, Uganda, Eritrea, and Ethiopia; therefore, be it

RESOLVED, that this Metropolitan Washington, D.C., Synod Assembly memorialize the Churchwide Assembly to instruct the Evangelical Lutheran Church in America through its bishop and various offices, to study and make available a report of present immigration policies and practices, to undertake a proactive lead-

ership role in opposing current U.S. immigration policies by constant vigilance against the mistreatment of immigrants, refugees, and aliens of all races, peoples, and creeds, and by advocating a revision of immigration policies that provide equal justice for all races and peoples, including those from Africa.

BACKGROUND

The Lutheran Office for Governmental Affairs (LOGA) and the Lutheran Immigration and Refugee Service (LIRS) were actively involved in the debate over immigrant visa allocations when a major immigration reform bill passed the Congress in 1990. The "Immigration Act of 1990" made substantial increases to the number of legal immigrants who enter the United States annually, with most of the increase going to employer sponsored (business) visas. The advocacy of religious and refugee groups helped retain the pro-family side of the immigration stream, created a new category of safe haven ("temporary protected status") for victims of war and disaster, and helped the newly adjusted amnesty applicants.

The LOGA and LIRS have always advocated for equal treatment in the allocation of immigrant visas, so that one nationality or country does not get favored treatment over another. Since 1965, with the amendments enacted in 1980, 1986, and 1990, the family immigration visa system has been nondiscriminatory and based on family reunification priorities.

The refugee admissions process is much more flexible, to allow the president and Congress to set annual ceilings and allow regional allocations where the need is perceived to be the largest. In recent years, the largest regional allocations have been for Southeast Asia and the former Soviet Union. Both the LOGA and LIRS have consistently advocated for higher refugee admission numbers for African refugees.

In the study document being developed on peace, discussion occurs on certain issues related to refugees. The proposed social statement on economic justice also will address issues related to uprooted people.

ASSEMBLY

ACTION

CA93.7.55 To direct the Division for Church in Society, through its Department for Studies and the Lutheran Office for Governmental Affairs, to consult with Lutheran Immigration and Refugee Service, other church entities, and other units of the ELCA churchwide organization as it continues to advocate for equal justice in immigration laws and policies;

To request that the Division for Church in Society include any appropriate results of this consultation in the development of the documents on peace and economic justice for this church; and

To transmit this minute as information to the Metropolitan Washington, D.C., Synod.

*** Section 8: North American Free-Trade Agreement**

(NAFTA)

Southern Ohio Synod (6F) [1993 Memorial]

WHEREAS, the North American Free-Trade Agreement (NAFTA) is an agreement and not a treaty and therein cannot be amended upon becoming law and in September 1993 will be introduced simultaneously for debate in the U.S. House (up to 90 legislative days) and in the U.S. Senate (up to 60 legislative days); and WHEREAS, the process in the creation and adoption of NAFTA has not encouraged democratic input regarding access to knowledge about the 2,000-page agreement nor the development of side agreements; and

WHEREAS, the Lutheran Office for Governmental Affairs has analyzed NAFTA in light of ELCA and predecessor church social statements published in the June 1993 *Legislative Backgrounder*, wherein inconsistencies are discussed regarding "development and the poor, the environment, labor and democracy, human rights and agriculture"; and

WHEREAS, the Evangelical Lutheran Coalition for Mission in Appalachia (ELCMA) and the Commission on Religion in Appalachia (CORA) have passed resolutions requesting interfaith impact to include in its position on NAFTA the serious impact of the agreement on Mexican peasant agriculture, U.S. family farmers, U.S. consumers, and the natural environment; and

WHEREAS, the National Council of Churches passed a resolution rejecting NAFTA on the basis that "although NAFTA could benefit a few thousand very large corporations and certain individuals, its overall effect will not work toward social and economic justice in the U.S.A., Canada, or Mexico but, in fact, will leave the weakest and poorest people and communities most vulnerable"; and

WHEREAS, the NAFTA without side agreements on worker and environmental protection "is a vehicle for facilitating investment and capital flows between the three countries by lowering barriers to goods (tariffs and import quotas) moving

Minute: that is, the *BACKGROUND* information provided.

between the three countries ... and does not set up mechanisms for free movement of labor and lacks mechanisms to ensure that trade will be fair for all people" (*Legislative Backgrounder*); therefore, be it

RESOLVED, that the Southern Ohio Synod memorialize the Evangelical Lutheran Church in America in assembly in August 1993 to direct the Division for Church in Society in cooperation with the Lutheran Office for Governmental Affairs to provide congregations with materials that will raise questions of economic justice and the democratic supervision of NAFTA and to direct such concerns to President Clinton and the Congress.

BACKGROUND

The North American Free-Trade Agreement (NAFTA) between the United States, Mexico, and Canada would create the largest trading zone in the world. A single market would integrate the three nations' economies, which include over 370 million people and six trillion dollars in goods and services annually.

Disagreement over NAFTA focuses on what the agreement promises and what it would deliver. In the debate, some point to the positive effects this agreement would have on these three national economies amid an increasingly integrated global market economy. Others question some of the market economy assumptions of such a trade agreement, what the results would be, and how the results should be evaluated. Both supporters and opponents of the current version of NAFTA are

attempting to influence the public debate about this highly complex matter through the use of studies, statistics, and rhetoric.

Among the groups that are dissatisfied with NAFTA, or some aspects of it, are many environmental, human rights, and religious groups, sustainable agriculture and family farm coalitions, labor organizations, some state and local governments, and public interest groups. Some who were not in favor of the agreement as signed are hoping that the negotiated side agreements might respond to some of their concerns. These side agreements may determine how they will advocate regarding the Congressional vote on NAFTA.

ELCA members are encouraged to become informed about the issues at stake in this agreement, to participate in public deliberations regarding NAFTA, and make their voices heard in public forums. Questions such as the following need to be asked: How will the human dignity and welfare of workers in the United States, Canada, and Mexico be protected? Will living conditions in the three nations be improved? Who will gain the most? Who will lose the most? How will this vary regionally? What will be the long-term economic and environmental impacts? Are there significant differences between "free trade" and "fair trade"? ("North American Free Trade Agreement," a Legislative Backgrounder prepared by the Lutheran Office for Governmental Affairs, Washington, D.C., is a helpful resource.)

The proposed ELCA social statement, "Caring for Creation: Vision, Hope, and Justice," to be considered at the ELCA 1993 Churchwide Assembly, includes principles of participation, solidarity, sufficiency, and sustainability, which inform this discussion, as well as previous social statements: "The Church in Society: a Lutheran Perspective," ELCA, 1991; "Economic Justice," LCA, 1980; "Human Rights," LCA, 1978; "Peace, Justice, and Human Rights," ALC, 1972; "The Land," ALC, 1981; and "World Community," LCA, 1970.

The following principles of justice, grounded in the social statements of the Evangelical Lutheran Church in America and its predecessors, are intended to guide ELCA deliberations and advocacy on issues such as this trade agreement:

1. Justice

requires respect for human dignity: If a trade agreement is to advance justice, it must enable people to participate in economic activity and in processes by which decisions are made that directly affect their dignity and interests. The health, safety, and livelihood of workers and communities must be respected.

2.

Justice requires interdependent solidarity: If a trade agreement is to advance justice, it must be accountable to the common good. It must give adequate attention to the interdependence within creation, between nations, and among different groups within and across national boundaries. Attention should be given to the effects on those who are especially vulnerable, such as the poor, workers, and farmers, in our own as well as other countries.

3.

Justice requires that economic activity provide sufficiency for all: If a trade agreement is to advance justice, it must enable the basic needs of all people affected to be met fairly and equitably. These needs include safe and nutritious food, clean water, adequate shelter, clothing, health care, and education. Sufficiency requires that needs be met without causing undue burdens elsewhere. Those who are poor or displaced should benefit rather than be burdened further by trade policies.

4. Justice requires long-term sustainability: If a trade agreement is to advance justice, it must provide an acceptable quality of life for those in the present without compromising that of future generations. Economic growth that ignores human or environmental costs is not sustainable. Sustainable development, sustainable use of human and nonrenewable resources, and sustainable land care must be encouraged through trade policy. These principles of justice are the basis for advocating on behalf of trade and trade agreements that are more just. It is unlikely, however, that any trade agreement will fully meet these principles. If the eventual agreement seems likely to advance these principles overall, it deserves support. If not, withholding support or opposing the agreement may be appropriate.

ASSEMBLY

ACTION

CA93.7.56 To transmit this minute as information to the congregations and members of the Evangelical Lutheran Church in America, that these principles of justice be used as the basis for any advocacy regarding the North American Free-Trade Agreement;

To direct the Division for Church in Society, through the Lutheran Office for Governmental Affairs, to inform President Clinton and the U.S. Congress of these principles for consideration of the North American Free-Trade Agreement and the action of the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America; and

To transmit this minute as information to the Southern Ohio Synod as a response to the synod.

Section 9: Constitution-Part 1

Inclusive Language

A. Northwest Washington Synod (1B) [1992 Memorial]

WHEREAS, the Church must affirm through mutual respect, trust, and openness the wholeness and sacredness of every human being; and

WHEREAS, much of our liturgical language, through its words, symbols and images, helps to create, shape and perpetuate gender-based injustices; and

WHEREAS, God has been revealed to us in a variety of ways; and

WHEREAS, any human language is inadequate to describe the totality of God; and

WHEREAS, referring to God only with masculine honorifics ignores the feminine nature of this same God-of-All; and

WHEREAS, many Christians feel distant and excluded from God referred to by the Church as exclusively masculine; and

WHEREAS, this masculine-only tradition may foster and encourage abuse or violence against women, children, and men; therefore, be it

RESOLVED, that all of the congregations of the Northwest Washington Synod be encouraged to incorporate gender inclusive language; and be it further

RESOLVED, that the Northwest Washington Synod shall employ gender inclusive language in all expressions of synod life and communication; and be it further

RESOLVED, that the synod's worship committee gather, develop, and share resources within and between congregations, which model inclusivity; and be it further

RESOLVED, that the Northwest Washington Synod memorialize the 1993 ELCA Churchwide Assembly to use gender inclusive language in all aspects of this church's life and communications; and be it further
RESOLVED, that the Northwest Washington Synod petition Augsburg Fortress, Publishers, to make available liturgies, hymnals, and educational materials, which incorporate gender inclusive language; and be it further
RESOLVED, that all five of the above RESOLVED clauses comply with the "1991 ELCA Bishop's Statement on the Triune Name" and avoid the mistakes in the now withdrawn "1989 ELCA Guidelines on Inclusive Language."

B. Sierra Pacific Synod (2A) [1992 Memorial]

WHEREAS, language is a primary vehicle for declaring our wonder and awe of God and engaging in corporate worship; and
WHEREAS, language is the basic means of teaching who God is and who we are as people of God; and
WHEREAS, one's individual relationship with God and our relationships to each other are shaped by language; and
WHEREAS, the hurt engendered for years to women and people of color cannot be healed until we use language in our worship that encompasses all who participate; and
WHEREAS, we perpetuate the sin of exclusion by the continued failure to use inclusive language; and
WHEREAS, the use of inclusive language can enhance our worship life by enriching our spectrum of God-concepts and expanding our imagery of the divine; therefore, be it
RESOLVED, that individuals, congregations, and the Sierra Pacific Synod be urged to make a concerted, conscious effort toward the use of inclusive language regarding God and all people, using as a resource the ELCA Commission for Communication "Guidelines for Inclusive Use of the English Language"; and be it further
RESOLVED, that the synod secretary be directed to transmit this resolution to the ELCA Church Council and the ELCA Churchwide Assembly with the request that similar policies be adopted by the Evangelical Lutheran Church in America; and be it further RESOLVED, that the synod secretary be directed to request that the ELCA Church Council form a study committee to explore production of new worship materials, which shall use inclusive language in liturgies, hymns, prayers, and all other noncanonical language formats.

BACKGROUND:

Concern for use of clear, felicitous, inclusive language has been practiced by speakers, writers, and editors in this church and its predecessor church bodies for more than a quarter century.

In response to a resolution received from the Lower Susquehanna Synod (8D), the Church Council adopted the following action (CC90.4.17) on April 21, 1990: To respond to the resolution of the Lower Susquehanna Synod Council regarding "Guidelines for Inclusive Use of the English Language" by transmitting this minute as information:

Commitment to inclusive use of the English language was practiced in the publications and other written and video materials prepared by the

predecessor church bodies of the Evangelical Lutheran Church in America. As indicated in the preface of the 1989 ELCA-produced "Guidelines for Inclusive Use of the English Language," the content of the current ELCA edition represents a compilation of such language guidelines prepared and published in the 1970s in The American Lutheran Church and the Lutheran Church in America.

The specific section on language about God in "Guidelines for Inclusive Use of the English Language" was based on "English Language Guidelines for Using Inclusive Liturgical Language in the Lutheran Church in America," a statement prepared by the LCA Division for Parish Services in response to directives from the 1974 and 1976 LCA biennial conventions and action of the LCA Executive Council.

That LCA statement, "English Language Guidelines for Using Inclusive Liturgical Language in the Lutheran Church in America," was included in the 1978 ALC statement, "Guidelines for Avoiding Bias in Publications of The American Lutheran Church," as approved by the ALC Church Council in June 1978.

In addition to compiling material from the language guidelines of predecessor church bodies, an explicit affirmation of the Trinitarian name of God as Father, Son, and Holy Spirit was added to the previously developed statements in the preparation of the 1989 ELCA edition of "Guidelines for Inclusive Use of the English Language." The booklet also underscores the fact that the formula, "Creator, Redeemer, and Sanctifier," which represents descriptions or modes of God's action, is not a synonym for the Trinitarian name of God as Father, Son, and Holy Spirit. In keeping with the commitment reflected in our predecessor church bodies, writers, editors, and speakers in the Evangelical Lutheran Church in America are encouraged to practice the use of clear, felicitous, inclusive English in writing and speaking.

Numerous responses to the 1989 ELCA edition from throughout the church—some supportive, others critical—are informing a review and study, already under way, of the 1989 edition of "Guidelines for Inclusive Use of the English Language." When any future edition of such suggestions is issued, the proposed publication will be reviewed by the Bishop, Secretary, Conference of Bishops, staff of the Commission for Communication, and worship staff of the Division for Congregational Life.

To request that the Secretary of the Evangelical Lutheran Church in America convey this minute to the Lower Susquehanna Synod.

Underscoring the crucial affirmation noted in the booklet, "Guidelines for Inclusive Use of the English Language," in regard to the Trinitarian formula as observed in the tradition of the Church, the Conference of Bishops at its March 8-11, 1991, meeting approved the following (CB91.3.17) in response to a request from the Central/Southern Illinois Synod (5C):

To affirm the following statement as the response of the Conference of Bishops of the Evangelical Lutheran Church in America to the request for advice and comment transmitted by the synodical bishop from the 1990 Central/Southern Illinois Synod Assembly regarding Baptism and fidelity to the teaching of Scripture: The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

As bishops of this church, we reaffirm the orthodox doctrine of the Holy Trinity. In fidelity to the apostolic Gospel of the Holy Scriptures, the ecumenical Creeds, and the Lutheran Confessions, we believe, teach, and confess "Father, Son, and Holy Spirit," which we received from the early church, as the name, or personal appellation, for the Triune God in whom we are graciously baptized for salvation

and service.

In biblical understanding, the use of a name involves more than a label. The name of a person or of God clearly involves identity, ownership, and special knowledge. Therefore, the name used of God in Baptism is of great redemptive significance.

The Gospel is at stake in the name of God. "Father, Son, and Holy Spirit" is the eternal ground for the Church's evangelical message. God's revelation takes place in human history. It is this one, true God who was in Jesus, the Christ, reconciling the world to its Creator Lord. In the New Testament, the crucified and risen Jesus is designated by the "Spirit" as the "Son" of the covenant-making God of Abraham, Isaac, and Jacob. This is the same God whom Jesus personally called *Abba* ("Father"). It is this Triune God alone who sent the Savior to us, became the Savior for us, and inspires faith in the Savior within us.

"In the name of the Father, and of the Son, and of the Holy Spirit" is therefore the only doctrinally acceptable way for a person to be baptized into the Body of Christ. The Gospel promises that in Baptism we are graciously united by the Spirit into the death and resurrection of Jesus Christ, with whom we too may then address God confidently as "our Father." This view fulfills the apostolic understanding of our risen Lord's commission for the Church to practice a Trinitarian Baptism in Matthew 28. It is also faithfully reflected in the Trinitarian baptismal formula pronounced by the Church throughout the ages, as presented in the rite for Holy Baptism in the *Lutheran Book of Worship*.

Consequently, Christians today dare not confuse our proclamation about God and our invocation of God. In speaking about God, the creative use of both masculine and feminine metaphors, analogies, similes, and symbols are highly appropriate and recommended for effective preaching and teaching. Impressive examples already abound in both Scripture and tradition. This intentional practice can also serve well to condemn any alleged Trinitarian sanction for sinful inequality or oppression of women in church and society.

None of these diversified figures of speech, however, may rightly be employed as exchangeable equivalents of God's name, "Father, Son, and Holy Spirit." Here the Church, in adoration and praise, calls upon the nonsexist name of the three persons of the transsexual Trinity in their own eternal interrelationships.

So, for example, "Creator, Redeemer, and Sanctifier" is not a personal synonym for "Father, Son, and Holy Spirit." First, God's historical activities—creating, redeeming, and sanctifying—are attributed in Scripture to all three persons in the Godhead. Second, God's indivisible works in history are never confessed to be identical with God's Trinitarian name in eternity. While others can affirm God as "Creator, Redeemer, and Sanctifier," only Christ-centered Trinitarians invoke God by name as "Father, Son, and Holy Spirit."

All language issues in the life of this church cannot be RESOLVED easily or quickly. We must be pastoral and sensitive in speaking to the issues of our time. Yet we also must be responsible in maintaining the integrity of our orthodox Christian tradition.

In the Church's Sacrament of Holy Baptism, we must name the personal names of both God and the adopted children of God. Therefore, as faithful proclaimers of the Gospel, all ministers of the Evangelical Lutheran Church in America shall continue to respect these evangelical teachings and practices.

Initial work has been undertaken by several units of the churchwide organization on a revised edition of suggestions for use of inclusive language. Severe budget and staff reductions have slowed the process considerably. Therefore, a projected

date has not been set for such a revised edition to be ready for review. Staff work is scheduled, in the latter part of fiscal 1993 and into fiscal 1994, to continue the process for development of a revised edition.

ASSEMBLY

ACTION

CA93.7.57 To transmit this foregoing information as the response of the 1993 Churchwide Assembly to the memorials of the Northwest Washington Synod and the Sierra Pacific Synod; and

To refer as information the memorials of the Northwest Washington Synod and the Sierra Pacific Synod regarding inclusive language to the Office of the Bishop, Office of the Secretary, Department for Communication, Division for Congregational Ministries, Commission for Women, and Augsburg Fortress, Publishers, as they continue their work on inclusive language resources.

*** Section 9: Constitution-Part 3**

Voting Membership

A. Southwestern Washington Synod (1C) [1992 Memorial]

WHEREAS, the Southwestern Washington Synod affirms the intent and spirit of section 5.01.g. of the ELCA constitution, which provides that "as nearly as possible" lay membership of the Synod Assembly shall be 50 percent female and 50 percent male; and

WHEREAS, section tS6.04. of the Southwestern Washington Synod Constitution directs the Synod Council to establish a process to ensure that "as nearly as possible"

7 Minute that is, the *BACKGROUND* information provided.

lay membership of the Synod Assembly shall be 50 percent female and 50 percent male; and

WHEREAS, section tS7.21 of the Southwestern Washington Synod Constitution requires each congregation to elect one male and one female voting member to the Synod Assembly; and

WHEREAS, from time to time, it is not possible for congregations to select one female and one male voting member causing said congregations to violate section tS7.21., or be unrepresented, while at the same time, the Southwestern Washington Synod would be in compliance with Section tS6.04., which insures that the Synod Assembly as a whole will have balanced representation; and

WHEREAS, to resolve the conflict between Section tS6.04. and tS7.21., of the Southwestern Washington Synod Constitution, the ELCA bylaws, and the ELCA Model Constitution for Synods will have to be amended; therefore, be it **RESOLVED**, that the Southwestern Washington Synod memorialize the Evangelical Lutheran Church in America to amend section 10.41.01.c. of the ELCA bylaws and section tS7.21.c. of the Model Constitution for Synods by:

1. striking the words "of whom" in both places where it appears in the first sentence thereof; and
2. adding the words, "and, whenever possible," after the word "synod" and before the word "one" in the first sentence thereof.

B. East-Central Synod of Wisconsin (51) [1993 Memorial]

WHEREAS, the constitution of the Evangelical Lutheran Church in America now requires that lay voting members selected to represent their congregations at the Synod Assembly must be equally divided on the basis of gender, one male and one female (S7.21.c.); and

WHEREAS, it is sometimes difficult for congregations to find members who are willing or able to serve as their voting members to the Synod Assembly, and to fulfill this constitutional requirement that their representation must be equally divided on the basis of gender; and

WHEREAS, rather than have a congregation denied the number of voting members it is allowed on the basis of its membership size because of this constitutional requirement; and

WHEREAS, our Lutheran tradition has always been strong in its focus on the freedom we have under the Gospel, and congregations ought to be allowed that same freedom in selecting their Synod Assembly voting members; and

WHEREAS, that freedom under the Gospel could be better exercised by encouraging gender diversity as a guideline rather than an inflexible constitutional requirement; therefore, be it

RESOLVED, that the East-Central Synod of Wisconsin of the Evangelical Lutheran Church in America memorialize the next Churchwide Assembly of the Evangelical Lutheran Church in America to amend the language of the ELCA Constitution for Synods so that gender diversity in congregational representation at the Synod Assembly is encouraged as a guideline rather than be mandated as a requirement.

C. Northeastern Ohio Synod (6E) [1993 Memorial]

WHEREAS, the constitution of the Evangelical Lutheran Church in America, under "Principles of Organization" (5.01.f.), states "that as nearly as possible, 50 percent of the lay members of their assemblies ... shall be female and 50 percent shall be male"; and

WHEREAS, some congregations from time to time are legitimately unable to meet this rule and should not be disenfranchised because of such a circumstance; therefore, be it

RESOLVED, that the Northeastern Ohio Synod memorialize the Evangelical Lutheran Church in America to amend bylaw 10.41.01.c., to read:

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 *and, as nearly as possible, said members shall be one male and one female.* The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. Additional members from each congregations shall be equally divided between male and female except that the odd numbered member, if any, may be either male or female, as far *as possible.* *Congregations unable to meet this requirement shall submit in writing a request for representative seating to the Credentials Committee of the Synod Assembly*

D. Upstate New York Synod (7D) [1993 Memorial]

WHEREAS, the Church Council of Abiding Savior Lutheran Church affirms resolve of Section 5.01.g. of the ELCA constitution, which provides that "as nearly as

possible" 50 percent of the lay members of the synod assemblies (councils, committees, boards or other organizational units) shall be female and 50 percent shall be male; and

WHEREAS, Section S6.04. of the Upstate New York Synod Constitution requires the Synod Council to establish a process to see that, "as nearly as possible, 50 percent of the lay members of the assemblies (councils, committees, boards, or other organizational units) shall be female and 50 percent shall be male"; and

WHEREAS, Section S7.21.c. of the Upstate New York Synod Constitution stipulates that "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" at the Synod Assembly; and

WHEREAS, occasionally it is not possible for small congregations to elect one female and one male delegate, thus denying them full representation; therefore, be it RESOLVED, that the Upstate New York Synod memorialize the Evangelical Lutheran Church in America to amend Section 10.41.01.c. for the ELCA Bylaws and Section S7.21.c. of the Model Constitution for Synods, by adding the words, "except that congregations of 300 or fewer baptized members may elect two delegates of the same gender if equal female and male representation is not possible" after the words "shall be voting members" in the first sentence thereof.

E. Northeastern Pennsylvania Synod (7E) [1992 Memorial]

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America to amend Section tS7.21.c. of the Constitution for Synods by adding the sentence, "except that if equal male and female representation is not possible, a congregation with 150 confirmed members or fewer may elect two delegates of the same gender."

F. Northwestern Pennsylvania Synod (8A) [1993 Memorial]

WHEREAS, the current ELCA practice of requiring one male and one female voting member at synod assemblies results in the under representation of some congregations due to the inability to find appropriate voting members (usually male); and WHEREAS, some congregations would be willing and able to bring two female voting members but are not permitted under ELCA policy; and

WHEREAS, the denial of seats to additional female voting members is discriminatory and unjust to both congregations seeking to be fully represented in assembly and to women who are willing to serve in these positions but are denied admission as voting members because of their gender; and

WHEREAS, the Scriptures instruct us that as a new creation in Christ there is neither male nor female, but all are one in Christ Jesus (Galatians 3:28) with the clear implication being that the Church should strive to be gender neutral; and WHEREAS, the problem of being unable to have one voting member of each gender is especially acute among small members congregations who have fewer numbers of volunteers with disposable time from whom to draw; and

WHEREAS, the majority of these congregations tends to be in rural and urban areas where economic marginalization and the realities of work schedules make it more difficult for able men to have the free time necessary to attend the assemblies, the result being that the current ELCA policy discriminates not only on the basis of gender but also on the basis of income and class; and

WHEREAS, the current ELCA policy thus serves to further alienate and discriminate

against a significant number of congregations within our church (small churches, average weekly worship attendance under 75), as well as blue-collar workers; and WHEREAS, the reality is that assembly voting members tend to be disproportionately male since the majority of clergy remains male, which means that the current system, rather than increasing the proportion of women participating in assembly may, in fact, reduce the proportion of women participating in assemblies; and WHEREAS, many synods have extended the privilege of vote in assembly to retired clergy, meaning that this inequity in the ratio of total male to female voting members has the potential to continue for many years to come; and WHEREAS, seating additional female lay voting members in assembly would help equalize the ratio of male to female voting members since there are so many male clergy voting members; therefore, be it RESOLVED, that the Northwestern Pennsylvania Synod memorialize the Evangelical Lutheran Church in America to amend its constitution and whatever other documents are necessary to eliminate any language, which requires congregations to have one male and one female voting member in synod assemblies, substituting instead language, which permits two voting members of either gender, with equal representation of men and women encouraged but not mandated.

G. Upper Susquehanna Synod (8E) [1993 Memorial]

WHEREAS, the constitution of our Evangelical Lutheran Church in America states that "this church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life" (ELCA 2.03.); and

WHEREAS, the Holy Scriptures unequivocally state that "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28); and again, "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, freeman, but Christ is all and in all" (Colossians 3:11); and in other places also teach us that the Body of Christ is not to be divided into separate and competing groups upon the distinctions of worldly society but is to be united in lowliness, meekness, patience and the unity of the Spirit and bond of peace (Ephesians 4:1-6); and

WHEREAS, the Holy Scriptures further teach us that individual participation in the structures and ministries of the Church should be based upon the gifts of the

Spirit (Ephesians 4:11-16; 1 Corinthians 12:4-30) rather than upon participation in ethnic, linguistic, sexual, or any other accidental or sociological consideration; and

WHEREAS, we believe the recapturing of these truths among Lutherans in America is essential to the process of drawing an increasingly diverse leadership from an ever-widening number of races and cultural groups and from both sexes, a process in which our church has established a goal, a process, which can only be hindered by legalistically pitting one group within the church against another; therefore, be it

RESOLVED, that the Upper Susquehanna Synod holds that qualifications for office in the Evangelical Lutheran Church in America should be based upon discerned gifts of the Spirit and not upon arbitrary sociological and sexual considerations; and be it further

RESOLVED, that this synod hereby memorializes the Evangelical Lutheran Church in America to eliminate 5.01.f. and 5.01.g. from the ELCA Constitution, Bylaws, and Continuing Resolutions, and tS6.04. in the Model Constitution for

Synods, those sections establishing and mandating gender-based and sociologically based qualifications for office; and be it further

RESOLVED, that our synodical bishop appoint a person from the Upper Susquehanna Synod delegation to solicit the signatures of 25 voting members to the ELCA Churchwide Assembly from this and other synods (ELCA 22.11.b.) to properly bring this matter to the floor the ELCA Churchwide Assembly.

BACKGROUND

In response to similar memorials to the 1991 Churchwide Assembly, the following rationale was included in the assembly materials for information and background to the voting members:

The representational principles articulated in Chapter 5 of the ELCA constitution were established by the ELCA Constituting Convention to help this church to implement its commitment to achieving participation by both lay and clergy, male and female, White persons, persons of color and persons whose primary language is other than English. These constitutional categories, and also required considerations relating to geography and synod/congregational membership, help shape the nominating patterns of this church. Taken together, these help this church to reach decisions on its life and work that are shaped by the perspectives of members with different experiences, expertise and perspectives.

Considerable attention was devoted to this subject by the Commission for a New Lutheran Church. To ensure that the principles of organization of this church would be reflected in the makeup of synod assemblies, the commission proposed and the uniting churches adopted the provision that at least one woman and one man shall serve as lay voting members from each congregation for synod assemblies.

In addition, similar provision was made for 50 percent women and 50 percent men in lay voting membership for the Churchwide Assembly. The need for inclusive composition for the boards and committees of this church and its synods also was underscored. Any change in these provisions may alter, perhaps substantially, the balance in lay representation of women and men in synod assemblies.

In its review of responsibilities and structures in the Evangelical Lutheran Church in America, undertaken through the "Focusing for Mission" process, the Church Council explicitly affirmed the principles of organization (Chapter 5) as serving the Evangelical Lutheran Church in America well in its first years. The council declined to recommend any change in these principles including the representational principle at this time.

Amendments as proposed in these memorials would alter substantially the statement of this church's commitment to inclusive composition of assemblies, councils, boards, and committees, as specified in the principles of organization.

The 1991 Churchwide Assembly took the following action:

To express support for the guidelines for inclusive representation articulated in the governing documents of the Evangelical Lutheran Church in America;
and

To transmit this minute as information to the Lower Susquehanna Synod, Upper Susquehanna Synod, Slovak Zion Synod, Virginia Synod, and Florida Synod (CA91.7.118).

ASSEMBLY ACTION

CA93.7.58 To reaffirm the action of the 1991 Churchwide Assembly on voting membership as the action of the 1993 Churchwide Assembly; and

To transmit this minute as information to the Southwestern Washington Synod, East-Central Synod of Wisconsin, Northeastern Ohio Synod, Upstate New York Synod, Northeastern Pennsylvania Synod, Northwestern Pennsylvania Synod, and Upper Susquehanna Synod.

**Section 9: Constitution-Part 4
Term Limitations for Elected Officers**

Western North Dakota Synod (3A) [1993 Memorial]

WHEREAS, an increase in the elected term of office for synod bishops from four years to six years has been recommended by the Task Force on the Study of Ministry, the board of the ELCA Division for Ministry, and the ELCA Church Council, for adoption by the regular 1993 ELCA Churchwide Assembly; and

WHEREAS, the board of the Division for Ministry expressly recommends that "synods may establish term limitations" for bishops, and the Church Council recommendations to the 1993 Churchwide Assembly endorse the continued availability of term limits at the synod level; and

WHEREAS, more than 20 of the 65 synods of the Evangelical Lutheran Church in America now have term limits for bishops; and

WHEREAS, term limits for churchwide and synod officers would create openings for new and talented individuals and would promote the involvement of pastors and laypersons who view elected office as only a portion of their working lives instead of a permanent career; therefore, be it

RESOLVED, that the Western North Dakota Synod of the Evangelical Lutheran Church in America in Synod Assembly memorialize and request the ELCA Church Council and the 1993 ELCA Churchwide Assembly to encourage all churchwide and synod organizational units, institutions, and laity movements to establish a uniform 12-year maximum limitation on the term of office for all elected officers of such churchwide and synod organizational units, institutions, and laity movements.

s Minute: that is, the *BACKGROUND* information provided

BACKGROUND

The recommendation related to the Study of Ministry on terms for synodical bishops does not propose any change in the pattern established for the Evangelical Lutheran Church in America related to possible limitation on terms. As presented by the Commission for a New Lutheran Church and adopted by the uniting churches, the option for any limitation on terms is left to the respective synods. About 20 synods have chosen to establish such limits.

Most synods have maintained the freedom of selecting leaders and officers without such limits. This is seen by many synods as a practice in keeping with an understanding that the calls of this church normally are not limited. When defined terms exist, the option for renewal of such calls is preserved. Likewise, that freedom is contained in the governing documents for future decisions of the Churchwide Assembly regarding officers and of the Church Council and boards regarding the treasurer, executive directors, and directors.

**ASSEMBLY
ACTION**

CA93.7.59 To acknowledge action on recommendations related to the Study of Ministry on the terms for synodical bishops as the response to the memorial of the Western North Dakota Synod;

To note a synod may impose term limitations, if a particular synod chooses to do so;
and

To maintain the pattern of freedom for synods and the churchwide organization in future decisions regarding officers, executive directors, and directors.

**Section 9: Constitution-Part 5
Voting Rights in Synod Assemblies for Persons on
Lay Rosters**

A. Western North Dakota Synod (3A) [1993 Memorial]

WHEREAS, under bylaw 10.41.01. in the ELCA Constitution, Bylaws, and Continuing Resolutions, and mandatory tS7.21. in the ELCA Constitution for Synods "at least 60 percent of the [Synod Assembly] voting membership shall be composed of lay persons"; and

WHEREAS, under current bylaw 10.41.01.b. in the ELCA Constitution, Bylaws, and Continuing Resolutions, and mandatory tS7.21.b. of the ELCA Constitution for Synods the persons on the various certified lay rosters of the church are both guaranteed and limited to electing 10 percent of their number to be voting members of the Synod Assembly, with all others on the lay rosters to "be advisory members with voice but no vote"; and

WHEREAS, in "Together for Ministry," page 23, the Task Force on the Study of Ministry proposed, "To direct that all inherited associates in ministry and all future associates in ministry be given voice at synod assemblies and the freedom to be elected as lay voting members of synod assemblies"; and

WHEREAS, the board of the Division for Ministry, on March 19, 1993, amended the above recommendation to read, "To direct that all inherited associates in ministry and all future associates in ministry be given voice at Synod Assemblies and vote as part of the 60 percent of lay voting members"; and

WHEREAS, the voting membership at synod assemblies by persons on certified lay rosters throughout the Evangelical Lutheran Church in America would increase, with the possibility of further increases because of other proposals approved by the board of the Division for Ministry and the ELCA Church Council to create new lay "diaconal ministries"; therefore, be it

RESOLVED, that the Western North Dakota Synod in Synod Assembly memorialize the Evangelical Lutheran Church in America at its 1993 Churchwide Assembly to retain the current provisions regarding voting rights for persons on lay rosters in bylaw 10.41.01.b. in the ELCA Constitution, Bylaws, and Continuing Resolutions, and tS7.21.b. in the Constitution for Synods, as recommended by the Task Force on the Study of Ministry.

B. Minneapolis Area Synod (3G) [1993 Memorial]

WHEREAS, under ELCA Bylaw 10.41.01., and mandatory tS7.21. of the ELCA

Constitution for Synods, "at least 60 percent of the [Synod Assembly] voting membership shall be composed of lay persons"; and
WHEREAS, under current ELCA bylaw 10.41.01.b., and mandatory tS7.21.b. of the ELCA Constitution for Synods, the persons on the various certified lay rosters of the church are both guaranteed and limited to electing 10 percent of their number to be voting members of the Synod Assembly, with all others on the lay rosters to "be advisory members with voice but no vote"; and
WHEREAS, in "Together for Ministry" (page 23), the Task Force on the Study of Ministry proposed, "To direct that all inherited associates in ministry and all future associates in ministry be given voice at synod assemblies and the freedom to be elected as lay voting members of synod assemblies"; and
WHEREAS, the board of the ELCA Division for Ministry amended this recommendation at its March 1993 meeting, proposing to displace lay voting members of synod assemblies who are elected from congregations by removing the 10 percent limit and guaranteeing synod voting membership for all persons on the rosters of associates in ministry; all will "be given voice at synod assemblies and vote as part of the 60 percent of lay voting membership"; and
WHEREAS, the voting membership at synod assemblies by persons on certified lay rosters throughout the Evangelical Lutheran Church in America would increase from approximately 136 to the full 1,364 persons on the certified lay rosters of the Evangelical Lutheran Church in America (*1993 Yearbook*, page 499), with the likelihood of further significant increases because of other proposals approved by the board of the Division for Ministry and the ELCA Church Council to create new lay "diaconal ministries"; and
WHEREAS, the voting membership of the 1992 Minneapolis Area Synod Assembly included seven persons on the certified lay rosters of the synod and 416 other lay voting members, while under the new proposal all of the approximately 87 persons on the certified lay rosters of the Minneapolis Area Synod would be guaranteed voting membership, thereby reducing the lay voting membership elected from congregations by more than 20 percent to approximately 336 (1992-93 Handbook of the Minneapolis Area Synod); and
WHEREAS, the 10-fold increase in voting membership at synod assemblies for persons on the certified lay rosters would substantially increase the role of church professionals at the expense of ordinary lay persons carrying out their mission as part of the ministry of all the baptized; therefore, be it
RESOLVED, that the Minneapolis Area Synod memorialize the 1993 Churchwide Assembly to retain the current provisions regarding voting rights for persons on lay rosters in ELCA bylaw 10.41.01.b., and mandatory tS7.21.b. of the ELCA Constitution for Synods, as recommended by the Task Force on the Study of Ministry.

BACKGROUND

The recommendation on this matter of the board of the Division for Ministry was as follows (see *1993 Reports and Records, Volume I, Part 1*, page 178):
To direct that all inherited associates in ministry and all future associates in ministry be given voice at synod assemblies and vote as part of the 60 percent of lay voting membership.
The original recommendation of the Task Force on the Study of Ministry read:
To direct that all inherited associates in ministry and all future associates in ministry be given voice at synod assemblies and the freedom to be elected as lay voting members of synod assemblies.

**ASSEMBLY
ACTION**

CA93.7.60 To acknowledge receipt of the memorials of the Western North Dakota Synod and the Minneapolis Area Synod on voting rights in synod assemblies by persons on the lay rosters of this church; and

To transmit the action of the 1993 Churchwide Assembly on recommendations related to the Study of Ministry as the response of the assembly to these memorials.

*** Section 9: Constitution-Part 8**

Minutes of the Churchwide Assembly

Southwestern Texas Synod (4E) [1993 Memorial]

WHEREAS, we, the people of God, are called to be stewards of God's kingdom, thereby called to be responsible for our natural resources, our time and our monetary blessings; and

WHEREAS, we, the members of the Evangelical Lutheran Church in America, are not in need of funding either a publisher or the United States Postal Service; and

WHEREAS, the *1991 Reports and Records, Volume 2, Assembly Minutes*, of the 1991 Churchwide Assembly were received in the local congregations nearly two years after the assembly; and

WHEREAS, the ministry of the church does not appear to be dependent on the minutes from the Churchwide Assembly; therefore, be it

RESOLVED, that permission be given to the persons responsible for this publication to issue limited copies of the *Reports and Records* volume of minutes (i.e., as needed at the churchwide office and to the 65 synodical offices), thereby making it unnecessary to use natural resources, valuable time, and financial gifts irresponsibly, enabling the members of the Evangelical Lutheran Church in America to exemplify desirable stewardship.

BACKGROUND

Distribution of the official minutes completes the process that is initiated for each Churchwide Assembly. The process begins through the required distribution of a preassembly notice and report (ELCA bylaw 12.31.03.) to each congregation and to each voting member-elect. This bylaw is consistent with the requirements of

nonprofit corporation law of the State of Minnesota, under which the churchwide organization is incorporated.

Distribution of minutes to congregations and pastors was the pattern observed in predecessor church bodies of the Evangelical Lutheran Church in America. For the Evangelical Lutheran Church in America, in view of the definition of the membership of this church being the baptized members of its congregations, the practice of distribution of minutes of each Churchwide Assembly to all congregations has been followed:

- (a) to complete the cycle as indicated, that begins with the preassembly notice and report;
- (b) to provide a complete report to the members of this church of the actions of the Churchwide Assembly; and

(c) to offer a practical reminder of the principle that this is one church.

With the volume of minutes being available in congregations-perhaps even in a congregation's library-persons may find the text of official documents, such as the "Social Teaching Statement on Abortion," as approved by the 1991 Churchwide Assembly, or the policy statement on ecumenical relationships, as adopted by that same assembly. Responses of the Churchwide Assembly to memorials from synodical assemblies also are contained in the volume of minutes.

In the preparation of the minutes, typesetting procedures were used to achieve substantial material on each page and, at the same time, maintain a readable type size, thereby reducing the number of pages in the entire book. Further, a certain paper grade was chosen to reduce the weight.

In this matter-as in others-a possible collision of ecclesial cultures and expectations in this church may be evident. Some individuals hold the official records of this church in high regard; others may seek to ignore them or look upon them as of no import. Some demand that such records be distributed widely; others would prefer that these records exist only in the churchwide office and perhaps also in synodical offices.

In regard to the production and mailing of the 1991 Churchwide Assembly minutes, the costs incurred totaled approximately \$140,000, or \$8.75 per copy.

ASSEMBLY

ACTION

CA93.7.61 To acknowledge receipt of the memorial of the Southwestern Texas Synod on assembly minutes;

To determine that copies of the published minutes of the 1993 Churchwide Assembly and subsequent assemblies shall be distributed to the voting members of the respective assembly, synodical and regional offices, units of the churchwide organization, and libraries of the seminaries and colleges and universities of this church; and

To direct that copies of the assembly minutes be made available, when published, for ordering by congregations and individuals.

*** Section 9: Constitution-Part 9**

Discipline Process in Congregations

Lower Susquehanna Synod (8D) [1992 Memorial]

WHEREAS, we are of the opinion that the Congregation Council must be formally involved in efforts to resolve disputes within the congregation before the dispute is brought to the synodical bishop, and we do not believe that informing the congregation president that the bishop is being contacted in the event of disagreements would serve the containment and resolution of difficulties as well as the procedure outlined below; and

WHEREAS, Chapter 15 of the Model Constitution for Congregations has been changed from "Discipline of Members" to "Discipline of Members and Adjudication," it would appear consistent that, in addition to the subtitle, "Adjudication," that now appears at C15.10., there be a subtitle, "Discipline of Members," perhaps C15.00.; and

WHEREAS, paragraphs pertaining to discipline of members have been well defined over time, it would be good if the sections devoted to adjudication could be just

as carefully worked out; therefore be it
RESOLVED, that to clarify procedural matters, the following paragraphs be proposed to replace C15.11.:

C15.11. When there is disagreement among factions within this congregation on a substantive issue that cannot be RESOLVED by the parties, members of this congregation shall refer the disagreement to the Congregation Council.

C15.12. Should the disagreement not be RESOLVED by the Congregation Council in a manner that is satisfactory to the parties involved and the Congregations Council, members of this congregation shall have access to the synodical bishop for consultation.

C15.13. Should the disagreement not be RESOLVED with the help of the bishop in a manner that is satisfactory to the parties involved and the Congregations Council, the disagreement shall be referred to the synodical Consultation Committee.

C15.14. Should the disagreement not be RESOLVED by the Consultation Committee in a manner that is satisfactory to the parties involved and the Congregation Council, the disagreement shall be referred to the Synod Council. The decision of the Synod Council shall be final and binding upon the parties involved and the Congregation Council.

BACKGROUND

Provision C15.11. in the *Model Constitution for Congregations* regarding "Adjudication" is identical to required provision tS17.11. in the *Constitution for Synods*. Both relate to stipulations in constitutional provision 20.84. in the churchwide constitution.

Although the *Model Constitution for Congregations* may be amended by the Churchwide Assembly in the manner provided for the bylaws of this church (ELCA 9.53.02.), mandatory provisions in the *Constitution for Synods* that incorporate constitutional provisions of this church may be amended only in the manner prescribed for amendments to the constitution of this church (ELCA 10.13.).

In view of the fact that final action on such proposed amendments could not be completed by the 1993 Churchwide Assembly and in recognition of the need for study of the implications of such amendments, the following recommendation is provided.

ASSEMBLY

ACTION

CA93.7.62 To refer the memorial of the Lower Susquehanna Synod on adjudication related to members of congregations to the Legal and Constitutional Review Committee of the Church Council for study in connection with preparation of any possible amendments to be proposed by the Church Council to the 1995 Churchwide Assembly.

*** Section 10: Clergy and Associates in Ministry**
Issues-Part 1
Financial Support of Ministers

Minneapolis Area Synod (3G) [1993 Memorial]

WHEREAS, pastors of the Evangelical Lutheran Church in America are not eligible for unemployment compensation; and

WHEREAS, a pastor's profession is unique, in that opportunities to seek calls may be limited; and

WHEREAS, circumstances sometimes arise in which a call is terminated, leaving a pastor with no sustainable income; therefore, be it

RESOLVED, that the Minneapolis Area Synod memorialize the 1993 Churchwide Assembly to request the Board of Pensions to develop a plan to provide basic financial support to pastors and other self-employed church professionals who are on unrequested or involuntary leave from call or appointment and are without other sources of sustainable income.

BACKGROUND

The Board of Pensions of the Evangelical Lutheran Church in America could develop and administer an Unemployment Compensation Plan. A plan administered by the Board of Pensions would ordinarily be a "contractual" arrangement under which each covered member of the plan would be entitled to benefits, regardless of need. Before such a plan can be devised, however, many issues would need to be RESOLVED and clarified. Some of the more important issues include:

1. It should be determined whether there is consensus among the synod bishops for the establishment of an unemployment compensation plan. The concept should be introduced to the Conference of Bishops for consideration prior to the development of a proposed plan.
2. It needs to be determined whether a proposed unemployment compensation plan should be optional or mandatory for ELCA pastors, associates in ministry, and lay employees and/or for congregations, synods, seminaries, ELCA churchwide units, and other ELCA affiliated organizations. The matter of coverage for ELCA ordained ministers serving non-ELCA organizations also would need to be considered.
3. It needs to be determined how the proposed plan would be financed. While the Board of Pensions would be able to administer a plan, the board could only administer a plan that was adequately financed. A determination would need to be made as to whether the cost for the plan would be paid from

ELCA benevolence, from synod budgets, or from assessments of congregations. Considerations for the financing mechanism are very closely related to the considerations for the makeup of the group of eligible persons and the participation requirements for the congregations and other employing organizations.

If it is believed that congregations should pay the premiums for the coverage, it needs to be determined whether those premiums would be assessed on a per member basis, a flat fee per covered individual, etc. It also would need to be determined whether coverage would be lost or what other consequence would occur if a congregation did not remit the required payments on a timely basis.

It should be determined whether the unemployment compensation benefits would be based on a percentage of salary, a flat dollar amount, or some other formula.

The ELCA Pension and Other Benefits Program is mandatory only for synods, seminaries, and churchwide units (other than the Publishing house). This fact would add to the challenge of establishing a viable plan applicable to all persons in need.

4. Would the ELCA be the sponsor of the plan? The plan sponsor is the entity that would be committed to covering any financial shortfall.

5. The resolution refers to support for persons who are without other sources of sustainable income. The ELCA Department for Synodical Relations administers a Good Samaritan Program to assist ELCA pastors, associates in ministry, and lay employees with emergency financial needs. If the Unemployment Compensation Plan would have a needs test, consideration should be given to financing the plan through the existing Good Samaritan Program. In cooperation with the synod bishops, the program already provides assistance to persons based on their need.

Before such a plan could be designed, determination would be needed on whether there would be support for such a plan throughout the Evangelical Lutheran Church in America and on whether it be deemed to be economically feasible.

ASSEMBLY ACTION

CA93.7.63 To refer the memorial of the Minneapolis Area Synod on financial support of pastors and other professional staff to the Church Council and the Board of Pensions to determine the financial feasibility and wisdom for such a plan and to provide a report to the 1995 Churchwide Assembly.

Section 10: Clergy and Associates in Ministry

Issues-Part 3

Calls to Ordained Ministers

Southwestern Pennsylvania Synod (8B)

WHEREAS, the church teaches that pastors exercise authority in congregations, and no pastor should exercise ministerial authority without a "regular call"; and WHEREAS, the exercise of authority includes carrying out the ministry of the church publicly through preaching, teaching, and administering the sacraments; and

WHEREAS, the ELCA constitution concurs with the teaching of the church that "ordained ministers shall respect the integrity of the ministry of congregations, which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the pastor, or if there is no duly called pastor, then by the interim pastor in consultation with the Congregation Council." (*Constitution for Synods*, S14.14.); and

WHEREAS, questions still arise concerning the involvement of pastors in parishes to which they are not called; and

WHEREAS, members of congregations do not always understand what actions are and are not properly carried out by pastors not called to their parishes; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod of the Evangelical Lutheran Church in America memorialize the 1993 ELCA Churchwide Assembly to authorize a study of the relationship of pastors to congregations or agencies, which

they are not serving with a "regular call" (including former pastors, retired pastors, interim pastors, pastors serving in specialized ministries, pastors "on leave from call," pastors serving neighboring parishes, pastors in relation to the parishes in which they grew up, and pastors who are members of parishes, which they are not called to serve), and to develop a code of ethics for clergy and laity in response to this issue with a report submitted to the next ELCA Churchwide Assembly.

BACKGROUND

This memorial pertains to the conduct of ordained pastors in their relationships to congregations and other entities to which they are not called. From time to time the Division for Ministry and the Conference of Bishops develop guidelines for rostered leaders. While these guidelines cannot be considered "a code of conduct," they can be helpful in suggesting proper conduct between rostered leaders and congregations or institutions with which they have no official relationship.

ASSEMBLY

ACTION

CA93.7.64 To refer this memorial of the Southwestern Pennsylvania Synod on calls to ordained ministers to the Division for Ministry, in consultation with the Conference of Bishops, for a report to the Church Council at its April 1994 meeting.

Section 11: Study of Ministry-Part 1

General Concerns

A. Montana Synod (1F) [1993 Memorial]

WHEREAS, the board of the Division for Ministry and the ELCA Church Council have recommended that the proposals of the Task Force on the Study of Ministry be amended so as to retain the right of the synods to establish term limitations for bishops and other elected officers; therefore, be it

RESOLVED, that the Montana Synod of the Evangelical Lutheran Church in America assembled June 11-13, 1993, memorialize the ELCA 1993 Churchwide Assembly to adopt this recommendation regarding the synodical right to establish term limitations for bishops and other elected officers.

B. Montana Synod (1F) [1993 Memorial]

WHEREAS, the board of the Division for Ministry and the ELCA Church Council have recommended that the proposals of the Task Force on the Study of Ministry be amended so as not to ordain diaconal ministers but to designate diaconal ministers as part of the lay rostered ministries of this church; therefore, be it

RESOLVED, that the Montana Synod of the Evangelical Lutheran Church in America assembled June 11-13, 1993, memorialize the ELCA 1993 Churchwide Assembly to adopt this recommendation regarding a lay diaconal ministry.

C. Western North Dakota Synod (3A) [1993 Memorial]

WHEREAS, the final report and recommendations of the Task Force on the Study of Ministry, as published in the edition of "Together for Ministry," dated February

23, 1993, proposed for the Evangelical Lutheran Church in America the establishment of an ordained diaconal ministry, with two separate ordinations for diaconal ministers of service and traditional ministers of Word and Sacrament; and WHEREAS, the March 1, 1993, transmittal letter from the Rev. Dr. Paul R. Nelson, director for the Study of Ministry, bound into the printed copy of "Together for Ministry," (page iv), says, "The text finally recommended to the voting members of the 1993 Churchwide Assembly will reflect actions taken by the board [of the Division for Ministry], and so may differ from the text printed here"; and WHEREAS, the board of the Division for Ministry on March 19, 1993, dissented from the task force's proposal that diaconal ministers be ordained, voting 12 against ordination, 5 in favor, and 1 abstaining; and WHEREAS, in the "Report of the Bishop" at the March 27-29, 1993, meeting of the ELCA Church Council, Bishop Chilstrom said, "I fully and enthusiastically support the proposal for a diaconal ministry. Whether these persons should be "ordained," "certified," or "commissioned" is an open question for me"; and WHEREAS, the *Minneapolis Star and Tribune* reported on March 31, 1993, that "the ELCA Church Council voted 27-7 to dissent from the proposal to ordain deacons while sending the full report to the Churchwide Assembly"; and WHEREAS, the Task Force on the Study of Ministry report to the 1992 Synod Assemblies included a "Statement on Ordination" that stated, "Ordination is an act of the Church of Jesus Christ, through the Holy Spirit, to set apart for the divinely instituted office of Word and Sacrament persons who have been called to a specific field of ministry according to the standards and procedures of this church"; and WHEREAS, ordaining diaconal ministers also wrongly suggests that service to the institutional church is of greater value than other service in the world by ordinary baptized members of the priesthood of this church (see ELCA constitution 7.11.); therefore, be it RESOLVED, that the Western North Dakota Synod of the Evangelical Lutheran Church in America in Synod Assembly memorialize and request the 1993 ELCA Churchwide Assembly to establish a lay diaconal ministry, to be added as a further category of persons who may be included on the roster for lay associates in ministry provided by ELCA constitution 7.50.

D. Eastern North Dakota Synod (3B) [1993 Memorial]

WHEREAS, in Baptism, all Christians are "made members of the priesthood we all share in Christ Jesus, that we may proclaim the praise of God and bear his creative and redeeming Word to all the world"; and

WHEREAS, all the baptized are thus called to Word and service ministry, to sharing the Gospel in words of witness and caring service; and

WHEREAS, there already exist categories, titles, and rosters for those members of the laity doing specialized ministry in, but not restricted to, education, mission and evangelism, care, administration, youth, music and the arts, and social ministries; and

WHEREAS, there is significant division of opinion as to whether the establishment of a rostered diaconate will enhance or demean the ministry of the whole people of God; and

WHEREAS, we find it not to be in the best interests of the church to create yet another layer, another roster, another potential division, another realm of respon-

sibility, which adds work with questionable benefits; therefore, be it RESOLVED, that the Task Force on the Study of Ministry be thanked for its foundational work on ministry; and be it further RESOLVED, that the Eastern North Dakota Synod memorialize the 1993 ELCA Churchwide Assembly to reject the recommendations regarding the establishment of an ordained diaconate, as currently written in the report of the Task Force on the Study of Ministry, and to affirm the ministries of ordained pastors, commissioned lay workers, deacons and deaconesses, and the ministry of the whole people of God.

E. South Dakota Synod (3C) [1993 Memorial]

RESOLVED, that the South Dakota Synod Assembly request that the ELCA 1993 Churchwide Assembly thank the Task Force on the Study of Ministry for its work and receive "Together for Ministry"; and be it further

RESOLVED, that the South Dakota Synod Assembly support the action of the ELCA Church Council to retain one office of Word and Sacrament ministry; and be it further

RESOLVED, that the South Dakota Synod Assembly affirm to the 1993 Churchwide Assembly its belief that through God's gracious act in Holy Baptism all of God's people form a comprehensive diaconate, dedicated to service in God's Church and in God's world; and be it further

RESOLVED, that the South Dakota Synod Assembly ask that the current system permitting associates in ministry be retained as a valuable form and the proper structure of service in and to the Evangelical Lutheran Church in America.

F. Northeastern Minnesota Synod (3E) [1993 Memorial]

WHEREAS, the final report and recommendations of the Task Force on the Study of Ministry, as published in the edition of "Together for Ministry" dated February 23, 1993, proposed to create a new class of clergy for the Evangelical Lutheran Church in America by recommending the establishment of an ordained diaconal ministry with two separate ordinations for diaconal ministers of service, and traditional ministers of Word and Sacrament; and

WHEREAS, the March 1, 1993, transmittal letter from the Rev. Dr. Paul R. Nelson, director for the Study of Ministry, bound into the printed copy of "Together for Ministry" (page iv) says, "The text finally recommended to the voting members of the 1993 Churchwide Assembly will reflect actions taken by the board [of the Division of Ministry], and so may differ from the text printed here"; and

WHEREAS, an official March 24, 1993, ELCA news (93-12-034-FI) report on the March 18-21, 1993, meeting of the board of the Division for Ministry states, "The board amended and approved sections of the report ... " The resolution was changed to say the board "approves the recommendations of the task force as amended," regarding all sections of the report except the section dealing with diaconal ministers. The board "affirmed the task force proposal to establish a diaconal ministry," but it dissented "from the task force's proposal that diaconal ministers be ordained." The vote was 12 against ordination, 5 in favor, and 1 abstaining; and

WHEREAS, in the "Report of the Bishop" to the March 27-29, 1993, meeting of the ELCA Church Council, Bishop Chilstrom said, "I fully and enthusiastically support the proposal for a diaconal ministry. Whether these persons should be "ordained," "certified," or "commissioned," is an open question for me"; and

WHEREAS, the *Minneapolis Star Tribune* reported on March 31, 1993, that the "ELCA Church Council voted 27-7 to dissent from the proposal to ordain deacons while sending the full report to the churchwide assembly"; and
WHEREAS, the Task Force on the Study of Ministry Report to 1992 Synod Assemblies included a "Statement on Ordination" that stated, "Ordination is an act of the Church of Jesus Christ, through the Holy Spirit, to set apart for the divinely instituted office of Word and Sacrament persons who have been called to a specific field of ministry according to the standards and procedures of this church"; therefore, be it
RESOLVED, that the Northeastern Minnesota Synod of the Evangelical Lutheran Church in America memorialize and request that the 1993 ELCA Churchwide Assembly oppose an ordained diaconal ministry.

G. Southwestern Minnesota Synod (3F) [1993 Memorial]

WHEREAS, currently in the Evangelical Lutheran Church in America bishops serve four-year terms, and synods may limit the number of terms they serve; and
WHEREAS, the Task Force on the Study of Ministry will submit its final report and recommendations, entitled "Together for Ministry," to the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America; and
WHEREAS, the task force recommends that bishops be elected to terms of six years without limitation on the number of terms; therefore, be it
RESOLVED, that the Southwestern Minnesota Synod memorialize the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America to continue four-year terms for bishops and that synods continue to be allowed to establish term limits; and be it further
RESOLVED, that the Southwestern Minnesota Synod memorialize the 1993 Churchwide Assembly to adopt the task force's recommendation to retain the present constitutional description of membership in the Conference of Bishops, which limits membership to those serving in office.

H. Southwestern Minnesota Synod (3F) [1993 Memorial]

WHEREAS, the Task Force on the Study of Ministry will submit its final report and recommendations entitled "Together for Ministry" to the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America; and
WHEREAS, a majority of the conferences of the Southwestern Minnesota synod have adopted resolutions expressing various concerns about the task force's recommendations, particularly the recommendation to ordain persons as diaconal ministers; therefore, be it
RESOLVED, that the Southwestern Minnesota Synod memorialize the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America:

1. To receive "Together for Ministry" as information and thank the task force for its work; and
2. To retain one ordained office of Word and Sacrament ministry; and
3. To preserve the traditional Lutheran teachings regarding the priesthood of all believers and the vocation of the laity; and
4. To allow those currently on the roster of the Evangelical Lutheran Church in America who were officially designated "commissioned teachers" in the former Association of Evangelical Lutheran Churches to retain that status as long as they remain rostered in the Evangelical Lutheran Church in

America; and

5. To reject any other recommendations by the task force, which fundamentally alter the historic Lutheran understanding of the office of ministry.

I. Minneapolis Area Synod (3G) [1993 Memorial]

WHEREAS, the ELCA Task Force on the Study of Ministry in its final report, "Together for Ministry," recommends that the Evangelical Lutheran Church in America adopt two ordained offices of ministry (pastors and diaconal ministers); and

WHEREAS, pastoral ministry is a ministry of Word and Sacrament (Augsburg Confession, Article V); and

WHEREAS, all the baptized people of God are called to ministries of service and witness in the world and in the church; and

WHEREAS, ordination for a ministry of service and witness is not in accord with the testimony of Scripture or the Lutheran Confessions; and

WHEREAS, ordaining diaconal ministers may suggest that service to the institutional church is of more value than service in God's world; and

WHEREAS, ordaining diaconal ministers may lead to a more cumbersome and expensive bureaucracy; and

WHEREAS, two types of clergy ordination may create confusion and contribute to hierarchical growth and the clericalization of the church; therefore, be it

RESOLVED, that the Minneapolis Area Synod memorialize the 1993 ELCA Churchwide Assembly:

1. To vote to continue ordaining the one office of Word and Sacrament ministry;
2. To consider the establishment of a lay diaconal ministry that includes both women and men as a further category of persons who may be included on the lay roster as provided by ELCA Constitution 7.50.; and
3. To affirm the calling and ministry of all the baptized people of God in the world and in the church.

J. Saint Paul Area Synod (3H) [1993 Memorial]

WHEREAS, "Together for Ministry," the final report of the ELCA Task Force on the Study of Ministry, recommends that the Evangelical Lutheran Church in America adopt two *ordained* offices of ministry (pastors and diaconal ministers)

(TFM,II,C.1.b.2.c-d,f), a recommendation from which the board of the Division for Ministry and the Church Council have dissented; and

WHEREAS, God calls every Christian, lay and ordained, to perform a ministry of *diakonia* (service), which does not encompass a narrowly-defined set of tasks, but speaks to each Christian in the full scope of his or her vocation in daily life; and

WHEREAS, for years, unordained lay people have performed such day-to-day diaconal ministry by proclaiming the gospel, working to shatter racial barriers, caring for an elderly parent, consoling a distraught friend, or participating in the nation's public life; and

WHEREAS, ordaining deacons would place more value on this ministry when it is done by the ordained, rather than by the laity, and risks denigrating the callings of the church's unordained laity; and

WHEREAS, a broad, democratic distribution of power and responsibility is most conducive to the proclamation of the gospel in a modern, pluralistic society; there-

fore, be it

RESOLVED, that the Saint Paul Area Synod memorialize the 1993 ELCA Churchwide Assembly:

1. to receive as information the "Together for Ministry" report of the Task Force on the Study of Ministry;
2. to retain the one ordained office of Word and Sacrament ministry;
3. to retain the laity of the church as a comprehensive diaconate;
4. to reaffirm those actions of the board of the ELCA Division for Ministry (March 19, 1993) and of the ELCA Church Council (March 28, 1993), which recommended that diaconal ministers not be ordained; and
5. to retain the current practice of the Evangelical Lutheran Church in America that term limits of bishops remain the decision of each synod.

K. Southeastern Minnesota Synod (31) [1993 Memorial]

WHEREAS, Article V of the Augsburg Confession affirms that God has "instituted the office of ministry, that is, provided the Gospel and the sacraments"; and

WHEREAS, the priesthood of all believers and the doctrine of vocation are cornerstones of the Lutheran understanding of Christian witness and service in the world; and

WHEREAS, the ordination of deacons into the office of ministry may wrongly suggest that service within the institutional church is more highly esteemed than the ministry exercised by all the baptized in daily life; and

WHEREAS, the ELCA Church Council commends the recommendations of the final report of the Task Force on the Study of Ministry except the proposal to ordain diaconal ministers; therefore, be it

RESOLVED, that the Southeastern Minnesota Synod memorialize the 1993 ELCA Churchwide Assembly to:

1. reaffirm the one ministry of Word and Sacrament, which God has instituted and to which the Evangelical Lutheran Church in America calls and ordains qualified persons; and
2. affirm the proposal of the board of the Division for Ministry to establish a diaconal ministry as part of the lay rostered ministries of the Evangelical Lutheran Church in America.

L. Southwestern Texas Synod (4E) [1993 Memorial]

WHEREAS, the ELCA Task Force on the Study of Ministry in February 1993 completed a five-year study of ministry, at a cost of more than \$1,000,000.00, and has published "Together for Ministry," its final report and recommendations; and

WHEREAS, "Together for Ministry" proposed two separate ordinations: one for diaconal ministers as clergy of service, and a second ordination for traditional ministers of Word and Sacrament, a recommendation from which the Division for Ministry board, a majority of ELCA synod bishops, and the ELCA Church Council have dissented; therefore, be it

RESOLVED, that the Southwestern Texas Synod of the Evangelical Lutheran Church in America in Synod Assembly request the 1993 ELCA Churchwide Assembly to establish a lay diaconal ministry by including it in the categories eligible for listing on the roster for lay associates in ministry provided by ELCA Constitution 7:51.

M. Northeastern Ohio Synod (6E) [1993 Memorial]

WHEREAS, the Evangelical Lutheran Church in America has ministries, which cannot financially support "ministers on the roster" in accordance with the requirement of 20 hours paid per week, defined as one-half time compensated ministry, eligible for all benefits; and

WHEREAS, there are "ministers on the roster" who are willing to serve in these ministries; and

WHEREAS, there are congregations who need such ministers and cannot fund them; therefore, be it

RESOLVED, that the Northeastern Ohio Synod affirm ministers on the roster in these tent-making ministries of less than 20 hours by memorializing the Evangelical Lutheran Church in America to establish a non-stipendiary category to the roster; and be it further

RESOLVED, that the Northeastern Ohio Synod join the ELCA Church Council in recommending to the 1993 Churchwide Assembly the adoption of the proposals of the Task Force on the Study of Ministry, as recommended by the Division for Ministry, related to flexibility for mission, specifically, in "Together for Ministry," page 25, under II. Part Two: Rationale and Recommendations, D. Flexibility for Mission, 2. Recommendations, a. "Non-Stipendiary Ministry":

1. To determine that this church may have stipendiary and non-stipendiary ministries; and
2. To direct that churchwide standards for non-stipendiary ministries be developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council.

N. New Jersey Synod (7A) [1993 Memorial]

WHEREAS, the provision in "Together for Ministry" for a new diaconal ministry in the Evangelical Lutheran Church in America is rich with promise for real ministries to the world in important places, and rich with opportunities for theologically trained and accountable persons to be sent out into God's world on behalf of the church; therefore, be it

RESOLVED, that the New Jersey Synod memorialize the Evangelical Lutheran Church in America:

1. To undertake the further development of the definitions of this ministry presented in the document but not clearly distinguished, so that the ministry of service is directed more specifically to the world on behalf of the church; and
2. To review the document, "Together for Ministry," and to make such amendments as might be useful to undergird the most fruitful promise of this new ministry: that diaconal ministry not be another form of congregational ministry but the new authorization of recognized public ministries of address and service to the secular world; and to make such amendments as might underscore and emphasize the address to the secular world by the church that diaconal ministers could make.

O. New England Synod (7B) [1992 Memorial]

WHEREAS, ordained pastors who are "on leave from call" can and do sometimes serve our church and synod through Word and Sacrament ministry in situations

of pastoral vacancy or times of special need in congregations; and
WHEREAS, such ministry sometimes fulfills with the special gifts of an available pastor the vital needs of a congregation in transition or crisis; and
WHEREAS, such part-time ministry from a pastor on leave from call also may be responsive to mission opportunities, which would otherwise be missed for lack of resources; and

WHEREAS, such Word and Sacrament service to this church, offered in response to the request of the synod's bishop, does not qualify under the terms of the ELCA Constitution as a "call" of the church; and

WHEREAS, pastors on leave from call who thus serve the church must be removed from the pastoral roster at the end of the three-year term of their on leave from call status if they have not received a regular call, thus becoming ineligible for the performance of the kind of ministry they had been providing (and for which they were trained and ordained); and

WHEREAS, the right and proper exclusion of a vacancy pastor from consideration in that congregation's call process can now sometimes entail for the pastor the sacrifice of a potential call in order to serve the church's more immediate needs; and

WHEREAS, our church is often not well served in those cases where dedicated and capable pastors are removed from potential ministry and mission in ordained service by the lapse of three years without a regular call; and

WHEREAS, the resultant waste of human resources constitutes poor stewardship of the Spirit's gifts; and

WHEREAS, pastoral staff available to the synod for deployment in transitory and critical situations might in some cases best be understood and utilized as a pool of ordained persons called to serve the bishop's office; and

WHEREAS, pastors called for a limited but renewable term to such service could extend and enhance the church's ministry while also being held accountable to the synod's bishop and council; therefore, be it

RESOLVED, that the New England Synod in assembly memorialize the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America to amend the ELCA constitution (7.41.A91.b.) to allow for a category of call to ordained "vicarial service," such a call to issue from the Synod Council and to entail availability for deployment in Word and Sacrament ministry for the church's mission; and be it further

RESOLVED, that this synod urge the cooperation of the ELCA Division for Ministry in the development of the guidelines for such a category of ordained service, i.e., a call to be issued and reviewed by the authority of the Synod Council but would involve remunerated service in congregations on a more sporadic, temporary, or time-limited basis than is now recognized.

P. Metropolitan New York Synod (7C) [1993 Memorial]

WHEREAS, the permanent diaconate is an historical and present reality of the Church catholic, consonant with Lutheran history, tradition and practice, and is an inheritance of the process of formation, which brought the Evangelical Lutheran Church in America into being; and

WHEREAS, the ELCA Study of Ministry, as approved by the Division for Ministry and the ELCA Church Council, has reaffirmed that baptism is the essential locus for ministry, and leadership in the church is Christ's giving of particular individuals from within the community of the baptized to equip the saints for the work of diakonia; and

WHEREAS, the recommendation calls for the recovery of the permanent diaconate as a set-apart partner in the one ministry of Word and Sacrament we all share through baptism, complementary to the church's other public officers of ministry, yet distinct in its specific call to be in public solidarity with those in need, such as caring for the sick and the aged, advocating dignity and justice for all people, and standing with the poor and powerless, while encouraging and assisting the rest of the baptized to respond as well; and

WHEREAS, the recommendations, while affirming the diaconal office in principle, have not provided a specific, comprehensive structure or vision for that office; and WHEREAS, the predecessor bodies of the Evangelical Lutheran Church in America, as well as grassroots movements begun before and during the ELCA-mandated study period 1988-1993, have accumulated a wealth of ideas and options for a faithful and effective implementation of the office of permanent diaconate, and have made significant contribution to the ministry of Christ here in metropolitan New York; and

WHEREAS, many of these existing diaconal ministries, due to the "moratorium" period of 1988-1993, have of necessity developed without official guidance, coordination and leadership in such areas as education standards or requirements, ministerial responsibilities, and mutual support and collegiality; and

WHEREAS, the recommendations call for a churchwide consultation on diaconal ministries, though of uncertain shape, duration and scope; and

WHEREAS, our synod's local diaconal ministries need guidance, coordination, and leadership now, for the sake of good order in the church, and that more may be served in Christ's name; therefore, be it

RESOLVED, that the Metropolitan New York Synod present the following memorials to the ELCA 1993 Churchwide Assembly:

1. To commend the Task Force on the Study of Ministry for its work;
2. To NoTE with approval the task force language regarding nonstipendiary ministry (II.D.2.a.) and alternative routes to diaconal service, as helpful in assuring the continuation and growth of important diaconal ministries now in existence in the church;
3. To urge the Division for Ministry, upon approval of the Churchwide Assembly, to begin the recommended ELCA consultation on current diaconal ministries as soon as possible, including an invited group of representatives of existing diaconal forms now functioning within the Evangelical Lutheran Church in America; and
4. That the ELCA 1993 Churchwide Assembly publicly commend those on the "frozen" associates in ministry roster, certified associates in ministry roster, and those for whom no recognized roster could exist between 1988 and 1993, for their patience, integrity, and faithfulness to the Gospel during the trying and uncertain years during the task force study; and be it further RESOLVED, that the Metropolitan New York Synod continue its support of diaconal ministries:

1. By forming a diaconal support group within the existing structure of the Leadership Support Committee;
2. By initiating its own consultation of diaconal ministry in the synod, facilitated by a synod staff member appointed by the bishop, and embracing all current diaconal ministries in the synod;
3. By utilizing the results of this consultation to form the basis for a set of synodical guidelines for diaconal ministry, preparation of which will be

supervised by the appointed staff member, and shared with all congregations and agencies of the synod; and

4. By insuring that a set of recommendations covering these guidelines be prepared by the consultation members for presentation at the next Synod Assembly.

Q. Metropolitan New York Synod (7C) [1993 Memorial]

WHEREAS, the Task Force on the Study of Ministry was charged by continuing resolution 7.11.A87.b. of the constitution of the Evangelical Lutheran Church in America to:

... engage in an intensive study of the nature of ministry, leading to a decision 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, relation to synods, and discipline.

and
WHEREAS, the task force was further directed by the Division for Ministry and by the Church Council of the Evangelical Lutheran Church in America (July 1988) to add to its mandate specific consideration of the ministry of all the baptized people of God; and

WHEREAS, the task force, through the gifted and dedicated work of its chairperson, its staff, and its members, and through a broadly consultative process designed to ensure the participation of the widest possible spectrum of opinion, has adequately and admirably fulfilled its mandate; therefore, be it

RESOLVED, that the synod, in assembly, memorialize the Churchwide Assembly to adopt the recommendations of the task force relative to diaconal ministers in the form stated on page 22, 2)c. and 2)d., of "Together for Ministry: Final Report and Recommendations, Task Force on the Study of Ministry, 1988-1993":

2)c. To determine that approved and called candidates for diaconal ministry shall be ordained as diaconal ministers within the officially recognized ministry of the church.

2)d. To direct that there be a rite of ordination for pastors and a rite of ordination for diaconal ministers into the officially recognized ministry of the Evangelical Lutheran Church in America.

R. Northeastern Pennsylvania Synod (7E) [1993 Memorial]

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 1993 Churchwide Assembly to commend the members of the Task Force on the Study of Ministry, who gave five years of their time and their best gifts to the study and its final recommendations, and to commend those on the frozen roster of the associates in ministry (e.g. the Deaconess Community), certified associates in ministry and those for whom no roster has existed who, amid much uncertainty and confusion, have served faithfully and patiently since the formation of the Evangelical Lutheran Church in America; and be it further

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the Evangelical Lutheran Church in America, after adopting the final report of the task force, to implement recommendations 2d and 2e on page 26, with particular attention to

avoid perceiving the various forms of ministry as layered levels of ministry; and be it further

RESOLVED, that the Northeastern Pennsylvania Synod embrace, support, and encourage diaconal ministries within its midst.

S. Southeastern Pennsylvania Synod (7F) [1993 Memorial]

RESOLVED, that the Southeastern Pennsylvania Synod, in assembly, memorialize the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America to accept the recommendation of the board of the Division for Ministry of the Evangelical Lutheran Church in America and the ELCA Church Council that diaconal ministers not be ordained.

T. Delaware-Maryland Synod (8F) [1993 Memorial]

WHEREAS, the position of diaconal minister within the Evangelical Lutheran Church in America is under study and the question is to be voted upon in 1993 at the ELCA Churchwide Assembly; and

WHEREAS, the ordained pastors of the Evangelical Lutheran Church in America are duly called to preach the Word of God, preside at the sacraments of baptism and Eucharist, and perform pastoral acts of marriage and funeral; and

WHEREAS, those who are ordained pastors are under the discipline of the church and are responsible for upholding the vows taken at the time of ordination; therefore, be it

RESOLVED, that the Delaware-Maryland Synod memorialize the Evangelical Lutheran Church in America to retain a single ordination of the office of Word and Sacrament.

U. West Virginia-Western Maryland Synod (8H) [1993 Memorial]

WHEREAS, the Task Force on the Study of Ministry has worked five years to produce the final report and recommendations before us, and have considered in depth the implications and the wisdom of these recommendations; and

WHEREAS, associates in ministry, who have received seminary training, have for years struggled to establish an identity within the Lutheran tradition; and

WHEREAS, we in the West Virginia-Western Maryland Synod enjoy strong ecumenical ties with the Episcopal and Roman Catholic traditions on our synod territory, both of which have established diaconal ministries, and we could benefit greatly in this synod by creative and flexible diaconal ministries; and

WHEREAS, we have in our synod associates in ministry who could potentially serve as diaconal ministers, and who would gratefully receive this opportunity; therefore, be it

RESOLVED, that the West Virginia-Western Maryland Synod memorialize the ELCA Churchwide Assembly to adopt the recommendations of the Task Force on the Study of Ministry.

BACKGROUND

Introduction: The mandate for taking a comprehensive look at the ministry of this church has been before the Evangelical Lutheran Church in America since its formation in 1988. The Study of Ministry has been charged by continuing resolution (7.11.A87.b.) of the constitution of the Evangelical Lutheran Church in America:

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, relation to synods, and discipline.

Throughout this study period, the Task Force on the Study of Ministry has provided numerous opportunities for consultation by providing for hearings, forums and interim reports. In early 1993, the Task Force distributed its final report, "Together for Ministry." This report was made available to all rostered leaders of the Evangelical Lutheran Church in America, all voting members of synod assemblies, and to other interested individuals. This report includes all the recommendations that will come before the 1993 Churchwide Assembly for discussion and action. These recommendations are also the basis for the memorials from synod assemblies regarding the Study for Ministry. The material, in connection with the memorials, that will follow will speak to specific issues included in the report of the task force. In most cases, the recommendation of the Memorials Committee will be to receive the memorial as information to be used by the 1993 Churchwide Assembly in its discussion and action on the Study of Ministry.

It should be noted that in a large number of memorials that were submitted by synods in regard to the report of the Task Force on the Study of Ministry, appreciation for the work of the task force was indicated. Many synods specifically thanked the task force for its work and indicated that there was general agreement with what was included in the report.

What follows are a number of paragraphs of background material that speak to specific issues raised by some of the memorials regarding the Study of Ministry. The recommendation of the Memorials Committee on all of the memorials listed above will follow these background paragraphs.

Diaconal Ministries: One of the issues that faces the Evangelical Lutheran Church in regard to the Study of Ministry is the whole matter of the establishment of a roster called "diaconal ministers." The task force report centers this roster around "word and service" ministry rather than "word and sacrament" ministry as presently performed by a pastor in a congregation. The task force recommendation is that this roster of "diaconal ministers" be an ordained roster. The board for the Division for Ministry and the Church Council have both approved actions that would affirm the diaconal minister roster, but establish it as an unordained lay roster.

The memorials from the synods listed above would generally favor the establishment of a diaconal minister roster in the Evangelical Lutheran Church in America. Most of the memorials favor one ordained office of Word and Sacrament ministry, with the establishment of the diaconal minister roster as a lay roster. In one case, there is a request for further definition of diaconal ministry in reference to outreach into the secular world. In other cases, there is affirmation of the task force recommendation of an ordained diaconal minister roster.

Terms for Bishops: The ELCA constitution specifies terms of four years in duration

for bishops; individual synods have the right to decide if the number of terms bishops serve can be limited.

The Study of Ministry report recommends that the term for a bishop of a synod be six years in duration, with no mention of limitation. The recommendation of the Division for Ministry board stipulates that synods may limit the number of terms a bishop may serve. These issues are noted in these memorials.

Nonstipendiary Ministry The memorials on this subject are basically supportive of the task force's recommendations regarding nonstipendiary ministry. In one case, there is a call for a "vicarial" category of ministry. This concern can be integrated into the consultation with regard to these ministries.

Associates in Ministry: The memorials on associates in ministry speak favorably about associates in ministry. They affirm the recommendations of the task force report on the Study of Ministry. In one case, in regard to the voting of associates in ministry at synod assemblies, the memorial would favor the task force recommendation and not the Church Council recommendation of giving voice and vote to all associates in ministry at synod assemblies.

There is also the concern expressed in one of the memorials that care be taken to give thought to the effects of the Study of Ministry throughout the Evangelical Lutheran Church in America and with other Lutherans in North America.

ASSEMBLY

ACTION

CA93.7.65 To convey the action taken by the 1993 Churchwide Assembly on the Study of Ministry to the Montana Synod, Western North Dakota Synod, Eastern North Dakota Synod, South Dakota Synod, Northeastern Minnesota Synod, Southwestern Minnesota Synod, Minneapolis Area Synod, Saint Paul Area Synod, Southeastern Minnesota Synod, Southwestern Texas Synod, Northeastern Ohio Synod, New Jersey Synod, New England Synod, Metropolitan New York Synod, Northeastern Pennsylvania Synod, Southeastern Pennsylvania Synod, Delaware-Maryland Synod, and West Virginia-Western Maryland Synod, as the response to these memorials.

Section 11: Study of Ministry-Part 2

Ordained Ministers Who Are Not Serving Parishes

A. Metropolitan Chicago Synod (5A) [1993 Memorial]

WHEREAS, all the pastors of the Evangelical Lutheran Church in America have promised in their ordination to "lead [God's people] by [their] own example in *faithful service* and holy living," and to "give faithful witness *in the world* that God's love may be known in all that [they] do"; and

WHEREAS, the church has historically expressed itself in a variety of settings beyond the parish (social services, orphanages, nursing homes, hospitals, educational institutions, etc.); and

WHEREAS, the document, "Together for Ministry," the final report and recommendations of the Task Force on the Study of Ministry, appears to separate the ministry of the congregation from the ministry of service; and

WHEREAS, 30 percent of the ordained pastors in the Evangelical Lutheran Church in America currently serve in ministry settings beyond the parish; therefore, be it RESOLVED, that the Metropolitan Chicago Synod memorialize the Evangelical Lutheran Church in America in its Churchwide Assembly to not exclude those who are ministers of Word and Sacrament and who serve in ministry settings beyond the parish from the roster of ordained ministers of Word and Sacrament.

B. Northern Illinois Synod (5B) [1993 Memorial]

WHEREAS, all the pastors of the Evangelical Lutheran Church in America have promised in their ordination to "lead [God's people] by [their] own example in *faithful service* and holy living," and to "give faithful witness *in the world* that God's love may be known in all that [they] do"; and

WHEREAS, the church has historically expressed itself in a variety of settings beyond the parish (social services, orphanages, nursing homes, hospitals, educational institutions, etc.); and

WHEREAS, the document, "Together for Ministry," the final report and recommendations of the Task Force on the Study of Ministry, appears to separate the ministry of the congregation from the ministry of service; and

WHEREAS, 30 percent of the ordained pastors in the Evangelical Lutheran Church in America currently serve in ministry settings beyond the parish; therefore, be it RESOLVED, that the Northern Illinois Synod memorialize the Evangelical Lutheran Church in America in its Churchwide Assembly to not exclude ordained ministers who serve in ministry settings beyond the parish from the roster of Word and Sacrament ministry.

BACKGROUND

Ample discussion of the Study of Ministry will occur at the 1993 Churchwide Assembly. The subject of these memorials will be part of that discussion. The Memorials Committee assumes that, if an ordained diaconal roster is approved, a decision also will be made regarding the relationship of ordained pastors and ordained diaconal ministers in specialized ministry settings.

ASSEMBLY

ACTION

CA93.7.66 To convey the action taken by the 1993 Churchwide Assembly on the Study of Ministry to the Metropolitan Chicago Synod and Northern Illinois Synod as the response to these memorials.

Section 11: Study of Ministry-Part 3

Office of the Keys

North Carolina Synod (9B) [1993 Memorial]

WHEREAS, the Evangelical Lutheran Church in America establishes our Lutheran confessional writings as the doctrinal basis for the church in Chapter 2 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America; and

WHEREAS, Article 2.06. affirms our respect for the Small Catechism and the Treatise on the Power and Primacy of the Pope; and

WHEREAS, the Task Force on the Study of Ministry has presented its final report for action by the Evangelical Lutheran Church in America this summer; and

WHEREAS, this final report is silent on the confessional nature of "The Power of the Keys" (*potestas clavium*) in our public confession (from Luther's Small Catechism), Tappert page 350, "Dear Pastor, please hear my confession and declare that my sins are forgiven for God's sake. ... According to the command of our Lord Jesus Christ, I forgive you your sins in the name of the Father, and of the Son and of the Holy Spirit. Amen."; and

WHEREAS, the exercise of the pastoral office includes the use of the Keys, ("The Gospel requires of those who preside over the churches that they preach the Gospel, remit sins, administer the sacraments, and, in addition, exercise jurisdiction, that is, excommunicate those who are guilty of notorious crimes and absolve those who repent," Treatise, Tappert page 330, 60.); and

WHEREAS, we find it strange that this aspect of ministry essential to the reformer's doctrine of ministry and the Church is lacking in the final report; for Luther said in his "Table Talk," "Excommunication must be restored again" (LW 54 185 #3958b); and

WHEREAS, our confessional position on the public ministry clearly understands that one of the central reasons for ordination to the Gospel ministry is to act on behalf of the Church in the exercise of the Office of the Keys, which historically has included excommunication. "As the Word and sacraments are the means through which alone a Church can come into existence, God has willed and ordered that these means shall always be employed; thereby he has willed the office of the preaching of the Word and the administration of the sacraments. (2) This office is, therefore, one of divine appointment, (3) and God has at times himself immediately called single individuals into it, while now he does this only mediately, (4) namely, through the Church, which has received from him the right and the authorization to do it. (5) The whole number of those who are intrusted with this office we call the ministry. Individual teachers now must, therefore, have received their call and authorization from the Church, if they are legitimately to have the right to teach and administer the Sacraments. (6) *It confers their office upon them* [emphasis added], moreover, by the solemn right of ordination, (7) an act by which, indeed, not a special supernatural power or gift is imparted to the person ordained, but which, nevertheless, in ordinary cases, dare not be omitted, because order in the Church, and the example of the ancient church, require it. (8) With ordination the Church commits to them the obligation and right to preach the Word of God and to maintain obedience to it, to dispense the sacraments and to forgive or to retain to individuals their sins (*potestas ordinis potestas clavium*). (9) In all these functions the minister does not act in his/her own name, but, as by the authority, so also in the name of Christ; all the effect, therefore, that follows the Word preached and the sacraments administered by him/her, proceeds not from him/her, but from God. (10) *Thus, he/she has also, according to Matthew 16:19, 1 John 20:23, the right to forgive the sins of the penitent, and retain those of the impenitent; and he/she upon whom this right is exercised must recognize in this act not a mere announcement, but can be sure of this, that thereby his/her sins are really forgiven or retained.* ... [emphasis added] (Heinrich Schmid, *The Doctrinal Theology of the Evangelical Lutheran Church*, Augsburg 1961, reprint edition, page 605f); therefore, be it

RESOLVED, that we, the North Carolina Synod of the Evangelical Lutheran Church in America memorialize the ELCA 1993 Churchwide Assembly to amend the Task Force on the Study of Ministry recommendation on ordained ministry (see February 23, 1993, Report, page 19, #130,) by inserting "exercise the Office of

the Keys," after "sacraments," and before "conduct."

BACKGROUND

This memorial seeks to amend the task force report to include additional material of the Office of the Keys. This is in no way contradictory to the present report. It simply draws on a wider range of confessional material than the task force included in its final report. The task force limited its reflection to the clearly normative status of the Augsburg Confession. It understood the Office of the Keys to be embraced by the Augustana's more general category of Word and Sacrament. Even though it is certainly possible to include the reference as indicated in the memorial without changing the sense of the Study of Ministry, there does not seem to be a need to do so.

ASSEMBLY

ACTION

CA93.7.67 To convey the action taken by the 1993 Churchwide Assembly on the Study of Ministry to the North Carolina Synod as the response to this memorial.

*** Section 11: Study of Ministry-Part 4**

Ordaining of Offices other than Word and Sacrament

Ministry

Lower Susquehanna Synod (8D) [1993 Memorial]

WHEREAS, the "Together for Ministry" report from the Task Force on Ministry and the recommendations for revision from the board of the Division for Ministry and the ELCA Church Council have not reached consensus, particularly concerning an ordained or nonordained diaconate and the office of bishop; and

WHEREAS, the mission and ministry of the church are affected by the ordering of ministry, not only in our own tradition, but ecumenically; and

WHEREAS, there is a biblical warrant and historical tradition for the threefold ordering of ministry, i.e., bishop, pastor, deacon; and

WHEREAS, the document to be presented at the 1993 ELCA Churchwide Assembly is divided into 52 recommendations, and is accompanied by revisions from the Division for Ministry and Church Council, all of which could be dealt with item by item; therefore, be it

RESOLVED, that any action taken in the 1993 ELCA Churchwide Assembly permit continuing investigation of the possibility of ordination to offices other than the pastoral office of Word and Sacrament in the Evangelical Lutheran Church in America; and be it further

RESOLVED, that action taken by the ELCA Churchwide Assembly is not intended as a condemnation of church bodies that ordain to more than one office; and be it further

RESOLVED, that action taken by the ELCA Churchwide Assembly is not intended to insist that ordination to only one office, i.e., the ministry of Word and Sacrament, is normative for Lutheranism.

BACKGROUND

This memorial is aimed at how the Study of Ministry is interpreted to other

churches in light of the Evangelical Lutheran Church in America's ecumenical commitment. The intent of the memorial is to keep the question of who should be ordained open, especially with the possibility of ordaining officers. This memorial seems to go beyond the scope of the present report on the Study of Ministry.

**ASSEMBLY
ACTION**

CA93.7.68 To refer the memorial of the Lower Susquehanna Synod to the Division for Ministry with the request that this matter be included in the review of the effects of the recommendation of the Study of Ministry and include this concern in the report to the 1999 Churchwide Assembly.

*** Section 11: Study of Ministry-Part 5**

Completion of Studies

A. Western North Dakota Synod (3A) [1993 Memorial]

WHEREAS, the ELCA Task Force on the Study of Ministry in February of 1993 completed a five-year study of ministry, at a projected final cost of approximately \$1,069,000 and has published "Together for Ministry," its final report and recommendations; and

WHEREAS, the portions of the recommendations in "Together for Ministry" amended and approved by the ELCA Division for Ministry board and the ELCA Church Council included many new initiatives that should be adopted, such as: licensed lay ministries to provide temporary ministry of Word and Sacrament wherever needed (page 25); establishment of nonstipendiary rostered ministries (page 25); new programs to uplift the ministry of all the baptized (page 16); reaffirmation and uplifting of the pastoral ministry of Word and Sacrament (page 19); clarification of the pastoral and supervisory roles of bishops (page 19); reaffirmation of all current and future rostered lay workers under "letters of call" (pages 23-24); and

WHEREAS, implementation of these new initiatives will require substantial additional work: development of criteria, standards, policies and procedures, and training methods for diaconal ministries (Church Council designations M-20, — 21, M-25, and M-27); extensive consultations with the Evangelical Lutheran Church in Canada (M-30 and M-58) and with persons engaged in diaconal ministry (M-31); development of discipline and termination guidelines and procedures for diaconal ministers and other associates in ministry (M-44, M-45, M-47, M-50, and — 51); providing for amendment of the constitutions of the Evangelical Lutheran Church in America and its synods to reflect the pastoral and oversight functions of bishops (M-15); development of churchwide standards for non-stipendiary ministers (M-53) and licensed lay ministers (M-55); and development of a specific policy for ordained ministers "on leave from call" (M-57); and

WHEREAS, other aspects of the churchwide mission of the Evangelical Lutheran Church in America should be given a higher priority within the limited resources of time and money available to the Evangelical Lutheran Church in America than starting additional ELCA studies on the subject of ministry at this time; therefore, be it

RESOLVED, that the Western North Dakota Synod of the Evangelical Lutheran Church in America in assembly memorialize and request the regular ELCA 1993 Churchwide Assembly to postpone starting further studies of ministry at this time,

thereby rejecting the following recommendations by the board of the Division for Ministry and the Church Council for starting the following further studies:

1. a progress report and recommendations to the 1995 Churchwide Assembly on the ministry of the baptized (Church Council designation M-2);
2. a two-year period (1993-95) of theological study and action reflection on the ministry of the baptized in the world (M-3); and
3. establishment of another six-year study by the Division for Ministry to "review the effects of the recommendation of the Study of Ministry adopted by the 1993 Churchwide Assembly and, as part of its ongoing work, report its findings to the 1999 Churchwide Assembly" (recommendation initiated by the Division for Ministry board).

B. Southwestern Minnesota Synod (3F) [1993 Memorial]

WHEREAS, the ELCA Task Force on the Study of Ministry in February 1993 completed a five-year study of ministry, at a cost of approximately \$1,300,000, and has published "Together for Ministry," its final report and recommendations; and WHEREAS, the board of the ELCA Division for Ministry, a majority of ELCA synod bishops and the ELCA Church Council have dissented from the "Together for Ministry" proposal to establish two separate ordinations, one for traditional ministers of Word and Sacrament, and a second ordination for diaconal ministers as clergy of service; and

WHEREAS, "Together for Ministry" recommends many other new initiatives to provide flexibility in mission, such as: licensed lay ministries to provide temporary ministry of Word and Sacrament wherever needed (page 25); establishment of non-stipendiary rostered ministries (page 25); new programs to uplift the ministry of all the baptized (page 16); reaffirmation and uplifting of the pastoral ministry of Word and Sacrament (page 19); clarification of the pastoral and supervisory roles of bishops (page 19); and reaffirmation of all current and future rostered lay workers under "letter of call" (pages 23-24); and

WHEREAS, implementation of these new initiatives will require substantial additional money and work at a time when the Church Council has already "reduced the 1993 spending authorization for churchwide units by \$998,870" (*The Lutheran*, May 1993, page 35); and

WHEREAS, other aspects of the churchwide mission of the Evangelical Lutheran Church in America should be given a higher priority than starting additional studies on the subject of ministry at this time; therefore, be it

RESOLVED, that the Southwestern Minnesota Synod of the Evangelical Lutheran Church in America in assembly memorialize the ELCA 1993 Churchwide Assembly:

1. To establish a lay diaconal ministry, to be added to the categories of persons who may be included on the roster for lay associates in ministry provided by ELCA Constitution 7.50.; and
2. To reject any additional studies of ministry, specifically the following:
 - a. a progress report and recommendations to the 1995 Churchwide Assembly on the ministry of the baptized (Church Council designation M-2);
 - b. a two-year period (1993-1995) of theological study and action reflection on the ministry of the baptized in the world (M-3);
 - c. a study by the Division for Ministry on "the relationship between associates in ministry and diaconal ministers" to report recommendations to the 1995 Churchwide Assembly (recommendation initiated by the board of the Division for Ministry);

- d. a review and revision of the services of ordination and installation (M-9); and
- e. establishment of another six-year study by the Division for Ministry to "review the effects of the recommendation of the Study of Ministry adopted by the 1993 Churchwide Assembly and, as part of its ongoing work, report its finding to the 1999 Churchwide Assembly" (recommendation initiated by the board of the Division for Ministry).

BACKGROUND

These memorials seem to conclude that recommendations in the Study of Ministry report would initiate further studies. The Division for Ministry, however, has an ongoing responsibility for such work. None of what is called for is of the magnitude of the present study of ministry. Adopting this memorial would seriously compromise the implementation of the Study of Ministry, would ignore the recommendations approved by the board for the Division for Ministry and the Church Council, and would be highly restrictive on the Division for Ministry's ability to carry out its constitutional mandates.

ASSEMBLY

ACTION

CA93.7.69 **To convey the action taken by the 1993 Churchwide Assembly on the Study of Ministry to the Western North Dakota Synod and Southwestern Minnesota Synod as the response to these memorials.**

Section 11: Study of Ministry-Part 6

Continued Study

Greater Milwaukee Synod (5J) [1993 Memorial]

WHEREAS, the recently released recommendations of the Task Force on the Study for Ministry have raised so many unanswered questions; and

WHEREAS, the conclusions of the study have evoked strong minority dissenting opinions among the committee members themselves as well as the board of the Division for Ministry and the Conference of Bishops; and

WHEREAS, the recommendation of a dual track ordination seems regressive and confusing; and

WHEREAS, we believe the office of Word and Sacrament ministry to be too narrowly defined; and

WHEREAS, it is our belief that the diaconal ministry as defined creates an ambiguous category, which may have a negative impact on the Lutheran witness in the world; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America continue to study the issue further.

BACKGROUND

This memorial calls for continued study. Is the implication that no action be taken on the present study? Does the proposal to "continue to study" limit itself only to the question of diaconal ministry? Accepting this memorial, which would simply refer all questions for further study would seriously handicap this church's associates

in ministry who are waiting for the resolution of the question of their status. This also would be true for deaconesses and "grandparented" persons from predecessor church bodies.

ASSEMBLY

ACTION

CA93.7.70 To convey the action taken by the 1993 Churchwide Assembly on the Study of Ministry to the Greater Milwaukee Synod as the response to this memorial.

Section 12: Sacramental Practices

A. Northwest Washington Synod (1B) [1993 Memorial]

WHEREAS, "The Lord's Supper is given as a daily food and sustenance so that our faith may refresh and strengthen itself and not weaken in the struggle but grow continually stronger .. ." (Large Catechism, Tappert, page 449); and

WHEREAS, "Even though a knave should receive or administer it, it is the true Sacrament (that is, Christ's body and blood) just as truly as when one uses it most worthily. For it is not founded on the holiness of men but on the Word of God" (Large Catechism, Tappert, page 448); and

WHEREAS, the question of communing all baptized persons is one which the Evangelical Lutheran Church in America and its synods have not addressed through a study of scripture and the confessions; and

WHEREAS, congregations and clergy have begun the practice of communing all baptized persons, often without the knowledge of synodical officials and at times over the objections of synodical officials (*The Lutheran*, April 1993, page 40); and

WHEREAS, there appear to be different understandings of God's action in the Sacrament when comparing our baptismal practice with our Eucharistic practice; therefore, be it

RESOLVED, that the Northwest Washington Synod in assembly memorialize the ELCA Churchwide Assembly that the Church Council and the Conference of Bishops lead this church in a study of the theological and practical issues raised by the communing of all baptized persons; and be it further

RESOLVED, that until such a study is completed and consensus developed, the bishop of the Northwest Washington Synod respect the study and decision-making processes of congregations in this synod who commune persons younger than the fifth grade; and be it further

RESOLVED, that congregations who commune persons younger than fifth grade carefully inform their members that their congregational practice is not the norm in the Evangelical Lutheran Church in America, and thus, at this time, they cannot expect to receive the Supper in all ELCA congregations.

B. Rocky Mountain Synod (2E) [1992 Memorial]

WHEREAS, the predominant practice within the Evangelical Lutheran Church in America is for children to receive their first communion during the year of fifth grade; and

WHEREAS, Bishop Weissenbuehler has called upon congregations of the Rocky Mountain Synod to reconsider this policy and allow younger children also to participate in the Lord's Supper; and

WHEREAS, Martin Luther states in *The Small Catechism* that all that is required to share in the Eucharist is a "believing heart"; and

WHEREAS, our Lord Jesus declares in Mark 10:15, "I tell you the truth, anyone who will not receive the Kingdom of God like a little child will never enter it"; and

WHEREAS, the ALC-LCA Joint Statement on Communion Practices (1978), the latest officially stated position of the national church, encourages the communion of young children as it reinforces the understanding of baptism, "Holy Baptism is the means by which one is incorporated into the community of the new covenant. Holy Communion is a means by which this new relationship to God and to the church is nourished and strengthened"; and

WHEREAS, the director for worship of the ELCA Division for Congregational Ministries is now advising congregations that the basic requirements for admission to the Lord's Supper are "a sustained interest in receiving the meal" and "a fundamental understanding of its meaning"; and

WHEREAS, several bodies within the Christian family allow for very young children to commune, some including even newly baptized infants; and

WHEREAS, at least 20 congregations of this synod and between 15-20 percent of all ELCA congregations currently offer communion to children younger than fifth grade; therefore, be it

RESOLVED, that the Rocky Mountain Synod in assembly encourages each congregation of the synod to consider making Holy Communion available to children younger than fifth grade, perhaps utilizing the working requirements from the director for worship of the ELCA Division for Congregational Ministries; and be it further

RESOLVED, that the Congregational Life Board be responsible for sharing information with congregations as they seek to identify a child's "fundamental understanding" of Holy Communion; and be it further

RESOLVED, that congregations, which are considering implementing communion for younger children are also hereby encouraged, if they so desire, to continue to offer a class during the fifth grade year to enhance and further develop understanding of the meaning of Holy Communion; and be it further

RESOLVED, that all congregations of the synod are encouraged to teach and learn continually about the grace and benefits bestowed upon each and every baptized member of the church in participating in the sacraments of Baptism and Holy Communion; and be it further

RESOLVED, that the Rocky Mountain Synod in assembly memorializes the 1993 ELCA Churchwide Assembly to study the issue and prepare a new statement on communion practices.

C. Northeastern Minnesota Synod (3E) [1993 Memorial]

WHEREAS, in Matthew 28:19 the risen Lord Jesus Christ commanded his disciples to baptize "in the name of the Father and of the Son and of the Holy Spirit"; and

WHEREAS, there are some within the Evangelical Lutheran Church in America who desire to change the words of the biblical baptismal formula; therefore, be it

RESOLVED, that the Northeastern Minnesota Synod Assembly mandate that congregations of the Northeastern Minnesota Synod baptize only in the name of the Father, and of the Son and of the Holy Spirit; and be it further

RESOLVED, that the Northeastern Minnesota Synod Assembly memorialize the 1993 ELCA Churchwide Assembly to mandate that ELCA congregations baptize only in the name of the Father, Son, and Holy Spirit.

D. Minneapolis Area Synod (3G) [1993 Memorial]

WHEREAS, we who are Lutheran Christians are also known as sacramental Christians; and

WHEREAS, the definition of a sacrament is "a holy ordinance ordained by Christ in which through earthly means we receive heavenly gifts of grace"; and

WHEREAS, our Lord's words say, "Let the children come to me, do not forbid them, for such is the Kingdom of God," and also, "Take my yoke upon you and learn from me," thus balancing the need to welcome with that of Christian education; and

WHEREAS, knowing that on all levels of life to be fed is to have life; therefore, be it

RESOLVED, that we memorialize the Evangelical Lutheran Church in America at the next biennial churchwide assembly to invite all baptized Christians to receive the Sacrament of the Altar without regard to age.

E. Northwest Synod of Wisconsin (5H) [1992 Memorial]

WHEREAS, our Lord, Jesus Christ, instituted the Lord's Supper for the forgiveness of sins and our salvation (Matthew 26:28), and the Lord's Supper is the means by which we participate in the Lord's death and resurrection (1 Corinthians 11:26); and

WHEREAS, the Augsburg Confession identifies the church as "the assembly of saints in which the Gospel is taught purely and the sacraments are administered rightly" (Article VII); and

WHEREAS, the Augsburg Confession appeals to the Gospel and to the ancient practice of the church when it states the Lutheran commitment to the weekly celebration of the Lord's Supper; and

WHEREAS, the ALC-LCA joint Statement on Communion Practices of 1978 (accepted by the Evangelical Lutheran Church in America) recommended that LCA and ALC churches practice the weekly celebration of the Lord's Supper; and

WHEREAS, there is ecumenical agreement concerning the centrality of the Service of Word and Table in the church's chief weekly Sunday celebration by the World Council of Churches in its document "Baptism, Eucharist and Ministry"; and

WHEREAS, the Episcopal Church, the United Methodist Church, the United Presbyterian Church (U.S.A.), and the United Church of Christ, in their respective books of worship, all recognize the central role of the Service of Word and Table and also are encouraging their congregations to move toward the weekly celebration of the Sacrament of Holy Communion; and

WHEREAS, there are different methods for the distribution of the elements of bread and wine, which would accommodate congregations with time limitations; therefore, be it

RESOLVED, that this Synod Assembly encourage congregations in the Northwest Synod of Wisconsin to practice weekly communion and memorialize the Evangelical Lutheran Church in America to encourage all congregations in the Evangelical Lutheran Church in America to practice weekly communion.

F. Southern Ohio Synod (6F) [1993 Memorial]

WHEREAS, Jesus Christ instituted the Lord's Supper for forgiveness of sins, life, and our salvation (Matthew 26:28); and

WHEREAS, the Lord's Supper is a means by which we participate in Christ's death and resurrection (1 Corinthians 11:26); and

WHEREAS, our Lord commanded his disciples to "do this in remembrance of me"; and

WHEREAS, the Holy Communion is the primary liturgy of the *Lutheran Book of Worship* and of Lutheran worship worldwide; and

WHEREAS, the Augsburg Confession identifies the church as the assembly of saints in which the Gospel is taught purely and the sacraments are administered rightly (Article VII); and

WHEREAS, the Augsburg Confession appeals to the Gospel and to the ancient practice of the church when it states the Lutheran commitment to weekly celebration of the Lord's Supper (Article XXIV); and

WHEREAS, the ALC-LCA Joint Communion Practice Statement of 1978 (accepted by the Evangelical Lutheran Church in America) recommends that congregations should celebrate the Holy Communion every week; and

WHEREAS, there is an ecumenical consensus concerning the centrality of the Service of Word and Table in the church's chief weekly Sunday celebration as expressed in the document, "Baptism, Eucharist, and Ministry"; and

WHEREAS, there are different methods for the distribution of the elements of bread and wine, which would accommodate congregations with time concerns; and

WHEREAS, we are a church of the Gospel of Jesus Christ, centered in Word and Sacrament; as baptized people of God in Christ Jesus we hold dear every opportunity to bask in the loving presence of our Lord; in the Sacrament of Holy Communion we are offered God's presence and grace in a very intimate, personal, and corporate way; therefore be it

RESOLVED, that recognizing the teaching of our Lord, and the biblical, theological, historical, pastoral, and spiritual importance and centrality of the Holy Communion, the Southern Ohio Synod recommends and encourages all of its congregations to celebrate the Holy Communion on a weekly basis, and that this synod have as its stated goal that all of its member congregations shall be celebrating the Holy Communion on a weekly basis, with all deliberate speed; and be it further

RESOLVED, that the Southern Ohio Synod Worship Task Force be directed to provide resources, assistance, and training to congregation leaders and pastors, through individual consultation, synod-wide events, and other opportunities for the purpose of improving the worship leadership within the congregations of the Southern Ohio Synod; and be it further

RESOLVED, that the Southern Ohio Synod memorialize the Evangelical Lutheran Church in America to encourage all ELCA congregations to practice weekly communion.

G. West Virginia-Western Maryland Synod (8H) [1992 Memorial]

WHEREAS, congregations of the Evangelical Lutheran Church in America practice infant baptism, welcoming children into the family of God; and

WHEREAS, a recent statistical summary of the first communion practices of congregations of the Evangelical Lutheran Church in America shows a great variety of practices, ranging from children under three years of age receiving Holy Communion to first communion being given at the time of confirmation; and

WHEREAS, this same statistical report indicates a great variety of means of preparation for first communion, ranging from an informal conversation with the pastor

to a lengthy series of formal classes; and

WHEREAS, the increased mobility of persons of our society brings people with differing understandings and practices concerning first communion together with increasing frequency; and

WHEREAS, the current situation results in some children being welcomed to the Lord's table in some congregations while being turned away in other congregations; and

WHEREAS, this inconsistency among congregations of the Evangelical Lutheran Church in America may lead to undermining the proclamation of the Gospel; therefore, be it

RESOLVED, that the Worship and Spiritual Life Committee of the West Virginia-Western Maryland Synod be directed to study the first communion practices of member congregations, including age and types of instruction offered; and be it further

RESOLVED, that the Worship and Spiritual Life Committee of the West Virginia-Western Maryland Synod be directed to prepare a summary statement concerning first communion practices in our synod; and be it further

RESOLVED, that the West Virginia-Western Maryland Synod request that the Evangelical Lutheran Church in America address this issue at the 1993 Churchwide Assembly.

BACKGROUND

In 1978 The American Lutheran Church, the Association of Evangelical Lutheran Churches, and the Lutheran Church in America approved a document entitled "A Statement on Communion Practices." This statement discusses matters such as guidelines for the decision on readiness to commune and frequency of communion. Subsequently, the matter of sacramental practices (or communion practices) has been discussed since the Constituting Convention of the Evangelical Lutheran Church in America in 1987. The Constituting Convention passed the following resolution:

WHEREAS, the three uniting church bodies in convention have adopted the identical "Statement on Communion Practices"; and

WHEREAS, this item has been inadvertently omitted by the transition team from the agenda of this convention; be it

RESOLVED, that the Constituting Convention of the Evangelical Lutheran Church in America adopt the Statement on Communion Practices in the identical form as adopted by The American Lutheran Church, the Association of Evangelical Lutheran Churches, and the Lutheran Church in America; and be it further

RESOLVED, that the Constituting Convention of the Evangelical Lutheran Church in America request the Church Council of the Evangelical Lutheran Church in America to study this issue and make whatever recommendations it deems appropriate to the first churchwide assembly of the Evangelical Lutheran Church in America (ELCA 7.3.61).

At the 1989 Churchwide Assembly, "A Statement on Communion Practices" was approved for continued use as the policy of the Evangelical Lutheran Church in America (CA89.4.23). The 1989 Churchwide Assembly also approved a response to memorials of six synods regarding a study of sacramental practices. The response indicated that the Conference of Bishops had recommended that a statement of sacramental practices be prepared as a guide to the Evangelical Lutheran Church in America and that 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 [Ministries], and the [Department] 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. In its specific response, the 1989 Churchwide Assembly referred the memorials from the synods to the Conference of Bishops for use in the development of a study on sacramental practices (CA89.8.119).

Because of budget reductions, implementation of the study process was delayed. In response to the delay, the 1991 Churchwide Assembly took the following action relating to a study of sacramental practices:

To direct the Conference of Bishops, Division for Congregational [Ministries], and the Budget Development Committee of the Church Council to develop and report to the 1993 Churchwide Assembly a strategy for funding and conducting a communion practices study and statement (CA91.7.47).

At its November 7-9, 1992, meeting the Church Council voted:

To designate the Division for Congregational Ministries as the lead unit in preparing the report and possible recommendation on a sacramental practices study statement, in consultation with the Conference of Bishops and the Budget Development Committee of the Church Council, for presentation to the 1993 Churchwide Assembly (CC92.11.108).

At its March 12-13, 1993, meeting, the board of the Division for Congregational Ministries took the following action:

... after consultation and counsel from the Conference of Bishops, [the board] recommends the plan for developing a sacramental practices statement to the Church Council for consideration, acceptance, and ratification by the 1993 Churchwide Assembly.

This plan and time line was presented to the March 27-29, 1993, meeting of the Church Council and the following action was taken:

To authorize transmission to the 1993 Churchwide Assembly of the report on the development of a sacramental practices statement, prepared by the Division for Congregational Ministries and the Conference of Bishops.

That report is printed in *1993 Reports and Records, Volume 1, Part 2*, pages 260-263.

ASSEMBLY

ACTION

CA93.7.71 To transmit this minute as information and convey the action of the 1993 Churchwide Assembly on the plan and timeline for a sacramental practices statement as the response of the 1993 Churchwide Assembly to the memorials of the Northwest Washington Synod, the Rocky Mountain Synod, the Northeastern Minnesota Synod, the Minneapolis Area Synod, the Northwest Synod of Wisconsin, the Southern Ohio Synod, and the West Virginia-Western Maryland Synod.

Section 13: Stewardship of Creation

Memorials on "Stewardship of Creation Sunday" were adopted by eight synods.

A "Model Memorial" is printed below, with changes following.

Model Memorial

WHEREAS, human stewardship for God's creation is clearly commended in Scripture (e.g., Genesis 1:26-30, Leviticus 25:1-24); and

WHEREAS, there is an ancient Christian tradition of blessing of fields and prayers for harvest near the end of the Easter season, a tradition, which in this country has developed into "Soil and Water Conservation Week" at the end of April and beginning of May; and

WHEREAS, the *Lutheran Book of Worship* provides propers for "Stewardship of Creation" and the National Association of Conservation Districts makes available materials for Soil and Water Stewardship Week; and

WHEREAS, the first "green" Sunday of Pentecost season seems a natural time to emphasize our stewardship of God's creation; therefore, be it

RESOLVED, that we encourage congregations of our synod to emphasize stewardship of creation on a definite Sunday each year, and to consider the Second Sunday after Pentecost for this purpose; and that we use worship materials in the *Lutheran Book of Worship*, others provided by our church and those from the

9 Minute that Is, the *BACKGROUND* information provided.

National Association of Conservation Districts for this Sunday, and other appropriate sources; and that we stress concern for environmental issues as part of the ongoing work of the church; and be it further

RESOLVED, that the memorialize the Evangelical Lutheran Church in America to establish a national Stewardship of Creation Sunday.

A. Alaska Synod (1A) [1992 Memorial]

Adopted the "Model Memorial" except that the memorial does not include the phrase about the National Association of Conservation Districts in its third "WHEREAS" paragraph.

B. Pacifica Synod (2C) [1993 Memorial]

Adopted the "Model Memorial."

C. Southwestern Minnesota Synod (3F) [1992 Memorial]

Adopted the "Model Memorial" except that a "WHEREAS" paragraph is inserted between the first and second paragraphs:

WHEREAS, the Southwestern Minnesota Synod has been known as the most rural of the synods of the Evangelical Lutheran Church in America; and and except that in the fourth "WHEREAS" paragraph the words, "the first 'green' Sunday of Pentecost" are replaced with:

the Second Sunday after Pentecost (the first Sunday of the Pentecost season for which the liturgical color is green)

and except that the first "RESOLVED" paragraph include the following bolded words:

RESOLVED, . . . that congregations be encouraged to stress concern for environmental issues,

particularly such as relate to fanning practices and excessive use of chemicals, which threaten our soil and water quality and quantity, as part of the ongoing work of the church;

D. Minneapolis Area Synod (3G) [1992 Memorial]

Adopted the "Model Memorial" except that the "RESOLVED" paragraph suggests that the Sunday to be considered to emphasize stewardship of creation be the Sunday before Ascension Day, formerly known as Rogate Sunday, . . .

E. LaCrosse Area Synod (5L) [1993 Memorial]

Adopted the first three "WHEREAS" paragraphs and the last "RESOLVED" paragraph of the "Model Memorial." "RESOLVED" paragraphs include:

RESOLVED, that we encourage congregations of our synod to emphasize stewardship of creation on a definite Sunday each year; and be it further RESOLVED, that we stress concern for environmental issues as part of the ongoing work of the church; and be it further ...

F. Northwestern Ohio Synod (6D) [1992 Memorial]

Adopted the "Model Memorial" except that the memorial does not include the fourth "WHEREAS" paragraph.

G. Slovak Zion Synod (7G) [1993 Memorial]

Adopted the "Model Memorial."

H. Caribbean Synod (9F) (1992 Memorial)

Adopted the "Model Memorial" except that the memorial does not include the third "WHEREAS" paragraph, or the second phrase of the first "RESOLVED" paragraph, which mentions use of specific worship materials.

BACKGROUND

The matter of the care of the environment and creation has been addressed in several arenas recently. While many of the concerns in this regard are related to environment and conservation matters, others seem to relate to the agricultural cycle of planting and harvesting along with the need to distribute food resources on an equitable basis.

Traditionally in the Evangelical Lutheran Church in America and the predecessor churches, care of creation has been focused upon through a celebration of Rogation Sunday. Using the *Lutheran Book of Worship*, the Second Sunday after Pentecost has been observed as "Stewardship of Creation" Sunday in congregations. The Division for Congregational Ministries has made available a worship resource entitled "The Stewardship of Creation," which provides assistance to congregations celebrating "Rogationtide," with alternate suggestions for situations where a fixed date would fall outside the planting cycle.

The Division for Church in Society appointed a task force on the environment to prepare a social statement on this subject. This proposed social statement, "Caring for Creation: Vision, Hope, and Justice," will come to the 1993 Churchwide Assembly for discussion and decision. Part V.B.2. in this proposed social statement calls for a continued use of the Second Sunday of Pentecost as "Stewardship of Creation Sunday."

The ELCA Church Council, at its March 1993 meeting, approved a resolution

on rural ministry, which originated with the board for the Division for Church in Society. This resolution will come to the 1993 Churchwide Assembly for discussion and action. A part of this resolution relates to the care of creation and directs the Divisions for Congregational Life and Church in Society to "assist rural congregations to become active participants in working with others of goodwill on environmental issues and to be advocates for the care of creation."

ASSEMBLY

ACTION

CA93.7.72 To transmit this minute as information, and convey the actions of the 1993 Churchwide Assembly on the "Social Statement on Caring for Creation: Vision, Hope, and Justice," and the resolution on rural ministry as the response of the 1993 Churchwide Assembly to the memorials of the Alaska Synod, Pacifica Synod, Southwestern Minnesota Synod, Minneapolis Area Synod, LaCrosse Area Synod, Northwestern Ohio Synod, Slovak Zion Synod, and Caribbean Synod.

Section 14: ELCA Social Statements

North Carolina Synod (9B) [1993 Memorial]

WHEREAS, the ELCA statement, "The Death Penalty," (1991, pages 3-4,) says, "It is because of this church's ministry with and to people affected by violent crime

'0 Minute that is, the *BACKGROUND* Information provided

that we oppose the death penalty.... It is because of this church's commitment to justice that we oppose the death penalty" (in other words, a violent rapist should not be sentenced to the death penalty); and

WHEREAS, the ELCA statement, "Abortion," (1991, page 7,) says, "A woman should not be morally obligated to carry the resulting pregnancy to term if the pregnancy occurs when both parties do not participate willingly in sexual intercourse. This is especially true in cases of rape and incest" (in other words, the woman as victim has the right of moral option but the other innocent victim of the violence-the child in the womb-can be morally sentenced to the death penalty); and

WHEREAS, the Evangelical Lutheran Church in America therefore argues that society wronged ought not to execute the criminal, but that the woman wronged has the moral option to abort the fetus; therefore, be it

RESOLVED, that the North Carolina Synod in assembly memorialize the Evangelical Lutheran Church in America to examine and rectify the logical inconsistency evident in the two social statements.

BACKGROUND

In attempting to make a case for a logical inconsistency in the abortion statement, this memorial misrepresents the abortion statement. It uses the terms "innocent victim" and "the child in the womb," which do not appear in the statement and are inconsistent with its moral language. Rather than a logical inconsistency between the death penalty and abortion statements, there are significant compatibilities and consistencies between their positions. Both statements are consistent with the predominant tradition in Lutheran ethics which has a strong presumption in favor of

preserving and protecting human life, but recognizes that there are conditions under which the taking of life can be morally justified. Neither statement presumes or argues on the basis of an absolute right to life. Both issues are approached through the framework of community, especially what will restore people to community, what will be most just in the midst of competing claims, and how we as a church can deal most compassionately with the various parties involved. The social practice statement on the death penalty does not dispute that the state has the power to take human life, or that crime needs to be punished. The statement opposes the death penalty because of the problems in administering it fairly, because it does not serve to make society better or safer, and because it does not help those affected by violent crime. This is the commitment of justice out of which the Evangelical Lutheran Church in America opposes the death penalty. The portion of the abortion social teaching statement cited in this memorial addresses the question as to whether a woman coercively impregnated should be morally obligated to bring the dependent, developing life to term, i.e., whether she should be obligated to bear within her body the result of having been violated through rape or incest. This is morally different from arguing whether it is "right" to take a life in this situation. In both cases, an operative ethical principle is what will be restorative or compassionate toward those who have been violated. Neither statement bases the arguments at stake here in whether or not it is justified to take human life.

ASSEMBLY

ACTION

CA93.7.73 To transmit this minute as information on ELCA social statements as the response of the 1993 Churchwide Assembly to the memorial of the North Carolina Synod.

" Minute. that is, the *BACKGROUND* information provided.

Section 16: Study of Theological Education for Ministry-Part 1 Postpone Consideration

Northwestern Pennsylvania Synod (8A) [1993 Memorial]

WHEREAS, the report on Theological Education for Ministry is lacking a response to the basic question, "Why do we do theological education?"; and

WHEREAS, in the "Eleven Imperatives for Theological Education":

1. Biblical and confessional studies and systematic theology are not included among the imperatives,
2. The areas of cultures and multicultural candidates appear repetitive, and
3. The life circumstances of the candidate is not an imperative for doing theological education but is instead a consideration for admission to the process of theological education for professional ministry; and

WHEREAS, the document neglects to affirm the present racial and ethnic makeup of the Evangelical Lutheran Church in America as an equally valid cultural context to be considered in preparing professional leadership; and

WHEREAS, the document raises the distinction between education in the practical areas of parish administration and theological training and reflection, yet fails to

give a practical model for combining these two aspects of preparation; and WHEREAS, the document is unclear as to what is meant by changing expectations of professional leadership in the church and is therefore lacking in presenting a clear statement as to the implication of these changes for the future of theological education; and

WHEREAS, ideas for resolution of the financial dilemma facing the seminaries are unclear or inadequate; and

WHEREAS, it is premature to describe the shape and direction of theological education for ministry when the definition and shape of ministry remains under study; and

WHEREAS, the plan for encouraging synods to develop pilot programs of first call theological education prior to 1995 only to be replaced by a churchwide program in 1995 is a duplication of efforts and therefore poor stewardship of staff and committee time and the related expenditures; therefore, be it

RESOLVED, that the Northwestern Pennsylvania Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to postpone the consideration of the Study of Theological Education for Ministry until after the approval and full implementation of the Study of Ministry.

BACKGROUND

The Task Force on the Study of Theological Education for Ministry is seeking the assent of the 1993 Churchwide Assembly to move forward in a number of directions. If the assembly does not agree with the directions, it will so act and, therefore, stop the task force and the seminaries from investing more effort in refining them and exploring practical ways in which they could be implemented. If the assembly affirms these directions, the task force has two more years to develop specific recommendations regarding matters that remain open-ended in this report.

ASSEMBLY

ACTION

CA93.7.74 To transmit this minute as information and convey the action of the 1993 Churchwide Assembly on the Study of Theological Education for Ministry as the response of the 1993 Churchwide Assembly to the memorial from the Northwestern Pennsylvania Synod.

Section 16: Study of Theological Education for Ministry-Part 2 Clustering, Funding, Financial Support, Governance Structures

A specific memorial on the Study of Theological Education for Ministry was adopted by three synods. A "Model Memorial" is printed below.

Model Memorial

WHEREAS, the Evangelical Lutheran Church in America has appointed a task force to study the broad issues of theological education in this church; and WHEREAS, this task force has worked for four years in evaluating present systems of theological education in this church; and WHEREAS, the task force has identified 11 imperatives for mission and ministry,

which this church needs to address, both at the end of the 20th Century and into the 21st Century; and

WHEREAS, the penultimate or preliminary report of the task force is to be presented to the Churchwide Assembly at its 1993 gathering, with a final report to be presented in 1995; and

WHEREAS, the task force has broadened the scope of traditional theological education to include other deliverers of service, e.g., the colleges and universities of this church, continuing education centers, regional continuing education centers, synods of this church, etc.; and

WHEREAS, the task force has broadened the scope of traditional theological education to include pre- and post-seminary requirements; and

WHEREAS, a major component of the proposed restructuring of theological education is the development of clusters for the delivery of educational services, utilizing all or some of the presently existing seminaries of this church as initiatory service deliverers; and

WHEREAS, the proposal for clustering suggests three to five clusters, with configuration of the clusters to be determined essentially (though not exclusively) by the seminaries themselves; and

WHEREAS, the clustering proposal also carries with it a mandate for new governance structures by each cluster, which potentially could eliminate the need for separate boards of trustees for some or all of the respective presently existing seminaries; and

WHEREAS, the task force envisions the possibility of increased funding for the broad interpretation of theological education; and

WHEREAS, potentially this may mean in fact fewer dollars in direct support of each seminary from ELCA and synodical benevolence; and

12 Minute: that is, the *BACKGROUND* information provided

WHEREAS, the task force report suggests that each cluster determine for itself an area of specialization in ministry preparation and formation; and

WHEREAS, there is no proposed guidance or definition of the primary needs, which such specialization may be seeking to address; and

WHEREAS, there is much direction affecting the present and future life of each seminary, but little attention devoted to the impact of such direction on potential students, presently active faculty and administrators, and boards of trustees, which are constitutionally charged with policy and oversight responsibilities; therefore, be it

RESOLVED, that we, the voting members of the [NAME] Synod of the Evangelical Lutheran Church in America, in assembly May, 1993, do respectfully memorialize the Churchwide Assembly, gathering in 1993 in Kansas City, Missouri, to refer the report of the Task Force on Theological Education back to the task force, with the mandate that the task force and the ELCA Division for Ministry consider the issues raised in this resolution, e.g., clustering, funding (especially of the existing theological seminaries,) the financial support of new and expanded directions in theological education, and the impact of new governance structures, and incorporate solutions and greater clarity in its report to be submitted in 1995; and be it further RESOLVED, that we request direct consultation with the boards of the respective seminaries regarding these issues.

A. Virginia Synod (9A) [1993 Memorial]

Adopted the "Model Memorial."

B. North Carolina Synod (9B) [1993 Memorial]

Adopted the "Model Memorial."

C. South Carolina Synod (9C) [1993 Memorial]

Adopted the "Model Memorial."

BACKGROUND

The issues raised in these memorials have been and will continue to be dealt with as the Task Force on the Study of Theological Education for Ministry pursues its ongoing assignments. The completed work of the task force will come to the 1995 Churchwide Assembly.

ASSEMBLY

ACTION

CA93.7.75 To transmit this minute as information and convey the action of the 1993 Churchwide Assembly on the Study of Theological Education for Ministry as the response to the memorials of the Virginia Synod, the North Carolina Synod, and the South Carolina Synod; and

To transmit these memorials to the Task Force on the Study of Theological Education for Ministry for consideration as it continues its work.

Minute' that is, the *BACKGROUND* information provided

Section 17: Internship Funding

Northwest Washington Synod (1B) 11993 Memorial]

WHEREAS, completion of internship is currently required for certification of all Master of Divinity students who are candidates for ordination in the Evangelical Lutheran Church in America; and

WHEREAS, internship has proven to be a valuable and effective method for the training of pastors; and

WHEREAS, internship has become increasingly expensive for site congregations, resulting in good sites being lost each year; and

WHEREAS, 64 percent of current seminarians are age 30 and over, and many of these students have families and greater financial needs; and

WHEREAS, each congregation of the Evangelical Lutheran Church in America has an interest in this educational venture, either through serving as a site or by receiving pastors who have been through the internship process; and

WHEREAS, the stipend paid to interns does not come close to covering the real expenses of interns; and

WHEREAS, many students come to seminary with a substantial debt from college expenses, and often incur additional debt while in seminary; and

WHEREAS, the whole church should be concerned about the debt load of graduates seeking their first call; therefore, be it

RESOLVED, that the Northwest Washington Synod affirm the value of internship

in the educational process; and be it further

RESOLVED, that the Northwest Washington Synod applaud the work of internship supervisors and site congregations in providing this educational experience; and be it further

RESOLVED, that the Northwest Washington Synod memorialize the ELCA Churchwide Assembly to seek a means to enhance internship funding by establishing a broader base of support.

BACKGROUND

The Division for Ministry has the responsibility in the Evangelical Lutheran Church in America to consult with the eight seminaries in regard to the candidates involved in the internship program each year. As a part of this process, representatives from the Division for Ministry, the seminaries, and internship supervisors are brought together to discuss all the aspects of the internship program. One of the issues that is addressed in the process is the stipend paid to an intern. This discussion revolves around the amount that is paid, how the support for the program can be underwritten, and the effect this will have on the intern from a financial point of view. The matters raised in the memorial from the Northwest Washington Synod are part of the ongoing evaluation of the internship program of the Evangelical Lutheran Church in America.

ASSEMBLY

ACTION

CA93.7.76

To transmit this minute as information as the response of the 1993 Churchwide Assembly to the Northwest Washington Synod; and

To refer this information to the Division for Ministry for information as the division continues its work with the seminaries and internship congregations.

P Section 19: Pension and Health Plan-Part I

Prescription Program

Reference: continued from pages 147-151, 206-207, 313-315

A. Northwestern Minnesota Synod (3D) [1993 Memorial]

WHEREAS, the new prescription program of the Board of Pensions of the Evangelical Lutheran Church in America encourages use of a mail-order pharmaceutical company and discourages use of local pharmacies for maintenance prescriptions; and

WHEREAS, the new program hurts those in the local community who own or work in pharmacies; therefore, be it

RESOLVED, that the Northwestern Minnesota Synod memorialize the ELCA Churchwide Assembly, Church Council, and Board of Pensions to allow pension members to purchase their maintenance prescriptions from local pharmacies at the previous 80 percent reimbursement rate; and be it further

RESOLVED, that the Northwestern Minnesota Synod memorialize the ELCA Church Council and Board of Pensions to continue to work for the most economical prices for pharmaceuticals through local pharmacies for ELCA members.

BACKGROUND

The ELCA Board of Pensions, which administers pension and other benefits on behalf of approximately 15,000 ELCA clergy, associates in ministry and lay employees and their families, is charged with the challenge of providing a comprehensive coverage to ELCA plan members at an affordable cost. Overall health-care costs have skyrocketed in the United States in the past several years. In 1992, American businesses paid almost \$4,000 for each employee for health care, more than twice as much as was paid in 1984. If the present trend does not change, it is estimated that by the year 2000, national health-care spending will exceed \$1.5 trillion per year and will consume approximately 18 percent of the Gross Domestic Product (GDP)--meaning that seven years from now, almost \$1 out of every \$5 produced by Americans will be spent on health care.

The health plans administered by the Board of Pensions have not been exempt from these spiraling cost increases. Total claims under the ELCA Medical and Dental Benefits Plan have almost doubled during the period of 1988 to 1993, from \$38 million in 1988 to a projected \$67 million in 1993.

The significant cost increases to the ELCA plans have resulted in the need to examine all of the benefits provided. Prescription drug costs are just one of the areas that have been evaluated by the Board of Pensions. Other benefit design areas where changes have been made involve treatment for mental health and substance abuse, as well as the possible implementation of a national or regional managed care network for medical and surgical treatment.

The Board of Pensions undertook an extensive evaluation of various prescription drug programs before it recommended the mail service program. The other prescription programs evaluated were a prescription drug card program and a pharmacy network. The Consulting Actuary of the Board of Pensions, Towers Perrin, determined that a prescription drug card program would not result in cost savings to the ELCA health plan but could, in fact, result in increased costs for prescriptions under the plan. Although a pharmacy network would save costs to the ELCA plans, the Board of Pensions elected not to pursue a pharmacy network based upon the geographic dispersion of ELCA members throughout the United States as well as the impact on local pharmacies, many of which would not be included in the network.

The mail service program was selected because it is projected to save between \$500,000 and \$1 million per year under the ELCA health plans and because it will permit members to continue to purchase both short-term and maintenance medication at pharmacies of their choice. Members receive an enhanced benefit if they utilize the mail service pharmacy, which then permits the plans to benefit from the attractive discounts negotiated with the mail service pharmacy. If ELCA plan benefits for maintenance medication purchased at the local pharmacy are increased to 80 percent, there may not be an incentive for members to utilize the mail service program. The estimated cost savings will not then be achieved.

At a time when most members and congregations are requesting that contribution increases be as limited as possible, and as this country moves more in the direction of a "managed care environment," the provider-patient relationships, which have been established over a number of years, will be affected. The mail service program is projected to save costs to the ELCA health plans while having a nominal impact on local community pharmacies because members are encouraged to utilize their local pharmacies for short-term medications and other personal purchases they may need.

In April 1992, the Church Council reviewed and approved this policy as a method of limiting health-care costs to members and congregations.

ASSEMBLY

ACTION

CA93.7.77 To transmit this minute as information on the prescription program as the response of the 1993 Churchwide Assembly to the memorial of the Northwestern Minnesota Synod.

*** Section 19:**

Pension and Health Plan-Part 3

Twelve percent Pension Contribution

A. South-Central Synod of Wisconsin (5K) [1993 Memorial]

WHEREAS, the ELCA Board of Pensions has made clear its intention that all calling units will eventually contribute to the pension fund at the rate of 12 percent of defined compensation; and

WHEREAS, the process of increasing the contribution rates for those presently below this rate is very slow while the need for additional pension funding grows steadily; and

WHEREAS, the salaries on which such pension is based are often below minimum guidelines so that the retired person continues to be substandard in income after retirement; and

WHEREAS, the church desires to provide adequately in retirement as well as during years of call for those who give their entire lifetime in service to the church; therefore, be it

is Minute. that is, the *BACKGROUND* information provided

RESOLVED, that the standard rate of pension contribution for the South-Central Synod of Wisconsin shall be 12 percent for rostered persons beginning January 1, 1994; and be it further

RESOLVED, that the South-Central Synod of Wisconsin in assembly memorialize the Evangelical Lutheran Church in America at its 1993 churchwide assembly to establish 12 percent as the standard pension contribution rate churchwide.

BACKGROUND

At its October 1990 meeting, the board of trustees of the Board of Pensions adopted a resolution recommending that the contribution rate for the ELCA Regular Pension Plan be increased gradually to 12 percent. The recommendation was forwarded to the Financial Oversight Committee of the ELCA Church Council for consideration. The committee expressed support for the increase to 12 percent, but was concerned about the financial impact on congregations and the need for timely notice so that congregations may plan for the increase in their budgets. The committee suggested a revised schedule for gradually increasing the rate to 12 percent. At its April 1991 meeting, the trustees of the Board of Pensions approved a resolution supporting a different transition schedule to the 12 percent rate. In response to that resolution, the ELCA Church Council: (1) requested the Board of

Pensions to prepare information on the financial implications of an increase to 12 percent; (2) invited the Conference of Bishops to respond to the proposal; and (3) requested Bishop Chilstrom, in consultation with the Executive Committee of the Church Council and the Board of Pensions, to bring a proposed response to the board's proposal for consideration by the Church Council at its November 1991 meeting.

The 1991 Churchwide Assembly voted to receive a report titled "Equalized Compensation and/or Pension," which contains a recommendation for a minimum pension contribution rate of 12 percent. Three separate motions from the floor attempting to delete any reference to the 12 percent contribution rate proposal failed.

In October 1991, the Conference of Bishops voted to respond to the Church Council by: (1) agreeing with the need for a 12 percent contribution rate for all pastors and other church workers; (2) expressing general agreement to reach gradually the 12 percent goal; (3) reflecting concern about the impact of the change on congregational budgets and upon benevolence resources for synodical and churchwide ministries; and (4) noting concern about the continuing inequity in pensions for pastors and church workers who are already retired.

At its November 1991 meeting, the Church Council requested that: (1) the Office of the Bishop gather further responses from synods on the impact of increasing the pension contribution rate to 12 percent; (2) its Executive Committee receive the information from the Office of the Bishop and advice from the Board of Pensions; and (3) the Executive Committee develop a recommendation for action by the Church Council in April 1992.

The advice of the Board of Pensions to the Church Council indicated that the objective of the ELCA Regular Pension Plan is to produce retirement benefits in combination with Social Security in order to enable retired members to maintain their pre-retirement standard of living throughout retirement on an inflation-adjusted basis (income replacement target of 70 percent for persons with average salaries). This target assumes that the plan member retires at a normal Social Security retirement age of 65 and that the member has participated in the pension plan for 35 years with average earnings. A typical corporate pension plan in combination with Social Security will replace 50 percent to 65 percent of pre-retirement earnings

(60 percent to 75 percent including the employer matching contributions in the 401(k) savings plan). Corporate plans typically do not guarantee any inflation protection after retirement, WHEREAS the ELCA plan is designed to provide significant inflation protection.

Because employers in both the for-profit and not-for-profit sectors are struggling with the rapidly rising cost of health care, there is not a trend toward increasing pension contributions in those plans that are deemed to have adequately funded plans and that have retirement benefits, which meet the plans' objectives.

An increase in the contribution rate for the ELCA Regular Pension Plan was proposed by the Board of Pensions in 1990 in order to increase benefits at retirement and for the following additional reasons:

- a. ELCA subsidies for post-retirement medical benefits are being phased out so that persons retiring 25-35 years from now will have no ELCA subsidy.
- b. Beginning with those persons attaining age 62 in the year 2000, the Social Security retirement age (at which unreduced benefits are payable) will be increased so that it will be 66 for those attaining such age in 2009-2020, and 67 for those attaining such age in 2027.

c. Since over one-half of the ELCA seminary students today fall into the category of second-career persons, persons retiring with less than the assumed 35 years of plan participation will not reach the objectives of the pension plan for maintaining their pre-retirement standard of living throughout retirement. An increase in the pension contribution rate would help fill the gap for those with fewer years of pension accumulations.

d. It would be less costly to move to a 12 percent contribution rate now since more congregations are at the 12 percent level than in future years when more congregations will be below the 12 percent level. In 1991 an estimate was prepared by the Board of Pensions, which indicated a first-year cost to congregations of \$669,000 to raise pension contributions by 1 percent (to 10 percent) and a first-year cost of \$3.9 million per year to increase the contribution rate to 12 percent. In addition, there would be an additional annual cost of \$250,000 to synod budgets, \$505,000 for churchwide staff, and \$105,000 for ELCA seminaries.

e. At the inception of the ELCA Regular Pension Plan, plan members were allocating a relatively low proportion of their income contributions (about 39 percent) in equities (common stocks). The contributions required to meet the income replacement goal depend on the assumptions made about productivity growth in the economy, inflation, salary increases, and investment return. Investment return depends on the mix of bonds and equities in the individual member's pension account. Although past history is no guarantee of future performance, long-term studies indicate that over the last 30 years and the last 67 years common stocks have significantly outperformed fixed-income securities (bonds). The annual returns of common stocks, however, are far more volatile than those of long-term government bonds.

A March 1991 study by Towers Perrin, the board's consulting actuary, concluded that with moderate productivity growth in the economy and an assumed investment mix of 60 percent bonds and 40 percent equities (similar to the actual allocation by plan members), an 11.6 percent pension contribution rate is needed for 35 years to meet the income replacement objectives of the ELCA Regular Pension Plan. According to the Towers Perrin projections, a greater commitment to common stock investment over a long period of time would reduce the required contribution rate. For example, the study indicated that a mix of 40 percent bonds and 60 percent common stocks would reduce the required contribution rate to 9.2 percent. It is important to note that this information is based on historical data and there is no guarantee that such performance will be the norm in the future. (However, recognizing that common stocks have outperformed bonds over long time periods, the board has determined long-term assets allocation targets for the Balanced Funds of 60 percent equities, 25 percent fixed income, 10 percent real assets, and 5 percent high-yield securities.)

The ELCA pastors who retired in 1992 at age 65 or over after at least 35 years of plan participation had an average income replacement rate (pension plus Social Security divided by final salary) of 82 percent, somewhat in excess of the goal of 70 percent. The income replacement rate for individual pastors of that group, however, ranged from a low of 48 percent for a relatively high-salaried pastor to a high of 219 percent for a very low-salaried pastor. The replacement rates for average-salaried pastors with 35 or more years of participation ranged from 76 percent to 107 percent of final compensation. Part of the disparity in retirement income was due to differing pension contribution rates in predecessor churches. Much of the difference, however, was due to a difference of investment mix for

many years.

The Board of Pensions continues to provide a significant amount of information to help plan members in making their investment choice decision, including descriptions of the risk and return features of the choices and the historical investment returns. During the first five years of the Evangelical Lutheran Church in America, plan members have made a significant change in the allocation of their incoming pension contributions. WHEREAS in 1988 only 39 percent of the new contributions were invested in equities (including the equity portion of the Balanced Funds), by 1992 the proportion of the incoming contributions invested in equities had increased to 51 percent. An average of 51 percent investment in equities suggests a required long-term contribution rate of about 10.4 percent.

The Board of Pensions is very concerned about the impact on the Evangelical Lutheran Church in America of the escalating cost of health care. Since 1988 the cost of the ELCA Medical and Dental Benefits Plan has risen from 8.1 percent of compensation to 10.4 PERCENT-18.0 percent of compensation (depending on the level of family coverage provided). If the trend continues, the cost for full family coverage would rise from 18 percent in 1993 to 25 percent of compensation in 1997. Health-care costs for the congregations, synods, seminaries, and churchwide units would rise from \$59 million in 1992 to \$137 million in 1997. Even if the Board of Pensions is successful in its efforts to moderate rate increases through the use of alternative health-care delivery systems, it is highly likely that medical costs will continue to rise over the next five years at rates above prevailing inflation rates. As a result, a consideration of a proposed increase in the pension contribution rate needs also to consider the overall cost to congregations and other ELCA organizations of the ELCA Pension and Other Benefits Program, which includes the Medical and Dental Benefits Plan.

In April 1992, the Church Council adopted an amendment to the ELCA Regular Pension Plan proposed by the Board of Pensions, which increased the minimum pension contribution rate to 9.5 percent in 1993 and 10 percent in 1994. The Church Council also indicated that it would "review the impact of such contribution rates on benevolence resources for congregational, synodical, and churchwide ministries and other factors in 1994 and 1996 in relation to plans to continue the increase in the minimum pension contribution rate by 0.5 percent annually over the period of 1995-1998 toward the goal of a 12 percent contribution rate."

ASSEMBLY

ACTION

CA93.7.78 To transmit this minute as information on the 21 percent pension as the response of the 1993 Churchwide Assembly to the memorial from the South-Central Synod of Wisconsin.

Section 19:

Pension and Health Plan-Part 4

Unbundling Health Insurance and Pension Fund

Metropolitan New York Synod (7C) [1993 Memorial]

WHEREAS, health-care costs and insurance coverage have come under closer scrutiny in recent times; and

WHEREAS, the Board of Pensions continues to raise the cost of coverage for

congregations; and
WHEREAS, the health-care coverage provided often does not encourage preventative health-care maintenance exams (e.g., yearly mammograms); and
WHEREAS, the Board of Pensions continues to insist on "bundled" coverage (i.e., health and pension must both be purchased); therefore, be it
RESOLVED, that the Metropolitan New York Synod memorialize the upcoming Churchwide Assembly to encourage the Board of Pensions to "unbundle" the pension and benefits package so as to encourage more cost effective options for congregations and members; and be it further
RESOLVED, that the Board of Pensions provide a "health-maintenance organization" option for its members.

BACKGROUND

The ELCA Medical and Dental Benefits Plan, as adopted by the Constituting Convention of the Evangelical Lutheran Church in America, is a self-insured, self-administered health-benefits plan. The cost of the plan is based on a percentage of compensation because of the desire of the Evangelical Lutheran Church in America to incorporate "sharing" into the rate structure. Under the structure, congregations served by high-salaried individuals subsidize the cost of coverage for congregations served by low-salaried individuals. Also, congregations served by persons who do not need dependent coverage subsidize the cost of coverage for congregations served by persons who require dependent coverage.

The formula for determining the necessary contribution for coverage under the ELCA Medical and Dental Benefits Plan is as follows:

Claims Experience

+ Administrative Expenses

- Investment Income

TOTAL REQUIRED CONTRIBUTIONS

Claims experience will be substantially influenced by a number of factors, which include: age, gender, health status, geographic variations in medical costs, work-place environment, etc. Whether the plan is self-administered or underwritten through a commercial insurance carrier, the plan experience will be the same. The

i6 Mm ute that is, the *BACKGROUND* information provided

Board of Pensions has no control over the factors affecting overall cost increases, but is responsible as a fiduciary to keep the plan financially sound.

The purpose of the Medical and Dental Benefits Plan is to provide financial protection from major expenses arising from medically necessary treatment of existing or suspected illness or injury. In addition, certain services designed for early detection of illness are covered expenses because those services have been identified as ones that will result in early detection of illness and thus, save costs to the plan. The preventive services covered currently under the Medical and Dental Benefits Plan are (1) annual pap smears for women of any age; (2) annual routine mammograms for individuals aged 35 and over; (3) annual routine proctosigmoidoscopies for individuals aged 40 and over; (4) routine well child care through age five (including immunizations); and (5) preventive dental care.

The 1988 and 1989 provisions of the Medical and Dental Benefits Plan provided for coverage of a portion of the cost of periodic routine physical examinations (where no illness is present) for individuals aged 44 and over. The benefit available

in 1988 was \$75.00 of the cost of a routine physical examination. The benefit was increased to \$80.00 in 1989. With the major plan revisions effective January 1, 1990, the routine physical examination benefit was eliminated because no statistical evidence has been collected in the medical insurance industry to confirm that routine physical examinations (other than those routine services identified above) result in early detection of illness and, consequently reduce benefit plan cost.

During 1991, the Consulting Actuary to the Board of Pensions, Towers Perrin, was requested to estimate the cost impact to the Medical and Dental Benefits Plan if coverage of routine physical examinations was again included under the plan. Towers Perrin assumed that (1) coverage would be limited to periodic visits in certain age groups; (2) eligible expenses would include the cost of examinations and any related tests (i.e., laboratory, EKG, etc.); and (3) the expenses would be subject to the deductible and co-payment provisions of the Medical and Dental Benefits Plan. In 1993 dollars, the estimated cost per month would range from \$2.50 to \$5.00 (depending on the services covered) for *each* member, spouse, and child covered under the plan. Towers Perrin concluded that expanding coverage beyond those services currently covered to include these preventive examinations and tests would be a very expensive benefit for plan members.

The Board of Pensions is currently involved in an extensive six-month evaluation of the benefits and financing methods of the Medical and Dental Benefits Plan. One of the goals of this project is to position the ELCA plan with any national health-care reform initiative. Specifically, the Board of Pensions recognizes it is likely that some type of national health-care reform may be enacted and implemented over several years. Therefore, we are evaluating strategies that would result in the greatest cost savings and member participation under the plan during the time that national health-care reform is being developed and phased in. The project is expected to result in the development of a three-five year strategy for the ELCA plan, with emphasis on the benefits and funding mechanisms of the plan. It is possible that recommendations may come out of the study to change the current subsidized contribution structure of the Medical and Dental Benefits Plan, to permit waivers of coverage under the medical plan for individuals who are covered by their spouse's employer-provider health-benefits plan, and to implement some type of managed care program (like a Health Maintenance Organization) for ELCA plan members.

ASSEMBLY

ACTION

CA93.7.79 To transmit this minute as information on unbundling health insurance and the pension fund as the response of the 1993 Churchwide Assembly to the memorial from the Metropolitan New York Synod.

Section 19: Pension and Health Plan-Part 5

Residential Treatment Centers

Northeastern Pennsylvania Synod (7E) [1993 Memorial]

WHEREAS, the ELCA Board of Pensions has already decided to change the current mental health coverage to a managed-care plan, in response to the overwhelming demand for cost containment; and

WHEREAS, the contract with a specific managed care system for mental health care currently in negotiation is due to be signed as early as next week; and

WHEREAS, under managed mental health care the definition of mental health coverage is determined by a strict and narrow "medical necessity" concept; and WHEREAS, under such a "medical necessity" concept some types of mental health services will be eliminated and/or greatly restricted, such as specialized residential and outpatient care for church professionals and their spouses; and WHEREAS, proven successful programs, such as the St. Barnabas Center, Wisconsin, (forced out of existence because of HMO reimbursement limits), and in our own synod, Good Shepherd's Church Renewal Center (CRC), as well as other centers/programs like these, may not remain available as options for mental health care to church professionals and their spouses; and WHEREAS, the weekly recertification during treatment required by managed care interferes with residential therapy; therefore, be it RESOLVED, that the secretary of the Northeastern Pennsylvania Synod be instructed to urge immediately the ELCA Board of Pensions that residential treatment programs, such as the Church Renewal Center, continue to be fully covered for those appropriate clients; and be it further RESOLVED, that the Northeastern Pennsylvania Synod memorialize the Evangelical Lutheran Church in America in assembly in Kansas City to urge the ELCA Board of Pensions to insure that reimbursement for such treatment options as that formerly provided by the St. Barnabas Center and currently provided by the Church Renewal Center and others like them remain available.

BACKGROUND

The Evangelical Lutheran Church in America, through its participation in the Interreligious Health-Care Access Campaign, affirms the need for mental health and substance abuse treatment services, both inpatient and outpatient, to be covered under any reform proposal. The Working Principles of the IHAC, and the need for system reform were supported in a resolution of the board of the Division for Church in Society, passed at the March 1993 meeting.

Cost containment, however, also must be a part of any reform of the national health system. Cost containment does involve the determination of the efficacy of

17 Minute: that is, the *BACKGROUND* **information** provided.

many treatments, including mental health treatments. The determination of appropriate care should take into account information on specific client needs as well as research in the area (substance abuse) that indicates the length of stay and treatments that are most effective.

The Board of Pensions has provided the Memorials Committee with the following information to be used in reference to the memorial from the Northeastern Pennsylvania Synod:

The Board of Pensions recognizes that providing coverage of mental health and substance abuse disorders is important to the well being of plan members. Controlling costs for these services, however, also is critical for the financial soundness of the ELCA Medical and Dental Benefits Plan. The cost of mental health benefits is of concern to the Board of Pensions, as it is to most other employer-provided health plans in the United States. For example, in 1991, over \$6.5 million of benefits were paid under the Medical and Dental Benefits Plan for mental health and substance abuse benefits; 26.2 percent of all costs incurred by children during plan year 1991 were for treatment of mental health or substance

abuse disorders. The insurance industry benchmark for children is 15.7 percent. And, although less than 1 percent of plan members received inpatient mental health or substance abuse treatment during 1992, the ELCA plan's costs during 1992 for these services increased 30 percent over 1991.

Effective January 1, 1994, a "focused" mental health program will be implemented under the Medical and Dental Benefits Plan. Under the arrangement, inpatient mental health treatment and all substance abuse treatment (both inpatient and outpatient) will be subject to network-based managed care. Except in emergency situations, members will be required to telephone an "800" number prior to in-hospital admission for mental health treatment or receipt of any treatment for substance abuse. The clinician answering the call will refer the member to the appropriate network facility or provider for treatment. If the member does not telephone the "800" number prior to receiving services, no benefits will be available.

Under the "focused" program, outpatient mental health treatment will not be subject to network-based managed care. Members will be permitted to continue (1) determining when treatment should be sought; and (2) selecting an appropriate therapist. The mental health administrator will, however, provide referral services to members who request assistance in locating a qualified therapist.

It is projected that the managed mental health program will impact less than 1 percent of plan members covered by the Medical and Dental Benefits Plan, but will save the plan approximately \$2.25 million the first year, about 3 percent of total plan costs. The savings will be realized through discount fee arrangements negotiated with the providers of service as well as better management of hospitalization costs incurred by members being treated for mental health and substance abuse disorders.

The mental health administrator contracts with facilities located throughout the United States that meet the credentialing requirements for quality care established by the administrator. Facilities like the Church Renewal Center will have the opportunity to participate in the network provided that the facility meets the quality criteria established. If the facility applies for participation in the network and is unable to meet the quality criteria, the mental health program administrator will not refer ELCA members to the center for treatment. We believe it would be inappropriate for the administrator to include a facility in the network that does not meet the established criteria for quality.

The Board of Pensions has been in dialogue with representatives of facilities like the Church Renewal Center concerning the managed mental health program. The Board of Pensions has agreed to facilitate discussions between these types of facilities and the administrator so that the facilities may make application for inclusion in the managed-care network.

**ASSEMBLY
ACTION**

CA93.7.80 To transmit this minute as information on residential treatment centers as the response of the 1993 Churchwide Assembly to the memorial from the Northeastern Pennsylvania Synod.

Physical Examinations

Northern Illinois Synod (5B) [1993 Memorial]

WHEREAS, sound trinitarian Lutheran theology teaches that God prizes creation and our created body; and

WHEREAS, preventive health practices have been proven to minimize illness and therefore expenses; therefore, be it

RESOLVED, that the Great Northwest Conference memorialize the Northern Illinois Synod to memorialize the Evangelical Lutheran Church in America to request the Board of Pensions to develop a program to cover physical examinations for all persons covered in the Board of Pensions health-care program.

BACKGROUND

The purpose of the ELCA Medical and Dental Benefits Plan is to provide financial protection from major expenses arising from medically necessary treatment of existing or suspected illness or injury. In addition, certain services designed for early detection of illness have been identified by the Board of Pensions as covered expenses because it has determined those services will result in cost savings to the plan. Those preventive services covered currently are: (1) annual pap smear for women of any age; (2) annual routine mammograms for individuals age 35 and over; (3) annual routine proctosigmoidoscopies for individuals age 40 and over; (4) routine well child care through age five (including immunizations); and (5) preventive dental care.

Prior to 1990, the ELCA Medical and Dental Benefits Plan also provided for coverage of a portion of the cost of periodic routine physical examinations (where no illness is present) for certain individuals age 44 and over. That portion was the first \$75 in 1988 and the first \$80 in 1989. Effective January 1, 1990, the routine physical examination benefit was eliminated because: (1) no statistical evidence has been collected in the medical insurance industry to date to confirm that routine physical examinations result in early detection of illness and, consequently, reduce benefit plan costs; and (2) removal of the benefit was expected to save approximately 1.7 percent in costs for the plan.

I' Minute: that is, the *BACKGROUND* information provided

The United States Preventive Services Task Force recommends that individuals in the following age categories receive periodic routine preventive physician care as follows:

- * Infants, adolescents and children: preventive visits at ages 2, 4, 6, 15, and 18 months, 2 years and 4 years, and once or twice between ages 9 and 18;
- * Adults aged 19 through 39: preventive visits every 1 to 2 years;
- * Adults aged 40 to 64: women should have a preventive visit every year, men should have a visit every 1 to 3 years; and
- * Adults aged 65 and over: annual preventive visits.

The Consulting Actuary to the Board of Pensions was requested to estimate the cost impact to the Medical and Dental Benefits Plan if routine physical examinations were covered by the plan.

Assuming: (1) coverage would be limited to periodic visits in certain age groups; (2) eligible expenses would include the cost of examinations and any related tests (i.e., laboratory, EKG); and (3) the expenses would be subject to the deductible and

copayment provisions of the plan, monthly plan cost would increase by \$4.50 to \$6.25 (or about three percent) for each member, spouse, and child covered under the plan.

The Board of Pensions regularly reviews the benefits of and costs for the ELCA Medical and Dental Benefits Plan. As consideration is given to future arrangements for health-care benefits for plan members and their families, the feasibility of including coverage for physical exams could be included in these reviews.

ASSEMBLY

ACTION

CA93.7.81 To refer the memorial of the Northern Illinois Synod on physical examinations to the Board of Pension as information in their review of the ELCA Medical and Dental Benefits Plan; and

To request that the Board of Pensions report its recommendation to the Church Council at its April 1994 meeting.

*** Section 20: Seminary Funding**

Southwestern Washington Synod (1C) [1992 Memorial]

WHEREAS, the seminaries of the Evangelical Lutheran Church in America prepare pastors and associate in ministry candidates for our congregations; and

WHEREAS, the tuition charges are below actual cost of educating a candidate; and

WHEREAS, support to the seminaries has fallen below 40 percent of support for operating budgets; and

WHEREAS, the seminaries are running deficits; and

WHEREAS, salaries of staff and faculty are below national seminary guidelines; therefore, be it

RESOLVED, that the Southwestern Washington Synod Assembly memorialize the 1993 ELCA Churchwide Assembly to review the ELCA churchwide and synod support of ELCA seminaries and to consider increasing this support to the level of 50 percent of the seminaries' operating budgets.

BACKGROUND

The memorial from the Southwestern Washington Synod requesting review of ELCA churchwide and synod support for ELCA seminaries and consideration of increasing the support to the level of 50 percent of the seminaries' operating budgets is an issue that is being engaged by the Task Force on the Study of Theological Education. One of the recommended actions being brought to the 1993 Churchwide Assembly from the Task Force on the Study of Theological Education is: "To direct the Division for Ministry, through its Task Force on the Study of Theological Education, to promote study and discussion, throughout the Evangelical Lutheran Church in America during the 1993-1995 biennium, of proposals for funding theological education as a foundational priority in this church's mission, and prepare funding proposals for recommendation to the ELCA Church Council for consideration by the 1995 Churchwide Assembly."

ASSEMBLY

ACTION

CA93.7.82 To convey to the Southwestern Washington Synod the action taken by the 1993 Churchwide Assembly on the Study of Theological Education for Ministry; and

To refer the memorial of the Southwestern Washington Synod to the Task Force on Theological Education for Ministry as information as the task force addresses this issue during the 1994-95 biennium.

Section 21: The Christian Faith and Multiculturalism

Northeastern Minnesota Synod (3E) [1993 Memorial]

WHEREAS, some, not all, expressions of multiculturalism contradict and undermine the Christian faith as given in the Bible and as confessed in the Nicene, Apostles' and Athanasian Creeds, and the Lutheran Confessions; and

WHEREAS, such an inappropriate expression of multiculturalism took place at the Pacifica Synod of the Evangelical Lutheran Church in America when it began its 1990 Synod Assembly worship service by using a fertility chant to a Hawaiian god with the words "it is the god who enters; not as a human does God enter," which is a violation of the First Commandment and a denial of the incarnation of Jesus Christ; therefore, be it

RESOLVED, that the Northeastern Minnesota Synod Assembly affirm its desire to be inclusive of multicultural expressions of the Christian faith, which do not contradict the faith as given in the Bible, and as confessed in the Nicene, Apostles' and Athanasian creeds, and the Lutheran Confessions; and be it further

RESOLVED, that the Northeastern Minnesota Synod Assembly reaffirms as true that God has definitely and uniquely named himself in Jesus Christ; and be it further

RESOLVED, that the Northeastern Minnesota Synod Assembly reaffirms that the salvation of humanity by the sovereign action and grace of God is necessary and that salvation may be found only in the atoning death and resurrection of Jesus Christ; and be it further

RESOLVED, that the Northeastern Minnesota Synod Assembly memorialize the 1993 ELCA Churchwide Assembly to adopt the above resolutions and that the theology of the churchwide ELCA office, its synods, and congregations, be expressed according to the above resolutions in worship, teaching, preaching, and in all aspects of ministry and mission.

BACKGROUND

This memorial relates to a worship service that was held at the 1990 synod assembly of the Pacifica Synod. Due to the time that has elapsed, it is difficult to speak directly to what actually occurred at the assembly in that synod.

It is true that theological and confessional standards are necessary for any denomination, including the Evangelical Lutheran Church in America. It is also important, however, to affirm the place that Native American Christians occupy in the Evangelical Lutheran Church in America. We must recognize that there are stereotypes that people have in reference to various ethnic groups. These stereo-

types must be guarded against within the Evangelical Lutheran Church in America. The 1991 Churchwide Assembly passed a resolution that said, in part:

. . . To understand and appreciate the history, heritage, and culture of Native American peoples and other communities of color, and to acknowledge the contributions that Native Americans, Asians, African-Americans, and Hispanics have made to the life and culture of this country ...

. . . To affirm the commitment of the Evangelical Lutheran Church in America to support the sovereignty of Native American tribes, to speak out for just treatment of Native Americans, and to promote harmony, reconciliation, and mutual understanding within and among our communities ... (*1991 Reports and Records: Minutes, Volume 2*, pages 472-473).

In Chapter 2 of the constitution of the Evangelical Lutheran Church in America, it is clearly stated that (ELCA 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.

The Evangelical Lutheran Church in America, in all of its units, regions, synods, and congregations, adheres to this confession of faith. Since this church has already adopted a confession of faith that incorporates the elements called for in the memorial from the Northeastern Minnesota Synod, additional actions are not necessary.

ASSEMBLY

ACTION

CA93.7.83 To transmit this minute as information as the response of the 1993 Churchwide Assembly to the memorial of the Northeastern Minnesota Synod.

Section 22: Ecumenical Alliance of Congregations

Saint Paul Area Synod (3H) [1993 Memorial]

WHEREAS, urban St. Paul, Minnesota, is experiencing alarming increases in the problems of crime, deterioration of the housing stock, unemployment, underemployment, and ineffectiveness of schools; and

WHEREAS, the Saint Paul Ecumenical Alliance of Congregations (SPEAC) strengthens congregations and gathers people to solve these problems; and

"q Minute that is, the *BACKGROUND* information provided.

WHEREAS, the cooperation with other congregations representing a variety of heritages provides unique strength in solving these problems; therefore, be it **RESOLVED**, that the Saint Paul Area Synod of the Evangelical Lutheran Church in America encourage its congregations to become members of the Saint Paul Ecumenical Alliance of Congregations and continue to support this membership as a preferred way for congregations to strengthen themselves and work for greater justice in urban St. Paul; and be it further

RESOLVED, that the Saint Paul Area Synod memorialize the Evangelical Lutheran Church in America to endorse and support church-based community organizations as an important component of its congregations' ministry strategies.

BACKGROUND

The community organizing efforts of the Saint Paul Ecumenical Alliance of Congregations (SPEAC) are being supported by a multi-year ELCA domestic hunger grant. The SPEAC, in addition to providing direct community development and community organizing training, provides resources, both written and video, to community groups and churches interested in community organizing. SPEAC also works with other efforts such as networking, facilitating consultations, providing resources, and giving technical assistance in regard to economic development projects.

SPEAC is only one of many community development and organizing projects that are currently supported by ELCA domestic hunger grants. It also should be noted that the Division for Church in Society regularly encourages congregations to become involved on their own in church-based community organizations as important components of their ministry strategies.

ASSEMBLY

ACTION

CA93.7.84

To affirm the memorial of the Saint Paul Area Synod on ecumenical alliances of congregations; and

To transmit this minute as information to the Saint Paul Area Synod to indicate that the intent of the memorial is already being accomplished through the work of the Division for Church in Society.

Section 23: "A Common Calling"

Northeastern Iowa Synod (5F) [1993 Memorial]

WHEREAS, the Evangelical Lutheran Church in America and its predecessor church bodies have been engaged in formal dialogue with the Reformed tradition; and WHEREAS, that, to date, the dialogues have not found agreement on the Gospel issues of double predestination or the real presence of Christ in the Lord's Supper; and

WHEREAS, the Leuenberg Agreement of the European churches articulates a consensus on these issues, including the statements, "In the Lord's Supper the risen Christ imparts himself in his body and blood, given up for all through his word of promise with bread and wine. He thereby grants forgiveness and sets us free for a new life of faith. He thus gives himself unreservedly to all who receive

20 Minute that is, the *BACKGROUND* information provided.

the bread and wine, faith receives the Lord's Supper, for salvation, unfaith for judgment"; therefore, be it

RESOLVED, that the Northeastern Iowa Synod, Evangelical Lutheran Church in America, communicates its appreciation of the report of the latest dialogue titled "A Common Calling"; and, be it further

RESOLVED, that the Northeastern Iowa Synod, Evangelical Lutheran Church in America, memorializes the ELCA Churchwide Assembly to adopt the Leuenberg Agreement between the Lutheran, Reformed, and Union Churches of Europe; and,

be it further

RESOLVED, that the Evangelical Lutheran Church in America request that the Presbyterian Church (U.S.A.), United Church of Christ, and Reformed Church in America adopt the Leuenberg Agreement; and be it further

RESOLVED, that only when the Evangelical Lutheran Church in America, Presbyterian Church (U.S.A.), United Church of Christ, and Reformed Church in America church bodies have adopted the Leuenberg Agreement will these church bodies consider adoption of "A Common Calling."

BACKGROUND

In 1971, an assembly of voting members from the Lutheran, Reformed, and United Churches of Europe (as well as representatives of the Waldensians and the Moravian Brothers) adopted a text of agreement that was to declare and realize fellowship (full communion) between these various churches. The churches reacted to the text of agreement. This Leuenberg Agreement was then modified, adopted by the assembly of these same churches in 1973, and sent to all of the churches. For the subscribing churches, fellowship came into effect in late 1974. To date, about 100 churches have subscribed to the agreement, several of them non-European churches, primarily from South Africa.

The Leuenberg Agreement has been taken into account in the work the Lutheran-Reformed Committee for Theological Conversations is doing. These conversations are continuing. A recommendation may emerge for presentation to the Churchwide Assembly no later than 1997.

ASSEMBLY

ACTION

CA93.7.85 To refer this memorial of the Northeastern Iowa Synod to the Department for Ecumenical Affairs as information as the Evangelical Lutheran Church in America considers issues raised in "A Common Calling" as a part of the Lutheran-Reformed conversation prior to 1997, when a report will come to the Churchwide Assembly.

Section 24: Commercialism

East-Central Synod of Wisconsin (511 [1992 Memorial])

WHEREAS, commercialism, "the selling of goods in the name of the church, with the purpose of securing funds for the mission of the church" is being done in some congregations; and

WHEREAS, this clouds the relationship between the giving of the Christian and the mission of the church; and

WHEREAS, whenever we buy and sell in the name of the church, inviting the public to participate and, in fact, depending on it to do so, we abdicate some of our Christian responsibilities; and

WHEREAS, commercialism weakens the life of the church for it gives a false sense of what the Christian life is all about to those persons not related to the church; and

WHEREAS, it is not the church giving out of what it already has been given but rather it is fund raising versus giving; and

WHEREAS, this is a divisive issue being potentially dangerous and contradictory to Christian stewardship and giving; and

WHEREAS, pastors and congregation councils need direction when dealing with requests to buy and sell in the name of the church; therefore, be it

RESOLVED, that the ELCA East-Central Synod of Wisconsin, in assembly on June 11-14, 1992, memorialize the Evangelical Lutheran Church in America to study the issue of commercialism in the churches and report its findings in a prepared financial policy statement for adoption at its next assembly in August 1993.

BACKGROUND

The Evangelical Lutheran Church in America has been involved in the Financial Stewardship Strategy study for the past two years. A report and recommendations from the Stewardship Strategy Development Committee will come to the 1993 Churchwide Assembly for discussion and action. Many of the "WHEREAS" portions of the memorial from the East-Central Synod of Wisconsin are addressed in that report. Also, Appendix G of the report deals with the matter of "Considerations Regarding Commercialism in the Church." The "Financial Stewardship Strategy" is found in *1993 Reports and Records, Volume 1, Part 2*, pages 309-346.

ASSEMBLY

ACTION

CA93.7.86 To transmit this minute as information and to convey the action of the 1993 Churchwide Assembly in regard to the Financial Stewardship Strategy as the response of the assembly to the memorial of the East Central Synod of Wisconsin.

Section 25: ELCA Hunger Appeal

Indiana-Kentucky Synod (6C) [1993 Memorial]

WHEREAS, as Christians, we are called by our creator to feed the hungry "to whom much is given, much will be required" (Luke 12:48); and

WHEREAS, the need for funds to help stamp out starvation of God's people on this earth is getting greater day by day; and

WHEREAS, the average giving of the confirmed members of the Indiana-Kentucky Synod came to \$4.79 in 1991; and

WHEREAS, several natural disasters in this country and several places on the African continent have reduced available funds; therefore, be it

RESOLVED, that the Indiana-Kentucky Synod, at its 1993 assembly, urge the members of the synod's congregations to increase donations to the hunger appeal by 5 percent in 1993 to increase the per capita giving per confirmed member to \$5.00 in 1993; and be it further

21 Minute. that is, the *BACKGROUND* information provided.

RESOLVED, that the Indiana-Kentucky Synod Assembly memorialize the ELCA Churchwide Assembly meeting in Kansas City in 1993 to have the other 64 synods of the Evangelical Lutheran Church in America join in the goal of increasing donations to the hunger appeal to \$5.00 per confirmed member in 1993.

BACKGROUND

The average confirmed-member giving for the ELCA Hunger Appeal in 1992 was \$3.72. Nine synods in the Evangelical Lutheran Church in America, however, averaged more than \$5.00 per confirmed member in 1992.

ASSEMBLY

ACTION

CA93.7.87 To encourage all synods, keeping in mind the critical importance of strong proportionate share giving, to increase their Hunger Appeal giving by at least 5 percent in 1993;

To encourage, again with proportionate share giving in mind, all synods not presently at the \$5.00 per confirmed-member level to establish a three-year plan to reach at least the \$5.00 per confirmed member giving goal; and

To transmit this minute as information to the Indiana-Kentucky Synod.

*** Section 26: Pastors' Salaries**

Metropolitan New York Synod (7C) [1993 Memorial]

WHEREAS, the Evangelical Lutheran Church in America has concluded a study entitled, "Understanding the Compensation of Clergy in the Evangelical Lutheran Church in America"; and

WHEREAS, the report includes the following three recommendations:

1. To establish a special fund [related to additional pension contributions for pastors in situations of low compensation] as a churchwide program and to encourage its support throughout the Evangelical Lutheran Church in America (pending further consultation with the Board of Pensions) (see Appendix B.);
 2. To recommend that the Division for Ministry, in consultation with the Division for Outreach, and representatives from synods and rostered leaders, propose additional strategies for improving the ability of congregations to understand and respond to the interconnected issues of congregation mission and ministry, particularly as they relate to rostered leadership; and to request that a report be prepared for transmission to the 1995 Churchwide Assembly; and
 3. To recommend that the Division for Ministry, in consultation with the Conference of Bishops, discuss constructive strategies that might be helpful in the present circumstances to address effects of low compensation on pastors, associates in ministry, and congregations; therefore, be it
- RESOLVED, that the Metropolitan New York Synod memorialize the 1993 Churchwide Assembly to adopt the recommendation of the report.

22 Minute that Is, the *BACKGROUND* information provided

BACKGROUND

The memorial from the Metropolitan New York Synod underscores the recom-

mendations that will come to the 1993 Churchwide Assembly for action in regard to the report, "Understanding the Compensation of Clergy in the Evangelical Lutheran Church in America," found in *1993 Reports and Records, Volume 1, Part 2*, pages 289-308. The memorial urges a favorable response to the recommendations.

ASSEMBLY

ACTION

CA93.7.88 To transmit this minute as information and to convey the action of the 3991 Churchwide Assembly on the report, "Understanding the Compensation of Clergy in the Evangelical Lutheran Church in America," as the response of the 1993 Churchwide Assembly to the memorial of the Metropolitan New York Synod.

Section 27: U.S. Commemorative Stamp

Southeastern Pennsylvania Synod (7F) [1993 Memorial]

WHEREAS, Raoul Wallenberg, a Swedish diplomat and a member of the Lutheran church, used his diplomatic position to save Jews from deportation to Nazi death camps in the early years of World War II; and

WHEREAS, he was one of the few who took direct, positive action in the face of Nazi Germany's intimidation and genocidal policies; and

WHEREAS, his defiance of German authority for the sake of life and liberty was often at great personal risk; and

WHEREAS, his tireless efforts to preserve human rights and dignity are among the highest ideals of our nation; and

WHEREAS, in recognition of his efforts Raoul Wallenberg was made an honorary citizen of the United States of America; and

WHEREAS, consideration is being given for a U.S. commemorative stamp to honor Mr. Wallenberg and the cause he so nobly served; therefore, be it

RESOLVED, that the Southeastern Pennsylvania Synod in assembly request that the bishop of the synod write to the Citizen's Stamp Advisory Committee of the U.S. Postal Service voicing this synod's support of efforts to embrace the legacy of Raoul Wallenberg through the issuing of a U.S. commemorative stamp; and be it further

RESOLVED, that the bishop encourage the bishops of our sister synods to consider similar letters in support of Raoul Wallenberg's nomination for a U.S. commemorative stamp; and be it further

RESOLVED, that this synod in assembly memorialize the Evangelical Lutheran Church in America to request that the bishop of this church body write to the Citizen's Stamp Advisory Committee of the U.S. Postal Service voicing this church's support of the nomination of Raoul Wallenberg for a U.S. commemorative stamp for his outstanding, heroic, humanitarian services.

BACKGROUND

Because of its specificity, a nomination for a U.S. Commemorative Stamp has not been the subject of Churchwide Assembly actions in the past. The Memorials 23 Minute that Is, the *BACKGROUND* information provided Committee does not believe that this would be an appropriate agenda item for a

Churchwide Assembly. It should be noted, however, that the 1991 Churchwide Assembly did express concern for a "detailed accounting of Raoul Wallenberg's life while in (U.S.S.R.) custody" (CA91.4.12).

ASSEMBLY

ACTION

CA93.7.89 To transmit this minute as information on a U.S. commemorative stamp as the response of the 1993 Churchwide Assembly to the memorial of the Southeastern Pennsylvania Synod; and

To commend the subject of the memorial from the Southeastern Pennsylvania Synod to all ELCA synods for attention.

*** Section 28:**

Process of Consultation and Discipline

Slovak Zion Synod (7G) [1993 Memorial]

WHEREAS, we the voting members of the Slovak Zion Synod, meeting in assembly at Muhlenberg College the 16th day of June 1993, after prayerful consideration of Matthew 18:15-17 ("If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector."), wish to convey to the Evangelical Lutheran Church in America and its presiding bishop, Herbert Chilstrom, our dismay at the handling of issues regarding our bishop, Kenneth Zindle; and

WHEREAS, we believe that it is incumbent upon the leadership of the church to deal with questions of discipline of bishops and pastors in a manner consistent with Christian fairness, equity, love, and due process. The presumption of guilt or innocence should in no way be arrived at without the most careful review of the facts and exhaustive investigation. It is our feeling that the person accused of impropriety should be informed immediately of the charges and should be made aware of those who have made the accusations. Accusations in themselves should not be construed to presume guilt. Indeed, the burden of proof, according to the standards of American common law, presumes innocence until proven guilty. This standard must pertain in all cases; and

WHEREAS, consistent with these standards of fairness and due process we object to the following:

1. that the allegations against Bishop Zindle were not shown to him when they were given to Bishop Chilstrom and an inordinate period of time lapsed (seven months) before he was informed of them;
2. that the biblical guidelines as stated in Matthew 18 were not followed;
3. that unwarranted assumptions seem to have been made;
4. that the accusers were not subjected to the same scrutiny as the accused;
5. that privileged information was disclosed and not repudiated by the bishop of the church as a breach of pastoral confidence;
6. that the threat of a protracted investigative process, which would lead to

the extension of personal pain to all concerned, resulted in the resignation of Bishop Zindle;

7. that there appears to be a double standard for bishops and pastors, i.e., "you are not fit to be a bishop but you could serve as a pastor," seems

24 Minute: that is, the *BACKGROUND* information provided.

contradictory to the documents on the Study of Ministry, which recognizes that there is no difference between bishops and pastors; therefore, be it RESOLVED, that in the light of these concerns, not only for the life and ministry of Bishop Kenneth Zindle, but also for the integrity of the pastoral ministry (bishop of the Evangelical Lutheran Church in America, synodical bishops, and pastors) and the significant impact these kinds of accusations and discipline have on a professional career, we [memorialize the 1993 Churchwide Assembly to]* recommend the following:

1. that a committee be appointed by the Conference of Bishops to investigate the process used in dealing with these allegations against Bishop Zindle and establish guidelines to be adopted for the future handling of similar situations where discipline against pastors or bishops is considered;
2. that Christian love, fairness, equity, and due process be the ever-present standards under which these investigations are conducted;
3. and that pastoral care be extended to all so accused, so that there will be given emotional, spiritual support and rehabilitation;
4. that copies of this memorial be sent to the Slovak Zion Synod office; the Rev. Bishop Herbert Chilstrom, ELCA bishop; the Conference of Bishops; the Rev. Lowell Almen, ELCA secretary; and the pastors of congregations of the Slovak Zion Synod.

**Text in brackets added to reflect the apparent intention of the Synod Assembly as reported by the synodical secretary.*

BACKGROUND

1.

Removal from Office of Synod Officers: The process for consultation and potential ecclesiastical discipline in this church is prescribed in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

As specified under ELCA continuing resolution 20.53.A92.a., the recall or dismissal of a synodical bishop and the vacating of that 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

Under continuing resolution 20.53.A92.b., the sources of a written petition for removal from office of a synodical bishop are defined, including the Synod Council, Synod Assembly, at least ten synodical bishops, or the bishop of this church.

Prior to the filing of formal charges in a written petition, continuing resolution 20.53.A92.g. specifies that "the petitioner shall first meet with the Executive Committee of the synod in which the officer serves. The Executive Committee shall function as a consultation panel to give advice to the petitioner." If no petition is filed, the proceedings end. If a petition is filed, the Committee on Appeals serves as the discipline hearing committee.

All proceedings that may lead to removal from office are ended upon the resignation of the office holder.

2.

Adoption and Revision for Disciplinary and Removal Procedures: In April 1991, the Church Council initiated a process that gathered together synod bishops, churchwide staff, and experts to develop a strategy by which the Evangelical Lutheran Church in America would respond to matters of discipline in this church. The work of this committee was reviewed by the Conference of Bishops. In 1992

the council adopted recommended key elements of policy and procedure for use by synods in developing their own processes. This was part of a broader strategy affirmed by the Church Council, which also included the goals of education, training, and prevention as central elements of this strategy.

The bylaws of this church assign responsibility to the Committee on Appeals for the development of processes and rules of procedures related to discipline of pastors and congregations (ELCA 20.21.16.) and for removal of synod and churchwide officers (ELCA 20.53.11.). In the development of the current documents, the advice of the Conference of Bishops was sought. Responsibility for ratification of such rules is assigned to the Church Council.

At its November 1991 meeting, the Church Council also authorized a continuing mechanism for review and revision of these documents. A subcommittee of the Committee on Appeals is developing recommendations for changes in the current process and rules of procedure that take into account actual experience in a growing number of discipline cases and the proposed bylaw changes that are before the 1993 Churchwide Assembly. At its October 1993 meeting the Conference of Bishops will be asked to provide advice relating to proposed amendments to those documents, prior to Church Council action anticipated in December 1993.

3.

Slovak Zion Memorial: To address fully the memorial of the Slovak Zion Synod would require presentation of extensive information that would have the result of making details of a preliminary investigation part of the permanent record of a Churchwide Assembly. *The Memorials Committee deems this to be an unwise precedent.* Furthermore, the Churchwide Assembly lacks the authority under the governing documents of the Evangelical Lutheran Church in America to review specific cases of discipline.

ASSEMBLY

ACTION

CA93.7.90 To acknowledge receipt of the memorial of the Slovak Zion Synod regarding the process of consultation and potential discipline related to synodical officers; and

To refer the memorial of the Slovak Zion Synod to the ELCA Church Council for consideration in its ongoing review and revision of the documents governing ELCA processes for discipline and removal from office of synod officers in the Evangelical Lutheran Church in America, such ongoing review and revision to be done in consultation with the Conference of Bishops.

*, Section 30: Chaplaincy Services

Upper Susquehanna Synod (8E) [1993 Memorial]

WHEREAS, chaplaincy services in health-care institutions appear to be threatened, as a result of cost containment measures; and

WHEREAS, chaplaincy services offer the professional and theological skills to care adequately for patients; and

WHEREAS, chaplaincy services are a vital part of any holistic approach to health care; and

WHEREAS, the provision of chaplaincy services has not been raised as an issue of access to health care; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America affirm the need for the provision of professional chaplaincy services as essential to the concept of total health care.

BACKGROUND

Hospitals, especially those that are either public or non-church related, have for some years been scaling back or eliminating chaplaincy departments and curtailing chaplaincy services. This is most unfortunate for a number of reasons, particularly in that chaplains have the unique ability to offer the faith perspective on questions of medical ethics, particularly end-of-life and beginning-of-life issues, which are of increasing significance.

The ELCA Strategy Team on Health advocates for the integral nature of chaplaincy service in the holistic provision of health care. This team's work and perspectives also are represented in the Interfaith Coalition on Access to Health Care. Through these avenues, staff from the Evangelical Lutheran Church in America have had opportunities to underscore the need to include chaplaincy services in any system of health-care reform and this message has been well received by representatives from the government.

In a document adopted by the ELCA Church Council in April 1991, "Call Criteria, Standards, Endorsement Procedures, and Program Guidelines for Specialized Pastoral Care," affirmation of the broadest of roles is noted:

Specialized pastoral care in general health-care settings is an intrinsic part of the healing ministry of our church bodies (ELCA and LCMS). The roles and responsibilities of such ministries include visitation of the sick but also encompass a broad range of ministry activities and specializations including education, ethics, administration, health and wellness, congregational health partnerships and parish nurse, as well as pastoral care and counseling services.

Specialized pastoral care in general health-care settings seeks to foster spiritual and emotional wholeness in the service of physical well-being and healing. The chaplain is the pastor to the entire setting, ministering to staff and families, as well as patients. Chaplaincy in general health-care settings augments congregational ministries of visitation to the sick and dying. It is part of the church's outreach ministry in and for the world.

The board of the Division for Church in Society passed a resolution in March 1993 stipulating that "individuals, congregations, synods, and social ministry organizations are urged to address health-care system reform through study and action, especially through participation in the Interreligious Health-Care Access Campaign."

While chaplaincy services were not specifically mentioned in the working principles document of the Interreligious Health-Care Access Campaign, the document does call for the inclusion of mental health services as an integrated part of the standard benefits package. In addition, it states that we seek "Programs

of primary and acute care, which would treat health problems of medical and paramedical professionals in hospitals, health clinics, and through outpatient services."

ASSEMBLY

ACTION

CA93.7.91 To affirm the memorial on chaplaincy services of the Upper Susquehanna Synod and to transmit this minute as information to the Upper Susquehanna Synod as the response of the 1991 Churchwide Assembly.

? Section 31: Community of St. Dysmas

Delaware-Maryland Synod (8F) [1993 Memorial]

WHEREAS, the Community of St. Dysmas is a unique congregation within the walls of the Maryland Penal System and by its nature, incapable of self-support; and

WHEREAS, the ELCA Division for Outreach has indicated that there will be diminishing support from the churchwide financial resources to this ministry; therefore, be it

RESOLVED, that the Delaware-Maryland Synod memorialize the Evangelical Lutheran Church in America to review once again its commitment to this ministry and, at a minimum, maintain the current level of its financial support.

BACKGROUND

St. Dysmas is a congregation of the Evangelical Lutheran Church in America located behind prison walls in the Maryland Penal System, in Jessup, Maryland. It was begun under the auspices of The American Lutheran Church in the mid-1980s.

At the time of inception of this ministry, contact was made with neighboring congregations, with the clear indication that a support base would be needed if this ministry was to be effective and to be maintained financially. The partnership support from the Division for Outreach is on a declining basis. At the beginning, seed money that was placed into this ministry was a larger amount. Over a period of approximately ten years there has been the phasing down of the financial support, with the anticipation of the increase in support coming from mission partners within the territory of the synod and in the immediate community.

In 1992, conversations with the penal system indicated limited time in regard to the pastor's presence within the prison to work with the congregation. Consideration is now being given to moving to a tent-making arrangement in connection with pastoral leadership. The cumulative amount of partnership support received through January 31, 1993, was \$238,478. The support for fiscal year 1993 is \$16,000. The amount requested for fiscal year 1994 is \$12,000.

ASSEMBLY

ACTION

CA93.7.92 To refer this minute as information to the Delaware-Maryland Synod with the request that the synod have continuing conversations with the St. Dysmas congregation about local support of its continuing ministry; and to request the Division for Outreach to participate with the synod in these ongoing conversations.

? Section 32: Name Change of the Division for Outreach

Indiana-Kentucky Synod (6C) [1993 Memorial]

RESOLVED, that the Indiana-Kentucky Synod in assembly memorialize the ELCA Churchwide Assembly to change the name of the ELCA Division for Outreach to the Division for Local and Area Missions.

2s Minute that is, the *BACKGROUND* information provided

BACKGROUND

The board and staff of the Division for Outreach have studied the matter of the name assigned to the division. The issue also was raised in the evaluation of the division, which was completed by the Program and Structure Committee of the Church Council at its March 1993 meeting. The consensus of this review was that the present name is descriptive of the functions assigned to the division and provides opportunity to continue to inform the ELCA membership as to opportunities and responsibilities to reach out with the Gospel.

ASSEMBLY

ACTION

CA93.7.93 To transmit this minute as information to the Indiana-Kentucky Synod as the response of the 3991 Churchwide Assembly to the memorial of the synod on the name of the Division for Outreach.

**Report of the Committee of Reference and Counsel
(continued)**

Bishop Chilstrom called upon the Rev. David A. Andert, chair of the Committee of Reference and Counsel, to continue the report of the committee.

*** Motion E-Representation at Synodical Assemblies**

Reference: continued on pages 562-567

The following motion had been submitted by Bishop Lavern G. Franzen [Florida-Bahamas Synod]:

WHEREAS, it is the intent that the principle of inclusiveness in this church applies at each and every expression of its life; and

WHEREAS, Synod Assemblies and full allowable congregational participation in them are among the most important aspects of this church's life; and

WHEREAS, existing constitutional and bylaw requirements for seating of congregational lay members of the assembly relating to the requirement that the first two such members shall be one male and one female have had the effect of disenfranchising or limiting the representation, especially of some smaller congregations; and

WHEREAS, the ELCA churchwide constitution (22.21.) provides: "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 at least

15 members of the assembly. An amendment proposed by members of the assembly shall immediately be submitted to the Committee of Reference and Counsel for its recommendation. In no event shall an amendment be placed before the assembly for action sooner than the day following its presentation to the assembly. A two-thirds vote of the members present and voting shall be necessary for adoption"; and

WHEREAS, the ELCA churchwide constitution (10.13.) provides: "The Constitution for Synods contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments to mandatory provisions incorporating constitution provisions of this church shall

26 Minute: that is, the *BACKGROUND* information provided.

be made in the same manner as prescribed in Chapter 22 for amendments to the constitution of this church. *Amendments to mandatory provisions incorporating bylaw provisions of this church and amendments to non-mandatory provisions shall be made in the same manner as prescribed in Chapter 22 for amendments to the bylaws of this church [emphasis added]*"; therefore, be it RESOLVED, that the 1993 Churchwide Assembly amend bylaw 10.41.01. in the *Constitution, Bylaws, and Continuing resolutions of the Evangelical Lutheran Church in America* to read:

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:

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, except that if equal male and female representation is not possible, a congregation with 250 or fewer baptized members may elect two voting members for the Synod Assembly of the same gender. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregations. 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.

and be it further

RESOLVED, that the 1993 Churchwide Assembly amend required constitutional provision tS7.21.c. of the *Constitution for Synods* of the Evangelical Lutheran Church in America to read:

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, except that if equal male and female representation is not possible, a congregation with 250 or fewer baptized members may elect two voting members for the Synod Assembly of the same gender. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregations. 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.

Pastor Andert reported that the Committee of Reference and Counsel recommended the following:

MOVED;

SECONDED: To refer the proposed amendment to bylaw 10.41.01.c. to the Church Council for study of specific experiences of synods and to request that the Church Council report and make recommendation to the ELCA 1995 Churchwide Assembly.

Bishop Lavern G. Franzen [Florida-Bahamas Synod] moved the following:

MOVED;

SECONDED: To substitute the text of Motion E for the recommendation of the Committee of Reference and Counsel.

Speaking to the substitute motion, Bishop Franzen stated that at issue was not this church's principles of inclusive representation, but rather the impossibility of some congregations to fulfill the constitutional mandate concerning male and female representation at synodical assemblies. "There are two issues that they face. One is the availability of members for assembly representation, especially in synods, such as ours, where long distances do cause some problems. The second is the cost to congregations for the additional rooms required. We have attempted to solve this difficulty by providing a roommate-matching service, but that has not been a spectacular success. The result (for either reason): there are smaller congregations losing their vote. I am convinced that the motion as we present it will permit the synods to be accountable in providing balance of male and female [representation] by allowing congregations to have two female and other congregations two male [representatives], and in fact to do so and maintain also more easily the 60 percent lay membership," he stated.

The Rev. Terry C. Graunke [North/West Lower Michigan Synod], speaking against the motion to substitute, inquired who would determine what representation is possible for a particular congregation. Bishop Chilstrom responded that, because the matter was not addressed in the motion, the rules of procedure in each synod would apply.

Bishop Guy S. Edmiston Jr. [Lower Susquehanna Synod], speaking in favor of the substitution, indicated that smaller congregations in his synod were facing the problem in increasing numbers.

Ms. Inez Torres Davis [Southeast Michigan Synod] spoke against the motion to substitute, noting that a "creative method to meet the constitutional mandate is what is required. The traditional method of doing business within the institution of the church does not always fit our current needs and the needs of the vision that we all share

Mr. Bill Wood [Greater Milwaukee Synod] moved to amend the substitute motion:

MOVED;

SECONDED: To amend the substitute motion by emending the word, "250," with the word, "50."

Mr. Wood, speaking to the motion, stated that the experience of the congregation of which he was a member would indicate that it is possible for congregations of 50 members to fulfill the representational mandate for male and female parity. Mr. Pedro M. D'Aquino [Metropolitan New York Synod] questioned whether the amendment was not actually another substitution, because, he opined, the motion would alter substantially the intent of Motion E. Bishop David C. Wold [Southwestern Washington Synod] stated, "This sounds like Abraham's argument on behalf of Sodom and Gomorrah." He favored referral of the matter back to the Committee of Reference and Counsel for further consideration. Bishop Franzen [Florida-

Bahamas Synod] spoke against the amendment, stating, "It will absolutely destroy the purpose for which this motion has been brought"

The Rev. Charles W. Kampmeyer [Northeastern Pennsylvania Synod] called the question:

MOVED; *2/3 Vote Required*
SECONDED; *Yes--838; No-77; Abstain-5*
CARRIED: To move the previous question.

MOVED;
SECONDED; *Yes-237; No-677; Abstain-9*
DEFEATED: To amend the substitute motion by emending the word, "250," with the word, "50."

The Rev. Robert J. Marshall (Chicago, Ill.), a member of the Church Council and of the Committee of Reference and Council, noted that an additional recommendation of the Committee of Reference and Counsel yet to be considered addressed the same matter, but offered a different solution. He raised concern that the additional recommendation receive appropriate attention. Bishop Chilstrom acknowledged the observation and called for the orders of the day.

Greetings:

Lutheran Immigration and Refugee Service

Bishop Chilstrom called upon Mr. Ralston H. Deffenbaugh Jr. (New York, N.Y.), executive director of Lutheran Immigration and Refugee Service, to report on the work of the agency. Mr. Deffenbaugh commented on the current "mood of anti-immigrant sentiment" within the United States, and polled the opinions of voting members on that issue, utilizing the electronic voting system. "The historian, Lawrence Fuchs, says that there has always been this tremendous tension in America between that apprehension that outsiders will somehow contaminate what the insiders have, and the need for immigrants to do things, like clear the woods, take jobs in the fields and factories. One thing is certain, as Christians, we are called to be people of hospitality," he observed.

Citing four case studies concerning refugees presently or formerly living overseas, Mr. Deffenbaugh asked assembly voting members, whether, if serving as immigration officers, they would permit each of the four persons to enter the United States. He commented that, for 54 years, members of the Lutheran church, through Lutheran Immigration and Refugee Service, have been giving people a second life. "Christ said, "I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me." It is very clear. Does being a Christian mean welcoming only our family and friends? No, what makes us Christian is the hospitality that we show--even to strangers--because we are grateful for God's love to us."

Lutheran Men in Mission

Reference: *1993 Reports and Records, Volume 1, Part 1*, pages 57-59.

Bishop Chilstrom introduced Mr. Charles Bruning (Minneapolis, Minn.), president of Lutheran Men in Mission, who brought greetings on behalf of the organization. Mr. Bruning commented on the many situations and cries of men living

in American society. He observed that what were once seen as strengths are now seen as weaknesses for men. Power is oppression; strength is rigidity, and self-sufficiency is emotionally wanting. Men have lost a sense of pride in being a man. Acknowledging Joel Barker's book, *Future Edge: Discovering the New Rules of Success*, Mr. Bruning observed that societal "paradigm shifts," especially that of the feminist movement, are affecting men. "Men are caught in the transition between greater equity and equality. Barker says new paradigms put everyone practicing the old paradigm at great risk. Old habits die hard. Men and women have lived with certain habits for a long time. Right now, there are a lot of hurting men and women, because of this paradigm shift. The church is in a good position to respond and to provide leadership," he said.

Mr. Bruning commented on the work of Lutheran Men in Mission in addressing the needs of men in contemporary society. "We are a fledgling organization within this church trying to discover our ministry. We believe we can help the church respond to this paradigm shift and others, if we generate the necessary support at the congregational level" Mr. Bruning called upon voting members to acknowledge the cries of men. He invited them to attend the upcoming convention of Lutheran Men in Mission at which those cries would be explored.

Youth Convocation and Lutheran Youth Organization

Reference. *1993 Reports and Records, Volume 1, Part 1*, pages 60-64.

Bishop Chilstrom called upon the members of the Youth Convocation that was meeting concurrently with the Churchwide Assembly to make a special presentation on behalf of the Lutheran Youth Organization. Mr. Vance Robbins (Oaks, Okla.), a member of the board of the Lutheran Youth Organization, thanked Bishop Chilstrom and the synodical bishops who had participated in a fund-raising endeavor (frolicking in a fountain) sponsored by the Youth Convocation as their contribution to the Churchwide Assembly offering project. Mr. Robbins expressed appreciation to the youth-ministry staff of the Division for Congregational Ministries (DCM), the Rev. Rebecca L. von Fischer, the Rev. Walter J. ("Mark") Knutson, Ms. Rhonda Alexander and Ms. Diane Schwindt, and to the Rev. Daryl D. Koenig, director for the ELCA National Youth Gathering, and the Rev. Marlene F. W. Helgemo, coordinator for the LYO Multicultural Advisory Committee. He also thanked for their support the DCM executive directors, the Rev. Mark R. Moller-Gunderson and the Rev. Mary Ann Moller-Gunderson, and also Mr. Jim Myers (Kailua, Hawaii), chair of the board of the Division for Congregational Ministries. Mr. Robbins also recognized the small-group facilitators for the Youth Convocation.

Mr. Robbins commented on the struggles of youth living in U.S. society and throughout the world. "We must hear the voices-the voices that cry, the voices that rejoice, the voices in anguish, the voices of all of our brothers and sisters," he urged. The voices of several representatives of the Youth Convocation then were heard reflecting on the concerns and faith journeys of ELCA young people.

Mr. Joshua Note (Tacoma, Wash.) announced the next ELCA National Youth Gathering to be held July 20-24, 1994, at Atlanta, Ga. He introduced a brief video presentation, highlighting the 1991 gathering at Dallas, Tex. The presentation concluded with the singing of "We are marching in the light of God."

Conclusion of Plenary Session Eleven

Following announcements by Secretary Lowell G. Almen, Bishop Chilstrom offered the closing prayer. The assembly recessed at 6:30 P.M.

Plenary Session Twelve
Wednesday, September 1, 1993
8:30 A.M. - 12:30 A.M.

The order for morning prayer was led by Mr. Athornia Steele (Columbus, Ohio), a member of the Church Council, assisted by Ms. Lynda L. Jarsocrak (Sinking Springs, Pa.), Ms. Bette Mohr (Galesburg, Ill.), and Ms. Lorraine Brugh (Evanston, Ill.), organist.

Plenary Session Twelve was called to order at 8:12 A.M. The Rev. Herbert W. Chilstrom, bishop of this church, called upon Secretary Lowell G. Almen to make several announcements concerning the assembly evaluation form and the conclusion of the assembly. Secretary Almen expressed appreciation to the many local volunteers and churchwide staff members who had provided support during the course of this assembly. Assembly members concurred with applause.

*** Unfinished Business**

Secretary Almen then moved the following, which was adopted without discussion:

ASSEMBLY

ACTION

Voice Vote

CA93.7.94 To refer, when the orders of the day must be called, all remaining unfinished items of business to the Church Council of the Evangelical Lutheran Church in America for disposition.

Approval of Minutes

Secretary Almen moved the following, which was adopted without discussion:

ASSEMBLY

ACTION

Voice Vote

CA93.7.95 To receive the preliminary minutes of Plenary Session 1 through Plenary Session 9 as distributed with final approval of the official minutes of these and subsequent sessions to be carried out in keeping with the assembly's Rules of Organization and Procedure; and

To direct that two protocol copies of this assembly's minutes upon completion be deposited in the archives of this church.

Elections:

*

**Results of the Second Ballot for
Church Council and Churchwide Boards and
Committees**

Reference: *1993 Reports and Records, Volume 1, Supplement*, Section E, continued from pages 51, 304, 354-356.

Bishop Richard F. Bansemer [Virginia Synod], rising to a point of personal priv-

ilege, requested that "at least one stanza of "A Mighty Fortress" be sung before the conclusion of the assembly."

Bishop Guy S. Edmiston Jr. (Lower Susquehanna Synod), in the interest of time, moved the following, which was adopted without discussion:

ASSEMBLY

ACTION

Voice Vote

CA93.7.96 To receive the written report of the elections committee on the results of the second ballot for Church Council and churchwide board and committee positions, to dispense with the reading of the results, and to request that the chair hereby declare elected in keeping with this church's bylaws those receiving a majority of the votes cast.

Bishop Chilstrom stated, "I hereby declare those persons to be elected."

Report of the Work of Churchwide Units:

Focus on Departments and Other Churchwide Units

Bishop Chilstrom commented briefly on the responsibilities of various churchwide units. He recognized and expressed appreciation to Ms. Mildred M. Berg (Brooklyn, N.Y.), chair of the Board of Trustees of the Board of Pensions, and Mr. John G. Kapanke, president of the Board of Pensions; to the Rev. Harvey A. Stegemoeller, executive director of the ELCA Foundation; in absentia to Mr. Myrvin Christopherson (Blair, Nebr.), chair of the Advisory Committee for *The Lutheran*, and to the Rev. Edgar R. Trexler, editor of *The Lutheran*; to the Rev. Eric C. Shafer, director of the Department for Communication; to Mr. Kenneth W. Inskeep, director of the Department for Research and Evaluation; and to the Rev. A. C. ("Chris") Stein, director of the Department for Human Resources.

Bishop Chilstrom then briefly reviewed the business remaining before the assembly.

Report of the Reference and Counsel Committee

Bishop Chilstrom called upon the Rev. David A. Andert (Duluth, Minn.), chair of the Committee of Reference and Counsel, to continue the committee's report. Pastor Andert congratulated Bishop Chilstrom and noted that this day marked the seventeenth anniversary of service by Bishop Chilstrom as bishop of this church and of the Minnesota Synod of the former Lutheran Church in America.

*** Motions E (continued) and**

*

Motion F on Membership of the Synod Assembly

Reference: *1993 Reports and Records, Volume 1, Supplement*, pages R-5--R-7, continued from pages 556-559.

During the previous plenary session (see pages 556-559), the Reference and Counsel Committee had recommended the following with respect to a motion offered by Bishop Lavern G. Franzen [Florida-Bahamas Synod]:

To refer the [following] proposed amendment to bylaw 10.41.01.c. to the Church Council for study of specific experiences of synods and to request that the Church Council report and make recommendation to the ELCA

1995 Churchwide Assembly:

WHEREAS, it is the intent that the principle of inclusiveness in this church applies at each and every expression of its life; and
WHEREAS, synod assemblies and full allowable congregational participation in them are among the most important aspects of this church's life; and

WHEREAS, existing constitutional and bylaw requirements for seating of congregational lay members of the assembly relating to the requirement that the first two such members shall be one male and one female have had the effect of disenfranchising or limiting the representation, especially of some smaller congregations; and

WHEREAS, the ELCA churchwide constitution (22.21.) provides: "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 at least 15 members of the assembly. An amendment proposed by members of the assembly shall immediately be submitted to the Committee of Reference and Counsel for its recommendation. In no event shall an amendment be placed before the assembly for action sooner than the day following its presentation to the assembly. A two-thirds vote of the members present and voting shall be necessary for adoption"; and

WHEREAS, the ELCA churchwide constitution (10.13.) provides: "The Constitution for Synods contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments to mandatory provisions incorporating constitution provisions of this church shall be made in the same manner as prescribed in Chapter 22 for amendments to the constitution of this church. *Amendments to mandatory provisions incorporating bylaw provisions of this church and amendments to nonmandatory provisions shall be made in the same manner as prescribed in Chapter 22 for amendments to the bylaws of this church* [emphasis added]"; therefore, be it

RESOLVED, that the 1993 Churchwide Assembly amend bylaw 10.41.01. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* to read:

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:

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, except that if equal male and female representation is not possible, a congregation with 250 or fewer baptized members may elect two voting members for the Synod Assembly of the same gender. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. Ad-

ditional 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. and be it further

RESOLVED, that the 1993 Churchwide Assembly amend required constitutional provision t7.21.c. of the *Constitution for Synods* of the Evangelical Lutheran Church in America to read:

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, except that if equal male and female representation is not possible, a congregation

with 250 or fewer baptized members may elect two voting members for the Synod

Assembly of the same gender. The Synod

Council shall establish a formula to provide additional lay representation from congregations on the

basis of the number of baptized members in the congregation. Additional members from each congregation shall be equally divided between male and female except that the odd-numbered member, if any, may be either male **or female.**

Bishop Franzen then had moved:

MOVED;

SECONDED: To substitute the text of Motion E for the recommendation of the Committee of Reference and Counsel.

The Committee of Reference and Counsel responded to a similar motion (Motion F) submitted by the Rev. Joseph E Rinderknecht [Northeastern Ohio Synod] as follows:

To refer the following proposed amendment to bylaw 10.41.01.c. to the Church Council for study of specific experiences of synods; and to request that the Church Council report and make recommendation to the 1995 Churchwide Assembly of the Evangelical Lutheran Church in America:

WHEREAS, the constitution of the Evangelical Lutheran Church in America, under "Principles of Organization" (5.01.f.), states that "as nearly as possible, 50 percent of the lay members of their assemblies ... shall be female and 50 percent shall be male"; and

WHEREAS, some congregations from time to time are legitimately unable to meet this rule and should not be disenfranchised because of such a circumstance; therefore, be it

RESOLVED, that the Northeastern Ohio Synod memorialize the Evangelical Lutheran Church in America to amend bylaw 10.41.01.c., to read:

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 and, as nearly as possible, said members shall be one male and one female. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. 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, as far as possible. Congregations unable to meet this requirement shall submit in writing a request for representative seating to the Credentials Committee of the Synod Assembly.

Pastor Andert outlined the following procedure for disposition of Motions E and F:

- (1) Bishop Lavem G. Franzen [Florida-Bahamas Synod] had indicated his desire to withdraw his substitute motion on Motion E and would so move;
- (2) The Reference and Counsel Committee would then withdraw its recommendation on Motion E, and present a combined recommendation relative to both Motion E and Motion F;
- (3) Bishop Franzen would then offer a substitute motion relative to the new recommendation of the Reference and Counsel Committee.

An unidentified voting member sought to move that debate be limited to six speakers (three in favor and three opposed). Bishop Chilstrom indicated that such limitation already was in effect.

Bishop Franzen stated that it was his "intent to submit a new substitute motion prepared jointly by the makers of both Motions E and F when the Committee of Reference and Counsel has made its recommendation." He requested that the substitute motion that he had previously offered be withdrawn. There being no objection, Bishop Chilstrom declared the motion to be withdrawn.

Pastor Andert then requested that the recommendation of the Reference and Counsel Committee relative to Motion E be withdrawn. There being no objection, Bishop Chilstrom declared the committee's recommendation to be withdrawn. Pastor Andert then moved the following on behalf of the Reference and Counsel Committee:

MOVED;

SECONDED: To consider Motion E and Motion F together; and To let the previous action of the 1993 Churchwide Assembly on Section 9, Part 3, of the Report of the Memorials Committee be the action of this assembly on Motions E and E

Bishop Franzen then moved the following substitute motion:

MOVED;

SECONDED: To substitute the following for the recommendation of the Reference and Counsel Committee:

RESOLVED, that the 1993 Churchwide Assembly amend bylaw 10.41.01. in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America to read:

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:

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. Congregations of 250

baptized members or less, which are unable to meet this requirement, shall submit a request in writing to the Credentials

Committee of the Synod Assembly for exemption. The Credentials Committee shall be responsible for maintaining gender balance in assembly membership. The Synod Council...

Bishop Franzen stated, "We feel that this substitute is an improvement over yesterday's in that it addresses the fundamental issue, which we face, and that is the difficulty to have equal membership always. It addresses the other problem, which is corollary to that-the cost difficulties for many congregations-and at the same time, it produces accountability at the synod level that assembly membership be maintained with gender balance. We believe it can be worked out in synods, so that representation continues the inclusivity principle while relieving congregations of the difficulties which otherwise they face."

Ms. Audrey R. Mortenson (Springfield, Mo.), chair of the steering committee of the Commission for Women, spoke against the amendment, noting that synodical assemblies ought to be regarded as having such consequence that people would "vie" to attend. Mr. Leroy Hildebrand [Northern Texas-Northern Louisiana Synod] spoke in favor of the amendment, observing the impossibility for some small congregations to meet the gender restrictions. The Rev. Ann M. Tiemeyer [New Jersey Synod] spoke against the substitution, because the congregational membership specified (250 or less) would apply to 25 percent of all ELCA congregations. She suggested that this church must be creative in how it ensures balanced gender representation in ways other than amending its governing documents, and urged further significant reflection on this issue. Bishop Olson spoke in favor of the motion, noting that it was not in reality a gender issue, but one of cost and representational factors. "I think that this is an issue where we allow the Credentials Committee to do the same kind of good work that our synods have done in providing for representation at this Churchwide Assembly," he said. The Rev. Janet S. Peterman [Southeastern Pennsylvania Synod] spoke against the amendment, observing that at issue was a "question of leadership within the congregation, not simply a balance within the synod." The Rev. Paul R. Messner [Upstate New York Synod] spoke in favor of the amendment, noting in his experience the general availability of women, but often an unavailability of men, who are able to attend synodical assemblies. The Rev. Robert L. Driesen [Upper Susquehanna Synod] sought to move the following:

MOVED:

To amend the substitute motion by deleting in the first sentence the phrase, "one of whom shall be male and one of whom shall be female" and by deleting the last sentence, "Congregations of less than 250 members... ."

The Rev. Gilbert E. Splett [South-Central Synod of Wisconsin] rose to a point of order, and objected that the first portion of the proposed amendment did not pertain to the substitute motion. The chair concurred and Pastor Driesen withdrew the motion. The Rev. Robin J. McCullough [Northeastern Ohio Synod] inquired

whether under discussion was an actual bylaw change or a referral to the Church Council. Secretary Almen responded that under consideration was a recommendation of the Reference and Counsel Committee and a substitute for that recommendation, which proposed amendment of bylaw 10.41.01.c. Bishop Chilstrom noted that, if the substitute were to prevail and were then to be adopted by the necessary two-thirds margin, the amendment would go into effect immediately. Pastor McCullough then questioned the constitutionality of the proposed bylaw amendment.

An unidentified voting member called the question. Bishop Robert W. Kelley [Northeastern Ohio Synod] rose to a point of information, and requested that the recommendation of the Reference and Counsel Committee be read.

MOVED; *2/3 Vote Required*
SECONDED; *Yes--762; No--88;*
Abstain-6
CARRIED: To move the previous question on all matters before the house.

MOVED;
SECONDED; *Yes-516; No-369; Abstain-10*
CARRIED: To substitute the following for the recommendation of the Reference and Counsel Committee:
RESOLVED, that the 1993 Churchwide Assembly amend bylaw 10.41.01. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* to read:
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:

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. Congregations of 250 baptized members or less, which are unable to meet this requirement, shall submit a request in writing to the Credentials Committee of the Synod Assembly for exemption. The Credentials Committee shall be responsible for maintaining gender balance in assembly membership.
The Synod Council

MOVED; *2/3 Vote Required*
SECONDED; *Yes--540; No--348; Abstain-20*
DEFEATED: RESOLVED, that the 1993 Churchwide Assembly amend bylaw 10.41.01. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* to read:
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:

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. Congregations of 250 baptized members or less, which are unable to meet this requirement, shall submit a request in writing to the Credentials Committee of the Synod Assembly for exemption. The Credentials Committee shall be responsible for maintaining gender balance in assembly membership. The Synod Council

Motion G: Namibia

Reference: *1993 Reports and Records, Volume 1, Supplement*, page R-8.

Pastor Andert read the motion that follows, submitted by the Rev. Gilbert E. Splett [South-Central Synod of Wisconsin]. He indicated that the Reference and Counsel Committee recommended approval of the motion, which was adopted without floor discussion.

ASSEMBLY

ACTION

Yes—763; No—48; Abstain—13;

CA93.7.97 WHEREAS, the Evangelical Lutheran Church in America has affirmed a deep commitment to the people of Namibia, faithfully praying and advocating with them in their struggle against the oppression of illegal colonial rule by the apartheid government of South Africa, and rejoicing with them on their national independence on March 21, 1990; and

WHEREAS, Namibia currently is endangered by the civil war in the neighboring country of Angola, where rebel leader Jonas Savimbi has rejected his UNITA party's loss in September of 1992 in a U.S.- and U.N.-certified free and fair election, and with South African military support, has returned to waging a war of atrocities and destruction which has resulted in the deaths of over 15,000 Angolans by March of 1993; and

WHEREAS, payment of U.S. monetary dues by the United Nation, delayed or denied under previous governmental administrations, that accumulated by May of 1993 to \$549 million for U.N. administration, and \$320.3 million for peace keeping operations, is critical to assist peace-keeping forces in Angola to stem the fighting, provide security to Namibia's northern border and give necessary assistance to Angolan refugees; therefore, be it

RESOLVED, that congregational members of the Evangelical Lutheran Church in America be encouraged to thank the President and their senators and representatives for joining other world nations to recognize diplomatically the Angolan government, and to express the urgency of payments of U.S. funding for United Nations administrative and peace-keeping operations; and be it further

RESOLVED, that the members and congregations of the Evangelical Lutheran Church in America continue faithfully to pray for the people of Namibia and Angola and to advocate for lasting peace in all of southern Africa.

*** Motion H: Middle East**

Reference: *1993 Reports and Records, Volume 1, Supplement*, pages R-9-R-11.

Pastor Andert read the "RESOLVED" paragraphs of the motion that follows, sub-

mitted by Bishop Harold C. Skillrud [Southeastern Synod]. He indicated that the Reference and Counsel Committee recommended approval of the motion.

MOVED;

SECONDED: WHEREAS, the following declaration on "Christians in the Holy Land" was unanimously adopted

in May 1993 by an 18-member delegation from Jerusalem, including representatives of the Greek Orthodox, Armenian and Latin Catholic patriarchates, the Anglican church, the Middle East Council of Churches, International Christian Committee of Israel, and the Society of Friends, in addition to the Lutheran church:
We are conscious of the privilege of living, and keeping alive the Christian faith where the church was born;

The Christian community in the land of Jesus (the Living Stones, 1 Peter 2:5), has witnessed to our Lord in the midst of all the changing social, religious, and political conditions over a period of two millennia;

We reaffirm our responsibility and constant determination on behalf of Christians through the world to safeguard our sacred heritage, along with that of Muslims and Jews;

While we, in the main, are an Arab Palestinian Christian community, we treasure in our midst the presence of members of our churches from a great variety of nations;

We are saddened by the ongoing reduction of the indigenous Christians in the land of Jesus, which requires urgent attention;

We deplore the lack of access for Palestinians from the Occupied Territories in the Holy City of Jerusalem, and urge that free access to it be guaranteed for all peoples at all times;

We urge our Christian Palestinian sisters and brothers to stand firm in their ancestral home in the land of Jesus. We expect all Palestinians who have emigrated, or were forced to leave, to come back. We request all relevant bodies to assist in their return;

We have always welcomed the constant flow of Christian pilgrims to the Holy Land from all over the world and we encourage them to meet and pray with the Living Stones;

As the church, living in a broadly Arab and Muslim culture in the Middle East, we witness to our Christian faith in dialogue with our sisters and brothers of the Muslim and Jewish faiths;

We share the aspirations of the Palestinian people for an end to occupation and for national independence. We therefore advocate and support a just and lasting peace in the region;

We call on the international community to respect and protect the unique historic nature of the Holy City of Jerusalem, and all the Holy Land, as being sacred to Jews, Christians, and Muslims; and

WHEREAS, the following statement on "Crisis in the West Bank and Gaza" was published in *The Washington Post* on August 10, 1993, by 11 agencies from the U.S.A., including all major agencies at work in the Middle East for Protestant and Orthodox churches:

In a world filled with cases of human distress, few merit more

urgent attention than the suffering of nearly two million Palestinians. The forced closure of their West Bank and Gaza homeland is destroying the Palestinian economy and disrupting all Palestinian life. Something must be done to end the havoc caused by the new occupation measures;

The closure Israel imposed in March has effectively sealed off the Palestinian lands and carved them up into four zones: the northern West Bank, the southern West Bank, East Jerusalem, and the Gaza Strip. Passage into Israel is restricted by army checkpoints on all main roads and entry points; movement through Jerusalem to any of the zones between the West Bank and Gaza is denied to all but a few Palestinians;

The impact of the restrictions on Palestinian daily life is punishing. They prohibit, among other things, access to jobs, visits to medical clinics, shipment of goods and agricultural produce, worship in Jerusalem mosques and churches, and attendance at cultural events; Before the restrictions, the stunted Palestinian economy generated only 1,000 new jobs a year; the annual labor force increase was 15,000. With their imposition, Palestinians were severed from most of the 130,000 day-labor jobs they once had in Israel-jobs that produced one-third of the West Bank's income and one-half for the Gaza Strip; Palestinian agriculture, industry, and transportation are barred now from primary markets and sources of supply. The rules stifle normal communication between the southern and northern West Bank and between Gaza and the West Bank;

The East Jerusalem market is isolated from the three other zones and transit to any of them through East Jerusalem is forbidden. As a result, gluts and shortages of scarce produce regularly occur; In the international community, the measures are condemned widely as collective punishment, which is illegal under the Fourth Geneva Convention-the document that defines acceptable occupier conduct. Some critics consider Israel's positive practice a substantial new burden that hinders progress in the peace process and intensifies the sense of oppression among Palestinians living in their 27th year under military law and army rule;

Our concern as humanitarian organizations is the welfare of people. In human terms, we regard the closure as unacceptable and call for the immediate lifting; and

WHEREAS, the Evangelical Lutheran Church in America has missionaries in Jerusalem, as well as elsewhere in the Middle East, and has supported the work of the Lutheran World Federation and other agencies on behalf of Palestinian refugees for over 40 years; and

WHEREAS, the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America affirmed a message on the Israeli-Palestinian conflict adopted by the Church Council on April 16, 1989 (the message urges self-determination and possible independence for Palestinians and security for Israel); therefore, be it

RESOLVED, that the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America affirm in principle the "Declaration on Christians in the Holy Land" and "Crisis in the West Bank and Gaza,"

as cited above; and be it further

RESOLVED, that the Reverend Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, be requested to communicate this action, together with the sympathetic concern, of the assembly to the Lutheran bishop in Jerusalem and to the ELCA missionaries and Lutheran World Federation staff there; and be it further

RESOLVED, that the Division for Church in Society, in cooperation with other appropriate units of the Evangelical Lutheran Church in America, consider the two statements quoted above for inclusion among this church's study materials' on the Middle East and for use in advocacy for peace and justice in the Middle East.

The Rev. Albert R. Ahlstrom [Metropolitan New York Synod] spoke against the motion, objecting that the "we" pronounced in the motion was undefined, and suggesting that the motion either be referred possibly to the Division for Church in Society, or amended by deletion of all but the third "RESOLVED" paragraph. Bishop Sherman G. Hicks [Metropolitan Chicago Synod] moved the following, stating that the proposed amendment "would be very timely in addressing not only the needs that are in the original resolution, but also the present situation of peace talks."

'A list is provided in *A Resource on the Middle East* recently published by the Division for Church in Society.

MOVED;

SECONDED;

Yes-712; No-112; Abstain--15

CARRIED: To

amend the motion by inserting before the last resolve:

RESOLVED, that Bishop Herbert W. Chilstrom be requested to communicate with the parties involved in peace talks to offer our prayers and concern for a peace settlement that guarantees Israel's right

to exist and the establishment of a Palestinian state; and be it further

Bishop Harold C. Skillrud [Southeastern Synod], speaking as a member of the board of directors of Lutheran World Relief, said the proposed resolution was "an effort to stand shoulder to shoulder with our Christian brothers and sisters in the Holy Land, especially in that part of the resolution that deals with the oppression that they have suffered and the difficulty of maintaining a Christian ministry in that land." Ms. Gloria F. Bauer Ishida [Metropolitan Chicago Synod] stated that she favored the motion as a means of standing in solidarity with ELCA members of Palestinian descent. Ms. Renee V. Sneitzer [Southeastern Iowa Synod] objected that the amendment did not sufficiently address the concerns of Palestinians, but subsequently withdrew the objection.

The Rev. Virginia K. Georgulas [Pacifica Synod] called the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes-802; No-38;

Abstain-10

CARRIED: To

move the previous question.

ASSEMBLY

ACTION

CA93.7.98

Yes—779; No—72; Abstain—13

WHEREAS, the following declaration on "Christians in the Holy Land" was unanimously adopted in May 1993 by an 18-member delegation from Jerusalem, including representatives of the Greek Orthodox, Armenian and Latin Catholic patriarchates, the Anglican church, the Middle East Council of Churches, International Christian Committee of Israel, and the Society of Friends, in addition to the Lutheran church;

We are conscious of the privilege of living, and keeping alive the Christian faith where the church was born;

The Christian community in the land of Jesus (the Living Stones, 1 Peter 2:5), has witnessed to our Lord in the midst of all the changing social, religious, and political conditions over a period of two millennia;

We reaffirm our responsibility and constant determination on behalf of Christians through the world to safeguard our sacred heritage, along with that of Muslims and Jews;

While we, in the main, are an Arab Palestinian Christian community, we treasure in our midst the presence of members of our churches from a great variety of nations;

We are saddened by the ongoing reduction of the indigenous Christians in the land of Jesus, which requires urgent attention;

We deplore the lack of access for Palestinians from the Occupied Territories in the Holy City of Jerusalem, and urge that free access to it be guaranteed for all peoples at all times;

We urge our Christian Palestinian sisters and brothers to stand firm in their ancestral home in the land of Jesus. We expect all Palestinians who have emigrated, or were forced to leave, to come back. We request all relevant bodies to assist in their return;

We have always welcomed the constant flow of Christian pilgrims to the Holy Land from all over the world and we encourage them to meet and pray with the Living Stones;

As the church, living in a broadly Arab and Muslim culture in the Middle East, we witness to our Christian faith in dialogue with our sisters and brothers of the Muslim and Jewish faiths;

We share the aspirations of the Palestinian people for an end to occupation and for national independence. We therefore advocate and support a just and lasting peace in the region;

We call on the international community to respect and protect the unique historic nature of the Holy City of Jerusalem, and all the Holy Land, as being sacred to Jews, Christians, and Muslims;

and

WHEREAS, the following statement on "Crisis in the West Bank and Gaza" was published in *The Washington Post* on August 10, 1993, by 11 agencies from the U.S.A., including all major agencies at work in the Middle East for Protestant and Orthodox churches:

In a world filled with cases of human distress, few merit more urgent attention than the suffering of nearly two million Palestinians. The forced closure of their West Bank and Gaza homeland is destroying the Palestinian economy and disrupting all Palestinian life. Something must be done to end the havoc caused by the new occupation measures;

The closure Israel imposed in March has effectively sealed off the Palestinian lands and carved them up into four zones: the northern West Bank, the southern West Bank, East Jerusalem, and the Gaza Strip. Passage into Israel is restricted by army checkpoints on all main roads and entry points; movement through Jerusalem to any of the zones of between the West Bank and Gaza is denied to all but a few Palestinians. The impact of the restrictions on Palestinian daily life is punishing. They prohibit, among other things, access to jobs, visits to medical clinics, shipment of goods and agricultural produce, worship in Jerusalem mosques and churches, and attendance at cultural events;

Before the restrictions, the stunted Palestinian economy generated only 1,000 new jobs a year; the annual labor force increase was 15,000. With their imposition, Palestinians were severed from most of the 130,000 day-labor jobs they once had in Israel--jobs that produced one-third of the West Bank's income and one-half for the Gaza Strip;

Palestinian agriculture, industry, and transportation are barred now from primary markets and sources of supply. The rules stifle normal communication between the southern and northern West Bank and between Gaza and the West Bank. The East Jerusalem market is isolated from the three other zones and transit to any of them through East Jerusalem is forbidden. As a result, gluts and shortages of scarce produce regularly occur;

In the international community, the measures are condemned widely as collective punishment, which is illegal under the Fourth Geneva Convention—the document that defines acceptable occupier conduct. Some critics consider Israel's positive practice a substantial new burden that hinders progress in the peace process and intensifies the sense of oppression among Palestinians living in their 27th year under military law and army rule;

Our concern as humanitarian organizations is the welfare of people. In human terms, we regard the closure as unacceptable and call for the immediate lifting;

and

WHEREAS, the Evangelical Lutheran Church in America has missionaries in Jerusalem, as well as elsewhere in the Middle East, and has supported the work of the Lutheran World Federation and other agencies on behalf of Palestinian refugees for over 40 years; and

WHEREAS, the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America affirmed a message on the Israeli-Palestinian conflict adopted by the Church Council on April 16, 1989 (the message urges self-determination and possible independence for Palestinians and security for Israel); therefore, be it

RESOLVED, that the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America affirm in principle the "Declaration on Christians in the Holy Land" and "Crisis in the West Bank and Gaza," as cited above; and be it further

RESOLVED, that the Reverend Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, be requested to communicate this action, together with the sympathetic concern, of the assembly to the Lutheran bishop in Jerusalem and to the ELCA missionaries and Lutheran World Federation staff there; and be it further

RESOLVED, that Bishop Herbert W. Chilstrom be requested to communicate with the parties involved in peace talks to offer our prayers and concern for a peace settlement that guarantees Israel's right to exist and the establishment of a Palestinian state; and be it further

RESOLVED, that the Division for Church in Society, in cooperation with other appropriate units of the Evangelical Lutheran Church in America, consider the two statements quoted above for inclusion among this church's study materials* on the Middle East and for use in advocacy for peace and justice in the Middle East.

The Rev. Edward E. Busch [Southern California (West) Synod] inquired about the status of Motions E and F, following the defeat of the substitute motion. Bishop Chilstrom indicated that the assembly's previous action in response to synodical memorials on representational principles would bring the matter to the attention of the Church Council.

Motion I: Clinical Pastoral Education

Reference: *1993 Reports and Records, Volume 1, Supplement*, page R-12.

Pastor Andert read the motion that follows, submitted by the Rev. Gary J. Benedict [Southeastern Minnesota Synod]. He noted that "it is not customary for the ELCA Churchwide Assembly to make decisions regarding seminary curriculum or requirements" and indicated that the Reference and Counsel Committee recommended that the motion be referred to the Division for Ministry.

ASSEMBLY

ACTION

Yes-713; No-104; Abstain-7

CA93.7.99 To refer the following motion to the Division for Ministry:

WHEREAS, seminarians already have a tremendous financial burden with seminary tuition, books, and living expenses; and

WHEREAS, requiring Clinical Pastoral Education (CPE) takes away two and one-half full months of employment from seminarians, plus costing them additional tuition for taking CPE; and

WHEREAS, there is no regulation by the church or seminary as to who the supervisor will be and very little real choice by the seminarian on supervisor or site; and

WHEREAS, there are many pastors serving very effectively who have not had CPE; therefore, be it

RESOLVED, that the 1993 Churchwide Assembly direct the Division for Ministry to remove the requirement for CPE and instead strongly recommend the taking of CPE; and be it further

RESOLVED, that this assembly direct the Division for Ministry to find alternative funding sources for those who desire to take CPE.

*A list is provided in *A Resource on the Middle East* recently published by the Division for Church in Society

Presentation to Holy Cross Lutheran Church Overland Park, Kansas

Bishop Chilstrom welcomed members from Holy Cross Lutheran Church at Overland Park, Kansas, who were presented a stained glass window bearing the logo of this Churchwide Assembly for installation in the recently completed Holy Cross church building. The project was sponsored by the Mission Partners program of the ELCA Division for Outreach. The Dalle de Verre medallion window had been constructed during the course of the assembly in the assembly exhibit hall by Mr. John Calligan of Calligan Studios (Ellerslie, Md.) with the assistance of assembly members who helped to set the faceted glass nuggets in place. Holy Cross Lutheran Church, an ELCA mission congregation, was organized in 1989 and recognized and received as an ELCA congregation in 1990. The Rev. E Mark Walters, pastor of the congregation, received the gift on behalf of the parish and expressed appreciation to the assembly.

Recognition of New Bishop

Bishop Chilstrom recognized Bishop Gregory R. Pile, stating that this first day of September was his first day in office as bishop of the Allegheny Synod. Secretary Almen made several announcements related to the availability of bus transportation at the conclusion of this assembly.

Study of Clergy Compensation

Reference: *1993 Reports and Records, Volume 1, Part 2*, pages 289-308, continued from pages 59-60

Bishop Chilstrom called upon the Rev. Joseph M. Wagner, executive director of the Division for Ministry, the Rev. William C. Behrens, director for leadership support in the Division for Ministry, and Mr. Kenneth W. Inskeep, director of the Department for Research and Evaluation, to come to the dais for discussion of the recommendation of the Church Council on clergy compensation. Pastor Behrens, representing the Staff Team on Clergy Compensation, briefly introduced the study and related recommendations, noting that the report, "Understanding the Compensation of Clergy in the Evangelical Lutheran Church in America" (*1993 Reports and Records, Volume 1, Part 2*, pages 290-308), addressed three questions: (1) What factors influenced compensation?; (2) What are the effects of low compensation on rostered leaders and their ministry?; and (3) What are some of the practical responses and solutions to low compensation?

The 1991 Churchwide Assembly, held at Orlando, Florida, adopted the following resolution:

To request the staff of the Division for Ministry, in cooperation with the

Division for Outreach, the Conference of Bishops, the Board of Pensions, and other appropriate parties, to examine the matter of inadequate compensation and pension benefits for clergy and associates in ministry; and To report to the 1993 Churchwide Assembly (CA91.7.110).

The Staff Team on Ministry Settings and Compensation, with consultants, was appointed by the Division for Ministry. A study was commissioned that included the following immediate and long-range goals:

*Determine what causes and leads to low compensation for clergy and associates in ministry serving congregations;

* 575

* Ascertain the impact of low compensation on rostered persons and congregations;

* Examine the implications of low compensation on the ministry of the congregations;

* Identify the needs generated in rostered persons and congregations by low compensation; and

* Secure suggestions from rostered persons and congregations on how low compensation can be raised.

The results of the survey and recommendations for action were presented to the board of the Division for Ministry at its March 1993 meeting. That material, printed below, was reviewed by the board and subsequently the Church Council later that month.

MOVED;

SECONDED: To establish a special fund (related to additional pension contributions for pastors in situations of low compensation) as a churchwide program and to encourage its support throughout the Evangelical Lutheran Church in America (pending further consultation with the Board of Pensions);

To recommend that the Division for Ministry-in consultation with the Division for Congregational Ministries, the Division for Outreach, and representatives from synods and rostered leaders-propose additional strategies for improving the ability of congregations to understand and respond to the interconnected issues of congregational mission and ministry, particularly as they relate to rostered leadership; and to request that a report be prepared for transmission to the 1995 Churchwide Assembly; and

To recommend that the Division for Ministry, in consultation with the Conference of Bishops, discuss constructive strategies that might be helpful in the present circumstances to address effects of low compensation on pastors, associates in ministry, and congregations.

Bishop Chilstrom introduced other persons who were present for this discussion: the Rev. Herbert B. Carlmark, assistant executive director for the Division for Ministry; Mr. Lyle N. Anderson, vice president for pension administration of the Board of Pensions; and Bishop Jon S. Enslin [South-Central Synod of Wisconsin]. The Rev. Leonard A. Hoffman [Northwest Synod of Wisconsin] affirmed the work of the staff team and its recommendations. The Rev. Peter V. Boe [Western Iowa Synod] also spoke in favor of the recommendation of the Church Council, but stated that it "falls short of the goals of the Rev. William E. Hulme and others who have worked to achieve equitable salaries [and retirement income] for all clergy

persons." Bishop Paul M. Werger [Southeastern Iowa Synod] spoke in favor of the recommendation, noting low benevolence giving in some rural areas. He cautioned that salary subsidies for low income congregations not hinder congregational stewardship efforts, "so that we encourage these congregations to stretch, grow, and develop in their own stewardship endeavors."

Bishop E. LeRoy Riley Jr. [New Jersey Synod] moved the following:

MOVED;

SECONDED: To amend the recommendation of the Church Council by replacing paragraph one with the following:

To establish in consultation with the ELCA Board of Pensions a special fund to provide both for additional pension contributions for

pastors in situations of low compensation, and for pensioners who are now receiving at or near the minimum pension.

Bishop Riley stated concern that retirees who had served ELCA predecessor church bodies may now be provided only minimum pensions and thereby insufficient income. Mr. Lyle N. Anderson, vice president for pension administration of the Board of Pensions, noted that the report on clergy compensation chiefly addresses the situation of persons who will retire in the future. He reported that of the present 10,500 retirees, 1,300 persons currently receive minimum pensions of \$350 per month for an ordained minister, \$233 for a surviving spouse. The Board of Pensions found that 160 of those persons have total income of less than \$1000 (single) to \$1250 (married) per month and assets of less than \$15,000. The cost of increasing the total income from all sources of those persons to the \$1,000 to \$1,200 level in 1992 would have amounted to approximately \$400,000. Pastor Wagner indicated that approval of the amendment proposed by Bishop Riley would "divide the focus" of the recommendation of the staff team away from low salaried clergy to retirees receiving minimum pensions. Mr. John E. Lester [Pacifica Synod] raised concern that both the original motion and the amendment of this proposal had budgetary implications. Pastor Wagner stated that the chair would need to rule on that question (see below). Ms. Sandra Wendland [East-Central Synod of Wisconsin] questioned why the report did not address the compensation of all rostered persons. Pastor Wagner stated that the assignment to the division specified clergy. Sr. Gunnell M. Sterner [Northeastern Pennsylvania Synod] objected, stating, "I believe that the entire issue needs to consider [all] rostered persons, not only clergy."

MOVED;

SECONDED;

Yes-479; No-314; Abstain-22

CARRIED: To amend the recommendation of the Church Council by replacing paragraph one with the following:

To establish in consultation with the ELCA Board of Pensions a special fund to provide both for additional pension contributions for pastors in situations of low compensation, and for pensioners who are receiving at or near the minimum pension.

An unidentified voting member sought to move the following:

To amend paragraph three by striking the words, "associates in ministry," and substituting the words, "rostered lay persons."

Bishop Chilstrom indicated that the staff team would accept the proposal as a

friendly amendment. Mr. Charles Lutz [Minneapolis Area Synod] objected, noting that there are non-rostered members of the pension plans, and urged that the language of the resolution include all plan members. Bishop Chilstrom ruled that, since there had been an objection, formal adoption of the proposed amendment would be required.

MOVED;

SECONDED: To amend paragraph three by striking the words, "associates in ministry," and substituting the words, "rostered lay persons."

An unidentified voting member rose to a point of order and questioned whether a friendly amendment, once accepted, was debatable before the assembly. Bishop Chilstrom overruled the objection. The Rev. David B. Larson [Nebraska Synod] suggested that the recommendation was intended to apply to low-income congregations. The Rev. Joseph F. Rinderknecht [Northeastern Ohio Synod] inquired, "If the point of the friendly amendment is to expand this to rostered persons, does it apply only in the third paragraph or throughout the recommendation?" Bishop Chilstrom ruled that the proposed amendment specified "paragraph three." The Rev. John H. P. Reumann [Southeastern Pennsylvania Synod] noted that both the second paragraph and the addition to the third paragraph would seem to include the new category of diaconal ministers. He observed that Bishop Riley's amendment to paragraph one also would "fill the bill" with respect to the inclusion of all pension-plan members.

MOVED;

SECONDED; *Yes-686; No-130; Abstain--18*

CARRIED: To amend paragraph three by striking the words, "associates in ministry," and substituting the words, "rostered lay persons."

Bishop Chilstrom noted that the rule limiting debate to three speeches each for and against also applied to amendments. The Rev. Terri J. P. Blornberg [Northwest Synod of Wisconsin] moved the following:

MOVED;

SECONDED; *Yes-281; No-503; Abstain-22*

DEFEATED: To refer the recommendation of the Church Council on clergy compensation to the Division for Ministry.

In speaking to the foregoing motion, Pastor Blornberg indicated that her concern was "that the recommendation for a special fund may help those who are in the early stages of

their ministry, but not be sufficient for those who have retired or at the point of retiring"

The Rev. Paul R. Messner [Upstate New York Synod] inquired "whether serious consideration will be given to equalized compensation across the church, such as I understand is done in the Lutheran Church in Australia?" Pastor Betirens responded that such a question was considered by the Churchwide Assembly in 1991. "At that time, the recommendation was not to pursue that avenue any further." The Rev. John B. Mawhirter [Northwestern Ohio Synod] sought to call the

question. Responding to a point of order, Bishop Chilstrom recognized Ms. Lots A. Holck [Southwestern Texas Synod] who previously had served notice of her intent to move an amendment. Ms. Holck moved the following:

MOVED;

SECONDED: To amend paragraph one by addition of the following sentence: "This will be a churchwide program to encourage support throughout the Evangelical Lutheran Church in America."

Ms. Holck noted that the staff team had indicated previously that proposed addition "was a vital part of this proposal." Mr. John E. Lester [Pacifica Synod] requested the chair to rule on the question that had been raised previously concerning the budget implications of the recommendation. Bishop Chilstrom ruled that the plan would be funded by establishment of a special fund and, therefore, would not have direct budgetary implications. Ms. Lois Holck inquired whether the staff team might accept her proposal as a friendly amendment. Hearing no objection, Bishop Chilstrom indicated that Ms. Holck's would be accepted as a friendly amendment.

The Rev. David M. Engelstad spoke against the original recommendation as amended, "for the reasons that I find it inadequate and unrealistic. The data in the "blue report book" [1993 Reports and Records, Volume 1, Part 2] would indicate that there are at least two issues—one is the yearly defined compensation, and the other is the pension accumulations on that compensation. I think it was the sentiment of the 1991 Churchwide Assembly that both of those needed to be addressed; the recommendation addresses only the pension fund accumulations on clergy (or rostered) person's salary and is, therefore, at least inadequate in its response . . .," he stated. Bishop Chilstrom interrupted the speaker, explaining that a motion had been made to call for the previous question.

MOVED;

2/3 Vote Required

SECONDED;

Yes-725; No--109; Abstain-9

CARRIED: To move the previous question.

Bishop Chilstrom called for the vote on the recommendation of the Church Council as amended. The Rev. Gordon E. Smith [Upper Susquehanna Synod] sought to move a friendly amendment, but was overruled by the chair.

ASSEMBLY

ACTION

Yes—722; No—100; Abstain—8

CA93.8.100

To establish in consultation with the ELCA Board of Pensions a special fund to provide both for additional pension contributions for pastors in situations of low compensation, and for pensioners who are receiving at or near the minimum pension. This will be a churchwide program to encourage support throughout the Evangelical Lutheran Church in America.

To recommend that the Division for Ministry—in consultation with the Division for Congregational Ministries, the Division for Outreach, and representatives from synods and rostered leaders—propose additional strategies for improving the ability of congregations to understand and respond to the interconnected issues of congregational mission and ministry, particularly as they relate to rostered leadership; and to request that a report be prepared for transmission to the 1995 Churchwide Assembly; and

To recommend that the Division for Ministry, in consultation with the Conference

of Bishops, discuss constructive strategies that might be helpful in the present circumstances to address effects of low compensation on pastors, rostered lay persons, and congregations.

Greetings: Women of the Evangelical Lutheran Church in America

Bishop Chilstrom introduced Ms. Janet Peterson (Thief River Falls, Minn.), newly elected president of Women of the Evangelical Lutheran Church in America, who brought greetings on behalf of the women's organization. Accompanying her to the dais was Ms. Charlotte E. Fiechter, executive director of Women of the Evangelical Lutheran Church in America. Ms. Peterson said, "As a community of women, created in the image of God, called to discipleship in Jesus Christ, and empowered by the Holy Spirit, we commit ourselves to grow in faith, affirm our gifts, support one another in our callings, engage in ministry and action, and promote healing and wholeness in the church, society, and the world. This purpose statement is the foundation of all of our programming and resource development and what undergirds all of our actions as women of this church." She noted that offerings from the recent triennial convention of Women of the Evangelical Lutheran Church in America had been designated to assist programs in the United States and abroad, relief to Midwestern flood victims through ELCA Disaster Response, and projects related to Women and Children Living in Poverty—a total of more than \$218,000. In addition, the organization presents an annual gift to the churchwide organization to support in partnership the total outreach of this church; during the 1992-1993 biennium such gifts totaled \$2,625,000, representing approximately 30 percent of the organization's budget. "The last two years have been rich in dreams and rich in accomplishments. For the future, Women of the Evangelical Lutheran Church in America will remain committed to its purpose statement—to making a difference in the world for its participants and for God's people everywhere. I pray God's blessings as we continue to serve our Lord in partnership," she stated.

*** Study of Confirmation Ministry**

Reference. *1993 Reports and Records, Volume 1, Part 2*, pages 350-365; continued from page 59.

Bishop Chilstrom called upon the Rev. Patricia J. Lull (Athens, Ohio), chair of the Task Force on Confirmation Ministry, Mr. Jim Meyers (Kailua, Hawaii), chair of the board of the Division for Congregational Ministries, the Rev. Mark R. Moller-Gunderson, executive director of the division, and the Rev. Kenneth A. Smith Jr., associate director for Christian education, youth, and catechetics in the Division for Congregational Ministries, for presentation of the Study of Confirmation Ministry. He noted that Bishop A. Donald Main [Upper Susquehanna Synod], a member of the task force, also would be present for the discussion. Pastor Smith explained briefly the review process related to the work of the task force, and expressed gratitude to Pastor Lull for her service as chair of the task force. Pastor Lull spoke on behalf for the task force and commended the report to the assembly "with our full approval."

MOVED;

SECONDED: To receive with appreciation "The Report of the Study of the Confir-

mation Ministry Task Force of the Evangelical Lutheran Church in America";

To affirm the general directions articulated in the study:

(1) That congregational confirmation ministry be Gospel-centered and grace-centered both in content and in approach;

(2) That such a confirmation ministry be tailor-made to convey the Gospel in the congregation's particular context;

(3) That congregations create, or designate, a confirmation ministry team to give shape and direction to the planning and coordination of the ministry;

(4) That synods, the churchwide organization, and seminaries work in partnership with congregations in developing a broad variety of support resources, such as material, networks, and trained leaders for confirmation ministry; and

To commend this study to the congregations of this church for their reflection and action.

Mr. Glen Denys [New Jersey Synod] moved the amendment that follows. Speaking to the proposed amendment, he stated, "(1) This amendment allows the recommendations to reflect what I believe to be the strength of the report—the focus on faith and community building; (2) furthermore, by including faith and community building in the recommendation the language is more approachable to youth and encourages creative teaching, which through community building and faith will engage youth in Gospel and grace; and (3) finally, I feel that faith and community building complement the recommendation's focus on Gospel and grace. These four items, Gospel, grace, community building, and faith, work together to appeal to youth and to create an exciting well-rounded approach to confirmation."

MOVED;

SECONDED;

Yes--576; No--90; Abstain-12

CARRIED: To amend item (2) of the recommendation of the Church Council by adding, following the words, "tailor-made," the words, "with an emphasis upon community building and faith."

The Rev. Ronald D. Nelson [Rocky Mountain Synod] sought to introduce as a friendly amendment the following:

To amend item (3) of the recommendation of the Church Council to read:

(3) That congregations create, or designate, a confirmation ministry team to give shape and direction to the planning and coordination of

the a pastoral and educational ministry;

The representatives of the Task Force on Confirmation Ministry accepted the proposed emendation as a friendly amendment. The Rev. Richard J. Smith [Western North Dakota Synod] sought to propose an amendment to the original report (*1993 Reports and Records, Volume 1, Part 2, page 354, line 12*). He objected that the text as written implies "that faith is automatically a product of Baptism, and, in fact, the Augsburg Confession is very succinct in its delineation (Article V) that faith is a gift of the Holy Spirit when and where he wills in those who receive the means of grace." Bishop Chilstrom indicated that the report of the task force was not before the assembly for amendment or adoption, and that the objection would be received "only as a word of advice to the division."

ASSEMBLY
ACTION
CA93.8.101

Yes—724; No—25; Abstain—10

To receive with appreciation "The Report of the Study of the Confirmation Ministry Task Force of the Evangelical Lutheran Church in America";

To affirm the general directions articulated in the study:

- (1) That congregational confirmation ministry be Gospel-centered and grace-centered both in content and in approach;
- (2) That such a confirmation ministry be tailor-made with an emphasis upon community building and faith to convey the Gospel in the congregation's particular context;
- (3) That congregations create, or designate, a confirmation ministry team to give shape and direction to the planning and coordination of a pastoral and educational ministry;
- (4) That synods, the churchwide organization, and seminaries work in partnership with congregations in developing a broad variety of support resources, such as material, networks, and trained leaders for confirmation ministry; and

To commend this study to the congregations of this church for their reflection and action.

The Confirmation Ministry Task Force Report

Preface

In 1988 the Church Council of the Evangelical Lutheran Church in America and board of the Division for Congregational Life, responding to a recommendation of the former church bodies, approved a study of confirmation ministry. A pre-study committee drafted a preliminary process, then the board of the Division for Congregational Life named a Confirmation Ministry Task Force to lead the study. From the start, this task force concentrated on two major items. First, drawing on the 1970 report of the *Joint Commission on the Theology and Practice of Confirmation*, in which the Lutheran Church in America, the American Lutheran Church, and the Lutheran Church-Missouri Synod conducted an intense study of confirmation ministry, the task force worked with a definition of confirmation ministry, which reads:

Confirmation ministry is a pastoral and educational ministry of the church that helps the baptized through Word and Sacrament to identify more deeply with the Christian community and participate more fully in its mission.

Secondly, this task force identified a focal question for its study process:

What is the role of the congregation in affirming youth in Christian faithfulness with an emphasis on lifelong learning and discipleship?

What follows is informed and shaped by these two concerns and is addressed to both pastors and lay leaders in congregations to help them develop in their setting a grace-centered vision for confirmation ministry.

The report has three parts. Part One responds to the question "What is confirmation ministry?" and offers

an understanding of what confirmation, at its most vital, truly is. It begins with a look at the background of recent studies of confirmation ministry, followed by what is seen as the challenge and opportunity of this ministry. Part One concludes with a discussion of confirmation's baptismal basis.

Part Two addresses the questions, *What does this mean for us?* and *How do we respond?* It offers practical, concrete suggestions for creating an effective confirmation program in the parish. It looks at the role of the congregation in confirmation ministry, confirmation's grace-centered nature, and the importance of lifelong learning within the community of faith. Part Two discusses rites of affirmation of Baptism and offer ways of implementing and assessing confirmation ministry in congregations.

Part Three summarizes the report and makes recommendations.

What is Confirmation Ministry?

Understandings From Recent Studies

As we enter the twenty-first century, the Evangelical Lutheran Church in America can be thankful for a theology and a tradition rooted in an understanding and experience of the grace of God. Our grace-centered ways of thinking and talking about God and our traditional Lutheran ways of responding to God's Word are gifts to be shared with all Christians.

Much of this classic heritage has been emphasized anew since the 1970 *Report of the Joint Commission on the Theology and Practice of Confirmation*. This current study recognizes and applauds that work as a comprehensive examination of the history and theology of confirmation and the precedent for a number of major studies by other Christian denominations.

Several themes of the 1970 report are of particular importance:

- ! the centrality of Baptism to our faith,
- ! the separation of first Communion from the rite of confirmation,
- ! the need for a lifelong process of learning,
- ! greater emphasis on the entire congregation's pastoral care of young people,
- ! the challenge to provide genuine opportunities for more profound attachment of youth to the Christian community, and
- ! the provision for a variety of rites at significant times in life.

Additionally, since 1970 there have been a number of changes in congregational perception and practice regarding confirmation ministry, including:

- ! responsibility for confirmation ministry is more and more shared by both lay and clergy,
- ! catechetical instruction has broadened to include issues of the wider world,
- ! instruction in the Bible and the Small Catechism has recently returned to the fore,
- ! increased awareness of learning styles and contexts has generated a variety of approaches, strategies, and techniques,
- ! increased understanding regarding developmental stages in both faith and cognition affects both what is taught and how it is taught,
- ! though a large majority of congregations invite members to take part in Communion before they are confirmed, the age for first Communion varies,
- ! congregations continue to see the confirmation rite as important even though the meaning remains ambiguous,
- ! the confirmation rite is seen as an affirmation of Baptism, not a completion of it or its competitor, and
- ! catechetical instruction has been a valued opportunity for experimentation.

These themes and understandings have provided a good base from which to begin discussion of confirmation ministry.

The Challenge of Confirmation Ministry

What is the role of faith in the lives of today's young people? What is the role of confirmation ministry in the life of today's church? These two questions are intertwined and generate an agenda for the Evangelical Lutheran Church in America as we seek to be faithful in our ministry. In exploring them, we discover both challenge and opportunity for confirmation ministry.

While it is true that confirmation is a practice not mentioned in Scripture (although it is grounded in Baptism, as we shall see), it was created by the church as a valuable tool for growth in faith. Because of its work through the centuries in helping to shape a Christian's faith, confirmation ministry remains important to Lutheran congregations today. Its changing form and function over the years is an attempt to address better the needs of the young people of the day.

As we look at confirmation ministry today, there is much to celebrate. Today's young Christians bring to congregations exuberance, talents, diverse perspectives, and insight. They are not simply the church of the future, they play an important role today. They are ready and eager to probe their identity, to appraise the traditions of family, church, and wider community, and to put their experiences into the context of faith in Jesus Christ. Their invigorating commitment, in addition to the emergence of new models in educational ministry and the restoration of Baptism to the center of Christian experience, offer tremendous hope and opportunity for a vital confirmation ministry.

Moreover, our Lutheran heritage presents great reassurance and resources to use in ministry with young people, especially as we share an understanding of life that differs from that of society's. We live with the assurance that although we may at times feel our Lord's grace is too good to be true, even our weakness cannot diminish the actions God has taken to redeem us. Ours is a theology and a tradition rooted in the grace of God.

But society presents challenges. Its trends are disturbing. American youth, whether active in church or not, engage in many at-risk behaviors: thoughts of suicide, drug and alcohol abuse, aggression, and abuse of sexual expression, to name only a few. Furthermore, the pluralism in society, the changing nature of households, and the demands of an increasingly complex world require review of confirmation ministry so that it remains a vital ministry of the church.

The challenge confirmation ministry faces becomes even greater when one realizes that, as a recent study shows, many adult Lutherans have difficulty in accepting salvation as a gift. Confirmation ministry today must address this inconsistency between what our church teaches about salvation and what Lutherans young and old say they believe.

Yet, in all of this we have hope. God continues to send the Holy Spirit to bear the good news of God's gracious love to us through the Word and sacraments. Individual members of all ages, in actions toward one another, daily affirm God's grace. Baptized into Christ, young people feel themselves drawn into the Christian community, and, empowered by their active role in a worshiping community, are better equipped to venture into a fast-paced, pluralistic society, bringing a message of God's grace to share with others. The church is free and challenged to change and enhance confirmation ministry so that it best serves individuals of all ages in our congregations.

The Baptismal Basis for Confirmation Ministry

The practice of confirmation is not mentioned in Scripture. It flows out of Baptism. It is an implication of Baptism, a ministry to help Christians realize Baptism's gracious benefits: forgiveness of sins, deliverance from death and the devil, and the bestowal of everlasting salvation to all who believe what God has promised, as Luther said in the Small Catechism.

When the New Testament describes how the triune God saves people, it relates salvation to the death and resurrection of Jesus, who died for our sins and was raised for our justification, gave his life as a ransom for many, and offered for all time a single sacrifice for sin. Jesus' whole life culminates in his death on the cross and God's raising him on the third day (Mark 10:45, Rom. 3:25, 4:25, 1 Cor. 15:3-5, 1 Tim. 2:6, Heb. 10:12).

Our relation to Jesus' death is all-important. In the Gospel of John, the cross is where Jesus draws all people to himself. In Matthew, Mark, and Luke, after predicting his own death, Jesus tells his followers they are to take up their own crosses. In his letters, the apostle Paul speaks of being joined to Christ's death, of dying with Christ, and of being crucified with Christ (John 12:32, Mark 8:34-35 and parallels, Rom. 6:4-8, Gal. 2:19).

The Gospel, which is the power of the triune God for salvation, is the proclamation that God was, in Christ, reconciling the world, a reconciliation freely given to us because God is gracious. God's Spirit leads us to trust this good news that God in Christ has established a right relationship with us. This is the heart of the New Testament's idea of salvation, and it gives form to believers' lives. We are to die to sin, to the old age, and to our old selves. As we are joined to Christ's death, so also will we be joined to his resurrection. A new creation will be raised as Christ lives in us and we abide in him. This is given already in faith and one day will be brought to completion in a new resurrection body (Rom. 1:16, 3:24, 3:5, 6:1-11, 2 Cor. 5:19, Gal. 1:4, Eph. 4:22, John 15:4, 1 Cor. 15).

This biblical pattern of the new life in Christ stands in contrast to both ancient and modern schemes of self-fulfillment. It focuses on the death of our old sinful self, the forgiveness of sins, the presence of the Holy Spirit, and newness of life in Christ. We are saved or put right with God by God's graciousness, not by our own achievements, and are set free from a preoccupation with our own well-being. Now we are free to love our neighbors and the world that God creates.

God brings us into this new relationship by joining us to Christ in Baptism. Through water and the Word, "and our trust in this Word," as Luther wrote in the Small Catechism, God incorporates us into the crucified and risen Christ and his body, the Church. Baptism is one of the "means of grace" God's Spirit uses to create saving faith in people. Whether faith is generated in adults or older children who hear the Gospel and are then baptized, or infants are brought by believing parents to be baptized, faith in Christ follows Baptism. The Spirit uses the proclamation and teaching of the Word and the Sacrament of Holy Communion in the assembly of believers to create and sustain faith in those who are baptized.

Baptism is a lifelong reality, as well as a rite. When the early Christians heard the word baptize, they would think of an everyday action, not primarily a religious ritual. Literally, baptize means "wash," "immerse," and "cleanse." It also was used metaphorically in New Testament times to mean "drown," "sin," or "throw down one's opponent in wrestling." Therefore, it is not surprising that in the only two places in the New Testament where Jesus speaks of his own Baptism, he refers not to his being washed in the Jordan River by John, but his impending death. Baptism refers to what Jesus must undergo. It began when he was washed and received the Holy Spirit and his commission from God, but it did not end there. It culminated in his death on the cross (see Luke 12:50 and Mark 10:40-45).

As Christians we are baptized into his death. We too are given a divine commission. This reality continues in our lives until we die. We are no longer our own, but we belong to Christ, so that we now walk in faith and hope. As Luther reminds us in the Small Catechism, we are to remember our Baptism daily in the walk of life. In doing this, we gain courage and guidance for a life of mercy and justice. We are assured that God's love for us is concrete, real, and immediate.

These insights lead us to understand that Baptism is the basis for Christian education and nurture, including confirmation ministry. The Church is to help baptized Christians to live out their Baptism, to grow in knowledge, insight, and faithfulness as servants Christ. Baptized Christians need to be nurtured in lives of faith, hope, and love, grounded in the pattern of death and resurrection.

Confirmation ministry does not *complete* Baptism, for Baptism is already complete through God's work of joining us to Christ and his body, the Church. In him is salvation. Moreover, confirmation ministry does not *compete* with Baptism, because confirmation ministry does not save anyone.

Identity, mission, discipleship, and vocation, important issues addressed in confirmation ministry, proceed from Baptism. Being baptized into the Church, we find our *identity* as God's children, forgiven sinners,

members of Christ's body. Because it comes by God's action, this identity takes precedence over other aspects of who we are: ethnic background, gender, nationality, class, or culture. Not that these aspects are denied; rather they are claimed for Christ and God's mission in the world. Confirmation ministry is an important time for young Christians to reflect on their identities as Christians in their particular time and place.

Being baptized involves us in Christ's *mission*, through the Church, to bring the Gospel to all people. Because salvation is a gracious gift of God, no human characteristics qualify or disqualify a person. This church's pastoral and educational ministry, including confirmation ministry, is to assist its members in this mission (Matt. 28:18-20 and Eph. 4:11-13).

Furthermore, this mission requires church members of all ages to be *disciples*, that is, followers of Jesus. Disciples are members of Christ's body with a mission. Like Jesus, we deny ourselves for the sake of others. Because such living will put us in conflict with many of society's norms and expectations, we need the fellowship of believers, involved in worship, study, prayer, and conversation, to sustain and direct us as disciples. We need the forgiveness of sins and regular participation in the means of grace to sustain us in faith, hope, and love. As baptized youth participate in the congregation, confirmation ministry gives shape to discipleship and opportunity to reflect on the mission of the Church.

As baptized people, we see our daily life as a place to carry out our *vocation*, our calling. All aspects of life, home and school, community and nation, daily work and leisure, citizenship and friendship, belong to God. All are places where God calls us to serve. God's Word and the Church help us to discover ways to carry out our calling. Youth, especially, face far-reaching decisions about education, marriage or singleness, citizenship and occupation. Confirmation ministry addresses this time of decision-making. It can empower young people to trust their own experiences of Christ's faithfulness as they identify those values and beliefs for which they are willing to suffer. Confirmation can help young people determine how they want to live now and in the future.

To summarize, confirmation ministry is an opportunity for congregations to renew the vision of living by grace, grounded in Baptism. This vision is especially important for ministry with young Christians, but it also has lifelong implications. Through identity with the baptized community, we grow in mission, discipleship, and our vocations in daily life. The congregation, of course, plays a vital role in this ministry.

What does this mean for us?

How do we respond?

The Role of the Congregation in Confirmation Ministry

The Congregation's Ministry of Word and Sacrament

Living with Christ means living with other people of God and helping one another grow in faith, love, and obedience to God's will. Therefore, confirmation ministry must be understood to include not only formal classroom instruction, but the entire life of the whole Church and of the congregation.

The task of confirmation ministry is not only to reflect on the familiar questions and answers of the Christian faith, but to deepen our trust in God's promises, to strengthen our sense of Christian vocation, and to equip us better to live out that vocation in witness and service in the world.

Confirmation ministry will vary from place to place, but it will always be an educational and pastoral ministry of the entire community of faith. To describe confirmation ministry as the responsibility of the entire congregation suggests that faith matures by virtue of the Holy Spirit working through a rich fabric of caring relationships.

The focus of this life together is worship. In gathering to hear God's Word and to receive the Sacrament of Holy Communion, we are nurtured and encouraged in faith throughout life. In the pattern of weekly worship, we are called together to hear again and celebrate the good news of God's grace in Jesus Christ,

and then are sent forth to respond to our identity as those who have been baptized into the death and resurrection of Jesus Christ.

Within communities of faith we learn from each other. Each person has something to offer and much to receive. While we have commonly thought of confirmation ministry as consisting of one or more adults giving instruction to youth, the nature of belonging to a community of faith suggests the process is multidirectional and involves people throughout their lives. The quickened faith of the young, their good questions, the witness of their experiences with God, and their expressions of service challenge the baptized of all ages.

Confirmation ministry must facilitate the lifelong learning of the baptized. The ability to express faith changes as we grow in years, and the understanding of our Christian identity and vocation is clarified and refined by new experiences. We never graduate from the need to be renewed in the promise of our Baptism, which, through our daily dying and rising with Christ, enables us to face new trials and temptations.

First Communion

Because Christian identity begins with God's action in Baptism and continues throughout life, the 1970 *Report of the Joint Commission on the Theology and Practice of Confirmation* was able to recommend that one's first Communion no longer be tied to status as a confirmed member of the Church. During the past two decades, congregations of the ELCA have chosen a variety of ages at which to prepare children for receiving this sacrament. The 1990 reports from ELCA congregations suggest that while grade five is now the usual time for admitting baptized children to the Lord's Table, there is a variety of practice throughout the country.

The 1970 report calls for flexibility in such practice. We agree. That study and the subsequent *A Statement on Communion Practices*, adopted by The American Lutheran Church and the Lutheran Church in America in 1978, both recommend age 10 or fifth grade as a time of readiness for first Communion; but the statement also notes that such readiness may occur earlier or later. The 1978 statement indicates that, within certain guidelines, "The responsibility for deciding when to admit a child is shared by the pastor, the child, the family or sponsoring persons, and the congregation." Our confessional writings also provide for a degree of freedom and flexibility concerning readiness for Communion, while mandating instruction so that the baptized may receive the sacrament with a living and discerning faith.

Commitment to a process of instruction before receiving the sacrament does not imply that one becomes worthy by understanding or merit. Holy Communion is as much the free gift of God as the Word and Baptism. Honoring the gracious nature of the sacraments is what stands at the heart of our evangelical perspective.

Attention to Youth

The baptismal pattern of death and resurrection shapes the life of each Christian and gives meaning to life's experiences, particularly at times of personal transition, such as adolescence. The years from ages 12 through 22, or even later, are a time of complex life changes for youth, requiring heightened care and attention from this church. Therefore, congregations are called to provide age-appropriate educational and pastoral ministry to youth throughout their adolescent years, regardless of the particular shape of confirmation ministry, or the age at which young people are confirmed. Furthermore, a continued emphasis upon learning from the Small Catechism and the Scriptures is an expectation of confirmation ministry, for it enables Christian young people to meet life's turbulent transitions with an informed faith. Opportunities for spiritual growth and prayer are also a significant element in confirmation ministry.

Confirmation Teachers

Who is to teach our young people? The centrality of the pastor's role has long been recognized in the Lutheran tradition. In bearing a public responsibility for Word and sacraments in the faith community, the pastoral role has been largely defined by a concern for teaching the Scriptures, church doctrine, and theology. Equally important is the unique role the pastor plays as an adult model of faith and ministry.

Adult lay persons play an increasingly important role. They are chosen by virtue of the maturity of their own faith, their skills for relating to young people, and their commitment to the community of faith. Especially where there are opportunities for training and regular support, lay catechists have much to offer. Some have great experience and expertise as educators, others have special gifts in community building and unique abilities to enhance the relational aspects of confirmation ministry.

Lay catechists should model what it means to be faithful to Jesus Christ. It is important that young people see such catechists playing a role not only in special confirmation ministry settings but also in the ongoing life of the congregation. Lay catechists are able to give credibility to the way in which a lively understanding of vocation can shape the life of an adult Christian.

In addition to pastors and lay catechists, parents and guardians have a large share of the responsibility for the nurture of their children in the Christian faith. Congregations should encourage and equip parents and guardians, starting from the birth and the baptism of their children, to be models of faithfulness and guides in Christian life and understanding. Especially if a young person does not have a parent or guardian who can serve as a model of Christian faithfulness, congregations should consider supplying a surrogate mentor. An increasing number of congregations have found mentors useful for all confirmands. Not only are such adults able to personalize confirmation ministry through a one-to-one relationship with the student, but, like lay catechists, mentors also witness to the importance of vocation.

Finally, we must not neglect the fact that young Christians themselves have significant gifts to share with each other. Intentional development of peer relationships, whether structured between confirmands or involving older youth, can provide students an enriching and supporting environment in which to face life's transitions.

Gospel-Centered, Grace-Centered Confirmation Ministry

The strength of our Lutheran heritage is rooted in our insistence that God be understood as the good and gracious one who brings us to faith through the Gospel, and who, in Baptism, unites us with the death and resurrection of Jesus Christ. The role of the congregation is formed by an understanding that the Word and sacraments are gifts freely given.

Each congregation shapes confirmation ministry to address the needs and resources of a particular setting. In doing this, the primary question to be asked is: How can this congregation best bring the Gospel to its young people and nurture them in lives of faith? When a congregation plans a program centered on Scripture, doctrine, and the Small Catechism, and intentionally involves youth in worship, service, and witness for the sake of the Gospel, the congregation is responding to God's gracious gift. Synods and the churchwide expression of this church, and seminaries, play an important role in assisting congregations in this task. Materials, networks, and trained leaders are resources that they are able to provide the local congregation.

Congregations tailor their programs by using available resources: their Christian community, individual members, their time, and the gifts they bring. A confirmation ministry team, discussed in detail below, is a helpful means of organizing and utilizing these resources.

Three Basic Needs

As congregations strive to bring the Gospel to young people and nurture them in lives of faith, they should consider the following three basic needs often expressed by young people:

! The Need for Self-Worth and Personal Identity. A variety of experiences shape self-worth and personal identity, two issues that need careful attention in work with youth, who often see themselves as unworthy and incapable of measuring up. Our society's emphasis on competition and achievement, the dilemma between having and not having, the media images of perfection, and adult expectations contribute to young people's negative feelings about themselves.

! *The Need for Relationships.* Personal identity is linked to a sense of belonging to a group. Young people need relationships with each other, with adults, and with God. Friendship-making and group decision-making skills are important. Exposure to various styles of family life, persons of different ages, and adult mentors can help young Christians feel important and needed. Youth especially need to be needed. They need to be valued as contributing members of the church, capable of being partners in the Gospel.

! *The Need for Time.* Sometimes adults appear to have too little time for young people. Unfortunately, many young people also have too little time for themselves. Yet, growing up takes time, pressure-free time, to observe, participate, reflect, and question repeatedly amid dramatic physical, emotional, and spiritual changes. Having time for personal growth in the context of patient love is essential to emotional well-being.

Grace-centered confirmation ministry addresses these basic needs of young people in light of the resources available to the congregation. It can respond to those youth who may have been closed out of the life of the congregation. An experientially based, cooperative learning program can integrate all young people.

Characteristics of Gospel-Centered, Grace-Centered Confirmation Ministry

Over the past two years, this task force has gathered information, ideas, and perspectives from a variety of sources. Included was a study of 30 exemplary confirmation ministry programs throughout this church. They reveal exciting possibilities for integrating grace-centered confirmation ministry into the daily life of ELCA congregations.

Deciding how the Gospel can be brought to a particular congregation involves important congregation-based choices. In shaping its own approach to confirmation ministry, the congregation is assisted by published resources as well as synodical and churchwide suggestions and programs.

In the programs studied, several elements were identified as common characteristics of a strong program:

- ! a focus on grace, affirmation of Baptism, mission, discipleship, and vocation,
- ! a focus on the Bible and the Small Catechism,
- ! the use of resources and guidelines provided by the church,
- ! involvement of a committee or group composed of lay people, youth, pastor(s), parents, and council and education committee members in the development of the program,
- ! an emphasis on human relationships within the congregation,
- ! an integration of the program into the worship life of the congregation,
- ! a continuation of the program after the rite of confirmation with an emphasis on maintaining key relationships with the newly confirmed, and
- ! an understanding of affirmation of Baptism as a lifelong process rather than a once-in-a-lifetime event.

An Invitation to Lifelong Learning

Given the lifelong nature of God's act in Baptism and the continuous need for God's Word of grace offered in the shared life and conversations of believers, confirmation ministry is more than education for youth. Issues relating to God's will, faith, and discipleship are important whatever one's age.

An invitation to lifelong learning emphasizes the needs and contributions of young people on the one hand while insisting that, in community, people of all ages can benefit from being co-learners. In every congregation, mature members bring the stability of lifelong experiences of living by God's grace. Youth bring exuberance and fresh questions of the faith. Relationships, when nurtured across generations and among peers, can allow for significant learning and growing in faith together.

While our Baptism into Christ occurs only once, complete and unalterable, the baptismal experience of dying and rising to new life in Christ is experienced daily. It calls forth a need to reflect on our faith commitments, to grow in trust, and to hear God's assurance in the midst of insecurity. Thus, transitions in life, and the times between, can become "learning moments": moments in which the Church has the opportunity to direct us again to the baptismal ground of our faith in Jesus Christ. Ministry should be

intentionally focused on these learning opportunities.

Leaders of already established program (circles, Bible studies, issues forums, support groups, visitation group) engage in confirmation ministry to all ages by calling attention to these learning moments. This helps members return to their Baptism and see these experiences in light of God's grace. These moments are also prime occasions to ask again the familiar catechetical question: "What does this mean?" Such ministry, whether in the context of informal exchanges between Christian sisters and brothers or in more formal or public contexts, could turn these times of loss or newness into *baptismal moments*.

Rites of Affirmation of Baptism

A rite that is truly an affirmation of Baptism can be of great benefit to the congregation, as the community of faith seeks to minister to members experiencing life's transition. The Church discerns and proclaims God's movement in people's lives as they experience endings and beginnings, connecting these significant transitions with the baptismal understanding of our dying and rising with Christ. These rites mark moments when the faith given in Baptism finds new expression, and the spiritual gifts given in Baptism are stirred up to meet new challenges.

In all its forms, including the adolescent confirmation rite, the rite of affirmation of Baptism is a creation of the Church, not a sacrament instituted by Christ. We have much freedom in designing and celebrating such rites. The practice of affirmation of Baptism should recall and honor Baptism itself. Elements of a Baptismal event may be used in affirmation without overshadowing Baptism. For instance, those making affirmation may enter the nave holding their already lit baptismal candles, or may wear albs to recall the white garment worn or put on at Baptism. Water may be lifted from the font so it can be seen and heard during the vows.

While Baptism happens only once, affirmation of Baptism and prayer for the baptized can happen many times. One way to encourage the lifelong return to Baptism is to hold regular rites of baptismal affirmation for the whole congregation on baptismal festivals such as the Easter Vigil or the Baptism of Our Lord, or on other appropriate days, such as rally day or congregational anniversaries.

When there are changes in a Christian's life, rites of affirmation of Baptism and intercessory prayer could mark the passage. Depending upon the situation and pastoral sensitivity, these rites could be held in small group settings, such as a support group or a circle of friends. Moving into a nursing home, beginning parenthood or grandparenthood, choosing or changing an occupation, moving out of the parental home, the diagnosis of a chronic illness, the end of one's first year of mourning, the ending of a relationship, and retirement are all examples of life's transitions that could be acknowledged by these rites.

The confirmation rite is preceded by years of instruction, relationship, and growth. Other rites of affirmation at other stages in people's lives also would involve preparation, perhaps in the form of pastoral conversation, in order to connect their faith with their transitions. Like the adolescent confirmation rite, these rites would not be graduation but rather commencement ceremonies, marking the beginning of a new stage of life. The congregation should make every effort to continue support following the rite. A continuing relationship with a mentor, continued involvement in fellowship and leadership in this church, and ongoing opportunities for study and reflection are important, especially during the teenage years.

Several elements might be included in rites of baptismal affirmation at times of transitions: presentation by names of those affirming their faith; recognition of those participants in the process leading to the rite; a reminder of God's baptismal promises; public profession of the creeds; affirmation of Baptism responses appropriate to the stage in life; prayer, including a prayer for the stirring up of the Spirit's gifts; and laying on of hands for those affirming faith.

Like all rites of the Church, rites of affirmation of Baptism should have certain characteristics. They should be: evangelical (displaying and proclaiming the grace, love, justice, and beauty of God), baptismal (linked with Baptism in word, symbol, action, and timing), honest (reflecting the experience, beliefs, and context of those making affirmation, and placed within the faith of the whole Church), communal

(involving as much of the community as feasible, in both planning and celebration), voluntary (assuring willing, not coerced, participants), and contextual (reflecting a sensitivity to the cultural context, history, and piety of the congregation).

Implementing an Effective Confirmation Ministry in Congregations

Models of Gospel-Centered, Grace-Centered Confirmation Ministry

In listening to ELCA congregations and Lutheran churches in other parts of the world, a number of confirmation program models that deserve consideration were discovered. Each approach could be adapted by several congregations working together in a coordinated program.

! *Longer and Later.* An extension of confirmation ministry to include early childhood through high school years. Activities, spread out over many years, usually include in-home visitations, cooperative-learning groups, short courses, retreats, and parental covenanting.

! *Meeting of Young People.* An emphasis on personal conversation and learning to use the faith to think and act. Sessions are described as meetings rather than classes. The pastor or catechist prepares an agenda and guides young people in weekly meetings about how the Bible and the catechism relate to their lives. This model uses experiential learning and usually includes one to two years of intensive work.

! *The Confirming Community.* A system of relationships between confirmands and older youth who serve as peer helpers, tutors, and mentors. For example, eighth graders who are studying the sacraments help prepare fifth graders for first Communion; tenth graders counsel ninth graders, and both grades work as "counselors" in the church's VBS program. Adult mentoring and conversations with the pastor throughout the program provide time for reflection.

! *The Catechumenal Parish.* Built on the historic catechumenal process, it moves the catechumen through a journey that involves the following stages: considering affirmation of the baptismal faith, enrolling as a confirmand or catechumen, studying and reflecting as part of a group and with a sponsor, receiving the Sacrament of Baptism or the reaffirmation of Baptism, and embracing congregational support after Baptism or confirmation. Movement through the process is ritually marked by the whole congregation.

! *The Renewed School.* A structured catechetical program that revolves around regular classroom activities, with emphasis on learning the Small Catechism and Scripture. A strong relationship is fostered as teachers become mentors for young people, with special attention paid to helping students grow in self-esteem.

! *Vow-Driven Catechesis.* Built on the vow made at the rite of confirmation, it develops five projects for each young person who is taking the vow. The development and completion of the five projects becomes the confirmation program for the young person.

(More complete information regarding these and other approaches is available by contacting the Division for Congregational Ministries, Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, IL, 60631.)

A Confirmation Ministry Team

Establishing and implementing an effective confirmation ministry program in a congregation takes time and effort. Selecting a confirmation ministry team is one of the best ways for a congregation to achieve success. But how should this team be structured? What are its purposes and responsibilities?

First, concerning structure, an effective team will reflect the congregation's size, makeup, and administrative structure. Team membership, determined by the size of the congregation or congregations, also should reflect the ministries of the parish. It might include the pastor, other congregational leaders

(such as a council member, a stewardship or finance leader, a worship committee representative), educational leaders, youth, and parents. In larger congregations, a workable team size might be five or six members. In smaller congregations, the team might be as few as two or three people. Small congregations may want to work together in forming a joint team.

Second, concerning purpose, the team should: define what confirmation ministry means in the congregation, expand ownership of the ministry, guide planning and implementation to reflect a rich diversity of members, relate confirmation ministry to the congregation's total ministry, keep the program strong in periods of staff change, relate the church's tradition to the current program needs, and regularly review and evaluate the confirmation ministry program with regard to the overriding themes of faith, community, identity, and vocation.

Third, concerning responsibilities, the team will meet regularly to assess or monitor: the meaning and purpose of confirmation ministry in regard to the congregation's mission; the relationship between confirmation ministry and the church; the development of objectives and programs appropriate to the congregation, young people (including special learners), and leaders of the program (including pastoral and lay catechists' roles); and the resources required to carry out an effective ministry.

As the confirmation ministry team begins its work, here are some recommended tasks and guidelines:

- ! Study the congregation's mission statement and examine how confirmation ministry fits in terms of the total mission and ministry. Affirm the essential role of confirmation ministry, and assist in developing a long-range plan for moving into a grace-centered confirmation program.
- ! Identify tasks for lay persons and consider including these tasks on stewardship time-and-talent cards.
- ! Examine existing church programs for possible integration with confirmation ministry, especially Sunday school, youth programs, worship, camping, family events, social ministry, first Communion, pre- and post-Baptism sessions, new member classes, and evangelism programs.
- ! Identify members who are committed to teaching, administration, or curriculum development, and recruit them to assist in implementing the program.
- ! Examine the current financial support available to confirmation ministry, and wherever possible, place it in the congregational budget. Consider funding lay training and support.

Some special strategies the team might consider to help in transition to greater lay responsibility for the program include: invite a person to serve as confirmation ministry coordinator, with such responsibilities as teacher recruitment, budgeting, and scheduling and coordinating the program's service projects; advocate that confirmands be included as part of the congregation council and committees; increase publicity for confirmation; and link confirmation ministry with youth programs.

Involving Congregation Members in the Confirmation Ministry Program

The following are several ways to involve the congregation more fully in confirmation ministry:

- ! an adult mentoring program,
- ! leader training in experiential learning and techniques of cooperative learning (this also benefits other congregational programs),
- ! establishing a *community of learning* environment by incorporating fellowship and community building in catechetical content sessions. (Some suggestions: organize activity around a meal or snack that involves other youth and adults; hold youth group meetings in conjunction with confirmation ministry sessions to provide for interaction, tutoring, or mentoring across grade levels; provide time for one-to-one sessions with pastors to discuss personal concerns and theological or spiritual questions, thus establishing a trusting bond.),
- ! establishing caring relationships with families in the congregation through in-home visits in the elementary years, following the model of Longer and Later programs,
- ! connecting confirmation ministry with other dimensions of congregational life. (Some suggestions: Use the catechism in Sunday school units; offer courses with sufficient flexibility to include adults, parents, and youth; have pastors work to develop strong relationships with post-catechetical youth; encourage the youth to help teach younger congregational members.),
- ! initiate a program of contracts for learning, service, and covenant relationships, which would develop

! clear expectations of roles and responsibilities of parents and youth in agreements or covenants, and promote biblical literacy across all age levels.

Assessing Confirmation Programs

As existing congregational confirmation ministry programs were considered in this study, several elements in effective programs emerged. To each of these elements, which are listed below, we offer one possible guideline and reflective question(s) to assist congregations in assessing their confirmation programs.

! The program attempted to focus on grace, affirmation of Baptism, mission, discipleship, and vocation. *Guideline:* Affirm the centrality of Baptism. *Question:* How are we reminding our young people of their Baptism and helping them use the tools of faith to make decisions about their lives as baptized people?

! The program focused on the Bible and the Small Catechism. *Guideline:* Recognize Scripture as the basis of all Christian teaching, emphasizing that the source of authority is the Word. *Questions:* How are we making use of the classic "question and answer" format of catechesis? How are we helping our youth to formulate contemporary life questions and answers modeled after Luther's Small Catechism? How are we using catechetics as a process of moral formation?

! The program was developed by the congregation using resources and guidelines provided by the church. *Guideline:* Examine confirmation ministry through the lens of congregational life and the congregation's mission statement. *Question:* Are expectations for students and families clearly formulated and known to all involved?

! A committee or group within the congregation was involved in the development of the program. *Guideline:* Provide stability by building a program that will last many years. *Question:* What happens to our program if our pastor leaves?

! The group included lay people, youth, pastor(s), parents, and representatives of the council and education committee. *Guideline:* Integrate confirmation ministry with the congregation's total ministry. *Questions:* How do we value ministry as the responsibility of the priesthood of believers? Is our laity actively involved in our ministry?

! The program emphasized human relationships within the congregation. *Guideline:* Provide opportunities for relationships with other "forgiven sinners" who facilitate learning: adult sponsors, hosts, or guides who invite others to a new level of vocation, who serve as examples, and who empower others to achieve their visions. *Question:* How is each confirmand linked to an adult significant in his or her life?

! The program was integrated into the worship life of the congregation. *Guideline:* Link the congregation's education and worship ministries so they support each other. *Question:* What opportunities do we provide confirmands to be actively involved in worship, so they may experience reverence and thanksgiving and the stability of tradition?

! The program continued after the rite of confirmation with an emphasis on maintaining a key relationship. *Guideline:* Provide a safe place for young people to examine and explore their faith journeys as Christians. *Question:* How do our members, both youth and adults, see confirmation ministry as a part of the lifelong process of being (not becoming) faithful church members?

! The program began to think of affirmation of Baptism as a lifelong process rather than a once-in-a-lifetime event. *Guideline:* Draw on life's baptismal rhythms of dying and rising in organizing ministry in the congregation. *Question:* How are we encouraging our youth to see confirmation ministry as a lifelong process?

To summarize, a confirmation ministry team will assist the congregation in developing a Gospel-centered, grace-centered confirmation ministry.

Summary and Recommendations

This report's definition of confirmation ministry emphasizes the pastoral and educational ministries of this church that help the baptized through Word and Sacrament, to identify with the Christian community and to participate in its mission. A key question has been: What is the role of the congregation in affirming youth in Christian faithfulness with an emphasis on lifelong learning and discipleship? This definition and question have led to several understandings.

First, everything involved in confirmation ministry flows from Baptism. The faith that follows Baptism is the focus for congregational life. In this life together, the Bible, the Small Catechism, and worship for all members, including young persons, are vital. A Gospel-centered, grace-centered approach to confirmation ministry conveys a community grounded in Christ.

Second, confirmation ministry happens in a living community of faith and is the responsibility of the whole congregation, not only the pastor. Confirmation ministry is better able to respond to the concrete needs of youth when it is tailored to fit particular contexts.

Third, effective confirmation ministry involves use of a variety of persons and approaches. Youth are helped to mature in faithfulness through learning with peers and persons of all ages and cultures, including catechists, mentors, pastors, and parents or guardians. For such learning to take place, congregations must be hospitable places for youth.

Fourth, young people benefit from confirmation ministry programs that include diverse models of learning. Young Christians should not be isolated from the ministry of the rest of the congregation, for confirmands are called to lifelong learning, in worship, identity, mission, discipleship, and vocation. Confirmation ministry thrives where adult involvement in education and service is a high priority. In other words, it is as important for adults to participate in education as it is for children and youth to be involved in congregational worship.

Recommendations

1) *That congregational confirmation ministry be Gospel-centered, grace-centered both in content and in approach.* Recognizing the many dimensions of the lives of young people, we call upon congregations to intentionally address the need to hear the Gospel as refreshing, life-giving good news. Furthermore, because of the highly competitive and depersonalized environment of much formal schooling, congregations should make their *approach* to confirmation ministry grace-centered as well.

2) *That such a confirmation ministry be tailor-made with an emphasis on community building and faith to convey the Gospel in the congregation's particular context.* Recognizing the diverse settings in which members live, we affirm the congregation's freedom to work singly, or with neighboring congregations, to develop a confirmation ministry which addresses the needs of their specific young people. Such an approach provides the flexibility to address the varied ages, maturity, and skills of young people.

3) *That congregations create, or designate, a confirmation ministry team to give shape and direction to the planning and coordination of a pastoral and educational confirmation ministry.* Recognizing that reforming confirmation ministry is an on-going task, we urge that specific members of the congregation be designated to provide oversight and continuity.

4) *That synods, the churchwide organization, and seminaries be in partnership with congregations in developing a broad variety of support resources, such as materials, networks, and trained leaders for confirmation ministry.* Recognizing that our approach to confirmation ministry places greater responsibility at the congregational level, we call upon others in this church to work together to provide support and resources.

Members of the Study Task Force

Patricia Lull, Chair	Athens, Ohio
Marc Kolden, Vice-Chair	St. Paul, Minnesota
Dennis Bonikowske	Stevens Point, Wisconsin
Claudia Brookover	Humble, Texas
Robert Conrad	Chicago, Illinois
Beverly Conway	Chicago, Illinois
C. Richard Evenson	Northfield, Minnesota
Mary Hughes	Columbus, Ohio
Dorothy Jeffcoat	Columbia, South Carolina
Brian King	Dubuque, Iowa
Margaret Krych	Philadelphia, Pennsylvania
Donald Main	Lewisburg, Pennsylvania
Tito Moreno	Las Vegas, Nevada
Mark Oldenburg	Gettysburg, Pennsylvania
Rhoda Posey	Irvine, California
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The Staff Team that worked with this task force

Daniel Bollman, Wyvetta Bullock, Eldon DeWeerth, Rebecca Grothe, Mary Ann Moller-Gunderson, Kenneth Inskeep, Mark Knutson, Constance Leean, Susan Niemi, Marvin Roloff, and Ken Smith.

Luther Lindberg, Columbia, South Carolina, was coordinator of seminary relations.

**Report of the Committee of Reference and Counsel:
(continued)**

Bishop Chilstrom called upon the Rev. David A. Andert (Duluth, Minn.), chair of the Committee of Reference and Counsel, to continue the committee's report.

*** Motion J: Nomination Form**

Reference: *1993 Reports and Records, Volume 1, Supplement*, page R-13.

Pastor Andert read the "RESOLVED" paragraphs of the following motion, submitted by Ms. Marlene B. Park [Northern Illinois Synod]. He indicated that the Reference and Counsel Committee recommended that the motion be approved.

MOVED;

SECONDED: WHEREAS,

the current ELCA nomination form emphasizes employment, advanced formal education, and positions in church and community service; and

WHEREAS, this leads

to overlooking new talent as well as persons with **years of experience**

in nonsalaried positions; and

WHEREAS, the nomination form does not identify a nominee's interests,

commitment, or expertise; therefore, be it

RESOLVED, that the Church Council develop a new nomination form

for use with the 1995 Churchwide Assembly, in consultation with the

Commission for Women, the Commission for Multicultural Ministries,

the Office of the Secretary, and persons

with expertise in recruitment;

and be

it further

RESOLVED, that the Church Council provide

for a consistent way of

summarizing the biographical information from the nomination form

to the Report of the Nominating Committee.

Mr. Craig A. Butz [Southern Ohio Synod] moved the amendment that follows.

Speaking to the amendment, Mr. Butz observed that the current nomination form

is biased against youth with respect to education and experience. Mr. Joshua D.

Note [Southwestern Washington Synod], a member of the board of the Lutheran

Youth Organization, also spoke in support of the amendment.

MOVED;

SECONDED;

Yes-685; No-49; Abstain-14

CARRIED: To amend the motion by inserting in the first "RESOLVED" paragraph the words, "the board

of the Lutheran Youth Organization," following the

words, "Commission

for Multicultural Ministries."

ASSEMBLY

ACTION

Yes—734; No—27; abstain—8

CA93.8.102 WHEREAS, the current ELCA nomination form emphasizes employment, advanced formal education, and positions in church and community service; and

WHEREAS, this leads to overlooking new talent as well as persons with years of experience in non-salaried positions; and

WHEREAS, the nomination form does not identify a nominees' interests, commitment, or expertise; therefore, be it

RESOLVED, that the Church Council develop a new nomination form for use with the 1995 Churchwide Assembly, in consultation with the Commission for Women, the Commission for Multicultural Ministries, the board of the Lutheran Youth Organization, the Office of the Secretary, and persons with expertise in recruitment; and be it further

RESOLVED, that the Church Council provide for a consistent way of summarizing the biographical information from the nomination form to the Report of the Nominating Committee.

Motion K: Membership of the Churchwide Assembly

Reference: *1993 Reports and Records, Volume 1, Supplement*, pages R-14
Pastor Andert read the following motion, submitted by Bishop Robert W. Kelley [Northeastern Ohio Synod]. He also read the background information provided by the Reference and Counsel Committee and indicated that the committee recommended that the motion not be approved.

Background: Lutheran seminary faculty are eligible for election to the Church Council, boards, task forces, committees, and may be appointed to attend a Churchwide Assembly as advisory members. Synods also may elect faculty members as voting members of the ELCA Churchwide Assembly. There also are capable Lutheran theologians teaching at institutions outside the church.

Speaking to the motion, Bishop Kelley noted difficulties associated with the election of teaching theologians to membership in the Churchwide Assembly and stated, "I think it would go a long way to affirming the relationship between the seminaries and this church to say that we covet the kind of participation and insight that can be given [by faculty members]." The Rev. Margaret Ogden Howe [Southeastern Iowa Synod] spoke against the motion and observed that teaching theologians as members of ELCA Congregations "have the same opportunity that all of us do to be participators in this Churchwide Assembly or any other." Bishop Ralph A. Kempinski [Indiana-Kentucky Synod] spoke in favor of the motion, noting that seminary professors often are members of Congregations outside the territory of their synod of residence. The Rev. Lisa E. Dahill [Northeastern Iowa Synod] inquired about the procedure for introducing motions concerning which the Reference and Counsel Committee recommended disapproval. Ms. Betty Boyd [Rocky Mountain Synod] spoke against the motion, noting that individual churchwide assemblies are empowered to grant voice at will; a continuing resolution, therefore, was not necessary to enable such participation of seminary faculty, she said. The Rev. Theodore E Peters spoke in favor of the motion and said, "The value of this is that it will increase communication between the seminaries and the assembly; it will provide seminary theologians as resources to the assembly...." Mr. Nelvin L. Votes [Northeastern Pennsylvania Synod] spoke against the motion, saying "This recommendation, I think, should be seen in a larger context; not only are there theological educators at the Lutheran seminaries, but also at colleges and universities ..."

The Rev. Judith A. Van Osdol Hansen sought to call the question. Bishop Chilstrom indicated that such a motion was not necessary, since six speakers already had spoken to the motion. He then called for the vote on the motion.

MOVED;

SECONDED;

Yes-323; No--515; Abstain-6

DEFEATED: To add a new continuing resolution 12:41.A93. to read:

The faculty of

*each theological seminary of this church may elect
one of their number who shall have voice but not vote.*

*** Motion L: Interim Ministry**

Reference: *1993 Reports and Records, Volume 1, Supplement*, page R-15.

Pastor Andert read the following motion, submitted by Ms. Barbara G. Krohn [Upper Susquehanna Synod]. He indicated that as background, the Reference and Counsel Committee noted that the resolution needed to be considered in light of the Study of Ministry and required more attention than would be possible in an assembly setting. The committee recommended the following:

MOVED;

***SECONDED:* To refer the following motion to the Church Council for consideration, in consultation with the Conference of Bishops and Division for Ministry.**

To adopt a new bylaw, ELCA 7.41.13., and renumber existing bylaws accordingly, to provide for uniform standards of call status for pastors serving in interim positions at the request of their synods, as follows:

7.41.13. Calls to Interim Ministry. Pastors as ordained ministers

serving as interim pastors, at the request of the synod, shall serve under letter of call, if the pastor so requests.

This shall be a term call extended by the Synod Council.

The period of call shall be defined by the Synod Council upon recommendation of the office of the synodical bishop.

An ordained minister serving under call as interim pastor will be reviewed annually by the synodical bishop.

Ms. Krohn offered the following as a friendly amendment:

[MOVED:] To

amend the recommendation of the Reference and Counsel Committee by adding to the end of the sentence the following: "and to report back to the 1995 Churchwide Assembly."

Pastor Andert indicated that the Committee of Reference and Counsel would accept the foregoing proposal as a friendly amendment. Speaking to the recommendation, Ms. Krohn observed that practices for calling interim pastors vary significantly from synod to synod.

Noting the implications of the motion relative to pension and other benefits, an unidentified voting member offered another friendly amendment to the recommendation to refer as follows:

***[MOVED:]* To amend the recommendation of the Reference and Counsel Committee by adding the following: "the Board of Pensions."**

The Committee of Reference and Counsel indicated acceptance of the foregoing proposal as a friendly amendment.

ASSEMBLY

ACTION

Yes—777; No—39; Abstain—2

CA93.8.103 To refer the following motion to the Church Council for consideration, in consultation with the Conference of Bishops, Board of Pensions, and Division for Ministry, and to report back to 1995 Churchwide Assembly.

To adopt a new bylaw, ELCA 7.41.13., and renumber existing bylaws accordingly, to provide for uniform standards of call status for pastors serving in interim positions at the request of their synods, as follows:

7.41.13. **Calls to Interim Ministry.** Pastors as ordained ministers serving as interim pastors, at the request of the synod, shall serve under letter of call, if the pastor so requests. This shall be a term call extended by the Synod Council. The period of call shall be defined by the Synod Council upon recommendation of the office of the synodical bishop. An ordained minister serving under call as interim pastor will be reviewed annually by the synodical bishop.

Report: Work Group on Science and Technology

Reference. *1993 Reports and Records, Volume 1, Supplement*, pages C-9-C-1 1.

In 1991, the Southeastern Iowa Synod had memorialized "the Evangelical Lutheran Church in America to designate science and technology as a matter of churchwide concern" The 1991 Churchwide Assembly voted "... To refer the memorial to the Division for Ministry with the request that the division report on work in this area of churchwide activity to the 1993 Churchwide Assembly" [CA91. 7.48].

At its pre-assembly meeting, the Church Council voted to transmit the following report of the Work Group on Science and Technology to the 1993 Churchwide Assembly:

"Work Group on Science and Technology"

A Report to the 1993 Churchwide Assembly

Our Purpose

The ELCA Work Group on Science and Technology is a group of people who assist the Evangelical Lutheran Church in America to focus ministry to the world in which we live—a world increasingly influenced by science and technology. We are a grass roots organization. We organize ourselves, determine our activities, and implement them. Although we are independent, we operate in concert with the Evangelical Lutheran Church in America since it is the ELCA's ministry that we support.

Each of us tries to bridge the gap between science/technology and the church in the experiences we face in our daily lives and callings. For some of us, that means scholarly work and writing, for others, sorting through ethical dilemmas brought on by new scientific discoveries, or figuring out ways of helping people deal with the new technology-based subculture they live in.

This report is in fulfillment of a memorial submitted by the Southeastern Iowa Synod and adopted by the 1991 ELCA Churchwide Assembly, that the Evangelical Lutheran Church in America work group keep the matter of science and technology before this church for the next two years and through the churchwide units report to the 1993 Churchwide Assembly.

We are pleased and proud to do that.

A Little About Our History

Discussion on science and religion has been a continuing interest to many and became more focused in the Evangelical Lutheran Church in America when, at the close of the ALC and LCA, there was a conference in Cypress organized by the

late Rev. John Mangum. From that conference emerged the ELCA Work Group on Science and Technology. Pastor Mangum continued as the guiding light behind the group until his death in 1991. He connected the ELCA Work Group on Science and Technology with several other denominational groups, resulting in a North American Ecumenical Roundtable on Science and Religion. The roundtable meets annually.

The Biennium in Review

The following are some of the projects on which we have worked during the past two years:

? Acceptance by the board of the Division for Ministry to be the official channel for relating to the Work Group on Science and Technology to the Evangelical Lutheran Church in America.

* Development of a speaker's bureau which is available for Congregations or ELCA groups that request someone to come and provide more information on issues of science and technology.

* The Parish Ministry Project with special focus on pastoral counseling and continuing education of clergy.

* Participation in the Human Genome Project sponsored by the Institute of Religion.

* A book of liturgical materials with science and technology themes.

? Participation in the ELCA Task Force on the Environment and the resulting social statement.

* Monthly newsletters to over 200 members of the group and international colleagues.

* Contact with the Evangelical Lutheran Church in Canada and its newly formed Work Group on Science and Technology.

* Contact with Lutherans elsewhere, especially in Europe, South America, and Africa.

* Participation in the Ecumenical Roundtable on Science and Technology.

* Assistance with titles for appropriate adult curriculum materials on science related issues, such as bio-medical ethics.

* Lectures on science and technology at Global Mission Events.

? Formation of an ELCA Lutheran Center task force that relates to the work group and includes participation from the Divisions for Ministry, Congregational Ministry, Higher Education and Schools, Church in Society, and Global Mission.

* The Lutheran Center is in the process of a year-long series of educational events covering such topics as genetic engineering, end-of-life issues, work-place and communication technology, environmental issues, and the work of the Chicago Center for Religion and Science.

* The Chicago Center for Religion and Science and the Work Group on Science and Technology share some similar objectives and are looking at ways to work together, especially in the area of congregation and campus events which bring issues around science and technology to people for practical discussion and deliberation.

Most Exciting

The most exciting experience of our biennium was the international ecumenical conference on "Science, Technology and the Christian Faith" held at Concordia

College, Moorhead, Minnesota, as part of the annual summer conference of the CHARIS Ecumenical Center. Members of the ELCA Work Group on Science and Technology led in planning and conducting of the conference.

The aim of the conference was to engender conversation of critical importance to the churches and our world. Pastors, scientists, technologists, and lay persons gathered for open and serious conversation about the relationship between faith and contemporary life and to explore the theological and ethical implications of science and technology for church life and ministry.

More than 350 people gathered to hear internationally known speakers relate science to theology. In addition, about 50 seminars provided participants with opportunities to share their experiences and questions. Field trips, movies, interest group meetings, biblical reflections, and worship rounded out the conference.

Bishop Chilstrom introduced the Rev. Gregory N. Davis Johnston, Iowa), a member of the Work Group on Science and Technology related to the ELCA Division for Ministry, the Rev. Joseph M. Wagner, executive director of the division, and Ms. Sally A. Simmel, director for daily life ministry in the Division for Ministry. Reporting on behalf of the work group, Pastor Davis gave a "pop quiz" on science and technology to assembly members. He stated, "We are Christians in a culture in which science has transformed the world view of many and technology has affected every single thing. We are church people with the products, the beneficiaries, and the victims of a scientific technological world. Given our new scientific technological world, the question for us is, "What difference does it make to the Church?" (How is the Church to listen to and to address the world in which we live and serve?)." Pastor Davis reported that "there is a grassroots volunteer network of more than 200 scientists, technologists, theologians, pastors, and interested persons, which is known as the ELCA Work Group on Science and Technology. The work group has enjoyed a formal relationship with our church's Division for Ministry since 1991.... "

Commenting on a recent conference sponsored by the work group, Pastor Davis recognized Bishop Mark W. Menees [North Carolina Synod], who stated, "What we need, it seems to me, is a new reformation, the capacity to hold a great amount of diversity in unity and to see the world unified, rather than the faith of the Church as one little section off in a corner somewhere. Luther's great wisdom was that, because of the power of the Word of God, we do not have to fear the challenges that come to us, but we may, in fact, be able to learn and use them in a way that leads us to become even greater as the Faith that we call Christian. It is my hope for ... all of us who have a deep commitment to this, that we can be a part of engaging in a new world view that leads us to unity rather than fragmentation." Pastor Davis continued, "The dialogue between faith and science is not about to go away. Christians can enter into this dialogue without reserve." He invited the members of the assembly to join the work group, and thanked the assembly for the support the work group has received from this church.

*** Report: Women and Children Living in Poverty**

Reference: *1993 Reports and Records, Part 1, Supplement*, pages C-1-C-8, continued from page 59.

Bishop Chilstrom introduced Ms. Charlotte E. Fiechter, executive director of Women of the Evangelical Lutheran Church in America, the Rev. Malcolm L. Minnick Jr., executive director of the Division for Outreach, the Rev. Charles S.

Miller, executive director of the Division for Church in Society, and Ms. Elna K. Solvang, director for education and training in the Commission for Women. Ms.

Solvang reported on behalf of the staff working group on women and children living in poverty. She told a story about Kim, a "throw-away child" that she had once encountered, now grown and living on the streets of a major city, with a cross tattooed on her wrist.

"Throw-away kids, forgotten and invisible women, a country and a world filled with them: In the United States, one in five children will go to bed tonight hungry and 12.1 million women live in poverty. Poverty is not barricaded outside the walls of this room; there are women in this assembly hall who live in poverty; there is at least one woman involved in this event who called home and discovered that her husband had been laid off work; there are people here whose children and grandchildren live in poverty; there are those here a day or a single pay check away from poverty. The enormity of poverty can be frightening, isolating, and silencing. The plan before you, the listening process that brought it into being, and the actions laid out are intended to break through the silence and bring out the voices of women.

"As you open the report, you should hear voices-yes, many voices What can we learn from the voices we hear? We can learn resourcefulness; to survive, women who live in poverty must be incredibly resourceful. Recall that Jesus invited his disciples to learn stewardship from a poor widow with two coins. From women living in poverty, the Church can learn to be far more creative with our possessions, our time, our space, our dollars, and our leadership, so that these are put to fuller use, have broader ownership, and yield greater benefit. From women living in poverty, we can learn to recognize the barriers that preserve and protect poverty. Five such barriers were identified by women we listened to in the past biennium. They are in the report, the first being a lack of contact among people of differing economic means; then a tie between the level of ability to pay and the resulting quality of education, housing, health care, transportation, and child care. A regard for the authority and worth of women as being less than that of men. A barrier that race is used as a basis for restricting access, questioning competence, and determining worth. And the fifth barrier, privatization of poverty; poverty is considered an individual, not a social problem. These barriers have been built strong, but they need not be maintained. Poverty need not be indelible or inevitably passed from generation to generation. It is the barriers, not the women, that need to tumble. From women living in poverty, we can learn to walk side by side.

"The cross on Kim's wrist is a reminder of who is the Savior and who are the sisters. As gentle and as caring as I had been in lifting and guiding Kim's arm with my hand, we did not walk as sisters until she broke free and we walked arm in arm. Only then, too, did she reveal the faith that kept her going, the love tattooed on her wrist that was her only hope. What does it mean to have a sign of love tattooed to one's wrist or sealed on one's forehead?"

Pastor Minnick stated: "During these four years as we have worked on this, we have listened and as you have heard from Elna, we have learned. But now, as we have listened and learned, we also are calling for action. The principles that undergird the action that we are suggesting are very simple, and yet ones that have come out of the listening and learning. First, we are to work with women and children who live in poverty as human beings with human dignity, and not as persons who are clients with something that is directed to them-we work with

them. Secondly, is the very important principle that in all that we do together with them, there is an empowering of their own humanity and their gifts that they themselves are a part of the solution as it pertains to poverty. The third of these principles for us in the action is caught in the fact that within this church, along with others of good will, are tremendous resources. Our seminaries, our colleges, our social service agencies, our Congregations, our members, the various expressions-Congregations, synods, and the churchwide organization-all represent resources of this church. We are committed to a matter of an action that leads to networking, a networking that includes the women and children who live in poverty with that networking that those resources can be available to them for their empowerment. These are things that undergird the actions that are before you. And, what you find in the recommendations that will now be placed before you is, very simply, that at the congregational level, and at the synodical level, and at the churchwide level, we are recognizing the many things that this church already is doing, but committing ourselves to continue to do them in such a way that we are doing it with women, for the purpose of empowering and networking, and organizing, that they can be part of the solution to that which is before us. As Bishop Chilstrom said so ably the first day of the assembly, this is a scandal in our society, and it is one we must address together."

Bishop Chilstrom directed the attention of the assembly to the recommendations printed in *1993 Reports and Records, Volume 1, Supplement*, pages C-5-C-8. He suggested that "we not get involved in detailed amending of the text, because the substance of what we are asking you to do is ... to affirm directions described in the "Plan to Listen and to Act" and refer them for consideration, development, and implementation to the Church Council."

The Rev. Janet S. Peterman [Southeastern Pennsylvania Synod] spoke in favor of the recommendations and thanked "the church for its work." She commented, "I know how recommendations of this kind come and go, and I ask you to pause for a moment before you vote. I would like to have us vote honestly. We are being asked to listen to poor people and to have poor people fully present in the life of our church at all levels. It is not something that we as a church have done often or well or willingly. At the same assembly where we consider these recommendations, we have been admonished repeatedly that under no circumstances are we to walk between the [assembly] hall and the hotels. I have heard that admonition repeated among us in a hundred conversations-not so much that we take appropriate safety precautions, which seem to me to be sensible and right, but with exclamations of horror at this bad neighborhood. What are we saying to the people who have served our meals, many of whom live in neighborhoods like these in Kansas City? And what are we saying about the members of this assembly, like me, who live and work and go to church in neighborhoods much, as you would say, worse than these? Are we saying, we love you, we want to invite you in, but do not ask me to come to your house? These proposals about women and children living in poverty will change us, who we are, and where we are willing to walk."

Mr. David Sharkey [Northwest Washington Synod] sought to move that the assembly adopt the recommendations by unanimous acclamation. Bishop Chilstrom indicated that Mr. Sharkey might urge such adoption, but not move it, since to do so would limit the free expression of assembly members.

Ms. Barbara G. Krohn [Upper Susquehanna Synod] offered a friendly amendment:

[MOVED:] To add the word, "state," in paragraph 4 (To affirm ..), section 3.c.(9), so that the paragraph would read, "working with state, national, and international development and advocacy offices"

Bishop Chilstrom indicated that the amendment would be received as a friendly amendment.

The Rev. Lloyd D. Buss [Southeast Michigan Synod] rose "to express the hope for some latitude in the implementation of paragraphs .d., 2.h., and 3.c.(3), which direct funds to particular groups. Two-thirds of the women in poverty are Anglo-Americans, according to the report. The report also states and lifts up the disparity between the generic opportunities for all women. I would like to affirm our desire to redress the societal wrongs, but I also would hope that our church would be tolerant of funding requests submitted by Anglo-American women of poverty. Women of poverty seldom make distinction between race and nationality, and I would hope that we would not force them to do just that," he said.

ASSEMBLY

ACTION

Yes—776; No—23; Abstain—6

CA93.8.104**To receive, in response to action of the 1991 Churchwide Assembly, the following "Plan to Listen and Act" with women and children living in poverty;**

To express the desire that the Evangelical Lutheran Church in America be and act as a community of healing in a society wounded and broken by poverty;

To commit the Evangelical Lutheran Church in America to a continued emphasis on listening and acting with women and children living in poverty throughout the remainder of this decade; and

To affirm the following directions described in the "Plan to Listen and Act" and refer them for consideration, development, and implementation to the Church Council:

- 1. To call upon members and congregations to:**
 - a. Develop connections and joint activity with women and children living in poverty, in order to address poverty from the perspectives of those who experience it, so that annually an increasing number of congregations of the Evangelical Lutheran Church in America will be involved in such activities;**
 - b. Listen to the words of Scripture as they speak to individuals and to a world gripped by poverty;**
 - c. Consider the implications of ministry with women and children living in poverty in the development of congregational mission statements and mission planning;**
 - d. Provide financial support to grass-roots organizations that specifically empower African American, Asian, Hispanic, and Native American women living in poverty;**
 - e. Involve women living in poverty in the planning, designing, decision-making, and evaluation of all work related to this "Plan to Listen and to Act";**
 - f. Reach out, visit, invite, and welcome women and children living in poverty into the life of the congregation;**
 - g. Reassess the use of property, dollars, and time in the congregation and explore new patterns for sharing to shield**

Evangelical Lutheran Church in America [in 1994-1996, directed to the Women of the Evangelical Lutheran Church in America];

- (8) Sponsoring four theological conferences focusing on "Theology and Biblical Understandings of Poverty" [in 1994, directed to the Women of the Evangelical Lutheran Church in America];**
- (9) Maintaining a minimum of at least five ministries under development in low-income communities through each of the remaining years in the decade and giving special attention to outreach and organizing among women in these communities [directed to the Division for Outreach].**
 - b. Apply the human, financial, and programmatic resources of this church toward equalizing women's access to quality education, housing, health care, transportation, child care, and employment by:**
 - (1) Providing technical and financial support to parent, community and church organizing projects that directly improve the quality of local education [directed to the Division for Church in Society, Division for Outreach, and Division for Higher Education and Schools];**
 - (2) Supporting development projects that expand the availability of safe, quality, and low-cost local housing [directed to the Division for Church in Society and Women of the Evangelical Lutheran Church in America];**
 - (3) Sponsoring work camps and servant events that enable youth to contribute to the improvement of communities and to develop friendships across economic and cultural differences [directed to the Division for Congregational Ministries and Division for Higher Education and Schools];**
 - (4) Employing women living in poverty in Lutheran child-care centers and schools and assisting them to become certified and able to become heads of child-care centers in their communities or teachers in schools [directed to the Division for Higher Education and Schools];**
 - (5) Assisting in the development of 50 income-generating projects (e.g., gardening, clothing, or light manufacturing) that benefit women living in poverty [by 1996, directed to the Division for Church in Society, Division for Outreach, and Women of the Evangelical Lutheran Church in America];**
 - (6) Assisting women living in poverty to become trained providers of home-based child care and to establish their own businesses [directed to the Division for Church in Society];**
 - (7) Adapting ELCA college programming, as necessary, to assist women living in poverty to obtain college degrees [by 1998, directed to the Division for Higher Education and Schools];**
 - (8) Coordinating recruitment and training of ELCA literacy volunteers [directed to the Women of the Evangelical Lutheran Church in America];**
 - (9) Working with ELCA social ministry organizations to**

identify employment opportunities for women presently living in poverty, providing leadership training opportunities for advancement, and advocating for pay and benefit equity [directed to the Division for Church in Society];

(10) Working for a program of universal access to health care [directed to the Division for Church in Society];

(11) Continuing to provide technical and financial support to long term development projects, including those that expand local employment opportunities [directed to the Division for Church in Society, Women of the Evangelical Lutheran Church in America, and Division for Outreach].

c. Encourage organizing among women living in poverty to expand their ability to be heard and to increase the options they have for positive control in their own lives by:

(1) Examining examples of organizing and networks of women, and preparing a written resource lifting up the self-empowering skills of women, particularly the survival and persistence of women living in poverty [by 1995, directed to the Commission for Women, Division for Congregational Ministries, and Women of the Evangelical Lutheran Church in America];

(2) Sponsoring a networking event for women organizers to expand and strengthen women's empowerment and collective action [by 1996, directed to the Commission for Women, Division for Congregational Ministries, and Women of the Evangelical Lutheran Church in America];

(3) Providing operational grants to grass-roots organizations that empower women and children living in poverty, with special attention to African Americans, Asians, Hispanics, and Native Americans [directed to the Commission for Multicultural Ministries, Division for Church in Society, and Women of the Evangelical Lutheran Church in America];

(4) Training teams of participants in Women of the Evangelical Lutheran Church in America from each synod to give leadership to other women in building contacts with women living in poverty, developing service ministries and expanding advocacy [by 1994, directed to the Women of the Evangelical Lutheran Church in America];

(5) Sponsoring theological conferences focusing on "The Theology of Advocacy" [in 1995, directed to the Women of the Evangelical Lutheran Church in America and Division for Church in Society];

(6) Piloting an event on advocacy on behalf of women and children living in poverty [in 1995, directed to the Women of the Evangelical Lutheran Church in America and Division for Church in Society];

(7) Assisting women in poverty to be heard in the development of public and corporate policies and practices [directed to the Division for Church in Society];

- (8) Providing legislative information to ELCA members that will assist them in changing policies and practices that maintain poverty [directed to the Division for Church in Society];**
- (9) Working with state, national, and international development and advocacy offices that promote the rights and economic advancement of women [directed to the Division for Church in Society].**
 - d. Point out the connections between racism and poverty, so that behaviors, policies, and attitudes can be changed by:**
 - (1) Providing anti-racism training to assist ELCA members to recognize and reject racist policies and practices that perpetuate poverty among African American, Asian, Hispanic, and Native American women and children [directed to the Commission for Multicultural Ministries];**
 - (2) Providing educational resources for use in congregations to help ELCA members recognize the connections between racism and poverty and to take action in dismantling those connections [directed to the Division for Congregational Ministries];**
 - (3) Including racism, in the development of the ELCA statement on economic justice, as one of the factors contributing to poverty [directed to the Division for Church in Society];**
 - (4) In doing the work of this "Plan to Listen and to Act," recognizing and responding to racial and ethnic differences in the experience of poverty [directed to all units in consultation with the Commission for Multicultural Ministries];**
 - (5) Alerting decision-makers and the public to racism in the formation and administration of public policy [directed to the Division for Church in Society];**
 - (6) Participating in the ecumenical "Black Families 2000" program to train consultants to assist congregations in addressing poverty among African American families [directed to the Division for Church in Society and Commission for Multicultural Ministries].**
 - e. Foster networks of women, congregations, social ministry organizations, schools, synods, and churchwide units, for collective action in countering poverty in the lives of women and children by:**
 - (1) Sponsoring at least two gatherings of women living in poverty, other ELCA members, clergy, social-ministry staff, seminary and college students and faculty, synodical bishops, and others to dialogue about poverty affecting women and to develop a network of resources and responses [during the 1993-1995 biennium, directed to the Division for Church in Society];**
 - (2) Linking and sharing information among congregations, synods, schools, social ministry organizations, and other agencies, that will assist them to work together and to call upon one another in ministries with women and children**

living in poverty [directed to the Division for Congregational Ministries and Division for Church in Society];

- (3) Drawing together social ministry organizations and women living in poverty to review current work and to develop plans for more effective work with women and children living in poverty [by 1995; directed to the Division for Church in Society];**
- (4) Continuing banking practices of the churchwide organization with banks that support community-based economic efforts that leverage funds to expand local housing and employment opportunities for women and children living in poverty [directed to the Division for Church in Society, Division for Outreach, and Office of the Treasurer];**
- (5) Developing a core of at least 100 ELCA members, including women living in poverty, to provide local interpretation and assistance in planning and evaluation of ELCA efforts in fulfillment of this "Plan to Listen and to Act" [by 1995, directed to the Division for Church in Society, Women of the Evangelical Lutheran Church in America, and Division for Outreach];**
- (6) Including a focus on women and children living in poverty in the development of the ELCA social statement on economic justice [during the 1993-1995 biennium, directed to the Division for Church in Society];**
- (7) Continuing women and children living in poverty as a priority area for funding of domestic hunger projects through the remainder of the decade [directed to the Division for Church in Society];**
- (8) Involving women in poverty in the development, assessment, and evaluation of projects proposed for funding in the domestic-hunger budget of the ELCA Hunger Appeal [in 1995, directed to the Division for Church in Society];**
- (9) Continuing through the decade the involvement of the Division for Global Mission in linking learnings and strategies from work with women in poverty around the world to the implementation of this "Plan to Listen and to Act."**

- 4. To direct the Office of the Bishop and the other churchwide units to put in place the measures for implementation and accountability of these plans as follows:**
 - a. The following units and entities shall be encouraged to work together in each of the biennia in this decade to develop goals and report activities related to their ministries with women and children living in poverty: Division for Higher Education and Schools with ELCA colleges, campus ministries, and schools; the Division for Ministry with seminaries and continuing education programs; and the Division for Church in Society with social ministry organizations.**
 - b. Women living in poverty shall be involved in the planning, designing, decision-making, and evaluation of all work related to this "Plan to Listen and to Act."**

- c. **The Division for Church in Society shall take responsibility to serve as the lead unit for the work of this strategy, with this unit requested, within available resources, to assign a project director within its staff to coordinate this work.**
- d. **The Office of the Bishop is asked to appoint a staff project team composed of representatives of the churchwide units listed in this resolution to coordinate listening, interpretation of needs, networking, development of resources, implementation of plans, and recommendation of actions.**
- e. **The staff project team and the project director, during the 1993-1995 biennium, shall assist this church to listen to and consider the needs of children in poverty and report recommended actions to the 1995 Churchwide Assembly.**
- f. **Churchwide boards and steering committees shall be requested each biennium, to review, refine, and further develop the plans for action in this report.**
- g. **The project team and the project director shall report annually to the Church Council and biennially to the Churchwide Assembly on the progress and recommendations related to this "Plan to Listen and to Act."**
- h. **A focus on women and children in poverty shall be included in the solicitation and the interpretation of ELCA Hunger Appeal funds.**
- I. **The Interunit Hunger Staff Team shall consider ways in which new income from the hunger appeal allocated for domestic causes in the period 1994-1999 could be directed to support work with women and children living in poverty; and the units involved shall report annually to the Church Council how such funds have been applied, including summary information on grants, education, advocacy, development projects, organizing, and staff time.**
- j. **Monies from those set aside annually in the ELCA budget for strategy implementation shall be applied toward carrying out the above actions and toward support of the project director.**

Women and Children Living in Poverty

A Plan to Listen and to Act Report and Recommendations of the Staff Team on Women and Children Living in Poverty

A Brief History

Poverty among women and children in the United States and the Caribbean has grown at an unprecedented rate during recent years. While poverty among men cannot be overlooked, the specific focus on women and children is a recognition that causes of poverty factor differently for women than for men. For example, assumptions that women's earnings are "supplemental" and not "bread-winning," and a class of "women's jobs" at the lower end of the salary range contribute to a lack of attention to women's earning power. Divorce more often impoverishes women than men, and women's options for employment are more often limited by a lack of affordable day care. Responses to poverty must consider these factors.

There are connections between domestic poverty and the impoverishment of women worldwide. It is in order to provide focus and manageability to a portion of this church's ministry with women and children living in poverty that this report and these plans are limited to issues of domestic poverty.

Soon after the formation of the Evangelical Lutheran Church in America in 1988, the ELCA Division for Outreach and Women of the Evangelical Lutheran Church in America commissioned The Institute for Mission in the U.S.A. to conduct an intensive study of poverty among women and children in the

American society. The report of the Institute for Mission's study was completed in December 1989 and distributed among leaders of the Evangelical Lutheran Church in America. In response:

An inter-unit working team was gathered to study the report.

- ! This team recommended that an interunit staff team be appointed to develop strategies for implementing the results and recommendations. The Division for Outreach and the Women of the Evangelical Lutheran Church in America were appointed to lead this work.
- ! The staff team prepared an inventory of programs and resources, which provided an indication of the level of existing congregational, social ministry, and churchwide unit activity in ministry with women and children living in poverty.
- ! The staff team prepared a "Call to Action" for submission to the 1991 ELCA Churchwide Assembly.
- ! The ELCA 1991 Churchwide Assembly adopted the "Call to Action" and instructed the churchwide organization:
 - ! To continue and intensify its ongoing efforts to undergird this church's ministry with persons in poverty, in cooperation with congregations, synods, social ministry organizations, seminaries, colleges, universities, and schools of this church;
 - ! To raise up in this biennium issues related to women and children in poverty through the *Mission90* emphasis on "Our Children at Risk"; and
 - ! To develop in the coming biennium a churchwide strategy for addressing the issue of Women and Children Living in Poverty in partnership with persons living in poverty and in consultation with synods and this church's agencies and institutions, colleges and seminaries, with a report to the 1993 Churchwide Assembly.
- ! During the 1991-1993 biennium, the interunit staff team:
 - ! Identified five areas for coordination in the development of the strategy: sensitizing to the issue; evangelical outreach and nurture in the Christian life; service in partnership with persons living in poverty; advocacy; and leadership development and empowerment;
 - ! Solicited input from members of boards, steering committees, and the ELCA Church Council;
 - ! Conducted focus groups with groups composed of women and youth living in poverty, synodical bishops, and college and seminary professors; and
 - ! Conducted a pilot conference on women and children living in poverty (October 29-31, 1992, Trinity Seminary, Columbus, Ohio). Of the 150 participants, 20 were ELCA women and youth living in poverty. Participants met in geographical groupings to plan ways to network in order to support ministries of and with women and children in poverty.

The information gathered about present work shows rather extensive ELCA involvement in ministries of caring for women and children living in poverty. There is, however, little collaboration with women in poverty in planning and carrying out such activities.

The following pages present some of what the interunit staff team has learned and its recommendations for future ELCA involvement.

Listening to the Voices of Women and Children in Poverty

While poverty becomes visible in individual lives, its causes and its effects extend throughout society, undermining individual dignity and the strength of the whole community. The Scriptures point us again and again to the social roots of poverty. The messages of scripture remind us that worship of God is to be accompanied by actions and laws that protect the vulnerable, reverse the conditions that keep people in poverty, and restore their dignity and productivity in society. God's caring ear is attentive to the needs of the poor and God's judging eye is upon those who will not listen and will not act. The recommendations in this report are intended to assist this church to break down the barriers of poverty and to build up new actions that serve the common good.

For four years, the Evangelical Lutheran Church in America has focused on learning about the experience of women and children living in poverty in North America. Through its churchwide units, the Evangelical Lutheran Church in America has been asking women living in poverty to talk about their lives, their faith, and their experiences with the church. These women have talked about the faith that is

alive within them. Some have spoken with joy about being part of the church, feeling valued, and having opportunity to offer their gifts. They have described specific ways in which they have been part of a community that has embraced them. Other women have spoken with longing for a community that does not pass them by and does not look upon them as objects of pity, charity, or scorn. Many women have expressed concern for their children's future and some have referred to the significant role of the church in the lives of their children.

The lessons of scripture and the lessons of life come together in the words of women as they share their faith, their longings, and their hopes.

“The working poor need help,” said Donna. “I was better off when I was on AFDC. All I can get are little jobs— nothing permanent, no benefits. My rent in the housing project goes up with my income. I work 30 hours a week to pay the rent and work another job to pay for utilities. With no medical benefits, I can't get sick. I'm trying to get people in the church to understand this.”

Donna, who moved from the country to the small city where she has lived for 15 years, began attending church after a friend invited her and her six-year-old son to a program for residents of the housing project. Donna's son, now 16, has been active in church and Sunday school and has benefited from church camps and weekend and summer programs. Now, he is talking about going to college. “He's had a rough life, but he wants to help others,” Donna said.

A member of the congregation council, Donna heads her congregation's efforts for community outreach. “The poor are supportive of and do the outreach,” she said. “People who have money pray, but don't follow up on their prayers. They don't want to open up the church kitchen for the poor who need a place to cook. What is my mission? Am I supposed to be poor and educate, too? Where do I start? I've thought of changing churches. But I will stay here and try to make a difference.”

Donna would like to help her church become what she believes the Church is called to be -- a community of faith that functions like an adoptive family that cares for the poor until they are on their feet. “We should help the poor find the resources they need,” she said. “Right now, I'd like to have someone explain terms related to medical insurance.”

“We should help people become employed. Sometimes that sort of help begins with recognizing a person's good qualities. When a woman commented on how clean I kept my house, that encouraged me to find jobs cleaning other people's houses to earn money to buy school clothes for my son.

“People who have money could use their resources for outreach, but they want to enjoy their time and their money. They don't want to give up anything. The church needs to be willing to give up something—space, time, help.”

When Donna prays for her ministry, she said, “I ask God to help me to be assertive and understanding and to use me to make a change. And, I ask God to give me strength when the mail comes no matter what bad news comes next. Every morning, after I read my Bible passage, I ask for strength to get through the day, and I ask to be understood.”

“We,” the Evangelical Lutheran Church in America, includes women and children living in poverty. The circumstances of poverty in our lives differ.

Some of us live in rural and urban communities founded on poverty or where poverty has continued over a period of many years. Poverty is measured not only in personal terms, but in the erosion and demise of many institutions and public services in the community. Substandard or non-existent schools, transportation, health care, job opportunities, and services such as police and fire squeeze our communities more tightly each year, institutionalizing poverty from generation to generation. Geographic isolation and racism wall poverty into our communities, siphoning resources out and keeping people in. We are survivors, but the sting of failure is all around. With the lack of visible change there is a weariness in well-doing and a cynicism that colors any attempt to reverse the situation.

Some of us are new to living in poverty. The “causes”—job failure, death of spouse, accident, hurricane, divorce, foreclosure, flood, fire, illness, crop loss, etc.—may be more recognizable than in those communities with long-standing poverty, but the wearying battle for survival may be very similar. Some

of us live in whole communities of the new poor, while others of us live isolated, even hidden, among neighbors who have no idea what is happening in our lives. We are shocked by seeing a whole new side of people, policies, and institutions that we previously trusted or took for granted. We are discovering the energy and ingenuity it takes just to survive. We may be the first generation of new areas of long-term poverty. Some of us battle poverty internationally; we fill the poorest paying jobs and send our money to support family members living under even worse conditions in other countries. Language barriers often make it difficult to get work and we frequently are targets for ethnic harassment and attacks in our jobs and communities. Some of us, fleeing persecution in our home countries, have spent everything, including our health, to get to this land. We remain captives of poverty.

Facing Poverty

The faces and stories of poverty are everywhere—in the news, magazines, and books; on the streets; in the mirror. The weight of it all prompts some of us to hide behind barriers; to turn off, turn over, turn out, turn away from one another, and to despair of ever making a difference.

In the life of Jesus Christ we see a different option: to turn to one another. Our redemption does not give us perfect answers for wiping away poverty, but it does give us reason to work together toward that goal. The world may regard us as fools for making a commitment to act. After all, we have no cosmic solutions, nor do we have access to unlimited wealth. Yet, foolishness is in not acting. Many ELCA women and children are living in poverty and they are joined by many women and children in the larger society and around the world.¹ Nations, neighborhoods, and churches cannot bear up under such a load of need.

More than relief assistance is required to move us all from under the crushing burden of poverty. Change is needed. The systemic roots of poverty need to be addressed. Policies and practices that create and sustain poverty need to be challenged and changed.

In the stories of those who have trusted God through the centuries we discover they, too, struggled to prevent and to respond to poverty. They developed specific ways of addressing

¹According to 1988 census estimates, 31.9 million persons had incomes below the poverty threshold (\$6,024 annual income for one person; \$9,435 for a household of three). Women and children made up 78 percent of the poverty population. Anglo-Americans comprised almost two-thirds of the total poverty population. One in five children under the age of 18 (12.6 million children) was living in poverty. (Statistics from the U.S. Bureau of the Census as quoted in *Women and Children Living in Poverty: A Report to the ELCA with Recommendations for Action*. The Institute for Mission in the U.S.A., December 1989.)

the situations of women and children living in poverty. While no measure was perfect and the situations of need changed over time, they knew they could not escape their part in God's concern for those who live in poverty.

The ancient Israelites built measures into their society to release people from long-term poverty, erasing their debts, returning their property, and restoring them to full status in the community. The early Christians made the elimination of poverty barriers central to the way they organized their lives and used their resources:

All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the good will of all the people. And day by day the Lord added to their number those who were being saved (Acts 2:44-47).

Society in the first century was as divided by race, culture, gender, and class as ours is today. And yet, Christians broke through those barriers. They put what they held in common to work in responding to their differences. They were drawn by the faith they shared. They learned to know each other and to take leadership alongside each other in the church. They discovered how to create new options through the use of their goods and possessions.

It is easy to be skeptical that the church today could be such a community of sharing, celebration,

mutual concern, and mutual support. And yet, there are places in the ELCA where barriers are being broken down:

Until a few years ago, nearly everyone in Maggie's town worked at U.S. Steel. Then 8,000 workers were laid off, and the middle class became poor.

“If you want to do effective ministry with the poor, do what our church does,” she said. “Eight years ago, I was pregnant and had just come out of a shelter for battered women. Needing food for my three children, I went to an agency that treated me with disdain and threw a bag of food at me. I couldn't take it. It was better to be homeless and hungry than to be treated that way.

“When someone said this Lutheran church would help, I was skeptical. But, I went and the pastor asked what I needed. They gave me food. There were a lot of dirty dishes in the kitchen where they served meals to the homeless. I told the pastor I wasn't raised to get things for nothing and could take the food only if they'd let me do the dishes.

“The people of that congregation helped me get my GED. They gave me my first job doing maintenance chores. Then I became a bilingual volunteer. Now I'm a parish worker. They just guided me through.

“I talk about my church at every opportunity. I tell people I was on welfare, too. This church opened its doors and its heart and let me be myself. The people continually said, ‘Maggie, you can do it.’ When I couldn't give money, I gave time and effort. They accepted that. My gifts counted.”

Maggie's congregation, which recently began a Hispanic ministry, recognizes that people of all cultures and economic levels need to worship and need to know that they are needed, useful, helpful, and missed when they are not there. They recognize that poor people have time, talent, and experience.

“We don't just give a bag of food and forget about you,” Maggie said. “We feed more than 300 families; have vacation Bible schools; a jobs program that teaches cooking, and computer and inventory skills; and a first offenders' program. We reach out to the community, and the community reaches back to us.”

Facing the Barriers around Poverty

The Evangelical Lutheran Church in America is not powerless to act against poverty. We have more than five-million members. We have friends, colleagues, and neighbors in other denominations. We have partnerships with other churches around the globe to help to teach us. We have an extensive history and network of social ministry organizations. We have congregations in communities across the continental United States, Hawaii, Puerto Rico, the Bahamas, and the Virgin Islands. We have church buildings, homes, bank accounts, staffing, and program dollars about which we make decisions. We have privileges as citizens of this nation and governmental offices to assist us in exercising our role in the formation of public policy and budgets. We have schools and camps for outreach and service. We have the compassion to respond to individuals and communities in crisis and disaster. There are places where we are making a difference.

Making a difference begins with recognizing familiar customs which serve as barriers around poverty—walling some of us into poverty and protecting some of us from facing it. Five barriers that maintain women in poverty and get in the way of reversing it are:

1. ***There is a lack of contact among people of differing economic means.*** Communities, schools, and congregations often are marked by economic distinctions. Where poverty or need exists alongside economic sufficiency, it is often well hidden. Separation breeds elitism and ignorance of one another, and reinforces hopelessness and isolation. It keeps us from working creatively together.
2. ***The quality of education, housing, health care, transportation, and child care is tied to the level***

of ability to pay. Substandard services often come at a premium price. In many communities, quality services are not available and moving from the community is not financially possible. Lack of quality perpetuates inequality in access to income. It limits options for employment.

3. *The authority and worth of women have been regarded as less than that of men.* Traditional full-time employment opportunities for women have been among the lowest paid positions and have lacked benefits. Programs to move people from poverty have focused on employment of men and support to children, overlooking the particular needs and circumstances of women, particularly child-care options. Assumptions that women do not need to provide for others and that someone will care for them (e.g., father, husband) contribute to pay and job inequalities.

4. *Race is used as a basis for restricting access, questioning competence, and determining worth.* While two-thirds of the women and children living in poverty in the United States and the Caribbean are Anglo-Americans, the remaining one-third represents a disproportionate share of the population of African Americans, Asians, Hispanics and Native Americans. Laws that took possessions or denied property rights created a legacy of unequal access. Current practices, such as redlining, perpetuate those inequalities. Laws denying or restricting occupational and educational access on the basis of race laid the foundation for continuing patterns of unequal worth and unequal power. While legal systems of servitude have been abolished, the assumptions about authority and competence upon which they were based still persist.

5. *Poverty is considered an individual, not social, problem.* Attention is given to improving the welfare of individuals, but not to policies, practices, and conditions that contribute to the creation and maintenance of poverty. Because poverty is commonly interpreted as personal failure, those who do not live in poverty often feel excused from any responsibility for its solution or satisfied with providing immediate relief. As a result, compassion stops short of change.

Through this "Plan to Listen and to Act," it is the intention of the Evangelical Lutheran Church in America to break down the barriers around poverty and to build up new actions that serve the common good. Specifically, in order to change systems and structures, we intend to:

1. Build contact among people of differing economic means, providing opportunity to share our stories face-to-face and to know each other as children of God;
2. Apply the human, financial, and programmatic resources of this church toward equalizing women's access to quality education, housing, health care, transportation, and child care;
3. Encourage organizing among women living in poverty to expand their ability to be heard and to increase the options they have for positive control in their own lives;
4. Point out the connections between racism and poverty so that behaviors, policies, and attitudes can be changed; and
5. Network women, congregations, social ministry organizations, schools, synods, churchwide units, etc., for collective action in turning back poverty in the lives of women and children.

As we commit ourselves to listen and to act, we are reminded that our hopes and our actions are shaped by the stories of our faith.

I think a lot about the woman Jesus saw in the temple putting her last two coins into the offering box. I am that woman. I'm always putting down my last two cents for something. Sometimes it's for the rent, not knowing where the money will come from to eat. Sometimes it's so that my child can go on a field trip, not knowing where the money will come from to pay the dentist. Sometimes it's to give an offering to church, not knowing whether I'll have bus fare to get there myself. It has always been that way in my family. Even when papa had a job, it didn't stretch enough to cover the basics. I'd still be waiting for my first pair of boots or the chance to see my first movie, if mamma hadn't put the last dollars down for me, instead of for something else.

I mostly meet two kinds of people in the world: those who judge me, because I only have two coins,

and those who ignore that I exist, because they figure I'm not worth much anyway.

The only place it's really different is my church. That's why it is so important to me and I make sure my kids are there, too. They may be ignored or may be a number anywhere else, but at church they have a name. They got that name in their baptism, and nothing—no amount of money—is going to change that. At church, I have a name. People know my name, and they look me in the eye when they talk to me, and they are glad to see me.

I think about that woman putting down her last two coins. There are plenty of folks judging me, because I only have two coins. And, there's a whole bunch who don't even see me. But then there are the folks at church. And, there's Jesus. Jesus sees. Jesus knows. Jesus knows my name.

Breaking Down Barriers: A Plan to Listen and to Act

The "Plan to Listen and Act" is commended to the Churchwide Assembly by the Staff Team on Women and Children Living in Poverty, and transmitted by the Executive Committee of the Church Council.

Report of the Reference and Counsel Committee: (continued)

Bishop Chilstrom called upon the Rev. David A. Andert (Duluth, Minn.), chair of the Committee of Reference and Counsel, to continue the committee's report.

Motion M: First Communion Guidelines

Reference: *1993 Reports and Records, Volume 1, Supplement*, page R-16

Pastor Andert read the "resolve" of the motion that follows, submitted by Ms. Joy Eastes [North Carolina Synod] and indicated that the Reference and Counsel Committee recommendation that the resolution be referred to the Task Force for Development of a Sacramental Practices Statement. Ms. Joy Eastes observed that some Congregations offer first Communion to children below the fifth grade level, and inquired whether it would be possible for this Churchwide Assembly to sanction such a practice officially. Bishop Chilstrom had indicated that the purpose of the referral was to recognize that the question already was under study and that it would be premature for this assembly to act prior to completion of the study. The Rev. Judy Burgett Winzig [Minneapolis Area Synod] spoke in favor of the referral and urged that the completion of the study be expedited. The Rev. Robert K. McMeekin [Northwest Synod of Wisconsin] spoke in favor of the recommendation of the Reference and Counsel Committee, "because the Statement on Communion Practices already has declared everything but infant communion, and the confirmation-ministry study that we just passed also makes a statement on infant communion...." Mr. Donald R. Dove [Upstate New York Synod] moved the following as a friendly amendment:

***MOVED:* To amend the recommendation of the Reference and Counsel Committee by addition of the phrase, "and report back to the 1995 Churchwide Assembly."**

Pastor Andert indicated that the task force already was assigned to report to the 1995 Churchwide Assembly. Mr. Charles E. Haack [Northern Illinois Synod] in-

quired about the status of the motion, should the recommendation to refer be defeated. Bishop Chilstrom indicated that, if the recommendation of the Reference and Counsel Committee were not to prevail, the original motion would be before the house for debate. Mr. Haack then stated, "I strongly recommend against referral."

ASSEMBLY

ACTION

Yes—621; No—101; Abstain—1

CA93.8.105 To refer the following motion to the Task Force for Development of a Sacramental Practices Statement:

WHEREAS, the Evangelical Lutheran Church in America in its inception has precluded infant communion and continues to do so; and

WHEREAS, the confessional writings emphasize that Jesus Christ is truly present in the Supper of our Lord under the forms of bread and wine when they are received, and that in the Supper we are talking about the presence of the living Christ and not the age and/or condition of the recipient; and

WHEREAS, this church has continued to offer fifth grade as being the suggested age for first communion instruction and reception, yet at the same time has allowed for individual congregations to lower that age when and where deemed desirable; and

WHEREAS, such a variable practice brings confusion to parents and children as they move from parish to parish in our mobile society; and

WHEREAS, such confusion often leads to conflict between members of congregations whose children have received instruction and first communion at a later age and those whose children receive communion but have received no instruction; and

WHEREAS, pastors and congregations find themselves caught between abiding by the guidelines of the church and the rules of their congregations, or communing a child whose age is far below the age of others in the parish, thus again causing confusion; and

WHEREAS, Martin Luther suggests in the Small Catechism worthiness to receive requires simply a "believing heart"; and

WHEREAS, children embark on an ongoing educational journey in the secular world when they enter kindergarten, let them also embark on an ongoing educational journey into the sacramental world; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America in assembly adopt the following new guidelines concerning first communion:

- a. Lower the recommended age for first communion to kindergarten age providing instructional materials suitable to convey a very elementary understanding as a basis for continuing study of the sacrament as the child grows and through continuing to provide materials up to fifth grade to be taught during Sunday School over a certain number of weeks each year, that will cover the Small Catechism on the sacraments of both baptism and Holy Communion; and
- b. Provide materials for instruction during confirmation classes that allow students to go deeper, employing such resources as the Large Catechism.

*** Motion N: Long-Range Planning**

Reference: *1993 Reports and Records, Volume 1, Supplement*, page R-17.

Pastor Andert read the "RESOLVED" paragraphs of the motion that follows, submitted by the Rev. Larry V. Smoose [Southeastern Pennsylvania]. He indicated that the Reference and Council Committee recommended that the motion be referred to the Church Council, and that the committee had provided the following background information:

Background: "Focusing for Mission" began this planning and prioritizing process; structural changes have already been made to focus on the priority areas of global mission, outreach, and theological education. Long-range planning is now being done through the Planning Team centered in the bishop's office as provided in the constitution (ELCA 15.11.C91.). The Program and Structure Committee of the Church Council has the responsibility to review all units and make recommendations to the Church Council (ELCA 14.41.D91.). In addition a major consultation is planned for October 1993 to involve synods and Congregations in long-range planning in more intentional ways.

MOVED;

SECONDED:

To refer the following motion to the Church Council:

WHEREAS,

ever-accelerating societal changes will continue to have profound implications for the role of the Evangelical Lutheran Church in America within our society; and

WHEREAS,

analysis of the existing structure of the Evangelical Lutheran Church in America reveals that there is no division, department, office or other churchwide unit charged with primary responsibility for developing long-range plans and future strategies for the Evangelical Lutheran Church in America; and

WHEREAS,

declining financial resources require difficult decisions and prioritizing of the services and support available through the various churchwide units, synods, and related organizations of the church; and

WHEREAS, the continuing decline of church membership and worship attendance suggests ever

more creative approaches to ministry and greater sensitivity to the changing needs of society as we seek

to reach the unchurched with the Gospel; and

WHEREAS, in light of the above challenges, it is important that this church be proactive in establishing its ministry priorities and direction

for the next decade and beyond;

therefore, be it

RESOLVED, that the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America call upon the Church Council to establish a task

force or council committee which would include representation from the Conference of Bishops and which will be responsible for

long-range planning and out of which the task force or committee will establish key priorities, which will be expressed

in measurable

objectives; and

be it further

RESOLVED, that the task force or committee recommend the structural adjustments and the reallocation of resources necessary to accomplish these key

priorities; and be it further

RESOLVED, that the process begin as

quickly as possible following

the close of the 1993 Churchwide Assembly, and

that those recom-

mendations made by

the task force or committee that can be

implemented without Churchwide Assembly action be initiated im-

mediately upon approval by the Church Council, which shall receive a report from the task

force or committee at its April 1994 meeting;

and be

it further

RESOLVED, that a process be established

for the ongoing review

of progress on any goals adopted and appropriate updating of the planning process; and be

it further

RESOLVED, that a complete report of the work of the task force

or committee including actions taken by the Church Council and

actions required by the Churchwide Assembly be reported

to the

1995 Churchwide Assembly.

Mr. William E Brenner [Southeastern Pennsylvania Synod] moved to amend the recommendation of the Reference and Counsel Committee as follows:

MOVED;

SECONDED: To amend the recommendation of the Reference and Counsel Committee by substituting the original motion.

Mr. Brenner stated: "This motion is not meant to diminish the planning and coordination of programs already occurring in the Evangelical Lutheran Church in America. It is designed to assure the establishment of a long-range plan and to extend our vision beyond the year 2000, so that this church might anticipate chal-

lenges and be proactive in its mission and ministry. The constitutional citation of the Reference and Counsel Committee reveal both our concern and our hope. ELCA 14.41.D91. provides for a Program and Structure Committee that will review the work of individual churchwide units at least every two biennia, so that each unit will be reviewed once every 10 years. That is fine, but it is not long-range, comprehensive planning for this whole church. ELCA 15.1.C91. is more hopeful. It provides for strategic planning and review and evaluation of the work of the churchwide organization. Robert Bacher, in his report as executive for administration, acknowledged the need to do "creative thinking as we move toward the year 2000 and beyond." He lifts up some specific concerns and possible processes that could be established. This motion supports that spirit of planning. Those of us who support this motion do not want such important matters left to chance. We prefer that any future structural changes not be reactive scrambling due to a sudden severe crisis, but rather the thoughtful recommendations that spring from creative possibilities based on projected trends in society and ministry priorities of this church. To refer this motion would allow the Church Council to decide whether to do long-range planning as well as how to do it and how much energy to expend. This motion still allows a great deal of flexibility in how to do it, so that the financial impact can be minimized, but it mandates that long-range planning will be done and it encourages thoroughness in that process."

Ms. Kathy J. Magnus, vice president of this church, spoke against the proposed substitution, stating that "the Church Council has taken very seriously the need for this church to do long-range planning. The processes are in place. We work in consultation with the Conference of Bishops. This would only be a costly move, and, in my opinion, would slow down the processes of long-range planning."

Mr. William A. Janson [Southeastern Pennsylvania Synod] spoke in favor of the amendment, and stated: "There have been strong messages of concern communicated to this assembly-insufficient faith, a troubling society that we do not understand, the inadequacy of financial resources, and a small city last year lost more than one hundred people per day. These concerns are not new and yet I have not heard answers that give me hope and confidence. There comes a time when sliding performance and strong feelings of frustration must be interrupted. We need to take control of where we go and not simply cut back program after program. The Evangelical Lutheran Church in America should be an institution that can successfully cope with change. We are well served with tradition. There are some pretty smart people here. We have a strong work ethic, and we are very eager to serve. But, my guess is that we are trying to do too much. In a very business-like way we need to focus our resources on identifying strategies to address the fundamental problems that are sapping our strength. This assembly is responsible for this church, and we should direct the council to plan, prioritize, and organize this institution. Our gift to the 1995 assembly should be a plan that brings confidence to the future."

Mr. Donald Kenny Carrothers

III [Central States Synod] called the question.

MOVED;

2/3 Vote Required

SECONDED;

Yes--623; No-45; Abstain-3

CARRIED: To move the previous question on all matters before the house.

MOVED;

SECONDED;

Yes-205; No-464; Abstain-20

DEFEATED: To amend the recommendation of the Reference and Counsel Committee by substituting the original motion.

ASSEMBLY

ACTION

Yes—622; No—59; Abstain—6

CA93.8.106 To refer the following motion to the Church Council:

WHEREAS, ever-accelerating societal changes will continue to have profound implications for the role of the Evangelical Lutheran Church in America within our society; and

WHEREAS, analysis of the existing structure of the Evangelical Lutheran Church in America reveals that there is no division, department, office or other churchwide unit charged with primary responsibility for developing long-range plans and future strategies for the Evangelical Lutheran Church in America; and

WHEREAS, declining financial resources require difficult decisions and prioritizing of the services and support available through the various churchwide units, synods, and related organizations of the church; and

WHEREAS, the continuing decline of church membership and worship attendance suggests ever more creative approaches to ministry and greater sensitivity to the changing needs of society as we seek to reach the unchurched with the Gospel; and

WHEREAS, in light of the above challenges, it is important that this church be proactive in establishing its ministry priorities and direction for the next decade and beyond; therefore, be it

RESOLVED, that the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America call upon the Church Council to establish a task force or council committee which would include representation from the Conference of Bishops and which will be responsible for long-range planning and out of which the task force or committee will establish key priorities, which will be expressed in measurable objectives; and be it further

RESOLVED, that the task force or committee recommend the structural adjustments and the reallocation of resources necessary to accomplish these key priorities; and be it further

RESOLVED, that the process begin as quickly as possible following the close of the 1993 Churchwide Assembly, and that those recommendations made by the task force or committee that can be implemented without Churchwide Assembly action be initiated immediately upon approval by the Church Council, which shall receive a report from the task force or committee at its April 1994 meeting; and be it further

RESOLVED, that a process be established for the ongoing review of progress on any goals adopted and appropriate updating of the planning process; and be it further

RESOLVED, that a complete report of the work of the task force or committee including actions taken by the Church Council and actions required by the Churchwide Assembly be reported to the 1995 Churchwide Assembly.

Motion 0: ELCA Deaf Community

Reference: *1993 Reports and Records, Volume 1, Supplement*, page R-19.

Pastor Andert read the "RESOLVED" paragraph of the motion that follows, submitted by Mr. Robert W. Radtke [Metropolitan Chicago Synod]. He noted the recommendation of the Reference and Counsel Committee and indicated that the committee had provided the following background information:

Background: The committee is supportive of the concern expressed in this resolution; however, the action requires an amendment to the continuing resolutions of the constitution. The 1991 Churchwide Assembly mandated a desk in the Division for Church in Society to be staffed by a deaf person and this position has never been filled. Other groups have requested additional desks to be established in the Commission for Multicultural Ministries. Implementation of this resolution would have implications for the ELCA budget.

MOVED;

SECONDED: To refer the following resolution to the Church Council for appropriate action after conferring with the person who submitted the resolution, the Division for Church and Society, and the Commission for Multicultural Ministries; and

To request that a response regarding ministry with the deaf community be transmitted to the 1995 Churchwide Assembly.

WHEREAS, the language and culture of the deaf population is unlike any in this nation; and

WHEREAS, the language of the deaf, American Signed Language (ASL), is truly a language other than English, being strongly based in a French signing system, and is the primary language of members of the deaf culture; and

WHEREAS, 94 percent of the deaf population in the United States is unchurched; and

WHEREAS, specialized ministry, skills, and sensitivity are necessary to reach this population; and

WHEREAS, four years ago the deaf community asked the Churchwide Assembly to view them not as "persons with handicapping conditions" but rather as a unique and diverse community and as such to be "inclusive" in the work of the church through the efforts of the Commission for Multicultural Ministries; and

WHEREAS, this was subsequently addressed by the Church Council at its April 1991 meeting affirming the uniqueness of the deaf community and then RESOLVED to take a "multi-unit" approach leaving the Division for Social Ministry Organizations or its successor carrying the responsibility; and

WHEREAS, this approach has continued to confuse the issue of the deaf as either a community or as individuals with handicapping

**con-
ditions;** and

WHEREAS, further attempts were made by the deaf community at the 1991 Churchwide Assembly,

to ensure that a desk position be created for deaf ministry to serve the deaf community by advocating

the "multicultural" approach to this ministry; and

WHEREAS, the Division for Social Ministry Organizations or its successor unit has chosen not to create a desk position because of financial constraints; and

WHEREAS, Women of the Evangelical Lutheran Church in America at its recent assembly enthusiastically recognized deaf culture as a culture of its own and American Signed Language (ASL) as the **primary** language of this culture; and

WHEREAS, the Metropolitan Chicago Synod has successfully in-

cluded the deaf community in its Commission for Multicultural Ministries for several years; therefore, be it

RESOLVED, that the 1993 Churchwide Assembly, after hearing

several years of prayerful requests from

the deaf community, open its

arms to this

unique community, to affirm this ministry by giving it

the visibility and "voice" of being one of the five emphasis groups

in the Commission for Multicultural Ministries.

Mr. Donald R. Dove [Upstate New York Synod] sought to offer a friendly amendment to add the International Deaf Lutheran Association to the list of consulting entities specified in the recommendation of the Reference and Counsel Committee. Bishop Chilstrom indicated that the committee would not accept the proposed emendation as a friendly amendment and that a specific motion to amend would be required. Mr. Dove moved the following:

MOVED;

SECONDED: To amend the recommendation of the Reference and Counsel Committee by adding after the words, "Commission for Multicultural Ministries," the words, "the International Deaf Lutheran Association."

Mr. Dove commented, ". . . I feel that our church should be working in this area a little bit more heartedly. I am all in favor of the original motion, but I think that there is some expertise that already has been developed and I would like to see our church work in an ecumenical fashion with the other church body" [The Lutheran Church-Missouri Synod]. Ms. Nanette Carlmark Dahlke [Metropolitan Chicago Synod] spoke against the amendment, and observed, "It is my sense from members of the deaf culture that they very much would like to be part of the Evangelical Lutheran Church in America. The Lutheran Church-Missouri Synod has been the only option for deaf Lutherans for a number of years and those members of our community are looking to have a place in our body."

MOVED;

SECONDED;

Yes-311; No-322; Abstain-17

DEFEATED: To amend the recommendation of the Reference and Counsel Committee by adding after the words, "Commission for Multicultural Ministries,"

the words, "the International Deaf Lutheran Association."

Bishop Sherman G. Hicks [Metropolitan Chicago Synod] noted that both he and the author of the motion, who had to leave the assembly floor, were in favor of the recommendation to refer.

ASSEMBLY

ACTION

Yes—669; No—10; Abstain—2carried

CA93.8.107To refer the following resolution to the Church Council for appropriate action after conferring with the person who submitted the resolution, the Division for Church and Society, and the Commission for Multicultural Ministries; and

To request that a response regarding ministry with the deaf community be transmitted to the 1995 Churchwide Assembly .

WHEREAS, the language and culture of the deaf population is unlike any in this nation; and

WHEREAS, the language of the deaf, American Signed Language (ASL), is truly a language other than English, being strongly based in a French signing system, and is the primary language of members of the deaf culture; and

WHEREAS, 94 percent of the deaf population in the United States is unchurched; and

WHEREAS, specialized ministry, skills, and sensitivity are necessary to reach this population; and

WHEREAS, four years ago the deaf community asked the Churchwide Assembly to view them not as "persons with handicapping conditions" but rather as a unique and diverse community and as such to be "inclusive" in the work of the church through the efforts of the Commission for Multicultural Ministries; and

WHEREAS, this was subsequently addressed by the Church Council at its April 1991 meeting affirming the uniqueness of the deaf community and then resolved to take a "multi-unit" approach leaving the Division for Social Ministry Organizations or its successor carrying the responsibility; and

WHEREAS, this approach has continued to confuse the issue of the deaf as either a community or as individuals with handicapping conditions; and

WHEREAS, further attempts were made by the deaf community at the 1991 Churchwide Assembly, to ensure that a desk position be created for deaf ministry to serve the deaf community by advocating the "Multicultural" approach to this ministry; and

WHEREAS, the Division for Social Ministry Organizations or its successor unit has chosen not to create a desk position because of financial constraints; and

WHEREAS, Women of the Evangelical Lutheran Church in America at its recent assembly enthusiastically recognized deaf culture as a culture of its own and American Signed Language (ASL) as the primary language of this culture; and

WHEREAS, the Metropolitan Chicago Synod has successfully included the deaf community in its Commission for Multicultural Ministries for several years; therefore, be it

RESOLVED, that the 1993 Churchwide Assembly, after hearing several years of prayerful requests from the deaf community, open its arms to this unique community, to affirm this ministry by giving them the visibility and "voice" of being one of the five emphasis groups in

*** Motion P: Health of Rostered Persons**

Reference: *1993 Reports and Records, Volume 1, Supplement*, page R-21.

Pastor Andert read the "RESOLVED" paragraphs of the motion that follows, submitted by the Rev. Gilbert E Splett [South-Central Synod of Wisconsin]. He indicated that the Reference and Counsel Committee had recommended that the motion be adopted and offered the following background information:

Background: The Committee of Reference and Counsel affirms that modeling a healthy life-style for the church's rostered persons is a strong need of the church. It also recognizes that many of the needs requested in this resolution already are being responded to.

Pastor Splett offered a friendly amendment in deference to the background information provided by the Reference and Counsel Committee, namely, to add as a new first resolve the following:

RESOLVED, that the ELCA 1993 Churchwide Assembly express its appreciation to the Division for Ministry for its concern and attention to assisting rostered persons in living a healthy life-style; and be it further.

There being no objection, Bishop Chilstrom called for the vote on the recommendation of the Reference and Counsel Committee as amended:

ASSEMBLY
ACTION

Yes—594; No—39; Abstain—7

CA93.8.108 WHEREAS, we are well aware that the pressures of ministry can and do take an enormous toll in the personal and professional lives of our rostered staff; and

WHEREAS, Bishop Chilstrom has listed as his number three priority for the next two years, the strengthening of church leadership, its ordained ministers, and associates in ministry; therefore, be it

RESOLVED, that the ELCA 1993 Churchwide Assembly express its appreciation to the Division for Ministry for its concern and attention to assisting rostered persons in living a healthy life style; and be it further

RESOLVED, that the ELCA 1993 Churchwide Assembly direct the Division for Ministry to develop and/or discover processes, programs, workshops, retreats, and events that will model a healthy life-style for ministry including:

- a. spiritual growth;
- b. value and priority clarification;
- c. developing and maintaining significant personal relationships;
- d. a proper understanding of the Sabbath;
- e. balance in work and play, private space and relationships; and
- f. understanding and care of the body (including sexuality);

and be it further

RESOLVED, that the Division for Ministry encourage, through grants and other means, the participation of synods in the development and evaluation of such

processes, programs, and events; and be it further

RESOLVED, that the Division for Ministry evaluate and recommend processes, programs, and events that will model a healthy life-style for this church's rostered persons; and be it further

RESOLVED, that every ELCA be encouraged to have in its program and budget processes, programs, and events for a modeling of a healthy life-style for its rostered persons by the year 1997.

*** Motion Q: Disciplinary Procedures**

Reference: *1993 Reports and Records, Volume 1, Supplement*, page R-22.

Pastor Andert read the "RESOLVED" paragraph of the motion that follows, submitted by the Rev. James G. Krauser [Metropolitan New York Synod]. He indicated that the Reference and Counsel Committee recommended that the motion be referred to the Church Council, in consultation with the Conference of Bishops. As background information, he noted the following:

Background: The document that this resolution seeks to amend, namely, constitutional bylaw 20.21.16., is required to be adopted by the Church Council, not the Churchwide Assembly. Pastor Krauser stated, "I want to endorse the recommendation. My intention here was not so much to legislate, but to bring the issue before this church." Pastor Krauser also requested that the co-sponsors of the motion be notified of the eventual action of the Church Council. Mr. Charles W. Horn III [Southeastern Pennsylvania Synod] sought to amend the recommendation of the Reference and Counsel Committee by adding the words, "and legal counsel." Pastor Andert indicated that the proposal would be accepted as a friendly amendment.

ASSEMBLY

ACTION

Yes—623; No—22; Abstain—2

CA93.8.109 **To refer the following resolution to the Church Council for consideration, in consultation with the Conference of Bishops and legal counsel.**

WHEREAS, the teachings contained in the Confessions of the Evangelical Lutheran Church in America, and named in the Confession of Faith of this church, have played a role in setting norms for the life as well as the faith of the church; and

WHEREAS, in the Large Catechism (on the Eighth Commandment) Luther writes: ". . . God will not have one neighbor deprived of his reputation, honor, and character any more than of his money and possessions; [God] would have every [person] maintain his self-respect before his [spouse], children, servants, and neighbors" (Tappert, p. 399); and

"[No [one] should be deprived of his honor and good name unless these have first been taken away from him publicly Every report that cannot be adequately proved is false witness For honor and good name are easily taken away, but not easily restored" (Tappert, p. 401, emphasis added); and

WHEREAS, serious accusations against the integrity of a congregation can imperil its mission and damage the faith of its members; and

WHEREAS, serious accusations against the integrity of an ordained minister endangers his/her reputation, honor, name, as well as his/her livelihood, and may damage the reputation and mission of the church; and

WHEREAS, the standard of preponderance as defined in the guidelines requires the disciplinary committee to find only a "greater probability of truth" in the accusations, than in the defense; and

WHEREAS, this church should be convinced of wrongdoing by the pastors or congregations when speaking judgment and applying discipline against them; therefore, be it

RESOLVED, that the "Rules Governing Disciplinary Procedures Against an Ordained Minister or a Congregation of the Evangelical Lutheran Church in America" be amended to require the following standards:

1. That this church require the accuser(s) or an ordained minister of a congregation to have the burden of proving by means of "clear and convincing evidence" the allegations brought in the charges; and
2. That if the charges are serious enough to merit removal of a pastor from the roster of ordained ministers or the expulsion of a congregation from this church, the accuser(s) of an ordained minister or a congregation be required to have the burden of proving their accusations "beyond reasonable doubt"; and
3. That these standards shall not limit the ability of the discipline hearing committee to use of the findings of a secular court to establish a presumption for or against the accused (regardless of the burden of proof used in that court proceeding).

*** Motion R: Participation of Youth**

Reference: *1993 Reports and Records, Volume 1, Supplement*, page R-23.

Pastor Andert read the "RESOLVED" paragraphs of the motion that follows, submitted by Mr. Philip A. Koch [Metropolitan Chicago Synod]. He indicated that the Reference and Counsel Committee recommended approval of the motion. Mr. Koch spoke in favor of the recommendation of the Reference and Counsel Committee, stating, "In 1 Timothy 4-14 it says, "Do not neglect your gift, which was given to you through a prophetic message when the body of elders laid their hands on you." As we heard earlier in this assembly, roughly one-third of the members of this church are under the age of 30. These young adults have fresh ideas, new perspectives, and insights to share with their church. In the Rite of Affirmation of Baptism, this church embraces the young people as they make public profession of their faith and assume greater responsibility in the life of the Christian community and in the mission of the world. The world and our church are changing. The family structure is deteriorating and values taught by families are not always as clear as we hope. By providing the youth of our church with leadership opportunities within the church, we provide them with a positive alternative to harmful life-styles. Leadership roles in the church provide young people with a sense of identity, self-worth, and belonging. In addition, by actively involving young people

in the leadership of the church, we affirm the importance of their contribution to

the Church. Please, work with us, the youth, to get all young people more involved in their churches."

Ms. Amy Hamilton [Northeastern Iowa Synod] concurred with the previous speaker and encouraged assembly members to "take this back to your Congregations regardless of the action taken here, and let the young people in your synod and congregation be an example for the believers in everything that they do." Mr. Craig Dremel [Northwest Synod of Wisconsin] also spoke in favor of the recommendation and stated that ". . . I would like to get as many youth involved as possible."

Mr. M. Kenneth Augst [Northwestern Minnesota Synod] inquired whether the proposed resolution would pose constitutional difficulties. Bishop Chilstrom responded that he was not aware of any such problems.

ASSEMBLY

ACTION

Yes—627; No—22; Abstain—1

CA93.8.110 WHEREAS, young people are the church of today, as well as the church of tomorrow; and

WHEREAS, throughout history God has used young people such as Jeremiah, David, Mary, and the young Jesus to fulfill God's will; and

WHEREAS, we are called through our confirmation to assume greater responsibility in the life of the church; and

WHEREAS, the Task Force on Confirmation Ministry stated in its study, "Today's young Christians bring to congregations experience, talents, diverse perspectives, and insight"; and

WHEREAS, a primary goal of the Lutheran Youth Organization in the churchwide, synodical, and congregational expressions is to advocate youth representation with voice and vote on all boards, committees, and councils of the Evangelical Lutheran Church in America, as well as in the ELCA Churchwide Assembly; and

WHEREAS, many synods and congregations are successfully working to include young people on their boards, councils, and committees; and

WHEREAS, 10 percent of this church is of high school age while only 5 percent of the voting members of this assembly are under the age of 25; therefore, be it

RESOLVED, that this assembly affirm the actions of previous assemblies encouraging synods to include young people as voting members of the Churchwide Assembly; and be it further

RESOLVED, that this assembly continue to encourage the churchwide Nominating Committee actively to seek young nominees for all boards and committees; and be it further

RESOLVED, that all churchwide task forces be encouraged to continue to include young persons amongst their number; and be it further

RESOLVED, that this assembly encourage all synods and congregations to do likewise.

*** Motion S: Eucharistic Elements at Churchwide**

Assemblies

Reference: *1993 Reports and Records, Volume 1, Supplement*, page R-24

Pastor Andert read the motion that follows, submitted by the Rev. Carl D. Shankweiler [Northeastern Pennsylvania Synod]. He indicated that the Reference and Counsel Committee recommended that the motion be referred to the Task Force for the Development of a Sacramental Practices Statement.

MOVED;

SECONDED: To refer the following motion to the Task Force for the Development of a

Sacramental Practices Statement:

WHEREAS,

at each ELCA Churchwide Assembly there have been some persons who, for various reasons such as alcoholism, allergies, and medical interactions, cannot receive wine; and

WHEREAS,

only wine has been used for communion at ELCA Churchwide Assemblies; therefore, be it

RESOLVED, that the Worship Planning Committee be authorized and requested to offer a non-alcoholic alternative at assembly communion services.

Pastor Shankweiler moved the following:

MOVED;

SECONDED: To substitute the following for the recommendation of the Reference

and Counsel Committee:

RESOLVED, that for this and all subsequent ELCA assemblies, the worship planning committees be authorized and requested to

offer a non-alcoholic alternative at assembly communion services.

Pastor Shankweiler stated that at this and previous assemblies, objection was raised that non-alcoholic alternatives to wine were not made available to those receiving the Sacrament of Holy Communion. "I would encourage us ... to respond [to such objections] with hospitality and say that we want you to participate fully and we do offer an alternative. That response is appropriate because ... the validity, the power, the efficacy of the sacrament does not depend on the alcoholic content of the substances used." He urged that action be taken at this assembly in preparation for the 1995 Churchwide Assembly.

Bishop Peter Rogness [Greater Milwaukee Synod], a member of the Reference and Counsel Committee, indicated that "there was good support for the importance of this issue in the discussion of the Reference and Counsel Committee. The reason for this referral is that it has been the practice of this church that the worship experiences that we have together as a churchwide body are carefully crafted to be in tune and consistent with the sacramental practices statement of our church. I think it is probably a risky precedent for us to mandate certain things about communion practices as an assembly without carefully being guided by our own

churchwide policies. Thus it was that we recommended that this be referred for consideration so that such inconsistency might be avoided."

The Rev. John R. Embree [Pacifica Synod] stated surprise that a non-alcoholic alternative had been offered at this assembly. "I think it is important as an affirmation of our hospitality to the meal and to the table of the Lord," he said. An unidentified voting member spoke against the motion to substitute, and stated, "This is a very serious issue before this church and potentially divisive. I do not think we can

debate it here at this time." Mr. Matthew L. Riegel [Northeastern Pennsylvania Synod] stated, "Melancthon cautioned us in the Apology to the Augsburg Confession that one should never see Holy Communion, the sacrament of our own Lord's body and blood, as a symbol of fellowship, but rather it is a sacrament of the fellowship and communion of the saints—that we are united with all the saints of God through the body of Jesus Christ. It is not necessary for all people to receive all the elements; concomitance is an accepted practice of the Church of God. Furthermore, one should always remember that there is no greater hospitality than that Jesus Christ offers himself. When this is offered, even in one kind, it is full and complete, and totally meritorious and good for our salvation. We do not need to go to this step."

MOVED,

SECONDED;

Yes--337; No-305; Abstain-3

CARRIED: To substitute the following for the recommendation of the Reference and Counsel Committee:

RESOLVED, that for this and all subsequent ELCA assemblies, the worship planning committees be authorized and requested to offer a non-alcoholic alternative at assembly communion services.

ASSEMBLY

ACTION

Yes—449; No—200; Abstain—3

CA93.8.111RESOLVED, that for this and all subsequent ELCA assemblies, the worship planning committees be authorized and requested to offer a non-alcoholic alternative at assembly communion services.

*** Motions T and U: Process for Election of the Bishop**

Reference: *1993 Reports and Records, Volume 1, Supplement*, pages R-25.

Pastor Andert indicated that the Reference and Counsel Committee recommended that Motion T, submitted by the Rev. Paul J. Hoh II [Northeastern Pennsylvania Synod], and Motion U, submitted by Mr. Kevin J. Boatright [South-Central Synod of Wisconsin], be considered together and referred to the Church Council. The Rev. Robert K. McMeekin [Northwest Synod of Wisconsin] spoke in favor of the recommendation of the Reference and Counsel Committee "with a caution to this assembly and to those who receive this referral. After hearing "On the Sweet, Sweet Spirit" yesterday, I was reminded that one of the few places where this church has allowed the Spirit free course is in the ecclesiastical balloting process. The caution is that Saint Matthias was called an apostle as a result of a synodical call committee, but the Apostle Paul, on the other hand, was not." He urged that this church continue the practice of the ecclesiastical ballot.

Mr. Kevin J. Boatright stated, ". . . In making the proposal that I had on the second proposal [Motion U], I was motivated in part by reading the Commission for Women's document, "Choosing a Bishop: Questions to Assist in Preparation." I quote from that that "the task of electing a bishop is best served when the nominating process surfaces several names, people of varying skills and experiences, each of whom could serve well as bishop." What I am really advocating in my proposal and in supporting the reference is that we have some kind of thoughtful process, so that when we come to the assembly in 1995, the ecclesiastical ballot can then truly do its work."

The Rev. Linda C. Walz [Nebraska Synod] stated, "It seems to me that, if we trust the Holy Spirit, we trust that the Holy Spirit might give us more names than four or eight, and that we can be educated and attentive in the next two years to our colleagues, to those who have the gifts to serve us well as bishop. We hamper the work of the Holy Spirit, and we hamper ourselves, if we identify now those whom we choose in two years."

ASSEMBLY

ACTION

Yes—526; No—61; Abstain—5

CA93.8.112 To refer the following resolutions to the Church Council for such consideration as it terms advisable.

Motion T: WHEREAS, Bishop Herbert W. Chilstrom has declared his resolve to conclude his service as bishop of the church in 1995; and

WHEREAS, the choice of a new bishop for the Evangelical Lutheran Church in America will be one of the most important decisions of the Churchwide Assembly in 1995; and

WHEREAS, some voting members in synod assemblies who have participated in electing a synod bishop have expressed the desire to be better prepared to make this decision and have asked for some planned means for giving careful consideration to it in advance of voting; and

WHEREAS, some synods have experience with processes which help to surface names of persons who might be considered and give opportunity for church members to talk together in various settings about the needs of the church for leadership at this time and to pray together in preparation for making a decision; therefore, be it

RESOLVED, that this assembly direct the Church Council to develop a process in the period prior to the next Churchwide Assembly that will facilitate an open and prayerful consideration of persons who might serve as the next bishop of this church, with the understanding that the provisions of the constitution and bylaws governing election of the bishop (specifically 19.31.01.a.) will not be changed in any way.

Motion U: WHEREAS, Bishop Herbert W. Chilstrom has served this church faithfully and with distinction since its founding; and

WHEREAS, Bishop Herbert W. Chilstrom has declared that he will not seek reelection in 1995; and

WHEREAS, the times continue to call for an open and informed discussion throughout this church of our mission, our vision, and the role of leadership; therefore, be it

RESOLVED, that the Church Council appoint a select committee to receive names of persons who might faithfully and competently serve as a successor to Bishop Herbert W. Chilstrom,

selecting from among them four to eight persons to engage in a thoughtful, public dialogue on the mission of the Evangelical Lutheran Church in America, a vision for our future, and the leadership role of the bishop of this church; and be it further

RESOLVED, that the work of the select committee will begin no sooner than November 1, 1994, and will conclude no later than June 1, 1995.

Motion V: Terms of Officers

Reference *1993 Reports and Records, Volume 1, Supplement*, page R-26.

Pastor Andert read the following motion, submitted by Mr. Bruce E. Boeker [Delaware-Maryland Synod]. He indicated that the Reference and Counsel Committee recommended that the motion be referred to the Church Council.

Mr. Boeker commented, ". . . The purpose for bringing this at this time is to try to anticipate a 12-year cycle in which we would have our next opportunity to bring into synchronization the term of office of the bishop of the synods, as well as of the Evangelical Lutheran Church in America, and the two ELCA or three supporting synodical officers. I would hope that we keep the concept of team work in the church. . . . He requested that Secretary Lowell G. Almen stand and then stated, "If ever there was an example of team-work that deserves full consideration and support you have it in the two gentlemen [referring to Bishop Chilstrom and Secretary Almen] standing now."

ASSEMBLY

ACTION

Yes—544; No—49; Abstain—4

CA93.8.113 To refer the following motion to the Church Council for consideration with other constitutional provisions:

To amend ELCA bylaw 10.31.05. and section S8.51. in the Constitution for Synods by substituting the word, "six," for the word, "four".

Motion W: Child Care at Churchwide Assemblies

Reference *1993 Reports and Records, Volume 1, Supplement*, Section R

Pastor Andert read the "RESOLVED" paragraph of the motion that follows, submitted by the Rev. Karen D. Bates-Olson [Eastern Washington-Idaho Synod]. He indicated that the Reference and Counsel Committee recommended that the motion be referred to the Office of the Secretary for possible implementation.

Pastor Bates-Olson stated, "To be a voting member of this assembly is a position of responsibility. To be a parent of a young child is a position of responsibility. Lack of adequate, inexpensive, on-site child care for voting of assemblies such as these may exclude many people from participation, people such as single parents, people in poverty, nursing mothers, and other who may find a full week of day and night at-home child care not available. . . ."

ASSEMBLY

ACTION

Yes—528; No—60; Abstain—1

CA93.8.114 To refer the following resolution to the Office of the Secretary for consideration in

conjunction with the planning of the 1995 Churchwide Assembly.

WHEREAS, the Evangelical Lutheran Church in America is committed to a churchwide assembly that is representative of its full membership; and

WHEREAS, lack of adequate free or affordable on-site child care for young children may prevent parents of young children from participation; therefore, be it RESOLVED, that future churchwide assemblies of the Evangelical Lutheran Church in America provide on-site free or affordable child care.

*** Motion A: Response to Officers' Reports**

Reference: *1993 Reports and Records, Volume 1, Supplement*, page R-1.

Bishop Chilstrom relinquished the chair to Vice President Kathy J. Magnus. Pastor Andert indicated that the three motions that follow, concerning the response of the assembly to the reports of the churchwide officers, would be considered *en bloc*. "If you vote to adopt these resolutions you are promising certain things. You are promising to commit yourself and to encourage all members of the Evangelical Lutheran Church in America to commit themselves to strive for prayer without ceasing, for worship, to study the Bible, to build up the lives of the congregation, to strengthen the leadership of this church, to bring about financial stability and growth, to wrestle with complex social issues, to take steps ecumenically to bring our Evangelical Lutheran Church in America into more fully shared relationships with other Christian groups, and you would be promising to endeavor to claim anew every day our identity with Christ so that we can find the freedom to give our lives joyfully in witness and service," he said. Vice President Magnus suggested that the members of the assembly rise and adopt the following resolutions by acclamation:

ASSEMBLY

ACTION

By acclamation

CA93.8.115 It is with great appreciation and gratitude that we, the members of the 1993 Churchwide Assembly, on behalf of the members of the Evangelical Lutheran Church in America, receive the report of Herbert Chilstrom, bishop of the Evangelical Lutheran Church in America.

We thank Bishop Chilstrom for his leadership since the establishment of the Evangelical Lutheran Church in America by his dignified service in furthering the mission and ministry of this church in proclaiming the good news of Jesus Christ.

We appreciate the extension of the ministry of Bishop Chilstrom by the competent work and service of his staff.

We commend Bishop Chilstrom for his guidance and fairness in dealing with difficult issues and his encouragement to care for each other and for all of God's creation.

We commit ourselves, and encourage all members of the Evangelical Lutheran Church in America to commit themselves, to strive to:

Pray without ceasing that the spirit of God will be our guide and helper;

Find ways to worship that enable all to receive the spoken and enacted word of God, thereby nourishing faith in God and in God's promise of salvation;
Study the Bible so that, rooted in the Gospel, we may be grounded in the Word for our daily lives;

Build up the lives of the congregations of the Evangelical Lutheran Church in America, providing each member with a broader vision of the needs of the world;

Strengthen the leadership of this church, its ordained ministers, Associates in Ministry, and lay leaders, through theological education and reflection;

Bring about financial stability and growth in our common mission;

Wrestle with complex social issues in such a way that all voices can be heard as a part of a renewed commitment to justice; and

Take steps ecumenically to bring the Evangelical Lutheran Church in America closer to other Christian churches so that we may more fully share the hope that we might all be one in Christ.

We will endeavor to claim anew each day our identity with Christ so that we can find the freedom to give our lives joyfully in witness and service.

ASSEMBLY

ACTION

By acclamation

CA93.8.116 We thank God for the graceful and grace-filled, highly competent, and sacrificially dedicated leadership of ELCA Vice President Kathy J. Magnus.

We receive with appreciation the vice president's report of the work of the ELCA Church Council and its committees.

We share the Vice President's vision of "a church that knows where it is going and why it is going, daring to explode with the Gospel outward into the world."

ASSEMBLY

ACTION

By acclamation

CA93.8.117 We recognize that it is absolutely essential to the success of any organization that it have a competent secretary. In Dr. Lowell Almen we have this person who untiringly and unselfishly looks after and supervises the many important tasks of the Office of the Secretary of the Evangelical Lutheran Church in America.

We accordingly express our deep appreciation for the dedication and the faithfulness that Secretary Almen has given to his assigned duties and constitutional responsibilities.

We also comment the staff of the Office of the Secretary for the efficiency with which they collect, process, and disseminate information necessary to maintain current rosters of clergy and associates in ministry, and provide statistical information which enables the church to identify membership and benevolence trends and make timely responses thereto.

We have been helped to better understand the true meaning of interdependence through Secretary Almen's metaphor of learning how to swim which has enabled him to paddle through church conflicts with even greater finesse—to "walk the walk" and "swim the swim" toward greater church unity.

We are blessed by the ministry of Dr. Almen and we thank him for all his efforts in planning this assembly and his service as a member of six assembly committees.

ASSEMBLY

ACTION

By acclamation

CA93.8.118 We express deep appreciation to ELCA Treasurer Richard L. McAuliffe and his staff for the faithful way in which they have carried out their work.

We are deeply troubled that improvements in the overall financial situation of the Evangelical Lutheran Church in America are the result of stringent expenditure reductions while income dropped from 1991 to 1992.

We affirm the need to continue to operate prudently in order to build some flexibility into our finances.

We are challenged to improve dramatically our financial support of the life and work of the Evangelical Lutheran Church in America.

ASSEMBLY

ACTION

voice vote

CA93.8.119 As God's people, "Rooted in the Gospel," we have gathered in Kansas City to discern the Spirit's presence and guidance for the Evangelical Lutheran Church in America in this time of history. We have moved deeper into the Apostles' Creed and have splashed in the fountains, reminded anew of God's baptismal grace. Before we leave to return to farms and villages, suburbs and cities, we lift our voices in thanksgiving, saying, be it

RESOLVED, that the 1993 Churchwide Assembly offer its thanks to God for:

- ! The leadership and dedication of Bishop Herbert W. Chilstrom, Vice President Kathy J. Magnus, Secretary Lowell G. Almen, and Treasurer Richard L. McAuliffe.
- ! The ministries of our church and those who have helped to guide the Evangelical Lutheran Church in America: the Church Council, the Conference of Bishops, and the churchwide staff.
- ! The many people who have contributed to the planning for this assembly:
 - ! Bishop Charles H. Maahs and the Central States Synod staff, the Local Arrangements Committee, and subcommittees for their warm hospitality and attention to details -- and for thousands of cookies(!);
 - ! The ELCA Staff Planning Committee, Assembly Manager Mary Beth Nowak, and other staff who have provided guidance and support before and throughout the assembly, and for support staff who have worked late into the night (and early morning);

- ! The task forces who have given time, energy, and expertise to craft studies and statements for this assembly;
 - ! The Worship Committee, worship leaders, and musicians who have proclaimed God's Word and celebrated the Sacrament;
 - ! The other committees which have enabled the assembly to conduct its business;
 - ! The assembly speakers and presenters who have taught and inspired us;
 - ! The ecumenical guests who have reminded us of the unity we all share in the Gospel; and
 - ! The youth of our church who have challenged us with their vision and leadership in the present and into the future.
- ! The faithful people at this assembly and throughout this church, in congregations small and large, whose creativity gave expression to the Spirit's presence in unique and wonderful ways:
- ! in the rich texture and color of quilts;
 - ! in the written and spoken voices of leaves;
 - ! in global rhythms of song and dance;
 - ! in signs of wheat and corn, reminding us of the land and those who labor there; and
 - ! in boxes and bags packed at the Food Bank -- for all who gave their labor of love.
- ! The people of Kansas City those who offered hospitality and extended their care:
- ! the hotel staff and housekeepers, who all prepared and served food, the bus drivers and security guards, and the many unseen workers who keep a city going.

Finally, we pray for God's benediction on this assembly and for the gift of the Holy Spirit as we carry decisions made here into the next biennium, that we may be a church, so deeply and confidently rooted in the Gospel of God's grace, that we are free to give our life joyfully in witness and service.

Pastor Andert then expressed appreciation to the members of the Reference and Counsel Committee, the staff of the assembly office, and the members of the assembly for their cooperation. Bishop Chilstrom thanked Pastor Andert and the members of the committee for their "hard work."

Other Business

The Rev. Frederick G. Keller [Northwestern Pennsylvania Synod] sought to move the following motion related to the agenda of future churchwide assemblies:

WHEREAS

much time is spent in receiving reports and presentations from the officers, divisions, and other entities of this church; and

WHEREAS

many of these reports and some of the presentations could be distributed with effectiveness in printed form; and WHEREAS the press of business toward the close of the assembly causes frequent and growing attempts to limit debate and reasoned deliberations before votes are taken; therefore, be it RESOLVED that the following be referred to the Office of the Bishop and the appropriate assembly planning committees for future assemblies of the Evangelical Lutheran Church in America:

- 1) To limit the amount of time given to reports and presentations, submitting all possible reports and presentations to the voting members in printed form; and
- 2) To build adequate time into the agenda of future assemblies of the Evangelical Lutheran Church in America, so that more time will be allowed to make deliberate and reasoned decisions for this church.

Bishop Chilstrom inquired of the voting members whether they wished to consider the foregoing motion:

[MOVED;

SECONDED;]

Yes-238; No-273; Abstain-5

DEFEATED: To consider the motion offered by the Rev. Frederick G. Keller.

The Rev. Hollis A. Miller [North Carolina Synod] requested the personal privilege of addressing the assembly with respect to assembly services of worship.

[MOVED;

SECONDED;]

Yes-298; No-212; Abstain--8

CARRIED: To grant privilege of the floor to the Rev. Hollis A. Millet

Pastor Miller stated: "This morning we have adopted some recommendations of the Church Council related to confirmation ministry. / s I understand that, that is the way in which we assure that we understand and continue in appreciation of our church's heritage. Along with that, it seems ironic that this morning a bishop of this church had to ask and make a motion that at least the first stanza of "A Mighty Fortress" be sung at this assembly. It would seem to me that with an eight-day assembly, that should already have been an integral part of our worship. We are also a confessional church, but very few of our worship services have included a confession. I would just make a very passionate plea that for the worship of future ELCA assemblies greater attention and more serious consideration be given in our worship to a celebration of our church's rich heritage and history."

Announcement of 1995 Churchwide Assembly

Secretary Lowell G. Almen announced that "the fourth regular Churchwide Assembly of the Evangelical Lutheran Church in America is scheduled to meet August 16-22, 1995, at the newly built convention center in Minneapolis, Minn."

Report of the Credentials Committee

Reference *1993 Reports and Records, Volume 1, Part 2, page 37; Volume 3, pages 32, 135, 234, 641.*

Secretary Almen announced that the final report of the Credentials Committee

listed a total of 1,037 voting members in attendance at this assembly.

Expression of Gratitude

Following several additional announcements by Secretary Almen, Bishop Chilstrom expressed appreciation to the members of the assembly for their service. "My final words are simply words of thank-you to all of you for serving your church well. You have been good representatives of the Congregations of the Evangelical Lutheran Church in America. I thank you for that. My thanks to my fellow officers-as was indicated earlier, the close work that is required between my office and that of the Office of the Secretary-our respective staffs; my thanks to Lita [Brusick Johnson], Bob [N. Bacher], Lee [S. Thoni], and Craig U. Lewis] of my own staff and to all the churchwide staff who have served you so well. And, of course, last but not least, the hosts here in the Central States Synod who have done such an exceptional job in hosting us."

Closing Worship

The closing service of worship followed immediately. Participants were: the Rev. Herbert W. Chilstrom, homilist; Mr. Livingston Chrichlow (Elmont, N.Y.), lector; and Ms. Lorraine Brugh (Evanston, Il.), assembly director of music and organist.

Adjournment

The order for the closing of the third Churchwide Assembly of the Evangelical Lutheran Church in America then followed. At 12:10 P.M. on Wednesday, September 1, 1993, Bishop Herbert W. Chilstrom declared the assembly closed and proclaimed, "Go in peace. Serve the Lord."

Exhibit A

Members of the Churchwide Assembly Voting Members

Officers Eastern Washington-Idaho Synod

Rev. Herbert W Chilstrom, *bishop*

(1D)

Ms. Kathy J. Magnus, *vice president* Rev. Karen D. Bates-Olsen

Rev. Lowell G. Almen, *secretary* Ruth Fabian

Mr. Richard L. McAuliffe, *treasurer* Rev. Richard P Hermstad

Brian Kaufman

Alaska Synod (1A) Bishop Robert M. Keller
Gordon Longwell (8/30-911)
Emily Brooks Dawna Marie Svaren
Audrey Fredeen Delores Watrous (8125-8129)
Rev. Richard L. Noeldner Svend Westlund
Pauline Oleana Marian Zoesch
Bishop Donald D. Parsons

Oregon Synod (1E)
Northwest Washington Synod Rev. Henry B. Coates Jr.

(1B) William Coleman
Francis Carl Baker Kenneth Erickson
James J. Dovich Penny Sager
Marie I. Seastrand
Bishop Paul R. Swanson
Bishop Lowell E. Knutson Rev. Paul A. Teyler
Cheryl Kulas Georgine Thompson
Rev. Victor C. Langford III Greg White
Rev. Martha L. Myers Rev. Zane O. Wilson
Sue Rasmussen
David Sharkey

Montana Synod (1F)
Patricia Stuart Rev. Carolyn K. Arness
Rev. Trudy A. Thorleifson Archie Bishop
Judie Cundy

Southwestern Washington Rev. Paul K. Hanson

Synod (1C) J. Harry Johnson
Jack D. Boers Susan Peoples
Bishop Mark R. Ramseth
Rev. Lori J. Bonkoski John Stentoft
Ira Frank Elmer J. White
Joshua D. Nace Rev. Timothy A. Whiteman
Rev. Theodore F. Peters Serie Wolfe
Mary Jean Pfister
Elaine C. Rodning

Sierra Pacific Synod (2A)
Goldie M. Royal LaVerne Anderson
Rev. Martin D. Wells Rev. Bonnie L. Bell
Bishop David C. Wold Cynthia Biddlecomb
Rev. Kelly Denton Borhaug (8/25-8128) Rev. Paul J. Halvorson
Walter Birkelo Rev. Mark H. Reitan
Rev. William E. Embree Rev. James R. Schwartz
Carol L. Erickson Kay Van Ness
Rev. J. Patrick Fitzgerald Ruth Wood
Greta Heinemeier
Jason Jennings

Rocky Mountain Synod (2E)

Rev. Deanne K. Lundahl Elvi Bjorkquist
Marian McFarland Charles Boutcher
Rev. E Noreen Meginness (8/29-9/1) Betty Boyd
Bishop Lyle G. Miller Alma Garza Cano
Theo Olson Jane H. Erdahl
Charles E Ruthroff Deborah Hage
Rev. P Kempton Segerhammer Rev. Bruce I. Hermann
Ophelia Wallace Rev. Ronald I. Johnstad
Walter J. Nees

Southern California (West) Rev. Ronald D. Nelson

Synod (2B) Rev. Mark A. Peterson
Bishop J. Roger Anderson Rev. Elizabeth N. Purdum
Gerald A. Brown Lee Riesberg
Rev. Edward E. Busch Robert Sandoval
Gavin Hall Greg Schairer
Rev. Rebecca L. Johnson Bishop Wayne E. Weissenbuehler
Richard Lewis Rev. David M. Wendel
Rev. James J. Lobdell Mary Yarger
Maria Paiva
Rev. Lance

M. Poldberg Western North Dakota Synod

David Schrempf

(3A)

Mary E. Stohlman Rev. Jerry W Erickson
Stephanie Taylor-Dinwiddie Rev. Janet L. Hernes
L. Wilbur Johnson

Pacifica Synod (2C) Karen K. Kenschak
Betty Dean Anderson Alton Larson
Gwen Byrd Shyrrl Lindteigen
Larry Dodson Bishop Robert D. Lynne
Rev. Margaret A. Duttera Diane E Melbye
Rev. John R. Embree Rev. Gordon G. Neuberger
Rev. Virginia K. Georgulas Shirley Norby
Al Hanson Jenny Oksendahl
Pamela Howard Maybelle Opland
John E. Lester Rev. Steven A. Sathre
Bishop Robert L. Miller Rev. Mary A. Schave
Rev. Richard A. Nelson Rev. Richard J. Smith
Francis K. C. Tsui Joanne Swonger
Elgie Vinje

Grand Canyon Synod (2D)

John W Bohning

Eastern North Dakota Synod

Rev. J. Wendell Clutz

(3B)

Susan Gonzales Dyer Ron Anderson

Barbara Eaves Rev. Ellen Jarvi Arthur
Ralph O. Gomez Rev. Karen M. R. Behling
Curt R. Hahn Linda Fenelon
Bishop Richard J. Foss Marilyn J. Mesna
Christine M. Hoper Cari Ness
Ardys A. Bakken Homer Rev. Edward L. Nieman
Brenda Langerud Joann Novak
John Leininger Theodore B. Olson
Rev. Jeffrey C. McCracken Rev. Robert D. Paulson
Rev. Margaret Rasmussen Olson Rena F. Peterson
Rev. Larry D. Quanbeck Bishop Arthur V. Rimmereid
Edith J. Reinke David Scherzer
Lola Ruff Duane Shane
Marie A. Satrom Michael Sletto
Bob Scott Rev. Mary Carol Strug
Rev. Douglas L. Stensby Patricia E. Swanson
Ruth A. Stenson Rebecca Watson
Rev. Donald G. Swenson Rev. Karen M. Young
Larry Thiele

Northeastern Minnesota Synod

South Dakota Synod (3C) (3E)

Douglas Anderson Gladys A. Carlson
Rev. David J. Baer Rev. C. Owen Christianson
Connie Bender Curtis Dahleen
Robert A. Christenson Dean Hauge
Rev. Norris L. Einertson Rev. David P. Holte
Bishop Norman D. Eitrheim Rev. Scott A. Jacob
Margaret Hallstrom Rev. Bradley C. Jenson
Willmer G. Herr Nancy Mendoza Moser
Rev. E. Douglas Heskin Bishop Roger L. Munson
Greg Jasmer Marcelyn Schaffner
Lois Johnson Rev. Merlin A. Schlichting
David P. Ochsner Arnold Stengel
Eunice Oines Dennis Velander
Maurice A. Olson Rev. James G. Walth
Rev. Thomas J. Sahl
Jim Schade

Southwestern Minnesota Synod

Marion Stemquist

(3F)

Patricia Sundheim
Rev. Renee D. Tecklenburg Bishop Charles D. Anderson
Rev. Bruce H. Thalacker Jan Anderson
Jan Anderson
Rev. Joyce M. Tollefson Rev. Gary E Anderson
Rev. Gary A. Westgard Robert A. Beck
Bruce Williams Maxine Broderius
Terry L. Busch

(3D) Lee W. Cunningham
Rev. David E. Astrup Bee Eckhoff
M. Kenneth AugstJonette Engan
Rev. Aage S. Carlsen Rev. Mary A. Feistner
David Dunham Borghild Gabrielson
Jan FredellBernice Gass
Rev. Lilette E. Johnston Rev. Lee D. Hallstrom
Rev. Nancy J. Larson Harriet Jacobson
Rev. John W. Lee Rev. Kenneth L. Kilheffer
Rev. Jerry L. Lanes

Saint Paul Area Synod (3H)

Rev. Scott A. Larson Nadine R. H. Addington
Rev. Timothy P Larson Christine A. Berthelsen
Idella Moberg Dale Birkeland
Curtis Nordaune Rev. Bruce W. Boyce
Duane L. Olson Rev. Linda S. Campbell
Julie Rath John Clawson
Rev. Randy Skow-Anderson Roberta Dale
Alvin Smith Bishop Lowell O. Erdahl
Rev. Elizabeth T Streng Rev. Don A. Fultz
Pearl Graham

Minneapolis Area Synod (3G) Rev. Rolf A. Jacobson

Sue Arens Betty Marquardt
Rev. Connie P. McCallister
Rev. Janice H. Bornhoft David Olsen
Rev. James H. Burtness Vincen
Kari Christianson
Kari J.Chrisanson Rev. Stanley O. Satre
Randi J. Cragg Pariann M. Schenk
Rev. David M. Engelstad Paann M. Schenk
Edward C. Enstrom Rev. Roger D. Schwartz
Clifford C. E rFox Calvin C. Serviss
Clifford Fox
Allan G. Grant Omar Smith
Donald GrossbachStanley Stanz
J.DonMarHald GrossbachRev. Charles E. vonFischer
Rev. J. Mark Halvorson Darlene C. Weight
Thomas Hanson Rev. John H. Wheelock
Rev. Marlene F. Helgemo
Howard Helgen

Southeastern Minnesota Synod

Rev. Vernon A. Hintermeyer

(31)

Katie Hinz
Rev. Gerald J. Hoffman Rev. James Allison
Carl R. Ingebrigtsen Rev. John L. Bakus
Sarah Johnson Rev. John L. Backus II

Rev. Kay Jurgenson Rev. Gary J. Benedict
Rev. Kay Jurgenson Ardell E Brede
Rev. Bruce H. Kjellberg Waldo Bunge
Rev. Robert L. Kruger Lid Doering
Tom Linnares
TomLynne F Linnares Adorphus Erdahl
Lynne F. Lorenzen Diane McNally Forsyth
Stanley Lund Louise Haaland
Charles Lutz Darlene Halvorson
Ross McGlasson Larry Iverson
Wendy Miller Dean Klein
Joanne Negstad Anna McGee
Bishop David W. Olson Rev. Jack L. Mithelman
Rev. Dennis Ormseth Rev. Meredith B. Musaus
Rev. Wayne B. Peterson Marilyn Nelson
Rev. Paul O. Romstad Bishop Glenn W. Nycklemoe
Ruth Rosen Rev. J. Dana Peterson
Joyce Sandberg Stan Spain
Elizabeth Senness Rev. Leslie G. Svendsen
Rev. Debra L. Warnes Joan Turtle
Mary Lou Williams Rev. Harold L. Usgaard
Rev. Judy A. Burgett Winzig Debra Wilkinson

Nebraska Synod (4A) Rene Musick
Roger L. Aden Kelly Hams Pearson
Charles Borgstadt Rev. Richard A. Solberg
Leona Dorn Valerie Solberg (8129-9/1)
Marcine Farmer Bishop Robert H. Studtmann
Erwin Goldenstein (8/30 [afternoon]-

9/1) Northern Texas-Northern

Benjamin Grabenstein

Louisiana Synod (4D)

Allan W Hansen Bishop Mark B. Herbener
Rev. Carl E. Hunzeker Jr. Leroy Hildebrand
Lois J. Jacobson Laurel Johnson
Bishop Richard N. Jessen Rev. Jon R. Lee
Mary R. Jones
Steven E. Koenig Edward J. Lysen
Rev. Lavern L. Larkowski
Marilyn Larkowski Stephanie Varnum
Rev. David B. Larson Lonnie C. Yee
Rev. Harold J. Laursen Rev. Samuel D. Zumwalt Jr.
Rev. R. Joe Marek
Mary Moran

Southwestern Texas Synod (4E)

Myron Nelson (8-25-8130 [noon]) Rev. James C. Bouzard
Rev. Rollin G. Olesen Rev. James L. Carlson
Johnice C. OrdunaDelrose Cearley
Leon Schiermeyer Allyne Fisbeck (8130-9/1)

Myra Seagren Francis J. Fisbeck
Rev. William E. Shaner Jr. Lois A. Holck
Janet E. Voelker
Rev. Linda C. Walz Peggy Janssen
Ernest J. Witte Rev. Ann J. Kolmeier
Rev. Patti A. Luebben

Central States Synod (4B) Alton Luedke
Mary Dean Apel I. O. Martinez
Rev. George M. Beard Charlie Millice
Ruth Bienhoff Neil Norquest (8/25-8/30)
Rev. Michael G. Brecke Jacquelyn A. Polansky
Donald Kenny Carrothers III Bishop Henry Schulte Jr.
Rev. Sally C. Fahrenthold Rev. Klaus W. Wehrmeister
Richard H. Frohardt
Cheryl L. Hollich

Texas-Louisiana Gulf Coast

Rolland Kirchhoff

Synod (4F)

Hardyn Light
Gilbert Lowe Melvyn Adams
Bishop Charles H. Maahs Leonard E. Addicks
Bruce Palmer Bishop Paul J. Blom
Rev. John W. Polk Rev. Cynthia V. Forde
Helena Clayton Prophete Darlene Lindquist
Rev. Naomi M. Strand Rev. Thomas D. Morgan
Charles E. Peterson

Arkansas-Oklahoma Synod (4C) W. Dan Rost
Rev. Michael J. Borcharding Rev. Willie A. Rotter
Don Jones Carmen Cuevas Scripture
Andrew Martin (8/25-8/29) Betty Jean Wehmeyer

Metropolitan Chicago Synod (5AI) Rev. Judith J. Foote
Richard J. Anderson Rev. Jose A. Gonzalez
Nanette Carlmark Dahlke Rev. Pamela J. Gonzalez
Rev. Barbara S. Gazzolo Rev. Harold E. Heidegger
Rev. Judith A. Van Osdol Hansen Robert Hesterburg
Rev. Richard J. Hanson Bishop John P. Kaitschuk (8125-8127)
Rev. Gary W. Heedum Mary Helen Loken (8/27-9/1)
Bishop Sherman G. Hicks Rev. James T. Lehmann
Gloria F. Bauer Ishida Susan S. Rehwaldt
Elinor Knobloch Sally Wolf
Philip Koch
Gordon E. McDanold

Southeastern Iowa Synod (5D)

Gretchen McDowell Frances Bates
Mary K. Nelson Melvin Bergstrom
Olga N. Nelson Ruth Ann Ehrhardt
Ivan Perez Travis Fisher

Robert W. Radtke Rev. Kenneth W. Gamb
Walter C. Ramm Christine Gantz
Rev. Jose M. Rodriguez Rev. Margaret Ogden Howe
Rev. Elaine G. Siemsen Leonard C. Larsen
Patricia Skyles Rev. James M. Leshner
Rev. Christine Stiger Russell Lindsay
Rev. Far-Dung Tong Robert L. Mandsager
Rev. Booker S. Vance Rev. John W. Meyer
Willard O. Williamson Carol J. Rask
George R. Zage Jr. Rev. Charles L. Rice
Renee V. Sneitzer

Northern Illinois Synod (5B) Rev. Allan R. Thoreson
Rev. Timothy L. Anderson Bishop Paul M. Werger
Rev. Frederick W. E. Baltz
Rev. John Clark-Johnson

Western Iowa Synod (5E)

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Charles E. Haack Rev. Peter V. Boe
Bishop Ronald K. Hasley Janice Deuhr
Carl Hill Kim Elizabeth Giddings
Rev. Geoffrey F. Hoy Rev. Elizabeth A. Graham
Thomas W. Jochimsen Robert Gronstal
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Marlene Park Bishop Curtis H. Miller
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Esther Prabhaker Harold Peterson
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Elfrieda Saylor

Central/Southern Illinois Synod Carole Suhr

(5C)

Bonnie Bloome

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Norma R. Fink Rev. Gregory T. Bjomstad
Everett Flanigan Rev. Steven D. Clingman
Rev. Lisa E. Dahill Arla Block
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Joyce G. Ulstad Lena Seidel
John K. Wills Ruth Ann Smith
Sandra Wendland

Northern Great Lakes Synod Doris Wickert

(5G)

Rev. J. Lee Goodwin

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Marcia Gould Robert Castro
Alice M. Kolemäinen Scott A. Jaeger
Lloyd Liljequist Elizabeth Jensen
Rosa Maria Opferkuch Rev. Eva Jensen
Dennis Renken Stephen Knowles
Rachel Seppi Beverly J. Konicek
Bishop Dale R. Skogman Donna Lathrop
Rev. Robert W. Sutherland Rev. Susan L. Lindberg
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Northwest Synod of Wisconsin Rev. Mark A. Petersen

(5H)

Jane A. Putnam
Rev. Terri J. P. Blomberg Rev. James D. Rasmussen
Rev. Sandee K. Christoffersen Bishop Peter Rogness
Rev. Timothy J. Diemer Thomas T Putnam (8/31-911)
Craig Drehmel Monsarrate Rosado (8/25-8130)
Rev. *Leonard* A. Hoffman Rev. Stephen D. Samuelson
Oswald T Huseboe Rev. Susan Sheffer-Meyer
Bishop Gerhard I. Knutson Nicholas Warren
Marina Lachecki Elizabeth Westfield
Merle E. Michaelson Bill Wood
Rev. Carolyn M. Mowchan
Nyla B. Musser

South Central Synod of

Rev. Robert K. McMeekin

Wisconsin (5K)

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Ruth Nelson Lewis Arms
Dona J. Peterson Rev. Mark W. Bartusch
Mae N. Sparby Kevin J. Boatright
George Robert Swanson John A. Brissee
Steven Wood Rev. Brent Campbell
Gary Emerson

East-Central Synod of Wisconsin Bishop Jon S. Enslin

(51) Rev. Cynthia L. Ganzkow-Wold
Rev. Douglas O. Bisbee Clyde A. Jaworski
Rev. William C. Kobs Thomas E Smith
Bonnie J. Lee Charles C. Van Marter
Yvonne Marshall
Jean Maas Pike

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Grace Schellenberger Cecelia Crofts
Rev. Gilbert E. Splett Rev. David M. Doane
Gary Turk Carl Heldt
Rev. Robert T. Voss Lael L. Hoerger
Rev. Jerald L. Wendt Samuel L. Holliger
Rev. Ruth M. Johnson

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Donald O. Hoffmann Rev. David P. Matevia
Rev. Kathryn A. Ingbritsen Wanda J. McIntrye
Bishop April C. Ulring Larson Wilmer McLaughlin
Chia Lee Judy Rehmel
Rev. Lyle J. Ness Mary Schnitker
Connie Scharlau Fritz W. Seipelt
Argyle Skolas Rev. James E Simpson
Rev. Daniel M. Strobel

Southeast Michigan Synod (6A) Bill Zimmer

Robin Abbott
Paul Blinkilde

Northwestern Ohio Synod (6D)

Rev. Lloyd D. Buss Rev. Mark A. Bauer
Cyndi Campbell-Jones Rev. Julie T. Beitelschees
Rev. Terry L. Daly Robert Bosse
Inez Torres Davis Tamra Clausen
Rev. Jack E. Eggleston Michael Daniels
Rev. Susan K. Ericsson Rev. Paul G. Fuchs
Curtis W. Johnson Theodore Groman
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Bishop J. Philip Wall Jerry Laffin
George C. Watson Marilyn Lee
Ann Wick Rev. Dennis M. Maurer
Burgess Guy Wilson Rev. John B. Mawhirter
Bishop James A. Rave

North/West Lower Michigan Jeanette Rebeck

Synod (6B) William Reddington
Judy Enger Wayne Schafer

Rev. Richard C. Feme (8125-8127) Rev. Ralph E Schibler
Rev. David G. Gabel (8/27-9/1) Gretchen Schultz
Rev. Terry C. Graunke Dawn Wiechers
Bishop Reginald H. Holle Rev. Michael E. Wiechers
Sam Johnson Diane Williams
Suzanne Lehto
Joan Oleson

Northeastern Ohio Synod (6E)

Rev. Ronnie C. Peterson Rev. Laurel A. Bobb
Henry Roesler Rev. Marilou Brook
Rev. Thomas E. H. Schutt Rev. Linwood H. Chamberlain Jr.
Yau Too Chiu Jr. Rev. Jeffrey P. Laustsen
Diane Dickerson Edward Martin
Rev. Stanley J. Dickerson Bishop E. Leroy Riley Jr.
Vickie Groenke Rev. Dale C. Selover
Douglas Grove Ann Taylor
Becky Gurney Rev. Ann Marie Tiemeyer
Bishop Robert W. Kelley Linda Walker
Joseph Malone
Stephen R. Marenchin

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Joanna Pretz-Anderson Eva David
Sid Pryor Rev. Joanne E. Engquist
Gwen Rease Betty A. Fairchild
Rev. Joseph E Rinderknecht Karen Indorf
John Ritter Barry Irwin
Susan B. Sprang Bishop Robert L. Isaksen
Rev. Connie D. Sassanella Williams Joan Johnson
Rev. Paul D. Kennedy

Southern Ohio Synod (6F) George A. Lindbeck

Julie Bell Joy Muehlbach
Craig A. Butz George Patrick
Rev. P. Douglas Campbell Karl Reifschneider
Rev. James M. Coutts Rev. John H. Stadlander
Rev. Mark J. Daniels Rev. John K. Stendahl
Jerry Haun Rev. Jay M. Tichenor
Stephen C. Heine
Paul Jansak

Metropolitan New York Synod

Kay Keller

(7C)

Mary S. Lautensleger Rev. Albert R. Ahlstrom
Larry Moore Joan Best
Sarah C. Murphy Mary Blake
Paul T. Nelson Alan Chen
Rev. Constance L. O'Mealy Livingston Chrichlow
Sylvia J. Pate Pedro M. D'Aquino
Rev. Daniel M. Powell Emma Graeber-Porter

Bishop Kenneth H. Sauer Rev. Roger G. Imhoff Jr.
Kristine Stewart Rev. Clemens Jensen-Reinke
Rev. Paul T. Ulring Rev. James C. Krauser
Shirley D. Wuchter Elsa Kress
Rev. James F Zingale Rev. Martha Jacobi Nale
Rev. Grace C. Olson

New Jersey Synod (7A) Florence Poeschke
Lynn H. Askew Rev. Randall G. Rottman
Judith M. Bailey John Scibilia
William Bowen Bishop James E. Sudbrock
Paul Dare Hans Vogel
Rev. Bruce H. Davidson Dorothy Zelenko
Glen Denys
Rev. Amandus

J. Derr Upstate New York Synod (7D)
Rev. Franklin D. Fry Nancy A. Bader
Louisa D. Groce Mary Lu Bowen
Willis B. Hines Dorothy Carlson
Steven Crane Rev. Grant A. Wickert
Donald R. Dove
Rev. E. Frederic Hoist

Southeastern Pennsylvania

Rev. Pamela H. Hunter

Synod (7F)

Rev. Janice C. Jenson Elizabeth Bagger (8/29-9/1)
Rev. Paul R. Messner Robert F. Blanck
Bishop Lee M. Miller William E Brenner
Rev. Nancy A. Milleville Addie J. Butler (8/25-8/29)
Peter Moberg-Sarver Rev. Paul M. Comell
Edward A. PaepkeJoel Davenport
Rev. Elaine C. Quincy Debra Detweiler
Nancy Rice George S. Edwards
Phyllis Seibert Charles W. Horn III
Myron Smith William A. Janson
Ralph Theall Rev. Rosa M. Key
Rev. Thomas T. Kochenderfer Jr.

Northeastern Pennsylvania Bishop Michael G. Merkel

Synod (7E) Rev. Janet S. Peterman
Rev. Ralph W. Bagger Susan M. Pursch
James Berg Rev. John H. P. Reumann
Rev. Virginia M. Biniek Richard K. Rockstroh
Herbert J. E Borchert Joyce Salter
Rev. Barbara A. Davis Annette Sample
Beverly A. Eiche Rev. George E. Scheitlin
Rev. Gilbert B. Furst Patricia L. Smith
Luis F. Goyzueta Rev. Larry V. Smoose
Rev. Donald W. Hayn Maxine S. Young

Rev. Paul J. Hoh II
Richard E. Hummel

Slovak Zion Synod (7G)

Lynda L. Jarsocrak Bishop Juan Cobrda
Rev. Charles W. Kampmeyer
Gertrude Kampmeyer (8130-9/1) Rev. Ivn P. Harris
Rev. Michele D. Kaufman Paul M. Payerchin Jr.
Kathryn E Kees (8/25-8/29) Robert Sedory
Rev. Gail H. Kees
Michael E. Krentz
Blake C. Marles

Northwestern Pennsylvania

Ruth Terry Miller

Synod (8A)

Paul Mischeshin Sally Dinfelder
Connie Jean Oswald Hector M. Hlatshwayo
Matthew L. Riegel Mary A. Housholder
Lois Roberts Alvin Johnson
Rev. C. Alton Roberts Rev. Frederick G. Keller
Rev. Carl D. Shankweiler Rev. Lynn M. Sanner
Mary J. Smith Bishop Paull E. Spring
Sr. Gunnel M. Sterner
Nelvin L. Vos

Southwestern Pennsylvania

Carol L. Weiser

Synod (8B)

Leonard C. Weiser Jr. Rev. Ruth Bosch Becker
Rev. Jimmy Lee Werley Rev. Kirk W. Bish
Patricia Werner-Savage Rev. Martha W. Clementson
Bishop Harold S. Weiss Rev. John R. Cochran
Carole L. Demmy Rev. Martha B. Sheaffer
Andrea L. Dubler Judy C. Slonaker
Rev. Herbert D. Dubler Barry O. Smith
Gene O. Fozard Rev. Herbert C. Spomer
John T. Gibson Jr. Rev. Kurt S. Strause
Lana J. Keplinger Phap Van Tran
Carroll G. Klingensmith Rev. John M. Vought Jr.
Rev. Susan L. Luttner Scott C. Weidler
Bishop Donald J. McCoid Rev. Alan C. Wenrich (8/25-8/30)
David L. Miller Rev. Yvonne Wesley-Rohrbaugh
Edward R. Miller Keldeen Zellers
Rev. Larry E Mort
Barbara A. Ravenstahl

Upper Susquehanna Synod (8E)

Edward W. Sites Rev. Robert L. Driesen
Debra D. Thompson Virginia K. Frantz
Albert J. Zimmerman Shirley Jones
Rev. Paul L. Kampa

Allegheny Synod (8C) Barbara G. Krohn
Rev. Scott W. Baker Bishop A. Donald Main

Judith A. Brotz Janet E. Matz
Nancy E. Gable Rev. Steven L. Nelson
William G. Good Ann Marie Reitz
Rev. Robert L. Hoover Jr. Patricia Ressler
Bishop Gerald E. Miller' Rev. Gordon E. Smith
Cynthia Ann Overholtzer
Bishop-Elect Gregory R. Pile

Delaware-Maryland Synod (8F)

Richard L. Shakespeare Bruce E. Boeker
Rev. Rosalie N. Smith Cheryl Bruce
Richard L. Steuernagle Rev. David M. Buchenroth
Rev. John S. Douglas Jr.

Lower Susquehanna Synod (8D) Kenneth R. Gladden

Fae E. Appleby Lucian Heichler
Robert K. Bowman Rev. Gregory R. Johnson
Rev. Walter D. Carlson Lynford M. Johnson
Bishop Guy S. Edmiston Jr. Rev. Edward C. Keefer Jr.
Phyllis J. Enck Rev. Donald W. Keyser
Irvin W. Eshenour Rev. Janice E. Lowden
Herbert O. Fowler Bishop George P. Mocko
Charles A. Gilmore Patricia J. Payne
Norma R. Good Jill M. Schaeffer
Ronald K. Good Rev. Norma L. Schenning
Mary P. Hafer Stephanie S. Silman
Susan R. Hoffman Richard L. Wahl
Rev. Bryan A. Leone Patsie L. Williams
Rev. Judith A. McKee James W. Wilmer
Dorothy K. Peterman
Rev. Barry M. Ridge

Metropolitan Washington D.C.,

Rev. Rodger E. Rohrbaugh (8131-9/1)

Synod (8G)

Louis A. Sedlak Rev. Julius Carroll IV
Annette B. Sell Donald Gibbs

ISucceeded by Bishop-Elect Gregory R. Pile on September 1, 1993 Rev. Jan P. Lookingbill Bishop E. Harold Jansen
Barbara A. H. McDaniel Rev. David B. Hunter
Linda Moore Rev. Kay E. Overcash
Linda Jean McElroy Sheets Alice S. Pollock
C. John Turnquist Gloria D. Rast
Diane T. Smith

West Virginia-Western Maryland Charles Weber

Synod (8H) Rev. John L. Yost III
Bishop L. Alexander Black
Dorcas Friedline

Southeastern Synod (9D)

George Friedline Mary Golnitz
Rev. Louise A. Knotts Connie C. Hall
Donald Roth Rev. Donald E. Handberry
Odis M. Howard Sr.

Virginia Synod (9A) Katherine E Kelly
Clifton W. Anderson Rev. Justin P. Kollmeyer
Bishop Richard E Bansemer Lake Lambert
Rev. Anthony W. Brewton Larry E. Lechner
Genie G. Brown Gary A. Pederson
William J. Burgess Rev. Donald R. Poole Jr.
Rev. Terry D. Clark Rev. Lori A. Schifano
Callister Dailey
Joseph A. Leafe Angelina M. Sillik
Rev. Janet L. Ramsey Bishop Harold C. Skillrud
Lavelva Stevens

Florida-Bahamas Synod (9E)

North Carolina Synod (9B) Rev. Kathryn B. Baines
Maxine Ames Rev. Clarence V. Caldwell
Harold O. Arne Rev. Gilberto Falcon
Faith Ashton Bishop Lavern G. Franzen
William D. Brittain Jerry H. Johnson
Bachman S. Brown Jr. Doris C. Karlik
Joyce Eastes Joan Mathre
H. D. Fry Jr. Barbara B. May
Rev. David R. Keck Rev. Samuel E. Pinzon
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Rev. Harold L. McSwain Naomi Simmons
Bishop Mark W. Menees Rev. Thomas E Sinn
Betty E Merck Rev. William B. Trexler
Rev. Hollis A. Miller Elaine VonSpreckelsen
Sol Mockicin Richard VonSpreckelsen
Bonnie Sanford William Whale
Rev. C. Peter Setzer Gene Williams
Beverly Silveri
Rev. J. Larry Yoder

Caribbean Synod (9F)

South Carolina Synod (9C) Mary Ann Davison
Robert A. Addy Irma Pickering
Bishop James S. Aull Felix Rivera
Tony R. Bouknight Rev. Carlyle O. Sampson
Sue A. Caughman Rev. Francisco L. Sosa
Wayne E. Caughman Bishop Gregory J. Villalón

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Rev. Stephen P. Bouman Audrey R. Mortensen
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Marjorie J. Carlson Philip L. Natwick
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Joanne Chadwick Frederick E. N. Rajan
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Myrvin E Christopherson William G. Rusch
James G. Cobb Eric C. Shafer
Richard G. Deines W. Robert Sorensen
William E. Diehl Susan H. Stapell
J. David Ellwanger Athornia Steele
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David G. Gabel Nelson T. Strobert
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Loren Anderson, Pacific Lutheran University, Tacoma, Wash.
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E Gregory Campbell, Carthage College, Kenosha, Wis.
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Joel L. Cunningham, Susquehanna University, Selinsgrove, Pa.
Paul J. Dovre, Concordia College, Moorhead, Minn.
Melvin D. George, St. Olaf College, Northfield, Minn.
David M. Gring, Roanoke College, Salem, Va.
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John E. Trainer Jr., Lenoir-Rhyne College, Hickory, N.C.
J. Thomas Tredway, Augustana College, Rock Island, Ill. 61201
Robert A. Ubbelohde, Suomi College, Hancock, Mich.
Rev. Robert L. Vogel, Wartburg College, Waverly, Iowa
Ralph Wagoner, Augustana College, Sioux Falls, S. Dak.

Presidents of Seminaries

Rev. Dennis A. Anderson, Trinity Lutheran Seminary, Columbus, Ohio
Rev. Darold H. Beekman, Lutheran Theological Seminary, Gettysburg, Pa.
Rev. Roger W. Fjeld, Wartburg Theological Seminary, Dubuque, Iowa
Rev. Robert G. Hughes, Lutheran Theological Seminary, Philadelphia, Pa.
Rev. William E. Leshner, Lutheran Theological Seminary at Chicago, Chicago, Ill.
Rev. Frederick H. Riesz Jr., Lutheran Theological Southern Seminary, Columbia, S.C.
Rev. Jerry L. Schmalenberger, Pacific Lutheran Theological Seminary, Berkeley, Calif.
Rev. David L. Tiede, Luther Northwestern Theological Seminary, St. Paul, Minn.

**Exhibit B
Report of the
Elections Committee**

First Ballot

Reference: *1993 Reports and Records, Volume 2*, pages 000

NoTE: An asterisk (*) indicates persons elected.

Church Council / Ticket 1

a. Rev. David K. Johnson, Fargo, North Dakota 3B
votes 543
percent 56.37%
b. Rev. Dennis J. Johnson, St. Peter, Minnesota 3F
votes421
percent 43.7,%7
Total Ballots
votes964
percent 100.0%

Church Council

I Ticket 2

*a. Rev. Nadine E
Lehr, Gettysburg, Pennsylvania 8D
votes423
percent4..... 44.2%
b. Rev. Christine Timm (Shurilla), Toledo, Ohio 6D
votes322
percent 33.6%
c. Rev. G. Renee Ahem, Gahanna, Ohio 6F
votes 212
percent 22.2%
Total Ballots
votes957
percent 100.07%

Church Council / Ticket 3

*a.
Rev. Donald M. Hallberg, Des Plaines, Illinois 5A
votes497
percent 52.7%
b. Rev. Loren L. Nielsen, Rockford, Illinois 5B
votes 445
percent 47.2%
Invalid Ballots
votes 1
percent1%
Total Ballots
votes943
percent 100.0%

Church Council / Ticket 4

a. Rev. Franklin D. Fry, Summit, New Jersey 7A
 votes422
 percent 42.6%

b. Rev. Paul D. Kennedy, Worchester, Massachusetts 7B
 votes 200
 percent 20.2%

c. Rev. Ann M. Tiemeyer, Fairview, New Jersey 7A
 votes 369
 percent 37.2%

Total Ballots
 votes991
 percent 100.0%

Church Council / Ticket 5

a. Rev. Ronald Hoyum, Tacoma, Washington 1C
 votes415
 percent 43.3%

*b. Rev.
Philip L. Natwick, Granada Hills, California 2B
 votes 544
 percent 56.7%

Total Ballots
 votes 959
 percent 100.0%

Church Council / Ticket 6

a. Nancy Heykes, Sobieski, Wisconsin 51
 votes463
 percent 48.0%

***b. W. Jeanne Rapp, Pontiac, Illinois**

5C
 votes 502
 percent 52.0%

Total Ballots
 votes 965
 percent 100.0%

Church Council / Ticket 7

*a.
Terry L. Bowes, Longmont, Colorado 2E
 votes 592
 percent 61.4%

b. Gail H. Hendrickson, Seattle, Washington 1B
 votes 372
 percent 38.6%

Total Ballots
 votes964
 percent 100.0%

Church Council / Ticket 8

*a.

Karen Dietz, Danbury, Wisconsin 5H

votes 494

percent 52.0%

b. Darlene B. Warner, Bloomington, Minnesota 3G

votes 456

percent 48.0%

Total Ballots

votes 950

percent 100.0%

Church Council I Ticket 9

a. Clyde A. Jaworski, Reedsburg, Wisconsin 5K

votes 269

percent 28.3%

b. Mark Klever, Dayton, Iowa 5E

votes 400

percent 42.1 %

c. Richard L. Steuernagle, DuBois, Pennsylvania 8C

votes 280

percent 29.5%

Total Ballots

votes 949

percent 100.00%

Church Council / Ticket 10

a. Donald G. Hayes, Hickory, North Carolina 9B

votes 386

percent 41.1%

*b. Robert S. Scduoeder, Shawnee, Kansas 4B

votes 554

percent 58.9%

Total Ballots

votes 940

percent 100.0%

Church Council / Ticket 11

a. Ralph Bonds-Vela, Sacramento, California 2A

votes 391

percent 41.1%

***b. Carlos Pefa, Galveston, Texas 4F**

votes 559

percent 58.8%

Invalid Ballots

votes 1

percent1%

Total Ballots

votes 951

percent 100.0%

Board of Division for Congregational Ministries / Ticket 12

a. Rev. Ronald B. Ferrell, Rock Island, Illinois 5B
votes 302
percent 31.4%

b. Rev. Paul L. Johnson, Erie, Pennsylvania 8A
votes 186
percent 19.4%

c. Rev. Terry D. Clark, Virginia Beach, Virginia 9A
votes 157
percent 16.3%

d. Rev. Roger G. Imhoff Jr., Mt. Kisco, New York 7C
votes 150
percent 15.6%

e. Rev. Paul Martin Cornell, Collegeville, Pennsylvania 7F
votes 165
percent 17.2%

Invalid Ballots
votes 1
percent 1%

Total Ballots
votes 961
percent 100.0%

Board of Division for Congregational Ministries / Ticket 13

*a. Rev. Nancy I. Amacher
Rothschild, Wisconsin 51
votes 481
percent 50.8%

b. Rev. Linda Boston, Detroit, Michigan 6A
votes 465
percent 49.2%

Total Ballots
votes 946
percent 100.0%

Board of Division for Congregational Ministries / Ticket 14

a. Rev. Ivis LaRiviere-Mestre, Allentown, Pennsylvania 7E
votes 338
percent 35.2%

*b. Rev. Judith A. Spindt, Bayamon, Puerto Rico 9F
votes 621
percent 64.7%

Invalid Ballots
votes 1
percent 1%

Total Ballots
votes 960

percent 100.0%

Board of Division for Congregational Ministries / Ticket 15

a. Margaret Aarestad, Denver, Colorado 2E

votes 305
percent 32.6%

b. Janice Allen, Colorado Springs, Colorado 2E

votes 412
percent 44.1%

c. Tonda J. Freitag, Tahoka, Texas 4D

votes 218
percent 23.3%

Total Ballots

votes 935
percent 100.0%

Board of Division for Congregational Ministries / Ticket 16

*a.

Beth A. Lechtenberger, Salisbury, North Carolina 4A

votes 513
percent 53.9%

b. Anna Tokiko Onishi, Richland, Washington 1D

votes 438
percent 46.0%

Invalid Ballots

votes 1
percent 1%

Total Ballots

votes 952
percent 100.0%

Board of Division for Congregational Ministries / Ticket 17

a. Glenn L. Evavold, Duluth, Minnesota 3E

votes 393
percent 42.1%

*b. Arne (Skip) E.

Rosquist, Missoula, Montana 1F

votes 541
percent 57.9%

Total Ballots

votes 934
percent 100.0%

Board of Division for Congregational Ministries / Ticket 18

*a. **Jim Myers, Kailua, Hawaii**

2C

votes 739
percent 76.5%

b. Ronald R. Simonetti, Erie, Pennsylvania 8A

votes 227

percent 23.5%
 Total Ballots
 votes 966
 percent 100.0%

Board of Division for Ministry / Ticket 19

a. Rev. Mary P. Lund, Cedar, Minnesota 3G
 votes329
 percent 34.1%
 b. Rev. Donna Hacker Smith, Freeport, Illinois 5B
 votes382
 percent 39.5%
 c. Rev. Melody Sell, Williamsport, Pennsylvania 8E
 votes 255
 percent 26.4%
 Total Ballots
 votes 966
 percent 100.0%

Board of Division for Ministry / Ticket 20

a. Rev. G. Frederick Aigner, Arlington Heights, Illinois 5A
 votes 214
 percent 22.3%
 b. Rev. Peter T Nash, Evanston, Illinois 5A
 votes 314
 percent 32.7%
 c. Rev. Donna Wright, Scribner, Nebraska 4A
 votes433
 percent 45.1%
 Total Ballots
 votes 961
 percent 100.0%

Board of Division for Ministry / Ticket 21

a. Rev. Kirkwood J. Havel, Midland, Michigan 6B
 votes 185
 percent 19.3%
 b. Rev. Steven Loy, Denver, Colorado 2E
 votes 276
 percent 28.8%
 c. Rev. William B. Trexler, Jacksonville, Florida 9E
 votes 250
 percent 26.0%
 d. Rev. Ellen Jarvi Arthur, Woodworth, North Dakota 3B
 votes 249
 percent 25.9%
 Total Ballots
 votes960
 percent 100.0%

Board of Division for Ministry / Ticket 22

a. Nancy C. Fricke, Indiana, Pennsylvania 8A
 votes408
 percent 43.3%

b. Dorothy Stenman, Denver, Colorado 2E
 votes 303
 percent 32.1%

c. Cynthia Biddlecomb, San Francisco, California 2A
 votes 232
 percent 24.6%

Total Ballots
 votes943
 percent 100.0%

Board of Division for Ministry / Ticket 23

a. Agnes S. McClain, Los Angeles, California 2B
 votes 365
 percent 38.4%

***b. Kelly Roxanne Pearson, Norman, Oklahoma 4C**
 votes 586
 percent 61.6%

Total Ballots
 votes 951
 percent 100.0%

Board of Division for Ministry / Ticket 24

a. Richard J. Johnson, Red Wing, Minnesota 31
 votes 386
 percent 40.5%

***b. Nelvin Votes, Mazatawny, Pennsylvania 7E**
 votes 567
 percent 59.4%

Invalid Ballots
 votes 1
 percent 1%

Total Ballots
 votes 954
 percent 100.0%

Board of Division for Ministry / Ticket 25

a. J. Daniel Brown, Salisbury, North Carolina 9B
 votes 220
 percent 22.8%

b. John R. Graff, Annandale, Virginia 8G
 votes 296
 percent 30.7%

c. Dave Sharkey, Redmond, Washington 1B
 votes 139
 percent 14.4%

d. Peter Suk Joo McKinney, Madison Heights, Michigan 6A

votes 307
 percent 31.9%
Invalid Ballots
 votes 1
 percent1%
Total Ballots
 votes 963
 percent 100.0%

Board of Division for Outreach / Ticket 26

*a. Rev. Gary A. Marshall, Escondido, California 2C
 votes 470
 percent 50.6%
 b. Rev. John R. Pederson, Fort Collins, Colorado 2E
 votes 459
 percent 49.4%
Total Ballots
 votes 929
 percent 100.0%

Board of Division for Outreach / Ticket 27

*a.
Rev. Julius Carroll, Washington, DC 8G
 votes 501
 percent 52.2%
 b. Rev. Victor C. Langford III, Seattle, Washington 1B
 votes459
 percent 47.8%
Total Ballots
 votes 960
 percent 100.0%

Board of Division for Outreach / Ticket 28

a. Zeline Richard, Detroit, Michigan 6A
 votes 329
 percent 35.2%
 *b. Era M.
Smith, East Cleveland, Ohio 6E
 votes 606
 percent 64.8%
Total Ballots
 votes 935
 percent 100.0%

Board of Division for Outreach / Ticket 29

*a. Dora Johnson, Washington, DC 8G
 votes 487
 percent 51.8%
 b. Wanda G. Larsen, Council Bluffs, Iowa 5E
 votes453
 percent 48.2%

Total Ballots
votes940
percent 100.0%

Board of Division for Outreach I Ticket 30

a. Helen Riggs, Carson, California 2B
votes 138
percent 14.6%

b. Barbara L. Strobel, Houston, Texas 4F
votes443
percent 47.0%

c. Cari L. Ness, Lake Park, Minnesota 3D
votes 360
percent 38.2%

Invalid Ballots
votes2
percent 2%

Total Ballots
votes943
percent 100.0%

Board of Division for Outreach I Ticket 31

a. Ronald (Ron) G. Harris, Oklahoma City, Oklahoma 4C
votes 244
percent 26.1%

b. Thomas Keener, New Lenox, Illinois 5B
votes 309
percent 33.0%

c. George S. Edwards, Philadelphia, Pennsylvania 7F
votes 383
percent 40.9%

Total Ballots
votes936
percent 100.0%

Board of Division for Outreach I Ticket 32

a. Alan W. Chen, Bayside, New York 7C
votes427
percent 44.8%

b. Jerry Hendrickson, Cedar Falls, Iowa 5F
votes 311
percent 32.6%

c. Harold (Harry) O. Ame, Fayetteville, North Carolina 9B
votes 214
percent 22.5%

Invalid Ballots
votes1
percent 1%

Total Ballots
votes 953
percent 100.0%

Board of Division for Higher Education and Schools / Ticket 33

***a. Rev. S. Philip Froiland, Waverly, Iowa 5F**

votes 543
percent 58.6%
b. Rev. Dennis V. Griffin, Milwaukee, Wisconsin 5J
votes 384
percent 41.4%
Total Ballots
votes 927
percent 100.0%

Board of Division for Higher Education and Schools / Ticket 34

a. Rev. E Joseph Wahlin, Lakewood, Colorado 2E
votes 193
percent 20.2%
b. Rev. Martin D. Wells, Tacoma, Washington 1C
votes 240
percent 25.2%
c. Rev. Nancy Anderson Milleville, Clarence Center, New York 7D
votes 285
percent 29.9%
d. Rev. Christopher M. Thomforde, Selinsgrove, Pennsylvania 8E
votes 235
percent 24.6%
Invalid Ballots
votes 1
percent1%
Total Ballots
votes 954
percent 100.0%

Board of Division for Higher Education and Schools / Ticket 35

a. Virginia Hash, Cedar Falls, Iowa 5F
votes 432
percent 46.8%
*b.

Mary H. Mohr, Decorah, Iowa 5F

votes 491
percent 53.1%
Invalid Ballots
votes 1
percent1%
Total Ballots
votes 924
percent 100.0%

Board of Division for Higher Education and Schools / Ticket 36

a. Susan Fossen, Glenwood, Minnesota 3F
votes 461

percent 49.6%

***b. Chickie Olsen, Pompano Beach, Florida 9E**

votes469
percent 50.4%

Total Ballots

votes 930
percent 100.0 %

Board of

Division for Higher Education and Schools *I* Ticket 37

*a. Kathryn A. Swanson, Thousand

Oaks, California 2B

votes492
percent 52.2%

b. Patricia E. Swanson, Hallock, Minnesota 3D

votes 449
percent 47.7%

Invalid Ballots

votes 1
percent1%

Total Ballots

votes 942
percent 100.0%

Board of

Division for Higher Education and Schools *I* Ticket 38

*a. Kenneth A. Erickson, Eugene, Oregon

1E

votes493
percent 53.6%

b. David W. Hoyle, Dallas, North Carolina 9B

votes426
percent 46.3%

Invalid Ballots

votes 1
percent1%

Total Ballots

votes 920
percent 100.0%

Board of

Division for Higher Education and Schools *I* Ticket 39

a. Lincoln L. Chao, Fullerton, California 2C

votes332
percent 35.5%

*b. Ryan A. LaHurd, Minneapolis, Minnesota 3G

votes 602
percent 64.5%

Total Ballots

votes 934
percent 100.0%

Board of

Division for Church in Society / Ticket 40

a. Rev. Herminio Diaz, Spring Hill, Florida 9E
votes415
percent 44.3%

***b. Rev. Margarita Martinez, Levittown, Puerto Rico
9F**

votes 522
percent 55.7%

Total Ballots

votes 937
percent 100.0%

Board of Division for Church in Society / Ticket 41

a. Rev. Troy C. Hedrick, Davenport, Iowa 5D
votes 231
percent 24.3%

b. Rev. Harvey S. Peters, Madison, Wisconsin 5K
votes 257
percent 27.17%

c. Rev. L. Edward Knudson, Portland, Oregon 1E
votes 94
percent 9.9%

d. Rev. Kim M. Kunnie, Gary, Indiana 6C
votes 260
percent 27.4%

e. Rev. Gilbert E. Splett, Madison, Wisconsin 5K
votes 104
percent 10.9%

Invalid Ballots

votes 4
percent 4%

Total Ballots

votes 950
percent 100.0%

Board of Division for Church in Society / Ticket 42

a. Rev. Gladys G. Moore, Livingston, New Jersey 7A
votes 403
percent4..... 42.9%

***b. Rev. Lee H. Wesley, New York, New York 7C**
votes 535
percent 57.0%

Invalid Ballots

votes 1
percent 1%

Total Ballots

votes 939
percent 100.0%

Board of Division for Church in Society / Ticket 43

a. Betty Olson, Lincoln, Nebraska 4A
votes 295

percent 31.5%

b. Lynne Smith, Galion, Ohio 6D

votes 161

percent 17.2%

c. Jean T. Anderson, Jamestown, New York 7D

votes301

percent 32.1%

d. Barbara G. Krohn, Lewisburg, Pennsylvania 8E

votes 180

percent 19.2%

Total Ballots

votes 937

percent 100.0%

Board

of Division for Church in Society I Ticket 44

*a. Ingrid Christiansen, Chicago, Illinois 5A

votes 663

percent 69.9%

b. Nanette Dahlke, Lake Villa, Illinois 5A

votes 284

percent 30.0%

Invalid Ballots

votes 1

percent1%

Total Ballots

votes948

percent 100.0%

Board of Division for Church in

Society I Ticket 45

***a. Per Markus Anderson, Moorhead, Minnesota 3D**

votes 601

percent 64.1%

b. David B. Peery, State College, Pennsylvania 8C

votes 336

percent 35.9%

Total Ballots

votes937

percent 100.0%

Board of Division for Church in

Society I Ticket 46

a. Robert (Karl) K. Domer, Canton, Ohio 6E

votes 162

percent 17.0%

b. Willard G. Moseng, Haslett, Michigan 6B

votes 191

percent 20.0%

c. Bill Wood, Milwaukee, Wisconsin 5J

votes 180

percent 18.9%

d. Leonard C. Weiser, Jr., Reading, Pennsylvania 7E
 votes 233
 percent 24.4%

e. Ivan A. Perez, Chicago, Illinois 5A
 votes 184
 percent 19.3%

Invalid Ballots
 votes 3
 percent3%

Total Ballots
 votes953
 percent 100.0%

**Board of Division for
 Global Mission I Ticket 47**

a. Rev. John V. Gronli, Sidney, Montana 1F
 votes446
 percent4..... 46.9%

***b. Rev. June Nilssen, Seattle, Washington 1B**

votes 503
 percent 52.9%

Invalid Ballots
 votes 1
 percent 1%

Total Ballots
 votes950
 percent 1000%

Board of Division for Global Mission I Ticket 48

a. Rev. Leonard R. Flachman, Golden Valley, Minnesota 3G
 votes 319
 percent 33.7%

b. Rev. Richard J. Maier, Hialeah, Florida 9E
 votes 317
 percent 33.5%

c. Rev. Randall G. Rottman, Bronx, New York 7C
 votes 310
 percent 32.7%

Invalid Ballots
 votes 1
 percent 1%

Total Ballots
 votes947
 percent 100.0%

Board of Division for Global Mission I Ticket 49

a. Rev. Said R. Ailabouni, Barrington, Illinois 5A
 votes 322
 percent 34.3%

***b. Rev. Winston D. Persaud, Dubuque, Iowa 5F**

votes 618
percent 65.7%
Total Ballots
votes 940
percent 100.0%

Board of Division for Global Mission / Ticket 50

a. Sharin Doerring, Peterson, Minnesota 31

votes 421
percent 45.8%

***b. Ida M. Martinson, St. Paul, Minnesota 3H**

votes 498
percent 54.2%
Total Ballots
votes 919
percent 100.0%

Board of Division for Global Mission / Ticket 51

a. Mary C. Jones, Portland, Oregon 1E

votes 307
percent 33.0%

b. Jane Rossing, Ithaca, New York 7D

votes 419
percent 45.1%

c. Ruth E. Doran, Hughesville, Pennsylvania 8E

votes 203
percent 21.9%

Total Ballots

votes 929
percent 100.0%

Board of Division for Global Mission / Ticket 52

*a. Patricia R. Johnson, Detroit, Michigan 6A

votes 473
percent 51.2%

b. Diana M. Valdez, Spokane, Washington 1D

votes 449
percent 48.6%

Invalid Ballots

votes 2
percent2%

Total Ballots

votes 924
percent 100.0%

Board of Division for Global Mission / Ticket 53

a. Mark L. Monono, Omaha, Nebraska 4A

votes 452
percent 48.5%

b. Donald E. Neraas, Spokane, Washington 1D
 votes 182
 percent 19.5%

c. Robert E Blanck, Philadelphia, Pennsylvania 7F
 votes 298
 percent 32.0%

Total Ballots
 votes 932
 percent 100.0%

Board of ELCA Publishing House / Ticket 54

***a. Rev. William H. Lazareth, Princeton,
 New Jersey 7C**
 votes 605
 percent 62.9%

b. Rev. Herbert H. Michel, Collegeville, Pennsylvania 7F
 votes 357
 percent 37.1%

Total Ballots
 votes 962
 percent 100.0%

Board of ELCA Publishing House I Ticket 55

a. Rev. Mary K. Kaiser, Austin Texas 4E
 votes 358
 percent 38.8%

***b. Rev. Nancy L. Winder, Seattle, Washington 1B**

votes 564
 percent 61.2%

Total Ballots
 votes 922
 percent 100.0%

Board of ELCA Publishing House / Ticket 56

***a. Rev. Paul
 J. Seastrand, Billings, Montana 1F**
 votes 607
 percent 65.1%

b. Rev. Charles A. Thompson, Albany, Georgia 9D
 votes 325
 percent 34.9%

Total Ballots
 votes 932
 percent 100.0%

Board of ELCA Publishing House I Ticket 57

a. Catherine E Fink, Salisbury, North Carolina 9B
 votes 306

percent 33.1%
 b. R. Gayle Miller, Temple Terrace, Florida 9E
 votes 196
 percent 21.2%
 c. Teresa A. Sharkey, Redmond, Washington 1B
 votes 196
 percent 21.2%
 d. Laurel R. Johnson, Dallas, Texas 4D
 votes 225
 percent 24.3%
 Invalid Ballots
 votes 2
 percent 2%
 Total Ballots
 votes 925
 percent 100.0%

Board of ELCA Publishing House / Ticket 58

*a.

Cynthia E. Cowen, Escanaba, Michigan 5G
 votes 503
 percent 56.6%
 b. Jeanne N. Schubert, Pine, Colorado 2E
 votes 385
 percent 43.4%
 Total Ballots
 votes 888
 percent 100.0%

Board of ELCA Publishing House / Ticket 59

*a. Todd P. Engdahl, Denver, Colorado 2E

votes 638
 percent 71.8%
 b. Donald K. Hogoboom, Denver, Colorado 2E
 votes 251
 percent 28.2%
 Total Ballots
 votes 889
 percent 100.0%

Board of ELCA Publishing House / Ticket 60

a. I. Raymond Chronister Jr., York, Pennsylvania 8D
 votes 333
 percent 36.9%

*b.

Mark A. Staples, Lansdale, Pennsylvania 7F
 votes 569
 percent 63.1%
 Total Ballots
 votes 902

percent 100.0%

Board of Pensions / Ticket 61

a. Rev. Ralph E. Eckard, Hickory, North Carolina 9B
votes 402
percent 42.7%
*b.

Rev. J. Christian Quello, Appleton, Wisconsin 51
votes540
percent 57.3%
Total Ballots
votes942
percent 100.0%

Board of Pensions / Ticket 62

a. Mary Alice Bjork, Salem, Oregon 1E
votes 304
percent 32.8%
b. Gwen W. Halaas, Minneapolis, Minnesota 3H
votes278
percent 30.0%
c. Jerry H. Johnson, Winter Springs, Florida 9E
votes 187
percent 20.2%
d. Kay Nelson, Naperville, Illinois 5A
votes 157
percent 16.9%
Invalid Ballots
votes 1
percent1%
Total Ballots
votes 927
percent 100.0%

Board of Pensions / Ticket 63

***a. Ruth E. Randall, Lincoln, Nebraska 4A**
votes470
percent 51.8%
b. Sonja M. Templin, Redmond, Washington 1B
votes437
percent 48.2%
Total Ballots
votes 907
percent 100.0%

Board of Pensions / Ticket 64

a. Judith G. Newton, Greenville, Pennsylvania 8A
votes 380
percent 42.1%

***b. Emma Graeber Porter, New York, New York 7C**

votes522
percent 57.9%
Total Ballots
votes 902
percent 100.0%

Board of Pensions / Ticket 65

a. Arlene Ahrens, Brenham, Texas 4F
votes411
percent 46.3%

*b.

Carla P. Haugen, Darien, Connecticut 7B

votes 477
percent 53.7%
Total Ballots
votes 888
percent 100.0%

Board of Pensions / Ticket 66

*a.

William R. Halling, Bloomfield Hills, Michigan 6A

votes455
percent 50.7%

b. Frank R. Jennings, Kent, Washington 1B

votes 443
percent 49.3%

Total Ballots
votes 898
percent 100.0%

Board of Pensions / Ticket 67

a. Irving Burling, Waverly, Iowa 5F
votes 362
percent 39.1%

b. John K. Roberts, Gretna, Louisiana 4F

votes 214
percent 23.1%

c. Robert J. Myers, Silver Spring, Maryland 8G

votes 349
percent 37.7%

Total Ballots
votes925
percent 100.0%

Nominating Committee / Ticket 68

a. Rev. Cynthia A. Ishler, Flint, Michigan 6A
votes 363
percent 38.9%

b. Rev. David A. Thomas, Attica, Ohio 6D

votes 227
percent 24.4%

c. Rev. Darrel O. Lundby, Portland, Oregon 1E
 votes 170
 percent 18.2%

d. Rev. James J. Lobdell, Inglewood, California 2B
 votes 172
 percent 18.5%

Total Ballots
 votes 932
 percent 100.0%

Nominating Committee / Ticket 69

*a. Rev.
Kirk W. Bish, Kittanning, Pennsylvania 8B
 votes 457
 percent 52.0%

b. Rev. Charles W. Coates, Williamsport, Pennsylvania 8E
 votes 422
 percent 48.0%

Total Ballots
 votes 879
 percent 100.0%

Nominating Committee / Ticket 70

*a. Dorothy K. Peterman, Biglerville, Pennsylvania 8D
 votes 517
 percent 58.6%

b. Marlene Raack, Gibsonia, Pennsylvania 8B
 votes 366
 percent 41.4%

Total Ballots
 votes 883
 percent 100.0%

Nominating Committee / Ticket 71

a. Doris Karlik, Palm Beach Gardens, Florida 9E
 votes 350
 percent 39.1%

b. Dofia Kennedy, Tamarac, Florida 9E
 votes 182
 percent 20.4%

c. Mary R. Jones, Bertrand, Nebraska 4A
 votes 362
 percent 40.5%

Total Ballots
 votes 894
 percent 100.0%

Nominating Committee / Ticket 72

*a. Robert A. Addy, West Columbia, South Carolina 9C
 votes 570

percent 64.9%
 b. Neil B. Walden, Fresno, California 2A
 votes308
 percent 35.1%
 Total Ballots
 votes 878
 percent 100.0%

Nominating Committee / Ticket 73

***a. Don Jones, Oklahoma City,
 Oklahoma 4C**

votes 522
 percent 58.1%
 b. Fred B. Renwick, New York, New York 7C
 votes 377
 percent 41.9%
 Total Ballots
 votes 899
 percent 100.0 %

Committee on Appeals / Ticket 74

***a. Rev. Michael C. D. McDaniel, Hickory, North Carolina 9B**

votes 521
 percent 56.3%
 b. Rev. Donald E. Melchert, Spanaway, Washington 1C
 votes404
 percent 43.7%
 Total Ballots
 votes925
 percent 100.0%

Committee on Appeals / Ticket 75

a. Rev. Patrick A. Maier, West Sunbury, Pennsylvania 8A

votes 334
 percent 37.4%

***b. Rev. Howard J. McCarney, Camp Hill, Pennsylvania 8D**

votes 559
 percent 62.6%

Total Ballots

votes 893
 percent 100.0%

Committee on Appeals / Ticket 76

a. Sarah C. Murphy, Dayton, Ohio 6F

votes 349
 percent 38.9%

b. Emelda Rasmussen, Northfield, Minnesota 31

votes 251
 percent 28.0%

c. Renee V. Sneitzer, Coralville, Iowa 5D

votes 298

percent 33.2%
Total Ballots
votes 898
percent 100.0%

Committee on Appeals / Ticket 77

a. Jon A. Baughman, Fort Washington, Pennsylvania 7F
votes410
percent 46.0%

***b. Luvem V. Rieke, Seattle, Washington 1B**

votes 482
percent 54.0%
Total Ballots
votes 892
percent 100.0%

Committee on Discipline / Ticket 78

*a. Rev. Marilyn G. Hanson, Rochester, Minnesota 31
votes 530
percent 58.4%

b. Rev. Edith B. Roberts, Bethlehem, Pennsylvania 7E
votes 377
percent 41.6%

Total Ballots
votes 907
percent 100.0%

Committee on Discipline / Ticket 79

a. Rev. Sherman Bishop, Akron, Ohio 6E
votes 325
percent 35.4%

*b.

Rev. Reuben T Swanson, Omaha, Nebraska 4A

votes594
percent 64.6%
Total Ballots

votes 919
percent 100.0%

Committee on Discipline / Ticket 80

***a. Rev. Kathie S. Bender, Chicago,
Illinois 5A**

votes 517
percent 58.2%

b. Rev. Karl J. Nelson, Sheboygan, Wisconsin 5J

votes 371
percent 41.8%

Total Ballots
votes 888

percent 100.0%

Committee on Discipline / Ticket 81

***a. Rev. Paul G. Fuchs, Fremont, Ohio 6D**

votes 501

percent 57.3%

b. Rev. Lee D. Penvose, Warren, Pennsylvania 8A

votes 373

percent 42.7%

Total Ballots

votes 874

percent 100.0%

Committee on Discipline / Ticket 82

a. Rev. Michael J. Carlson, Orelan, Pennsylvania 7F

votes 400

percent 46.1%

***b. Rev. Eugene E Fogt, Houston, Texas 4F**

votes 467

percent 53.9%

Total Ballots

votes 867

percent 100.0%

Committee on Discipline / Ticket 83

***a. Rev.**

Carl E. Braaten, Northfield, Minnesota 31

votes 507

percent 55.2%

b. Rev. William J. Sappenfield, Tulsa, Oklahoma 4C

votes - 412

percent 44.8%

Total Ballots

votes 919

percent 100.0%

Committee on Discipline / Ticket 84

***a. Rev. Connie A. Miller, Iowa City, Iowa 5D**

votes 566

percent 63.4%

b. Rev. Nancy F. Nelson, Chicago, Illinois 5A

votes 327

percent 36.6%

Total Ballots

votes 893

percent 100.0%

Committee on Discipline / Ticket 85

a. Dee Watrous, Richland, Washington 1D
votes 254
percent 28.9%

***b. Sarah (Sally) W. Wing, Bellevue, Washington 1B**

votes 625
percent 71.0%

Invalid Ballots

votes 1
percent1%

Total Ballots

votes 880
percent 100.0%

Committee on Discipline

/ Ticket 86

a. Marjorie J. Carlson, St. Paul, Minnesota 3H
votes 417
percent 47.5%

***b. Carol Anne Hoffman, Atlanta, Georgia 9D**

votes 461
percent 52.5%

Total Ballots

votes 878
percent 100.0%

Committee on Discipline / Ticket 87

***a. Karla Miley, Rock Island, Illinois 5B**

votes 487
percent 55.8%

b. James M. Saarinen, Akron, Ohio 6E

votes 385
percent 44.2%

Total Ballots

votes 872
percent 100.0%

Committee on Discipline I Ticket 88

a. John G. Satter, Dwight, Illinois 5C

votes 192
percent 21.7%

b. Dennis M. Sobolik, Hallock, Minnesota 3D

votes 325
percent 36.8%

c. John Turnquist, Woodbridge, Virginia 8G

votes 367
percent 41.5%

Total Ballots

votes 884
percent 100.0%

Committee on Discipline / Ticket 89

a. Keith P. Brown, Roanoke, Virginia 9A

votes313
 percent 36.3%
 *b. Michael Distelhorst, Columbus, Ohio 6F
 votes 549
 percent 63.7%
 Total Ballots
 votes 862
 percent 100.0%
 Committee on Discipline / Ticket 90

***a. James C. Banks, Tallahassee, Florida 9E**
 votes 487
 percent 56.6%
 b. Ralph H. Bickel, Boca Raton, Florida 9E
 votes374
 percent 43.4%
 Total Ballots
 votes 861
 percent 100.0%
 Committee on Discipline / Ticket 91

***a. Paul H. Laursen, Lincoln, Nebraska 4A**
 votes 467
 percent2%
 b. Frank R. Riddle, Franklin, Pennsylvania 8A
 votes 394
 percent 45.7%
 Invalid Ballots
 votes 1
 percent1%
 Total Ballots
 votes 862
 percent 100.0%

Second Ballot

Church Council / Ticket 2

*a. Rev. Nadine
E Lehr, Gettysburg, Pennsylvania 8D
 votes 517
 percent 55.3%

 b. Rev. Christine Timm (Shurilla), Toledo, Ohio 6D
 votes418
 percent 44.7%
 Total Ballots
 votes 935
 percent 100.0%

Church Council / Ticket 4

*a. Rev. Franklin D. Fry, Summit, New Jersey 7A
 votes 502
 percent 51.7%
 c. Rev. Ann M. Tiemeyer, Fairview, New Jersey 7A
 votes 469
 percent 48.3%
 Total Ballots
 votes 971
 percent 100.07%

Church Council / Ticket 9

*b. Mark Klever, Dayton, Iowa
5E
 votes 570
 percent 61.6%
 c. Richard L. Steuemagle, DuBois, Pennsylvania 8C
 votes 356
 percent 38.4%
 Total Ballots
 votes 926
 percent 100.0%

Board of Division for Congregational Ministries I Ticket 12

*a.
Rev. Ronald B. Ferrell, Rock Island, Illinois 5B
 votes 512
 percent 54.3%
 b. Rev. Paul L. Johnson, Erie, Pennsylvania 8A
 votes 431
 percent 45.7%
 Total Ballots
 votes 943
 percent 100.0%

Board of Division for Congregational Ministries I Ticket 15

a. Margaret Aarestad, Denver, Colorado 2E
 votes 404
 percent 43.9%
 *b.
Janice Allen, Colorado Springs, Colorado 2E
 votes 516
 percent 56.1%
 Total Ballots
 votes 920
 percent 100.0%

Board of Division for Ministry I Ticket 19

a. Rev. Mary P. Lund, Cedar, Minnesota 3G
 votes 427
 percent 44.9%
 *b. Rev. Donna Hacker Smith, Freeport, Illinois 5B

votes 523
percent 55.1%
Total Ballots
votes 950
percent 100.0%

Board of Division for Ministry
/ Ticket 20

b. Rev. Peter T. Nash, Evanston, Illinois 5A
votes420
percent 44.5%

*c. Rev. Donna Wright, Scribner, Nebraska 4A
votes523
percent 55.5%

Total Ballots
votes943
percent 100.0%

Board of Division for Ministry I Ticket 21

***b. Rev. Steven Loy, Denver, Colorado 2E**

votes499
percent 53.7%

c. Rev. William B. Trexler, Jacksonville, Florida 9E

votes 430
percent 46.3%

Total Ballots
votes 929
percent 100.0%

Board of Division for Ministry I Ticket 22

*a. Nancy C. Fricke, Indiana, Pennsylvania 8A

votes 544
percent 58.7%

b. Dorothy Stenmnan, Denver, Colorado 2E
votes382
percent 41.3%

Total Ballots
votes 926
percent 100.0%

Board of Division for Ministry

/ Ticket 25

b. John R. Graff, Annandale, Virginia 8G
votes 437
percent 46.3%

*d. Peter Suk Joo McKinney, Madison Heights, Michigan 6A

votes 507
percent 53.7%

Total Ballots
votes 944
percent 100.0%

Board of Division for Outreach I Ticket 30

***b. Barbara L.**

Strobel, Houston, Texas 4F

votes 508

percent 54.1%

c. Cari L. Ness, Lake Park, Minnesota 3D

votes431

percent 45.9%

Total Ballots

votes 939

percent 100.0%

Board of Division for Outreach I Ticket 31

b. Thomas Keener, New Lenox, Illinois 5B

votes 457

percent 49.3%

***c. George S. Edwards, Philadelphia, Pennsylvania**

7F

votes 470

percent 50.7%

Total Ballots

votes927

percent 100.0%

Board of Division for Outreach I Ticket 32

***a. Alan W. Chen, Bayside, New York 7C**

votes 535

percent 57.0%

b. Jerry Hendrickson, Cedar Falls, Iowa 5F

votes403

percent 43.0%

Total Ballots

votes938

percent 100.0%

Board of Division for Higher Education and Schools I Ticket 34

b. Rev. Martin D. Wells, Tacoma, Washington 1C

votes436

percent 47.1%

***c. Rev. Nancy Anderson Milleville, Clarence Center, New York 7D**

votes489

percent 52.9%

Total Ballots

votes 925

percent 100.0%

Board of Division for Church in Society I Ticket 41

***b. Rev. Harvey S. Peters, Madison, Wisconsin**

5K

votes533

percent 57.0%

d. Rev. Kim M. Kunnie, Gary, Indiana 6C

votes 402

percent 43.0%

Total Ballots

votes935
percent 100.0%
Board of Division for Church in Society / Ticket 43
*a. Betty Olson, Lincoln, Nebraska 4A
votes469
percent 50.9%

c. Jean T Anderson, Jamestown, New York 7D
votes452
percent 49.1%
Total Ballots
votes 921
percent 100.0%

**Board of Division for Church in
Society / Ticket 46**

*b. Willard G. Moseng, Haslett, Michigan 6B
votes 468
percent 51.9%
d. Leonard C. Weiser, Jr., Reading, Pennsylvania 7E
votes 434
percent 48.1%
Total Ballots
votes 902
percent 100.0%

Board of Division for Global Mission / Ticket 48

a. Rev. Leonard R. Flachman, Golden Valley, Minnesota 3G
votes419
percent 44.6%
*b. Rev. Richard J. Maier, Hialeah,
Florida 9E
votes 521
percent 55.4%
Total Ballots
votes 940
percent 100.0%

Board of Division for Global Mission / Ticket 51

a. Mary C. Jones, Portland, Oregon 1E
votes 379
percent 40.5%
***b. Jane Rossing, Ithaca, New York 7D**
votes 557
percent 59.5%
Total Ballots
votes 936
percent 100.0%

Board of Division for Global Mission I Ticket 53

*a. Mark L.

Monono, Omaha, Nebraska 4A

votes	585
percent	63.5%
c. Robert E Blanck, Philadelphia, Pennsylvania 7F	
votes	336
percent	36.5%
Total Ballots	
votes	921
percent	100.0%

Board of ELCA Publishing House / Ticket 57

*a. Catherine

F Fink, Salisbury, North Carolina 9B

votes	497
percent	54.6%
d. Laurel R. Johnson, Dallas, Texas 4D	
votes	414
percent	45.4%
Total Ballots	
votes	911
percent	100.0%

Board of Pensions / Ticket 62

***a. Mary Alice Bjork, Salem, Oregon 1E**

votes	494
percent	54.7%
b. Gwen W. Halaas, Minneapolis, Minnesota 3H	
votes	409
percent	45.3%
Total Ballots	
votes	903
percent	100.0%

Board of Pensions / Ticket 67

*a.

Irving Burling, Waverly, Iowa 5F

votes	500
percent	54.2%
c. Robert J. Myers, Silver Spring, Maryland 8G	
votes	423
percent	45.8%
Total Ballots	
votes	923
percent	100.0%

Nominating Committee / Ticket 68

*a. Rev.

Cynthia A. Ishler, Flint, Michigan 6A

votes	531
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percent 58.4%
b. Rev. David A. Thomas, Attica, Ohio 6D
votes 379
percent 41.6%
Total Ballots
votes910
percent 100.0%

Nominating Committee / Ticket 71

a. Doris Karlik, Palm Beach Gardens, Florida 9E
votes412
percent 45.6%

***c. Mary R. Jones, Bertrand, Nebraska 4A**

votes492
percent 54.4%
Total Ballots
votes 904
percent 100.0%

Committee on Appeals / Ticket 76

a. Sarah C. Murphy, Dayton, Ohio 6F
votes 450
percent 49.1%

***c. Renee V. Sneitzer, Coralville, Iowa 5D**

votes467
percent 50.9%
Total Ballots
votes 917
percent 100.0%

Committee on

Discipline / Ticket 88

b. Dennis M. Sobolik, Hallock, Minnesota 3D
votes 424
percent 46.97%

***c. C. John Tumquist, Woodbridge, Virginia 8G**

votes481
percent 53.1%
Total Ballots
votes 905
percent 100.09%

Exhibit C
Study of Ministry:
Action of the
1993 Churchwide Assembly

Reference: *1993 Reports and Records, Volume 1, Part 1*, pages 143-189; *Part 2*, pages 271-282, 453-476; continued from pages 53-54, 245-248, 249-253, 255-262, 263-272, 292, 294-301, 305-311, 335-341.

NOTE: The various actions of the 1993 Churchwide Assembly in approving and adopting the recommendations related to the Study of Ministry during the course of the assembly are reported below. The final action of the assembly on this matter is reported in the body of these minutes on page 341 as assembly action CA93.6.17.

Section I. "Report of the Task Force on the Study of Ministry"

To receive as information "Together for Ministry," as amended by the board of the Division for Ministry, which:

- a. received the text and recommendations of "Together for Ministry" as the final report of the Task Force on the Study of Ministry, and transmitted them through the Church Council to the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America for discussion and decision;
- b. approved the recommendations of the Task Force on the Study of Ministry, as amended, regarding the ministry of the baptized, call and ordination, the ministry of pastors and bishops, officially recognized lay ministries, and flexibility for mission;
- c. affirmed the proposal of the Task Force on the Study of Ministry to establish a diaconal ministry as part of the Evangelical Lutheran Church in America's officially recognized ministries;
- d. dissented from the proposal of the Task Force on the Study of Ministry that diaconal ministers be ordained; and
- e. urged further study by the Division for Ministry of the relationship between associates in ministry and diaconal ministers with the results and any recommendation from such a study to be considered at the 1995 Churchwide Assembly. "

Section II. "Ministry of the Baptized"

To adopt, as amended by the 1993 Churchwide Assembly, the following recommendations regarding the ministry of the baptized, in keeping with recommendations of the Task Force on the Study of Ministry and the board of the Division for Ministry:

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

Recommendation of the board of the Division for
Ministry of the Evangelical Lutheran Church in America,
March 19, 1993

another, hearing confession and forgiving one another, and, in unusual circumstances² and where authorized, to administer the sacraments of Bap-

tism and Holy Communion.³

2. To direct the Division for Ministry and the Division for Congregational Ministries to lift up and develop further this church's commitment to encourage all baptized members to understand, be equipped for, and live out their ministries in the world and in the Church. This church commitment shall be demonstrated by integrating the emphasis on the ministry of the baptized into the life of this church in and through its various expressions [that is, congregations, synods, and churchwide organization], units, institutions, laity movements, but especially through congregations. The Division for Ministry and the Division for Congregational Ministries shall make a progress report and appropriate recommendations to the 1995 Churchwide

Assembly.⁴

3. To direct the Division for Ministry to arrange for a two-year period (1993-1995) of theological study and action-reflection on the ministry of the baptized in the world and on the ways in which faithful people are expected to account for their ministries to both God and the community of believers.⁵

Section

III. "Diaconal Ministry"

To adopt the following resolutions in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

A. Establishment of a Diaconal Ministry

1. To establish a diaconal ministry as part of the officially recognized, rostered ministries of the Evangelical Lutheran Church in America.⁶

2. To designate, as recommended by the board of the Division for Ministry, such a diaconal ministry as part of the lay rostered ministries of this church for which individuals could be certified and approved for the roster of diaconal ministers, according to the criteria, standards, policies, and procedures of this church.⁷

2 The 1993 Churchwide Assembly amended the recommendation by substituting "in usual circumstances", in place of "in emergencies", by a vote of 521-445.

3 "M-" in "Together for Ministry," the Report of the Task Force on the Study of Ministry, as amended

and approved by the board of the Division for Ministry of the Evangelical Lutheran Church in America,

March 19, 1993. The identification of recommendations, "M-1," "M-2," and so on, conformed to the

edition

of "Together for Ministry" that was prepared following action of the board of the Division for Ministry

as the text of the report in pre-assembly material, *1993 Reports and Records, Volume 1, Part 1*, pages 143-

189 The text of recommendations for assembly action was presented in *1993 Reports and Records, Volume*

1, Part 2, pages 271-282.

4 "M-2," *Ibid.*

"M-3," *ibid.*

6 Based on "M-20," *ibid.*, thereby by adoption of the text of the above resolution replacing the

text that

was in the Report of the Task Force on the Study of Ministry as "M-20," which read, "To establish a diaconal ministry as part of the officially recognized ministry of this church." The change was recommended

in order to specify more clearly the reference to "this church" in "M-20."

7 Based on recommendation of the board of the

Division for Ministry of the Evangelical Lutheran Church

in America, March 19, 1993 Adoption of this recommendation by the 1993 Churchwide Assembly meant

that the following recommendations of the Task Force on the Study of Ministry are not applicable:

a. [M-22:] To determine that approved and called candidates for diaconal ministry shall be ordained as diaconal ministers within the officially recognized ministry of this church.

b.

[M-23:1 To direct that there be a rite of ordination for pastors and a rite of ordination for diaconal ministers into the officially

recognized ministry of the Evangelical Lutheran Church in America.

c.

[M-24:1 To direct that this church maintain one roster (official list) for diaconal ministers and

one roster for pastors.

d.

[M-28:1 To determine that, at synodical assemblies, diaconal ministers have the same voice and vote, and rights and privileges, as pastoral ministers. That, in order to retain the 60-40 ratio of lay and ordained minister voting members, the number of lay voting members be

3. To declare that diaconal ministers be called by this church to a public ministry that exemplifies the servant life, equips and motivates others to live it, and shares the Word of God in Law and Gospel through word and deed wherever possible and in a great variety of ways, in order to serve officially in interdependence with other laity, pastors, and bishops of this church, sharing with them responsibility for the Word of God in service to the Church and the world, to empower, equip, and support all the baptized in the ministry and mission of Jesus Christ-with an initial and illustrative, but not an exhaustive, list of categories of diaconal ministry to include education, mission and evangelism, care, administration, and music and the arts.^s

4. To assign the care and guidance of candidates for diaconal ministry to this church's candidacy system, with the Division for Ministry to provide appropriate assistance and training for synodical candidacy committees to deal with diaconal candidates.'

5. To affirm that specific requirements for approval be developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.'

6. To specify that any person on the ELCA roster of ordained ministers at the time a roster of diaconal ministers is begun shall be able to remain on the roster of ordained pastors of Word and Sacrament, even if the

call in which that person is serving might more appropriately be termed diaconal. If the person wishes to change to the diaconal roster, she or he may do so by meeting the then existing standards and requirements of a specific type of diaconal ministry."

increased proportionately, and that, for the Churchwide Assembly, ordained voting members include both pastoral and diaconal ministers. [This now is addressed under provisions related

to associates in ministry.]

e. IM-29:1 To direct that standards, definitions, policies, and procedures for discipline for di-

aconal ministers be the same as those contained in the ELCA Constitution, Bylaws, and Continuing Resolutions for ordained pastoral ministers. [This now is addressed under provisions related to associates in ministry.]

s Based on "M-21," Report of the Task Force on the Study of Ministry, thereby in the adoption of the text

of the above resolution replacing the text that is in the Report of the Task Force on the Study of Ministry

as "M-21," which read, "To declare that diaconal ministers be called by this church to a public ministry

which exemplifies the servant life, equips and motivates others to live it, and shares the Word of God in

Law and Gospel through word and deed wherever possible and in a great variety of ways. 1) To serve

officially to empower, equip, and support all the baptized in the ministry and mission of Jesus Christ. 2)

To serve in interdependence and accountability with pastors and bishops, and share with them respon-

sibility for the Word of God in service to the Church and the world 3) An initial and illustrative, but not

an exhaustive, list of categories of diaconal ministry includes education, mission and evangelism, care,

administration, and music and the arts." The change was recommended so that the resolution of the

Churchwide Assembly conformed more clearly to the recommendation of the board of the Division for

Ministry regarding lay diaconal ministry and the implications of such a definition

' Based on "M-27," *ibid.*, thereby to delete the words, "to the same candidacy system as for candidates

for pastoral ministry," from the recommendation contained in the text of the Report of the Task Force on

the Study of Ministry as "M-27," replacing those words in the above resolution with "to this church's

candidacy system . . ."

i' Based on "M-25," *ibid.*, thereby to delete part of the text that appeared in the recommendation in the

Report of the Task Force on the Study of Ministry as "M-25," specifically, "that the standards for ordained

ministry (ELCA 7.31.10. and 7.31.11.) apply fully to diaconal ministers, and . . .," which followed "To affirm . . ." in the task force recommendation Standards beyond those now defined for associates in ministry that may be made applicable to diaconal ministers will need to be defined in the process specified by this resolution, which is consistent with the pattern for other rostered persons " "M-26," *ibid.*

B. Development of Diaconal Ministry

1. To direct that the Division for Ministry, in consultation with the Conference of Bishops and with the approval of the Church Council-and

in consultation with the appropriate officials of the Evangelical Lutheran Church

in Canada-make the necessary revisions in related documents for their application to diaconal ministers.²

2. To direct the Division for Ministry to hold a consultation(s) with persons engaged in diaconal ministry of various kinds in this church and with those engaged in training persons for diaconal service in this and other churches as a part of the design and preparation of programs for training ELCA diaconal ministers.'

C. Recommendation on the Relationship of Diaconal Ministers and Associates in Ministry

To direct the Division for Ministry to study the relationship between associates in ministry and diaconal ministers with the results and any recommendation emerging from such a study to be presented to the

1995

Churchwide Assembly.⁴

Section IV. "Official Lay Rosters"

To adopt, as amended by the

1993 Churchwide Assembly, the proposals of the

Task Force on the Study of Ministry, as recommended by the board of the Division for Ministry, regarding officially recognized lay ministries of the Evangelical Lutheran Church in America:

A. Inherited Rosters

1. To retain persons rostered as ALC commissioned church staff, AELC deaconesses and deacons, ALC deaconesses, LCA deaconesses, LCA

lay

professional leaders, and AELC commissioned teachers, in the Evangelical Lutheran Church in America

in the recognized category of ministry of their previous church body for as long as they are in good standing according to the standards and procedures of this church. Any of these persons may resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established in the Evangelical Lutheran Church in America.'s

2. To determine that the ELCA Constitution, Bylaws, and Continuing Resolutions continue to refer to the above inherited rosters from the

three predecessor bodies and the ELCA associates in ministry as "associates in ministry."⁶

3. To affirm that, consistent with the statement on "call" [in the text of the document, "Together for Ministry," "Part II:

Recommendations,"

Section "B. Call and Ordination," "1. Rationale, a. Call", persons on inherited rosters may be issued letters of call by the appropriate expression of this church."

B. Voting in Synod Assemblies

To direct that all active inherited associates in ministry, all current ELCA-certified associates in ministry, and all future associates in ministry be given 12 "M-30," *ibid*

13 "M-31,"

Ibid

:4 Recommendation of the board of the Division for Ministry, March 19, 1993.

15 "M-32," *ibid*

rb "M-33," *ibid*.

"" "M-34," *ibid*

voice at synod assemblies and vote in addition to⁸ the 60 percent of lay voting membership.¹⁹

C. ELCA-Certified Associates in Ministry

1. To retain all persons rostered in the Evangelical Lutheran Church in America as certified associates in ministry at the time of the adoption of the recommendations of the Task Force on the Study of Ministry on that roster as long as they are in good standing according to the standards and procedures of this church. Any of these persons may resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established by the Evangelical Lutheran Church in America.²⁰

2. To affirm that, consistent with the recommendations on "call" [in the text of the document, "Together for Ministry," "Part II: Recommendations," Section "B. Call and Ordination," "1. Rationale, a. Call"], persons on this roster serve under call by this church and be issued letters of call by the appropriate expression of this church.²¹

3. To direct that this church retain ELCA-certified associates in ministry as an officially recognized lay roster category.²

4. To urge that persons now in the associate-in-ministry endorsement process continue and have the option of becoming associates in ministry or of moving toward becoming diaconal ministers.²³

5. To determine that approved and called candidates for associate in ministry enter into that form of officially recognized lay ministry in a service of commissioning.²⁴

D. Deaconess Community of the Evangelical Lutheran Church in America

1. To recognize the long history of the Lutheran deaconess movement in the United States and encourage the continued service of the Deaconess Community of the Evangelical Lutheran Church in America and ELCA members of the Lutheran Deaconess Conference in the life of this

church.³

2. To end the frozen roster status of the ELCA roster of the Lutheran Diaconess Community of the Evangelical Lutheran Church in America and authorize the setting apart and rostering of qualified persons for service as deaconesses by meeting the appropriate criteria for roster status established by the Evangelical Lutheran Church in America.²⁶

3. To recognize the appropriateness of deaconesses who meet the standards and requirements for ordained ministry, upon call to such a ministry, becoming ordained pastors or who meet the standards and requirements

⁸ The 1993 Churchwide Assembly amended the recommendation by substituting "in addition to", in place

of "as part of", on a vote of 666-329.

¹⁹ "M-35," *ibid.* Constitutional provision 5.01.g in the *Constitution, Bylaws, and Continuing Resolutions*

of the Evangelical Lutheran Church in America provides that "at least 60 percent of the members" of

synod assemblies shall be laypersons.

²⁰ "M-36," *ibid.*

²¹ "M-37," *ibid.*

²² "M-38," *ibid.*

²³ "M-39," *ibid.*

²⁴ "M40," *ibid.*

²⁵ "M41," *ibid.*

²⁶ "M-42," *ibid.*

for diaconal ministers becoming diaconal ministers of the Evangelical Lutheran Church in America.²¹

E. Discipline of Persons in Officially Recognized Lay Ministries

1. To direct that, in matters of discipline, all rosters of "associates in ministry"-those inherited, the 1988-1993 associate-in-ministry roster, and any new lay roster(s) established by this church-shall be subject to the same definitions, guidelines, and procedures.

2

2. To direct that the definition and guidelines for discipline for "associates in ministry" (rostered laity) shall be substantially similar to that of ordained ministers in accordance with the responsibility and nature of the category of ministry.²⁹

3. To direct that the procedure for discipline of "associates in ministry" shall be substantially similar to that for ordained ministers.³⁰

E Other Matters Concerning Officially Recognized Lay Ministries

1. To direct that all rosters of "associates in ministry"--those inherited, the 1988-1993 associate-in-ministry roster, and any new lay roster(s) established by this church-shall be subject to the same guidelines and procedures in matters related to the management of the roster, including "on leave" designation, retirement, and removal.³¹

2. To direct that all rosters of "associates in ministry"-those inherited, the 1988-1993 associate-in-ministry roster, and any new lay roster(s) established by this church-shall be subject to the same principles governing representation in synod assemblies.³²

3. To direct that the process for terminating a congregation's call of a rostered lay person shall be substantially similar to the provisions for termination of a call of an ordained minister found in + S14.13. in the Constitution for Synods of this church.³³

4. To direct that once a person is removed from an inherited roster, there will be no reinstatement to that roster. Rather, persons seeking to return to active roster status must apply for acceptance to the new roster by whatever criteria are in effect.

5. To direct that any person on a grandparented roster shall relinquish such status upon being accepted on any new roster that is established.³⁵

6. To instruct the Church Council, in consultation with the Conference of Bishops, to provide for the adoption of appropriate services to mark entry into diaconal ministries, commissioning of associates in ministry, and their respective services of installation.³

27 "M-43," *ibid.*, thereby to add to the above resolution the words, "who meet the appropriate standards and requirements for diaconal ministers becoming ...," so that the action of the 1993 Churchwide Assembly conformed to the effect of recommendations by the board of the Division for Ministry.

28 "MM44,, *ibid.*

29 "M-50," *ibid.*

30 "M-51," *Ibid.*

31 "M-45," *ibid.*

32 "M-46," *ibid.*

33 "M-47," *ibid.*

34 "M-48," *ibid.*

35 "M-49," *ibid.*

1 The 1993 Churchwide Assembly, by a vote of 906-37, approved this text as Section IV F., new item 6.,

in view of the assembly's decision to establish a lay, not ordained, roster of diaconal ministers

This revised

text replaced the recommendation that had been listed as "M-9," *ibid.*, "To instruct the Church Council

to provide for the review of and revision of the services of ordination and installation." The original

recommendation had been identified in *1993 Reports and Records, Volume 1, Part 2*, page 280, as Section

V.A.6.

Section V. "Pastors and Bishops"

To adopt, as amended by the 1993 Churchwide Assembly, the proposals of the Task Force on the Study of Ministry, as recommended by the board of the Division for Ministry, related to call, ordination, and ministry of Word and Sacrament:

A. Call and Ordination

1. To reaffirm this church's understanding that ordination commits the person being ordained to present and represent in public ministry, on behalf of this church, its understanding of the Word of God, proclamation of the Gospel, confessional commitment, and teachings. Or-

dination requires knowledge of such teachings and commitment to them. Ordained persons are entrusted with special responsibility

for"

the application and spread of the Gospel and this church's teachings.³⁸

2. To reaffirm that ordination to the ministry of this church requires that all candidates will meet churchwide standards of preparation and will be called.³¹

3. To reaffirm that installation be the rite by which ordained ministers are placed into specific ministries of this church."

4. To specify pastors, as well as the bishop (or the person whom the bishop authorizes in providing for ordination), to participate in the laying on of hands at ordination.⁴¹

5. To declare that movement among the officially recognized ministries of this church be determined by the standards and specific requirements for approval prescribed by this church for call, ordination, and installation into those ministries.⁴²

B. Ministry of Word and Sacrament

1. To reaffirm the ministry of Word and Sacrament, which God has instituted and to which this church calls and ordains qualified persons.

Each person ordained into the pastoral office is to minister in the name of Christ and with power conferred by the Holy Spirit. Such persons shall proclaim God's Word: through preaching, teaching, sacraments, conduct of public worship, and pastoral care; through speaking for justice, especially in behalf of the poor and oppressed; and through declaring God's love.⁴³

37 The 1993 Churchwide Assembly amended the recommendation by addition of "special responsibility

for" in the text of the recommendation The vote on the amendment was 573-390.

38 "M-4," *ibid.*

39 "M-5," *ibid.*

40 "M-6," *ibid.*

41 "M-7," *ibid.*, thereby to delete from the recommendaton of the Task Force on the Study of Ministry

reference after "pastors" to "(and ordained diaconal ministers)" in order to conform to the effect of the

recommendation of the board of the Division for Ministry.

42 "M-8," *ibid.* The 1993 Churchwide Assembly also approved an amended proposal to replace the text

of "M-9," *ibid.*, "To instruct the Church Council to provide for the review of and revision of the services

of ordination and installation," which had been identified in *1993 Reports and Records, Volume 1, Part*

2, page 280, as Section V.A.6. The amendment was proposed in view of the assembly's decision to establish

a lay, not ordained, roster of diaconal ministers The following text replaced the original recommendation,

"To instruct the Church Council, in consultation with the Conference of Bishops, to provide for the

adoption of appropriate services to mark entry into diaconal ministries, commissioning of

associates in ministry, and their respective services of installation." It was adopted by a vote of 906-37.

Because the subject of the revised text related to the officially recognized lay rosters of this church, the action was moved to Section IV.E, new item 6.

43 Based on "M-10," *ibid.* Punctuation was altered from "M-10" to clarify the meaning of the last sentence;

the text of the last sentence was edited to read felicitously and to conform to the meaning of ELCA bylaw

7.31.12, +S14.02.a. in the Constitution for Synods, and C9.03.a. in the Model Constitution for Congregations.

2. To urge that these tasks of the ordained pastoral ministry of Word and Sacrament, essential for the life of the community because they involve the means of grace from God, be carried out together with all baptized believers and officially recognized ministers and with their support and encouragement."

3. To call upon those in ordained pastoral ministry to work especially for the understanding and expansion of the ministry of all the baptized in daily life through efforts in each congregation or groups of nearby congregations.⁴⁵

C. Concerning Bishops

1. To retain the use of the title "bishop" for those ordained pastoral ministers who exercise the ministry of oversight in the synodical and church-wide expressions of this church."

2. To declare that the ministry of bishops be understood as an expression of the pastoral ministry. Each bishop shall give leadership for ordained and other ministries; shall give leadership to the mission of this church; shall give leadership in strengthening the unity of the Church; and shall provide administrative oversight.⁴⁷

3. To initiate amendment of the constitutions of the Evangelical Lutheran Church in America and its synods in describing the ministry of the bishop to reflect more clearly the pastoral and oversight functions of the bishop."

4. To retain the present constitutional description of the membership in the Conference of Bishops (ELCA 15.41.), which limits membership to those serving in office.⁴⁹

5. To stipulate that the term of office for bishops shall be six years. Bishops may be reelected and synods may establish term limitations."s

6. To specify that only persons ordained into the pastoral ministry of Word and Sacrament be eligible nominees for election as bishop.⁵¹

7. To specify that a service of installation be used for those called to serve as bishops of this church and that the bishop of the Evangelical Lutheran Church in America or a member of the Conference of Bishops appointed by the bishop of the Evangelical Lutheran Church in America install each newly elected synodical bishop; and that at the installation of the bishop of the Evangelical Lutheran Church in America, the presiding minister be the retiring ELCA bishop or, where that is not possible, a

bishop designated by the Church Council.⁵²

Section VI. "Flexibility for Mission"

To adopt, as amended by the 1993 Churchwide Assembly, the proposals of the Task Force on the Study of Ministry, as recommended by the board of the Division for Ministry, related to flexibility for mission:

"M-11," *ibid.*

45 "M-12," *ibid.*

46 "M-13," *ibid.*

47 "M-14," *ibid.*

48 "M-15," *ibid.*

49 "M-16," *ibid.*

50 "M-17," *ibid.*

51 "M-18," *ibid.*

52 "M-19," *ibid.*

A. Non-Stipendiary Ministry

1. To determine that this church may have stipendiary and non-stipendiary ministers among its rostered ministries⁵³ and
2. To direct that churchwide standards for non-stipendiary ministers be developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council.⁵⁴

B. Licensed Ministry

1. To agree that, where needed to provide pastoral or diaconal leadership for a congregation or other ministry of this church, the synod bishop in consultation with that ministry may license a rostered person, or a baptized person not on any roster, to provide that ministry in a particular place for a specific period of time;⁵⁵
2. To determine that, to be eligible for such ministry, persons must meet churchwide standards approved by the Division for Ministry, the Conference of Bishops, and the Church Council;⁵⁶ and
3. To specify that authorization and accountability for such ministries, which will be supervised by an appropriate synodically appointed ordained minister, rest with the synodical bishop and appropriate synodical board or commission.⁵⁷

C. On Leave from Call

To provide for the possibility that ordained persons rostered by this church but no longer holding a letter of call from a source officially recognized by this church may continue on the roster, subject to careful annual synodical review for the church's mission, under specific policy to be developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council. Retention on the roster beyond three years must be approved by the Conference of Bishops.⁵⁸

D. Cooperation with the Evangelical Lutheran Church in Canada

To direct that this church, through the Division for Ministry, engage in careful consultation on all major issues of ministry with the Evangelical Lutheran Church in Canada, in order to preserve their shared mission in North America, particularly in the areas of ministry in daily life, diaconal ministry, and other shared forms of officially recognized ministry.⁵⁹

E. Review

To direct the Division for Ministry to review the effects of the recommendations of the Study of Ministry adopted by the 1993 Churchwide Assembly and, as part of its ongoing work, report its findings to the 1999 Churchwide Assembly, and

To direct the Division for Ministry to report to the Churchwide Assembly no later than 1999 any implications that ecumenical agreements may have on the ordained and/or diaconal ministry of this church.⁶¹

53 "IM-52," *ibid.*

⁵⁴ "M-53," *ibid.*

55 "M-54," *ibid.*

56 "M-55," *ibid.*

57 "M-56," *ibid.*

58 "M-57," *ibid.*

59 "M-58," *ibid.*

60 "M-59,"

Ibid.

61 The 1993 Churchwide Assembly accepted as a friendly amendment the following addition to the rec-

ommendation: "and to direct the Division for Ministry to report to the Churchwide Assembly no later

than 1999 any implications that ecumenical agreements may have on the ordained and/or diaconal ministry of this church."

Report of the Church Council

Summary of Meetings

March 1993

The seventeenth meeting of the Church Council of the Evangelical Lutheran Church in America was held in the Church Council Room of the Lutheran Center at Chicago, Illinois, March 27-29, 1993. Vice President Kathy J. Magnus called the meeting to order at 8:53 A.M. Opening devotions preceded the meeting at 8:31 A.M., with the Rev. Craig J. Lewis, executive assistant to the bishop, presiding.

Adoption of Agenda

The following action was taken without discussion:

VOTED:

CC93.3. 1. To adopt the agenda and to permit the chair to call for consideration of agenda items in the order she deems most appropriate.

Report of the Bishop

The following text was distributed to council members:

Report of the Bishop

ELCA Church Council

March 27-29, 1993

1. And Then There Were Five

Sometimes events sneak up on us. We have them on our calendar, but we do not attach very much meaning to them. They may even look like just another event among others that we anticipate will unfold in the course of another week. But suddenly, in the midst of a particular event, we perceive a significance we had not expected.

That happened here at the Lutheran Center-in fact, in this very room--on Tuesday, January 12. Maybe it was because the event came so shortly after Christmas. Or maybe because the event was only a week after I had buried my mother. Or it may be because I had been at the Bishops' Academy right up until this occasion.

In any case, the Department for Human Resources had asked me to be here to hand out certificates to those who had served in the Evangelical Lutheran Church in America for five years-those who had been with us since this church was born in 1988.

If I was unprepared for the day, the moment I walked into this room it hit me. Five years! This church already has five years of history behind it. We weren't born yesterday. We have five years under our belt.

Then I looked out over the sea of faces in the room. I was overwhelmed with a deep sense of gratitude. I said to myself, "I've worked with these folks-these wonderful folks-for five years." One by one they came up to receive their certificates and pins. Had all the deployed staff been here to add to those who work at

the Lutheran Center, there would have been a total of nearly 240 persons. We all can be grateful for them. Yes, those of us who serve on the churchwide staff have our faults. Yes, there may be some weak links. But I must tell you that person for

person and across the board I would not trade them for any other group I can think of. And that includes, of course, those who have served for less than five years.

The other impact of that January day was the sense of "settling in" it brought to us. Recently I visited with a leader from another church whose work takes him in and out of many denominations—from national offices to congregations throughout the country. He said he had expected the Evangelical Lutheran Church in America might have "come together" a bit sooner. But he quickly added that those expectations were probably a bit unrealistic, given the turbulent times all denominations have gone through in recent times. His judgment, however, is that there has been significant growth in the sense of identity and purpose in the Evangelical Lutheran Church in America in the past two years. If this is true, and if there is one group among many that should be singled out for credit, I would point to my colleagues on the churchwide staff.

II. On the One Hand/On the Other Hand

Richard McAuliffe, our treasurer, will comment on the details of the 1992 financial picture. Let me make some broader strokes.

We cannot speak about finances in 1992 without saying, "On the one hand/On the other hand."

On the one hand, it was a very good year. Giving by our ELCA members for all causes went up in 1992. If we add contributions to the ELCA World Hunger Appeal and the ELCA Disaster Relief funds to regular and other special funds, our folks gave at least \$2 million more for churchwide ministries in 1992 than in 1991. That is very good news.

On the other hand, if we look only at proportionate-share giving—those dollars that flow from the congregation to the synod to the churchwide organization for our "bread and butter" mission, then the news is not so good. In fact, this kind of income dropped slightly in 1992.

On the one hand, we finished 1992 in the black. That's good news.

On the other hand, we were able to do so only because of generous gifts to Ingathering '92 and stringent budget adjustments in several churchwide divisions.

On the one hand, income remained steady in 1992, at a time when many other denominations had to make sharp reductions in program.

On the other hand, after decades of stewardship education, giving by ELCA members continues to hover at about 2 to 2 1/2 percent of spendable income.

On the one hand, we should surely be grateful that we were able to pay our bills in 1992. We even put some funds back into our mission operating (reserve) funds.

On the other hand, commitments from synods and anticipated income from other sources for 1993 make it imperative that we cut the expenditure authorization for churchwide units for 1993. That will mean, one more time, a reduction in churchwide staff and programs.

On the one hand, giving to congregations and mission in the immediate community continues to increase.

On the other hand, support for synodical and churchwide mission continues to decrease. (In 1993, the most significant reduction was in the regional offices. While we have agreed that this aspect of our organization is essential and must continue, it has been necessary to make major changes.)

111. A Timely Recommendation—"Financial Stewardship Strategy"

Many months ago, you approved the development of a comprehensive strategy

for stewardship development in the Evangelical Lutheran Church in America. A committee was appointed. The Rev. Richard Foege was called to serve part-time as the director of the project. The committee worked in close concert with the Rev. Mark Moller-Gunderson and the staff of the Division for Congregational Ministries, as well as those of other churchwide units.

That report and its recommendations are now before us. Again, the details will follow. Let me touch on several critical areas.

The report brings into sharp focus two aspects of stewardship-education and fund raising. They are often pitted against one another. My contention is that this need not be the case. In fact, they ought always to go hand in hand. The recommendations, in my judgment, give us a way to do this.

In spite of our failure to increase the response of our people after all these years of stewardship education, we must not let up in our efforts. Beginning with our children in Sunday and vacation church school, and continuing through the entire life cycle, we must help our people to understand that our call in Baptism is also a call to give. No matter how meager our resources, we are called to share with others. Our accent on tithing, in spite of some objections, needs to continue. Ninety percent of us could be giving at least 10 percent of our spendable income, not as a legal requirement, but as a joyful response to the goodness of God.

Fund raising need not conflict with stewardship education. In fact, when done appropriately, it can actually enhance our efforts to educate. In adjusting the 1993 budget last fall, the Church Council took deliberate action to expand the staff of our ELCA Foundation. These persons are contacting members who can include the church in their wills and bequests and who can give larger sums while still living. They also are educating them about the mission of the Evangelical Lutheran Church in America.

In order to aid the Foundation staff and the others to point to specific ways in which we can share, the Financial Stewardship Strategy recommends, among other things, that we establish a "Vision For Mission Fund," and an annual offering for the churchwide mission, and inaugurate the pilot project called "Keystones." Given what seems to be a constant trend in which members seem to want to channel their gifts in different ways, we need to provide means for them to do so. At the same time, we need to enhance the flow of support for the "bread and butter," ongoing churchwide programs I referred to earlier.

Fund raising, we should remember, is not new to us. Periodic churchwide appeals, designated giving, Mission Partners, missionary sponsorship, and many other avenues of fund raising have been in place for many years.

IV. Completing the Cycle--"The Study of Ministry"

The Commission for a New Lutheran Church (CNLC) accomplished a great deal in its quest to set in place the documents needed for the formation of the Evangelical Lutheran Church in America. In one area, however, it reached an impasse. The CNLC was unable to give us a recommendation on ministry in the church.

I disagree strongly with those who suggest that the blame for the inability of the CNLC to formulate a proposal on ministry was due to the intransigence of one of the partner churches, the Association of Evangelical Lutheran Churches (AELC). I know from my own experience on the CNLC and from my own efforts to resolve the dilemma, that the issue was much more complex. Whatever convictions the AELC brought with them to the merger process, we also must recognize that both of the larger churches-the ALC and the LCA-had within them divergent streams of opinion regarding ministry.

This being the case, it should not surprise us that the task we assigned to those who were charged to bring us recommendations on ministry has been formidable. What should surprise us is the near-unanimity of the group when the final set of recommendations were before them for approval. We also should NoTE that the board of the Division for Ministry, after vigorous debate, has carried those recommendations forward with only one major change.

Now we have the challenge to act as responsible members of the Church Council. We cannot change the report. That is the prerogative first of the board and then of the Churchwide Assembly. But we can offer advice to the assembly in the form of our own set of recommendations.

May I share two words of counsel. First, let us respect the work of the Task Force on the Study of Ministry. Some of the best minds of this church have given five years of cautious, careful and considerate reflection to a broad spectrum of possibilities. Along the way, they have invited suggestions and have solicited input from many sources, both from the Evangelical Lutheran Church in America and from the ecumenical community.

Second, if we have recommendations for change or revision, let them be on the basis of our own careful study of the document, and not on the basis of letters and other mailings that, in some cases, are riddled with inaccuracies.

Judging from my mail, as well as conversations around this church, most attention seems to be going to the part of the report that deals with the ordination of diaconal ministers. I fully and enthusiastically support the proposal for a diaconal ministry. Whether these persons should be "ordained," "certified," or "commissioned" is an open question for me.

I would assert, however, that those who oppose the establishment of a diaconal ministry on the premise that it will "water down" our understanding of the ministry of Word and Sacrament must recognize that we already have a problem. One in five of those on our current roster of ordained ministers is not in what we normally think of as "Word and Sacrament" ministry. To establish a "set apart" order for diaconal ministry would, in my judgment, help sharpen our understanding of Word and Sacrament ministry.

My support for a diaconal ministry also is rooted in my support for all of the recommendations in the study, namely, the conviction that we must be more flexible in our ministry as we move into a quickly changing future in American society. More and more congregations are struggling to find the financial resources to support traditional Word and Sacrament ministers. New and innovative communities of faith also call for imaginative initiatives from the church in the way we do ministry. The recommendations from the task force offer some possibilities.

V.

A Proposal for "Theological Education in the Evangelical Lutheran Church in America"

Of equal importance with the Study of Ministry-and at least as intensely debated in some circles-are the report and recommendations from the Task Force on Theological Education in the Evangelical Lutheran Church in America.

It challenges us to think creatively. While taking into account and respecting the deep traditions we have carried into this church from our predecessor churches, we are urged by this report and its recommendations to prepare for a changing and demanding future. It does not suggest, as some feared, that we close any of our eight seminaries. The study does, however, recommend that we use more effectively the resources for theological education we already have in this church. Most important, the report proposes ways to make theological education stronger

than ever in this church. The details of the recommendations of the Task Force on Theological Education are included elsewhere and need not be spelled out here.

Let me simply say that I endorse the directions outlined in this report.

I would not be honest, however, if I did not express considerable concern regarding the matter of funding for the proposals. Although the proposals for funding of theological education will not be considered until the 1995 Churchwide Assembly, we need to begin to give thought to how we will fund it. If support is to come from normal channels of proportionate giving, and if the pattern of that support continues as it has been for the past five years, we would need to make major reductions in other parts of the budget in order to fund theological education. That would be disastrous.

I welcome the opportunity to further refine the recommendations and develop adequate funding patterns in the coming biennium. As an interim step to building a strong financial base, it is necessary that we adopt the proposals for major fund raising, including the "Keystones" project, that were mentioned earlier in this report. The financial support is surely there. I do not doubt it. But some of us learned in the CNLC process that it is unconscionable to develop large and expensive initiatives unless we are quite certain we can provide the financial support for them.

VI. Other Assembly Action

I would also call your attention to my report to the 1993 Synod Assemblies found in Exhibit A, part 1b, in which I comment on other critical issues that are on the agenda of this Church Council meeting and which will move on to our 1993 Churchwide Assembly. The statements, "Freed in Christ: Race, Ethnicity, and Culture," and "Caring for Creation: Vision, Hope, and Call" deserve your careful study and support.

The assembly agenda is packed. But I am confident that the assembly actions will enhance the life and work of our congregations and the whole Evangelical Lutheran Church in America.

VII. The Mekane Yesus People

In January, I made a short visit to our sister church in Ethiopia-the Ethiopian Evangelical Church of Mekane Yesus (House of Jesus). This remarkable church, formed by a merger of evangelical Christians in 1959, has grown from a communion of fewer than 90,000 to more than 1,100,000. It is a dynamic church that has suffered incredible persecution in the midst of this spectacular growth.

Two of the purposes of my visit were to convince the present government to give attention to human rights violations and to try to convince the government to return confiscated properties to the EECMY. We are encouraged by actions of the Ethiopian government in recent weeks. More than 16,000 political prisoners have been released. Mr. Mark Bass, U.S. ambassador to Ethiopia, and Senator Paul Simon, have been aggressively involved in the property issue. We hope and pray for a resolution of this issue in the not-too-distant future.

VIII. The Ecumenical Scene

Ecumenical matters also might be characterized by the phrases, "On the one hand/On the other hand."

On the one hand, when asked to make a ranking of various interests, most church members place ecumenical issues near the bottom.

On the other hand, those same people tell us how happy they are regarding the progress we have made in understanding other churches and in our cooperative

efforts with other churches.

Over the next several years, we cannot be casual about ecumenical matters. Until now, we have been content, by and large, with talk between churches. The 1982 action on interim Eucharistic sharing between our predecessor churches and the Episcopal Church was a significant exception. As a rule, we have greeted the documents produced by our theologians with approval. But little of a concrete nature has been done.

That luxury is behind us. This church now has before it two historic proposals for full communion with four church bodies. Of the Reformed tradition are the Reformed Church in America, the United Church of Christ, and the Presbyterian Church (U.S.A.). The other church body is the Episcopal Church. As you will NoTE in the agenda, the Advisory Committee of the Department for Ecumenical Affairs, on my advice and encouragement, is recommending that this church take action on these documents by no later than 1997. The reasons for that year are spelled out in the rationale for the recommendation.

We also are proposing that the Churchwide Assembly in 1997 may be the time and place for us to take another historic action: To declare null and void for us in our time the condemnations related to justification by faith that were lodged against the Roman Catholic Church in the 16th century.

At this juncture, I will not go into detail regarding any of these proposals. I would only urge the Church Council, as I did the synodical bishops at their recent meeting, to be prepared to take a leadership role in these developments. This has often been referred to as "The Ecumenical Century." We could cap this century in a significant way by preparing ourselves for these actions in 1997. Four years slip by all too quickly. I encourage you to acquaint yourselves with the materials that are available through the Department for Ecumenical Affairs, and to encourage pastors and lay leaders in your area to make these discussions a matter of priority in the coming years.

IX. Issues That Generate Heat

I have learned after 17 years in the office of bishop that there is never a time when one can expect a period of peace and calm. While one cannot predict what they will be, there are always issues that are ready to erupt, and most often unexpectedly.

Two such issues that have surfaced without warning in the past several weeks are the *Reader's Digest* article attacking the World Council of Churches and President Clinton's proposal to lift the ban on gay and lesbian persons in the U.S. military forces.

There is a study that suggests that, next to the Bible, one of the most widely-read publications in ELCA households is the *Reader's Digest*. If I ever doubted that finding, all such doubts are now gone! In the last weeks we have received scores and scores of letters and phone calls regarding the article. Some register their strong opposition to our membership in the WCC. Others simply ask for information. Each inquiry is carefully answered with a point-by-point response to the article. I will not deal with the matter of our response to the article. Materials are available to those on the council who want them.

I do want, however, to speak to the larger issue, namely, the nature of a council of churches. A council is not a church. We cannot expect the uniformity of belief and practice in a council that we can expect in a particular church. Each member church retains its autonomy. While a council may seek to speak to a variety of issues, it cannot bind individual churches. And while we try to work cooperatively

among member churches, each church exercises the option to participate or not to participate in many of the programs of a council.

In my judgment, it is unthinkable that we should not be a member of the World Council of Churches. Were we to withdraw, we would have to seek a new alliance the next day. In an increasingly secular world where forces that threaten *all* Christian churches are growing, we cannot afford to walk alone.

The other issue—the lifting of the ban on gay and lesbian persons serving in the armed forces—has generated even more calls and letters. In keeping with what I understand to be the position of this church, I wrote in support of the president's proposal.

It is not uncommon for me to write to the president or various other leaders in government regarding issues on which the church has spoken through one or more of its statements. Just a few months ago, for example, I supported President Bush's action to send U.S. troops into Somalia. I received no criticism for that. After returning from Ethiopia in January, I visited government leaders in Washington and wrote letters, urging them to take action regarding human rights violations in Ethiopia. Again, there was full support from the ELCA leaders for my efforts. My letter regarding the issue of gay and lesbian persons in the military, however, evoked a stormy response. Out of those calls and letters, two basic questions surfaced: On what basis does the bishop of the Evangelical Lutheran Church in America take such action? Are we consistent in applying our convictions regarding the civil rights of homosexual persons to matters within the church?

As for the first question, it is my judgment that there is solid ground for supporting the lifting of the ban. Until the Evangelical Lutheran Church in America has time to develop its own statements on various questions, we look to the statements of our predecessor churches for guidance. In its 1980 statement, "Human Sexuality and Sexual Behavior," The American Lutheran Church stated that "Truth, mercy, and justice should impel members of congregations ... to take leadership roles in changing public opinion, civil laws, and prevailing practices that deny justice and opportunity to any persons, homosexual or heterosexual." A decade earlier, the Lutheran Church in America's statement, "Sex, Marriage, and Family," acknowledged that homosexual persons "are often the special and undeserving victims of prejudice and discrimination in law, law enforcement, cultural mores and congregational life."

Since those statements were adopted by two of our predecessor churches, there has been reinforcement of these convictions by various entities of the church. Just a few weeks ago, the board of the Division for Church in Society reaffirmed this stance. That action was entirely appropriate. Every day we see gay and lesbian persons maligned, often without apology from those who do it. Although no Church Council action is called for in our agenda, I believe it would be well for the council to endorse formally the resolution of the DCS board.

The second question is far more complex: Are we consistent in applying our convictions regarding the rights of homosexual persons to matters within the church? We say, on the one hand, that gay and lesbian persons deserve the same civil rights that all others enjoy. Yet, as a church, we deny some of these brothers and sisters in Christ the right to serve as ordained ministers of the Evangelical Lutheran Church in America unless they "abstain from homosexual sexual practices" ("Visions and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America").

When pressed to interpret what this means, we point out that ordination is not a civil right, but a privilege granted by the church. We assert that the church has

the right to determine standards for ordination. As you know, this position on standards for ordination, inherited from two of our predecessor churches and reaffirmed by the Evangelical Lutheran Church in America, has been tested several times since 1988. We have held to this stance. Among those who have written are many who believe that we maintain an unhealthy double standard. On the one hand, there are those who wish we would disqualify all homosexual persons from ordination, even if they agree with our standards and even if they agree to refrain from an intimate relationship.

Others believe we are hypocritical, calling on schools, business and industry, government offices, the military and other institutions not to discriminate against homosexual persons and to respect their rights for privacy-but not willing to apply those principles to this church. They would ask the question: Is it not time to move away from our preoccupation with genital sex and to begin talking about responsible behavior?

Given the fact that we will be dealing with the issue of human sexuality at our 1995 Churchwide Assembly, I would again plead with the council to take leadership.

I hear voices suggesting that we abandon the process and take no action in 1995.

In my judgment, that would be tragic. This church has already proved in its young life that we can tackle the most difficult issues and develop helpful statements.

Can we do it in a church with something as complex as human sexuality? Can we do it in a church with such divergent views on the subject? Yes, I believe we can.

So long as we remember what holds us together-the Gospel of Word and Sacrament-we can tolerate debate and difference of opinion.

Let me move beyond these two specific issues and say a general word about the important role of the church in speaking out on public issues. I can do it best by illustration.

Three years ago I sat across the table at the U.S. State Department from the Secretary of State. I was there with other church leaders to protest U.S. involvement in support of the government of El Salvador. We reported to him that our contacts with the churches in El Salvador convinced us that the government of El Salvador was involved in atrocities against its own citizens.

We were assured by the secretary that our information was faulty and that the State Department was certain that the government of El Salvador was not guilty of such atrocities.

Our daily newspapers now tell us a different story. It is clear that the military leadership of El Salvador, with the support of the government, was in fact involved in the killings of Archbishop Romero, nuns, priests, and innocent children.

It is important that this church continues to play an important role in speaking out on public issues of justice.

X. In Conclusion

Just recently Herman Barth took office as "chief theologian" of the Evangelical Church in Germany (EKD). In his address to his church, he said several things that apply to our situation in the United States and in the Evangelical Lutheran Church in America. The church, he said, will have to get used to operating on a smaller scale. That does not mean, however, that we must shrink from our task of witness in the public arena. We must learn to become, as he put it, "more capable of speaking out, more innovative and more mobile"

As we do so, however, we must keep in mind what Barth calls our "main point."

And what is that main point? It is centered in the question: "What is our only solace in life and in death?" We know the answer to that question. Our foundation

is the Gospel. It is the proclamation, so central to our Lenten journey, that our only hope is in the life, death and resurrection of our Lord Jesus Christ.

Herbert W. Chilstrom, BISHOP

Following the presentation of his written report, Bishop Chilstrom received comments and questions from council members with respect to the terminology used for fund raising in the stewardship report and on matters related to Vision for Mission and the Keystone Project.

Report of the Secretary

Chair Magnus called upon Secretary Lowell G. Almen to present his report.

Secretary Almen provided five items of information for members of the council. He announced that the minutes of the 1991 Churchwide Assembly were available and would be distributed by mail to members of the council. He added that the next book was in preparation, namely the pre-assembly reports for the 1993 Churchwide Assembly, which was scheduled to be mailed in May.

Secretary Almen noted that at the November 1992 meeting of the Church Council, several resolutions related to various units of this church were approved. These resolutions will be laid over until the August and December meetings of the council because of the many pressing items on the agenda for the present meeting. He also announced that in an effort to save the lives of several trees, a summary of all pastoral calls and appointments of associates in ministry made in 1992 through the Evangelical Lutheran Church in America churchwide organization would be available by request as an appendix to his report and would be included in the protocol minutes.

Finally, Secretary Almen said that the churchwide staff was "losing a part of its memory" as two people were leaving staff positions. He expressed appreciation for the work of Karen Walhof, manager of the Chicago Office of the ELCA Publishing house, and Carolyn J. Lewis, director for news and information in the Department for Communication, both highly competent and dedicated professionals who brought with them significant memories of life in churchwide offices to their work.

Report of the Treasurer

Treasurer Richard L. McAuliffe reviewed the financial reports distributed to council members. He noted that income exceeded receipts for fiscal 1992, but that the increases are not sufficient to support the 1993 budget at present levels. He also noted that the special Ingathering received just over \$940,000.

Following the treasurer's report, Mark W. Thomsen, executive director of the Division for Global Mission, noted that during 1991 an extra \$250,000 for missionary sponsorship had been available which is not the case now.

Report of the Nominating Committee

Background: The Executive Committee of the Church Council serves as the Nominating Committee of the Church Council. At its March 10, 1993, meeting, the Executive Committee developed the following slate of nominees for the vacancies on the Church Council and churchwide boards and committees to be filled by the Church Council.

Church Council:

1. To replace Arne Blomquist, resignation (lay male; term 1995):

John M. Quello, Sioux Falls, S.Dak. 3C
Dale V. Sandstrom, Bismarck, N.Dak. 3A; and
2. To replace Marilyn G. Hanson, resignation (clergy; term 1995):
H. George Anderson, Decorah, Iowa 5D
Connie A. Miller, Iowa City, Iowa 5D

Boards/Steering and Advisory Committees:

1. Commission for Women, to replace the Rev. Ruth Ballard, resignation (clergy; term 1997):
Petunia Chung-Segre, Oakland Park, Fla. 9E
Nancy K. Ferris, Uniontown, Ohio 6E
2. The ELCA Foundation, to replace the Rev. Joyce D. Sandberg, resignation (Region 3; term 1997):
Elizabeth W. Beissel, Brooklyn Center, Minn. 3G
Stanley O. Satre, Mount View, Minn. 3H
3. Division for Global Mission, to replace Marc Olson, resignation (lay male; term 1997):
Timothy A. Bennett, Springfield, Ohio 6F
Elmer Kaardal, Redwood Falls, Minn. 3F

Churchwide Committees:

1. Hearing Officer, to replace Daniel Joy, resignation (term--1995):
Arnold R. Mickelson, Minneapolis, Minn. 3G
Michael Distelhorst, Bexley, Ohio 6F
2. Nominating Committee:
Clergy
1. Kirk W. Bish, Kittanning, Pa. 8B
2. Charles W. Coates, Williamsport, Pa. 8E
Clergy
2. Cynthia A. Ishler, Flint, Mich. 6A
David A. Thomas, Attica, Ohio 6D
Lay Female
1. Marlene Raack, Gibsonia, Pa. 8B
Dorothy K. Peterman, Gettysburg, Pa. 8D
2. Doris Karlik, Palm Beach Gardens, Fla. 9E
Dofa Kennedy, Tamarac, Fla. 9E
Lay Male
1. Neil B. Walden, Fresno, Calif. 2A
Robert A. Addy, West Columbia, S.C. 9C
Royce H. Tonjes, Erie, Pa. 8A
Lay Male (PC/L)
1. Fred B. Renwick, New York, N.Y. 7C

First Presentation: Study of Ministry

Background: The constituting convention of the Evangelical Lutheran Church in America included in the ELCA's continuing resolutions the following provision: During the ... period of 1988-1994, this church shall engage in an intensive study of the nature of ministry, leading to decisions regarding appropriate forms of ministry that will enable this church to fulfill its mission. During the course of such study, special attention shall be given to:

1. the tradition of the Lutheran church;
2. the possibility of articulating a Lutheran understanding and adaptation of the threefold ministerial office of bishop, pastor, and deacon and its ecumenical implication; and
3. the appropriate forms of lay ministries to be officially recognized and certified by this church, including criteria for certification, relationship to synods, and discipline (ELCA 10.11.A87.b.).

The Church Council received regular progress reports on this effort. A report on the work of the Task Force on the Study of Ministry was presented to the 1991 Churchwide Assembly. The task force completed its report, which was reviewed by the board of the Division for Ministry at its March 18-21, 1993, meeting. The final report as well as related changes in the ELCA governing documents to implement the report's recommendations were distributed to council members.

Responses and recommendations made by the board of the Division for Ministry also were distributed to Church Council members.

Council Action: Chair Magnus called upon the Rev. Joseph M. Wagner, executive director of the Division for Ministry, to introduce the discussion on the Study of Ministry. Pastor Wagner indicated that both this study and the Study of Theological Education deal with foundational issues of study and practice, namely, how we order ministry in this church and prepare people for ministry. Second, both studies recognize how church and society, and the circumstances for ministry, are changing. Third, both studies challenge the Evangelical Lutheran Church in America to return to the message of the Gospel, assess the church and the world, and make changes in order to address the Gospel to this society.

Pastor Wagner then called on the Rev. Paul R. Nelson, director for the Study of Ministry. Pastor Nelson noted the report of the task force represents more consensus on the issue of the church's ministry than had been anticipated. He also noted that the board of the Division for Ministry had offered the advice to decline certain aspects of the report.

Pastor Nelson introduced the Rev. John H. P. Reumann, chair of the Task Force for the Study of Ministry, who then introduced the report. Pastor Reumann pointed to the foundational section and said that it makes a number of important theological contributions to the ecumenical study of the church's ministry. The church's ministry is inextricably linked to the church's mission throughout the report, he said. He also noted the importance placed on the priesthood of all baptized believers, especially in their ministry in daily life, and on the pastoral ministry of Word and Sacrament.

In the area of practical matters, Pastor Reumann said that the task force paid great attention to the concern of providing pastoral ministry in rural, urban, and ethnic congregations that cannot afford a full-time pastor. He also noted that churchwide standards are synodically administered for all local ministries. Furthermore, all rostered groups from the ELCA's predecessor church bodies are retained, but are not moved *en bloc* to new categories of ministry, though some people now serving may move to these newly defined offices. He also noted that the report proposed that diaconal ministries be established and that diaconal ministers be ordained. He said this new form of ministry will not replace the ELCA's present associates in ministry, a category of service that the task force recommended be retained with continued study. Finally, Pastor Reumann noted this report offers a Lutheran answer to the threefold form of ministry, which was also a mandate given to the task force when it was established.

The Rev. Paul R. Nelson then introduced the 59 recommendations to be presented

to the 1993 ELCA Churchwide Assembly by means of the task force report. He pointed to three recommendations regarding ministry in daily life, including the proposal of creating a two-year period of study and action-reflection on the ministry of the baptized in the world, probably to be supervised by the Division for Ministry. Second, he noted the recommendations related to the matter of call and ordination and to the recommendations related specifically to the ministry of Word and Sacrament. Secretary Almen noted that the recommendation on the six-year term for

bishops allows for synods to establish term limitations through constitutional changes to synodical constitutions. Such term limitations are presently in place in approximately 20 synods. He also noted that the six-year term for bishops would begin with the next election of a synod bishop.

Turning to the matter of diaconal ministers, Pastor Nelson noted that the issue is divided into three parts: (1) to establish a diaconal ministry; (2) to ordain diaconal ministers; and (3) to maintain a roster of diaconal ministers approved by this church. William E. Diehl asked whether, if ordination were to be removed, it would change the function of diaconal ministers. Secretary Almen responded that certain emendations were intended to ensure that the study on associates in ministry and diaconal ministers would be preserved. Pastor Wagner responded that during the review process conducted by the board of the Division for Ministry, the board decided not to re-write the text of the report so that a diaconal ministry could be established without ordination.

William T. Billings suggested that clarity was needed in defining the categories of diaconal ministry. Pastor Nelson responded that to specify in this way would "foreclose the possibilities we are only beginning to discover for the life of this church" through the service of diaconal ministers. The goal of the task force was increased flexibility and mobility, he said. Kathryn E. Baerwald asked whether people would be required to change rosters, if they change positions. Pastor Nelson said this discussion was held by the task force and centered on the integrity and profile of the diaconate, but the matter is not settled. William E. Diehl asked to what extent the understanding of diaconal ministry changes if people are not ordained. Pastor Wagner responded that the board of the Division for Ministry did not answer this issue in which ordination would assure proper preparation, accountability, and stature for the diaconal ministry. He also noted that the relationship between diaconal ministers and associates in ministry is made much more difficult when ordination is precluded. Pastor Reumann noted helpful conversations on this issue also were held in the task force.

Commenting on the commissioning of diaconal ministers *in lieu* of ordination, Pastor Reumann stated, "Let me say a word about process first. I think the task force report deserves to be read churchwide and studied in its own integrity. Secondly, the board, I want to point out, has passed along with its approval about 90 percent of that report. You must not lose sight of that. It has differed on one issue, which has a certain ripple effect and, if you agree that not to ordain diaconal ministers is a wise step or that the arguments are not there for ordaining them, then what you have before you in [Exhibit M, Part] 1C is what the recommendations of this group might look like. But that is your responsibility to look at content, not just process, and item 1C gives you a starting point.

"Now as to the content issue, I would beg you to keep in mind on diaconal issues the two separate questions that Paul Nelson has repeatedly lifted up. One, should there be in this church diaconal ministries? Secondly, should they be ordained? I would make the observation that in picking up the items in 1C that

you've been discussing, you're starting at rather unfortunate places. And we need to look first of all at what diaconal ministers are or might be. And then, secondly, in terms of 1C, the crucial items on page 6, line 222 and following, whether they should be ordained and, if not ordained, something else. It's to that that I would like to speak describing the process within the task force and the content of the issues.

"At meetings last June [1992], in October [1992], and again in January [1993], the task force repeatedly voted for ordained diaconal ministers and refused to use the term, deacon. Because it became clear that this is not deacon in the traditional sense of Anglicans, Roman Catholics, the Orthodox, and others, where deacon is either the first stepping stone or transitional stage to being ordained a priest or presbyter, nor is it what has come since Vatican II to be called a permanent deacon, that is a person in a local congregation who receives certain training and functions in that congregation, but would never move on beyond it. That's most analogous to what the AELC East Coast Synod had in congregations. The task force did not move in that direction.

"Now, up until our January [1993] meeting, the proposal was for ordained diaconal ministers and the vote I need to report was not 15-2, but usually about 3-1 in favor of ordaining them, with I think almost all of us in favor of diaconal ministers. I tried to indicate my own position then. I support diaconal ministers completely. My reservations have been on ordaining them. If you wish to go into the arguments for not doing so, well and good. But I would highlight in terms of the integrity of our document this point of the process.

"Up until the January [1993] meeting, the group had voted one ordination, and persons ordained in that way would be then rostered either as pastoral ministers of Word and Sacrament, or, on the other hand, as diaconal ministers. I would characterize that as a gutsy model, probably unparalleled elsewhere ecumenically. One that would be staking out Lutheran turf in a sort of window period that we've been granted, one of the reasons for deferring action on Lutheran-Episcopal Dialogue III and Lutheran-Presbyterian dialogue was to allow us to get our own house in order insofar as that is possible on ministry. And that would have been a rather bold proposal-one ordination, two types of ministry within it. And then you have to lay out rules and you've been picking up some of those rules that we laid out as to how it would work if you moved in that direction.

"Now, at the January [1993] meeting, much to my surprise, and I've been quoted publicly as expressing that surprise, the argument for one ordination, one roster, an egalitarian view of these two types of ministry fell apart. Why? Because in terms of the Augsburg Confession, Articles V and XIV, the ordained ministry for Lutherans has traditionally been in terms of the means of grace--Word and Sacrament, public preaching, baptizing, officiating at the Lord's Supper. And as one of our members put it, I think correctly, these persons will not be doing Word and Sacrament ministry--the means of grace.

"What will they be doing? They will be picking up items that are mandated in the constitutional stance of this church, its synods, and its congregations, having to do with such areas as education, justice, advocacy, standing in solidarity with the poor, representing the church in the world, health and welfare issues--concerns of this church which, however, are not Word and Sacrament. It is at that point that the group moved towards two ordinations and two rosters or rolls. Now, what has happened is that the net result would be that you'd have two types of ordination. I should try to recapitulate the discussion within the task force.

"If we wish to ordain diaconal ministers, what kind of ordination is this, if it

cannot be called the God-instituted ordination to the ministry of Word and Sacrament that most Lutherans understand their confessions to speak of. The phrase that was then used by one of our members is this would be an ecclesiastical usage. You need not be deterred by having the Latin quoted that was used at that point. It would be something instituted by the Evangelical Lutheran Church in America—a separate type of ordination within this church. Then a third move was made in light of that. And that is that associates in ministry should be commissioned, so you will find that term in our document, but undefined.

"And, therefore, to summarize the proposal that went from the task force to the board of the Division for Ministry, is that you would have ordained ministers of

Word and Sacrament, that understood as Lutherans traditionally have as God-instituted in the words of the Augsburg Confession, Article V. A second ordination to diaconal ministries, which this church desires, that would be ELCA instituted. One of the judgments is, is that wise or not? And the third thing would be commissioned associates in ministry.

"Now, if you wish to peruse the arguments for it, these are set forth in greatest detail in the task force report, in some eight articles for diaconal ministry. Now in commenting on them, let me expose the problem that begins to arise. You can take each of those eight and understand them to refer to what all Christians are called upon to do Now, one of the arguments running through the document is that diaconal ministers will model for laity. And others have said, "Why can't pastors model it just as well, if both are ordained?" Or "Why can't laity, indeed, model it for themselves?", for it will serve or assist the ministry of Word and Sacrament. But you see, as you begin to go through these, these are all arguments that some folks on the one hand argue apply to all Christians. On the other side of the argument, there were people within the task force and outside of it who said to themselves, what you're proposing here by diaconal ministry is not what the [Roman] Catholic tradition has meant by threefold ministry of deacon, presbyter, or pastor and bishop, with three ordinations. And then you have to play out whether you think that's a wise step to take *en route* to that, or one that is an obstacle in its way.

"The difficulty that diaconal ministry faces is opposition, on the one hand, from those who say it is intruding into the concerns of all the people of God—lay ministries in daily life—and, on the other hand, it's not really threefold ministry. The question then is, have we succeeded in carving out a description somewhere in between for a function or series of functions this church once carried out and I've tried to underscore that I think virtually all of us of the task force see diaconal ministry as an important step forward.

"As far as ordination goes, the argument appears ... [in the report]. One can comment that in the earlier section on ordination, it is shaped towards a view that would allow this—though that, in turn, may raise the question. And this is then another issue that some have posed. Does it undercut a strong view and self-identity of pastors engaged in Word and Sacrament ministry?

"Now what are the options before you? One of them is to affirm the report of the task force. A second one is to move in the direction of a 12-5 vote in the board of the Division for Ministry. That, I believe, would place diaconal ministers essentially in the category of lay ministry and you have before you proposals that would do that. If you move in that direction, I simply point out, you'll have to ask the question: what then is the difference between diaconal ministers and associates in ministry? How do they inter-relate?

"There is, of course, a third possibility, and in terms of what I have tended to

say consistently, I will simply set it before you as another possibility, though it would need spelling out. ... The third possibility would be to say under that: (1) Ordained ministries as pastors and bishops. Then, a new item (2), commissioned diaconal ministers. The alternative term to commission, the third one that the board, that the task force itself discussed and did straw votes on at the June [1992] meeting was consecrated, though neither term has been defined in our documents. So you would have then under this church's officially recognized ministries, (1) ordained ministries-pastors and bishops; (2) commissioned diaconal ministers; then, thirdly, you would move on to the next heading that would follow, (3) officially recognized lay ministries. Those, I think, are the three options that you will lift up for the Churchwide Assembly-task force recommendations, some of the history of which I've tried to lay out; secondly, what you have before you that in light of the action

of the board of the Division for Ministry, lays out for you what it would be like-- that these diaconal ministers be a lay ministry. Then you have the relationship with associates in ministry. And the third possibility, which unfortunately the board did not then discuss, is there an alternative to ordaining-commissioning or something else? Do we wish to put that in a somewhat different category than laity? Those are the options and the possibilities."

J. David Ellwanger asked if congregations could be asked to study more issues related to ministry for the next two years. Secretary Almen noted such conversation was possible, but the implications for other studies and the matter of funding would need to be raised. Lorraine G. Bergquist asked if people would be re-ordained. Pastor Nelson said ordination would be the authorization for ministry. Terry I. Bowes commented that she views this as a hierarchical structure and wondered how the addition of a diaconate would empower the volunteer. Pastor Nelson responded that the report specifically addresses those who want to serve but do not see themselves called to pastoral ministry.

Pastor Nelson then reviewed the recommendations related to ministries inherited from predecessor churches, ELCA associates in ministry, deaconesses, and the matters of rostering and discipline for those persons. When asked whether these policies make synods and the churchwide organization more liable, David J. Hardy, ELCA general counsel, said this makes them less liable because both the process for rostering and disciplining these ministers are spelled out. Lorraine G. Bergquist asked about the change of language from "appointment" to "call" for associates in ministry. Pastor Nelson said associates in ministry are sensitive to this topic and the task force saw this as a piece of ministry to them in recommending that all ministers in this church be "called" to service. David A. Andert expressed concern that diaconal ministry not become a substitute for pastoral ministry when finances are a problem.

Executive Session

The meeting of the Church Council recessed into executive session for discussion of personnel matters. In addition, the council elected the Rev. Eric C. Shafer as the director for the Department for Communication. The Church Council then reconvened in plenary session.

Report of the Nominating Committee (continued)

Chair Magnus called for nominations from the floor. The Rev. Barbara K. Lundblad nominated the Rev. Ann M. Tiemeyer (Fairview, N.J.) to fill a vacancy on the

advisory committee of the Commission for Women. Patsy Gottschalk nominated Donald E. Neraas (Spokane, Wash.) to fill a vacancy on the board of the Division for Global Mission.

JoAnn S. Herrick noted that the name of Royce H. Tonjes should be removed from the category of Lay Male, Person of Color or Language Other than English, from the list of those nominated to serve on the Nominating Committee. Ms. Herrick then nominated Royce H. Tonjes (Erie, Pa.) to the list of candidates for the Nominating Committee under the category of Lay Male.

The following motion was then approved:

VOTED:

CC93.3.2 To refer to the Executive Committee of the Church Council the nomination of the second person in the category of Lay Male (PC/L) for the Nominating Committee.

Confirmation Study

Background: In November 1988, the Church Council authorized a churchwide study on confirmation ministry and has received regular progress reports on this effort. The report and recommendations of the task force working on this study were distributed to council members.

The board of the Division for Congregational Ministries reviewed this document at its March 14-18, 1993, meeting. Changes recommended by the board were distributed to council members.

Council Action: Chair Magnus called upon the Rev. Mary Ann Moller-Gunderson, executive director of the Division for Congregational Ministries, to introduce the report of the Study on Confirmation. She introduced the Rev. Kenneth A. Smith Jr., director for the study, who reviewed the highlights of the document. During discussion, Bishop Robert L. Isaksen asked how these recommendations will make it better or easier to communicate the Gospel to young people. Pastor Smith said that there is a distinctive Gospel-centered, grace-centered approach to this process, which should allow young people to shape their understanding of the faith with the assistance of a team of adults. Erin Cram, youth advisory member, commended the report for its sensitivity to the needs of young people. Kathryn E. Baerwald asked how the needs of small congregations were taken into account. Pastor Smith responded that the ministry team concept envisioned in the document allows for linkages between congregations in the creation of teaching teams.

VOTED:

CC93.3.3. To recommend that the 1993 Churchwide Assembly adopt the following resolution:

To receive with appreciation "The Report of the Study of the Confirmation Ministry Task Force of the Evangelical Lutheran Church in America";

To affirm the general directions articulated in the study:

- 1. That congregational confirmation ministry be Gospel-centered and grace-centered both in content and in approach;**
- 2. That such a confirmation ministry be tailor-made to convey the Gospel in the congregation's particular con-**

text;

3. That congregations create, or designate, a confirmation ministry team to give shape and direction to the planning and coordination of the ministry;

4. That synods, the churchwide organization, and seminaries work in partnership with congregations in developing a broad variety of support resources, such as material, networks, and trained leaders for confirmation ministry;

and

To commend this study to the congregations of this church for their reflection and action.

Study of Theological Education for Ministry in the ELCA

Background: The "Report of the Study of Theological Education for Ministry" in the ELCA for the 1993 Churchwide Assembly, and a summary of that report, were distributed to council members. In April 1989, the task force was charged by the Church Council with the task of developing, in consultation with appropriate partners, a plan for a system of theological education that would:

* prepare the leaders needed for the mission challenges facing the Evangelical Lutheran Church in America;

* be sustained financially by the Evangelical Lutheran Church in America through a combination of church grants and individual gifts; and

* be appropriately accountable to the Evangelical Lutheran Church in America.

The work of the task force was reviewed by the board of the Division for Ministry at its March 18-21, 1993, meeting. The changes to this document made by the board were distributed to council members.

The board recommended that the Church Council transmit the following resolution to the 1993 Churchwide Assembly for adoption:

1. To affirm theological education as a foundational priority, recognizing that the preparation of leaders for mission is essential to all the ministries of this church.

2. To adopt the eleven imperatives for theological education, as presented in the Report of the Study of Theological Education for Ministry to the 1993 Churchwide Assembly, as the planning and guiding focus for preparation of leaders for this church into the 21st century.

3. To call upon the eight seminaries of the ELCA to form by the fall of 1994 three to five clusters for leadership education, each cluster (a) providing a full range of theological education for mission on its territory, and (b) developing a consolidated governance structure for decision making which can plan and implement a comprehensive program of theological education, in consultation with the Division for Ministry and in accordance with the time line contained in this report.

4. To call upon the eight seminaries of the ELCA, during the 1993-1995 biennium, to develop common standards of academic readiness for students entering master's level programs in preparation for rostered ministries in this church, for recommendation to the Division for Ministry.

5. To commend to the Division for Ministry, as it reviews the ELCA candidacy process in consultation with seminaries and synods, the development of churchwide standards for early discernment of ecclesial readiness of students entering master's level programs in preparation for rostered ministries in this church.

6. To direct the Division for Ministry, in consultation with the Division for Congregational Ministries and other churchwide units, during the 1993-1995 biennium, to encourage synods and other providers to develop pilot programs of structured theological education in the first three years of ordained ministry; to monitor such programs in order to develop churchwide standards and guidelines; and with the Task Force on the Study of Theological Education for Ministry, to prepare a proposal for churchwide implementation of a first-call education requirement for the 1995 Churchwide Assembly.
7. To direct the Division for Ministry to facilitate development of models of theological education by extension and "distance learning," and with the task force to prepare a proposal for the 1995 Churchwide Assembly for a flexible system to make theological education accessible to a broader spectrum of people.
8. To direct the Division for Ministry, through its Task Force on the Study of Theological Education, to promote study and discussion, throughout the

Evangelical Lutheran Church in America during the 1993-1995 biennium, of proposals for funding theological education as a foundational priority in this church's mission, and prepare funding proposals for recommendation to the ELCA Church Council for consideration by the 1995 Churchwide Assembly.

A set of questions and answers that assists readers to understand the context and scope of the study and the recommendations emerging from the study accompanied the report.

Council Action: Chair Magnus called upon the Rev. Joseph M. Wagner, executive director of the Division for Ministry, who introduced Ms. Dorothy J. Marple, chair of the Task Force on the Study of Theological Education for Ministry in the Evangelical Lutheran Church in America, and the Rev. Phyllis B. Anderson, director for the study.

Pastor Anderson commented that this study seeks to set direction rather than finalize debate on the issues related to theological education for ministry. Among these important issues, she said, the theme of stewardship has become more dominant and the value of theological reflection as an end in itself is more prominent than it once had been. In addition, a mission outreach theme is now viewed as imperative. She said the issue of clustering seminaries and the issues related to restructuring these institutions now have a time line. A number of changes also have been made on the funding section of the document. Finally, Pastor Anderson noted that the board of the Division for Ministry had approved all the recommendations.

Discussion focused on the document section by section. In reviewing the second section, Aureo F. Andino asked how the establishment of diaconal ministers would change this section of the document. Pastor Anderson responded that the document is not meant to be exclusive, but that changes can be made to accommodate recommendations resulting from the Study of Ministry.

Commenting on the third section, Ms. Marple said the vision and the changing needs of church and society are crucial, especially related to the kinds of theological education and the greater depth in theological education needed today. Accessibility to such education is also an important issue, she noted. The Rev. John O. Knudson asked for an explanation of the differences in the report on the coordinating com-

mittee. Pastor Anderson responded that the amendments approved by the Division for Ministry board are clarifying and assign responsibilities in a way that is helpful. Turning to the fourth section, Aureo E Andino noted the emphasis on academic readiness for ministry and commented that sometimes candidates lack an aptitude for dealing with people in a mission field more than academic credentials. Regarding the fifth section of the document, related to funding, the Rev. Barbara K. Lundblad asked how the proposed Keystones Project related to these recommendations. Ms. Marple called attention to recommendation 5 and commented that any such innovative plans will be helpful. Secretary Lowell G. Almen expressed gratitude to the task force for including in this draft attention to the issues he raised at the November meeting of the Church Council designed to assist the members of the Churchwide Assembly in making an informed decision.

Keystones Project

Background: Should the Church Council approve the Keystones Project as one of the pilots of the Financial Stewardship Strategy, the Budget and Finance Committee of the Church Council would recommend the following action to the Church Council for its consideration:

That the business plan of the Keystones project be reviewed by the Budget and Finance Committee and that appropriate recommendations be made to the bishop.

Council Action: Chair Magnus called upon the Rev. Joseph M. Wagner, executive director of the Division for Ministry, to introduce the concept behind the proposed Keystones Project. Pastor Wagner introduced John Giles (Atlanta, Ga.), a volunteer consultant who has given shape to the proposed project. Mr. Giles offered a slide presentation to acquaint the members of the council with the Keystones Project. In his remarks, Mr. Giles listed the advantages of the project as education, interpretation, and financial support for this church. He estimated the project was capable of reaching five percent of all active ELCA members (148,000 people) and had the potential of raising a net profit of \$25-26 million.

Stewardship Strategy

Background: One of the major needs identified through the "Focusing for Mission" process was the development of a stewardship strategy for the 1990s. The need was underscored by the Synodical-Churchwide Review Committee, which called for a "blue-ribbon committee" to do this work.

The Church Council took the following action at its January 1991 meeting:

To authorize the bishop, in consultation with the chair of the Church Council, to appoint a working group including five Church Council members to recommend for council action in April 1991 a plan for developing a comprehensive stewardship and financial support strategy for the 1990s (CC91.1.5).

A working group was appointed, which presented a report to the Church Council at its April 1991 meeting. The council voted to affirm this report as the basis for and general direction of a process for developing a Stewardship Strategy for the Evangelical Lutheran Church in America. It also voted

... To authorize the bishop of this church to appoint a Stewardship Strategy Development Committee of nine persons; and

To authorize the employment of a staff person for a two-year period, on the basis of funds available (CC91.4.32.).

The ELCA bishop appointed a Stewardship Strategy Development Committee consisting of: Bishop James A. Rave (Findlay, Ohio); Rev. J. Christian Quello (Apleton, Wis.); Barbara L. Price (Los Angeles, Calif.); Woodrow H. Skinner (Glenview,

ill.); Patricia E. Swanson (Hallock, Minn.); Rev. Kristen S. Schlauderaff (East Moline, Ill.); Rev. Cindy L. Ray (Westlawn, Pa.); James V. Goebel (Mansfield, Ga.); David E. Krause (Dallas, Tex.); and Rev. Enrique Mercado-Cruz (Chicago, Ill.). The Rev. Richard H. Foege (Tacoma, Wash.) was asked to serve as staff to assist in the development of a stewardship strategy. Staff of churchwide units working with the task force included the ELCA treasurer and executive directors of the Division for Congregational Ministries and the Foundation.

The final report of the Stewardship Strategy Development Committee was distributed to council members. The proposed implementing action would read as follows:

To recommend that the 1993 Churchwide Assembly adopt the following resolution:

1. To receive with appreciation the Financial Stewardship Strategy;
2. To endorse the general directions described in this report and the related programs and activities that are intended to:
 - a. Help members of the Evangelical Lutheran Church in America develop faith-filled lives;
 - b. Articulate the compelling story of the ELCA's mission;
 - c. Equip and nurture lay and rostered leaders so that they will guide the church as it funds its mission activities;
 - d. Affirm, coordinate, and develop new and current methods of financial support for the church's mission; and
 - e. Coordinate partnerships among all manifestations and expressions of this church.
3. To instruct the Church Council of the Evangelical Lutheran Church in America to oversee and guide the further development of the various elements of this strategy, with the support of the Division for Congregational Ministries and other churchwide units; and
4. To commend this document to synods and congregations of this church for their reflection and action.

Council Action: Chair Magnus introduced the Rev. Richard H. Foege, staff member for the development of a financial stewardship strategy, to provide background information on the proposed strategy. Pastor Foege said that background information on the ecclesiology and the available curriculum resources for stewardship and theological education was available. He noted that the proposed Vision for Mission Fund consisted of two parts: first, an on-going emphasis on major gifts, and second, an annual celebratory offering to be received each spring.

Pastor Foege introduced Patricia Swanson (Hallock, Minn.), chair of the stewardship strategy task force. She noted the five key elements of the proposed Strategy: (1) development of faithful lives in all ELCA members, based on the conviction that their need to give is greater than the church's need to receive gifts; (2) articulation of the story of the ELCA's mission as the people's story; (3) affirming and equipping the church's leaders; (4) coordinating partnerships within the ELCA; and (5) financial support for the ELCA is essential if it is to carry out its mission.

Bishop Paull E. Spring commented on the perception of fund-raising and commercialism in the church. Pastor Foege responded that the recommendations of the strategy are not meant as guidelines or policy, but as "considerations." Bishop David W. Olson asked about trends in designated giving. Ms. Swanson pointed to page 6 of the report, which addresses this issue. Bishop Robert L. Isaksen questioned the choice of words in referring to "partnership support," which he

thought could easily be confused with terminology frequently used by the Division for Outreach, and noted further that many perceive the constant changing of terms related to benevolences and stewardship as excessively bureaucratic.

Nominations and Elections

VOTED:

CC93.3.4 To elect the following persons to the positions and terms **in-dicated:**

Church Council:

The Rev. H. George Anderson (clergy; term to 1995)

Dale V. Sandstrom (lay male; 1995)

Board of the Division for Global Mission:

Timothy A. Bennett (lay male; 1997)

Advisory Commission of the ELCA Foundation:

The Rev. Elizabeth W. Beissel (clergy; 1997)

Churchwide Commission of Hearing Officers:

Arnold R. Mickelson (lay male; 1995)

Chair Magnus announced that a ballot would be needed to determine a run-off election for the advisory committee for the Commission for Women and to approve the slate for the Nominating Committee for the 1993 Churchwide Assembly.

Program and Structure Committee

1. Ongoing Review of the Work of Churchwide Units

Each churchwide unit has prepared a summary of unit activities, and a digest of board and steering committee actions was distributed to council members prior to this meeting.

Council Action: The Church Council received the foregoing as information.

2. Regions

Background: An update on the work of the regions was distributed to council members prior to this meeting.

Council Action: The Church Council received the foregoing as information.

3. Review of the Division for Outreach

Background: The ELCA governing documents call on the Church Council, through its Program and Structure Committee, to: establish a process for the review of at least two churchwide units each bi-ennium so as to review all units within a ten-year period. Such review shall include the recommendation for renewal of the mandate for the churchwide unit or recommendation of an alternative structure through which the unit's purposes shall be accomplished (ELCA 14.41.D91.).

The committee developed a process for implementing this review in consultation with the Office of the Bishop and the Department for Research and Evaluation. The Church Council completed its first review of *The Lutheran* at its November 1992 meeting and received a progress report from the committee on the process being used for the review of the Division for Outreach.

At its pre-council meeting, the Program and Structure Committee reviewed the results of a survey on the work of the Division for Outreach, which was carried

out by the Department for Research and Evaluation at the request of the committee. A copy of the survey instrument was distributed to council members. The results of the survey were reviewed by the committee and subsequently distributed to the Church Council members. A summary of the internal review that was carried out by the Division for Outreach in 1992 also was provided.

At its November 6, 1992, meeting, the Program and Structure Committee engaged in discussion with staff of the Division for Outreach and the chair of its board prior to developing a report and possible recommendations for consideration by the Church Council. The committee's report and recommendations were distributed to council members.

Council Action: Chair Magnus called upon the Rev. Stephen M. Youngdahl, chair of the council's Program and Structure Committee, who reviewed the process for both an internal and external review of the Division for Outreach. The following recommendation was presented:

(1) To affirm the leadership of the Division for Outreach in promoting increased synodical participation in planning and decision-making in outreach matters:

(a) to encourage ongoing conversations between the churchwide organization and synods in terms of their roles and responsibilities; and,

(b) to recommend that the 1995 Churchwide Assembly amend the mandate

for the Division for Outreach (ELCA 16.11.C91.) to reflect this developing partnership between the division and synods;

(2) To affirm the division's efforts to develop a strategy that will enable this church to position itself for faithful witness and growth in membership in the 21st century;

(3) To call upon the Division for Outreach to develop new cost-effective models for mission outreach in diverse ethnic and socio-economic circumstances;

(4) To affirm the budgetary priorities established by the board of the Division for Outreach through its internal review process:

(a) the establishment of new congregations and ministries of the ELCA;

(b) the financial support and strengthening of existing urban and rural congregations and ministries which seek assistance in being transformed into vital centers for mission in their own neighborhoods; and,

(c) the task of challenging our church and every ELCA congregation to place evangelical outreach in word and deed at the center of its life and witness;

(5) To encourage this church to develop new and creative models for funding these activities in order to support outreach as a stated ELCA priority; and

(6) To request that the board of the Division for Outreach give attention to the five areas identified in the external review process as ongoing issues:

(a) support for rural ministries;

(b) area strategies;

(c) administration of capital funds for real estate acquisitions;

(d) relationships with community based organizations; and,

(e) training for pastor developers.

JoAnn S. Herrick offered the following amendment to the second recommendation:

MOVED;

SECONDED;

CARRIED: To amend paragraph 3 of item (1) of the Program and Structure Committee to read:

To recommend that the Church Council during the 1993-1995

biennium 1995 Churchwide Assembly amend the mandate for the Division for Outreach (ELCA 16.11.C91.) to reflect this developing partnership between the division and synods.

William E. Diehl asked whether the recommendation could be more realistic about the number of mission starts mandated for each year. The Rev. Malcolm L. Minnick Jr., executive director of the Division for Outreach, responded that a partnership is required to meet this goal, but striving to start 100 congregations was important, especially in the southwest.

VOTED:

CC.93.3.5 (1) To affirm the leadership of the Division for Outreach in promoting increased synodical participation in planning and decision-making in outreach matters:

(a) to encourage ongoing conversations between the churchwide organization and synods in terms of their roles and responsibilities; and,

(b) to

recommend that the Church Council during the 1993-1995 biennium amend the mandate for the Division for Outreach (ELCA 16.11.C91.) to reflect this developing

partnership between the division and synods;

(2) To affirm the division's efforts to develop a strategy that

will enable this church to position itself for faithful witness and growth in membership in the 21st century;

(3) To call upon the Division for Outreach to develop new cost-effective models for mission outreach in diverse ethnic and socio-economic circumstances;

(4) To affirm the budgetary priorities established by the board of the Division for Outreach through its internal review process:

(a) the establishment of new congregations and ministries of the ELCA;

(b) the financial support and strengthening of existing urban and rural congregations and ministries which seek assistance in being transformed into vital centers for mission in their own neighborhoods; and,

(c) the task of challenging our church and every ELCA congregation to place evangelical outreach in word and deed at the center of its life and witness;

(5) To encourage this church to develop new and creative models for funding these activities in order to support outreach as a stated ELCA priority;

and

(6) To request that the board of the Division for Outreach give attention to the five areas identified in the external review process as ongoing issues:

(a) support for rural ministries;

(b) area strategies;

(c) administration of capital funds for real estate acquisitions;

(d) relationships with community based organizations; and

(e) training for pastor developers.

Chair Magnus recognized Susan C. Barnard, chair of the board of the Division for Outreach, who expressed thanks to the staff for the work on the evaluation process, and offered an analysis of the review process, both positive and negative.

Report of the Budget and Finance Committee

1. 1993 Expenditure

Authorization

Background: At its November 1992 meeting, the Church Council took the following action:

To authorize initial 1993 current spending of \$76,700,000, or 97.7 percent of the revised 1993 current fund income estimate.

To authorize an initial expenditure authorization in 1993 of 100 percent of \$11,750,000 income estimate for the World Hunger Program (CC92.11.50).

The actual level of income received in 1992, which was significantly lower than anticipated, led to the downward revision of 1993 income estimates. These reduced income estimates necessitate a reduction in the spending authorization for the churchwide organization, which had been approved by the Church Council at its November 1992 meeting.

The proposal now shows a revised 1993 current fund income estimate of \$77,700,000. The major changes from the previous estimate are:

- * a reduction of \$765,000 in proportionate share;
- * a reduction in restricted income of \$150,000 for Missionary Support;
- * a reduction of \$150,000 in restricted support from Women of the Evangelical Lutheran Church in America; and
- * a \$145,000 reduction in endowment income.

The change in proportionate share reflects an increase of \$600,000 (0.9 percent) from the actual 1992 receipts. Reductions in restricted income reflect lowered performance in 1992. The only increase in income is the incorporation of an estimated \$500,000 in unrestricted gifts, reflecting a special emphasis as follow-up to Ingathering '92 and in preparation for a yearly churchwide offering beginning in 1994.

The total change in estimated income is a reduction of \$800,000.

World Hunger income is revised to \$12,000,000, an increase of \$250,000 from previous estimates. This increase is based on previous yearly performances that consistently exceeded estimates. For example, the 1992 income for World Hunger reached \$12,293,914. Sufficient working capital exists to allow expenditures during the year-in anticipation of the major revenue (40 percent) to be received in the last month of the year-and to buffer the fund, should income estimates prove to be too optimistic.

The proposed changes in unit allocations for 1993 were distributed to council members. Those reductions were made across the board, with the exception of the Lutheran Center mortgage expense (in occupancy), the retiree health and benefits

costs, and legal expenses. The Planning Team, which consists of the officers, executive directors of divisions and commissions, and assistants to the bishop, discussed this approach at its March 16, 1993, meeting.

The original 1993 allocations, affirmed by the Church Council in November 1992, reflected a lengthy process of discussion and prioritization of funding for churchwide activities. An across-the-board reduction, made in response to the lower income projections for 1993, would continue to reflect those relative priorities.

The reductions in unit allocations total \$998,970. An additional reduction of \$198,970 beyond the projected reduction in income was necessitated by two expense items that were not fully known at the time of the original 1993 allocations: (1) insurance premium increases (\$173,970); and (2) expenses associated with the opening of an Augsburg Fortress retail outlet in the Lutheran Center (\$25,000). The insurance premium increases are for fidelity bonding (\$67,000), liability (\$21,605), worker's compensation (\$19,250); and travel-accident premiums (\$2,515). These increases are reflected in the allocation for the Office of the Treasurer. An additional increase of \$63,500 for ELCA property and casualty liability insurance is reflected in the line for occupancy.

The foregoing information and the following recommendation were reviewed by the Budget and Finance Committee at its pre-council meeting.

Council Action: Chair Magnus called upon Edith M. Lohr, chair of the Church Council's Budget and Finance Committee. Ms. Lohr introduced the Rev. Robert N. Bacher, executive for administration, who provided a visual presentation on the 1993 budget. Referring to proposals in the agenda, Pastor Bacher presented the recommendation to implement a one-and-one-half percent across-the-board decrease in the 1993 budget, with the exception of mortgage expense, retiree health-benefits costs, and legal expenses. Pastor Bacher noted the agreement between Church Council members, the Conference of Bishops, and the churchwide Planning Team regarding funding priorities, and said that areas targeted for further reduction were essentially agreed upon. He also noted the difficulty in communicating that reductions are necessary in 1993 when 1992 ended in the black.

2. 1994-95

Budget Proposal

Background: At its March 1993 meeting, the Church Council was required to act on a budget proposal for the 1994-1995 biennium, which would be conveyed to the 1993 Churchwide Assembly. The original 1994 allocations, upon which units based initial planning, reflected the budgetary priorities expressed through the development of the budget plan for 1993, which was approved by the Church Council in November 1992. A combination of reductions and increases in 1993 spending levels was built upon conversations on churchwide budgetary priorities held during meetings of the Planning Team, the Conference of Bishops, and the Church Council.

Income estimates for the 1994-1995 biennium were revised downward, however, since the November 1992 Church Council meeting, in order to reflect actual 1992 receipts. An exhibit distributed to council members indicated the estimated income that the churchwide organization may anticipate for the 1994-1995 biennium. The exhibit also assumes \$1,000,000 in income, which could be anticipated, if the Church Council were to authorize the development of an annual churchwide offering, as outlined in the Finance Stewardship Strategy. A narrative describing the assumptions undergirding this proposal also was distributed.

Council

Action: Pastor Bacher proceeded to highlight a narrative budget proposal

for 1994-1995. He pointed out specific constitutional requirements and funding priorities that guided the preparation of this budget and highlighted both the eight assumptions behind the budget proposal and the desired outcomes. Finally, he referred to a report on future budgetary issues. Ms. Lohr provided clarification on the two options presented to the Church Council, noting that approval of both is necessary depending on the action of the 1993 Churchwide Assembly regarding the Financial Stewardship Strategy.

"Social Statement on Caring for Creation: Vision, Hope, and Justice"

Background: According to the plan for social statement development presented by the Division for Church in Society to the Church Council, the "Social Statement on Caring for Creation: Vision, Hope, and Justice" was scheduled to be considered by the 1993 Churchwide Assembly. The text of that statement was distributed to members of the Church Council.

First drafts were distributed in 1992 and discussed throughout the Evangelical Lutheran Church in America; hearings on the statement also were held. In light of input from those hearings and from the churchwide process for response, the task force charged with the development of the statement revised the document. The board of the Division for Church in Society considered the final text at its March 4-6, 1993, meeting.

Council Action: Chair Magnus called upon the Rev. Charles S. Miller, executive director of the Division for Church in Society, to introduce two social statements, one on the environment and the other on race, ethnicity, and culture. Pastor Miller outlined six expectations in this church for all social statements. He called on the Rev. Larry J. Jorgenson, the lead staff member for the development of both statements. He also noted that the board for the Division for Church in Society had approved both documents, which also were endorsed by the Conference of Bishops. Pastor Jorgenson said that the proposed "Social Statement on Caring for Creation" presented a strong vision, based in Scripture, along with a strong sense of Christian hope. He noted that environmental issues are a matter of justice, implying that the final section of the statement on commitment is a vital link to many in this church who have inspired this document. Loren W Mathre asked about the future of the statement if it is approved by the 1993 Churchwide Assembly. Pastor Jorgenson said that the implementing resolution concerning the statement spells out how it will be used.

VOTED:

CC93.3.6

To commend the following, proposed "Social Statement on Caring for Creation: Vision, Hope, and Call:" to the 1993 Churchwide Assembly for adoption:

"Caring for Creation: Vision, Hope, and Justice"

Prologue

Christian concern for the environment is shaped by the Word of God spoken in creation, the Love of God hanging on a cross, the Breath of God daily renewing the face of the earth.

We of the Evangelical Lutheran Church in America are deeply concerned about the environment, locally and globally, as members of a church and as members of society. Even as we join the political, economic, and scientific discussion, we know

care for the earth to be a profoundly spiritual matter.

As Lutheran Christians we confess that both our witness to God's goodness in creation and our acceptance of caregiving responsibility have often been weak and uncertain. This statement:

- * offers a vision of God's intention for creation and for humanity as creation's care givers;
- * acknowledges humanity's separation from God and from the rest of creation as the central cause of the environmental crisis;
- * recognizes the severity of the crisis; and
- * expresses hope and heeds the call to justice and commitment.

This statement summons us, in particular, to a faithful return to the biblical vision.

I. The Church's Vision of Creation

A. God, Earth, and All Creatures

We see the despoiling of the environment as nothing less than the degradation of God's gracious gift of creation.

Scripture witnesses to God as creator of the earth and all that dwells therein (Psalm 24:1). The creeds, which guide our reading of Scripture, proclaim God the Father of Jesus Christ as "maker of heaven and earth," Jesus Christ as the one "through [whom] all things were made," and the Holy Spirit as "the Lord, the giver of life" (Nicene Creed).

God blesses the world and sees it as "good," even before humankind comes on the scene. All creation, not just humankind, is viewed as "very good" in God's eyes (Genesis 1:31). God continues to bless the world: "when you send forth your spirit, they are created; and you renew the face of the ground" (Psalm 104:30). By faith we understand God to be deeply, mysteriously, and unceasingly involved in what happens in all creation. God showers care upon sparrows and lilies (Matthew 6:26-30), and brings "rain on a land where no one lives, on the desert, which is empty of human life" (Job 38:26).

Central to our vision of God's profound involvement with the world is the Incarnation. In Christ, the Word is made flesh, with saving significance for an entire creation that longs for fulfillment (Romans 8:18-25). The Word still comes to us in the waters of baptism, and in, with, and under the bread and wine, fruits of the earth and the work of human hands. God consistently meets us where we live, through earthy matter.

B. Our Place in Creation

Humanity is intimately related to the rest of creation. We, like other creatures, are formed from the earth (Genesis 2:7,9,19). Scripture speaks of humanity's kinship with other creatures (Psalm 104, Job 38-39). God cares faithfully for us, and together we join in singing the "hymn of all creation" (*Lutheran Book of Worship*, page 61; Psalm 148). We look forward to a redemption that includes all creation (Ephesians 1:10).

Humans, in service to God, have special roles on behalf of the whole of creation. Made in the image of God, we are called to care for the earth as God cares for the earth. God's command to have dominion and subdue the earth is not a license to dominate and exploit. Human dominion (Genesis 1:28; Psalm 8), a special responsibility, should reflect God's way of ruling as a shepherd king who takes the form of a servant (Philippians 2:7), wearing a crown of thorns.

According to Genesis 2:15, our role within creation is to serve and to keep God's

garden, the earth. "To serve," often translated "to till," invites us again to envision ourselves as servants, while "to keep" invites us to take care of the earth as God keeps and cares for us (Numbers 6:24-26).

We are called to name the animals (Genesis 2:19-20). As God names Israel and all creation (Isaiah 40:26; 43:1; Psalm 147:4) and as the shepherd calls by name each sheep (John 10:3), naming unites us in a caring relationship. Further, we are to live within the covenant God makes with every living thing (Genesis 9:12-17; Hosea 2:18), and even with the day and night (Jeremiah 33:20). We are to love the earth as God loves us.

We are called to live according to God's wisdom in creation (Proverbs 8), which brings together God's truth and goodness. Wisdom, God's way of governing creation, is discerned in every culture and era in various ways. In our time, science and technology can help us to discover how to live according to God's creative wisdom.

Such caring, serving, keeping, loving, and living by wisdom sum up what is meant by acting as God's stewards of the earth. God's gift of responsibility for the earth dignifies humanity without debasing the rest of creation. We depend upon God, who places us in a web of life with one another and with all creation.

U.

The Urgency

A. Sin and Captivity

Not content to be the image of God (Genesis 3:5; Ezekiel 28:1-10), we have rebelled and disrupted creation. As did the people of ancient Israel, we experience nature as an instrument of God's judgment (cf. Deuteronomy 11:13-17; Jeremiah 4:23-28).

A disrupted nature is a judgment on our unfaithfulness as stewards.

Alienated from God and from creation, and driven to make a name for ourselves (Genesis 11:4), we become captives to demonic powers and unjust institutions (Galatians 4:9; Ephesians 6:12; Revelation 13:1-4). In our captivity, we treat the earth as a boundless warehouse and allow the powerful to exploit its bounties to their own ends (Amos 5:6-15). Our sin and captivity lie at the roots of the current crisis.

B. The Current Crisis

The earth is a planet of beauty and abundance; the earth system is wonderfully intricate and incredibly complex. But today living creatures, and the air, soil, and water that support them, face unprecedented threats. Many threats are global; most stem directly from human activity. Our current practices may so alter the living world that it will be unable to sustain life in the manner we know.

Twin problems excessive consumption by industrialized nations, and relentless growth of human population worldwide-jeopardize efforts to achieve a sustainable future. These problems spring from and intensify social injustices. Global population growth, for example, relates to the lack of access by women to family planning and health care, quality education, fulfilling employment, and equal rights.

Processes of environmental degradation feed on one another. Decisions affecting an immediate locale often affect the entire planet. The resulting damages to environmental systems are frightening:

- * depletion of nonrenewable resources, especially oil;
- * loss of the variety of life through rapid destruction of habitats;
- * erosion of topsoil through unsustainable agriculture and forestry practices;
- * pollution of air by toxic emissions from industries and vehicles, and pollution of water by wastes;
- * increasing volumes of wastes; and
- * prevalence of acid rain, which damages forests, lakes, and streams.

Even more widespread and serious, according to the preponderance of evidence from scientists worldwide, are:

- * the depletion of the protective ozone layer, resulting from the use of volatile compounds containing chlorine and bromine; and
- * dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide.

The idea of the earth as a boundless warehouse has proven both false and dangerous. Damage to the environment will eventually affect most people through increased conflict over scarce resources, decline in food security, and greater vulnerability to disease.

Indeed, our church already ministers with and to people:

- * who know first hand the effects of environmental deterioration because they work for polluting industries or live near incinerators or waste dumps;
- * who make choices between preserving the environment and damaging it further in order to live wastefully or merely to survive; and
- * who can no longer make their living from forests, seas, or soils that are either depleted or protected by law.

In our ministry, we learn about the extent of the environmental crisis, its complexities, and the suffering it entails. Meeting the needs of today's generations for food, clothing, and shelter requires a sound environment. Action to counter degradation, especially within this decade, is essential to the future of our children and our children's children. Time is very short.

111. The Hope

A. The Gift of Hope

Sin and captivity, manifest in threats to the environment, are not the last word. God addresses our predicament with gifts of "forgiveness of sins, life, and salvation" (Luther, *Small Catechism*). By the cross and resurrection of Jesus Christ, God frees us from our sin and captivity, and empowers us to be loving servants to creation. Freed from our old captivity, we are now driven by God's promise of blessings yet to come. By God's promise, we are no longer captives of demonic powers or unjust institutions. We are captives of hope (Zechariah 9:11-12). Captured by hope, we proclaim that God has made peace with all things through the blood of the cross (Colossians 1:15-20), and that the Spirit of God, "the giver of life," renews the face of the earth.

Captured by hope, we dream dreams and look forward to a new creation. God does not just heal this creation wounded by human sin. God will one day consummate all things in "new heavens and a new earth, where righteousness is at home" (2 Peter 3:13). Creation-now in captivity to disruption and death-will know the freedom it awaits.

B.

Hope in Action

We testify to the hope that inspires and encourages us. We announce this hope to every people, and witness to the renewing work of the Spirit of God. We are to be a herald here and now to the new creation yet to come, a living model. Our tradition offers many glimpses of hope triumphant over despair. In ancient Israel, as Jerusalem was under siege and people were on the verge of exile, Jeremiah purchased a plot of land (Jeremiah 32). When Martin Luther was asked what he would do if the world were to end tomorrow, he reportedly answered, "I would plant an apple tree today." When *we* face today's crisis, we do not despair. We act.

IV. The

Call to Justice

Caring, serving, keeping, loving, and living by wisdom--these translate into justice in political, economic, social, and environmental relationships. Justice in these relationships means honoring the integrity of creation, and striving for fairness within the human family.

It is in hope of God's promised fulfillment that we hear the call to justice; it is in hope that we take action. When we act interdependently and in solidarity with creation, we *do* justice. We serve and keep the earth, trusting its bounty can be sufficient for all, and sustainable.

A.

Justice through Participation

We live within the covenant God makes with all living things, and are in relationship with them. *The principle of participation means they are entitled to be heard and to have their interests considered when decisions are made.*

Creation must be given voice, present generations and those to come. We must listen to the people who fish the sea, harvest the forest, till the soil, and mine the earth, as well as to those who advance the conservation, protection, and preservation of the environment.

We recognize numerous obstacles to participation. People often lack the political or economic power to participate fully. They are bombarded with manipulated information, and are prey to the pressures of special interests. The interests of the rest of creation are inadequately represented in human decisions.

We pray, therefore, that our church may be a place where differing groups can be brought together, tough issues considered, and a common good pursued.

B. Justice through Solidarity

Creation depends on the creator, and is interdependent within itself. *The principle of solidarity means that we stand together as God's creation.*

We are called to acknowledge this interdependence with other creatures and to act locally and globally on behalf of all creation.

We recognize, however, the many ways we have broken ranks with creation.

The land and its inhabitants are often disenfranchised by the rich and powerful.

The degradation of the environment occurs where people have little or no voice in decisions--because of racial, gender, or economic discrimination. This degradation aggravates their situation and swells the numbers of those trapped in urban or rural poverty.

We pray, therefore, for the humility and wisdom to stand with and for creation, and the fortitude to support advocates whose efforts are made at personal risk.

C.

Justice through Sufficiency

The earth and its fullness belong to the Lord. No person or group has absolute claim to the earth or its products. *The principle of sufficiency means meeting the basic needs of all humanity and all creation.*

In a world of finite resources, for all to have enough means that those with more than enough will have to change their patterns of acquisition and consumption.

Sufficiency charges us to work with each other and the environment to meet needs without causing undue burdens elsewhere.

We recognize many forces that run counter to sufficiency. We often seek personal fulfillment in acquisition. We anchor our political and economic structures in greed

and unequal distribution of goods and services. Predictably, many are left without resources for a decent and dignified life.

We pray, therefore, for the strength to change our personal and public lives, to the end that there may be enough.

D. Justice through Sustainability

The sabbath and jubilee laws of the Hebrew tradition remind us that we may not press creation relentlessly in an effort to maximize productivity (Exodus 20:8-11; Leviticus 25). *The principle of sustainability means providing an acceptable quality of life for present generations without compromising that of future generations.*

Protection of species and their habitats, preservation of clean land and water, reduction of wastes, care of the land-these are priorities. But production of basic goods and services, equitable distribution, accessible markets, stabilization of population, quality education, full employment-these are priorities as well.

We recognize the obstacles to sustainability. Neither economic growth that ignores environmental cost nor conservation of nature that ignores human cost is sustainable. Both will result in injustice and, eventually, environmental degradation. We know that a healthy economy can exist only within a healthy environment, but that it is difficult to promote both in our decisions.

The principle of sustainability summons our church, in its global work with poor people, to pursue sustainable development strategies. It summons our church to support U.S. farmers who are turning to sustainable methods, and to encourage industries to produce sustainably. It summons each of us, in every aspect of our lives, to behave in ways that are consistent with the long-term sustainability of our planet.

We pray, therefore, for the creativity and dedication to live more gently with the earth.

V.

Commitments of this Church

We of the Evangelical Lutheran Church in America answer the call to justice and commit ourselves to its principles-participation, solidarity, sufficiency, and sustainability. In applying the principles to specific situations we face decisions made difficult by human limitation and sin. We act, not because we are certain of the outcome but because we are confident of our salvation in Christ.

Human behavior may change through economic incentive, guilt about the past, or fear about the future. But as people of biblical faith, who live together in trust and hope, our primary motivation is the call to be God's care givers and to do justice. We celebrate the vision of hope and justice for creation, and dedicate ourselves anew. We will act out of the conviction that, as the Holy Spirit renews our minds and hearts, we must also reform our habits and social structures.

A. As Individual

Christians

As members of this church, we commit ourselves to personal lifestyles that contribute to the health of the environment. Many organizations provide materials to guide us in examining possibilities and making changes appropriate to our circumstances.

We challenge ourselves, particularly the economically secure, to tithe environmentally. Tithers would reduce their burden on the earth's bounty by producing ten percent less in waste, consuming ten percent less in nonrenewable resources, and contributing the savings to earthcare efforts. Environmental tithing also entails giving time to learn about environmental problems and to work with others toward

solutions.

B.

As a Worshiping and Learning Community

1. The Congregation as a Creation Awareness Center

Each congregation should see itself as a center for exploring scriptural and theological foundations for caring for creation.

Awareness can be furthered by many already in our midst, for example: Native people, who often have a special understanding of human intimacy with the earth; scientists, engineers, and technicians, who help us to live by the wisdom of God in creation; experts in conservation and protection of the environment; and those who tend the land and sea. We also will learn from people suffering the severe impact of environmental degradation.

2. Creation Emphases in the Church Year

Congregations have various opportunities during the year to focus on creation. Among these are Thanksgiving, harvest festivals, and blessings of fields, waters, and plants and animals. Many congregations observe Earth Day and Soil/Water Stewardship Week. As a church body we designate the Second Sunday after Pentecost as Stewardship of Creation Sunday, with appropriate readings (as a development of the traditional Rogationtide).

3. Education and Communication

This church will encourage those who develop liturgical, preaching, and educational materials that celebrate God's creation. Expanded curricula, for use in the many contexts of Christian education, will draw upon existing materials. We will promote reporting on the environment by church publications, and encourage coverage of this church's environmental concerns in public media.

4. Programs throughout This Church

This church commends the environmental education taking place through synodical and regional efforts; camps and outdoor ministries; colleges, seminaries, and

continuing education events; and the churchwide Hunger Program. We especially commend this church's Department for Environmental Stewardship, for its network of care givers, its advice to church members and institutions on innovative caregiving, and its materials for use in environmental auditing.

C. As a Living Model

As congregations and other expressions of this church, we will model the principles of sufficiency and sustainability. We will tithe environmentally, and take other measures to limit consumption and reduce wastes. We will, in our budgeting and investment of church funds, demonstrate our care for creation. We will undertake environmental audits and follow through with checkups to ensure our continued commitment.

D. As a Community of Moral Deliberation

As congregations and other expressions of this church, we will model the principle of participation. We will welcome the interaction of differing views and experiences in our discussion of environmental issues such as: nuclear and toxic waste dumps; logging in ancient growth forests; personal habits in food consumption; farming practices; treatment of animals in livestock production, laboratory research, and hunting; land-use planning; and global food, development, and population questions.

We will examine how environmental damage is influenced by racism, sexism, and classism, and how the environmental crisis in turn exacerbates racial, gender, and class discrimination. We will include in our deliberation people who feel and

suffer with issues, whose economic security is at stake, or who have expertise in the natural and social sciences.

We will play a role in bringing together parties in conflict, not only members of this church but also members of society at large. This church's widespread presence and credibility provide us a unique opportunity to mediate, to resolve conflict, and to move toward consensus.

E. As an Advocate

The principles of participation, solidarity, sufficiency, and sustainability will shape our advocacy-in neighborhoods and regions, nationally and internationally. Our advocacy will continue in partnership, ecumenically and with others who share our concern for the environment.

Advocacy on behalf of creation is most compelling when done by informed individuals or local groups. We will encourage their communication with governments and private entities, attendance at public hearings, selective buying and investing, and voting.

We will support those designated by this church to advocate at state, national, and international levels. We will stand with those among us whose personal struggles for justice put them in lonely and vulnerable positions.

1. Private sector

This church will consult with corporations on how to promote justice for creation. We will converse with business leadership regarding the health of workers, consumers, and the environment. We will urge businesses to implement comprehensive environmental principles.

Government can use both regulations and market incentives to seek sustainability. We will foster genuine cooperation between the private and public sector in developing them.

2. Public sector

This church will favor proposals and actions that address environmental issues in a manner consistent with the principles of participation, solidarity, sufficiency, and sustainability.

These proposals and actions will address: excessive consumption and human population pressures; international development, trade, and debt; ozone depletion; and climate change. They will seek: to protect species and their habitats; to protect and assure proper use of marine species; and to protect portions of the planet that are held in common, including the oceans and the atmosphere.

This church will support proposals and actions to protect and restore, in the United States and Caribbean, the quality of:

- * natural and human habitats, including seas, wetlands, forests, wilderness, and urban areas;
- * air, with special concern for inhabitants of urban areas;
- * water, especially drinking water, groundwater, polluted runoff, and industrial and municipal waste; and
- * soil, with special attention to land use, toxic waste disposal, wind and water erosion, and preservation of farmland amid urban development.

This church will seek public policies that allow people to participate fully in decisions affecting their own health and livelihood. We will be in solidarity with people who directly face environmental hazards from toxic materials, whether in industry, agriculture, or the home. We will insist on an equitable sharing of the costs of maintaining a healthy environment.

This church will advance international acceptance of the principles of participation, solidarity, sufficiency, and sustainability, and encourage the United Nations in its caregiving role. We will collaborate with partners in the global church community, and learn from them in our commitment to care for God's creation.

Claiming the Promise

Given the power of sin and evil in this world, as well as the complexity of environmental problems, we know we can find no "quick fix"-whether technological, economic, or spiritual. A sustainable environment requires a sustained effort from everyone.

The prospect of doing too little too late leads many people to despair. But as people of faith, captives of hope, and vehicles of God's promise, we face the crisis. We claim the promise of "a new heaven and a new earth" (Revelation 21:1), and join in the offertory prayer (*Lutheran Book of Worship*, page 109): "Blessed are you, O Lord our God, maker of all things. Through your goodness you have blessed us with these gifts. With them we offer ourselves to your service and dedicate our lives to the care and redemption of all that you have made, for the sake of him who gave himself for us, Jesus Christ our Lord. Amen."

"Social Statement on Freed in Christ; Race, Ethnicity, and Culture"

Background: The proposed "Social Statement on Freed in Christ: Race, Ethnicity, and Culture" is the product of cooperative work between the Division for Church in Society and the Commission for Multicultural Ministries. Like the proposed "Social Statement on Caring for Creation: Vision, Hope, and Justice," this statement was the subject of churchwide deliberation and received final review by the board of the Division for Church in Society prior to its consideration by the Church Council.

Council Action: Pastor Jorgenson reviewed the history of the development of this social statement. Patsy Gottschalk questioned the sentence, "All white people, however, benefit from their white skin and privileged position." Pastor Jorgenson responded that this language is highly negotiated and changes would need to be negotiated as well. Pastor Miller defended the existing language, saying the issue involved here is not simply an economic one but concerns a broader concept. The Rev. Barbara K. Lundblad noted that certain language had the feeling of church over/against society. Bishop Robert L. Isaksen concurred and asked for precision on the phrase, "mission and ministry." Pastor Lundblad also referred to a section of the document and said that she missed a sentence on receiving the gift of the diversity of cultures. The section names only the sin, she said, and does not point us to celebrating a much more diverse community. Bishop Lyle G. Miller said that he was uncomfortable with the we/they language characteristic of the document.

Nominations and Elections (continued)

Chair Magnus announced both the following election to the position and term indicated and slate of nominations:

VOTED:

CC93.3.7

**To elect the Rev. Petunia M. Chung-Segre (clergy; term to 1997)
to the Advisory Committee of the Commission for Women.**

VOTED:

CC93.3.8

To approve the following slate for the Nominating Committee

for transmission to the 1993 Churchwide Assembly:

Clergy -

[Region 81

1. Kirk W. Bish, Kittanning, Pa. 8B

2. Charles W. Coates, Williamsport, Pa. 8E

Clergy

2. Cynthia A. Ishler, Flint, Mich. 6A

David A. Thomas, Attica, Ohio 6D

Lay Female

1. Marlene Raack, Gibsonia, Pa. 8B

Dorothy K. Peterman, Gettysburg, Pa. 8D

2. Doris Karlik, Palm Beach Gardens, Fla. 9E

Donia Kennedy, Tamarac, Fla. 9E

Lay Male

1. Neil B. Walden, Fresno, Calif. 2A

Robert A. Addy, West Columbia, S.C. 9C

Royce H. Tonjes, Erie, Pa. 8A

Lay Male (PC/L)

1. Fred B. Renwick,
New York, N.Y. 7C

Approval of Minutes

Chair Magnus noted that the minutes of the November 7-9, 1992, meeting of the Church Council had been distributed to council members. Also distributed were the minutes of the December 1, 1992, January 27, February 23, and March 10, 1993, meetings of the council's Executive Committee. Chair Magnus inquired whether there were corrections to be made. There being none, the Church Council took the following action:

VOTED:

**CC93.3.9 To approve the minutes of the November 7-9, 1992, meeting of the Church Council; and,
To ratify actions of the council's Executive Committee as indicated in the minutes of December 1, 1992, and January 27, February 23, and March 10, 1993, meetings.**

Report of the Conference of Bishops

Chair Magnus called upon Bishop Kenneth H. Sauer, chair of the Conference of Bishops, to report on behalf of the conference. Bishop Sauer presented the following statement:

"The Conference of Bishops met on March 5-8, 1993, at Savannah, Georgia. The purpose of this setting was to give the members a flavor of another part of the heritage of the Evangelical Lutheran Church in America. In Savannah, the Salz-

bergers came in the early 1700s. The bishops worshiped in historic Ascension Church on Sunday, March 7, with the Rev. James R. Crumley preaching. The United Lutheran Church in America, one of the ELCA's predecessor churches, met here in convention in 1934 and adopted the "Savannah Declaration." Here are some excerpts from that declaration:

We also recognize that the church is confronted ... with peculiar problems and difficulties. Its really serious problems are not administrative or economic, but have to do with matters that are fundamental to the Church's faith and life. As Christians, we believe that human nature is not altered by external circumstances, and that the Gospel of Jesus Christ remains unchanged, no matter how human institutions may be unmade and remade ...

"It is funny that "what goes around, comes around," and that we have those same issues before us now. One of the underlying tensions that is there among the bishops (as it is with us here) is that tension between on the one hand that, which is unchanged-that we call "mission, theology, and ecclesiology," and on the other side, the "context, structures, or historical circumstances." One of the things that we hear around the edges at bishops' meetings and at seminary board meetings, and others, is the tension that there is just not enough time or way for us in our church to deal with both sides of this tension. And yet, it is there in almost all that we do. For example, I could have introduced myself today and said to you that I am one of the "regional directors" who is reporting on the other 64 "regional directors" to describe the work of the 11,000 franchisees in our church to you who are the board of directors of the corporation-but we know that that is not the situation! But those issues, and the way we talk about ourselves and our work together are in tension, and it comes to expression at our meetings as well as yours.

"In keeping with the focus of this statement, the bishops experienced a significant ecumenical event. Bishops Pierre Duprey of the Pontifical Council for Promoting Christian Unity was present to speak on the "Condemnations of the 16th Century." He spoke about the consequence of the agreement between Roman Catholics and Lutherans on the Doctrine of Justification. Both the bishop of this church and a consultation held earlier by the Department for Ecumenical Affairs suggested that a consequence of the present agreement would be an action by Lutheran churches and also the Vatican on the present understanding of the condemnations of the Council of Trent and the Lutheran Confessions on the matter of justification.

"There were also reports by participants in a consultation sponsored by the Department for Ecumenical Affairs on the ELCA's consideration of "A Common Calling" and the "Concordat." The consensus of both the ELCA representatives and the representatives of partner churches was that consideration of both documents in 1997 or their subsequent revision by the coordinating committees in 1997 would be desirable.

"The "Study of Ministry" report was considered in detail by small groups and in plenary session. A survey prepared by the conference's Committee on Theological and Ethical Concerns was completed and its results sent to the Division for Ministry. The matter was debated energetically by the bishops. The one thing that we have clearly learned is that we do not know how to do these things, but we persist. A year ago, we created another survey, and we needed the Department for Research and Evaluation to help us to understand what we said then-and they gave us another document to clarify ourselves and we are trying to understand that. The one thing that seemed to come out of that earlier discussion was that bishops at that time (about a year ago) seemed to be in favor of some expansion of the office of ministry of the Gospel.... [In the present survey with respect to diaconal

ministers] bishops are continuing that feeling about expansion, but instead would rather talk about those persons [diaconal ministers] being commissioned or consecrated, rather than ordained.... There was expression that the bishops apparently believe that the category-however it is ordered and structured-perhaps ought to be broadened ...

"An additional concern of the bishops at this meeting was the disciplinary process and present situation of litigation regarding matters of sexual abuse.

"The conference voted to endorse both proposed social statements for presentation to the Churchwide Assembly for action. The conference voted to endorse the proposal for revision of the sacramental practices policy, but suggested some adaptation of the schedule to accommodate consideration by the Conference of Bishops. There was concern that the schedule did not allow for consideration of theological matters in the development of the policy. Here is a good example of that tension between, on the one hand, the Gospel and the mission, and on the other hand, dollars, process, and structure--that somehow or other a decision related to sacramental practices has to do with our fundamental understanding of Gospel and church, and yet seems to be driven realistically by the concerns of timing and resources. It was that tension about which the bishops were concerned.

"There was little reaction to the Study of Theological Education, the "Mission in the 90's" program, and the Stewardship Strategy. That did not indicate lack of concern, but simply lack of time. Reactions are to be forwarded to the Division for Ministry and the Office of the Bishop. Some time was given to a presentation of the "Keystone" proposal. A brief response document was utilized and the Division for Ministry will receive it. Concerns in all these areas focus on theological integrity, practicality, and the realities of the present time.

"The conference continues to work with the tension between its need to respond to churchwide matters ("Mission in the 90's," social statements, the Study of Ministry, "Keystone," etc.) and to share concerns of the bishops' synodical work (mobility, administration, discipline, etc.). A decision has been made to provide more balance between these needs.... The Synodical Relations Committee of the conference hopefully will facilitate this.

"The bishops had an academy in January [1993] at which they talked about the Study of Ministry and also spent considerable time talking about the task of proclaiming the Gospel in today's world and context. The next meeting of the conference will be held on August 24 in Kansas City. The October 5-8 meeting in Chicago will be followed on October 9-10 by a consultation with the Division for Outreach."

Following the presentation of his report, Bishop Sauer responded to questions from the floor. Mr. William H. Engelbrecht inquired whether the members of the conference had discussed possible reasons for the unexpected shortfall of funds transmitted to synods and the churchwide organization by congregations in January 1993. Bishop Sauer reflected, "As we got to the end of the year, every synod seemed to be in pretty good shape, but ... for the first time in the history of many of us-I have been serving for 20 years now, and for the first time in my experience-the last month of the year was a reduction from before..... January just was disastrous. In my synod, for example, the congregations that failed to make their commitments (which they have always met), would have exactly brought us to our goal. Why that is, no one seemed to know or could tell for sure"

The Rev. David P Holm asked whether synods planned to hold sensitization events for ordained ministers on the issue of sexual abuse and misconduct. Ms. Joanne Chadwick, executive director of the Commission for Women, explained that such events had been scheduled as part of the implementation of the ELCA Strategy

for Responding to Sexual Abuse in the Church.

Ms. Edith M. Lohr inquired whether churchwide designated-giving programs, such as Mission Partners, might be diverting congregational giving from proportionate-share giving. Bishop Paull E. Spring and Bishop Sauer concurred that by and large, such was not the case.

1993 Churchwide Assembly: Rules of Organization and Procedure

Chair Magnus called upon General Counsel David J. Hardy to introduce proposed Rules of Organization and Procedure for the 1993 Churchwide Assembly. A draft of the rules had been distributed to council members. Mr. Hardy commented on the insertion of an additional rule with respect to amendments to major statements, which had been omitted inadvertently from the exhibit text ("If a voting member wishes to offer a substantive amendment that was not submitted prior to the deadline, the assembly may consider such amendment by a simple majority vote."). Secretary Lowell G. Almen commented on the rationale for the rule with respect to the necessary vote to adopt social statements. He explained that the purpose was to ensure that recommendations concerning social statements would be adopted by the minimum margin necessary for subsequent adoption of implementing bylaws.

VOTED:

CC93.3.10 To commend the following Rules of Organization and Procedure to the 1993 Churchwide Assembly for adoption:

Rules of Organization and Procedure
for the 1993 Churchwide Assembly

[NOTE: The text of the Rules of Organization and Procedure are printed on pages 13-30 of this volume.]

;

and

To authorize the bishop and the secretary of this church to make appropriate changes in day, date, and hour provisions, and other necessary adjustments as the agenda and program of the assembly are finalized.

Report of the Program and Structure Committee (continued)

Chair Magnus called upon the Rev. Stephen M. Youngdahl, chair of the Program and Structure Committee, to continue the committee's report.

4. Reaffirmation of Leadership Development Strategy

Council Action: Pastor Youngdahl stated that a constant refrain heard during the review of the Division for Outreach was the importance of leadership development. He indicated that the Program and Structure Committee desired to reaffirm the need for a Leadership Development Strategy as mandated by the Church Council in 1991. The committee, therefore, proposed the motion that follows, subsequently adopted by the Church Council.

During discussion, Ms. Edith M. Lohr inquired about the financial implications of the continued development of the strategy at this time. The Rev. Joseph M. Wagner, executive director of the Division for Ministry, indicated that although funds have not been available for the conduct of a strategy study, the interunit work group was convened to share information among the churchwide unit on

this matter. He noted that much of the work of the Division for Ministry is regularly devoted to leadership development. "If the expectation is that there will be developed some new and dramatic leadership development program that should be developed as a new churchwide emphasis apart from the things that already are ongoing, that will require some substantial funding ...," he stated. Ms. Lohr responded that the Church Council perhaps has not been clear in its expectations with respect to leadership development as a priority. Ms. JoAnn S. Herrick stated that it was her understanding that the intent of the council's previous action was to gather data, in order to inform the work of the churchwide units related to this issue.

VOTED:

CC93.3. 11

To reaffirm the need for an intensified churchwide effort to develop a leadership strategy (that would include recruitment, development and support), as mandated by the Church Council in January 1991; and

To request that the interunit staff team on leadership development, which is carrying out this assignment and is convened by the Division for Ministry, report its progress to the council at its December 1993 meeting.

25th Anniversary of the Ordination of Women

Background: At its March 12-14, 1993, meeting, the Steering Committee of the Commission for Women adopted the resolution that follows regarding the 25th anniversary of the ordination of women for transmittal to the ELCA Church Council and possible presentation to the 1993 ELCA Churchwide Assembly.

Council Action: Pastor Youngdahl called upon Joanne Chadwick, executive director of the Commission for Women, to introduce the commission's resolution. The Rev. Barbara K. Lundblad rose to a point of information. The Church Council then transmitted the resolution to the 1993 Churchwide Assembly without floor discussion. Ms. Chadwick also distributed to council members two publications of the Commission for Women intended to encourage the full participation of women in the life of this church: *Women as Nominees for the Office of Bishop* and *A Time to ...*. The latter publication was developed as a resource related to the Ecumenical Decade of Churches in Solidarity with Women, she said.

VOTED:

CC93.3. 12 To commend the following resolution on the anniversaries of the ordination of women to the 1993 Churchwide Assembly for adoption:

WHEREAS, 1995 marks the 75th anniversary of the first decision by Lutherans worldwide (Evangelical Lutheran Church of the Kingdom of the Netherlands) to ordain women; and

WHEREAS, this anniversary will be observed by Lutherans around the world; and

WHEREAS, 1995 marks the 25th anniversary of the ordination of Lutheran women in North America; and

WHEREAS, plans are under way for a churchwide celebration of this anniversary; and

WHEREAS, as of December 1992, women represented 8.7 percent (1,522) of the ordained ministers of the Evangelical Lutheran Church in America; and

WHEREAS, this church rejoices in its decision to ordain women and is blessed through the leadership and ministries of those whom it has called to serve as pastors; and

WHEREAS, this church yet recognizes the need to continue to grow to full acceptance and appreciation of the gifts of women in ordained ministry; therefore, be it

RESOLVED, that the 1993 ELCA Churchwide Assembly:

1. Urge synods and seminaries to plan activities, events, and emphases to involve ELCA members in observing the 25th anniversary of the ordination of Lutheran women in North America and the 75th anniversary of the ordination of Lutheran women in the world;
2. Encourage congregations, especially those which have not had women as pastors, to plan activities to meet and become acquainted with ordained women;
3. Request that, in the 1993-1995 biennium, the Division for Ministry, the Commission for Women, the Conference of Bishops, Women of the Evangelical Lutheran Church in America, synods, and seminaries collaborate on strategies and materials that build familiarity with and receptivity to the ministry of ordained women in congregations that have not yet had that experience;
4. Request that ELCA events held in 1995, the calendar of emphases, and the 1995 Churchwide Assembly include opportunities for men and women to reflect on and celebrate these anniversaries;
5. Encourage congregations and synods to find ways to assist persons to attend the 1995 churchwide 25th-anniversary celebration; and
6. Offer prayers of thanksgiving to God for the ministries of lay and ordained women, past and present.

Sexual Harassment Survey

Background: At its November 1991 meeting, the Church Council authorized the collection of information related to the existence of sexual harassment in the Evangelical Lutheran Church in America. The result of that survey, developed and analyzed by the Commission for Women and the Department for Research and Evaluation, was distributed to council members.

Council Action: Pastor Youngdahl called attention to the aforementioned document, which the Church Council received as information.

At the conclusion of the Program and Structure Committee's report, Edith M. Lohr expressed appreciation for the process utilized by the committee for the review of the Division for Outreach. Chair Magnus thanked the committee for its work.

Coordination and Services Committee

Chair Magnus called upon Patsy Gottschalk, chair of the Coordination and Services Committee, to report on behalf of the committee. Ms. Gottschalk reviewed briefly the work of the committee, noting a presentation on new communication technology, which was heard by the committee during its pre-council meeting. She welcomed the Rev. Eric C. Shafer, newly appointed director for the Department for Communication. Ms. Gottschalk indicated that the Department for Research and Evaluation had requested development of a policy on confidentiality and the disclosure of research data.

Ms. Gottschalk reported that the committee had approved changes in ELCA personnel policies related to provision of 12 weeks of unpaid family leave, in order to comply with federal mandates.

Amendment of Continuing Resolution 14.41.B91.

Background: The Coordination and Services Committee recommended that the words, "related to the work of the departments that have implications" be added to continuing resolution 14.41.B91., in order to clarify the definition of the committee's work with respect to the limitations of its responsibility related to the implementation of churchwide standards.

Council Action: Ms. Gottschalk introduced the following recommendation, subsequently adopted by the Church Council without discussion by a greater than two-thirds vote:

VOTED:

[2/3 vote required]

CC93.3.13 To approve the amendment of Continuing Resolution 14.41.B91. by adding the words, "related to the work of the departments that have implication'," as follows:

A Coordination and Services Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Bishop. This committee shall evaluate processes for coordination and implementation of churchwide standards related to the work of the departments that have implications for churchwide units, and review provisions for technical and professional services to divisions and other units. This committee also shall review the work of the Department for Communication, Department for Human Resources, Department for Research and Evaluation, and Department for

Synodical Relations and shall bring reports and recommend policies to the Church Council related to these areas.

Rural Ministry

The 1993 Churchwide Assembly, which is being held in America's "heartland," will highlight elements related to rural ministry. At its March 4-7, 1993, meeting, the board of the Division for Outreach discussed issues related to rural ministry and forwarded the following information to the Church Council, with the request

that a resolution on rural ministry be placed on the agenda of the 1993 Churchwide Assembly.

Rural America (including town and country) is diverse in its nature and constituency across the nation and in the Caribbean region. In primarily agricultural areas, the community supplies goods and services for agricultural producers, both here and abroad. Rural America also includes the extractive industries of fishing, lumbering, and mining. In many areas, rural America consists of residences for off-farm employees who operate small-scale farms. An increasing number of small communities have become retirement centers. Others have become home for commuters whose livelihood is urban oriented, but who prefer living in rural communities. Rural communities also are home to approximately 40 percent of Native Americans and an increasing Hispanic population. For churches, all these developments mean ministry in rural areas among persons of differing values, rather than ministry in the homogenous communities that have been traditional in the past.

People living in rural areas have many unique gifts and skills that are part of their rural experience and context. A "way of life" has been fostered there, which includes caring for one another and a family-oriented ministry within the church community. Many leaders in the Lutheran church, past and present, have their roots in rural congregations.

The board of the Division for Outreach requested the resolution that follows be sent to the 1993 Churchwide Assembly.

Council Action: Chair Magnus called upon the Rev. M. L. Minnick Jr., executive director of the Division for Outreach, to introduce the resolution of the division's board. Pastor Minnick noted that approximately 46 percent of all ELCA congregations are located in rural settings. The location of the 1993 Churchwide Assembly in Kansas City, Missouri, was an appropriate occasion to consider a resolution on rural ministry, he said. "The intent of this is to articulate in the "WHEREAS" paragraphs something of the changes that have occurred in rural America and the situation that people who live in rural America confront today-as well as our congregations. The intent of the action itself is very simply to reaffirm that this church is committed to work with the congregations in those settings to provide effective ministries, to do what we can to provide materials that are appropriate to that context, and to be very intentional in trying to raise up not only rostered leadership, but to look under the Study of Ministry for new forms of leadership and models for ministry that can provide for that which is effective in those settings," he stated.

During discussion, the Rev. John O. Knudson inquired whether the resolution proposed new initiatives. Pastor Minnick responded affirmatively that some new initiatives were being advanced, for example, the use of lay indigenous leadership. The Rev. Rafaela H. Morales-Rosa suggested that the word, "teams," be substituted for the word, "cadres," in the original recommendation of the board of the Division for Outreach. The suggestion was accepted as an editorial emendation. Kathryn E. Baerwald requested clarification of the distinction between the terms, "congregations" and "ministries." Pastor Minnick indicated that "Ministries is the broader

term and refers to services provided in the name of this church; congregations refers primarily to the way in which we define it in the ELCA constitution

William E. Diehl requested that the term, "rural," be defined. Pastor Minnick indicated that the U.S. Census Bureau defines rural as any community under 10,000 that is not adjacent to a major metropolitan area.

VOTED:

CC93.3. 14 To recommend that the 1993 Churchwide Assembly adopt the following resolution:

A. Leadership

WHEREAS, rural congregations have been faithful in the proclamation of the Gospel and in support of the Evangelical Lutheran Church in America and its predecessor bodies, and are now facing a critical crisis in leadership caused by a shortage of clergy available for town and country ministry; and

WHEREAS, the projected shortage of ordained pastoral leadership and lack of available financial resources for town and country congregations may require lay leaders to assume responsibilities formerly performed by clergy; and

WHEREAS, this church needs to recruit ordained and lay leaders who will see rural ministry as an opportunity for service and will make long-term commitments to this ministry; and

B. Congregational Development

WHEREAS, the presence of the unchurched in rural areas serves as opportunity to develop new congregations to provide a full ministry of nurture, witness, and service; and

WHEREAS, there is a demonstrated need among rural congregations for trained consultants to assist them for networking and in the development of cooperative ministries; and

C. Community Issues

WHEREAS, the percentage of rural poverty is higher than in urban areas and opportunities for employment are diminishing; and

WHEREAS, factors, including the lack of access to social services, low commodity prices, marketing systems, housing, financial practices, reduced real-estate values, sluggish economy, government farm programs, and declining income have contributed to the ruralization of poverty; and

WHEREAS, rural communities are distressed economically and are being targeted as dumping grounds for toxic, industrial, and municipal wastes, thereby threatening the environment and health of rural people; and

D. Care of Creation

WHEREAS, urban communities benefit from the natural resources and hard labor of sisters and brothers in Christ who live in rural areas; and

WHEREAS, rural congregations are in unique positions to lift up the need for wise stewardship of creation to those who

depend upon the land; and

WHEREAS, love demands that we, as members of this church, care for and uphold the viability and integrity of the whole of creation-people and the rest of creation, the living creation and the non-living creation-which sustains life; therefore, be it

RESOLVED, that

1. This church affirm its commitment to ministries in the rural setting;
2. This church assist congregations to move beyond congregational independence and biases toward better communication and cooperation among ministries in related communities, including ecumenical possibilities; and assist in developing creative responses to changing situations;-
3. The seminaries of this church use instruction by extension and other instructional methods as ways of developing pastors and lay leaders in rural ministry;²
4. Synods, in cooperation with churchwide units, develop and train teams of indigenous lay leaders to serve and provide leadership for worship, evangelism, community service, and Christian care;
5. Resource materials in evangelism be developed for and with rural congregations
6. The church provide resources to assist multi-point congregations in the development of "Articles of Agreement" for well-defined operations and relationships,^a
7. The publications of the Evangelical Lutheran Church in America, synods and other entities of this church recognize and tell the story of multi-point parishes;
8. This church give encouragement to rural congregations to become more inclusive and to understand what gospel inclusivity and cultural diversity mean in the rural setting,^s
9. This church has an opportunity to foster a sense of community in the rural setting and should assist congregations in developing skills in the areas of community and economic development-

¹Particularly, synods, the Division for Outreach, the Division for Congregational Ministries, the Department for Ecumenical Affairs.

²Particularly, the Division for Ministry.

³Particularly, the Division for Congregational Ministries.

⁴Particularly, synods and the Division for Outreach

⁵Particularly, synods, the Commission for Multicultural Ministries, and other churchwide units
Division for Church

in Society

10. This church assist rural congregations to become active participants in working with others of goodwill on environmental issues and to be advocates for the care of creation;⁷

11. This church assist in the formation of partnerships of prayer, presence, understanding, and resource sharing between rural and urban congregations in particulars and

12. This church advocate for people suffering the effects of economic and social conditions that exist throughout the countryside.'

Study of Ministry (continued)

Background: The board of the Division for Ministry met on March 18-21, 1993, and received the report of the Task Force on the Study of Ministry. Considerable attention was given to the content of the report and the recommendations contained within it.

The following amendments were made by the board of the Division for Ministry to the text: "Together for Ministry." In the text that appears as received by the board, this material will replace original task force material, with the original task force material to be displayed in footnotes for the Churchwide Assembly's information.

For the convenience of Church Council members, the following changes are noted with reference to the pagination of the draft of "Together for Ministry"-dated February 16, 1993, and marked as "CC (3/27/93), Exhibit M, Part Ia."

*

Amendments by the board of the Division for Ministry:

Page 6: paragraph 2, lines 1 & 2. Amended to read:

"How can the ELCA witness to the non-Christian religious communities that are increasingly present in American Society?"

Page 27: paragraph 1, lines 4 & 5. Amended to add:

the word most between the words "witness" and "effectively".

Page 30: recommendation 2.b. Amended to read:

"To reaffirm that ordination to the ministry of this church requires that all candidates will meet churchwide standards of preparation and will be called."

Page 32: rationale paragraph 4. Delete from line 4:

", without limitation on the number of terms,"

Page 33: recommendation h. Amended to read:

"To stipulate that the term of office for bishops shall be six years. Bishops may be re-elected and synods may establish term limitations."

Page 39: recommendation d. Amended to read:

"To direct that all inherited associates in ministry and all future associates in ministry be given voice at synod assemblies and vote as part of the 60 percent of lay voting membership."

⁷Synods, the Division for Church in Society, and the Division for Outreach
'Synods

⁹Synods, the Division for Church in Society, and the Division for Outreach.

The board of the Division for Ministry, on March 19, 1993, adopted the following resolutions and recommendations:

1. That the board of the Division for Ministry receive the text and recommendations of "Together for Ministry," [which is] the final report of the Task Force on the Study of Ministry, and transmit them through the Church Council to the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America for discussion and decision [18, yes; 0, no];
2. That the board of the Division for Ministry approves the recommendations of the Task Force, as amended, regarding the ministry of the baptized, call and ordination, the ministry of pastors and bishops, officially recognized lay ministries, and flexibility for mission [18, yes; 0, no]; and,
3. That the board of the Division for Ministry:
 - a. affirms the task force proposal to establish a diaconal ministry as part of the Evangelical Lutheran Church in America's officially recognized ministries [18, yes; 0, no];
 - b. dissents from the task force's proposal that diaconal ministers be ordained [12, yes; 5, no; 1, abstain];
 - c. urges further study by the Division for Ministry of the relationship between associates in ministry and diaconal ministers with the results and any recommendation from such a study to be considered at the 1995 Churchwide Assembly [16, yes; 2, no].

Having received the report of the Task Force on the Study of Ministry, "Together for Ministry," from the board of the Division for Ministry and the recommendations related thereto, some as amended by the board, the Church Council has the responsibility of transmitting the report and recommendations-together with the council's recommendations for action-to the 1993 Churchwide Assembly.

Due to the board's dissent, however, on the task force recommendations related to establishment of an ordained diaconal ministry, certain recommendations in the final report of the Task Force on the Study of Ministry no longer would be applicable, including those under "Recommendations to the 1993 Churchwide Assembly" related to diaconal ministry identified as "c." or M-22, "d." or M-23, "e." or M-24, "i." or M-28, and "j." or M-29. Paragraph "f." also would require amendment to conform to the overall recommendation on diaconal ministry by the board of the Division for Ministry.

If the 1993 Churchwide Assembly adopts the recommendations as presented by the board of the Division for Ministry and transmitted by the Church Council, the narrative of the rationale regarding diaconal ministers might be edited in material subsequent to the assembly in order to conform to the assembly's decisions on this matter.¹

Council Action: Chair Magnus introduced the typographical and footnote conventions employed in Agenda/MINUTES Exhibit M, Part Ic, "Recommendations

¹For example, the following adjustments could be made in the text of "Together in Ministry" to reflect the

recommendations of the board of the Division for Ministry, if adopted by the 1993 Churchwide Assembly

a Delete from Part 11I, Section C.I.b, "Diaconal Ministers," under the subheading, "Significant Features of

tures of

this Proposal," paragraphs numbered "e.," "4," and "5"

b. Delete from Part 11, Section C.I b, "Diaconal Ministers," under "1) Rationale," the last two sentences

in the second paragraph under section "1)," beginning with the words, "In addition, diaconal ministers. ." and ending with".. in their daily life"

c. Delete from Part II, Section C.1 b., "Diaconal Ministers," under "1) Rationale," the paragraph numbered "4)." beginning with "Diaconal ministry will serve " and ending. " .. them among the people."

d Move Part 11, Section C 1.b., "Diaconal Ministers," as amended, to Part II, Section c.2 A., under "Lay Ministries," with the remainder of the items under C 2. to be relettered accordingly Related to the Study of Ministry." She noted that the recommendations received from the board of the Division for Ministry presented therein had been arranged in subject order by Secretary Lowell G. Almen in consultation with the Rev. Joseph M. Wagner, executive director of the Division for Ministry, and the Rev. Paul R. Nelson, director for the Study of Ministry. Chair Magnus indicated that the Church Council would consider the recommendations *seriatim*.

Reception of Report of the Task Force on the Study of Ministry

MOVED;

***SECONDED:* To recommend to the 1993 Churchwide Assembly the following action: To receive as information "Together for Ministry," which is the final report of the Task Force on the Study of Ministry, as amended by the board of the Division for Ministry.²**

During discussion of the foregoing recommendation, considerable attention was given to the most appropriate process for transmittal of the work of the Task Force on the Study of Ministry to the Churchwide Assembly. Edith M. Lohr inquired whether it would be possible to amend the report as received from the board of the Division for Ministry. Secretary Almen explained that any emendations offered by the council would be transmitted as recommendations to the Churchwide Assembly. William E. Diehl requested clarification regarding the force of the dissent of the board of the Division for Ministry relative to the recommendations of the task force, and whether such instances of dissent were to be considered as amendments to the recommendations of the task force. Secretary Almen responded affirmatively. The Rev. John O. Knudson cited as an example the dissent of the board to the task force's proposal that Diaconal ministers be ordained.

The Rev. James G. Cobb, a member of the task force, commented, "... The quandary about it [the report] that I have right now is that the task force's report as it comes forth with its own text continue to have the preservation of an integrity of its own..... The action of the board then to change the text has come to us. It puts the council now in a situation--and this is where I am asking for help--as to what can best serve the church in the deliberation of the issues, but certainly the ones that are the most controversial issues--how to maintain the integrity and life of the report as it has been written by the task force and how to allow for the gathering of opinions, reconsiderations, critiques, and dissents along the way in such a way that the council does not by actions that we take begin to add to what could be interpreted as a preemptory strike at some of the very pieces of it.... I am asking how this council can best serve the church with that piece uppermost in mind--how to preserve the integrity of the original work that has been done." Chair Magnus stated, "I would want to comment on that. First of all, this council took responsibility for this statement early on; as you recall, it was first lodged with the Office of the Bishop and this council moved it to the Division for Ministry." She observed that the process for transmittal of this study to the Churchwide Assembly was consistent with the processes for other ELCA studies and statements.

". . . There is not a sense that we are taking away from the assembly the original text; they will see that; they will also see the actions taken by the board, and the actions taken by the council. I have difficulty making this study that much different from other study or statement processes that come before us as a council and that we have responsibility for."

²Recommendation of the board of the Division for Ministry of the Evangelical Lutheran Church in America,
March 19, 1993.

Edith M. Lohr raised a concern about a "hole" in the document related to the current practice of this church in calling ordained ministers to non-Word and Sacrament ministries. ". . . If one wants to have a tighter understanding of that practice-it is what we do today, and it may be okay to go forward with that [practice], but I am struggling with how that fits with what we may be addressing [related to the ordination of Diaconal ministers] . . . it leaves us in a dilemma, I believe," she said. The Rev. Robert J. Marshall responded, "First of all, the recommendations as we have them in Exhibit M, Part Ic, maintain the recommendations from the task force by and large. I counted the lines last night; 95 percent of the recommendations from the task force are preserved. The recommendations on the Diaconal ministry are not removed by and large. One thing that is removed is ordination of the Diaconal ministry; so there is not a hole." Ms. Lohr replied, "I agree with you completely, and I know that this gets into debate; the problem is that we are not saying enough about the broad understanding of Word and Sacrament ministry, if we are only ordaining a group of pastors, many of whom are not called to Word and Sacrament ministry. And it just does not say it anymore, when you do not ordain deacons. It says that Word and Sacrament ministry is the place that the pastor is ordained to and does not then say in any way what our present practice is as "yes, indeed, that is what we want to continue with." That is where I think the hole is created." Pastor Marshall stated, ". . . Those who are already ordained to a ministry of Word and Sacrament and hold specialized ministries may according to the recommendation retain that status or choose to enter . . . Diaconal ministry. In the future, if someone is ordained to a ministry of Word and Sacrament and serves as a pastor, and then decides to enter a specialization, the person will still have a choice. So, the hole begins to narrow. I would agree that, if I were writing the report, I would have done it differently and would have dealt with some of these issues differently. I am assuming that we do not want to continue the study, since we have spent a million dollars already-we are short of funds for everything we are doing already. I for one would vote against continuing the study; in other words, I intend to be willing to live with what we have got. When we come to dealing with that part of the report, we might try to amend it, if somebody wishes; I am not going to be the one to do that. But, I would say that I am ready to go ahead, vote on receiving the report as information, giving new attention to what the board of the Division for Ministry did, because that is the proper responsibility of such a board with regard to all task forces that come through the process. Vote on receiving it as information and then proceed to adopt the recommendations that have been provided us from the secretary's office in consultation with the staff of the division, taking them *seriatim*, and when we come to points, such as the one that has been raised, have full discussion of the matter and see in what form we want to present the recommendations to the assembly. I think a magnificent job has been done in the effort to draw out the implications of actions of the board of the division. I think necessary recommendations have been written into the recommendations as we have them. But, I do think we need

to get on with discussing the recommendations as they have come from the secretary . . . and, if I did not think it a bit precipitous, I would move the previous question, but I will practice unusual restraint."

Concerning the comments previously made by Pastor Cobb, William E. Diehl stated, "I also feel that we owe it to the assembly to give them the greatest options in dealing with this. And, I think that what we are doing here by immediately moving into [the recommendations in Exhibit M, Part] 1c, is de facto voting on where we stand on the resolution itself, that is, the work of the task force itself. In other words, we are saying that we agree with the resolution of the board of

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ministry. I am asking, is there another thing that we can do, is it also possible for us to say to the assembly, we receive this report and pass it on to you with recommendation to approve (or whatever), and in the event that you do not want to approve it, these are the following steps that can be done to follow the recommendation of the board of the Division for Ministry?" Secretary Almen noted that documents detailing the recommendations of both the task force and the division for ministry (as well as recommendations transmitted by the Church Council) would be presented to the Churchwide Assembly for its consideration. Mr. Diehl then proposed that the Church Council vote on whether to support the recommendations of the board of the Division for Ministry prior to considering individual items. Pastor Marshall suggested that, in order to facilitate Mr. Diehl's proposal, a motion might be introduced to substitute for the recommendation before the council, a motion "to register our disagreement with the board" relative to its dissent about the proposed ordination of Diaconal ministers.

Returning to the issue of integrity previously raised by Pastor Cobb, the Rev. Stephen M. Youngdahl noted that the matter of ordination of Diaconal ministers was not relevant to the motion on the floor, because, he said, "... As I read the motion ... we are not affirming, we are receiving as information, we are not even recommending to the assembly adoption of the document, we are permitting the document to be put on the floor of the assembly by doing this. I do not see any disagreement with the motion ... because we are not giving our approval. One of the confusions for me in dealing yesterday and also a little bit today [is] that it seems that it might be easier-and maybe this is not possible-if instead of having all of document 1c, we just had those places of disagreement. It looks as though we are rewriting the document with 1c, but as Pastor Marshall said, we are not, we are maintaining 95 percent of the recommendations, but it looks like we are really attacking the document, because we are coming up with our own set of recommendations. We are not amending the document with these recommendations, we are making our own set of recommendations that are integral to the work of this group and have their own integrity. Our recommendations have to have their own integrity, just as the report of the task force has to have its own integrity. It is not an integrity issue on this first motion that is on the floor; we are deciding, do we want to pass this on to the assembly or not ...," he said.

Charles A. Adamson objected, ". . . I have been looking at the clock, and I think that we have spent 20 minutes talking about nothing. Whether we agree with it or not is beside the point at this time. I do not know why it is that this council takes such delight in talking about procedure as opposed to substance. I just ask that as a rhetorical question, but in the words of Ross Perot, "Let's get it on?"

Bishop Herbert W. Chilstrom cautioned that "... no matter what we do the life of the church is going to go on-that is the bottom line. Now, to pick up on Jim's

concern, I want to emphasize again that the one point where we have disagreement-and my mail tells me this, and the bishops certainly affirm that-is this issue of the ordination of Diaconal ministers. We debated that and I found myself going back and forth. I remember the Atlanta meeting of the CNLC [Commission for a New Lutheran Church], when I brought forth a proposal that we have a commissioned ministry for word and service and an ordained ministry for Word and Sacrament. That is where I was at that point. It seems that we are coming back-at least in that general arena--again. We might have saved a million dollars, I think to myself. But regardless of that, we have, I think, 95 PERCENT-to repeat what two other people have said-agreement on where we want to go. There does not seem to be any substantial disagreement about having a Diaconal ministry. So,

I think, in answer to your question, Jim, if we were to follow the lead of the board of the Division for Ministry, we would still have honored and kept the integrity of this very fine task force."

Loren W. Mathre called the question.

MOVED;

SECONDED;

CARRIED: To move the previous question.

Secretary Almen noted that the following resolution would transmit to the Churchwide Assembly both the report of the task force and recommendations of the board of the Division for Ministry thereto (cf., March 19, 1993, action of the board of the Division for Ministry cited above).

VOTED:

CC93.3. 15.a To recommend to the 1993 Churchwide Assembly the following action:

To receive as information "Together for Ministry," which is

the final report of the Task Force on the Study of Ministry, as amended by the board of the Division for Ministry.

Discussion of the Study of Ministry continued. Secretary Almen observed that the Church Council would now consider recommendations related to the possible implementation of the results of the study. Athornia Steele commented that . . . irrespective of what we do here, irrespective of what recommendations-and they are just that, recommendations-[that are transmitted] to the assembly, the process is the assembly's process and the ownership of what comes out of the assembly is the ownership of those folks who happen to be at that assembly. It has been my experience in the two assemblies that I have been to and particularly with respect to memorials, which I chaired, that we always tried to make clear to the assembly participants that the process is theirs and that the actions are theirs even though they may come with at least an initial recommendation on the part of the council, but it is no more than that. I think we have to keep that in mind and keep that in sight as we work through these next few documents, and any of the reports, be that social statements or whatever. It is the process."

Ministry of the Baptized

The Church Council approved the following recommendation of the Task Force on the Study of Ministry without discussion:

VOTED:

CC93.3. 15.b To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following recommendations regarding the ministry of the baptized, in keeping with recommendations of the Task Force on the Study of Ministry and the board of the Division for Ministry:

1. To reaffirm the universal priesthood of all believers, namely that all baptized Christians are called to minister in the name of Christ and, empowered by the Holy Spirit, to proclaim the promise of God in the world and in their various callings and to bear God's creative

and redeeming Word to all the world, to meet human needs, to work for dignity and justice for all people, and peace and reconciliation among the nations, while praying for one another, hearing confession and forgiving one another, and in emergencies and where authorized, to administer the sacraments of Baptism and Holy Communion.³

2. To

direct the Division for Ministry and the Division for Congregational Ministries to lift up and develop further this church's

commitment to encourage all baptized members to understand, be equipped for, and live out their ministries in the world and in the church. This church's commitment shall be demonstrated by integrating the emphasis on the ministry of the baptized into the life of this church in and through its various expressions [that is, congregations, synods, and church-wide organization], units, institutions, laity movements, but especially through congregations. The Division for Ministry and the Division for Congregational Ministries shall make a program report and appropriate recommendations to the 1995 Churchwide Assembly.⁴

3. To direct the Division for Ministry to arrange for a two-

year period (1993-1995) of theological study and action-reflection on the ministry of the baptized in the world and on the ways in which faithful people are expected to account for their ministries to both God and the community of believers.⁵

Diaconal Ministry

Establishment of a Diaconal

Ministry

Chair Magnus invited consideration of the section on "Establishment of a Diaconal ministry."

Bishop Paull E. Spring stated, "There seems to be an unspoken assumption throughout the last day or so that this Diaconal ministry, whether ordained, commissioned, or whatever, is needed by the church. I note that on the bishops' reviews ... there was mixed reaction on that very question.... I understand the purpose of the Diaconal ministry is to provide models for the godly life in terms of servanthood, and to provide ways to professionalize and make accountable those ministries that would and already are planning to do this. I frankly do not feel that the case is made, whether it is ordained, commissioned, or whatever. I frankly do not hear the case. I thought that it was the ministry of the whole people of God to be engaged in servant ministry. We already have an associates in ministry roster, many of whose functions are fulfilled in the Diaconal ministry as it has been proposed. I myself would have preferred the threefold office or some variation of

3 "M-1" in "Together for Ministry," the Report of the Task Force on the Study of Ministry, as amended and approved by the board of the Division for Ministry of the Evangelical Lutheran Church in America, March 19, 1993

⁴"M-2," *ibid.*

⁵"M-3," *ibid.*

it. I personally do not feel that the case is made for the necessity of a Diaconal ministry, period."

Terry L. Bowes concurred with Bishop Spring, stating, "I think that, in the task force's noble attempt to be creative and flexible in terms of defining and describing this diaconate ministry, that is the source of a great deal of our confusion and will be the source of confusion in Kansas City. I am not seeing a really clear definition of what makes the diaconate ministry different from Word and Sacrament pastoral ministry and the associates in ministry program. I can see where pieces of what is being described as Diaconal ministry would fit in either one of those other two categories. I am looking at something that seems to me to be neither fish nor fowl." William T Billings concurred and commented, "I think that this change is coming too suddenly.... Because of the complexity of the problem and the study, all of this comes upon our church suddenly. I would feel much better, if congregations were given an opportunity to study--or least to come to grips with--the need for a change in the ministry before they were called upon to implement it. I cannot of myself even say whether Diaconal ministry is necessary or not, because I have not even thought about it until just recently. I think that that is what is going to happen in all of our congregations--all of sudden, before they are told that there is a sin, they are told what the repentance for it is; before they are told of the problem, they are told what the solution is. I think that first they must come to grips, they should be given an opportunity ... to really deal with the fact that we have a need ... that there is another kind of ministry that is needed--and then bring on the thing about the diaconate"

The Rev. James G. Cobb observed that in considering the report of the task force, knowledge of the church as a whole is important. "A lot of the people who have had experience with Diaconal ministry are those who have worked with those who have served in that existing role within the church up to this point. When I look at my own synod, we have four associates in ministry on the roll, two of whom are inactive. So, our experience there is a little different from the synods that have sixty to eighty on those rolls who are doing that kind of ministry. I think there can

be an explanation of that kind of division of skewing that statistic according to where someone sits, rather than what someone sees as an overview of the whole church. So that already is one of the pieces, I think, that is in this presentation. The other thing in terms of responding to Terry and Bill a little bit along the way in terms of timing, is that, when I talk of integrity of the report, it is not in terms of an attack mode that does not say that you are not all suggesting thank you for work that has been done and some pieces that are going to be brought up, but in terms of the time line what I now have a fear about is that the final task force meeting was held in January of this year; the final vote on that was taken on February 15, and then about 10 days ago was the board of the Division for Ministry; and now the Church Council brings, in some cases, new people trying to be aware and catch up on all items and all things with regard to it. So when I speak of the integrity of the report, still it is in terms of preserving a life of the document for the next five months, because I think a lot of the wake-up calls certainly have sounded. Now one of the dilemmas is, what shall the council do in responding to the fact that it is a new idea and some reports and information have not been read and moved through, and action is called for to be taken with regard to the report. So, those are just a couple of responses that still offer concerns along with that one larger question, "How shall the council best serve the church in this whole discussion?" I do not have the answer clear either," he said.

Lorraine G. Bergquist, responding to Pastor Cobb, commented, "I think the lack of numbers of associates in ministry, we have to consider as well that, because the program was kind of a nonexistent thing, and everybody felt this was on hold until after the Study of Ministry. I think the numbers might be quite different, if the Study of Ministry were not happening."

Bishop Lyle G. Miller stated, "I want to offer a word of affirmation to the idea of the Diaconal ministry. I think what we have now is an understanding of ordained ministry that is incredibly broad, whereby persons are on the roster doing all varied ministry. We all know that. A fourth of our 17,000-plus pastors are involved in other kinds of non-Word and Sacrament ministry. The question for us is, "Do we want to continue this kind of very broad understanding?" I think if Diaconal ministry, a proposal, is approved, we are really preparing the church for the future. I do not see a significant impact in our church right now, but I do see an impact down the road as people who want to serve the life of this church in terms of varied forms of non-Word and Sacrament forms of set-apart ministry, I think we need to provide an opportunity for that. It would give us more specificity in terms of this ministry. I think it would call for connectedness and accountability for people, whether they are teaching in our universities, or doing social-service ministries-a whole range of kinds of ways. So, I think we need to keep the future out ahead of us as a place in which this category could provide a very positive impact."

Secretary Almen stated for clarification, "The number of persons on our roster in calls that are not to congregations would be about 20 percent, but that 20 percent, we need to bear in mind, would include missionaries, chaplains, and a variety of other positions that would, as part of the responsibility, involve Word and Sacrament ministry, but would not be in the congregational setting."

Edith M. Lohr spoke in favor of Diaconal ministry and stated, "I think the document makes a case for Diaconal ministry, primarily in the area of ordained [service]. Building on what Lyle [Miller] said, it affirms what I would consider to be the prophetic role of the person in specialized ministry as it connects our institutions to the church as a whole and it establishes the setting within which that is an appropriate way for it to be carried out, and raises up an opportunity for a

level of professionalism expected of the person. If I use the example of my own position, if the position I am in the agency, which is a social-service agency affiliated with the church, would have as its requirement for its chief executive officer that the person be an ordained Diaconal person, that would mean that the person would be prepared to do the job of managing a social-ministry agency and also be prepared at a significant level on the theological side to have that prophet role in connecting that agency to what the church is about in a very significant and substantive way."

The Rev. Stephen M. Youngdahl commented, "I would see this as a positive thing, particularly if we can fold into it some of the existing things that are there like associates in ministry, or if we could look upon Diaconal ministry as the umbrella for lay ministries. I do not know, if that is possible with the wording we have ... but I would like to see us move in that direction with Diaconal ministry. Associates in ministry that I know do not really know what they are or where they are; if that can be a part of Diaconal ministry, I think it would hold it up. I would speak in favor of it with the understanding that maybe we could bring a large chunk of lay ministry under that umbrella."

Referring to the council's previous discussion concerning rural ministry, Charles A. Adamson inquired whether it was intended that Diaconal ministers specifically might serve in rural ministries of Word and Sacrament under long-term emergency conditions. Secretary Almen indicated that the proposed recommendation and bylaw amendment "would offer the possibility of such licensure being issued by the bishop of the synod to Diaconal ministers, associates in ministry, and non-rostered laypersons for what are called "emergency" situations." Mr. Adamson observed a "tension" between the emergency context and long-term practice related to such licensure. He then commented, "It seems to me that ... the question in our mind is the one that Bishop Spring raised and that Terry mentioned-the first question is, "Should there be a Diaconal ministry?" and secondly, if there should be one, what form of licensure ... should be used to certify them?" Secretary Almen responded, "We need to separate two things. The licensure reference is very specific to authorization from the bishop to serve in an unusual situation in Word and Sacrament ministry. The process for persons entering a roster could be described as certification, which is the term we now use for associates in ministry. That process goes through the candidacy process of synods; so that becomes a separate issue."

Mr. Adamson further stated, "The mail that I have gotten about this has all come from clergy opposed to the Diaconal ministry [that is, the ordination of Diaconal ministers].... In the legal profession, we have what is fairly new now-paralegals. We are still going through a certification problem there, hopefully that will become standardized. My experience in that area is that most, if not all, of the paralegals are frustrated lawyers that frankly would rather be admitted to the bar, but for reasons of economy, perhaps, they are not able to spend the time and choose a different route. I think that analogy works both ways; we certainly need paralegals in the legal profession, but there are frankly a lot of paralegals that would be better equipped to step across the bar than a lot of lawyers who have been admitted to the bar. I would that would be true in this area as well. It seems to me that it would be helpful here, if we could take a straw vote as to whether or not the Diaconal ministry is needed. .. and secondly, depending upon the first vote, in what form "certification" should be used to legitimize that Diaconal ministry...."

Athornia Steele responded, "I do not like straw votes. I do not believe in straw votes. I have never seen a straw vote that was not in fact a vote. Once you get to that point and see where your majority or your nonmajority is, it is over and done

with. I would not like to see us do that. I would like to see us continue with the process that we are moving in." Chair Magnus indicated that discussion should continue.

The Rev. David P. Holm observed, "Much of what I have heard and seen has had to do with also in this whole issue a confusion with ordination, ordination being in some people's minds a third sacrament. ... That is what is happening here; we are broadening that sacramental practice, if I can call it that, so greatly that we would water it down by ordaining a Diaconal ministry. On the other hand, there are others who do not hold ordination in as high a regard as some people would hold it to be. Then, one looks at the fact that we have 2,500 congregations that have less than 70 people in worship each Sunday. We have 60 percent of our congregations at risk. I wonder about the future, like Lyle [Miller] does, in terms of "how do we provide education and training for persons who might serve parishes that are under some duress in terms of proclaiming the Word-sharing their gifts short of being able to share the sacraments? Then, I come around to looking at the Diaconal ministry as an opportunity to provide that kind of ministry."

Bishop Paull E. Spring asked that a member of the task force respond to Pastor Youngdahl's question, namely, "Is it the intention . . . that there will be encouragement, or strong encouragement, for associates in ministry to become Diaconal ministers? ... Is it the intention that the associate-in-ministry category fritter away or disappear? That would help me; that is one of my personal concerns-the relationship between Diaconal ministry and associates in ministry. I have questions about them related to the whole baptized community, too. But, is it the aim that associates in ministry will be encouraged to become Diaconal ministers? I did not

see that in the documentation," he said. Chair Magnus referred the council to the paragraph of the recommendation that reads, "To urge that persons now in the associate-in-ministry endorsement process continue and have the option of becoming associates in ministry or of moving toward becoming Diaconal ministers." Bishop Lyle G. Miller also noted the recommendation that reads, "To direct the Division for Ministry to study the relationship between associates in ministry and Diaconal ministers . . ." The Rev. Paul R. Nelson, director for the Study of Ministry, commented, "... The way that the question developed in the task force [was that] we were faced with a range of issues that had to do with the integrity of several existing ministries and the possibility for establishing an identity for new ministry alongside those. As we pointed out yesterday with respect to "grandparenting," it was our principle not to arbitrarily coerce persons to adjust their ministerial service to fit categories that were not available to them when they were trained and called by the church to minister. Since we have associates in ministry, who have an identity-albeit an interim one until this assembly-my understanding was that we were affirming the place that associates in ministry, together with the various expressions of this church, had carved out for themselves within the ministry of the Evangelical Lutheran Church in America, thereby not being able to say on the day after the assembly that not only will everyone be headed off to church, as Bishop Chilstrom pointed out, but, if you entered the assembly as an associate in ministry, you will be transformed into a Diaconal minister. That is not what we wanted to say. Nor did we want to say, in light of the proposal for an ordained diaconate, that there would no longer be any place in this church for nonordained, but publicly recognized, service, which would have been the implication of folding persons arbitrarily into an ordained Diaconal roster. So the complexity within our proposal was to say that persons could remain in the identities in which they now serve or,

called by the Spirit and compelled by the profile provided by the church, they could adjust their place at their initiative, based on the call of the church, in a new direction. Now, if it is the case that the ministry of Diaconal ministers is not an ordained ministry of this church, then the relationships are different than what you find described in the report. But, clearly, I think, the report does not preclude an emerging relationship between associates in ministry and Diaconal ministers; it simply does not any longer define that in the way that it did for ordained Diaconal ministers. The same, as was pointed out, would also be true in the case of our deaconesses."

i. David Ellwanger stated that he favored the term, "diaconate." "... I did not have any trouble at all accepting the concept of a diaconate. I am enthusiastic about it and I think it is, as Bishop Miller said, the future for our church, the future of our church. I think that we ought to ahead and make *du jour* what is already *de facto* in our church. We have people serving in these various capacities. Let us put them into the diaconate and do it through our assembly process. But when it comes to ordination of these folks, I must admit that I agree with the last person who has spoken on the subject-last person being the last one I have heard during the last day and a half-and so I do not know how I really feel about that. I have decided that I will vote however Bishop Chilstrom votes. But, I do think that it is clear, during the last day and a half, that you hear pastors who are not quite bold enough to say it in this room, but out in the hallway will say, "I do not really understand everything about of all the complexities of this diaconate, and particularly as to ordination." If we have pastors and bishops saying that privately and we have all the laypersons on this Church Council who have expressed the questions that they have-the concerns that they have-it would seem to me that the church would be well-served not to rush to a judgment at the assembly on a subject that has taken us 500 years to get to this point-and all of a sudden, we want to decide it immediately. I am a "now" person and I usually believe that we ought to go ahead, make a judgment, and let the chips fall where they fall, but in this instance, I think maybe we need to say this is what our aspiration is, this is what has been recommended by a task force, by all the people who have reviewed it, and let it be out there for two years, being studied by the people in the congregations and then act at the next assembly on whether we ordain or do not ordain our diaconate."

Athornia Steele stated, ". .. Even with some concerns that I have about structure, hierarchy, and creation of new levels of structure, I am in favor of the notion of a Diaconal ministry at this point in time. " Youth advisory member Erin Cram favored establishment of an ordained diaconate and offered several additional observations. She noted a decrease in seminary enrollments, commenting, "I think one reason is that younger people see needed more global issues, more humanitarian issues that do not seem to be covered in more the traditional Word and Sacrament ministry. I think establishment of Diaconal positions would cause more young people not only to enter seminaries as associate in ministry [certification candidates], but more would become ordained.... With the growing needs-humanitarian needs, environmental needs-in the world scene, this church, the Evangelical Lutheran Church in America, would be making a strong stand about where our priorities are in caring for the world-in caring for creation-by saying that we are going to establish this new position, because it is so important to us that these needs are cared for...."

The Rev. Philip L. Natwick stated, "... I have got to register a concern that I have, because what I hear being described as the places-with the exception of the last speaker-where Diaconal ministers would be used is primarily in the places

that we have normally described as Word and Sacrament ministry-in vacancies, in underprivileged areas, in that one-third or one-fourth of congregations that are at risk. I do not think that is what I heard Pastor Minnick saying when he talked about taking care of those places by emergency steps. My concern is that we are thereby, if that is the case, describing the institution of a second-class rank of minister-by simply saying that we cannot afford Word and Sacrament people there, so we will put in "diaconals." . . .

The Rev. John H. P. Reumann, chair of the Task Force on the Study of Ministry, stated, "To lay at rest what are obviously some misconceptions about Diaconal ministers, whether ordained, commissioned, lay rostered, or whatever. In the description that the task force has given of them, they are in no way to do Word and Sacrament [ministry], unless licensed. The solution and answers that the task force proposes to meet the needs of small congregations, whether rural, urban, ethnic, linguistic, and so forth, is through non-stipendiary licensure and the use of the three-year rule. Persons who are in Diaconal ministry are non-sacerdotal (that is, they do not have those functions-preaching and celebrating the Lord's Supper). Nor would they be any cheaper, by and large, for the average congregation simply because of pension, health benefits, etc.-and let alone the salary issue. Nor will their training be that much cheaper, if as the appendix in Model B indicates it includes two years roughly of seminary, plus specialization in education, music, or some other area. Now I want to make those clarifications clear, so that we do not mix apples, oranges, coconuts, etc., while at the same time affirming, not simply from recent developments, but from long listening over our four-and-one-half year period, and from proposals for this now-existing church going back to the Commission for a New Lutheran Church. The recommendation of the design task force at one point in 1984 was for a commissioned group exactly to do the sort of thing we are talking about. Furthermore, Lutherans in Europe and elsewhere

have had a long history with *diakonia*, working in concert with ministers of Word and Sacrament. Therefore, I want to urge as strongly as I can, but without confusing the role of ordination to Word and Sacrament, what the task force proposes in the first question, [namely,] that there should be such ministry. May I suggest, if I may, that the item before you, no. 1, is precisely a vote on that issue. It should be. You must then move into the succeeding items, if you approve that, [namely,] the nature of such ministry.

The Rev. Richard G. Deines commented, "I am trying to discern a little bit of what is going on. I think that Erin's comments were the first that I really have heard that, I would say, are future oriented and, I think, embrace the essence of what I think this report is all about-and that is, inviting us into the next hundred or two-hundred years versus the nuts and bolts, [that is,] how do we make this fit our system right now and correct it a little more, which, personally I think, is one of our fundamental problems in the church anyway. I would like to see us (1) approve this as a way of teaching ourselves what ministry in the future is calling for from us-and I think that is where Erin was taking us with that kind of insight. I think that would have implications for how this is presented in Kansas City-not to have the congregations study it, as Bill was saying; I do not think that is the issue so much as, if the congregations were to study it, what is the point of their studying it?-so that we could come to some agreement that we have this new form or category of ministry? or would the purpose be to use, I think, the incredible work of this task force to invite us into a new future as the church and get set again-I will use this language, the new paradigm versus our kind of way

of doing ministry in the past. So I really want to affirm her words. Chair Magnus suggested that the discussion continue with recommendations related to the development of Diaconal ministry. William E. Diehl moved to divide the question:

MOVED;

SECONDED;

CARRIED: To consider the recommendations related to the Study of Ministry numbered section by numbered section.

VOTED:

CC93.3.15.c To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

*** Establishment of a Diaconal ministry**

1. To establish a Diaconal ministry as part of the officially recognized, rostered ministries of the Evangelical Lutheran Church in America;⁶

Discussion continued with the recommendation approved below. Bishop Robert L. Isaksen stated, "It seems to me when Jack Reumann was speaking yesterday, he talked about the possibility of a "third way" between ordination and someone being on the lay roster. Would you please explain what you talked about as a third way?" Pastor Reumann commented, "I shall try to do that in terms of the document before you [Agenda/MINUTES Exhibit 1c] in terms of the options. First of all, you will recall that the task force itself brought in the recommendation that you will

⁶Based on "M-20," *ibid*.

now find, I think, on page 6, line 222-224, which indicates "that approved and called candidates for Diaconal ministry," the affirmation of which you just voted, "shall be ordained"-that's the crucial word. At the next level of discussion, all of us on the task force knew that the board of the Division for Ministry had the right not only to pass on the report, but to make changes. They dissented the term, ordained, without providing another word. Among the options that had been considered in the task force is "commissioned." Now, it is in light of that action of the board that you have before you item 2, back on page 4 [lines 129-133]; and the operative words would be in line 130-that they be "part of the lay rostered ministries of this church." That is one direction in which to move, and, if you affirm that, I think you will then have to pay attention when you come to associates in ministry where it calls for commissioning them. I would find it very curious in light of the overall view of the task force to have commissioned associates in ministry but Diaconal ministers whose exact status is not clear. Now, it is in that vacuum, so to speak, that the board, having dissented from the proposal to ordain, but provided no other word, that the item before you puts them under lay-rostered ministries, a category that occurs a bit later in the report from the task force, which includes all inherited groups from predecessor bodies, and likewise, the associates in ministry of the Evangelical Lutheran Church in America. What are your options for getting at this? One of them would be (I shall return now to page 6) to move that as a substitute with the word, ordained. You would then in effect be voting on what

the task force had presented, but which at a prior step had been not approved [by the board of the Division for Ministry]. You could also take that item, and in line 223 substitute the word, commissioned, which would be clear at least as it is in the report that calls for the commissioning of associates in ministry. That is a way to test parliamentarily the items before you. Now, my suggestion is quite specifically this in the spirit of the task force-though recognizing the action of the majority of the board of the Division for Ministry (By the way, you will notice that many of the actions of the task force passed by 15 to nothing, 16 to nothing; some of them though were 13 to 3. There were varied votes on it, all of which are recorded in our minutes.). Your one action is, of course, to affirm "ordained" and all that carries with it; the second one is to substitute "commissioned," deriving that from the place where it appears with associates in ministry, and either you are hoping for some process perhaps from the Division for Ministry for defining any such term substituted, or finally, to stick with what is before you-that they would be lay rostered. The final way to make this clear is, if you turn the table of contents in [Agenda/MINUTES] Exhibit M, part la ... I think you will see as I suggested that you have to rephrase that to have one group of ordained pastors and bishops, a second group of commissioned (or whatever you decide on) Diaconal ministers, and then a third group of officially rostered lay persons within the church. So what is before is some orderly way of testing whether you want to follow what is in the revision of Ic or move in one direction or another."

The Rev. Robert J. Marshall sought further clarity and inquired, "Ought we not to pay attention to the fact that the item before us does use the word, "commissioned" in line 132?" Pastor Reumann responded, "Okay, that is doing two things at once-using the word, commissioned, but at the same time locating them in a particular category. I guess what you have to decide is (now let me make a confusing matter as sharp as I can) whether you wish to go with the task force and have ordination to ministry of Word and Sacrament, a second type of ordination to Diaconal ministry, commissioned associates in ministry, plus all the other inherited rostered groups, or move towards what you have here-and then I think your question is, what will be the relationship of associates in ministry to the category that is proposed here."

The Rev. Barbara K. Lundblad inquired, ". . . Would the effect be the same in number 2, page 4, where we are now, if the word, "lay," were not there, [that is,] if it said, "Diaconal ministry as part of the rostered ministries of this church," etc. Would that be the same as what I heard him [Pastor Reumann] say on page 6, if it said "commissioned" rather than "ordained." I guess I am trying to get at the issue of is there a kind of in-between place that is neither ordained nor lay, that is commissioned? We have not quite come down on wanting to say that it is on the lay roster." Secretary Lowell G. Almen responded, "Given our current documents, my fear is that that would be very confusing. A very practical example involves the representational principles in relation to synodical assemblies, where one is talking about granting vote, as the board of the Division for Ministry recommended, synods would have to know in what category to place someone." Pastor Lundblad replied, "I think it would be very confusing, too, but I thought I heard Pastor Reumann say that one of the things that might be done with number 1, line 222 on page 6, was to have the word, "commissioned," there instead of "ordained" and it would not say at that point whether they were part of the lay or ordained roster, but maybe he was saying that will be treated at another point in the document." Secretary Almen commented, "With grave fear and trembling, I may need to voice

an opinion of dissent from Pastor Reumann on this point. Maybe my thinking at that point is not subtle enough, but it appears to me in the keeping of roster records and dealing with various issues related to the roster, we need to determine (to use Terry;s language) whether we are dealing with fish or fowl here. In our present system we have the two categories of clergy and lay." Bishop Chilstrom noted that at present deaconesses are classified as lay persons, "even though they do not accept that." Pastor Almen said, "For synodical representation, yes."

Bishop Paull E. Spring stated, ". . . I do not think that we want two offices within the church, [with] both ministries set apart by the same term, "commissioning," of both Diaconal ministers and associates in ministry. Is it anticipated that associates in ministry will also be commissioned? Is that the term that is used about their office? I have another option (another thought) like recognition; associates in ministry would be recognized. That would provide some way to distinguish between them. Is that creative enough?" Pastor Nelson responded, "The proposal as you find it here is to commission associates in ministry, and to ordain Diaconal ministers. If you or the church-whoever is going to make this decision, the assembly or you or whoever-decides that another system of setting apart is required, and others are available (We currently set part deaconesses; until 1982, we consecrated them. The task force uses consecration language in its ordination argument.), but they are not the pattern that is recommended in the document. The document recommends ordination for Diaconal ministers, commission for associates in ministry. Is it possible to leave the question open? I think that is possible, if you simply were to delete "commission" from this part of the recommendation that has been prepared for us."

The Rev. David A. Andert inquired whether a decision had already been made in favor of a two-year study to determine the relationship between associates in ministry and Diaconal ministers. Secretary Almen indicated that such a recommendation appears later in the exhibit (line 209 ff.). Pastor Lundblad observed that there had been a lack of clarity at the beginning of this discussion with respect to what action would be taken by the Church Council.

Bishop Kenneth H. Sauer observed regarding ". . . the implementation of what Pastor Reumann said. If the words under [item] 2., "the lay rostered ministries," were replaced by the words from line 222, "officially recognized ministry," would that essentially represent what the task force on ministry proposed, except denying

the use of ordination and inserting another word--commissioning or whatever? That would also probably represent the opinion of the bishops in the straw poll. I do not think it would necessarily follow; from what Lowell said, you would have to follow all of the provisions for representation and the like. I think that could be RESOLVED in another way. But, the key question is whether you locate Diaconal ministries under lay-rostered or under a form of the officially recognized public ministry of this church." Aureo E Andino called the question:

MOVED;

SECONDED;

[2/3 vote required]

DEFEATED: To move the previous question.

The Rev. Joseph M. Wagner, executive director of the Division for Ministry, commented, "It seems to me that the struggle is at a second level; it is not at the question of whether there shall be a Diaconal ministry, but rather exactly how those persons will enter the roster. It is a very complicated question, because the arguments of the task force report are based on one set of assumptions that have been

rejected by the board [of the Division for Ministry] and hence, it is difficult to engage this question from the rationale that is before you. I wonder, if a way to get around this would be simply to replace the word, "commissioned," on line 132, with "enter the roster" according to criteria... ? And then, in the mean time, ask the division and persons from the task force to help to spell out for the debate in the church the significance of "commissioned," "consecrated," and "set apart," and what the implications of those different sorts of setting apart would be for the decision that is being made, so that the church in assembly could accomplish that with some background work to prepare that discussion."

Edith M. Lohr stated, "I think that what we have not addressed is the decision whether Diaconal ministry is to be of the [ordained ministries of this church]. The ordination question is the question that we have not gotten to and somehow we need to bring forward that issue and address that first, and then we can get on with the rest. ... I do not think certified, commissioned, etc. is the question." Chair Magnus suggested that "the way of doing that would be to amend number 2. to reflect ordained language, rather than "lay-rostered ministries"." Ms. Lohr responded, "Or it would be to substitute line 222 as the test for whether or not we want to deal with ordained.... From a test standpoint, I would be willing to substitute

MOVED;

SECONDED: To substitute for recommendation 2., lines 129-133, the text of recommendation 1., lines 222-224.

During discussion of the foregoing motion, the Rev. Robert J. Marshall requested clarification of the matter on the floor. He objected that the substitute was "not something for us to adopt. It is merely a report as information regarding what has been deleted. That is why it is out of order, I would think, to act on something that is in the present report only as information of what would happen. If you want "ordained" why not do it in the paragraph we are discussing and substitute "ordained" for "commissioned" and strike "lay"?" Ms. Lohr then withdrew the substitute motion and moved the following amendment, the language of which was perfected by Bishop Lyle G. Miller:

MOVED;

SECONDED: To amend recommendation 2., lines 129-133, to read:

To designate, as recommended by the board of the Division for Ministry, such a Diaconal ministry as part of the ordained rostered

ministry of this church, for which individuals could be certified, approved, and rostered ~~commissioned~~, according to the criteria, standards, policies, and procedures of this church.

During discussion of the foregoing motion, Patsy Gottschalk stated, "I have to oppose the amendment. You talk about flexibility, and I think the diaconate being ordained is adding to the constricture. ... I think the laity can do it very well. I see so many people that are ordained into Word and Sacrament [ministry], like so many people amongst us that are not in that, and can do it very well [without ordination]. I see no reason to add another constricting type of thing. Also, we are talking about ordination as a very expensive thing. I think that people can be of service, particularly in rural areas, that have not been ordained and that are very capable. I really like what someone said, "in concert with the ordained." I think the diaconate can perform very well-I have seen it do that. I think that ordaining is

just another very difficult thing for us to do. I see it in utter confusion and I see no reason for it. If someone could prove a good reason, I would go along with it, but I see no reason."

JoAnn S. Herrick spoke against the amendment and said, "I have read all the documents and I have listened to the presentations. I have not heard anything that convinces me that the call to Diaconal ministry of Word and service needs ordination. I see, as a member of the priesthood of all believers, that that is all our call. I can see a need, perhaps, for the church to look for recognized leadership in some of these areas. I really was not in favor of establishing one, but, if we are going to establish one, then I just want it to be another avenue where we can have service. I truly believe that the people of the church will not understand the need for ordination for Word and service, since that is where we have all been called. I simply could not vote for this at all."

The Rev. David P. Holm requested that the rationale for the dissent of the board of the Division for Ministry from ordination of Diaconal ministers be reviewed. Pastor Wagner stated that there was no clear rationale. ". . . There were some members in the discussion and around the edges who felt that there would be a diminishment of the ordained ministry of Word and Sacrament. There were others who felt it would diminish the ministry of the baptized. There were others who disagreed with both of those and favored ordination. There were those who disagreed with both of them and did not favor ordination for other reasons. The board was not able and did not really attempt to try to develop a common rationale for its decision. I think the fairest thing to say is that the board came to the conclusion through various rationales by various people that the ministries to be accomplished by Diaconal ministry being established did not require ordination as a part of it. I am not trying to dodge your question, but ... it was a strong vote-something like 12 to 5. So that is as helpful as I can be."

Athornia Steele stated, ". . . I think we have to be very, very careful in talking about Diaconal ministries of linking those folk to rural ministry or ministry where we cannot find other ordained pastors. I think that that creates a problem. I do not think, as I read the report, that that was the intent of the task force, or the intent of the Division for Ministry. I understand that it can become a way of using an example, but it is just that--an example of one of the parts, but that is not the whole part of Diaconal ministry. I think that we have to be very, very careful when we use that as an example, because I think it does create problems for us. The concerns that I have on the ordination (and it came after your presentation yesterday) and I thought the very end of that was a really passionate explanation of the possibilities for Diaconal ministries. I think Erin has given us another futuristic view, but within that I could not find a compelling reason for ordination of those individuals. I did some work before coming here of asking a number of pastors and other folks where they thought the problems were. I think that, if you are going to change tradition, then you have to have a good reason to do it. If you are going to change tradition, then I think you have to have the ability to interpret for individuals why you are changing that tradition, what are the subtleties, the distinctions that are being made. I think we have a problem with that. I think we are going to have a problem with interpretation for folks out there on the ordination issues. I do not think that it need be a problem, because I do not think we have to move to ordination as a possibility. Having said that, however, I also recognize that this ministry study provides for the church an excellent opportunity to do some education and work with the folk out there in the congregation, including myself, on what it really means to talk about the ministry of the laity, the priesthood

of all believers, because I think for the most part we have a bunch of folks who are members of this church, but who, in terms of their theological understanding of Lutheranism, are basically kind of illiterate (and I count myself in that group and I think that I know a little bit more than some people), but I think this is an excellent opportunity. But for that reason, for the tradition, for the interpretation problems, I do not think we need to move in that direction at this point in time. And for that reason, unless I can be convinced otherwise, I could not support at this time the ordination of a Diaconal ministry."

Arthur Norman, youth advisory member, commented, "There are a lot of young adults, especially my age or in college (or who are about to finish college) who usually go to Lutheran camps and become counselors, and are really struggling with what they want to do after they finish college. Over the years, including me, we have been asked, "Are we going to become pastors or go to seminary?" A lot of us are afraid. Becoming [part of the] diaconate could probably open up a door for a lot of young adults who are interested in different kinds of ministries, but are not really ready to become a pastor and take on the responsibility of sharing Word and Sacrament. I am in favor of the ordination of Diaconal ministers, because it allows a new group of people to get involved and not get scared off ... from going to seminary and becoming a pastor."

Aureo F. Andino commented, "Of the five people that have preceded me, three have spoken against ordination, one had a question (the reason the board did what they did), and Arthur spoke in favor. I wonder, if something like this will happen in the convention. I am very restless to get this issue over. I would like again to request the chair to try to balance the debate by asking for arguments for and against, and not just having people speaking against all the time--or else, if the majority is against, let us vote."

Loren W. Mathre commented, "I can see a great advantage for a lay ministry. I can see a great advantage in using a Diaconal ministry. As [Stephen M.] Youngdahl mentioned a little earlier, I can see the possibility that that would include a range of people, including those that we have as lay associates, that we would use this to include more and give more opportunities to lay ministry. However, that, according to the document, was not where you were coming from at the time you described it. So, it is hard to do that here and change the report. But, I could see being very much in favor of this statement [regarding] a lay ministry . . . and of looking at how this relates to the lay ministries that we do have, and that there may be some further definition. If we go into, say, a lay ministry-commissioned or whatever-we really need to define what that lay ministry shall be. I think that is a wide-open opportunity to provide a lot more places for people in the church. But, I would speak very much in favor of a lay ministry."

The Rev. James G. Cobb stated, "I wanted to again refer in the original document to [Agenda/MINUTES Exhibit M] Part Ia (page 36), which gives toward the end of that page and on to the next page the significant features of the proposal, in speaking for ordination. I think one of the pieces not to lose is that when around the table there are those who are still speaking in terms of commissioning, consecrating, or setting apart, there is already by the use of such words and terms a sense in which there is a unique occurrence going on in which the church moves someone to do something both on its behalf with a different kind of authority and toward a different kind of serving ministry and mission in this church. In grappling with that, the task force spent a great deal of time in trying to come clear with exactly what the understanding of ordination is about, when that occurs in order

to bring forth an office within the church. At the bottom of that page 36, not even trusting that it would be glanced at, but “in behalf of the whole church, ordination affirms and authorizes a call to a public and accountable ministry of the Word of God,” which is then referred to in more detail in paragraph 1., just above, these persons “will be ministers of the Word of God.” These persons are not simply serving through vocational gifts, which they have that are released into the life of the church. But, they become persons speaking with the Word of God. In order to go forth with that authority in the church, the church has always understood that certain things happen. Ordination makes clear to the church and the world that this is a ministry of that Word There are other portions under that [statement in the report], which can be read. After the journey, after again the wide range of positions that people had on that task force, the arrival at this position in making a case for [ordination] is one that I hope will be heard and offered up to the church for the possibilities of what it has. I found helpful yesterday Pastor Reumann's remarks about the understanding of the means of grace that come through ordination to Word and Sacrament ministry in terms that we could use--whether they be terms like apostolic or historic-and his use of the phrase, “an ecclesiastical ordination,” which does not imply necessarily what the means of grace, as an office in the church, would imply. Ecclesiastical ordination is a kind of a subtle term that deserves some unpacking, but it--again coming from the task force would say--seems good and proper to us that we should at this time move to do this for the reasons that are outlined. I think the arguments again can stand or fall within the assembly arena and it will be a matter of lifting up the report and recommendations of the task force and other people's opinions as they move on through. I would hope that we could find either a way to remain supportive of the task force's work at that point or somehow neutral in the face of it, to let it stand for five months of life and conversation out in the church, the decision still to be guided by the assembly's action, rather than perhaps, the council going the route at this time of adding a dissent, and therefore a change of direction that has implications through so much of the rest of the document."

Bishop Herbert W. Chilstrom stated, "I cannot wait for Kansas City to chair this part of the assembly.... The task force probably will interpret these remarks as abandoning them, because I said in this room that I supported the direction they were going. My sense when the task force completed its work is that this proposal to ordain is too much for the church to handle at this time. I must say that, and I think the bishops confirmed that. No matter what direction you go, there are problems. But, I think, the least problematic is to go with the recommendation from the board. This is going to come back again, folks, 10 years, 15 years from now. It may be that after some years of experience that the church will say, 'You know, that original proposal to ordain we think was the right direction.'" Ecumenically, there may be come reason to move in that direction at that time. My own sense is that we take this step now, that we deal with that commissioning language, which I think we can do without too much trouble--at least affirm what I also hear, that we ought to have Diaconal ministers. That is kind of where my mind is."

Edith M. Lohr stated, "I am sorry, Herb, but I have to disagree with you. I think the church would be able to have this argument at the assembly without it injuring the church. I think this is the type of argument we could have in a holistic way. Therefore, I do not think it is appropriate for us to consider protecting the church by recommending on the same side as the division [board]. I do not think that is a necessary thing for us to do. I do think that to give it to the assembly without

bias is the responsible thing to do, and to pass it on in that way would be better than to support what the division has done. I would disagree with that. I would speak to the whole issue of the ordained status, in that, I think in reality what we have is a very, very, very broad use of the ordained pastor in many non-Word and Sacrament ministries, whether you call them specialized ministries or not, and we have not wrestled with whether or not that is really what we would have as our intention for the church. I would hope that at the end of what I have to say, perhaps someone from the task force could at least speak to why they felt on the task force the need to make a distinction between Word and Sacrament and Word and service. There must have been a motivation in that for separating those two functions. That would help, I think, inform us. I think what we are doing in the church is sloppy. We do some pretty sloppy affirming calls to people in very loosely affiliated situations. I really think that is true. As a person who sits in a position that, I think, falls into this category, I would say that to go in the direction of a lay-rostered ministry for the diaconate, is nothing more than we are doing now and there would be no reason for me, in my position or other people like me to even consider for a moment a certified, commissioned, diaconate person. I mean, it has no meaning for me, because I am a lay person and I do not have that need. However, it would have motivation for me to consider seriously doing the work of becoming an ordained person in that light. I think that there are many people like me out there. I have never been motivated in that direction. I have never been really interested in considering this option except the discussion around this issue. You have to ask the question, "why would the persons who fit into this category be motivated to do it?" I do not think we offer as a lay roster for the diaconate anything different than we are presently doing. We are just giving lip service to Diaconal ministry, if we go the lay-roster route."

Chair Magnus called for the vote on the amendment. The Rev. David G. Gabel requested that the tally of the vote be recorded in these minutes.

MOVED;

SECONDED;

Yes-7; No-27

DEFEATED: To amend recommendation 2., lines 129-133, to read:

To designate, as recommended by the board of the Division for Ministry such a Diaconal ministry as part of the ordained rostered ministry of this church, for which individuals could be certified, approved, and rostered ~~commissioned~~ according to the criteria, standards, policies, and procedures of this church.

Secretary Almen proposed, "If the council at this point does not want to submit a recommendation related to commissioning of Diaconal ministers, we could substitute the word, "rostered," for commissioned in line 132. That would leave open the question of by what rite such persons would enter this roster." The Rev. Robert J. Marshall inquired, "Could we take a vote on "commissioned" first? ... I do not see the reason for not commissioning those who are serving in Diaconal ministry." Deborah S. Yandala disagreed and moved the following:

MOVED;

SECONDED;

Yes--16; No--15

CARRIED: To amend recommendation 2. (line 132), related to the establishment of a Diaconal ministry, by replacing the word, "commissioned;" with the

word, "rostered."

In speaking to the foregoing motion, Ms. Yandala stated, "... I think that people at the assembly this summer are going to carry some of the same questions that many of us here are struggling with: What does it mean to be commissioned? I would love to see some education done with folks in the next five months about commissioning and ordination. What the implications of those [are]. I guess I am coming back to Joe's [Wagner] statement earlier that there might be some ways to have some education so that people can make some good decisions. I think this allows for that." Bishop Robert L. Isaksen inquired, "Was there not a way earlier of removing the word, "lay"?" Chair Magnus observed, "That would have to be dealt with separately." The Rev. John O. Knudson noted that the term, "commissioned," would appear in a later recommendation and thus would be considered subsequently. Chair Magnus called for the vote on the amendment. She then indicated that the voiced vote was inconclusive and called for the vote by show of hands.

Treasurer Richard L. McAuliffe stated, "I am wondering, if it would be appropriate to revisit both Barbara's (Lundblad) comments and Bishop Sauer's comments. (Bishop Isaksen was bringing up the same thing.) That has to do with the word, lay. The only issue that I heard relevant to that were from the secretary in terms of the practicality and the difficulties that this might present by having a kind of an in-between roster, but not necessarily lay or ordained. If he could speak further to that, and if the bishops could respond as to whether or not that is going to cause them a severe problem in who the representatives are to assemblies, etc., . . ."

Secretary Almen proposed, "A way to test this question would be in line 130, page 4, to replace the words, "lay rostered," with the words, "officially recognized."

Ramona S. Rank then moved the following amendment:

MOVED;

SECONDED: To replace the words, "lay rostered with the words, "officially recognized!

Bishop Kenneth H. Sauer inquired, "I would like to request Paul Nelson to reflect on whether this would reflect the concerns of the Task Force for the Study of Ministry." Pastor Nelson responded, "One of the presenting problems that the task force was given by the continuing resolutions 7.11. A87.b. of the church's constitution was to resolve the ambiguous status, which this church inherited from its predecessor church bodies, regarding commissioned lay professional workers, commissioned church workers, consecrated deaconesses, set-apart deaconesses, etc. It seems to me that the task force has labored long and hard and has in fact discharged a solution to that problem by saying that there are officially recognized ministries in this church that fall basically into two categories, ordained officially recognized forms and lay officially recognized forms. It has put with certain particular safeguards all of those inherited rosters into the lay rostered ministries of the church, though officially recognized, so that, if there was a kind of (and I do not mean this disrespectfully) twilight zone between the two rosters, I understand that the task force has dissolved that twilight zone in favor of clarity between these two categories." Pastor Reumann commented, "Paul asked me to listen very carefully and I did; so I will ask him one further question in trying to reflect what the task force has wrestled with. You are dealing, of course, in this area in part with hopes and expectations of many people, some of them worthy and some of them unworthy. You will assess them variously and/or. You are also dealing with the committed

lives of many people engaged in ministries in this church. One of our steps has been that all rostered groups from predecessor bodies would continue with rights and so forth-privileges, etc.-that they have. I have to be very specific here, in some cases involving governmental (*id est*, IRS) regulations. My question, Paul, is that in listing those inherited from predecessor churches under what in our outline (I am back in Ia, page 2 in the outline) is C.2. under "Officially Recognized Lay Ministries." We understood ourselves, did we not, as having persons in those various lists who could still qualify for whatever privileges they previously had, including legal ones. Is that correct? Would it not then follow that in locating a new category of Diaconal ministers here, as part of officially recognized ministries, that could be a hope here, too, for example, for day-school teachers in the future, although that always has to be tested by IRS responses. There are precedents in some other churches and as some of you know there are gray legal areas, etc., involving all clergy, ordained or whatever, in this area. So my question to you was in saying that, that we are recognizing the privileges, etc., of groups from predecessor bodies, then the same thing could follow, could it not, with Diaconal ministers, if they are placed here, rather than in what I have argued for, locating as a third category, in addition to ordained ministers-pastors and bishops-and officially recognized lay ministries, a third category of commissioned (or some other term) Diaconal ministers. Is your understanding that we would not be violating things that some of these people deem very important by putting them under what we are talking about here, namely, a rostered lay ministry, but a rostered ministry of this church? As long as you are satisfied in that, I think it is quite possible by precedent, but you will never find out until you get an official government ruling on it, then that would answer the question." Pastor Nelson replied, "Let me just make one more run at that to make sure that I was answering the question that was actually being asked. ... Were you asking, "Did the task force resolve the question of, are there more rosters than lay and clergy?" Bishop Sauer responded, "What I was asking you very simply was, could your proposal live, if the word was not ordination, but commissioning. That is what I am asking ..." Pastor Nelson commented, "I think the solution that the task force has proposed rests on having basically two categories with a grandparented clause to protect persons who were in a third, but not to continue that third. It seems to me that what you have heard from John [Reumann] is that there would be ways that this church could decide to continue a third category, if you thought that was advisable to do. I do not think that the task force proposal advocates for that."

Kathryn E. Baerwald stated, "... It is my understanding now that what is before us, is that we are taking out the term, "lay," in front of "rostered" and putting in "officially recognized." I think, whether we do that or not, that is helpful, because it then does make that particular section internally consistent. But, I am not sure what the implications of it are by any means. I can understand it basically in one or two ways: the first is that what we are saying is that we are creating perhaps a third category, or what we are saying then to the assembly is, we recommend that there be Diaconal ministries, but we are not sure where they go. Is that what we are doing?" Lorraine G. Bergquist commented, "... I think what I want to say is, I would go for clarity and stay with two areas, ordained and lay ministries. I also realize that we already have, as I understand it, an officially recognized lay ministry. (We have all sorts of them.) I think that, if we are not careful, though, we will start with our terminology and with our actions to be interpreted and perceived as another way to demean lay ministry. So, I see that as the dilemma we are in right now-how to do those two things. I am not so sure that we are doing anything

different; we are not changing anything in the church, but I think what I hear us doing now is adding Diaconal ministry as one more lay ministry in the church." The Rev. David G. Gabel stated, "I have a real concern that if we adopted this amendment we would both be moving back six years in saying we do not know for sure where this other group of people fits and that we would be doing exactly what you [Chair Magnus] told us at the beginning of our meeting you were going to try hard to not let us do, and that is, leave this undefined. I would be very unhappy and think that we would not be fulfilling our responsibility, if we adopt this amendment."

MOVED;

SECONDED;

DEFEATED: To replace the words, "lay rostered, with the words, "officially recognized!"

Executive Session

The Church Council recessed into executive session for the purpose of considering legal matters. The council subsequently reconvened in plenary session.

Ecumenical Matters

1. Lutheran-Episcopal Coordinating Committee

Background: Having received from the Lutheran-Episcopal Dialogue III documents describing a possible approach to the goal of full communion between the Episcopal Church and the Evangelical Lutheran Church in America, the 1991 Churchwide Assembly voted:

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

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

The Lutheran-Episcopal Coordinating Committee, appointed by the Church Council to assist the two churches to carry out this mandate, met in April 1992 and December 1992. The committee adopted goals for its work, which are listed in the following recommendation. The goals were reviewed by the Advisory Committee for the Department for Ecumenical Affairs at its March 12-13, 1993, meeting. The committee recommended a time line for study that would culminate with action on this matter by the 1997 Churchwide Assembly.

Council Action: Chair Magnus called upon the Rev. William G. Rusch, director for the Department for Ecumenical Affairs, to introduce the following resolution, which was adopted subsequently without discussion [for further information, see above, Report of the Bishop]:

VOTED:

CC93.3.16

To affirm the time line (1997), and the following goals of the Lutheran-Episcopal Coordinating Committee:

1) To assist the two churches in understanding and moving towards full communion, and in the reception of *The Concordat of Agreement* and its accompanying theological document, *Toward Full Communion*;

2) To continue to explore and to recommend ways of implementing the 1982 Joint Agreement, including reception of *Implications of the Gospel*;

3) To assist in developing processes and resources for a study of the above mentioned documents;

4) To interpret the relationship between full communion and mission, as set forth in the above mentioned documents;

5) To facilitate communication among all expressions of the two churches (national, synodical, diocesan, local) regarding proposals put forth by Lutheran-Episcopal Dialogue III,

responses to the proposals, and implications of the proposals; and,

6) To interpret the proposals put forth by Lutheran-Episcopal Dialogue In within the wider ecumenical context, seeking comments and response from other ecumenical partners; comments and response from inter-Anglican bodies (Anglican Consultative Council, e.g.) and inter-Lutheran bodies (Lutheran World Federation, e.g); and to be sensitive to areas of dissent and concern within our two churches.

2.

Lutheran-Reformed Relations: Report and Recommendation

Background: The 1987 ELCA Constituting Convention adopted the following resolution:

RESOLVED, that the ELCA Church Council shall provide for conversations with the Presbyterian Church (U.S.A.) and the Reformed Church in America and provide for a study of Lutheran-Reformed relations throughout the Evangelical Lutheran Church in America; and that the first regular convention [Churchwide Assembly] of the Evangelical Lutheran Church in America provide opportunity to vote on the recommendations of the Lutheran-Reformed dialogue or such other recommendations as may result from ongoing conversations between the ELCA, the Presbyterian Church (U.S.A.), and the Reformed Church in America (ELCA 87.30.17).

ELCA representatives met with representatives of the Reformed churches in the fall of 1987 to discuss future plans. The Church Council received a report from those conversations, which indicated that the three U.S.A. member churches of the World Alliance of Reformed churches [Presbyterian Church (U.S.A.), Reformed Church in America, and United Church of Christ], wished to be included in the discussion of relations between the Lutheran and Reformed church families. The Church Council agreed to this recommendation (CC87.10.97). Progress reports from the Lutheran-Reformed Committee for Theological Conversations were shared with the Churchwide Assembly in 1989 and 1991.

In March 1992, the Lutheran-Reformed Committee for Theological Conversations

finished its work, agreeing to the text of the report, *A Common Calling: The Witness of Our Reformation Churches in North America Today*. The report included the committee's recommendations, which it requested be considered by the 1993 Churchwide Assembly. Those recommendations included the establishment of full communion among the ELCA, Reformed Church in America, Presbyterian Church (U.S.A.), and United Church of Christ.

At its April 1992 meeting, the Church Council voted:

To authorize the Department for Ecumenical Affairs to develop and implement a churchwide study of this document;

To invite the Presbyterian Church (U.S.A.), the Reformed Church in America, and the United Church of Christ to join with the Evangelical Lutheran Church in America in the appointment of a Joint Coordinating Committee to oversee a study of this document; and

To request that, having received input from bishops, theologians, and other interested persons, the Department for Ecumenical Affairs prepare a report to the April 1993 meeting of the Church Council, for use by the council as it develops its report/recommendation to the 1993 Churchwide Assembly on this matter (CC92.4.17).

At its November 1992 meeting, the Church Council appointed the Lutheran representatives to the Lutheran-Reformed Coordinating Committee. The committee met for the first time in January 1993. Through this coordinating committee, the Department for Ecumenical Affairs intends to develop and implement a churchwide study of *A Common Calling* in all four churches, utilizing a congregational study guide, *A Common Discovery*.

Since *A Common Calling* was not published and circulated to bishops, theologians, clergy, and other interested persons until February 1993, the Department for Ecumenical Affairs, together with the ecumenical officers of the Reformed churches, suggested to the Coordinating Committee that action on *A Common Calling* take place at the earliest in 1995. That suggestion was in keeping with the recommendation of the Conference of Bishops and the Executive Committee of the Church Council of the Evangelical Lutheran Church in America, both of which anticipate action on the Lutheran-Episcopal and Lutheran-Reformed recommendations not later than 1997.

The Advisory Committee for the Department for Ecumenical Affairs met March 11-13, 1993 to review this matter. The committee recommends following the time line for consideration of the recommendations printed in *A Common Calling*.

Council Action: Pastor Rusch introduced the resolution that follows, subsequently adopted by the Church Council. During discussion Bishop Herbert W. Chilstrom commented that because of the relationships of the ELCA predecessor churches with Reformed church bodies, there were expectations on the part of some ELCA members, as well as among the Reformed churches, that the discussions between the churches might have concluded sooner. Nevertheless, "... I think they are coming to understand the importance for us of a timetable that will probably take until 1997. It is a different mix now than it was before and we think it important that we take appropriate time to study this very carefully in the congregations of the Evangelical Lutheran Church in America," he said. Bishop Chilstrom also noted the importance of considering the two bilateral agreements (the Lutheran-Episcopal dialogue and Lutheran-Reformed conversations) concurrently. William T. Billings urged clarity about the meaning of "full communion," particularly with respect to the interchange of clergy. Pastor Rusch concurred, stating that is vital to "... make

sure that everybody knows that what is being proposed is no minor or insignificant step."

VOTED:

CC93.3.

17 To commend the following resolution to the 1993 Churchwide Assembly for adoption:

To affirm that the recommendations for full communion between the Evangelical Lutheran Church in America, the Presbyterian Church (U.S.A.), the Reformed Church in America, and the United Church of Christ, made by the Lutheran-Reformed Committee for Theological Conversations in *A Common Calling*, be voted on by the respective communions (church bodies) in the same year, not earlier than 1995 and not later than 1997; and

To request that the ecumenical staffs of the Evangelical Lutheran Church in America, the Presbyterian Church (U.S.A.), the Reformed Church in America, and the United Church of Christ convene a meeting of the heads of communion of these churches prior to the next meeting of the Lutheran-Reformed Coordinating Committee to seek their guidance in this matter of determining the timing of such a vote.

3. Financial Support

Background: The following action was taken by the advisory committee of the Department for Ecumenical Affairs at its March 1993 meeting:

That in view of the responsibility given to the advisory committee of the Department for Ecumenical Affairs, it bring the following items to the Church Council:

1. The advisory committee realizes the financial constraints in which the ELCA has had to operate;
2. Requests that in budgeting for the coming biennium attention be given for adequate funding to the Department for Ecumenical Affairs to fulfill its responsibility in 1997 for reception of the dialogues with the Episcopal Church and the Reformed Churches, and for the study of the mutual condemnations between Lutherans and Roman Catholics;
3. Requests careful consideration so that sufficient funds be provided to ecumenical organizations in which the ELCA holds membership;
4. NOTES that continued reduction in the budget of the Department for Ecumenical Affairs could result in the discontinuation of some dialogues.

Council Action: The Church Council received the foregoing as information. The Rev. Robert J. Marshall commented, "... I imagine that many of you are as impressed as I am with the progress that has been made in ecumenical relations in these rather brief five years of the history of the Evangelical Lutheran Church in America. I think it goes without saying that this does not happen by accident. It happens because there are good and dedicated people, including our bishop, the staff of the department, and so on, who are working diligently to accomplish our wishes and the progress that is good for the welfare of the Christian Church in our time. The constant dealing with financial cuts has gotten to the place where it not only hurts, it carries the danger of serious wounds, in the work of the department. What should be done? There is the suggestion that when the budget comes before the council, someone who is in the know will suggest that an amount

be deducted from some item in the budget and allocated to the Department for Ecumenical Affairs. I have had enough experience in dealing with churchwide budgets to know that I do not want to tamper with the budget once it gets to the Church Council. Others would suggest, "reduce staff." Now think what that would mean. It would mean that we would reduce our representation in the great variety of ecumenical activities, which our-shall I dare say it-ecumenical denomination engages in. Or, has the time come that we want to be less ecumenical, for the situation is that, if we reduce staff and we move on to the studies of the dialogue, there will be less possibility for people in the congregations and leaders in the synods to get answers to their question.... This is no time to consider any reduction in staff in the Department for Ecumenical Affairs. I hope you all agree with me on that. Or think of ecumenical organizations in which we belong. We are a major partner among the churches in those organizations, because of the size of the membership of our church. The power that we bring in understanding, the various capabilities, makes us a major partner. Our financial support says we are willing to be a minority partner. Is that the way we want it?"

Pastor Marshall sought to make the following motion:

That in future financial allocations and budgeting, the Department for Ecumenical Affairs be added to those that are considered priority items in the budget.

Chair Magnus ruled the motion to be out of order at this time, and suggested that the motion be introduced when budgetary matters were under discussion.

Pastor Marshall responded, "I would like nothing more than to give my speech twice."

Study of Theological Education (continued)

Council Action: Secretary Lowell G. Almen noted that the following text would preface the resolution to be transmitted to the Churchwide Assembly:

To recommend to the 1993 Churchwide Assembly the following action: . . .

He also noted an addition to item 6. as printed in the agenda, namely, the words, "in consultation with the Division for Congregational Ministries and other churchwide units."

The Rev. Stephen M. Youngdahl raised a question about the number of proposed seminary clusters. Bishop James S. Aull stated two concerns: (1) the clustering concept, governance proposal, and cost analysis were too vague; and (2) the tone of the report was one of expansion, rather than downsizing, and would result in making funding difficult and governance further away from the constituencies of the seminaries. ". . . It seems to be that we are looking at a stretch limo when what we really need is a basic economy car," he said.

The Rev. John O. Knudson inquired whether degree programs leading to ordained ministry at other than the masters level had received consideration. The Rev. Phyllis B. Anderson, director for theological education in the Division for Ministry, responded that, while the study considered a variety of educational levels, the more pressing question was that of providing theological education for the laity.

Patsy Gottschalk inquired whether in light of budgetary restriction it would be necessary to continue the study for three years. The Rev. Joseph M. Wagner, executive director of the Division for Ministry, responded that "the work of the task force is only half done . . . I do not think there is any responsible way to continue with the assignment that was given to this task force by terminating its work at this assembly; there are just a number of things that are at mid-stream

with this report." The Rev. Rafaela H. Morales-Rosa requested clarification with respect to the first-call educational requirement proposed in item 6. Ms. Dorothy J. Marple, chair of the task force, observed that the program assumes that theological education is a life-long process and commented on the purposes and structure of the program. Bishop Lyle G. Miller suggested that "we also look at ecclesial readiness for people who are not M.Div. [students]-people who are involved in our seminaries to become pastors but who are not M.Div.-and to give some clarity as to what those people do indeed receive." He suggested that certificate programs be developed for completion of academic work. Charles A. Adamson expressed surprise that continuing theological education is not a requirement for all ordained ministers. Pastor Anderson indicated that such a requirement would be considered by the 1995 Churchwide Assembly. Bishop Robert L. Isaksen noted that in Region 7 a pilot project has been initiated requiring a three-year program of continuing theological education for all first call candidates. Loren W. Mathre expressed caution with respect to the time line, and feasibility and cost for implementation of the proposals. Ms. Marple noted that a 10-year period is planned. Athornia Steele inquired about the response of seminary presidents and faculty to the report. The Rev. Nelson T. Strobert observed that the faculties of Lutheran Theological Seminary at Philadelphia and Lutheran Theological Seminary at Gettysburg have viewed the clustering concept as an opportunity to work together. "I think that there has been enthusiasm on the part of the faculty to work together, to get to know each other, etc. But, more importantly [to reexamine] how to do that mission that we have been called to do by the church-I think we have seen it in that light" The Rev. Robert J. Marshall reported that the faculty of Lutheran School of Theology at Chicago had twice discussed earlier drafts of the report and would meet again to discuss the latest version. Pastor Anderson noted that the task force had worked in close consultation with seminary administrators with respect to governance and structural issues, and with faculty members with respect to academic matters.

VOTED:

CC93.3.18

To recommend to the 1993 Churchwide Assembly the following action:

1. To affirm theological education as a foundational priority, recognizing that the preparation of leaders for mission is

essential to all the ministries of this church;

2. To adopt the eleven imperatives for theological education, as presented in the Report of the Study of Theological Education for Ministry to the 1993 Churchwide Assembly, as the planning and guiding focus for preparation of leaders for this church into the 21st century;

3. To call upon the eight seminaries of the ELCA to form by the fall of 1994 three to five clusters for leadership education, each cluster providing a full range of theological education for mission on its territory; developing a consolidated governance structure for decision making which can plan and implement a comprehensive program of theological education, in consultation with the Division for Ministry and in accordance with the time line contained in this report;

4. To call upon the eight seminaries of the ELCA, during the

1993-1995 biennium, to develop common standards of academic readiness for students entering master's level programs in preparation for rostered ministries in this church for recommendation to the Division for Ministry;

5. To commend to the Division for Ministry, as it reviews the ELCA candidacy process in consultation with seminaries and synods, the development of churchwide standards for early discernment of ecclesial readiness of students entering master's level programs in preparation for rostered ministries in this church;

6. To direct the Division for Ministry, in consultation with the Division for Congregational Ministries and other churchwide units, during the 1993-1995 biennium, to encourage synods and other providers to develop pilot programs of structured theological education in the first three years of ordained ministry; to monitor such programs in order to develop churchwide standards and guidelines; and with the Task Force on the Study of Theological Education for Ministry, to prepare a proposal for churchwide implementation of a first call education requirement for the 1995 Churchwide Assembly;

7. To direct the Division for Ministry to facilitate development of models of theological education by extension and "distance learning," and with the task force to prepare a proposal for the 1995 Churchwide Assembly for a flexible system to make theological education accessible to a broader spectrum of people; and

8. To direct the Division for Ministry, through its Task Force on the Study of Theological Education, to promote study and discussion, throughout the Evangelical Lutheran Church in America during the 1993-1995 biennium, of proposals for funding theological education as a foundational priority in this church's mission, and prepare funding proposals for recommendation to the ELCA Church Council for consideration by the 1995 Churchwide Assembly.

Chair Magnus expressed appreciation to the task force and to the staff of the Division for Ministry for their work since the last meeting of the Church Council.

Stewardship Strategy (continued)

Discussion of the proposed Stewardship Strategy resumed.

MOVED;

SECONDED: To commend to the 1993 Churchwide Assembly the following resolution for adoption:

A. 1. To receive with appreciation the Financial Stewardship Strategy (Exhibit B, Part 1);

2. To endorse the general directions described in this report and the related programs and activities that are intended

to:

a. Help members of the Evangelical Lutheran Church in America

develop faith-filled lives;

- b. Articulate the compelling story of the ELCA'S mission;
- c. Equip and nurture lay and rostered leaders so that they will guide the church as it funds its mission activities;
- d. Affirm, coordinate and develop new and current methods of financial support for the church's mission; and
- e. Coordinate partnerships among all manifestations and expressions of this church.

3. To instruct the Church Council of the Evangelical Lutheran Church in America to oversee and guide the further development of the various elements of this strategy, with the support of the Division for Congregational Ministries and other churchwide units; and

4. To commend this document to synods and congregations of this church for their reflection and action.

B. To authorize planning for the possible implementation of an annual celebrative offering in support of ongoing churchwide ministries, a report on which will be shared with the 1993 Churchwide Assembly within the context of its deliberation on the Financial Stewardship Strategy.

C. To authorize the implementation of plans for a "Vision for Mission" fund, a report on which will be shared with the 1993 Churchwide

Assembly.

D. To authorize, contingent upon approval of a business plan by the Budget and Finance Committee and the bishop, the development of a pilot project coordinated by the Division for Ministry as recommended by the Stewardship Strategy Development Committee, "Keystones: A Partnership Program of Interpretation, Learning and Support for Theological Education in the ELCA" (Exhibit F, Part 4).

The Rev. John O. Knudson noted that an addition to the last paragraph of the proposal had been suggested by the Budget and Finance Committee of the Church Council, whereby the revised text would read, "To authorize, contingent upon approval of a business plan by the Budget and Finance Committee and the bishop, the development"

J. David Ellwanger observed regarding the Keystones Project, "Yesterday, Mr. [John] Giles presented a proposal that obviously had a lot of sizzle to it, but it prompts me to ask the question, "Where's the beef." I think that the proposal is flawed." He cited as a flaw the linkage of the program to seminaries, and suggested that the concept needs to be linked to outreach and global mission as well. He cautioned that the project as presently conceived "might end up embarrassing us."

Edith M. Lohr moved to divide the question:

MOVED;

SECONDED;

CARRIED: To divide the question before the last paragraph relative to the Keystones Project.

Lorraine G. Bergquist raised concern relative to the feasibility of special churchwide appeals and the proposed annual celebrative offering. "I would like to ask the bishops what that is doing to the synods. Is it counter-productive; are we losing

the whole idea of proportionate share?" Bishop Kenneth H. Sauer, chair of the Conference of Bishops, reported that the members of the conference generally supported the Financial Stewardship Strategy. "There are several factors; one is that critique of this sort of thing from an ecclesiological point of view is really a dead issue ...; secondly, the need to support the church seems to be so intense in the light of what is happening that we might as well try anything," he said. Bishop Robert L. Isaksen observed with respect to the 1992 Ingathering, "I do not think it is counter-productive in any way . . . It did not affect our proportionate share...." He reported that fewer than 25 percent of the congregations in his synod participated. Bishop Lyle G. Miller stated that although the proposed annual celebrative offering is "valid and good, my concern about it is that we have not done as adequate a job as we should or could have done and need to do in terms of lifting up what it is, what it can be, and what it can accomplish." He also voiced support of the "Vision for Mission Fund" and urged close coordination with synods, which have comparable activity. With respect to the Keystones Project, he recommended attention to education and interpretation of the church's constituency with respect to the enterprise of theological education. Bishop Paull E. Spring stated, "I was about the only one who did not endorse the Keystone thing." He observed that in his synod, the ingathering concept had been successful only when it was "piggy-backed" with a special synodical appeal. "I am concerned about a churchwide offering that may only be churchwide-from my experience," he stated. The Rev. Mark Moller-Gunderson noted that the proposed strategy had been designed to affirm and strengthen a churchwide partnership with synods.

Frank R. Jennings stated that he hoped new ways of funding the churchwide organization might be found, because, he said, "it is pretty obvious to me that the way we fund it now is not working." He observed that the expectations for the Keystones Project are too great, and that too many direct-marketing questions were unanswered in the initial presentation of the proposal. "While I would like very much for there to be a new vehicle that could be very successful, I think this one is loaded with a lot of risk," he said and suggested that the concept be tested in a pilot project.

The Rev. Robert N. Bacher, executive for administration, noted two "check points" related to the Keystones Project: (1) the approval of a business plan as proposed by the Budget and Finance Committee; and (2) further testing. He indicated that the response to date in linking the concept with support of theological education has been positive.

Edith M. Lohr spoke in favor of the overall Financial Stewardship Strategy. She recommended that multiple approaches to comprehensive resource development need to be utilized simultaneously. The Rev. Stephen M. Youngdahl inquired whether the council was approving an annual celebrative offering or approving "plans for" such an offering. Pastor Moller-Gunderson indicated that the council was being asked to authorize the offering at this time in order to provide adequate lead time for implementation. Pastor Youngdahl observed, "If the churchwide offering is to have impact, it will have magnified impact, if the Churchwide Assembly says, "Yes, this is something we want to do." If it is just the Church Council saying it, then I think it is a mistake" He recommended that the resolution be amended to authorize "plans for" the offering. He favored the Keystones Project, but concurred that expectations with respect to results were too high.

The Rev. Nelson T. Strobert inquired about how the educational component of the Keystones Project would affect the work of churchwide units. Pastor Moller-Gunderson indicated that conversations among the churchwide units related to

that issue have already taken place. The Rev. Joseph M. Wagner, executive director of the Division for Ministry, noted that the audience reached through Keystones would not be the same audience that utilizes current resources, such as those developed by the SELECT program. ". . . We are very concerned to make that project [Keystones] go. I believe that the safeguards that Bob [Bacher] has mentioned are sufficient to be sure that the church would not get far into a project that is not going to promise to produce, ..." he stated. JoAnn S. Herrick inquired whether discussion of the final paragraph of the resolution was in order. Loren W. Mathre spoke in favor of the proposed annual offering, but encouraged attention to proactive implementation and interpretation. He concurred with Pastor Youngdahl that it would be advantageous for the Churchwide Assembly to endorse the concept. Secretary Lowell G. Almen suggested that two additional recommendations might be transmitted to the Churchwide Assembly, to be inserted before the third paragraph of the resolution as follows:

To establish an annual celebrative churchwide offering for support of ongoing churchwide ministries;

To affirm the Church Council's establishment of a "Vision for Mission Fund" for global and domestic ministries;

He also recommended that the second and third sections of the resolution, which would not be transmitted to the Churchwide Assembly, be amended to read respectively, "To authorize planning for possible implementation of an annual celebrative offering ... "; and "To authorize planning for possible implementation of plans for a 'Vision for Mission Fund'...."

The Rev. Stephen M. Youngdahl then moved the following:

MOVED;

SECONDED: To amend the recommendations related to the Financial Stewardship Strategy:

(1) by inserting before the third paragraph of the recommendations to be transmitted to the 1993 Churchwide Assembly the following:

To establish an annual celebrative churchwide offering for support of ongoing churchwide ministries;

To affirm the Church Council's establishment of a "Vision for

for Mission Fund" for global and domestic ministries;

and (2) by amending the second and third sections of the resolution, which would not be transmitted to the Churchwide Assembly, to read respectively, "To authorize planning for

the possible implementation of an annual celebrative offering . . ."; and "To authorize planning for the possible

implementation of ~~plans~~ for a 'Vision for Mission Fund'..."

Bishop Herbert W. Chilstrom stated that he agreed with the sentiment of the proposed amendment, but cautioned that it would delay approach of donors until after the assembly. The Rev. Harvey A. Stegemoeller, executive director of the ELCA Foundation, observed that today donors are giving to specific causes and that he therefore favored immediate establishment of the "Vision for Mission Fund." Sec-

retary Almen suggested that the Churchwide Assembly might be asked to "urge further expansion of a 'Vision for Mission Fund,'" or simply not refer the matter to the assembly at all. Bishop Chilstrom suggested division of the question by requesting the assembly to reaffirm the "Vision for Mission Fund," but approve establishment of an annual offering.

Lorraine G. Bergquist moved the following, for the sake of interdependence and "modeling proportionate share":

MOVED;

SECONDED;

***DEFEATED:* To amend the proposed amendment in part to read:**

To establish an annual celebrative churchwide offering for support of ongoing synodical and churchwide ministries;

During discussion of the foregoing motion, the Rev. David A. Andert suggested that the application to synods be made optional, rather than required, so as not to conflict with special synodical appeals. Ms. Bergquist reiterated her concern for maintaining interdependence between synods and the churchwide organization. Loren W. Mathre favored the emendation and stated, ". . . The more important thing than the money that this would bring in is the communication and connection that this brings to the giver." Chair Magnus then called for the vote on the proposed amendment. A voice vote was inconclusive and a subsequent vote by show of hands indicated that the amendment failed.

Pastor Youngdahl restated his concern that the churchwide offering "be owned by the assembly." Edith M. Lohr suggested that the second paragraph of the proposed transmittal to the Churchwide Assembly be amended by replacing the word, "affirm," with the word, "endorse." She urged defeat of the original amendment and further reworking of the original recommendation.

MOVED;

SECONDED;

***CARRIED:* To amend the recommendations related to the Financial Stewardship Strategy:**

(1) by inserting before the third paragraph of the recommendations to be transmitted to the 1993 Churchwide Assembly the following:

To establish an annual celebrative churchwide offering for support of ongoing churchwide ministries;

To affirm the Church Councils establishment of a "Vision for Mission Fund" for global and domestic ministries;

and

(2) by amending the second and third sections of the resolution, which would not be transmitted to the Churchwide Assembly, to read respectively, "To authorize planning for the possible implementation of an annual celebrative offering"

Speaking to the Keystones Project, i. David Ellwanger observed that all but one of the groups that had responded to the proposal were composed of clergy. "Assuming that 95 percent of the people who have reviewed this were clergy, I am not at all surprised that there was substantial support for an idea that would support additional funds for seminaries." He urged that the proposal be defeated. Susan H. Stapell likened the presentation on the Keystones proposal to commercialism and stated that she could not vote for the proposal at this time.

At the suggestion of Secretary Almen the emendation previously recommended

by Ms. Lohr was accepted as a friendly amendment by consensus.

VOTED:

CC93.3. 19 To

commend to the 1993 Churchwide Assembly the following resolution for adoption:

To receive with appreciation the Financial Stewardship Strategy (Exhibit B, Part 1);⁷

To endorse the general directions described in this report and the related programs and activities that are intended to:

(1) Help members of the Evangelical Lutheran Church in America develop faith-filled lives;

(2) Articulate the compelling story of the ELCA's mission;

(3) Equip and nurture lay and rostered leaders so that they will guide the church as it funds its mission activities;

(4) Affirm, coordinate, and develop new and current methods of financial support for the church's mission; and

(5) Coordinate partnerships among all manifestations and expressions of this church.

To establish an annual celebrative churchwide offering for support of ongoing churchwide ministries;

To affirm the Church Council's establishment of a "Vision for Mission Fund" for global and domestic ministries;

To instruct the Church Council of the Evangelical Lutheran Church in America to oversee and guide the further development of the various elements of this strategy, with the support of the Division for Congregational Ministries and other churchwide units; and

To commend this document to synods and congregations of this church for their reflection and action.

To authorize planning for the possible implementation of an annual celebrative offering in support of ongoing churchwide ministries, a report on which will be shared with the 1993 Churchwide Assembly within the context of its deliberation on the Financial Stewardship Strategy.

To authorize the implementation of plans for a "Vision for Mission Fund" a report on which will be shared with the 1993 Churchwide Assembly.

Discussion of the Keystones Project resumed. William E. Diehl suggested that the council approve the project with the condition that Mr. John Giles provide "half of the up-front money." Eric C. Shafer, director for the Department for Communication, objected that for Mr. Giles, the project was "a journey of the heart," and

⁷The text is printed on pages 367-404 of this volume

that he did not possess the necessary financial resources. Pastor Youngdahl requested that Pastor Bacher reiterate the previously mentioned "check point" that would ensure the viability of the project. Both he and Edith M. Lohr underscored that no funds would be expended on the project prior to approval of the business plan. Patsy Gottschalk expressed concern about competition between the Keystones "product," and other subscription ventures offered by this church, such as the video magazine, "Mosaic." William T. Billings stated, "I just want to caution people on being stampeded by ignorance. I say that not in any kind of derogatory way. It is impossible for us as a body to do the kind of detailed study that is necessary to decide whether something like this should go on or not. By the same token, we should be very, very careful about not having confidence in those people who have [such ability]...." He urged that the council respect the counsel of churchwide staff in this matter. Bishop Lyle G. Miller observed that it would be premature to "squelch" the proposal at this time; he suggested field testing in a synod. Kathryn E. Baerwald suggested that the two proposals related to the Keystones Project be combined (see below). It was agreed by consensus to postpone further discussion until after the afternoon recess, during which the Rev. Robert N. Bacher, Kathryn E. Baerwald, and Edith M. Lohr were to draft a composite motion. Kathryn E. Baerwald moved the following:

MOVED;

SECONDED;

CARRIED: To amend the motion regarding the Keystones Project to read:

To authorize, contingent upon approval of a business plan by the

Budget and Finance Committee and the bishop, the development of a pilot project coordinated by the Division for Ministry as recommended by the Stewardship Strategy Development Committee, "Key-

stones: A Partnership Program of Interpretation, Learning and Support for Theological Education in the Evangelical Lutheran Church in

America" (Exhibit F, Part 4); ~~and to request that a report on this project be shared with the 1993 Churchwide Assembly within the context of its deliberations on the financial stewardship Strategy.~~

VOTED:

CC93.3.20 To authorize, contingent upon approval of a business plan by the Budget and Finance Committee and the bishop, the development of a pilot project coordinated by the Division for Ministry as recommended by the Stewardship Strategy Development Committee, "Keystones: A Partnership Program of Interpretation, Learning and Support for Theological Education in the Evangelical Lutheran Church in America."

The foregoing amendment and main motion as amended were adopted without further discussion.

Study of Ministry (continued)

Discussion of recommendations related to the Study of Ministry resumed.

Establishment of a Diaconal Ministry (continued)

During the previous plenary session, the Church Council acted to amend item 2. related to the establishment of a Diaconal ministry as follows:

To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

2. To designate, as recommended by the board of the Division for Ministry, such a Diaconal ministry as part of the lay rostered ministries of this church for which individuals could be certified, approved, and rostered ~~commissioned~~ according to the criteria, standards, policies, and procedures of this church.⁵

Bishop Paull E. Spring inquired under what authority were the above cited criteria, standards, policies, and procedures established. Secretary Lowell G. Almen indicated that consistent with ELCA bylaws, such documents were developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council.

VOTED:

***CC93.15.d* To recommend to the 1993 Churchwide Assembly the following action:**

To adopt the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

2. To designate, as recommended by the board of the Division for Ministry, such a Diaconal ministry as part of the lay rostered ministries of this church for which individuals could be certified, approved, and rostered according to the criteria, standards, policies, and procedures of this church.⁹

Discussion continued with item 3. related to the establishment of Diaconal ministry. The recommendation presented to the Church Council read:

To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

3. To declare that Diaconal ministers be called by this church to a public ministry which exemplifies the servant life, equips and motivates others to live it, and shares the Word of God in Law and Gospel through word and deed wherever possible and in a great variety of ways in order to serve officially to empower, equip, and support all the baptized in the ministry and mission of Jesus Christ-with an initial and illustrative, but not an exhaustive, list of categories of Diaconal ministry to include education, mission and evangelism, care, administration, and music and the arts;¹⁰

'Based on recommendation of the board of the Division for Ministry of the Evangelical Lutheran Church in America, March 19, 1993.

'Based on recommendation of the board of the Division for Ministry of the Evangelical Lutheran Church

in America, March 19, 1993.

⁰Based on "M-21," Report of the Task Force on Theological Education

William E. Diehl moved, in lieu of the foregoing recommendation, the original recommendation as printed in the Report of the Task Force on the Study of Ministry.

MOVED;

SECONDED: To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

To declare that Diaconal ministers be called by this church to a public ministry which exemplifies the servant life, equips and motivates others to live it, and shares the Word of God in Law and Gospel through word and deed wherever possible and in a great variety of ways. 1) To serve officially to empower, equip, and support all

the baptized in the ministry and mission of Jesus Christ. 2) To serve in interdependence and accountability with pastors and bishops, and share with them responsibility for the Word of God in service to the church and the world. 3)

An initial and illustrative, but not an exhaustive, list of categories of Diaconal ministry includes: education, mission and evangelism, care, administration, and music and the arts.

Mr. Diehl observed that item 2) is applicable to all members of the church and, therefore, is appropriate in this context. The Rev. John H. P. Reumann, chair of the task force, advised that the language in question be inserted in the recommendation that was referred to the Church Council in reference to a lay Diaconal ministry. He noted that the original wording, as moved by Pastor Diehl, relative to "with pastors and bishops," assumes that Diaconal ministers are to be ordained. JoAnn S. Herrick served notice of moving Pastor Reumann's emendation, should Mr. Diehl's motion fail. Mr. Diehl sought to withdraw his motion in deference to the solution suggested by Pastor Reumann. Chair Magnus, noting the complexity of the issue, ruled that withdrawal was not in order. Bishop Lyle G. Miller questioned the use of the term, "call," in relationship to Diaconal ministers. He cautioned that such usage would be a significant departure from the current terminology of "appointment" in reference to lay persons. Erin Cram, youth advisor, advocated the use of the term, "call," in affirming the work of Diaconal ministers. Bishop Paull E. Spring objected that use of the term, "call," in this context was inconsistent with Article 14 of the Augsburg Confession, which states that "no one should be allowed to administer the Word and sacraments in the church unless he is duly called." Bishop Herbert W. Chilstrom noted that although one ELCA predecessor church observed a strong tradition that the term, "call," be applied only to Word and Sacrament ministry, others have since argued that application of the term to other categories of church service should be permitted. Pastor Reumann, citing section II.B. 1.a. of the report of the task force, noted that the task force invariably employed the broader definition. ". . . What the document has done is to extend the notion

of "office of ministry" in such a way that not only the proposal about Diaconal ministers, but also associates in ministry would be included," he said. The Rev. Barbara K. Lundblad favored retention of the term, "call," observing that it would promote collegiality among those working in ministry to the church. Bishop David W. Olson concurred with Bishop Miller's concern, and stated "... Perhaps it is "called by this church to public ministry" that is more significant than just the word, "called'." He cautioned that use of the term may complicate administration of the call and appointment processes. Pastor Lundblad urged, ". .. It seems to me that we can still retain that word and the mechanics can be worked out

The Rev. Stephen M. Youngdahl observed that the council's action would not be the final action on the document. He encouraged that consideration of the remainder of the report be expedited.

MOVED;

SECONDED;

DEFEATED: To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

To declare that Diaconal ministers be called by this church to a public ministry which exemplifies the servant life, equips and motivates others to live it, and shares the Word of God in Law and Gospel through word and deed **wherever possible and in a great** variety of ways. 1) To serve officially to empower, equip, and support all the baptized in the ministry and mission of Jesus Christ. 2) To serve in interdependence and accountability with pastors and bishops, and share with them responsibility for the Word of God in service to the church and the world. 3) An initial and illustrative, but not an exhaustive, list of categories of Diaconal ministry includes: education, mission and evangelism, care, administration, and music and the arts.

Secretary Almen suggested that line 138 of item 3. be amended to read: "variety of ways in order to serve officially in interdependence with pastors, bishops, and the laity of this church, sharing with them responsibility for the Word of God in service to the Church and world. to empower, equip, andWilliam E. Diehl then moved the original recommendation with the emendation suggested by Secretary Almen.

MOVED;

SECONDED: To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following resolution

in relation to proposals of the Task

Force on the Study of Ministry and actions by the board of the Division for Ministry:

3. To declare that Diaconal ministers be called by this church to a public ministry which exemplifies the servant life, equips and motivates others to live it, and shares the Word of God in Law and Gospel through word and deed wherever possible and in a great variety of ways in order to serve officially in interdependence with

pastors, bishops, and the laity of this church, sharing with them responsibility for the Word of God in service to the Church and world, to empower, equip, and support all the baptized in the ministry and mission of Jesus Christ-with an initial and illustrative, but not an exhaustive, list of categories of Diaconal ministry to include education, mission and evangelism, care, administration, and music and the arts;"

"Based on "M-21," Report of the Task Force on Theological Education.

The Rev. Rafaela H. Morales-Rosa inquired about the use of the phrase, "pastors, bishops, and the laity of this church," rather than simply "clergy and laity." Lorraine G. Bergquist suggested insertion of the word, "other," before the word, "laity." The emendation was accepted as a friendly amendment. Edith M. Lohr called the question.

MOVED;

SECONDED;

CARRIED: To move
the previous question.

VOTED:

CC93.3. 15. e To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

3. To declare that Diaconal ministers be called by this church to a public ministry which exemplifies the servant life, equips and motivates others to live it, and shares the Word of God in Law and Gospel through word and deed wherever possible and in a great variety of ways in order to serve officially in interdependence with pastors, bishops, and the other laity of this church, sharing with them responsibility for the Word of God in service to the Church and world, to empower, equip, and support all the baptized in the ministry and mission of Jesus Christ-with an initial and illustrative, but not an exhaustive, list of categories of Diaconal ministry to include education, mission and evangelism, care, administration, and music and the arts.

The following items were approved without discussion:

VOTED:

CC93.3. 15.f To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

4. To assign the care and guidance of candidates for Diaconal ministry to this church's candidacy system, with the Division for Ministry to provide appropriate assistance and

training for synodical candidacy committees to deal with Diaconal candidates;"³

²Based on "M-21," Report of the Task Force on Theological Education.

³Based on "M-27," *ibid.*

VOTED:

CC93.3.15.9 To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

5. To affirm that specific requirements for approval be developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council;⁴

During discussion of the recommendation that follows, William E. Diehl inquired about its application to pastors called to non-Word and Sacrament ministries. Bishop Lyle G. Miller questioned the relevancy of the recommendation, since the issue of Diaconal ordination had been eliminated. The Rev. Paul R. Nelson, director for the Study of Ministry, concurred that the recommendation was intended to apply to the issue of two forms of ordained ministry, but stated that the recommendation "does provide explicitly a guarantee principle that I do not think does any harm, if it is allowed to remain, even though it may be redundant." Edith M. Lohr and the Rev. Robert E Marshall urged retention of the recommendation in consideration of the likelihood of its application to future contingencies. Frank R. Jennings inquired, "Now that we are not recommending two ordained rosters, do we in essence provide the guarantee that we are looking for by just using the first sentence?" Pastor Nelson noted that retention of the last sentence would demonstrate relationships between ministries. Charles A. Adamson observed that item 6. was relevant with respect to the rostering of Diaconal ministers as stated in item 2.

VOTED:

CC93.3. 15.h

To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

6. To specify that any person on the ELCA roster of ordained ministers at the time a roster of Diaconal ministers is begun shall be able to remain on the roster of ordained pastors of Word and Sacrament, even if the call in which that person is serving might more appropriately be termed Diaconal. If the person wishes to change to the Diaconal roster, she or he may do so by meeting the then existing standards and requirements of a specific type of Diaconal ministry.⁵¹

Development of Diaconal Ministry

The recommendations that follow were approved without discussion.

⁴Based on "M-25," *ibid.*

¹⁵"M-26," *ibid.*

VOTED:

CC93.3. 15.i To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

1. To direct that the Division for Ministry, in consultation with the Conference of Bishops and with the approval of the Church Council--and in consultation with the appropriate officials of the Evangelical Lutheran Church in Canada--make the necessary revisions in related documents for their application to Diaconal ministers.¹⁶

The Rev. Rafaela H. Morales-Rosa inquired about the practice of the Evangelical Lutheran Church in Canada with respect to Diaconal ministers. The Rev. John H. P. Reumann responded.

VOTED:

CC93.3. 15.j To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

2. To

direct the Division for Ministry to hold a consultation(s) with persons engaged in Diaconal ministry of various kinds in this church and with those engaged in training persons for Diaconal service in this and other churches as a part of the design and preparation of programs for training ELCA Diaconal ministers.¹⁷

Recommendation on Relation of Diaconal Ministers and Associates in Ministry

During discussion of the recommendation that follows, the Rev. Joseph M. Wagner noted that requested study might be completed well in advance of the 1995 Churchwide Assembly and suggested that the report be made to the Church Council. Edith M. Lohr inquired about the sources of funding for the proposed study. Secretary Lowell G. Almen indicated that under ELCA bylaws, the Church Council would have authority to approve recommendations resulting from the study, with the exception of those that might specifically require approval by the Churchwide Assembly.

VOTED:

CC93.3. 15.k To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following resolution in relation to proposals of the Task Force on the Study of Ministry and actions by the board of the Division for Ministry:

To direct the Division for Ministry to study the relation-

ship between associates in ministry and Diaconal ministers

"I" M-30," *ibid.*

""M-31," *ibid.*

with the results and any recommendation emerging from such a study to be presented to the 1995 Churchwide Assembly.,⁸

Recommendations Declined

Aureo F Andino questioned the necessity of transmitting the following recommendations to the Churchwide Assembly. Secretary Lowell G. Almen noted that the recommendations are part of the report of the Task Force on the Study of Ministry, and that the board of the Division for Ministry had acted to dissent approval of them. ". . . It seems we need a way to suggest to the assembly an orderly disposal of those recommendations." Mr. Andino suggested transmittal of the items to the assembly as information. The Rev. Robert J. Marshall concurred that they be transmitted as information. The Church Council agreed by consensus that the following proposals of the Task Force on the Study of Ministry be transmitted to the 1993 Churchwide Assembly as information:

To decline the following proposals of the Task Force on the Study of Ministry in keeping with action of the board of the Division for Ministry to dissent from the task force recommendation for establishment of an ordained Diaconal ministry:

1. [To DECLINE:] To determine that approved and called candidates for Diaconal ministry shall be ordained as Diaconal ministers within the officially recognized ministry of this church."
2. [To DECLINE:] To direct that there be a rite of ordination for pastors and a rite of ordination for Diaconal ministers into the officially recognized ministry of the ELCA.²⁰
3. [To DECLINE:] To direct that this church maintain one roster (official list) for Diaconal ministers and one roster for pastors.²¹
4. [To DECLINE:] To determine that at synodical assemblies, Diaconal ministers have the same voice and vote, rights and privileges, as pastoral ministers. That in order to retain the 60-40 ratio of lay and ordained minister voting members, the number of lay voting members be increased proportionately, and that for the Churchwide Assembly, ordained voting members include both pastoral and Diaconal ministers.²
5. [To DECLINE:] To direct that standards, definitions, policies, and procedures for discipline for Diaconal ministers be the same as those contained in the ELCA Constitution, Bylaws, and Continuing Resolutions for ordained pastoral ministers.²³

Recommendations Regarding Officially Recognized Lay Ministries Inherited Rosters

During discussion of the recommendation that follows, the Rev. Barbara K. Lundblad inquired about provision for voting privileges for Diaconal ministers. Secretary Almen indicated that the proposed bylaws would provide for such privileges.

Athornia Steele raised further concern about the need to transmit as information to the Churchwide Assembly the recommendations that were declined (see im-

mediately above).

"Recommendation of the board of the Division for Ministry, March 19, 1993.

⁹"M-22," Report of the Task Force on Theological Education.

²⁰"M-23," *ibid.*

²¹"M-24," *ibid.*

²²"M-28," *ibid.* This need would now be addressed under provisions related to associates in ministry

²³"M-29," *ibid.* This would now be addressed under provisions related to associates in ministry

Chair Magnus indicated that the entire section on inherited rosters would now be considered. The Rev. Rafaela H. Morales-Rosa raised concern that implementation of item 4. might reduce the number of lay voting members from congregations at synodical assemblies. William E. Diehl asked how voting membership at synodical assemblies presently is determined. Frank R. Jennings inquired further about the impact of item 4. on the voting composition of synodical assemblies in the future. Kathryn E. Baerwald concurred that the overall composition of the voting membership would have the potential to change significantly. The Rev. Stephen M. Youngdahl observed that the 60 percent lay voting membership requirement is a minimum requirement. Bishop David W. Olson inquired whether congregations might elect lay associates in ministry as their representatives. Chair Magnus indicated that such would be possible. JoAnn S. Herrick reflected briefly on the possible implications of changes of the composition of voting memberships. William E. Diehl observed that item 4. might favor large congregations. Lorraine G. Bergquist inquired whether retired associates in ministry would enjoy voting membership at synodical assemblies. Secretary Almen indicated that the bylaws would apply to all active persons.

ELCA-Certified Associates in Ministry

Bishop Lyle G. Miller raised concern about the phrase, "be letters of call by the appropriate expression of this church," in item 2. He suggested that such letters be issued by the congregation or the Church Council. Bishop David W. Olson concurred. Bishop Kenneth H. Sauer observed that presently associates in ministry are elected by the congregation. Secretary Almen called attention to item 3. under "Other matters concerning associates in ministry" on the related matter of termination of calls. General Counsel David J. Hardy recommended that the "Table of Sources of Call" would need to be emended in order to provide for additional sources of call for associates in ministry. Chair Magnus requested that Bishop Miller and the Rev. Stephen M. Youngdahl draft an appropriate amendment for submission to the Church Council. The Rev. Joseph M. Wagner voiced caution in acting on this matter without thorough study.

Deaconess Community of the Evangelical Lutheran Church in America

No questions were raised relative to the recommendations concerning the ELCA deaconess community.

Discipline of Persons in Officially Recognized Ministries

No questions were raised relative to the recommendations concerning the discipline of persons in officially recognized lay ministry.

Other Matters Concerning Associates in Ministry

No questions were raised relative to the recommendations concerning other matters.

VOTED:

CC93.3.

15.1: To recommend to the 1993 Churchwide Assembly the following action:

To adopt the proposals of the Task Force on the Study of Ministry, as recommended by the board of the Division for Ministry, regarding officially recognized lay ministries of the Evangelical Lutheran Church in America:

* Inherited rosters

1. To retain persons rostered as ALC commissioned church staff, AELC deaconesses and deacons, ALC deaconesses, LCA deaconesses, LCA lay professional leaders, AELC commissioned teachers, in the ELCA in the recognized category of ministry of their previous church body for as long as they are in good standing according to the standards and procedures of this church. Any of these persons may resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established in the ELCA.²⁴

2. To determine that the ELCA constitution [, bylaws, and continuing resolutions] continue to refer to the above inherited rosters from the three predecessor bodies and the ELCA associates in ministry as "associates in ministry."

3. To affirm that, consistent with the statement on "call" [in the text of the document, "Together for Ministry," "Part II: Recommendations," Section "B. Call and Ordination'," "1. Rationale, a. Call"], persons on inherited rosters may be issued letters of call by the appropriate expression of this church.²⁶

4. To direct that all inherited associates in ministry and all future associates in ministry be given voice at synod assemblies and vote as part of the 60 percent of lay voting membership.

o ELCA-certified associates in ministry

1. To retain all persons rostered in the ELCA as certified associates in ministry at the time of the adoption of the recommendations of the Task Force on the Study of Ministry on that roster as long as they are in good standing according to the standards and procedures of this church. Any of these persons may resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established by the ELCA.²⁸

2. To affirm that, consistent with the recommendations on "call" [in the text of the document, "Together for Ministry," "Part II: Recommendations" Section "B. Call and Ordination" "1. Rationale, a. Call"], persons on this roster serve under call by this church and be issued letters of call by the appropriate expression of this church.²

3. To direct that this church retain ELCA certified associates in ministry as an officially recognized lay roster category?.

²⁴"M-32," *ibid.*

25"M-33," *ibid.*

2""M-34," *ibld.*

27"M-35," *ibld.*

28"M-36," *ibid.*

2"M-37," *ibid.*

3°"M-38," *ibid.*

4. To urge that persons now in the associate-in-ministry endorsement process continue and have the option of becoming associates in ministry or of moving toward becoming Diaconal ministers.³¹

5. To determine that approved and called candidates for associate in ministry enter into that form of officially recognized lay ministry in a service of commissioning.³²

* Deaconess Community of the Evangelical Lutheran Church in America

1. To recognize the long history of the Lutheran Deaconess movement in the United States and encourage the continued service of the Deaconess Community of the Evangelical Lutheran Church in America and ELCA members of the Lutheran Deaconess Conference in the life of this church.

2. To end the frozen roster status of the ELCA's roster of the Lutheran Deaconess Community of the Evangelical Lutheran Church in America and authorize the setting apart and rostering of qualified persons for service as deaconesses by meeting the appropriate criteria for roster status established by the ELCA.⁴

3. To recognize the appropriateness of deaconesses who meet the standards and requirements for ordained ministry, upon call to such a ministry, becoming ordained pastors or [who meet the standards and requirements for Diaconal ministers becoming] Diaconal ministers of the ELCA,¹¹

* Discipline of persons in officially recognized lay ministries

1. To direct that, in matters of discipline, all rosters of "associates in ministry"-those inherited, the 1988-1993 associate-in-ministry roster, and any new lay roster(s) established by this church-shall be subject to the same definitions, guidelines, and procedures.³⁶

2. To direct that the definition and guidelines for discipline for "associates in ministry" (rostered laity) shall be substantially similar to that of ordained ministers in accordance with the responsibility and nature of the category of ministry.³⁷

3. To direct that the procedure for discipline of "associates in ministry" shall be substantially similar to that for ordained ministers.³

* Other matters concerning associates in ministry

1. To direct that all rosters of "associates in ministry"-those inherited, the 1988-1993 associate-in-ministry roster, and any new

""M-39." *ibld*

32"M-40," *ibid.*

3""M-41," *ibid*

3"M-42," *Ibid*

³"M43," *ibid*
""M-44," *ibid*
⁷"M-50," *ibid*
³"M-51," *ibid*.

lay roster(s) established by this church-shall be subject to the

same guidelines and procedures
in matters related **to** the man-
agement of the
**roster, including "on leave" designation, retire-
ment, and removal.**³⁹

**2. To direct that all
rosters of "associates in ministry"-those in-
herited, the 1988-1993 associate-in-ministry roster, and any new**

lay roster(s) established by this church-shall be subject
**to the
same principles governing representation in synod assemblies.**⁴⁰
3. To direct that the process for terminating a congregation's call of

a rostered lay person shall be substantially similar to the pro-

visions for termination of a call of an ordained minister found

in + S14.13.

[in the Constitutions for Synods of this church].⁴¹

4. To direct that

once a person is removed from an inherited roster,
there will be
no reinstatement to that roster. Rather, persons
seeking to return to active roster status must apply for acceptance

to the new roster by whatever criteria are
in effect.⁴²

5. To direct that

any person on a grand-parented roster shall relin-
quish such
status upon being accepted on any new roster which
is established.⁴³

Additional discussion occurred with the respect to the process for further con-
sideration of sources of call for associates in ministry.

Ministry of Word and Sacrament

Call and

Ordination

The Rev. Rafaela H. Morales-Rosa requested clarification regarding item 4. and
the laying on of hands at ordination. The Rev. Paul R. Nelson, director for the

Study of Ministry, explained that the issue related to the recommendation of the task force on establishment of two forms of ordained service (pastors and ordained Diaconal ministers).

Ministry of Word and Sacrament

No questions were raised relative to the recommendations concerning ministry of Word and Sacrament.

Concerning Bishops

No questions were raised relative to the recommendations concerning bishops.

VOTED:

CC93.3. 15.m To

recommend to the 1993 Churchwide Assembly the following action:

To adopt the proposals of the Task Force on the Study of Ministry, as recommended by the board of the Division for

³⁹"M-45," *Ibid.*

⁴⁰"M-46," *ibid.*

⁴¹"M47," *ibid.*

⁴²"M48," *Ibid.*

⁴³"M-49," *Ibid.*

Ministry, related to call, ordination, and ministry of Word and Sacrament:

* Call and Ordination

1. To reaffirm this church's understanding that ordination commits the person being ordained to present and represent in public ministry, on behalf of this church, its understanding of the Word of God, proclamation of the Gospel, confessional commitment, and teachings. Ordination requires knowledge of such teachings and commitment to them. Ordained persons are entrusted with the application and spread of the Gospel and this church's teachings.⁴⁴

2. To reaffirm that ordination to the ministry of this church requires that all candidates will meet churchwide standards of preparation and will be called.⁴

3. To reaffirm that installation be the rite by which ordained ministers are placed into specific ministries of this church.⁴⁶

4. To specify pastors, as well as the bishop (or the person whom the bishop authorizes in providing for ordination), to participate in the laying on of hands at ordination,

5. To declare that movement among the officially recognized ministries of this church be determined by the standards and specific requirements for approval prescribed by this church for call, ordination, and installation into those ministries.⁴⁸

6. To instruct the Church Council to provide for the review of and revision of the services of ordination and installation.⁴⁹

* Ministry of Word and Sacrament

1. To reaffirm the ministry of Word and Sacrament which God has instituted and to which this church calls and ordains qualified persons. Each person ordained into the pastoral office is to minister in the name of Christ and with power conferred by the Holy Spirit. Such persons shall proclaim God's Word through preaching, teaching, sacraments, conduct of public worship, and pastoral care, and speak for justice, especially in behalf of the poor and oppressed, and proclaim God's love.⁵⁰
2. To urge that these tasks of the ordained pastoral ministry of Word and Sacrament, essential for the life of the community because they involve the means of grace from God, be carried out together with all baptized believers and officially recognized ministers and with their support and encouragement.⁵
3. To call upon those in ordained pastoral ministry especially to work for the understanding and expansion of the ministry of all

4"M-4," *ibid.*

⁴⁵"M-5," *ibid.*

46"M-6," *ibid.*

47"M-7," *ibid.*

48"M-8," *ibid.*

⁴⁹"M-9," *ibid.*

¹⁰"M-10," *ibid.*

1"M-11," *ibid.*

the baptized in daily life through efforts in each congregation or groups of nearby congregations.⁵²

* Concerning bishops

1. To retain the use of the title "bishop" for those ordained pastoral ministers who exercise the ministry of oversight in the synodical and churchwide expressions of this church.¹³
2. To declare that the ministry of bishops be understood as an expression of the pastoral ministry. Each bishop shall give leadership for ordained and other ministries; shall give leadership to the mission of this church; shall give leadership in strengthening the unity of the Church; and shall provide administrative oversight.⁴
3. To initiate amendment of the constitutions of the ELCA and its synods in describing the ministry of the bishop to reflect more clearly the pastoral and oversight functions of the bishop.⁵⁵
4. To retain the present constitutional description of the membership in the Conference of Bishops (ELCA 15.41.), which limits membership to those serving in office."
5. To stipulate that the term of office for bishops shall be six years. Bishops may be reelected and synods may establish term limitations.⁵⁷
6. To specify that only persons ordained into the pastoral ministry of Word and Sacrament be eligible nominees for election as bishop.⁸
7. To specify that a service of installation be used for those called to serve as bishops of this church and that the bishop of the

Evangelical Lutheran Church in America or a member of the Conference of Bishops appointed by the bishop of the ELCA install each newly elected synod bishop; and that at the installation of the bishop of the Evangelical Lutheran Church in America, the presiding minister be the retiring ELCA bishop or, where that is not possible, a bishop designated by the Church Council.⁵⁹

Flexibility for Mission

Non-Stipendiary Ministry

Ramona S. Rank raised a concern that non-stipendiary ministry unjustly provides no security for the ministers and their families in terms of housing, retirement, and other benefits. She cited the example of the native Alaskan clergy of another denomination. The Rev. Paul R. Nelson, director for the Study of Ministry, responded that approval of the item 2., with respect to development of churchwide standards, was crucial to assuring avoidance of the possible abuse cited by Ms. Rank. She then inquired whether the persons affected would participate in the

⁵²"M-12," *ibid.*

⁵³"M-13," *ibid.*

"M-14,"

ibid.

⁵⁵"M-15," *ibid.*

56"M-16," *ibid.*

57"M-17," *ibid.*

5"M-18," *ibid.*

"M-19," *ibid.*

drafting of such regulations. The Rev. Joseph M. Wagner, executive director of the Division for Ministry, affirmed that such participation would be sought.

The Rev. Rafaela H. Morales-Rosa returned to the discussion of the previous recommendations and inquired about the rationale for extending the term of office for bishops to six years. Pastor Nelson responded briefly.

Edith M. Lohr inquired why the provision of non-stipendiary ministry was proposed. Pastor Nelson said it provides for flexibility in permitting pastors who are willing and able to forgo salaries to serve under call.

Licensed Ministry

Bishop Robert L. Isaksen inquired whether a term other than "licensed" had been considered. Pastor Nelson responded that the alternative that had been suggested was a limited form of ordination.

Ministry While on Leave from Call

No questions were raised relative to the recommendations concerning ministry while on leave from call.

Cooperation with the Evangelical Lutheran Church in Canada

No questions were raised relative to the recommendations concerning cooperation with the Evangelical Lutheran Church in Canada.

Review No questions were raised relative to the recommendations concerning ongoing review of the effects of the Study of Ministry on the life of this church.

VOTED:

CC93.3.15.n To recommend to the 1993 Churchwide Assembly the following action:

To adopt the proposals of the Task Force on the Study of Ministry, as recommended by the board of the Division for Ministry, related to flexibility for mission:

' Non-Stipendiary Ministry

- 1. To determine that this church may have stipendiary and non-stipendiary ministers among its rostered ministries, and**
- 2. To direct that churchwide standards for non-stipendiary ministers be developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council.⁶¹**

*

Licensed Ministry

1.

To agree that, where needed to provide pastoral or Diaconal leadership for a congregation or other ministry of this church, the synod bishop in consultation with that ministry may license a rostered person, or a baptized person not on any roster, to provide that ministry in a particular place for a specific period of time,²

2. To determine that, to be eligible for such ministry, persons must meet churchwide standards approved by the Division

°""M-52," *ibid.*

6""M-53," *bid.*

62""M-54," *ibid.*

for Ministry, the Conference of Bishops, and the Church Council;⁶³ and

3. To specify that authorization and accountability for such ministries, which will be supervised by an appropriate synodically appointed ordained minister, rests with the synodical bishop and appropriate synodical board or commissions.

? Ministry While On Leave from Call

To provide for the possibility that ordained persons rostered by this church but no longer holding a letter of call from a source officially recognized by this church may continue on the roster subject to careful annual synodical review for the church's mission, under specific policy to be developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council. Retention on the roster beyond three years must be approved by the Conference of Bishops.,,

* Cooperation with the Evangelical Lutheran Church in Canada

To direct that this church, through the Division for Ministry, engage in careful consultation on all major issues of ministry with the Evangelical Lutheran Church in Canada in order to

preserve their shared mission in North America, particularly in the areas of ministry in daily life, Diaconal ministry, and other shared forms of officially recognized ministry."⁶

Review

To direct the Division

for Ministry to review the effects of the recommendations of the Study of Ministry adopted by the 1993 Churchwide Assembly and, as part of its ongoing work, report its findings to the

1999 Churchwide Assembly.⁶⁷

Chair Magnus thanked Pastor Nelson, Pastor Reumann, and Pastor Wagner for the work of the Task Force on the Study of Ministry. William E. Diehl requested that a summary be made available of the recommendations from the Study of Ministry that call for new practices in this church. Pastor Wagner responded. The Rev. James G. Cobb inquired about the format for dissemination of materials related to the Study of Ministry to the membership of the Churchwide Assembly. Secretary Almen responded. The Rev. Stephen M. Youngdahl inquired about dissemination throughout this church of the actions of the Church Council on this matter.

Women and Children Living in Poverty

Background: The 1991 Churchwide Assembly adopted a "call to action" related to women and children living in poverty. The assembly called upon the churchwide organization:

* To continue and intensify its ongoing efforts to undergird this church's ministry with persons in poverty, in cooperation with congregations, synods,

⁶³"M-55,"

ibid

⁶⁴"M-56," *ibid*

⁵"M-57," *Ibid*

⁶⁶"M-58," *ibid*

⁶⁷"M-59," *ibid*

social ministry organizations, seminaries, colleges, universities, and schools of this church;

* To raise up in this biennium issues related to Women and Children in Poverty through the *Mission90* emphasis on Our Children at Risk; and

* To develop in the coming biennium a churchwide strategy for addressing the issue of Women and Children Living in Poverty, in partnership with persons living in poverty and in consultation with synods and this church's agencies and institutions, colleges and seminaries, with a report to the 1993 Churchwide Assembly (CA91.4.14).

The Staff Team on Women and Children Living in Poverty has been working on a plan to develop a comprehensive strategy and has provided the council with regular progress reports.

The report of the staff team, which was shared with all related boards, and reviewed by the boards of the "lead units" in this effort-the Division for Outreach and Women of the Evangelical Lutheran Church in America-was distributed to council members. The board of the Division for Outreach, meeting March 4-7, 1993, instructed staff to transmit the document, "Call to Listen and to Action: Women

and Children Living in Poverty," to the Church Council with the request that it be forwarded to the 1993 Churchwide Assembly in Kansas City for presentation and action on the enabling resolutions.

By contrast, the board of the Division for Church in Society, meeting that same weekend, took the following action:

RESOLVED, that the Division for Church in Society address the following advice to the ELCA Church Council regarding the report and recommendations of the Staff Team on Women and Children Living in Poverty:

1. The report is helpful in continuing to sensitize leadership of the church to the experiences of persons living in poverty;
2. The process used during this biennium has taken seriously the witness of women living in poverty, recording the value of the Church to those persons. It also highlights the value these women can contribute to the Church. It is helpful to be called to hear and engage in action with the women living in poverty within this church;
3. While the above are applauded by the Division for Church in Society, the board judges that the expectations and the directives of the 1991 Assembly have not been met:
 - a. A strategy has not been developed;
 - b. Consultation with the church's agencies and institutions has not been conducted;
 - c. Specific plans, responsibilities, and accountabilities have not been assigned nor resources provided through this document;
 - d. Activities listed in the report do not communicate the achievement of the call for intensification of the church's ministry with persons in poverty during this biennium;
 - e. The funding priorities announced by the Church Council do not appear to recognize the importance expected for this subject.
4. It is suggested that the Church Council
 - a. Receive the report as a valuable contribution to the development of a strategy;
 - b. Adopt recommendations 1 and 2;
 - c. Prepare a strategy to be reported to the 1993 assembly with recommendations for fulfilling such a strategy, including the allocation of necessary leadership and funding.

In preparing the strategy it is suggested that current activity be used as a minimum bench mark and that priority for use of churchwide funds be allocated consistent with the severity of this need and the principle embedded in recommendation 1.

The Steering Committee of the Commission for Multicultural Ministries, meeting March 12-14, 1993, took the following action:

The Commission for Multicultural Ministries commends the attention brought to the impoverishment of women and children as reported in Women and Children Living in Poverty. This study does not seriously address the root causes of the impoverishment, which causes concern in the Commission for Multicultural Ministries.

Further, the Commission of Multicultural Ministries wishes for the study to be more sensitive of the special aspects of the impoverishment of African American, Asian, Hispanic, and Native American people. An inclusion of these aspects is sought in the final document presented to the 1993 Churchwide

Assembly.

As a result of these responses from the boards and steering committee that reviewed the working group's report, further conversation among staff of the units involved in this matter is continuing. Because of the short interval between the meetings of these boards and steering committees and the early meeting of the Church Council, revisions were not available at the time of this council meeting.

Council Action: William T Billings inquired about the schedule for distribution of the report to the Executive Committee. The Church Council then approved the following resolution:

VOTED:

**CC93.3.21 To refer the "Report and Recommendations of the Staff Team on Women and Children Living in Poverty: A Plan to Listen and to Act" to the Executive Committee of the Church Council; and
To authorize the Executive Committee to take action transmitting a revised report to the 1993 Churchwide Assembly.**

MISSION90: Making Christ Known

Background: An update on "Mission90: Making Christ Known" was provided to council members. This initiative was also considered by the Conference of Bishops at its March 1993 meeting.

Council Action: Chair Magnus called upon the Rev. Lee S. Thoni, executive assistant to the bishop, to present an update on the witness and mission emphasis, "Mission90: Making Christ Known." The Church Council received the foregoing as information.

1993 Churchwide Assembly

Chair Magnus called upon Secretary Lowell C. Almen to comment on the "nuts and bolts" of the Churchwide Assembly to be held at Kansas City, Missouri, August 25 to September 1, 1993. The working draft of the agenda for the 1993 Churchwide Assembly was distributed to council members.

William E. Diehl observed that motions may be expected calling for a change to a triennial, rather than biennial, Churchwide Assembly as a cost-saving measure.

**"Social Statement on Caring for Creation: Vision, Hope, and Call"
(continued)**

VOTED:

CC93.3.22

To commend the following resolution to the 1993 Churchwide Assembly for approval:

To adopt the "Social Teaching Statement on Caring for Creation: Vision, Hope, and Justice," with the intent that it be the basis for education and action among members and throughout the entire Evangelical Lutheran Church in America; and implemented specifically through such measures as:

1. the development of resources specific to this statement (directed to the Division for Congregational Ministries);

2. incorporation of this emphasis in worship, educational programs, publications, institutions, and partnerships of this church (see especially sections V.B, and C, directed to the Division for Congregational Ministries, Division for Church in Society, Division for Global Mission, Division for Higher Education and Schools, Division for Ministry, Division for Outreach, Department for Communication, Augsburg Fortress Publishers, *The Lutheran*, and Women of the ELCA);
3. focused advocacy on these matters in ELCA public policy and corporate social responsibility work (see sections V.C, and E, directed to the Division for Church in Society);
4. support of the work of Environmental Stewardship (Division for Church in Society) to help the ELCA carry out the commitments it makes in adopting this statement; and
5. ongoing deliberation of the implications of this statement for the ministry of the people of God in their daily vocations (directed to the Division for Ministry and the Division for Church in Society).

**"Social Statement on Freed in Christ: Race, Ethnicity, and Culture"
(continued)**

VOTED:

CC93.3.23 To commend the following resolution to the 1993 Churchwide Assembly for approval:

To adopt the "Social Teaching Statement on Freed in Christ: Race, Ethnicity, and Culture," with the intent that it be the basis for education and action among members and throughout the entire ELCA; and implemented specifically through such measures as:

1. the development of resources specific to this statement (directed to the Commission for Multicultural Ministries and Division for Congregational Ministries);
2. the commitment of leaders calling this church to meet the challenges on the strategy (directed to the Office of the

Bishop, Synodical Bishops and Officers, Cabinet of Executives, Division for Ministry, and Division for Outreach);

- 3. the ongoing incorporation of this vision into the programming, resource development, publications, institutions, and partnerships of this church (directed to the Division for Congregational Ministries, Division for Church in Society, Division for Global Mission, Division for Higher Education and Schools, Division for Ministry, Division for Outreach, Department for Ecumenical Affairs, Department for Communication, Augsburg Fortress Publishers, *The Lutheran*, and Women of the ELCA);**
- 4. focused advocacy on these matters in ELCA public policy and corporate social responsibility work (directed to the**

**Division for Church in Society); and
5. the fulfillment of the specific commitments made in the
ELCA Multicultural Mission Strategy.**

Affiliation of ELCA-Related Schools

Background: The Division for Higher Education and Schools requested Church Council review and possible action on three documents pertaining to ELCA-related schools.

ELCA Affiliated Schools: Schools, sponsored by (1) more than one ELCA congregations, or (2) an association of at least one ELCA congregation and congregations of other Lutheran church bodies, require affiliation with the Evangelical Lutheran Church in America. Such affiliation would be regulated by defined criteria and specific procedures for acquiring affiliate status. School affiliation is defined and the criteria and procedures are stated in the document, "Criteria and Procedures for Affiliation of ELCA Affiliated Schools."

Congregational Schools: Schools, sponsored by a single congregation, receive ELCA identity through the congregation. They are acknowledged by the Division for Higher Education and Schools as ministries of the congregation and receive consultation and services through the Evangelical Lutheran Church in America. The division defines these schools as "Congregation Schools." Two proposed documents were distributed to council members. One related to those schools that operate within the congregation as a legal entity; the other related to schools that are separately incorporated. The two documents reflect existing differences between the two types of schools in terms of responsibilities and accountability. Both documents provide definitions and describe the relationships of the congregation, school, and the churchwide organization. The documents recommend guidelines for congregations and schools, which will assist them in establishing and maintaining an effective school ministry.

The three documents were reviewed by legal counsel and also were considered by the board of the Division for Higher Education and Schools at its March 19-21, 1993, meeting.

VOTED:

CC93.3.24 To approve the "Criteria and Procedures for Affiliation of ELCA-Affiliated Schools"; and

To affirm and commend to congregations and schools the documents related to Congregational Schools.

ELCA Pension and Other Benefits Program

1. Review

of ELCA Medical and Dental Plan

Background: Responding to memorials from several synods on the coverage and cost of the ELCA health plan, the 1991 Churchwide Assembly voted

To encourage the Board of Pensions and the Church Council to continue to explore all possible ways to reduce the cost of health care for members, while retaining necessary coverage for church workers;

To commend to the Church Council for consideration the proposal that an independent, blue-ribbon committee be appointed to review the current ELCA Medical and Dental Plan and make recommendations, and that a report be provided to the 1993 Churchwide Assembly; and

To refer the memorials of the Southeastern Iowa Synod, Indiana-Kentucky Synod, Northeastern Pennsylvania Synod, and Lower Susquehanna Synod to

the Board of Pensions and to the ELCA Church Council as information, as they explore options for decreasing health-care costs.

The Church Council, at its November 1991 meeting, referred this matter to its Executive Committee and requested that a recommendation be brought to the April 1992 council meeting. At its February 13-14, 1992, meeting the Executive Committee discussed this matter. The Executive Committee, in weighing the purpose, feasibility and costs of a "blue ribbon committee," suggested that the "Financial Oversight Committee," which is mandated in ELCA 17.61.02.e., might serve the purposes suggested by the assembly's action. According to this provision, The Church Council shall appoint a Financial Oversight Committee, composed of persons not responsible for pension and benefit 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.

At its April 4-5, 1992, meeting, the Church Council voted:

To acknowledge the ongoing responsibility of the Financial Oversight Committee, through the Budget and Finance Committee of the Church Council, related to the Board of Pensions, for the review of health costs and benefits; and

To delay the consideration of the possible appointment of a "blue-ribbon committee" for review of medical and dental plans of the Board of Pensions until early 1993 (CC92.4.10).

The Board of Pensions provided an updated report on its activities in this area. This exhibit provides background information that will inform any additional discussion by the Church Council of this matter.

Council Action: Chair Magnus called upon Mr. John G. Kapanke, president of the Board of Pensions, who provided a detailed explanation of various aspects of managed products for health care for beneficiaries of the ELCA Pension Plan. He then called on Mr. William H. Engelbrecht, a member of the Church Council liaison committee, who commented on the competency of the Board of Pensions staff. Edith M. Lohr stated that the council should feel confident that the Board of Pensions is looking aggressively for new methods of health care and caring for plan members. Bishop David W. Olson asked whether there was any major movement of congregations with large staffs out of the ELCA plan. Mr. Kapanke responded that there is no mass exodus at this time, though the board is sensitive to congregations with pastors at the high end of the scale. He also noted that, if a major exodus of large congregations were to occur, a "death spiral" would exist, because these larger congregations subsidize smaller congregations.

VOTED:

CC.93.3.25 To affirm the ongoing work of the Board of Pensions relative to the issues raised in the memorials referred to the Church Council regarding health-care costs; and To request the Board of Pensions to prepare a report on this work for transmission to the 1993 Churchwide Assembly.

Mr. Kapanke distributed an evaluation instrument intended to poll plan participants, church officials, and members of the Church Council on a variety of health-care issues. He asked each member to fill out the survey and return it before the end of the council meeting.

2. ELCA

Pension and Other Benefits Plan

Background: The Board of Trustees of the Board of Pensions has commended the following items to the Church Council for action, which were subsequently adopted *en bloc*:

a. ELCA

Health Benefits Plans: Drug Coverage

The Board of Pensions proposes making AZT and Videx eligible for purchase through the mail service program.

EN BLOC

[CC93.3.44.a]

To adopt the amendments to the ELCA Health Benefit Plans attached in Agenda/

MINUTES Exhibit J,

Part 1.

b. ELCA

Medical and Dental Benefits Plan: Puerto Rico

The proposed amendments clarify the eligibility of members residing in Puerto Rico for coverage under the Triple S plan.

EN BLOC

[CC93.3.44.b]

To adopt the amendments to the ELCA Health Benefit Plans attached in Agenda/

MINUTES Exhibit J,

Part 2.

c. ELCA Medical and Dental Benefits Plan: Post-Retirement Benefits for Former AELC Pastors

The proposed amendments provide a subsidy of post-retirement health benefits coverage for former AELC pastors.

EN BLOC

[CC93.3.44.c]

To adopt the amendments to the ELCA Health Benefit Plans attached in Agenda/

MINUTES

Exhibit J, Part 3.

d. ELCA Medical and Dental Benefits Plan: Clarification of Coverage

The proposed amendments clarify coverage for oral surgery, temporomandibular joint syndrome, and other procedures, as medical or dental services.

EN BLOC

[CC93.3.44.d]

To adopt the amendments to the ELCA Health Benefit Plans attached in Agenda/

MINUTES Exhibit J, Part 4.

e. ELCA Master Institutional Savings Plan

The proposed amendments allow employer contributions to be made for any group of employees which would meet the discrimination tests of the Internal Revenue Code.

EN BLOC

[CC93.3.44.e]

To adopt the amendments to the ELCA Health Benefit Plans attached in Agenda/MINUTES Exhibit J, Part 5.

f. ELCA Medical and Dental Benefits Plan: Contributions

The proposed amendments provide more flexibility for determining minimum and maximum contributions.

EN BLOC

[CC93.3.44.fl]

To adopt the amendments to the ELCA Medical and Dental Benefits Plan attached in Agenda/MINUTES Exhibit J, Part 6.

g. ELCA Medical and Dental Benefits Plan: Technical Amendments

The proposed amendments correct omissions and inconsistencies in the various plan documents.

VOTED:

93.3.26 To adopt the amendments to the ELCA Health Benefit Plans attached in Agenda/MINUTES Exhibit J, Part 7.

3. Divestment

The December 1992 Board of Pensions Divestment Summary had been distributed to council.

Council Action: The Church Council received the foregoing as information.

Sexual Abuse Strategy

Background: At its November 1992 meeting, the Church Council adopted a four-year plan by which the Evangelical Lutheran Church in America would implement its strategy for responding to sexual abuse by clergy. The goals of education, training, and prevention were central elements of this strategy.

As part of its action on the 1993 budget, the Church Council allocated \$25,000 to be used for this effort. The council also directed the Division for Ministry, the Commission for Women, the Office of the Bishop, and the Department for Synodical Relations to consult with other churchwide units, synods, and seminaries to prepare a plan to finance this strategy. The requested staff report was distributed to council members.

Council Action: Chair Magnus called upon the Rev. Joseph M. Wagner, executive director of the Division for Ministry, and Joanne Chadwick, executive director of the Commission for Women, to introduce the report. Ms. Chadwick said the exhibit is a status report on the development of a strategy to be managed by a part-time staff person still to be identified. She also noted that funding for the project continues to be problematic. William H. Engelbrecht asked whether work on the strategy should proceed, if funding is unclear. Pastor Wagner said that the work is proceeding, because initial funding seemed likely. Synods would be asked to pick up the costs, if a second year of funding fails. Bishop Lyle G. Miller asked whether the churchwide organization had a picture of what is happening in synods on this issue. Ms. Chadwick indicated synods had reported on their work which has made it possible to set a goal of training all pastors in four years.

Report of the Executive for Administration

Chair Magnus called upon the Rev. Robert N. Bacher, executive for administration, to present his report. Pastor Bacher outlined several administrative trends presently observable in 10 denominations in the United States. He noted that he will serve as a consultant to the Presbyterian Church in the U.S.A. in their restructuring. He also pointed to eight themes presently at work in the ELCA churchwide organization regarding issues of administration.

Report of the Budget and Finance Committee (continued)

Chair Magnus called upon Edith M. Lohr, chair of the Church Council's Budget and Finance Committee, to continue the committee's report.

3.

Synod/Churchwide Consultation on Proportionate-Share Commitments

Background: A narrative of synodical-churchwide consultations on proportionate-share commitments was distributed to council members. A report listing 1994 commitments to date, with 1992-1993 comparisons, also was distributed.

Council Action: Ms. Lohr introduced the report on the consultations on proportionate-share commitments as information to the Church Council. There were no questions.

4.

1993 Budget

Ms. Lohr proceeded to introduce the following recommendation of the Budget and Finance Committee designed to ensure a favorable balance in the 1993 budget:

MOVED;

SECONDED:

To authorize staff of the Division for Congregational Ministries and the ELCA Foundation to develop plans for and implement specific activities to raise additional income for 1993 through such means as:

- * a Thank Offering from individuals, congregations, and related organizations, which will be brought by synods to the 1993 Churchwide Assembly;**
- * inviting responses from major donors for this purpose; and**
- * raising up other opportunities for giving.**

During discussion, the Rev. Barbara K. Lundblad and Bishop Lyle G. Miller observed that there would not be enough time to accomplish a special offering properly between now and the meeting of the Churchwide Assembly in August 1993. The Rev. Mary Ann Moller-Gunderson, executive director of the Division for Congregational Ministries, responded that the intent was to initiate an annual spring offering, based on the recommendation of the Stewardship Strategy Task Force. Bishop Miller responded that, if education on this issue is done properly, a fall and a following spring appeal would be possible. Treasurer Richard L. McAuliffe noted the attempt is to keep budget shortfall at a minimum, which can be accomplished in a variety of ways, providing people with various opportunities to give. Pastor Lundblad reiterated her point that timing was crucial to the success of this effort.

Loren W. Mathre expressed his support for the proposal, because it was a sign of commitment to mission and he thought up to \$1.5 million could be raised.

Mr. Mathre then offered the following amendment:

MOVED;

SECONDED;

DEFEATED: To

delete the words, "by synods," **from** the action on Agenda page 14.4.

The Rev. Barbara K. Lundblad offered the following amendment:

MOVED:

SECONDED;

CARRIED: To amend

the recommendation of the Budget and Finance **Committee**

by deleting the first bulleted item and

substituting the following:

An offering from individuals, congregations, and related orga-

nizations, which would be highlighted with special

gifts received

at the 1993 Churchwide

Assembly and which would continue in

synods in the fall of 1993.

Pastor Lundblad stated that passage of this amendment would allow for a special offering to begin at the Churchwide Assembly and continue through the fall of 1993. Treasurer McAuliffe asked whether the concept of a celebratory offering for 1993 would have an impact on 1994 offerings. Bishop Miller suggested setting specific dates for the fall 1993 offering and the 1994 spring offering. Bishop Kenneth H. Sauer commented that he approved of the proposed stewardship strategy, because it is based on assumptions concerning the interdependency of the various expressions of this church. Consequently, making the churchwide offices responsible for the delivery system of this offering would be helpful in allowing synods to concentrate on proportionate share giving.

VOTED:

CC93.3.27 To authorize staff of the Division for Congregational Ministries

and the ELCA Foundation to develop plans for and implement

specific activities to raise additional income for 1993 through

such means as:

* An

offering from individuals, congregations, and related

organizations, which would be highlighted with special

gifts received at the 1993 Churchwide Assembly and which

would continue in synods in the fall of 1993;

*

inviting responses from major donors for this purpose;

and

*** raising up other opportunities for giving.**

1. 1993

Expenditure Authorization

VOTED:

CC93.3.28 To authorize 1993 current-fund spending of \$75,900,000, or 97.7 percent of the revised 1993 current fund income estimate; and To authorize 1993 World Hunger spending of \$12,000,000, or 100 percent of the revised 1993 World Hunger income estimate.

2. 1994-1995 Budget Proposal

VOTED:

CC93.3.29 1994 Budget Proposal

Option 1: To forward to the 1993 Churchwide Assembly for approval a 1994 current fund budget proposal of \$78,790,000, with an initial Mission Operating Fund allocation of \$1,500,000, pending authorization of the churchwide offering outlined in the Financial Stewardship Strategy; and To authorize the Church Council to establish the spending authorization after review of 1993 actual income and 1994 revised income estimates.

or

Option 2: To forward to the 1993 Churchwide Assembly for approval a 1994 current fund budget proposal of \$77,790,000, with an initial Mission Operating Fund allocation of \$1,500,000, should the churchwide offering outlined in the Financial Stewardship Strategy not be authorized; and To authorize the Church Council to establish the spending authorization after review of 1993 actual income and 1994 revised income estimates; and

To forward to the 1993 Churchwide Assembly for approval a 1994 World Hunger budget proposal of \$12,250,000.

1995 Budget Proposal

Option 1: To forward to the 1993 Churchwide Assembly for approval a 1995 current fund budget proposal of \$79,640,000, with an initial Mission Operating Fund allocation of \$1,500,000, pending authorization of the churchwide offering outlined in the Financial Stewardship Strategy; and To authorize the Church Council to establish the spending authorization after review of 1994 actual income and 1995 revised income estimates.

or

Option 2: To forward to the 1993 Churchwide Assembly for approval a 1995 current fund budget proposal of \$78,440,000, with an initial Mission Operating Fund allocation of \$1,500,000, should the churchwide offering outlined in the Financial Stewardship Strategy not be authorized; and To authorize the Church Council to establish the spending authorization after review of 1994 actual income and 1995 revised income estimates; and

To forward to the 1993 Churchwide Assembly for approval a 1995 World Hunger budget proposal of \$12,500,000.

Report of the Legal and Constitutional Review Committee

Chair Magnus called upon Athonia Steele, chair of the Church Council's Legal and Constitutional Review Committee, to present the committee's report.

1.

Proposed Amendments for the 1993 Churchwide Assembly

Background: Prior to the March 27-29, 1993, meeting of the Church Council, the Legal and Constitutional Review Committee considered the following amendments for possible recommendation to the 1993 Churchwide Assembly.

VOTED:

CC93.3.30 To recommend to the 1993 Churchwide Assembly the following action:

To adopt the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:

To add two new bylaws as ELCA 1.01.01. and 8.11.01. to define more clearly the name, Evangelical Lutheran Church in America, as used for legal purposes and to define the meaning of the three primary expressions of this church as used in the governing documents:

- 1.01.01. The name, Evangelical Lutheran Church in America, as used herein refers, in general references, to this whole church, including its three primary expressions---eongregations, synods, and the churchwide organization. The name, Evangelical Lutheran Church in America, is also the name of the corporation of the churchwide organization to which specific references are made herein.
- 8.11.01. References herein to the nature of the relationship between the three primary expressions of this church---eongregations, synods, and the churchwide organization---as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God's mission, and the fulfillment of the purposes of this church as described in Chapter 4, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

To amend ELCA bylaw 13.51.01. to reflect the shift of responsibilities for facility management and central services from the Office of the Treasurer to the Department for Human Resources:

- 13.51.01. The treasurer shall propose policy for review and action by the Church Council and provide for the implementation, within such policies, of the financial, accounting, insurance, property ~~and facility~~ management, ~~central services~~, investment and money management systems, and related services for the units of the churchwide organization.

To amend ELCA continuing resolution 15.31.D91. regarding the Department for

Human Resources, adding a new letter "b." and re-lettering the subsequent items:

15.31.D91.b. This department shall provide management of the facilities for the churchwide organization and coordinate central services for Chicago-based churchwide units.

To amend ELCA continuing resolution 16.11.E91.1. to remove the reference to the Lutheran Resources Commission, which no longer exists as an entity related to the Division for Church in Society:

16.11.E91.1. relate on behalf of this church to Lutheran Immigration and Refugee Service; and the Inter-Lutheran Domestic Disaster Response; ~~and the Lutheran Resources Commission.~~

To amend ELCA bylaw 20.14.01. to clarify the discipline process and to add a new bylaw 20.14.02. regarding new evidence:

20.14.01. The circumstances in which a person or entity shall be required to answer again charges before a discipline hearing committee shall be limited to the following:

- a. The Committee on Appeals has ordered a rehearing as its disposition of a timely appeal to it.
- ~~b. The conduct of which the accused is charged is a continuing course of conduct occurring subsequent to the prior hearing before a discipline hearing committee.~~

~~_____~~ e.b. The Committee on Appeals has ordered a further hearing after either an accuser(s) or an accused has petitioned for a further hearing on the basis of newly discovered evidence or testimony that was not available at the time of the original hearing.

20.14.02. After a charge against a person or entity has been considered by a discipline hearing committee, evidence relating to that charge may be introduced at a subsequent hearing before another discipline hearing committee on a different but related charge. Charges are "related" if they involve similar alleged conduct on the part of the accused.

To amend ELCA bylaw 20.21.17. to provide explicitly for the possibility of extension of the 60-day period for action by a discipline hearing committee:

20.21.17. In each specific case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection by the Executive Committee of the Church Council of the members of the churchwide Committee on Discipline to serve on a discipline hearing committee, meet with the accused and the accuser(s) to hold a hearing and render its written decision. The 60-day period may be extended one or more times to a specified

date by a written stipulation signed by the accuser(s), the accused and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.

To amend S10.03.d. in the Constitution for Synods to make this constitutional provision consistent with +S8.12.n.2) and ELCA churchwide bylaws:

S10.03.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~~ decisions regarding those persons whose status is subject to reconsideration and action under the constitution and bylaws of the ELCA.

To amend S13.24. in the Constitution for Synods to make this constitutional provision consistent with the ELCA churchwide constitutional provision 9.61.e.:

S13.24. If any congregation of this synod has disbanded, or if the members of a congregation agree that it is no longer possible for it to function as such, or if ~~it is~~ it is the opinion of the Synod Council that the membership of a congregation has become so .scattered or so diminished in numbers as to make it impractical for such a congregation to fulfill the purposes for which it was organized or that it is necessary for the synod to protect ~~its~~ the congregation's property from waste and deterioration, the Synod Council, itself or through trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of this synod. The congregation shall have the right to appeal the decision to the Synod Assembly.

To amend the Model Constitution for Congregation to reflect +S13.02. in the Constitution for Synods regarding the responsibility of each congregation to elect voting members of the Synod Assembly:

C5.04. This congregation annually shall choose from among its voting members laypersons to serve as voting members of the Synod Assembly as well as persons to represent it at meetings of any conference, cluster, coalition, or other area subdivision of which it is a member. The number of persons to be elected by the congregation and other qualifications shall be as prescribed in guidelines established by this synod.

2. Size of Board for Churchwide Units and Length of Terms

Background: At the November 1992 meeting of the Church Council's Legal and Constitutional Review Committee, discussion was undertaken on the possibility of proposing a reduction in the number of persons on the boards of the divisions, currently 21 persons each, and of the steering committee of the Commission for Multicultural Ministries, currently 20 persons. The committee referred the matter to the secretary of this church for further consultation with executive directors. Several executive directors indicated that it may be possible to reduce the size

of boards; some urged the present number on each board be maintained. A greater concern, however, was the difficulty produced by the turnover of one-third of each board's membership each biennium. With a normal pattern of two meetings a year and four in a biennium, development of knowledge of the board's responsibilities and functions represents a crucial need. Loss of experience and expertise each biennium, represented in one-third of the board's departing membership, was identified as a serious problem.

Various suggestions emerged, such as four-year terms for board members with the possibility of reelection to one additional term. In a 21-member board, this would result in a change of about one-fifth of the board's membership-five members-each biennium rather than one-third-seven members-as is the case in the current pattern. In a 16-member board, if the size of boards were reduced, at least four experienced persons would leave the board each biennium. Another possibility that was mentioned would be eight-year terms, without consecutive reelection. After review of the various issues of board size and length of terms, as well as the applicable bylaws, the Legal and Constitutional Review Committee may present recommendations.

Council Action: The Church Council adopted the following recommendations of the Legal and Constitutional Review Committee without discussion:

VOTED:

CC.93.3.31 To refer the matter of the size of boards and length of board terms to the secretary of this church and thereby defer further consideration at this time to permit additional review during

the biennium of 1993-1995 of needs, practices, and options related to governance; and

To indicate that if any changes were to be proposed regarding the size of boards and length of board terms, such changes could be provided by the Church Council in the amendment process (ELCA 21.11.; ELCA 22.21.), including a six-month notice for constitutional amendments to synods prior to the 1995 Churchwide Assembly.

3. Ratification of Synodical Constitutions

Background: "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 ...," according to ELCA constitutional provision 10.12.

VOTED:

CC.93.3.32 To ratify the provisions of revised constitutions of the Greater Milwaukee Synod (5J) and the Allegheny Synod (8C) that are consistent with requirements of the constitution and bylaws of this Evangelical Lutheran Church in America and this church's Constitution for Synods.

4. Referral of Metropolitan New York Synod

Resolution

Background: At the November 1992 meeting of the Church Council, a resolution from the Metropolitan New York Synod (7C), "Compensation for Pastors Suspended

without Prejudice," was referred (CC92.11.77) to the Office of the Bishop for consideration in the budget-development process, and to the Legal and Constitutional Review Committee regarding possible proposals for amendments of tS14.13.f. in the Constitution for Synods and C9.05. in the Model Constitution for Congregations.
VOTED:

CC.93.3.33 To respond to the resolution of the Metropolitan New York Synod (7C), "Compensation for Pastors Suspended without Prejudice" (CC92.11.71), indicating that no amendment of tS14.13.f. in the Constitution for Synods and C9.05 in the Model Constitution for Congregations is being proposed at this time;

To request the secretary of this church to report to the Metropolitan New York Synod that the word, "pay," as used by this church in tS14.13.f. in the Constitution for Synods and C9.05 in the Model Constitution for Congregations, has been understood to mean salary and pension-medical benefits; and To refer the resolution to the secretary of this church as information in continuing study of the governing documents of this church and possible consideration of amendments to be proposed to the 1995 Churchwide Assembly.

5. Proposed Constitutional Changes Related to the Report on the Study of Ministry

Athornia Steele introduced the proposed constitutional changes based on the Report of the Task Force on the Study of Ministry. During discussion, William E. Diehl expressed concern that the material be presented to the Churchwide Assembly members as a genuine option, so as not to be perceived as "a railroad job." Aureo E Andino suggested presenting Option 1 of the changes and then Option 2, and only then presenting the recommendation of the Church Council. The Rev. Robert J. Marshall noted that the Churchwide Assembly will make a decision on this issue in principle and only then vote the appropriate changes to the bylaws, which are intended to implement their prior decision.

Kathryn E. Baerwald expressed concern that, if the language of the present resolution is removed, it would preclude the possibility of changing the constitutional provisions, if the Churchwide Assembly opted for an ordained diaconate. In order to address this concern, Secretary Lowell G. Almen offered the following amendment:

MOVED;

SECONDED;

***CARRIED:* To amend by
deletion the first paragraph of the recommendation on
page 1, Exhibit M, Part Ib.**

Secretary Almen offered the following amendment:

MOVED;

SECONDED;

***CARRIED:* To amend the remaining paragraph of the recommendation
to read:**

To withdraw, if the 1993 Churchwide Assembly approves the

recommendation for a lay Diaconal ministry

VOTED:

CC.93.3.34 To withdraw, if the 1993 Churchwide Assembly approves the recommendation for a lay Diaconal ministry, proposed ELCA churchwide constitutional amendments 7.50., 7.51., and 7.52., which provide for establishment in this church of an ordained Diaconal ministry.

During discussion on the second proposed series of bylaw changes, Aureo E Andino raised a concern regarding bylaw 10.41.01.b. on the voting status of associates in ministry and Diaconal ministers, while synods are given the option to determine the voting status of retired clergy. By consensus, an editorial change was made to add the words, "under call," to 10.41.01.b.

VOTED:

CC93.3.35 To recommend that the 1993 Churchwide Assembly approve the following amendment:

10.41.01.b. All active associates in ministry, members of the Deaconess Community of the Evangelical Lutheran Church in America, and diaconal ministers under call ~~consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals~~ on a the lay roster or rosters of the synod shall have both voice and vote as lay voting members in the Synod Assembly.

VOTED:

CC93.3.36 To recommend the following action to the 1993 Churchwide Assembly, if the Churchwide Assembly chose to accept the recommendation of the Task Force on the Study of Ministry for establishment of an ordained diaconal ministry:

To adopt the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* related to recommendations on the Study of Ministry:

To adopt ELCA bylaws to establish and define the roster and role of ordained diaconal ministers in this church:

7.51.01. _____ This church shall establish and maintain a roster of ordained diaconal ministers who shall be called by this church to a public ministry that exemplifies the servant life, equips and motivates others to live it, and shares in word and deed the Word of God, both Law and Gospel, wherever possible and in a great variety of ways to empower, equip, and support all the baptized people of God in the ministry of Jesus Christ and the mission of God in the world.

7.51.02.

A diaconal minister of this church shall be a person whose commitment to Christ, soundness of the faith, aptness to teach and witness, and educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and ordained for diaconal ministry; 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 diaconal minister on the roster of this church shall comply with the constitution of this church.

7.51.03.

Standards for Diaconal Ministers as Ordained Ministers. In accordance with the description of a diaconal minister as an ordained minister in constitutional provisions 7.51. and 7.52., and related bylaws, diaconal ministers shall be governed by the following standards, policies, and procedures:

a. Basic Standards. Persons admitted to and continued as diaconal ministers in the ordained ministry of this church shall satisfactorily meet and maintain the following, as defined by this church in its governing documents and in policies developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council:

- 1) commitment to Christ;
- 2) acceptance of and adherence to the Confession of Faith of this church;
- 3) willingness and abilities to serve in response to the needs of this church;
- 4) academic and practical qualifications for diaconal ministry;
- 5) life consistent with the Gospel and personal qualifications including leadership abilities and competence in interpersonal relationships;
- 6) receipt and acceptance of a properly issued, duly attested letter of call; and
- 7) membership in a congregation of this church.

b. Preparation and Approval. Except as provided below, a candidate for diaconal ministry shall have:

- 1) membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;
- 2) been endorsed by and under the guidance and supervision of the appropriate committee for at least a year before being approved for ordination as a diaconal minister;
- 3) satisfactorily completed the requirements for the appropriate degrees from accredited schools related to the person's particular arena of service, including practical preparation as defined by the Division for Ministry;
- 4) normally completed at least one year of residency in a seminary of this church, except when waived by the

- appropriate committee in consultation with the faculty of a seminary of this church;
- 5) been recommended for approval by the faculty of a seminary of this church;
 - 6) been examined and approved by the appropriate committee according to criteria, policies, and procedures established by the Division for Ministry after consultation with the Conference of Bishops and adoption by the Church Council;
 - 7) been recommended to a congregation or other entity by the bishop of the synod to which the candidate has been assigned for first call in accordance with the procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council; and
 - 8) received and accepted a properly issued and attested letter of call.

7.51.04. Admission under Other Circumstances. Candidates for ordination into the diaconal ministry of the Evangelical Lutheran Church in America or reception who by reason of (a) age and prior experience or (b) ordination to comparable diaconal ministry in another Lutheran church body, as defined by the Division for Ministry, shall be approved by the appropriate committee for ordination or reception according to criteria, policies, and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

7.51.05. Reinstatement. Persons seeking reinstatement to the ordained diaconal ministry of this church shall be registered with the candidacy committee by the pastor and council of the congregation of which a member and interviewed, examined, and approved by the appropriate committee under criteria, policies, and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call in this church.

7.51.06. The ordained diaconal ministers listed on the this church's official roster shall serve in mutual interdependence and accountability with pastors and bishops and share with them responsibility for the Word of God in service to the church and the world.

7.51.07. The following serves as an illustrative but no exhaustive list of the possible categories of ordained diaconal ministry through this church: care and advocacy; education; evangelism and mission work; administration; and worship and the arts.

7.51.08. Each synod shall maintain a roster containing the names of those ordained diaconal ministers who are related to it on the basis of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

Each ordained diaconal minister on the roster of ordained diaconal ministers of this church shall be related to that synod:

- a. of which the congregation issuing the call to the ordained diaconal minister is related;
- b. which issues a letter of call to the ordained diaconal minister;
- c. on whose roster the ordained diaconal minister was listed at the time of the issuance of a letter of call from this church;
- d. on whose roster the ordained diaconal 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. in which the ordained diaconal 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 diaconal minister is deployed;
- f. on whose roster the ordained diaconal minister was listed when placed on leave from call; or
- g. if retired or disabled, on whose roster the ordained diaconal minister was listed when last called or the synod of current address.

7.51.09. The secretary of this church shall maintain a roster of containing the names of diaconal ministers as ordained ministers who qualify on the basis of constitutional provisions 7.51. and 7.52., and applicable bylaws.

7.51.10. Calls for Ordained Diaconal Ministers

7.51.11. Letters of Call. Letters of call to ordained diaconal ministers of this church or properly approved candidates for this church's roster of ordained diaconal ministers shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as criteria and policies regarding such calls developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council.

7.51.12. Service under Call. An ordained diaconal minister of this church shall serve under letter of call properly extended by a congregation, a synodical council or assembly, the Church Council, or the Churchwide Assembly. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. An ordained diaconal

minister serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, an ordained diaconal minister shall be a member of one of the congregations being served.

7.51.13.

Non-Stipendiary Service Under Call. When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council--according to criteria, policies, and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council--to an ordained diaconal minister for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. Care is to be exercised so that positions that can be filled adequately and appropriately by the laity in the church and in the world not be filled by ordained diaconal ministers for their convenience, status, or personal preference and convenience. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is deemed to be fulfilling no longer the mission needs of this church.

7.51.14.

Calls to Serve in Unusual Circumstances. When it is deemed to be in the interests of this church in the care of the Gospel, ordained diaconal 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 diaconal ministry. Such calls may be extended by a Synod Council or the Church Council upon recommendation by the Conference of Bishops according to criteria and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. Such calls shall be reviewed annually.

7.51.15.

On Leave from Call. A diaconal minister as an ordained minister of this church, serving under a regularly issued letter of call, who leaves the work of that ministry without accepting another regularly issued letter of call, may be retained on the roster of ordained diaconal ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod of which the diaconal minister is a member, under policy development by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. Thereafter, by annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, a diaconal minister who is without a current letter of call may be retained on the roster of ordained diaconal ministers of this church for a maximum of three years beginning at the completion of an active call. Exception to this limit for the purpose of serving the needs of this church may be granted by a Synod

Council in the synod of current roster after having received approval by the Conference of Bishops.

By annual recommendation by the Division for Ministry and action of the Synod Council in the synod of which a member, with the approval of the synodical bishop, a diaconal minister engaged in graduate study, in a field of study that will enhance service in the ordained diaconal ministry, may be retained on the roster of ordained diaconal ministers of this church for a maximum of six years. Exception to this limit for the purpose of serving the needs of this church may be granted by a Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

7.51.16.

Issuance and Termination of the Call of a Diaconal Minister.

- a. The process for the issuance and termination of a call of a diaconal minister by a congregation of this church shall be the same as that provided for a pastor serving under call to a congregation of this church, as prescribed by +S14.13. in the Constitution for Synods of the Evangelical Lutheran Church in America.
- b. A letter of call issued by a Synod Council or the Church Council to an ordained diaconal minister of this church shall be either co-terminus with, or not longer than the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for such diaconal ministry, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.
- c. When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of ordained diaconal ministers.

7.51.17.

Retirement. Ordained diaconal ministers may retire upon attainment of age 60, or after 30 years on the roster of ordained diaconal ministers of this church or upon disability, and continue to be listed on the roster of ordained diaconal ministers of this church.

7.51.18.

Retention of Personnel Records. When an ordained diaconal 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.

To add new bylaws, according to the recommendations of the Task Force on the Study of Ministry, regarding church discipline of ordained diaconal ministers:

- 20.22.01. Ordained diaconal ministers on the official roster of this church shall be subject to discipline for:
- a. confessing and teaching in conflict with the faith confessed by this church;
 - b. conduct incompatible with the character of the ministerial office;
 - c. willfully disregarding or violating the functions and standards established by this church for the ordained diaconal ministry; or
 - d. willfully disregarding the provisions of the constitution or bylaws of this church.
- 20.22.02. The disciplinary actions that may be imposed are:
- a. private censure and admonition by the bishop of the synod;
 - b. suspension from the role and functions of such ordained diaconal ministry for a designated period or until there is satisfactory evidence of repentance and amendment; or
 - c. removal from the official roster of ordained diaconal ministers of this church.
- 20.22.03. Charges against an ordained diaconal minister on an official roster that could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:
- a. at least two-thirds of the members of the congregation council of the congregation of which the ordained diaconal minister is a member, submitted to the synodical bishop;
 - b. at least one-third of the voting members of the congregation of which the ordained diaconal minister is a member, submitted to the synodical bishop;
 - c. at least two-thirds of the members of the governing body to which the lay person is accountable, submitted to the synodical bishop;
 - d. at least 10 pastors as ordained ministers or ordained diaconal ministers on official rosters of the synod on whose roster the accused diaconal minister is listed, submitted to the synodical bishop; or
 - e. the synodical bishop.
- 20.22.04. When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for pastors as ordained ministers in 20.21.04. through 20.21.06.
- 20.22.05. If those efforts fail, the procedures for discipline shall be the same as that set forth above for pastors as ordained ministers in

20.21.07. through 20.21.22.

20.22.06. If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the role and functions cannot be conducted effectively in the congregation(s) being served by an ordained diaconal minister due to local conditions or that local conditions may be adversely affected by the continued service by an ordained diaconal minister, the bishop of the synod may temporarily suspend an ordained diaconal minister from service in the congregation(s) without prejudice and with pay provided through a joint churchwide-synodical-congregation fund.

20.22.07. If there are indications that a cause for discipline exists or if in the course of proceedings, it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend an ordained diaconal minister serving under letter of call issued other than by a congregation from the role and functions of an ordained diaconal minister without prejudice and without affecting compensation.

Ecumenical Affairs (continued)

3. Financial Support

Chair Kathy Magnus called upon the Rev. Robert J. Marshall who offered the following motion regarding the Department for Ecumenical Affairs:

MOVED;

SECONDED;

DEFEATED: That, in work on financial allocations and budgeting, the Department for Ecumenical Affairs be given consideration along with other units that have been given priority.

During discussion of the foregoing, the Rev. Barbara K. Lundblad expressed support for the resolution, noting that grants made to ecumenical organizations by the Evangelical Lutheran Church in America are low and this is work that must be done by the churchwide offices. Bishop David W. Olson inquired what the impact of such a resolution would be. Bishop Herbert W. Chilstrom commented that such a resolution would place him in an incredible bind, because he is both the chief ecumenical officer and the chief administrator of this church. He said he could support a resolution encouraging increases to the Department for Ecumenical Affairs, if funding increases. Treasurer Richard L. McAuliffe noted that the budgeting process was based on consensus budgeting or modified consensus budgeting, which involves many people in setting priorities. He suggested setting an emphasis on income enhancements rather than the present proposal.

Harassment, Assault, and Discrimination Due to Sexual Orientation

Background: The following resolution was adopted by the board of the Division for Church in Society on March 6, 1993:

WHEREAS, the Evangelical Lutheran Church in America has committed itself to participate in God's mission by "advocating dignity and justice for all people" (ELCA 4.02.c.); and

WHEREAS, in carrying out its mission, the Evangelical Lutheran Church in America builds upon the legacy of policy positions it has inherited from its predecessor church bodies. Those positions separated moral judgments regarding homosexual orientation and practice from a common concern for justice for all persons:

* In 1970, the Lutheran Church in America observed that homosexual persons "are often the special and undeserving victims of prejudice and discrimination in law, law enforcement, cultural mores, and congregational life." The social statement went on to declare: "It is essential to see such persons as entitled to understanding and justice in church and community" ("Sex, Marriage, and Family").

* In 1980, The American Lutheran Church noted with alarm that "persons thought to be homosexual are harassed, beaten, even killed." Its social statement declared that "ALC members must act against these evils in their communities." Furthermore, Christians "need to take leadership roles in changing public opinion, civil laws, and prevailing practices that deny justice and opportunity to any persons, homosexual or heterosexual." The concern "must be for laws that foster justice, mercy, equality of opportunity, and the protection of human rights ... so long as . . . exercise of these rights does not infringe on the privacy and the civil and legal rights of other persons" ("Human Sexuality and Sexual Behavior"); and WHEREAS, the Evangelical Lutheran Church in America in its first social statement committed itself to "join with others to remove obstacles of discrimination and indifference" ("The Church in Society: A Lutheran Perspective," 1991); and

WHEREAS, gay, lesbian, and bisexual persons today are particular targets of violent assault, as well as of verbal or physical harassment and other discriminatory practices due to their sexual orientation; therefore, be it RESOLVED, that the board of the Division for Church in Society affirms that the historical position of the Evangelical Lutheran Church in America is:

1. strong opposition to all forms of verbal or physical harassment or assault of persons because of their sexual orientation; and
2. support for legislation, referendums, and policies to protect the civil rights of all persons, regardless of their sexual orientation, and to prohibit discrimination in housing, employment, and public services and accommodations; and be it further

RESOLVED, that in keeping with the Evangelical Lutheran Church in America's commitment to "foster moral deliberation" involving "those who feel and suffer with the issue" as well as "those whose interests or security are at stake" ("The Church in Society: A Lutheran Perspective," 1991), the board of the Division for Church in Society encourages ongoing deliberation regarding the implications of this position in specific situations.

Council Action: Chair Magnus called upon the Rev. Charles S. Miller, executive director of the Division for Church in Society, who requested that the Church Council endorse the action of the board of the Division for Church in Society. The Rev. Barbara K. Lundblad offered the following motion:

MOVED;

SECONDED: That the Church Council endorse the resolution of the Board of the Division for Church in Society passed on March 6, 1993, related to harassment, assault, and discrimination due to sexual orientation.

810 * REPORT OF

William T. Billings said that he supported the statement against any kind of violence, but that he believes the Evangelical Lutheran Church in America has gone too far in supporting the gay and lesbian movement. William E. Diehl said that he thought endorsement was sufficient and suggested a new resolution emphasizing this church's long-standing opposition to harassment would be more acceptable. Edith M. Lohr noted that Lutherans are not of one mind on this issue and many are still struggling with it. Ramona S. Rank expressed her support for the recommendation, because it was a humanitarian issue deserving support. Susan H. Stapell offered the following substitute motion:

MOVED;

SECONDED;

CARRIED: To substitute the text of the resolution adopted by the board of the

Division for Church and Society; and

To amend the proposed resolution by substituting the words, "Church Council," for the words, "board of the Division for Church in Society,"

in both RESOLVED paragraphs; and by substituting in the first resolve, the

word, "reaffirm," for the word, "affirm."

Bishop Lyle G. Miller said that he believes it is impossible for the church not to speak to the world on this issue.

William T. Billings offered the following amendment:

MOVED;

SECONDED;

DEFEATED: To amend the first RESOLVED by removing the words, "and to prohibit discrimination in housing, employment, and public service and accom-

modation";

Terry L. Bowes expressed her support for the motion, because it affirms the church's work as a loving presence in the world for all people. The Rev. David A. Andert urged defeat of the resolution, noting how difficult it is to draw simple lines of distinction on these issues.

Edith M. Lohr called the question.

MOVED;

SECONDED;

CARRIED: To move the previous question.

VOTED:

CC.93.3.37 WHEREAS,

the Evangelical Lutheran Church in America has committed itself to participate in God's mission by "advocating dignity and justice for all people" (ELCA 4.02.c.); and WHEREAS, in carrying out its mission, the Evangelical Lutheran Church in America builds upon the legacy of policy positions it has inherited from its predecessor church bodies.

Those positions separated moral judgments regarding homosexual orientation and practice from a common concern for justice for all persons:

* In 1970,

the Lutheran Church in America observed that homosexual persons "are often the special and undeserving victims of prejudice and discrimination in law, law enforcement, cultural mores, and congregational life." The social statement went on to declare: "It is essential to see such persons as entitled to understanding and justice in church and community" ("Sex, Marriage, and Family").

*In 1980, The American Lutheran Church noted with alarm that "persons thought to be homosexual are harassed, beaten, even killed." Its social statement declared that "ALC members must act against these evils in their communities." Furthermore, Christians "need to take leadership roles in changing public opinion, civil laws, and prevailing practices that deny justice and opportunity to any persons, homosexual or heterosexual." The concern "must be for laws that foster justice, mercy, equality of opportunity, and the protection of human rights . . . so long as ... exercise of these rights does not infringe on the privacy and the civil and legal rights of other persons" ("Human Sexuality and Sexual Behavior"); and WHEREAS, the Evangelical Lutheran Church in America in its first social statement committed itself to "join with others to remove obstacles of discrimination and indifference" ("The Church in Society: A Lutheran Perspective," 1991); and

WHEREAS, gay, lesbian, and bisexual persons today are particular targets of violent assault, as well as of verbal or physical harassment and other discriminatory practices due to their sexual orientation; therefore, be it

RESOLVED, that the Church Council of the Evangelical Lutheran Church in America reaffirms that the historical position of the Evangelical Lutheran Church in America is:

1. strong opposition to all forms of verbal or physical harassment or assault of persons because of their sexual orientation; and
2. support for legislation, referendums, and policies to protect the civil rights of all persons, regardless of their sexual orientation, and to prohibit discrimination in housing, employment, and public services and accommodations; and be it further

RESOLVED, that in keeping with the Evangelical Lutheran Church in America's commitment to "foster moral deliberation" involving "those who feel and suffer with the issue" as well as "those whose interests or security are at stake" ("The Church in Society: A Lutheran Perspective," 1991), the Church Council of the Evangelical Lutheran Church in Amer-

ica encourages ongoing deliberation regarding the implications of this position in specific situations.

Appointments to Boards

Background: The Evangelical Lutheran Church in America serves as a corporate member of certain affiliated social ministry organizations. The role of the corporate member includes the responsibility to elect or approve a majority of the members of the board of directors and to approve amendments to the governing documents. Two organizations for which the Evangelical Lutheran Church in America serves as corporate member are Lutheran Medical Center (Brooklyn, N.Y.) and Lutheran General HealthSystem (Park Ridge, Ill.). The Division for Church in Society is the churchwide unit through which the Evangelical Lutheran Church in America relates to these social ministry organizations. The division requested Church Council approval of the election of board members for these two organizations as follows:

EN BLOC

[CC93.3.45]

To elect the Rev. Grace Olson, Thomas Edwards, Eugene Fanta, Marilyn Gulin-Santomauro, and Anthony Kovner, to the board of Lutheran Medical Center, Brooklyn, N.Y, terms to expire in 1998; and

To elect Jerry G. Seidel, M.D. (term expiring 1994), Joy A. Amundson, (term expiring 1995), Bishop Sherman G. Hicks (term expiring 1995), Gerald E. Schultz (term expiring 1995), and Sarah M. Stegemoeller (term expiring 1995), to the board of Lutheran General HealthSystem, Park Ridge, Ill.

Ministry Settings and Compensation

Background: The 1991 Churchwide Assembly in Orlando, Florida, adopted the following resolution:

To request the staff of the Division for Ministry, in cooperation with the Division for Outreach, the Conference of Bishops, the Board of Pensions, and other appropriate parties, to examine the matter of inadequate compensation and pension benefits for clergy and associates in ministry; and

To report to the 1993 Churchwide Assembly (CA91.7.110).

A Ministry Settings and Compensation Task Force was appointed by the Division for Ministry. This task force commissioned a study that included the following immediate and long-range goals:

- * Determine what causes and leads to low compensation for clergy and associates in ministry serving congregations;
- * Ascertain the impact of low compensation on rostered persons and congregations;
- * Examine the implications of low compensation on the ministry of the congregations;
- * Identify the needs generated in rostered persons and congregations by low compensation;
- * Secure suggestions from rostered persons and congregations on how low compensation can be raised.

The results of the survey and recommendations for action were distributed to council members. The board of the Division for Ministry, having reviewed this material, recommended that the following action be conveyed to the 1993 Churchwide Assembly:

To establish the ELCARE Fund as a churchwide program and to encourage

its support throughout the Evangelical Lutheran Church in America (see Agenda/MINUTES Exhibit M, Part 3, pages 15-16); and

To refer the issue of maintaining and extending a Lutheran presence in communities with limited resources and to examine further and address the role of congregational image and its relationship to leadership and overall mission and ministry to the Conference of Bishops, in consultation with the Division for Congregational Ministries, the Division for Outreach and the Division for Ministry.

Council Action: Chair Magnus called upon the Rev. Joseph M. Wagner, executive director of the Division for Ministry, to introduce the study. Pastor Wagner introduced Kenneth W. Inskeep, director for the Department for Research and Evaluation, who explained the research findings and the results of the study. During discussion, Secretary Almen noted his strong aversion to cute names, such as "ELCARE Fund." Edith M. Lohr said she has significant difficulty with this proposal, because the logic is flawed, noting that at the end of a career compensation may be very high.

Secretary Almen offered the following amendment:

MOVED;

SECONDED;

CARRIED: To amend the recommendation on Agenda page 25.2 by deleting "the ELCARE Fund" and substituting "a special fund."

Following the vote on the amendment, a member of the council called for a division of the house. The amendment was adopted by a vote of 12 to 6.

VOTED:

CC93.3.38 To recommend to the 1993 Churchwide Assembly:

To establish a special fund as a churchwide program and to encourage its support throughout the Evangelical Lutheran Church in America, pending further consultation with the Board of Pensions;

To direct that the Division for Ministry, in consultation with the Division for Congregational Ministries, the Division for Outreach, and representatives from synods and rostered leaders, propose additional strategies for improving the ability of congregations to understand and respond to the interconnected issues of congregational mission and ministry, particularly as they relate to rostered leadership, and prepare a report for transmission to the 1995 ELCA Churchwide Assembly; and

To direct that the Division for Ministry, in consultation with the Conference of Bishops, discuss constructive strategies that might be helpful in the present circumstances to address the effects of low compensation on pastors, associates in ministry, and congregations.

By consensus, an editorial change was approved, to add the words "To recommend to the 1993 Churchwide Assembly," at the beginning of the foregoing resolution.

Sacramental Practices Statement

Background: At the 1989 Churchwide Assembly, "A Statement on Communion Practices," originally prepared and adopted by ELCA predecessor church bodies in 1978, was approved for continued use as the policy of the Evangelical Lutheran Church in America (CA89.4.23). The 1989 Churchwide Assembly also approved a response to memorials from six synods on a study of sacramental practices. The response indicated that the Conference of Bishops had recommended that a statement on sacramental practices be prepared as a guide to the Evangelical Lutheran Church in America and that such a study would be carried out by a committee comprising persons representing the Conference of Bishops, the teaching theologians of this church, the Division for Ministry, the Division for Congregational [Ministries], and the . . . [Department] 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.

In its specific response, the 1989 Churchwide Assembly referred the memorials from synods to the Conference of Bishops for use in the development of a study on sacramental practices (CA89.8.119). Because of budget reductions, implementation of the study process was delayed. In response to the delay, the 1991 Churchwide Assembly took the following action:

To direct the Conference of Bishops, Division for Congregational ... [Ministries], and the Budget ... [and Finance] Committee of the Church Council to develop and report to the 1993 Churchwide Assembly a strategy for funding and conducting a communion-practices study and statement.

At its November 7-9, 1992, meeting, the Church Council took the following action:

To designate the Division for Congregational Ministries as the lead unit in preparing the report and possible recommendation on a sacramental-practices study statement, in consultation with the Conference of Bishops and the Budget Development Committee of the Church Council, for presentation to the 1993 Churchwide Assembly (CC92.11.108).

At its March 12-13, 1993, meeting, the board of the Division for Congregational Ministries took the following action:

. . .after consultation and counsel from the Conference of Bishops, [the board] recommends the plan for developing a sacramental-practices statement to the Church Council for consideration, acceptance, and ratification by the 1993 Churchwide Assembly.

That plan was distributed to council members. Because of the reduction in the projected level of income available to the churchwide organization in 1993, funding for this study would not be available until 1994 (under the revised budget proposal that was reviewed by the Budget and Finance Committee at its pre-council meeting).

Council Action: Chair Magnus called upon the Rev. Mary Ann Moller-Gunderson, executive director of the Division for Congregational Ministries, to introduce the materials on the Sacramental Practices Statement. Pastor Moller-Gunderson noted two additions to the exhibit requested by the Conference of Bishops. Under the heading "November 1993," at point number 2, add the words "reception of written comments by a larger body of persons"; under the heading "April 1994," after the word, "board," add the words, "teaching theologians."

During discussion Aureo E Andino asked about a recent article in *The Lutheran* concerning a congregation voting to allow infant communion. He asked how this relates to the current sacramental practices statement. Secretary Almen responded that the current statement prepared by the predecessor church bodies and approved at the 1989 ELCA Churchwide Assembly, contains the language, "infant communion

is precluded." Thus, the congregation mentioned is one of approximately 40 congregations operating differently from the policy of this church. What is not totally clear from the parochial statistics is the age at which children are actually communed in these congregations. A spectrum ranging from infant communion to age nine seems to be the case. The Rev. James G. Cobb noted that the present statement on sacramental practices says that the age of communion "may be earlier or later" than the recommended age of ten, so the language is not prescriptive.

Mr. Andino noted that the language of the statement is very clear. Now, he noted, we have a whole spectrum of compliance and out-of-compliance. He asked for clarification on the difference between this situation and that of congregations engaging in authorized ordinations, which are disciplined by this church. Secretary Almen responded that it is problematic when any congregation acts as a self-contained entity. Such practices have resulted in pastoral difficulties when people move from one situation to another. He noted that really no decision made by any congregation is an isolated one. All decisions in some way, shape, or form have an impact beyond the congregation. That is why continuing conversation about the interconnectedness within the Body of Christ is so important.

The issue of ordination is in a different category, however, Pastor Almen said. When one looks at what makes a church body a church body, it usually comes down to three things: "(1) the right to determine what shall be its confession of faith; (2) the right to determine criteria for its congregations; and (3) the right to determine who shall be its ordained ministers." From these three the list drops way down, he said, because these issues affect how the unity of the church shall be preserved.

VOTED:

CC93.3.39 To authorize transmission to the 1993 Churchwide Assembly of the report on the development of a Sacramental Practices Statement, prepared by the Division for Congregational Ministries and the Conference of Bishops.

Synod Resolutions Directed to the Church Council

1. Legal Expenses Resulting from Discipline Proceedings

Southwestern Pennsylvania Synod (8B)

To request the Church Council of the Evangelical Lutheran Church in America to consider the best manner for handling the legal expenses that result from discipline proceedings within synods, and to develop a plan for responding to these expenses, e.g., ELCA budget item, assessment to synods, or insurance coverage.

Council Action:

EN BLOC

[CC93.3.41]

To refer the resolution of the Southwestern Pennsylvania Synod jointly to the Office of the Bishop and the Conference of Bishops for advice; and

To request that a report and a possible recommendation for action be brought to the December 1993 meeting of the Church Council.

2. Changing Fiscal Year for Synods

Upper Susquehanna Synod (8E)

The following information was received from the Upper Susquehanna Synod:

The Synod Council of the Upper Susquehanna Synod requests that the ELCA Church Council take appropriate action to begin the constitutional process of

changing the financial year of the synods of the Evangelical Lutheran Church in America from a fiscal year beginning February 1 and ending January 31, to the calendar year.

There are two primary reasons for this request. First, changing the synods to a calendar year would remove a great deal of confusion that arises as one

tries to explain the different congregational income figures that appear in synod treasurers' reports (congregations' calendar year giving figures and the synod's fiscal year figures). This presents difficulty not only for Synod Council members as we plan for future budgets, but also for voting members and pastors at the Assembly. This makes a process, which is already difficult, even harder to understand. There can also be a sense that the "church is playing games" with budgets.

Second, changing the synods to a calendar year would simplify matters for the synod staff person who is responsible for the bookkeeping, specifically, in reporting to congregations and in all matters related to payroll, i.e., FICA payments to clergy persons, [and] calculating salaries for entry into the computer, in order to obtain the correct gross salary at the end of the year.

NOTE that final action on any possible amendment of ELCA 10.73., which sets the beginning of the fiscal year, could not be accomplished prior to the 1995 Church-wide Assembly, according to ELCA 22.11.

Council Action:

EN BLOC

[CC93.3.42]

To refer the resolution of the Upper Susquehanna Synod on the synodical fiscal year to the Office of the Bishop;

To request that the Office of the Bishop, in consultation with the Office of the Treasurer and the Conference of Bishops, bring a report and possible recommendation through the Budget and Finance Committee and subsequently through the Legal and Constitutional Review Committee to the April 1994 meeting of the Church Council; and

To request the ELCA secretary to convey this action to the Upper Susquehanna Synod.

3. Proposed Study on Sacramental Practices

Southeastern Iowa Synod (5D)

The following resolution was conveyed to the Church Council by the Synod Council of the Southeastern Iowa Synod:

WHEREAS, the Evangelical Lutheran Church in America, guided by scripture and the Lutheran confessions and acknowledging its roots, both theological and historical, in the one, holy, catholic, and apostolic Church, affirms its commitment to a faithful ministry of Word and Sacrament; and

WHEREAS, from the earliest period of the Christian era, the Church has celebrated the incorporation of its people into the Christian community, has nourished them through a ministry of Word and Sacrament, and has done so in accord with apostolic tradition to baptize and offer Holy Communion to God's people; and

WHEREAS, the sacraments of Baptism and the Lord's Supper are means of grace through which God's gracious, forgiving, and nurturing love is freely given to God's people, each the one gift of God's presents; and

WHEREAS, "It is taught among us that the sacraments were instituted not only to be signs by which people might be identified outwardly as Christians, but that they are signs and testimonies of God's will toward us for the purpose of awakening and strengthening our faith" [Augsburg Confession, Art. XIII]; and

WHEREAS, a study and statement on sacramental practices would identify theological foundations and practical principles for Baptism and Holy Communion, enrich the life and ministry of the whole church, affirm the importance of the sacraments in our common life, guide those practices, and encourage the process of study and dialogue, which has been so lacking in our church since the Publishing of the *Lutheran Book of Worship*; therefore, be it RESOLVED, that the Southeastern Iowa Synod, in assembly gathered, memorialize the Evangelical Lutheran Church in America to initiate a study of sacramental theology and practice with the goal of Publishing a statement on sacramental practice for our study and use.

Council Action:

EN BLOC

[CC93.3.431

To request the ELCA secretary to inform the Southeastern Iowa Synod that a study on sacramental practices is being planned by the Division for Congregational Ministries in cooperation with the Conference of Bishops.

Request from Caribbean Synod

A special meeting of the Caribbean Synod Assembly was held on October 24, 1992. The meeting was called to follow up proposals that were considered by the regular Synod Assembly in June 1992. Emerging from the special meeting was the following resolution, which was transmitted by the Synod Council to the Church Council:

To request that the Church Council of the Evangelical Lutheran Church in America recommend to the 1993 Churchwide Assembly amendment of the ELCA bylaw 10.01.11. (synod 9-F, Caribbean) to provide for a separate synod in Puerto Rico and a separate synod in the Virgin Islands. In addition, it is requested that a transition period of no more than five years be established. The resolution was adopted by a vote of 42-yes, 35-no, 3-abstentions, and 1 invalid ballot. The margin of those voting was 54.5 percent in favor of the resolution.

In response to this motion, the Church Council voted in November 1992:

To respond to the resolution of the Caribbean Synod by affirming the Church Council's previous action to discourage the creation of any additional synods in the Evangelical Lutheran Church in America and to encourage existing synods to explore greater cooperation that even may lead a few synods to move toward consolidation;

To refer the resolution to the Office of the Bishop and the Office of the Secretary to engage in further exploration with the Caribbean Synod regarding the perceived needs that some members of the synod are seeking to address in the proposal for separate synods and regarding possible steps to respond to those needs;

To explore with the Caribbean Synod, in cooperation with the Division for Global Mission and the Division for Outreach, issues of long-term strategy in the region, including the possibility, at some future date, of formation of an

Evangelical Lutheran Church in the Caribbean; and
To request a report from the Office of the Bishop on this matter at the March 1993 meeting of the Church Council.

Since the November 1992 meeting, there have been ongoing conversations with the Caribbean Synod. Secretary Lowell G. Almen and Assistant to the Bishop Craig J. Lewis, together with churchwide staff of the units that relate most closely to the synod, have met with Bishop Rafael Malpica Padilla and other synod representatives to address mutual concerns. A report on these conversations was distributed to council members.

Council Action: The Church Council received the foregoing as information.

En Bloc Approval of Certain Agenda Items

The following *en bloc* resolution includes agenda items that were considered on the last day of the Church Council meeting. Inclusion of these items in the *en bloc* action reflects a judgment that these items were relatively noncontroversial in nature and did not require a plenary discussion and separate vote.

Each of the items is noted as [*EN BLOC*] in the body of these minutes. On the first day of the council meeting, the chair provided an opportunity for members to express whether they wished to discuss separately any of the items listed in the *en bloc* resolution; any such item will be removed from the *en bloc* resolution and discussed at the appropriate point in the agenda.

The chair did not call for discussion or a separate vote on those items that were not removed from the *en bloc* resolution by the end of the first day of plenary sessions.

VOTED:

CC93.3.40 To take action *en bloc* on the items listed below, the full texts

of which are printed in the body

of these minutes or in an

exhibit as noted:

CC93.3.41III.D.1.-Legal Expenses Resulting from Discipline Proceedings;

CC93.3.42III.D.2.-Changing Fiscal

Year for Synods;

CC93.3.43III.D.3.-Proposed

Study on Sacramental Practices;

CC93.3.44VI.E.1. through 6.-ELCA Pension and Other Benefits Program;

CC93.3.45XI.C.-Appointments to Boards;

CC93.3.46XV.A.3.-Policy

on Open Meetings.

Policy on Open Meetings

Background: At its November 1988, meeting, the Church Council adopted an open meeting policy. After several years of operation, this policy was reviewed by the Cabinet of Executives. A draft of a revised policy was distributed to council members as information.

Council Action:

To adopt the following, revised "Policy on Open Meetings";

1.1.1. Open Meetings, Policy on

Reflecting the commitment of the Evangelical Lutheran Church in America to full, informed participation of all members in the life of this church, the churchwide organization practices a pattern of open meetings.

A. *Open Meetings*

1. Open: Meetings of assemblies, councils, boards, steering committees, or advisory committees, as well as work groups or task forces appointed by these elective bodies of the Evangelical Lutheran Church in America normally are conducted in open session. The proceedings of such open sessions become part of the general records of this church and are available for historical reference and news reporting.

2.

Conduct of business: Actions of these elective bodies-except for matters such as personnel issues dealing with selection, evaluation, compensation, or termination, certain contractual discussions, or other matters such as litigation-shall be taken in open session. Such sessions are open to those designated for participation.

3.

Distribution of agenda: Agenda materials are distributed to members of such assemblies, councils, boards, steering committees, advisory committees or other groups. In addition, agenda materials should be provided to advisory members, accredited press, invited resource persons, and necessary staff present for the meeting.

4.

Voice but not vote: Advisory members of such bodies and liaison persons, as defined in the bylaws of this church, shall have voice but not vote. Press and other media representatives, interpretation persons, and staff have neither voice nor vote in the meeting. At the discretion of the chair, however, staff may be asked to speak to specific issues under discussion.

5.

Visitors: Visitors present for an open meeting have no voice and no vote in the deliberations of the body. There is no obligation to provide visitors with agenda materials.

6.

Accredited press: Accreditation of press and other media representatives attending meetings of elective bodies of this church shall be established by the Department for Communication.

B. *Executive Sessions*

1.

Purposes of executive sessions: An "executive session" may be held to discuss personnel issues, contract proposals, or other matters such as pending litigation.

2.

Persons included in executive sessions: Present for executive sessions are *voting members only* and those specific persons that the elective body has deemed necessary for the purposes of the session.

a. The bishop of this church or the designee of the churchwide bishop and the synodical bishop who is an advisory member of the board, steering committee, advisory committee, or council shall be included in all sessions, including executive sessions.

b. According to *Robert's Rules of Order*, "An executive session in general parliamentary usage has come to mean any meeting of a deliberative assembly, or a portion of a meeting, at which the proceedings are secret. ... A motion to go into executive session is a question of privilege, and therefore is adopted by a majority vote. *Only members, special invitees, and such employees or staff members as the assembly or its rules may determine to be necessary are allowed to remain* [emphasis added] in the hall" (page 95, 1990 edition).

c. As a definition of membership, *Robert's Rules of Order* indicates: A *member of an assembly*, in the parliamentary sense ... is a person having the right to full participation in its proceedings--that is . . ., the right to *make motions*, to speak *in debate* on them, and to *vote*" (pages 2-3, 1990 edition).

d. Those present for executive sessions are obligated to maintain confidences related to discussion in executive session and are not to comment on or share in any way outside the session any information received or decisions reached in executive session, except that which is officially reported in general minutes of the open meeting. Minutes of executive sessions, however, remain restricted and are not for distribution.

e. No news reports or general distribution of information is permitted on the results of executive sessions, except on that which is reported for the general minutes of the open meeting during which an executive session was held.

3.

Report of executive sessions: The minutes of the open meeting, *if possible*, should NoTE the reason for the executive session and include a general summary report from the session in the minutes.

C. Closed Sessions

1.

Different from executive sessions: Closed sessions differ from executive sessions in two respects:

a. Those persons who are permitted to be present for such closed sessions; and

b. Information that may be reported for news and other purposes as a result of such closed sessions.

2.

Two types of closed sessions: For specific reasons in the judgment of the chair or board, "closed sessions" may be necessary.

a. An

"off the record" session is one in which no news reporting will be made from the session; and

b. A

"background" session is one in which the contents of the meeting may be reported for news purposes in a general way without specific attribution.

3.

Included in such "off the record" and "background" sessions: Only the elected members of the body, advisory members, ELCA-related media representatives, and other persons, as invited, are present at such closed sessions.

4.

Necessary steps for "off the record" and "background" closed sessions: For such closed sessions, the following steps should be taken.

a. The holding of a closed session shall be announced prior to the board or committee's entrance into such a session.

b. When such a closed session is planned in advance, the chair will discuss, as early as possible, the holding of the closed session with the media representatives prior to the start of the closed session.

c. When in the course of an open session a voting member requests an "off the record" or "background" session, such a request shall be made in the form of a motion and an affirmative majority vote of the group shall be required for entry into such a closed session.

d. Reporting that does not become possible following the closed session may be delayed, with news reporters and the chairperson agreeing on the date for release of the material.

e. Discussion of a topic in closed session does not preclude news reports on these topics, provided the information in those news reports is obtained outside the session.

Appointment of Reference and Counsel Committee for the 1993 Churchwide Assembly

The ELCA governing documents provide for a Reference and Council Committee, which shall be:

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

The Reference and Counsel Committee that served the 1989 Churchwide Assembly consisted of eight council members, four other members of the Churchwide Assembly, and one synodical bishop. The committee that served the 1991 Churchwide Assembly consisted of six council members, six other members of the Churchwide Assembly, and one synodical bishop.

VOTED:

CC93.3.47 To appoint the following persons to the Reference and Counsel Committee for the 1993 Churchwide Assembly:

Rev. David A. Andert (Duluth, Minn.);
Faith Ashton (Chapel Hill, N.C.);
Kathryn E. Baerwald (Alexandria, Va.);
Terry L. Bowes (Longmont, Colo.);
J. David Ellwanger (Plano, Tex.);
William H. Engelbrecht (Waverly, Iowa);
Louisa D. Groce (Willingboro, N.J.);
Howard P. Helgen (Coon Rapids, Minn.);
Don Jones (Oklahoma City, Okla.);
Bishop Robert W. Kelley (Northeastern Ohio Synod);
Rev. Barbara K. Lundblad (New York, N.Y.);
Rev. Robert J. Marshall (Chicago, Ill.);
and
Bishop Peter Rogness (Greater Milwaukee Synod).

Adjournment

The Church Council adjourned at 2:57 P.M.

August 1993

The eighteenth meeting of the Church Council of the Evangelical Lutheran Church in America was held in the Liberty Room of the Westin Crown Center Hotel at Kansas City, Missouri, on August 24-25, 1993.

Organization of the Meeting

Vice President Kathy J. Magnus, chair of the Church Council, called the meeting to order at 1:12 P.M. and welcomed the members of the council to Kansas City. Bishop Herbert W. Chilstrom opened the meeting with prayer. Chair Magnus then welcomed Mr. Dale V. Sandstrom and the Rev. H. George Anderson, newly elected members of the council, to their first meeting.

Chair Magnus indicated that one item on the agenda, "Synod Resolutions Directed to the Church Council," would be considered by the council at its December 1993 meeting.

VOTED:

CC93.8.48 To adopt the agenda and to permit the chair to call for consideration of agenda items in the order she deems most appropriate.

Report of the Vice President

Chair Magnus relinquished the chair to Bishop Herbert W. Chilstrom, in order to present her report. Ms. Magnus indicated that she had had the opportunity to meet Pope John Paul II during his recent visit to the United States, representing this church in the absence of Bishop Chilstrom, who was traveling in Japan. She indicated the high regard with which this church and Bishop Chilstrom are held in the eyes of the U.S. Conference of Catholic Bishops. The ecumenical delegation of which she was part also attended the prayer vigil at which the Pope presided.

She said that the experience was an extraordinary one for her and that she had appreciated the opportunity to discuss the ministry of the laity in that setting.

Report of the Secretary

Chair Magnus resumed the chair and called upon the Rev. Lowell G. Almen, secretary of this church, to present his report. Pastor Almen reviewed various issues that would be considered by the forthcoming Churchwide Assembly, as well as the various documents that would guide the assembly's deliberations. One wrinkle in this experience not encountered before, he said, is the need for assembly members to be transported by shuttle buses from the hotels to the Assembly Hall. Assurances from the hotels indicate the procedure would run smoothly, he stated.

Report of the Treasurer

Chair Magnus called upon Mr. Richard L. McAuliffe, treasurer of this church, to present his report. Mr. McAuliffe highlighted his written report, which had been distributed to council members, including the reduction of the seasonal deficit by some \$94,000. Such savings, however, have resulted from cutting expenses. Proportionate-share giving was reported to be some \$849,000 behind the previous year. When compared to actual budgetary figures, the deficit is nearly one-half of the previous year, but revenue is running behind budget. Treasurer McAuliffe reviewed the reports of the current operating funds and the unit spending goals, as well as World Hunger receipts. Finally, he noted that some 40 synods of the 65 are behind

in proportionate-share commitments. He also reported that \$100,000 had already been received for the Churchwide Offering and that \$450,000 had been received for Midwest Flood Relief.

Bishop Paul M. Werger noted that the impact of the Midwest flood already was affecting synod receipts and that his synod was anticipating fiscal difficulties in the autumn.

1993 Expenditure Authorization

Background: At its March 1993 meeting, the Church Council took the following action:

To authorize 1993 current fund spending of \$75,900,000, or 97.7 percent of the revised 1993 current fund income estimate; and

To authorize 1993 World Hunger spending of \$12,000,000, or 100 percent of the revised 1993 World Hunger income estimate.

Proportionate-share income for the first six months of fiscal year 1993 shows an unfavorable variance of \$849,000 from 1992 actual income for the same period, necessitating a reduction in the spending authorization for current fund operations for 1993. The income estimate used in the March 1993 spending authorization anticipated growth of \$600,000 (0.9 percent) from 1992 experience. The current income level is \$1,069,000 below the six-month anticipated budget levels, causing a reduction in the yearly income estimate from proportionate share of \$2,000,000 to \$63,400,000. This is \$1,400,000 below the proportionate-share income received in 1992.

A reduction in the anticipated expenditures of \$1,000,000, or 1.3 percent of the currently authorized spending authorization, is proposed. This anticipates that the amount to be returned to the mission operating fund is revised to \$800,000.

Revisions to individual unit allocations would be made and presented to the units by September 15, 1993.

Unless there is a significant increase in proportionate-share income from synods during the last six months of the 1993 fiscal year, a 1994 spending authorization recommendation will be brought to the December 1993 Church Council meeting that will be less than 100 percent of the 1994 income proposal being presented to the 1993 Churchwide Assembly.

No revision to anticipated World Hunger income was anticipated at this time.

Church Council

Action: Chair Magnus called upon Ms. Edith M. Lohr, chair of the council's Budget and Finance Committee, to present the report of the committee. In the light of the report of the ELCA treasurer, the committee was recommending that expenditure authorization be lowered by \$1 million. Chair Magnus called upon the Rev. Robert N. Bacher, executive for administration, to explain how the reductions would be allocated. Three avenues would be followed: (1) fall reviews of unit budgets would identify areas of savings; (2) the three areas of priorities established by the churchwide organization would be maintained; and (3), a reduction of from one to three percent of each unit's budget likely would be required.

Ms. JoAnn S. Herrick asked for clarification on how the fall budget review would determine the budget cuts for 1993. Pastor Bacher responded that most of the savings would be achieved for this year through delayed filling of staff vacancies. The Rev. Barbara K. Lundblad asked whether staff separations would be necessary to accomplish adequate reductions. Pastor Bacher said that that was not known at this time. Bishop Chilstrom commented on priorities for this church, assuming that the budget of the churchwide organization would "hit bottom." Since that was apparently not likely, maintaining this church's priorities would mean greater cuts must be required of other units. Pastor Lundblad asked whether decisions had been made concerning cuts in grants to ecumenical organizations. Pastor Bacher indicated that no such decisions had yet been made.

The Rev. H. George Anderson asked whether strengthening the staff of the ELCA Foundation was perceived as a net drain on the budget. Pastor Bacher indicated that such was not the case, but that adjustments related to the ELCA Foundation could be anticipated in light of the fact that hiring staff might be delayed. The Rev. Harvey A. Stegemoeller, executive director of the ELCA Foundation, noted that five new staff members had been added to the foundation's staff since the council's March 1993 decision to hire additional foundation staff members.

Bishop David W. Olson asked about the budgeted amount of the Churchwide Appeal for fiscal 1993. Treasurer McAuliffe indicated that the figure is \$500,000.

Mr. Loren W. Mathre asked whether the proposed reduction would be sent to the Churchwide Assembly for approval. Chair Magnus indicated this it was a council decision. Treasurer McAuliffe noted that he would report the council's action to the assembly in his report. Mr. Mathre encouraged the treasurer to help the members of the assembly to see the reductions as the result of current trends. Mr. McAuliffe noted that some \$40 million more was received in congregations during 1992, while only \$0.79 million of that money was sent to synods and the churchwide organization in proportionate-share commitments.

Mr. William E. Diehl asked how the reduction would be reflected in the 1994 Budget Authorization to be presented to the assembly. Pastor Bacher cautioned that making adjustments now might send a bad signal to the assembly. While the total amount might be lowered, dealing with the issue through spending authorizations might be more beneficial. Mr. Diehl observed that such a question could be expected from the floor. Ms. Lohr noted that in 1991 there was a greater disparity

in income than at this time. Mr. Charles A. Adamson asked whether there was a way, other than expenditure reductions, to address this concern. Ms. Lohr said that the annual offering was one possibility and that the Stewardship Strategy, to come before the assembly this year, also had a plan to address this concern. Treasurer McAuliffe noted that, if the issue was deemed to be a temporary problem, or if there were significant reserves, other avenues might be possible. In the current situation, however, reducing the expenditure authorization was the only feasible alternative. Bishop Lowell E. Knutson noted that this church might begin to prepare proactively for a smaller churchwide organization. Mr. William T Billings asked whether congregations have goals for contributions to the churchwide organization. The Rev. Mark R. Moller-Gunderson, executive director of the Division for Congregational Ministries, responded that the development of the specific goals for proportionate-share commitments differs from synod to synod, but congregations also are consulted. Mr. Adamson noted that congregations can be encouraged to consider benevolences first, and in fact, in his congregation, doing precisely that has resulted in greater giving for projects at home.

VOTED:

CC93.8.49 To revise the 1993 current fund spending authorization from \$75,900,000 to \$74,900,000, or 98.9 percent of the revised 1993 current fund income estimate; and To reaffirm the 1993 World Hunger spending of \$12,000,000, or 100 percent of the revised World Hunger income estimate.

Transmissions to the 1993 Churchwide Assembly

A. Stewardship Strategy

1. Annual Churchwide Offering

Background: At its March 1993 meeting, the Church Council conveyed to the 1993 Churchwide Assembly recommendations related to the "Financial Stewardship Strategy" (see *1993 Reports and Records, Volume 1, Part 2*, page 309ff.). In recommending assembly approval of an annual celebrative churchwide offering in support of ongoing churchwide ministries, the council requested an update at its preassembly meeting of plans for such an offering.

Staff have been working to develop these plans, and have engaged in conversations with partners in ministry (e.g., the Synodical-Churchwide Relations Committee of the Conference of Bishops). The following is the staff report related to this proposal for an annual churchwide offering:

At its March 27-29, 1993, meeting, the Church Council of the Evangelical Lutheran Church in America (ELCA) recommended the establishment of an annual celebrative churchwide offering for the support of ongoing churchwide ministries.

This annual churchwide offering is one component of a comprehensive financial stewardship strategy that seeks to undergird the commitments of this church to fulfill its mission to proclaim the good news of Jesus Christ through a variety of ministries. This offering will provide members and congregations with an opportunity to make direct contributions in support of churchwide ministries. As a result of our experience with the special offering in 1991, the Ingathering in 1992, and the Churchwide Assembly Offering in 1993, we know there are individual members and congregations that are interested and able to make direct gifts of thanksgiving when this opportunity is available.

In addition to providing financial support for the ministries of this church,

this offering will seek to broaden the interest of and deepen the connection between individuals, congregations, synods, and the churchwide organization. The annual churchwide offering will be undertaken with the full participation and cooperation of synods for the benefit of programs of this church. Congregations (and individual members of congregations) will be the primary focal point of this offering. The responsibility for promotion, interpretation, accounting, acknowledgment, and distribution of funds will reside with the churchwide organization. The Division for Congregational Ministries will coordinate the offering, integrating it with other ELCA entities that are responsible for interpretation of mission funding.

The recommended timing for this offering is mid-May of each year. The rationale for the spring timing is to avoid regular congregational stewardship activities in the fall and the press of year-end budgetary considerations. Conceivably, there could be latitude for alternate dates to be used by congregations, based upon local circumstances.

There will be three categories donors may use in designating their offering:

- * to sustain ministries that fulfill Christ's Great Commission here and around the world;
- * to begin new work in domestic and global mission; and
- * to strengthen the church's mission through endowment gifts of \$1,000 or more.

Church Council Action: Chair Magnus called upon the Rev. Mark R. Moller-Gunderson, executive director of the Division for Congregational Ministries, to introduce the subject of the proposed annual churchwide offering. Pastor Moller-Gunderson reviewed the report printed in the agenda. He noted that the period of mid-May seemed to be the best time to engage in such an offering and noted that donors may use three categories in designating their offerings: (1) gifts to sustain ministries that fulfill Christ's Great Commission; (2) new work in domestic and global mission, above and beyond budgeted commitments; and (3) development of an endowment fund with gifts of \$1,000 or more to make new ministries possible. Involvement in interpretation and communication on the synodical level would be crucial to this plan, he noted, even though it is directed by the churchwide organization.

Mr. William E. Diehl expressed concern that the role of the synod would be the same as in the past, because communication from the synod has not always been helpful. Pastor Moller-Gunderson concurred with possible "unevenness" of synod participation but hoped that synods will hear the voice of the assembly in encouraging participation of this whole church. The Rev. Barbara K. Lundblad asked how broadly interpreted the first category of giving would be; for instance, would it include theological education? Pastor Moller-Gunderson said theological education would be included. The Rev. John O. Knudson said that he assumed congregations would be encouraged to give undesignated gifts. Pastor Moller-Gunderson responded that donors need to be given as many possibilities for giving as feasible. Ms. Lorraine G. Bergquist expressed concern that this church is moving far away from what was originally envisioned when the Evangelical Lutheran Church in America was constituted. People in the pew equate churchwide programs with what is happening in Chicago, rather than with programs that benefit this whole church, including congregations, she stated. She also observed that, if the offering is implemented, it would imply that the proportionate-share pattern does not work, which is to say that this church is not working; the need for the offering, therefore,

is something that is difficult to communicate positively to people in the pew. Pastor Moller-Gunderson observed that the churchwide expression is designed to support the work of the synods and congregations-the churchwide organization is not a separate entity of the Evangelical Lutheran Church in America. He also commented that the proposal offers a series of options for congregational giving, including the ELCA Foundation and proportionate-share commitments. In other words, this proposed program is not an isolated program, but a part of a whole range of responses available to individuals and congregations. Ms. Bergquist responded that perception was the first issue and that the second issue was whether, in fact, the actual problem facing this church would be addressed through this program. Bishop Lyle G. Miller expressed concern about the issue of interdependence and the role of the synod in an annualized offering process. When the churchwide organization appeals directly to the congregation, officials in the synod are bypassed, which sends problematic signals, he said. Mr. Loren W. Mathre commented the proposal program should be seen as an addition to the series of strategies designed to communicate effectively to every communicant member and empower them to participate in spreading the Gospel.

Bishop Paul M. Werger stated his support for special appeals, but he noted his growing sense of rivalry between synods and the churchwide organization that might break out into the open. Other bishops, he said, might frame it more strongly by saying synods are simply being run over. He urged synods and the churchwide organization to create projects designed to assist both synodical and churchwide programs as recipients of the funds raised. Having synodical councils approve and promote such programs might be helpful. Bishop David W Olson said that he would look for more details about what would happen and how givers would be helped through this kind of effort. Bishop Herbert W. Chilstrom expressed appreciation for the discussion and support theologically for such an offering. "We must weigh very carefully the fact that proportionate share simply cannot keep up with this church's need," he said. Pastor Moller-Gunderson expressed his appreciation for the remarks of Bishop Werger and Bishop Olson and asked for their help in shaping the program. He also noted that Church Council approval would need to be obtained for any expenditures and hoped that such a procedure would help to sustain the idea of interdependence. Ms. Edith M. Lohr noted the importance of language, especially that the churchwide organization gathers and disseminates the funds.

VOTED:

CC93.8,50 To transmit to the 1993 Churchwide Assembly as information the following report on an annual churchwide offering:

At its March 1993 meeting, the Church Council conveyed to the 1993 Churchwide Assembly recommendations related to the "Financial Stewardship Strategy" (see *1993 Reports and Records, Volume 1, Part 2*, page 309 ff.). In recommending assembly approval of an annual celebrative churchwide offering in support of ongoing churchwide ministries, the council requested an update at its preassembly meeting of plans for such an offering.

Staff have been working to develop these plans, and have engaged in conversations with partners in ministry (e.g., the Synodical-Churchwide Relations Committee of the Conference of Bishops). The following is the staff report related to this proposal for an annual churchwide offering:

At its March 27-29, 1993, meeting, the Church Council of the Evangelical Lutheran Church in America (ELCA) recommended the establishment of

an annual celebrative churchwide offering for the support of ongoing churchwide ministries.

This annual churchwide offering is one component of a comprehensive financial stewardship strategy that seeks to undergird the commitments of this church to fulfill its mission to proclaim the good news of Jesus Christ through a variety of ministries. This offering will provide members and congregations with an opportunity to make direct contributions in support of churchwide ministries. As a result of our experience with the special offering in 1991, the Ingathering in 1992, and the Churchwide Assembly Offering in 1993, we know there are individual members and congregations that are interested and able to make direct gifts of thanksgiving when this opportunity is available.

In addition to providing financial support for the ministries of this church, this offering will seek to broaden the interest of and deepen the connection between individuals, congregations, synods, and the churchwide organization.

The annual churchwide offering will be undertaken with the full participation and cooperation of synods for the benefit of programs of this church. Congregations (and individual members of congregations) will be the primary focal point of this offering. The responsibility for promotion, interpretation, accounting, acknowledgment, and distribution of funds will reside with the churchwide organization. The Division for Congregational Ministries will coordinate the offering, integrating it with other ELCA entities that are responsible for interpretation of mission funding. The recommended timing for this offering is mid-May of each year. The rationale for the spring timing is to avoid regular congregational stewardship activities in the fall and the press of year-end budgetary considerations. Conceivably, there could be latitude for alternate dates to be used by congregations, based upon local circumstances.

There will be three categories donors may use in designating their offering:

- * to sustain ministries that fulfill Christ's Great Commission here and around the world;
- * to begin new work in domestic and global mission; and
- * to strengthen the church's mission through endowment gifts of \$1,000 or more.

Pastor Moller-Gunderson expressed appreciation for the Churchwide Assembly offering project.

The Council adjourned into executive session and subsequently reconvened in plenary session.

2. Keystones Project

Background: During its deliberations on the "Financial Stewardship Strategy," the Church Council also authorized the development of a pilot project (Keystones: A Partnership Program of Interpretation, Learning, and Support for Theological Education in the ELCA), contingent upon approval of a business plan by the Budget and Finance Committee and the bishop. The council also requested that a report on this project be shared with the 1993 Churchwide Assembly within the context of its deliberations on the "Financial Stewardship Strategy."

Church Council Action: Chair Magnus called upon the Rev. Mark R. Moller-

Gunderson, executive director of the Division for Congregational Ministries, to introduce the proposed Keystones Project. Pastor Moller-Gunderson called upon the Rev. A. C. "Chris" Stein, director for the Department of Human Resources and chair of the working group developing the project, who reviewed the development process. He noted that the working group had accepted preliminarily the suggestion to implement the project with a primary emphasis on educational aspects. A final report would be presented to the December 1993 meeting of the Church Council. Mr. J. David Ellwanger expressed great dismay at the article in *The Lutheran* reporting the action of the council at its March 1993 meeting. He believed the article to be deceptive, because it suggested the project was a "done deal," which clearly was not true.

B.

Science and Technology

Background: The Southeastern Iowa Synod memorialized the 1991 Churchwide Assembly to "designate science and technology as a matter of churchwide concern" and to instruct churchwide units "to develop comprehensive agendas and strategies for engaging the mission and ministry of the Evangelical Lutheran Church in America in the scientific and theological settings in which we live." In responding to this memorial, the assembly voted:

To refer the memorial to the Division for Ministry with the request that the division report on work in this area of churchwide activity to the 1993 Churchwide Assembly (CA91.7.48).

A report of the Division for Ministry on this subject was distributed to council members.

Church Council Action: Chair Magnus called upon the Rev. Joseph M. Wagner, executive director of the Division for Ministry, to introduce the report of the division on this subject. He noted that the network consists of several hundred people who have an interest in the relationship of science, technology, and religion. The Rev. W. Robert Sorensen, executive director of the Division for Higher Education and Schools, noted that some 150 scientists who are ELCA members are part of this network. Mr. William T Billings asked how this group acts in concert with this church as is specified in the purpose statement of the group. The group is related to this church through its Division for Ministry by action of that board, Pastor Wagner reported, and is oriented to exploring the connections of science and theology. The Rev. Barbara K. Lundblad suggested that when this information is shared at the Churchwide Assembly, an address be cited so that other interested people can participate.

VOTED:

CC93.8.51 To transmit to the 1993 Churchwide Assembly the report of the Division for Ministry related to the memorial of the Southeastern Iowa Synod (Science and Technology).

C. Rules of Organization and Procedure

Background: At its March 1993 meeting, the Church Council commended to the 1993 Churchwide Assembly for adoption Rules of Organization and Procedure. (See *1993 Reports and Records, Volume 1, Part 2, page 31ff.*). The council voted: To authorize the bishop and the secretary to make appropriate changes in day, date, and hour provisions, and other necessary adjustments as the agenda and program of the assembly are finalized.

As printed in *Reports and Records*, the rules include a section related to the "Status of Recommendations of the Memorials Committee and Committee of Ref-

erence and Counsel." The final paragraph of that section, which deals with the *en bloc* procedure for dealing with memorials, was inadvertently omitted from the copy that was distributed to the Church Council (see *Reports and Records, Volume 1, Part 2*, page 47). This procedure is the same procedure for dealing with memorials that was used at the 1991 Churchwide Assembly. This paragraph was included in the printed rules, pending Church Council approval.

Church Council Action: Chair Magnus called upon Secretary Lowell G. Almen to present an amendment to the proposed Rules of Organization and Procedure approved at the March 1993 meeting of the Church Council. The addition was desirable for clarification of *en bloc* action items, he said.

VOTED:

CC93.8.52 To include the following rule related to the "Status of Recommendations of the Memorials Committee and Committee of Reference and Counsel" in the recommended "Rules of Organization and Procedure" for the 1993 Churchwide Assembly:

The responses to the 1992 and 1993 synod memorials, as recommended by the Memorials Committee in a printed report distributed to assembly members prior to, or at, the first business session of the assembly, may be approved by *en bloc* resolutions when so proposed by the Memorials Committee, unless a voting member objects to the inclusion of any particular response. The objection of a voting member shall be made in writing delivered to the chair, or other

committee member designated by the chair, of the Memorials Committee or the churchwide secretary, not later than 3:30 P.M. on Thursday, August 26, 1993. Particular responses so objected to shall be considered separately and responses not objected to will be considered a part of the *en bloc* resolutions.

Nominations, Appointments, and Elections

A. Ratification of Criteria for Nominations

Background: According to ELCA bylaws 19.21.01. and 19.21.02., nominations from the floor for positions to be elected by the Churchwide Assembly are permitted. Such nominations, however, "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" (ELCA 19.21.01.). This bylaw further provides, "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."

The Nominating Committee of the Churchwide Assembly met April 22-23, 1993, to prepare slates of nominees for positions on the Church Council and churchwide boards and committees to be elected by this assembly. In preparing the slates, consistent with past practice and experience, the committee determined that it was necessary to specify certain categories as applicable to particular positions (lay female; lay male; clergy; person of color or primary language other than English). In addition, because of geographical stipulations for distribution of council and board membership, particular synods were precluded from additional nominations

for certain positions, in keeping with ELCA constitutional provision 19.02. and ELCA bylaws 19.21.02., 19.21.04., and 19.21.05.

Under bylaws 19.21.01. and 19.21.02., responsibility for establishing "criteria applicable to each category" for nomination is shared by the Nominating Committee and the Church Council.

Church Council Action: Secretary Almen introduced a resolution to clarify the role of the Nominating Committee and its procedure for insuring representational criteria on boards and committees and receiving Church Council concurrence.

VOTED:

CC93.8.53 To approve the criteria applicable to each category for nominations for positions on the Church Council and churchwide boards and committees to be elected by the 1993 Churchwide Assembly, as presented in the report of the Nominating Committee (1993 Reports and Records, Volume 1, Supplement, Section N).

Legal and Constitutional Matters

A. Amendment of Table of Sources of Call

Background: Existing ELCA continuing resolution 7.41.A91. specifies the "Sources of Calls for Ordained Ministers." In the event that the 1993 Churchwide Assembly were to approve a recommendation of the Study of Ministry for non-stipendiary letters of call, an amendment of continuing resolution 7.41.A91. would be required. At the same time, continuing resolution 7.52.A91. regarding associates in ministry will need to be revised, changing "appointment" to "call," in the event that the assembly approves that recommendation of the Study of Ministry. In anticipation of the publication of a revised constitutional book subsequent to the assembly, the following action is proposed.

Church Council Action: Secretary Almen noted the following change was contingent upon the action of the 1993 Churchwide Assembly. The amendment of this continuing resolution was approved by a greater than two-thirds vote of the council.

VOTED:

CC93.8.54 To amend, contingent on action of the 1993 Churchwide Assembly regarding non-stipendiary letters of call for ordained ministers, continuing resolution 7.41.A91. by adding:

12.1 Non-stipendiary Synod Council, upon service under call approval by the Conference of Bishops;

To renumber "12.0 Unusual ministries.. ." in existing continuing resolution 7.41.A91. as "12.2; and

To approve, contingent upon action of the 1993 Churchwide Assembly regarding "letters of call" for persons on the official lay rosters of this church, editorial changes in continuing resolution 7.52.A91., substituting "call(s)" for "appointment(s)" and "calling" for "appointing," as the secretary of this church prepares for publication the 1993 edition of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, subsequent to the 1993 Churchwide Assembly.

B. Additional Proposed Bylaw Amendment

Background: "Bylaws not in conflict with this [church's] constitution may be adopted or amended at any regular meeting of the Churchwide Assembly when presented in writing by the Church Council A two- thirds vote of the [assembly] members present and voting shall be necessary for adoption," according to ELCA constitutional provision 22.21.

Experience has shown that schedule commitments and other conflicts often have reduced substantially the available number of members of the Committee on Discipline who may be appointed to serve, under ELCA bylaw 20.21.12., on a discipline hearing committee. To help address that problem, the Churchwide Assembly's Nominating Committee provided an additional slate of nominees for the Committee on Discipline, in the event that an amendment were approved to increase the size of the pool of available committee members.

Church Council Action: Secretary Almen noted the need to expand the number of members on the Discipline Committee. If approved by the Church Council, the matter would be transmitted to the 1993 Churchwide Assembly for adoption.

VOTED:

CC93.8.55 To recommend that the 1993 Churchwide Assembly approve the following amendment of ELCA bylaw 20.21.11.:

The churchwide Committee on Discipline shall consist of ~~21~~ 28 persons, 15 of whom shall be laypersons and 13 of whom shall be ordained ministers, elected by the Churchwide Assembly for a term of six years, each without consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods of this church.

C. Revised Bylaw Amendment to Proposed ELCA Bylaw 20.23.01.

Background: At the March 1993 meeting of the Church Council, a new bylaw was proposed, in keeping with the recommendations of the Study of Ministry. The proposed bylaw read:

To add new bylaws, according to the recommendations of the Task Force on the Study of Ministry, regarding church discipline of officially recognized lay rosters:

20.23.01. Lay persons on official rosters shall be subject to discipline for:

a. confessing and teaching in conflict with the faith confessed by this church;

b. conduct incompatible with the character of the ministerial office;

c. willfully disregarding or violating the functions and standards established by this church for the lay roster or rosters; or

d. willfully disregarding the provisions of the constitution or bylaws of this church.

Upon further review, it has been noted that the phrase, "the ministerial office," may be unclear in this context. Therefore, a change in that language of 20.23.01.b. is recommended.

Church Council Action: Secretary Almen noted the need for this bylaw amendment, for clarification of the proposal and deletion of the phrase, "ministerial office."

VOTED:

CC93.8.56 To withdraw the text of 20.23.01.b., on page 460 of the 1993 Reports and Records, Volume 1, Part 2; and

To substitute the following as proposed bylaw amendment 20.23.01.b.: conduct incompatible with the standards for the rostered ministries of this church;", with the remainder of the recommended amendment remaining unchanged.

D. Amendment

of Rules of Procedure of Committee on Appeals

Background: Existing Continuing Resolution 20.61.A92.f. is based upon existing 20.63. If the Churchwide Assembly amends 20.63. as proposed, it is appropriate that 20.61.A92.f. be amended to conform to the action of the Churchwide Assembly.

Church Council Action Secretary Almen noted that this action is to update language, contingent upon action of the 1993 Churchwide Assembly.

VOTED:

VOTED:

CC93.8.57 To amend 20.61.A92.f.---contingent on action of the 1993 Churchwide Assembly amending 20.63.---to read as follows (deletions shaded, additions underlined):

- f. ~~Subject to the next sentence, t~~ **The persons or entities who may appeal to the Committee on Appeals are set forth in 20.63. In conformity with the provisions of 7.51.A91. and 7.54.A87., during the period 1988-1993 or such longer period as is required under 23.16., appeals to the Committee on Appeals may be made by:**

- ~~1) Commissioned Teachers (AELC)~~
- ~~2) Deacons (AELC)~~
- ~~3) Deaconesses (AELC)~~
- ~~4) Deaconesses (ALC)~~
- ~~5) Deaconesses (LCA), or~~
- ~~6) the accuser(s) of any of the foregoing~~
only to the extent that the disciplinary policies pertinent to their roster status in the predecessor church allowed for an appeal from the decision of the committee or other entity authorized to administer discipline.

Ratification of Executive Committee Actions

The minutes of the March 26, April 27, June 16, June 30, and July 16, 1993, meeting of the council's Executive Committee were distributed to council members.

VOTED:

CC93.8.58 To ratify the actions of the Executive Committee at its March 26,

1993, meeting.

VOTED:

CC93.8.59

To ratify the actions of the Executive Committee at its April 27, 1993, meeting.

VOTED:

CC93.8.60 To ratify the actions of the Executive Committee at its June 16, 1993, meeting.

VOTED:

CC93.8.61 To ratify the actions of the Executive Committee at its June 30, 1993, meeting.

VOTED:

CC93.8.62 To ratify the actions of the Executive Committee at its July 16, 1993, meeting.

Allocation of Additional Voting Members: 1995 Churchwide Assembly

Background: At the August 27-28, 1991, meeting of the Church Council, the council acted to allocate positions for additional voting members to certain synods for the 1993 Churchwide Assembly. The same step was taken by the Church Council on August 22, 1989, in preparation for the 1991 Churchwide Assembly. This was done in keeping with this church's "Principles of Organization." Under those principles, responsibility is assigned to the Church Council to ensure that at least 60 percent of the members of assemblies and other governing entities of the churchwide organization shall be laypersons, half of whom shall be female and half of whom shall be male, and that at least 10 percent of such voting members shall be persons of color and/or persons whose primary language is other than English (ELCA 5.01.f.).

Experience in the registration processes for the 1989, 1991, and 1993 churchwide assemblies demonstrated the need for allocation of additional positions for voting members to ensure fulfillment of the organizational principle cited above.

Related to the matter of representation, the Synod Council of the ELCA's Caribbean Synod submitted a resolution in 1989, reaffirmed in conversation at the 1991 Caribbean Synod Assembly, underscoring a representation idiosyncrasy. Because the synod normally would have only two Churchwide Assembly voting members, one of whom is the synodical bishop, no ordained pastors from that synod would have an opportunity to be voting members of the Churchwide Assembly. Similar problems are faced by some other synods.

Twenty-three additional positions were allocated for the 1991 assembly for a potential total voting members at the 1991 Churchwide Assembly of 1,059, including officers. The allocation for 1993 of 24 voting-member positions brings the total potential voting membership of the 1993 Churchwide Assembly to 1,063, including officers.

Based on the formulae provided by ELCA 12.41.11., involving a combined calculation of baptized membership and number of congregations for each synod, the number of voting members from synods for the 1995 Churchwide Assembly would be 1,030. Allocation of 19 additional positions for voting members is proposed, for a total 1995 Churchwide Assembly voting membership of 1,053, including the four officers.

Church Council Action: Chair Magnus called upon ELCA Secretary Lowell G. Almen to present the following recommendation:

VOTED:

CC93.8.63 To allocate for 1995 three additional voting-member positions to the Caribbean Synod, with the provision that these additional voting members shall be persons of color or persons whose primary language is other than English;

To allocate for 1995 two additional voting-member positions to the Alaska Synod, with the provision that at least one of those positions shall be filled by an Alaskan Native;

To allocate for 1995 three additional voting-member positions to the Arkansas-Oklahoma Synod, with the provision that at least one of those positions shall be filled by a person of color or person whose primary language is other than English;

To allocate for 1995 three additional voting-member positions to the West Virginia-Western Maryland Synod, with the provision that at least one of those positions shall be filled by a person of color or person whose primary language is other than English;

To allocate for 1995 two additional voting-member positions to the Slovak Zion Synod; and

To allocate for 1995 one additional voting-member position for an African American, Asian, Hispanic, or Native American person in each of the following synods: Eastern Washington-Idaho (1D); Northern Texas-Northern Louisiana (4D); Northern Great Lakes (5G); LaCrosse Area (5L); Northwestern Pennsylvania (8A); and Metropolitan Washington, D.C. (8G).

ELCA Pension and Other Benefits Plan

2. Adoption of the 1994 Contribution Rates

Background: The Board of Pensions received as information the contribution rates for 1994 for the Disability, Survivor, and Medical and Dental Benefits Plans that were adopted by its Benefits Committee. Experience has been favorable enough to allow the Board of Pensions to decrease 1994 medical-dental contribution rates for sponsored members by 0.7 percent of defined compensation for each category of coverage. For disability and survivor benefit coverage there will be an increase of 0.7 percent of defined compensation in the total contribution rate. The net result is a contribution rate freeze for those coverages. Rates for retirees over age 65 also remained the same as in 1993, with a 15 percent rate increase approved for retirees under age 65.

Church Council Action: Chair Magnus called upon Mr. John G. Kapanke, president of the Board of Pensions, to introduce matters related to the ELCA Pension and Other Benefits Plan.

Edith M. Lohr noted that the intent of a synodical memorial addressed to the 1991 Churchwide Assembly to establish a "blue-ribbon committee" on health-care issues was that this church identify and investigate cost-saving opportunities on behalf of the plan members. The Executive Committee of the Church Council determined that the work be carried out through the Church Health-Care Network study, which was related directly to the intent of the 1991 memorial and, therefore, the work could be addressed most efficiently through that mechanism and the

ongoing work of the Board of Pensions. In addition, Ms. Lohr noted, the council's Financial Oversight Committee related to the Board of Pensions would serve to monitor the findings from this study. That committee did not view itself as a replacement for the "blue-ribbon committee," but as the appropriate mechanism to ensure attention to the concern raised by the 1991 memorial. The Financial Oversight Committee was assured of the commitment to finding cost saving options, especially in its managed-care efforts. Ms. Lohr said that by 1992, the Board of Pensions had the results from the Church Health-Care Network study and moved to enter into an in-depth strategic planning process, the result of which would be presented by Mr. Kapanke, and which, in her opinion, clearly would fulfill the intent of the 1991 Churchwide Assembly Memorial.

3. Technical Amendments to Implement a Change in the Administrative Fees Charged to the ELCA Pension and Other Benefits Program

Background: Technical amendments to the benefit plans and trusts of the ELCA Pension and Other Benefits Program were distributed to Church Council members. The amendments would implement a change in the administrative fee charged to the various plans. This change would permit the Board of Pensions to include an annual budget expense beginning in 1994 for the purpose of building an undesignated operating reserve. The amendments provide that the administrative fee charged to any one plan must not be greater than a reasonable fee for the services provided by the board to the plan. The board has determined that the proposed fee would meet that test.

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Council Action Mr. Kapanke noted that this amendment in reality reflected minor language changes regarding administrative fees for the program. It would allow the Board of Pensions to establish an undesignated operating reserve fund and in that sense it was to be considered a crucial change in the plan. He noted that there would be risks to the overall plan, much as is the case with any insurance company, because the various aspects of the plan have been set up in trusts that cannot be transferred from one plan to another. He drew an analogy between the present situation and the 1991 case when the seminarian plan experienced difficulties, while the rest of the plans were doing well. That experience, together with simple sound business practice, suggested that some means must be established to draw upon a reserve of undesignated funds. Attorneys for the Board of Pensions have maintained that there is a moral obligation to do so for the well being of the plan and its members.

In addition, Mr. Kapanke reported that guidelines for the insurance industry recently have been issued to establish a formula suggesting that a figure of 175 percent of risk-based capital, or \$14 million, should be placed in reserves. These reserves would result from investment and the administration rate charged to employers. A complicated formula determined how to allocate those costs to the various plans. Only \$500,000 would be applied to this reserve during 1994, with the result that it would have a negligible impact on rates charged to plan-member employers. The long-term goal is to reach a reserve of \$2.5 million in undesignated reserves.

How then will those funds be used? Ultimately, the board concluded that determining all the possible uses of this undesignated operating reserve was impossible. Thus, the language of the amendment is sufficiently vague to allow future boards to tap into this resource in the event of problems encountered in any aspect of the plans.

Mr. William T. Billings asked for clarification of how the articles of incorporation restricted the board in establishing this fund. Mr. Kapanke responded that the existing legal documents govern what the board can do with all its assets. Mr. Billings commented that he would be more comfortable, if guidelines were established for the use of the undesignated reserve without unduly restricting future boards. Mr. Kapanke referred again to the seminarian plan as an example of how such reserves would be used, but reiterated his point that the complexity of the plans made it impossible to list all the possible contingencies.

The Rev. James G. Cobb asked about the cost to the congregation. Mr. Kapanke responded that the overall rate structure would not be affected by this change. Over a long period of time, a cumulative cost might be incurred, but it would be so negligible that it did not appear in the calculation. Mr. William H. Engelbrecht commented that good business judgment demanded that this be done and he proceeded to move the recommendation.

Treasurer McAuliffe also expressed support for the motion. He asked whether his assumption was correct that if the churchwide organization could not afford to fund the medical plan for retirees, the proposed reserve fund could be utilized. Mr. Kapanke replied that although such would not be a feasible way to fund that plan, in fact, since the fund is undesignated, it would be possible to do so. Mr. David Adams, consulting actuary for the Board of Pensions, commented that the size of the reserves would make a negligible impact on the budget of the Evangelical Lutheran Church in America. Treasurer McAuliffe commented that this is, however, an excellent example of the concept of interdependency, and, if this church experienced a crisis, that would be a way to assist it.

Mr. Loren W. Mathre requested clarification concerning the \$400,000 reserve. Mr. Kapanke explained that there was a \$400,000 reserve received from the predecessor church bodies, but most of those undesignated reserves had been expended for the seminarian plan.

The Rev. Robert N. Bacher, executive for administration, asked whether passing the proposed amendment now would preclude discussion of funding the retiree medical plan. Mr. Kapanke responded that it would only preclude a discussion of adding another fee, on top of the administrative fee here proposed.

Mr. William E. Diehl inquired about the language of the proposal, especially the language of "reasonable fee." Why not simply use the words "operating reserve"? he asked. Mr. Kapanke responded that the "operating reserve" is only one component of the fee, which also includes other aspects of administering the plan. Ms. Edith M. Lohr commented that she supported the establishment of undesignated reserves, especially because, in the event of a crisis, funding automatically becomes the obligation of the churchwide organization. She also noted that the members of the Board of Pensions had agreed that the liability of funding the medical plan for retirees was a shared problem, but they did not want to specify at this time how the reserve would be used. Mr. Kapanke concurred. Ms. Lohr also pointed out that congregations have been paying a fee to fund the establishment of the Africa Free Fund and the purchase of a computer system for the Board of Pensions. In other words, congregations have been paying this fee for other purposes that have now been addressed. That fee now could be used for the proposed undesignated reserve fund. Ms. Lohr maintained that the Church Council should feel confident that the Board of Pensions would be open to conversation about the problem of the deficit.

The Rev. Stephen M. Youngdahl inquired whether, if a fund needed to be bailed out, the plan in question would be obligated to pay back the undesignated reserve

fund. Mr. Kapanke responded that the Trustees would determine whether the reserve fund needed to be restored, in the event there were ways to recapture such costs. In the case of the seminarian plan, for example, the plan was eliminated, which meant that the money was spent, but not paid back.

VOTED:

CC93.8.64 To adopt the amendments to the ELCA Pension and Other Benefits Program.

4. ELCA Master Institutional Savings Plan

Background: The Board of Pensions proposed amendments to the ELCA Master Institutional Savings Trust that would permit the commingling of assets of the Good Samaritan Society Savings Plan with other savings plan assets.

Church Council Action: Mr. Kapanke introduced a proposal for commingling the assets of the Good Samaritan Society Savings Plan with other savings-plan assets. Such would allow the establishment of a separate plan to protect the participants in the Good Samaritan Society, which would fully bear all the risks. Ms. Edith M. Lohr asked why that would be done exclusively for the Good Samaritan Society. Mr. Kapanke explained that most of their plan members are also members of the ELCA plan. Secretary Lowell G. Almen reiterated that the proposal was designed to protect the ELCA plan, so that any liability by the Good Samaritan Society plan would be borne fully by that organization.

VOTED:

CC93.8.65 To adopt the amendments to the ELCA Master Institutional Savings Trust.

5. ELCA Medical and Dental Benefits Plan

Background: The Board of Pensions proposed amendments to the ELCA Medical and Dental Benefits Plan to permit month-for-month credit toward the pre-existing condition rule for dependents of seminarians who are covered by the Commercial Travelers dependent plan as well as for those who are covered by employer-provided group medical coverage prior to enrollment in the ELCA plan.

Church Council Action: Mr. Kapanke explained that this proposal was related to the new plan for seminary students, which permits month-for-month credit toward the pre-existing condition rule for dependents of seminarians who are covered by the Commercial Travelers Dependent Plan, as well as for those who were covered by employer-provided group medical coverage prior to enrollment in the ELCA plan, retroactive to September 1, 1991. He noted that there would be some liability for the ELCA plan, but that it would be negligible.

VOTED:

CC93.8.66 To adopt the amendments to the ELCA Medical and Dental Benefits Plan.

6. ELCA Medical and Dental Benefits Plan

Background: Proposed amendments to the ELCA Medical and Dental Benefits Plan would establish a \$1 million lifetime maximum reimbursement amount effective January 1, 1994. As this amendment is reviewed, the following issues should be considered:

? The lifetime maximum would apply only to medical expenses incurred after 1993, including prescription drugs purchased through Express Pharmacy Services. All claims incurred prior to 1994 would not apply toward the lifetime maximum.

* The lifetime maximum applies to each member of a family and is not an aggregate family amount.

* In the event the \$1 million limit is reached, the plan member could request the board to consider increasing the maximum reimbursement for all members. Also, a number of states have implemented catastrophic programs for the uninsured.

* Physicians and hospitals would be aware of the lifetime maximum reimbursement and would have incentive to manage the case with the resources available.

* The Evangelical Lutheran Church in America has limited resources to finance health claims in excess of \$1 million. If the plan does not contain some sort of lifetime maximum, reinsurance of the plan is the only other option available to protect the plan from catastrophic expenses. Specific stop-loss coverage for individual claims in excess of a specified level is usually expensive. For example, the ELCA plan paid 20 claims in excess of \$150,000 in 1992, with the largest claim totaling over \$700,000. The 20 claims totaled approximately \$4.5 million. If specific stop-loss had been purchased with an attachment point of \$150,000, \$1.5 million would have been reimbursed by the stop-loss carrier. The premium, however, would have been approximately \$3.0 million (based on Towers Perrin rate manual and 50 percent loss ratio). Thus, for 1992, the ELCA plan would have incurred an additional cost of \$1.5 million (about 2.5 percent of claims).

Church Council Action: Mr. Kapanke stated that he regarded this as a crucial issue. It was discussed at the 1991 Churchwide Assembly, which asked that a \$2 million cap not be placed on plan participants. The absence of such a cap at this time places both the ELCA Medical and Dental Benefits Plan and the Evangelical Lutheran Church in America at considerable risk. Without this lifetime maximum reimbursement, congregations also are placed at risk. The Board of Pensions spent a great deal of time discussing the issue, for example, why not wait until 1995 to implement this provision? The board concluded that the risk is great enough to initiate a cap in 1994. What would happen to someone who reaches this limit? (All people will start at zero in 1994.) Usually these refer to life-threatening situations where high technology medicine is applied. Mr. Kapanke believes it is not appropriate for the ELCA to bail out providers because much of what is done in these situations falls in the category of research which can be addressed through grants. Second, physicians and pharmaceutical companies, knowing there is a cap on a plan, manage health care differently. The only alternative is to implement stop-loss insurance, but this is very expensive and would have cost the plan approximately \$2 million in 1992 and such insurance only covers expenses up to \$1.5 million. Ms. Edith M. Lohr expressed support for this action because it is consistent with cost savings measures, because it applies to reasonable costs, and third because in the church we have a socialized system and we must provide the best care possible for all the plan participants. Mr. William T. Billings expressed support in principle for the amendment, but questioned the veracity of the stated rationale because it allows the possibility for people to request an increase in the limit. Mr. Kapanke said it is designed to allow flexibility on a case-by-case basis.

Ms. Kathryn E. Baerwald asked why a \$1 million cap was being proposed as opposed to some other figure. Is it an industry standard? If the cap were to be raised to \$1.5 million, would a significant risk be added? Consulting actuary David G. Adams responded that expected claims at these levels are minute, but the board would establish a principle that there be no blank check in this plan. Mr. Charles A. Adamson observed that the cap would not adversely affect plan participants, but rather sends a message to health-care providers. The Rev. David A. Andert asked whether the proposed cap might be increased in deference to the large number of young plan members. Mr. Kapanke replied that the large cases are monitored constantly. Pastor Andert also asked whether the Church Council has the authority to make this decision, since it had been considered by the Churchwide Assembly in 1989. Mr. Kapanke responded that the Churchwide Assembly does not have the authority to change the plan. The Church Council can approve changes proposed by the board. If a resolution were to come from the floor to address this issue again, it would be sent to the Board of Pensions and to the Church Council because the plan cannot be amended on the floor of an assembly.

Secretary Almen pointed to the 1991 Churchwide Assembly action that has requested the Board of Pensions to investigate issues of cost containment, and observed that this proposal was consistent with that.

The Rev. John O. Knudson asked why a change from a cap of \$2 million to \$1 million now was being proposed. Mr. Kapanke said that it was primarily because of industry trends-75 percent of industry plans have a \$1 million cap-nonetheless, there is no actuarial reason.

VOTED:

CC93.8.67 To adopt the amendments to the ELCA Medical and Dental Benefits Plan.

B. Study of Clergy Compensation

Background: The 1991 Churchwide Assembly adopted the following resolution: To request the staff of the Division for Ministry, in cooperation with the Division for Outreach, the Conference of Bishops, the Board of Pensions, and other appropriate parties, to examine the matter of inadequate compensation and pension benefits for clergy and associates in ministry; and To report to the 1993 Churchwide Assembly (CA91.7.110).

A staff team on ministry settings and compensation, with consultants, was appointed by the Division for Ministry and developed a report, which was transmitted to the Churchwide Assembly by the Church Council (see *Reports and Records, Volume 1, Part 2*, page 289ff.).

Among the recommendations conveyed to the assembly by the Church Council at its April 1993 meeting was the following:

To establish a special fund [related to additional pension contributions for pastors in situations of low compensation] as a churchwide program and to encourage its support throughout the Evangelical Lutheran Church in America (pending further consultation with the Board of Pensions) ...

The report was the product of consultation with the Board of Pensions, which was mandated by the Church Council. The board of trustees of the Board of Pensions adopted a resolution to communicate to the ELCA Church Council that (1) administration of a supplemental pension program is feasible, and (2) the Board of Pensions is willing to cooperate in this effort if the program is established by the Churchwide Assembly.

Church Council Action: Mr. Kapanke drew attention to the report which had been distributed to council members, and noted that hearings at the 1993 Churchwide Assembly also would consider this matter.

1.

Medical-Dental Strategy Project: Managed-Care Program

Background: In response to memorials from several synods on the coverage and cost of the ELCA Medical and Dental Benefits Plan, the 1991 Churchwide Assembly voted to recommend to the Church Council for consideration a proposal that an independent, blue-ribbon committee be appointed to review the current ELCA program. In 1992 and 1993, the Church Council affirmed the ongoing work of the Board of Pensions relative to issues raised in the synodical memorials and declined to appoint a blue-ribbon committee.

Also, in response to the Church Council request that a report on this work be transmitted to the 1993 Churchwide Assembly, the Board of Pensions developed a "position paper" dated May 17, 1993, for the Churchwide Assembly (see *Reports and Records, Volume 1, Part 2*, page 265ff.).

During this biennium, the Board of Pensions examined methods to control health plan costs. During the last six months, the board was involved in a strategic evaluation of the Medical and Dental Benefits Plan, focusing primarily on the benefits and funding mechanisms of the plan. An overview of the process and issues involved was distributed to Church Council members.

The results of the six-month study were presented to the board of trustees of the Board of Pensions at its July 1993 meeting. Following the recommendations of the study, the board adopted in principle a resolution to revise the ELCA Medical and Dental Benefits Plan effective January 1, 1995, in order to implement a managed-care arrangement and other cost-containment features under the plan. Agenda/MINUTES Exhibit J, Part Id provides information on the study and recommendations. Agenda/MINUTES Exhibit J, Parts Ib and Ic contain a survey related to this study and the results of that survey.

Additional information on the background of the health plan and the need for change will be presented to the Church Council at its August 1993 meeting. The Church Council will be requested to consider approval of the changes in principle at its meeting in December 1993.

Church Council Action: Mr. Kapanke distributed a report on the medical-dental strategy project. He noted that the goals and objectives of this project are (1) to reduce cost escalation; (2) maintain high membership in the plan; (3) improve the financial integrity of the plan; and (4) position the plan with respect to national health-care reform initiatives.

Several recommendations to achieve these goals were presently being considered, Mr. Kapanke said, and would be placed in a more final form by the December 1993 meeting of the council. In summary, these recommendations include: (1) establishing a point-of-service plan to be phased in over one to three years for the 50 percent of plan members who reside in a metropolitan area; (2) under this plan, to establish a network manager, usually an insurance company, to contract with hospitals and physicians to provide services at discounted rates under the clinical direction of the network manager; (3) this plan would retain freedom of provider choice, but offer enhanced benefits for use of network providers, for example, paying 90 percent of eligible expenses or 100 percent with a small co-payment per physician visit, while the out-of-network benefits would be reimbursed at 70 percent of eligible

expenses after a deductible; (4) those members not covered by the point-of-service arrangement would be covered by an ELCA "managed indemnity" arrangement, similar to the current plan, but modified to include an inpatient pre-certification and utilization review program, expanded large case management, and a simplified reimbursement schedule for chiropractic, out-patient psychotherapy, and major dental care; (5) both point-of-service and managed indemnity arrangements would be components of the same, national ELCA health plan and be bundled with the other ELCA benefit plans; (6) a single rate structure would apply to all congregations and employers.

The advantages of this kind of plan, Mr. Kapanke said, affect congregations, plan members, and the Board of Pensions. All congregations would share in the savings from a point-of-service arrangement, with one to two percent of compensation saved annually over the first five years, an aggregate amount estimated to be \$22 million. Members in metropolitan areas would experience lower out-of-pocket costs (approximately \$600 per member over the first five years), would not have to file claim forms, would continue to enjoy a choice of providers (with a 70 percent benefit) and might experience additional salary (if the congregation shares savings). Members in rural areas would continue to enjoy their choice of providers (with an 80 percent benefit) and might enjoy additional salary (if congregations share savings). Finally, the Board of Pensions expects a high member participation in the plan and an adequate surplus of funds.

When asked why this change is being suggested now in the face of proposed national health-care changes, Mr. Kapanke said that implementation of the Clinton plan would take many years and significant savings can be enjoyed in the meantime. Chair Magnus thanked Mr. Kapanke for his report and called on ELCA Treasurer Richard L. McAuliffe for some additional comments.

Treasurer McAuliffe wanted to inform the Council of FAS 106-the accounting of benefits out into the future. The plan has been on a pay-as-you-go basis in the past. Under the new accounting measures implemented in the ELCA churchwide office, rather substantial charges will be incurred for the fiscal year ending January 31, 1994. In the case of the Evangelical Lutheran Church in America, because there are not reserves, the chances are good that this church will be placed in a deficit position, but this is an accounting situation, not a cash position. The magnitude of this potential charge has been lessened significantly because of other recent changes, he noted, but the numbers of unfunded liability may be as much as \$100 million nonetheless. Most people do not read such figures, but they are important to creditors and banks, all of whom will understand these issues, because they see such changes in accounting procedures frequently.

Mr. David G. Adams commented that from a cash standpoint, the \$6 million this church pays to fund retiree benefits is a number that should be stable for the next 20 years. Mr. Dale V. Sandstrom asked whether this is based on estimates of health-care costs in the future. Mr. Adams said that it will be rising at a constant rate of the Gross National Product and the rate of inflation, but after eight or nine years health-care costs should level out at two percent. The Rev. John O. Knudson asked how this figure was determined. Mr. Adams responded that it is based on the number of participants over costs; lower trend rate assumptions are now being used than before--thus lower current costs and lower trend rates combine to make this true.

Adjournment

Chair Magnus bade farewell to retiring Church Council members Mr. Aureo Andino, Ms. Kathryn E. Baerwald, Ms. JoAnn S. Herrick, the Rev. David P. Holm, Mr. Frank R. Jennings, the Rev. Barbara K. Lundblad, the Rev. Robert J. Marshall, the Rev. Rafaela Morales-Rosa, and Mr. Athornia Steele.
The Church Council adjourned at 11:12 A.M. with the Lord's Prayer.

ELCA Governing Documents

**Evangelical Lutheran Church
in America**

**CONSTITUTIONS,
BYLAWS, AND
CONTINUING RESOLUTIONS**

as adopted by the Constituting Convention
of the Evangelical Lutheran Church in America
(April 30, 1987)

and

as amended by the
First (1989), Second (1991), and Third (1993)
Churchwide Assemblies
of the Evangelical Lutheran Church in America

Edition current as of September 1993

Copies available from Augsburg Fortress
23-62601 binder with pages
23-62603 pages only

Revised as of September 1, 1993 / This edition printed November 1993

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OF**

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The basic commitments of the Evangelical Lutheran Church in America (ELCA) as well as its organizational outline, structural patterns, and rubrics of governance are reflected by this church's constitutions, bylaws, and continuing resolutions. These documents govern our life together as congregations, synods, and churchwide organization.

We find ourselves consulting these documents again and again to guide, direct, and assist us. They express for us, as a church body, our understanding of the nature of the church. They contain our statement of purpose and our principles of organization. They define our membership, our relationships, and our operating patterns.

While we recognize that the Evangelical Lutheran Church in America 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 different name and structure from those of our three predecessor church bodies. 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, 1993

9-93)

**RESTATED
OF
EVANGELICAL LUTHERAN CHURCH
IN AMERICA**

ARTICLE I

The name of this corporation shall be:
EVANGELICAL LUTHERAN CHURCH IN AMERICA

ARTICLE II

This corporation (sometimes referred to herein as the "Church") is organized and shall be operated exclusively for religious purposes and, specifically, this corporation shall constitute a Lutheran church the purpose and functions of which shall be as specified from time to time in the Constitution of this corporation.

Within the framework and limitations of these purposes, the Church is organized and shall be operated exclusively for religious purposes and shall have such powers as are consistent with the foregoing purposes, including the power to acquire and receive funds and property of every kind and nature whatsoever, whether by purchase, conveyance, lease, gift, grant, bequest, legacy, devise, or otherwise, and to own, hold, expend, make gifts, grants, and contributions of, and to convey, transfer, and dispose of any funds and property and the income therefrom for the furtherance of the purposes of the Church herein above set forth, or any of them, and to lease, mortgage, encumber, and use the same, and such other powers which are consistent with the foregoing purposes and which are afforded to the Church by the Minnesota Nonprofit Corporation Act, and by any future laws amendatory thereof and supplementary thereto.

ARTICLE III

This corporation shall not afford pecuniary gain, incidentally or otherwise, to its members, and no part of the net income or net earnings of this corporation shall inure to the benefit of any member, private shareholder, or individual, and no substantial part of its activities shall consist of carrying on propaganda, or otherwise

attempting to influence legislation. This corporation shall not participate in, or intervene in (including the Publishing or distributing of statements), any political campaign on behalf of any candidate for public office.

This corporation shall not lend any of its assets to any officer, director or member of this corporation or guarantee to any other person the payment of a loan made to an officer, director or member of this corporation.

All references in these Articles of Incorporation to sections of the Internal Revenue Code of 1954 include any provisions thereof adopted by future amendments thereto and any cognate provisions in future Internal Revenue codes to the extent such provisions are applicable to this corporation.

ARTICLE IV

The period of duration of corporate existence of this corporation shall be perpetual.

ARTICLE V

The registered office of this corporation shall be located at 405 Second Avenue South, Minneapolis, Minnesota 55401.

ARTICLE VI

The management and direction of the business of the Church shall be vested in a board of directors which shall be known and designated as the Church Council. The terms of office, method of election, powers, authorities and duties of the members of the Church Council, the time and place of their meetings, and such other regulations with respect to them as are not inconsistent with the express provisions of these Articles of Incorporation shall be as specified from time to time in the bylaws of the Church, which shall be known to the Church as its Constitution.

ARTICLE VII

The 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.

12 / ARTICLES OF
INCORPORATION 19-931

ARTICLE VIII

Except as otherwise provided in the Church's Constitution, the Church shall have no members with voting rights.

Whenever, and to the extent that, the Church's Constitution provides that voting rights shall be exercised by individuals elected, appointed or otherwise designated to serve as voting members of an assembly of the Church, then the voting members of this Church for purposes of the laws of the State of Minnesota shall be the persons who were most recently seated as the voting members of an assembly of the Church.

Members of congregations of the Church shall not, as such, have any voting rights with respect to this corporation.

ARTICLE IX

For purposes of the laws of the State of Minnesota, only the Church's Constitution shall be treated as the bylaws of this corporation, and none of this corporation's governing documents other than these Articles of Incorporation and the Church's Constitution need be subject to the procedures specified by law or otherwise for the amendment of articles of incorporation or bylaws.

ARTICLE X

Members of this corporation shall not be personally liable for the payment of any debts or obligations of this corporation of any nature whatsoever, nor shall any of the property of the members be subject to the payments of the debts or obligations of this corporation to any extent whatsoever.

ARTICLE XI

This corporation shall have no capital stock.

ARTICLE XII

These Articles of Incorporation may be amended from time to time in the manner prescribed by law.

ARTICLE XIII

In the event of the dissolution of this corporation any surplus property remaining after the payment of its debts shall be disposed of by transfer to one or more corporations, associations, institutions, trusts, community chests or foundations organized and operated exclusively for one or more of the purposes of this corporation, and described in section 501(c)(3) of the Internal Revenue Code of 1954, in such proportions as the Church Council of this corporation shall determine. Notwithstanding any provision herein to the contrary, nothing herein shall be construed to affect the disposition of property and assets held by this corporation upon trust or other condition, or subject to any executory or special limitation, and such property, upon dissolution of this corporation, shall be transferred in accordance with the trust, condition or limitation imposed with respect to it.

CONSTITUTION, BYLAWS,
AND CONTINUING RESOLUTIONS

**of the
EVANGELICAL LUTHERAN CHURCH
IN AMERICA**

**CONSTITUTION, BYLAWS,
AND CONTINUING RESOLUTIONS
of the
EVANGELICAL LUTHERAN CHURCH
IN AMERICA**

CODIFICATION EXPLANATION

The provisions of the Constitution, the Bylaws, and the Continuing Resolutions that pertain to the same matter have been placed together. This arrangement requires that the three types of material be identified by means other than physical separation.

The three types of provisions are identified by the following devices:

- a. All constitutional provisions are in bold face type.
- b. All bylaw provisions are printed in light face type.
- c. All continuing resolutions are printed in *italics* 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 14. Church Council" are preceded by "14 ".

General subjects normally are titled and designated by a number ending in zero Thus, a subdivision of Chapter 16 that contains provisions regarding the divisions and commissions is codified and titled "16.10. Divisions " When subjects that are bylaw provisions only are titled, the same principles would apply within the third number sequence, e g , 16.11 10. Division Boards.

Constitutional provisions are codified with two sets of numbers. The chapter number and a two-digit number preceding the second period in the codification. Thus, one constitutional provision related to the bishop of this church is 13.21.

Bylaw provisions are codified with three sets of numbers, the chapter number, the related constitutional

provision number, and a two-digit number. Thus, one bylaw provision related to the secretary of this church is codified as 13 41.01

Continuing resolutions also are codified with three sets of numbers except that the third set is preceded

by a capital letter Thus, a continuing resolution might be numbered 16 to designate the chapter; 16 I to designate the subject matter within the chapter, and the third set might be numbered A91 in the codification 16.11 A91 to indicate by the "A" that It is the first continuing resolution regarding that subject and by the "91" that it was adopted in 1991

When many related provisions are parts of a unit that are considered inseparable, they are normally lettered "a," "b," "c," etc When related provisions are part of a unit but considered separable, such as a list of duties, they are normally numbered in sequence If the related provisions cannot be clearly judged to be separable or inseparable, preference will be given to a number sequence

If chapter numbers are considered the major sequence number, constitution numbers as a fraction of the chapter number, and bylaw numbers as a fraction of the constitution number, then the codification can be said to provide a progressive sequence. Thus, 8.31. will precede 8.33.01 . and 9.21.01 will precede 9.22

Provisions in the Constitution for Synods are prefaced with "S," and those in the Model Constitution for Congregations with "C "

In these governing documents, with the exception of the "Restated Articles of Incorporation," "Church" with a capital letter is used in references to the one, holy, catholic, and apostolic Church In references to the Evangelical Lutheran Church In America, the words "church" and "this church" in lower case letters are employed

PREAMBLE

Convinced that the Holy Spirit is leading us toward unity in the household of God, we of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America give thanks to God for the faith we share together in Christ and, by adopting this constitution, form a new church, in the name of the Father, the Son, and the Holy Spirit.

Chapter 1.

NAME, INCORPORATION, SEAL, AND LOCATION

1.01. The name of this church shall be Evangelical Lutheran Church in America.

1.01.01. The name, Evangelical Lutheran Church in America. as used herein, refers, in general references, to this whole church, including its three primary expressions-congregations, synods, and the churchwide or-

ganization. The name, Evangelical Lutheran Church in America, is also the name of the corporation of the churchwide organization to which specific references are made herein.

1.02. For the purposes of this constitution and the accompanying bylaws, the Evangelical Lutheran Church in America is hereafter designated as "this church."

1.11. 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.

1.31.01. The principal office of this church shall be located in Chicago, Illinois.

1.31.02. This church may maintain offices in such other locations as the Churchwide Assembly or the Church Council shall determine.

Chapter 2.

CONFESSION OF FAITH

2.01. This church confesses the Triune God, Father, Son, and Holy Spirit.

2.02. This church confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.

a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.

b. The proclamation of God's message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.

c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God's Spirit speaking through their authors, they record and announce God's revelation centering in Jesus Christ. Through them God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.

2.03. This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source

and norm of its proclamation, faith, and life.

2.04. This church accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this church.

2.05. This church accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.

2.06. This church accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.

2.07. This church confesses the Gospel, recorded in the Holy Scriptures and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God's mission in the world.

Chapter 3.

NATURE OF THE CHURCH

3.01. All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this church are to be carried out under his rule and authority.

3.02. The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. This church, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

Chapter 4.

STATEMENT OF PURPOSE

4.01. The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.

4.02. To participate in God's mission, this church shall:

- a. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
- b. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
- c. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations,

and standing with the poor and powerless and committing itself to their needs.

d. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.

e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.

f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.

4.03. To fulfill these purposes, this church shall:

a. Receive, establish, and support those congregations, ministries, organizations, institutions, and agencies necessary to carry out God's mission through this church.

b. Encourage and equip all members to worship, learn, serve, and witness; to fulfill their calling to serve God in the world; and to be stewards of the earth, their lives, and the Gospel.

c. Call forth, equip, certify, set apart, supervise, and support an ordained ministry of Word and sacrament and such other forms of ministry that will enable this church to fulfill its mission.

d. Seek unity in faith and life with all Lutherans within its boundaries and be ready to enter union negotiations whenever such unity is manifest.

e. Foster Christian unity by participating in ecumenical activities, contributing its witness and work and cooperating with other churches which confess God the Father, Son, and Holy Spirit.

f. Develop relationships with communities of other faiths for dialogue and common action.

g. Lift its voice in concord and work in concert with forces for good, to serve humanity, cooperating with church and other groups participating in activities that promote justice, relieve misery, and reconcile the estranged.

h. Produce and publish worship materials for corporate, family, and personal use and resources for education, witness, service, and stewardship.

i. Establish and maintain theological seminaries, schools, colleges, universities, and other educational institutions to equip people for leadership and service in church and society.

j. Assure faithfulness to this church's confessional position and purpose and provide for resolution of disputes.

k. Publish a periodical and make use of the arts and public communication media to proclaim the Gospel and to inform, interpret, and edify.

l. Study social issues and trends, work to discover the causes of oppression and injustice, and develop programs of ministry and advocacy to further human dignity, freedom, justice, and peace

in the world.

m. Establish, support, and recognize institutions and agencies that minister to people in spiritual and temporal needs.

n. Work with civil authorities in areas of mutual endeavor, maintaining institutional separation of church and state in a relation of functional interaction.

o. Provide structures and decision-making processes for this church that foster mutuality and interdependence and that involve people in making decisions that affect them.

p. Support the mission of this church by arranging for and encouraging financial contributions for its work, management of its resources, and processes of planning and evaluation.

q. Provide fair personnel practices and adequate compensation, benefits, and pensions for those employed by this church.

Chapter 5.

PRINCIPLES OF ORGANIZATION

5.01. The Evangelical Lutheran Church in America shall be one church.

This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church by congregations, synods, and the churchwide organization shall be carried out under his rule and authority in accordance with the following principles:

a. The congregations, synods, and churchwide organization shall act in accordance with the Confession of Faith set forth in Chapter 2 of this constitution and with the Statement of Purpose set forth in Chapter 4.

b. This church, in faithfulness to the Gospel, is committed to be an inclusive church in the midst of division in society. Therefore, in their organization and outreach, the congregations, synods, and churchwide units of this church shall seek to exhibit the inclusive unity that is God's will for the Church.

c. The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibly in God's mission. In an interdependent relationship primary responsibility for particular functions will vary between the partners. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting. Each congregation, synod, and separately incorporated unit of the churchwide organization, as well as the churchwide

organization itself, is a separate legal entity and is responsible for exercising its powers and authorities.

d. Each congregation and synod in its governing documents shall include the Confession of Faith and Statement of Purpose and such structural components as are required in this constitution. Beyond these common elements, congregations and synods shall be free to organize in such manner as each deems appropriate for its jurisdiction.

e. The Church Council shall establish an ongoing process to review the function of the structural organization of this church and to develop recommendations for changes.

f. Except as otherwise provided in this constitution and bylaws, the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies, councils, committees, boards, and other organizational units shall be laypersons; that as nearly as possible, 50 percent of the lay members of these assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male, and that, where possible,

the representation of ordained ministers shall be both female and male. At least 10 percent of the members of these assemblies, councils, committees, boards, or other organizational units shall be persons of color and/or persons whose primary language is other than English. Processes shall be developed that will assure that in selecting staff there will be a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and persons on the roster of ordained ministers. This balance is to be evident in terms of both executive staff and support staff consistent with the inclusive policy of this church.

g. Except as otherwise provided in this constitution and bylaws, synods, through synodical councils, shall establish processes that will ensure that at least 60 percent of the members of their assemblies, councils, committees, boards, and other organizational units shall be laypersons; that, as nearly as possible, 50 percent of the lay members of their assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male, and that, where possible, the representation of ordained ministers shall be both female and male. Each synod shall establish processes that will enable it to reach a minimum goal that 10 percent of the membership of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

h. Leaders in this church should demonstrate that they are servants by their words, life-style, and manner of leadership. Leaders in this church will recognize their accountability to the Triune God, to the whole Church, to each other, and to the

organization of this church in which they have been asked to serve.

i. As a steward of the resources that God has provided, this church shall organize itself to make the most effective use of its resources to accomplish its mission.

j. Each assembly, council, committee, board, commission, task force, or other body of the churchwide organization or any churchwide units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee, board, commission, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly, council, committee, board, commission, task force, or other body.

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5.01.A87. *It shall be a goal of this church that within 10 years of its establishment its membership shall include at least 10 percent people of color and or primary language other than English.*

5.01.B87. *With regard to the minimum goal that 10 percent of the membership of synod assemblies, councils, committees, boards, and/or other organizational units be persons of color and/or persons whose primary language is other than English, it is understood that initially there may be exceptions to the attainment of this goal based on the makeup of the membership within a particular synod. By the time of its second assembly, each synod shall establish a plan to attain this goal within 10 years.*

5.01.C89. *The term, "persons of color and/or persons whose primary language is other than English," shall be understood to mean Asian, African American, Black, Hispanic, and Native American, including Native Alaskan, people. This definition, however, shall not be understood as limiting this church's commitment to inclusive participation in its life and work.*

Chapter 6.

MEMBERSHIP

6.01. The members of this church shall be the baptized members of its congregations.

6.02. The voting members of this church shall be those persons elected to serve as members of the Churchwide Assembly. Membership in a congregation does not, in itself, confer voting rights in this corporation.

Chapter 7.

MINISTRY

7.10.

Ministry of the Baptized People of God

7.11. This church affirms the universal priesthood of all its baptized

members. In its function and its structure this church commits itself to the equipping and supporting of all its members for their ministries in the world and in this church. It is within this context of ministry that this church calls or appoints some of its baptized members for specific ministries in this church.

7.11.01. The roster of pastors as ordained ministers of the Evangelical Lutheran Church in America shall be composed of:

- 1) those persons on the Clergy Roster of The American Lutheran Church, the Clergy Roster of The Association of Evangelical Lutheran Churches, and the Roll of Ordained Ministers of the Lutheran Church in America as of December 31, 1987; and
- 2) those persons who are added to the roster of ordained ministers following that date pursuant to section 7.20. *et seq.* of the Constitution of the Evangelical Lutheran Church in America.

7.20. Ordained Ministry

7.21. Within the people of God and for the sake of the Gospel ministry entrusted to all believers, God has instituted the office of ministry of Word and sacrament. To carry out this ministry, this church calls and ordains qualified persons.

7.22. A pastor as an ordained minister of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to preach, teach, and witness, and educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and ordained; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of the ministry; and whose life and conduct are above reproach. A minister shall comply with the constitution of this church.

7.23. The standards for acceptance and continuance of pastors in the ordained ministry of this church shall be set forth in the bylaws.

7.24. The secretary of this church shall maintain a roster containing the names of pastors as ordained ministers who qualify on the basis of constitutional provisions 7.22., 7.23., 7.30., and 7.31., and related bylaws.

7.30. Standards for Pastors as Ordained Ministers

7.31. In accordance with the description of an ordained minister stated in 7.22., pastors as ordained ministers shall be governed by the following standards, policies, and procedures.

7.31.10. Basic Standards

7.31.11. Persons admitted to and continued as pastors in the ordained ministry of this church shall satisfactorily meet and maintain the following, as defined by this church in its governing documents and in policies developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council:

- a. commitment to Christ;
- b. acceptance of and adherence to the Confession of Faith of this church;
- c. willingness and ability to serve in response to the needs of this church;
- d. academic and practical qualifications for ministry;
- e. life consistent with the Gospel and personal qualifications including

leadership abilities and competence in interpersonal relationships:

- f. receipt and acceptance of a letter of call; and
- g. membership in a congregation of this church.

7.31.12. Consistent with the faith and practice of the Evangelical Lutheran Church in America,

a. Every pastor as an ordained minister shall:

- 1) preach the Word;
- 2) administer the sacraments;
- 3) conduct public worship;
- 4) provide pastoral care;
- 5) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
- 6) witness to the Kingdom of God in the community, in the nation, and abroad; and
- 7) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.

b. Each pastor as an ordained minister with a congregational call shall within the congregation:

- 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
- 2) supervise all schools and organizations of the congregation;
- 3) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications;
- 4) endeavor to increase the support given by the congregation to the work of the churchwide organization and synod of the Evangelical Lutheran Church in America;
- 5) install regularly elected members of the Congregation Council; and
- 6) with the council, administer discipline.

7.31.13. Preparation and Approval. Except as provided below, a candidate for ordination as a pastor shall have:

- a. membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;
- b. been endorsed by and under the guidance and supervision of the appropriate committee for at least a year before being approved for ordination;
- c. satisfactorily completed the requirements for the Master of Divinity degree from an accredited theological school in North America, including practical preparation as defined by the Division for Ministry such as internship and supervised clinical work;
- d. completed at least one year of residency in a seminary of this church, except when waived by the appropriate committee in consultation with the faculty of a seminary of this church;
- e. been recommended for approval by the faculty of a seminary of this church:

- f. been examined and approved by the appropriate committee according to criteria, policies, and procedures established by the Division for Ministry after consultation with the Conference of Bishops and adoption by the Church Council:
- g. been recommended to a congregation or other entity by the bishop of the synod to which the candidate has been assigned for first call in accordance with the procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council; and
- h. received and accepted a properly issued and attested letter of call.

7.31.14. Admission under Other Circumstances. Candidates for ordination as pastors or for reception who by reason of (a) age and prior experience, (b) ordination in another Lutheran church body, or (c) ordination in another Christian church body, whether in North America or abroad, shall be approved by the appropriate committee for ordination or reception according to criteria, policies, and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. In preparing such criteria, policies, and procedures, the Division for Ministry shall consult with the seminaries of this church and, as appropriate, with the Division for Outreach, the Division for Global Mission, and the Commission for Multicultural Ministries.

7.31.15. Reinstatement. Persons seeking reinstatement to the ordained ministry as pastors, whether having served previously in this church or in one of its predecessor bodies, shall be registered with the candidacy committee by the pastor and council of the congregation of which a member and interviewed, examined, and approved by the appropriate committee under criteria, policies, and procedures recommended by the Division

for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call to serve as a pastor in this church.

7.31.16. On Leave from Call. A pastor as an ordained minister of this church, serving under a regularly issued letter of call, who leaves the work of that ministry without accepting another regularly issued letter of call, may be retained on the roster of ordained ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod of which the pastor as an ordained minister is a member, under policy developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. Thereafter, by annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, a pastor as 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. Exception to this limit

for the purpose of serving the needs of this church may be granted by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

By annual recommendation by the Division for Ministry and action of the Synod Council in the synod of which a member, with the approval of the synodical bishop, a pastor as 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. Exception to this limit for the purpose of serving the needs of this church may be granted by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

7.40. Calls for Pastors as Ordained Ministers

7.41. Letters of Call. Letters of call to pastors as ordained ministers of this church or properly approved candidates for this church's roster of ordained ministers shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council.

7.41.10. General Categories

7.41.11. Service under Call. A pastor as an ordained minister of this church shall serve under letter of call properly extended by a congregation, a synodical council or assembly, the Church Council, or the Churchwide Assembly. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

7.41.12. Initial Call to Congregational Service. Because the responsibilities of the office of the ordained ministry are most clearly focused in the congregational pastorate, experience in which is deemed by this church to be invaluable for all other ordained service, initial service of at least three years shall be in the parish ministry. Exceptions may be granted under criteria and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

7.41.13. Calls to Non-Congregational Service. Calls to serve in institutions, agencies, and other entities inside and outside this church may be extended where there is an identifiable relationship of the work to the purpose of the ordained ministry. Such calls involve, for example, the care of the Word, the administration of the sacraments, pastoral care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions which can be filled adequately and appropriately by the laity in the church and in the world not be filled by ordained ministers for their convenience or status.

Synodical councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

7.41.14. Non-Stipendiary Service Under Call. When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council-according to criteria, policies, and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council-to a pastor as an ordained minister for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. Care is to be exercised so that positions that can be filled adequately and appropriately by the laity in the church and in the world not be filled by pastors as ordained ministers for their convenience. status, or personal preference. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is deemed to be fulfilling no longer the mission needs of this church.

7.41.15. Calls to Serve in Unusual Circumstances. When it is deemed to be in the interests of this church in the care of the Gospel, pastors as ordained ministers may be called for a stated period of time, not to exceed three years, to minister on behalf of this church while employed in an occupation outside the traditional range of the ordained ministry. Such calls may be extended by a Synod Council or the Church Council upon recommendation by the Conference of Bishops according to criteria and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. Such calls shall be reviewed annually.

7.41.16. Calls in Predecessor Church Bodies. Accountability for specific calls to service extended in predecessor church bodies shall be exercised according to the policies and procedures of this church.

7.41.17. Retirement. Pastors as ordained ministers may retire upon attainment of age 60, or after 30 years on the roster of ordained ministers of this church or one of its predecessor bodies, or upon disability, and continue to be listed on the roster of ordained ministers of this church.

7.41.18. Retention of Personnel Records. When a pastor as an ordained minister is removed from that roster of this church, the personnel record shall be retained by the secretary of this church and the synodical bishop shall invite the person at the time of removal to provide, annually, appropriate current information for the personnel record.

7.42. Each pastor 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 the Church Council;**
- d. on whose roster the ordained minister, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synodical bishop and Synod Council of each affected synod, to assure proportionate representation of faculty and administration in each synod of its region;**
- e. on whose roster the ordained minister was listed at the time of the issuance of a call to federal chaplaincy or on the roster of the synod of current address, if approved by the synod bishop and received by the Synod Council;**
- f. in which the ordained minister, upon receiving a call from this church, serves as a deployed staff person or on the roster of one of the synods to which the ordained minister is deployed;**
- g. on whose roster the ordained minister was listed when placed on leave from call; or**
- h. on whose roster the ordained minister was listed when last called or the synod of current address, if retired or disabled.**

7.42.01. If the service of a pastor as an ordained minister who receives and accepts a letter of call from this church, under 7.42.c.. would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such 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 synodical bishops involved after consultation with and approval by the secretary of this church.

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7.43. A letter of call issued by a Synod Council or the Church Council to a pastor as an ordained minister of this church shall be either co-terminus with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ordained ministry, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.

7.43.01. When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of pastors as ordained ministers.

7.44. Each synod shall maintain a roster containing the names of those

pastors as ordained ministers who are related to it on the basis of 7.42. of this constitution.

7.44.A93. Sources

of Calls for Ordained Ministers

a. Principles for Sources of Calls

The following principles shall govern calls in this church:

- 1) A "call" is an action by an organizational unit of this church through which it asks a person to serve in a specified ministry and which is attested in a "letter of call."*
- 2) Interdependence within the body of this church suggests that any action of one of its entities affects other entities. Therefore, interdependence is expressed in all calls extended by any organizational unit within this church.*
- 3) A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline. The calling entity, in cooperation with the synod and other appropriate entities, bears a primary responsibility for this relationship on behalf of this church.*
- 4) A letter of call is issued by that organizational unit of this church authorized to do so which is most directly involved in accountability for the specified ministry.*
- 5) Decisions on calls for ministries in unusual circumstances not otherwise provided for but deemed to be in the interests of this church's care of the Gospel are referred to the Conference of Bishops for recommendation to the appropriate calling body.*

b. Table of Sources of Calls for Ordained Ministers

Setting	Calling Body
<i>1.0 Congregational ministry</i>	
<i>1.1 Single congregation</i>	<i>Congregation meeting</i>
<i>1.11 Pastor</i>	
<i>1.12 Senior pastor</i>	
<i>1.13 Associate/assistant pastor</i>	
<i>1.14 Co-pastor</i>	
<i>1.15 Shared-time pastor</i>	
<i>1.2 Multiple-congregation parish acting on a common</i>	<i>Congregation meetings,</i>
<i>1.21 Pastor proposal</i>	
<i>1.22 Other pastoral arrangements</i>	
<i>1.3 Coalition and cluster ministry</i>	<i>Synod Council</i>
<i>1.4 Congregations beyond ELCA</i>	
<i>1.41 Independent Lutheran congregation</i>	<i>Synod Council</i>
<i>1.42 Overseas independent Lutheran congregation</i>	<i>Church Council upon request of board of Division for Global Mission</i>

1.43 *Other Synod Council or Church Council*

1.5 *Interim pastor Synod Council*

1.6 *Pastor in a congregation 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 more synods One of the participating synods*

2.4 *Synod staff partially supported by grants from churchwide units Synod Council*

3.0 *Regional ministry*

3.1 *Staff Church Council*

3.2 *Shared synodical-churchwide staff Church Council*

4.0 *Churchwide ministry*

4.1 *Bishop and secretary Churchwide Assembly*

4.2 *Editor of the church periodical Churchwide Assembly*

4.3 *Treasurer Church Council*

4.4 *Bishop's staff Church Council*

4.5 *Office staff Church Council*

4.6 *Division and commission staff request of appropriate board or committee Church Council upon re-*

4.7 *Other churchwide unit staff Church Council*

5.0 *Chaplaincy and institutional ministry*

5.1 *Institution/agency related or unrelated to a synod Synod Council*

5.2 *Institution/agency related to more than one synod Synod Council of one of the synods*

5.3 *ELCA-related institution/agency for Church in Society request of board of Division Church Council upon re-*

5.4 *Federal agency institution Church Council*

5.5 *Military Church Council*

6.0 *Campus ministry*

6.1 *Staff Synod Council*

7.0 *Church camp ministry*

7.1 *Staff Synod Council*

8.0 *Ecumenical ministry*

8.1 *Related to a synod Synod Council*

8.2 *Related to more than one Synod Council of one of*

one synod the 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 the synods
 Synod Council of one of
 9.3 National/International Church Council
 10.0 Educational ministry
 10.1 ELCA-related seminary Church Council upon re-
 chaplain/faculty/admin- quest of board of Division
 istrator for Ministry
 10.2 Chaplain/faculty/ad- Church Council upon re-
 ministrator of a semi- quest of board of Division
 nary unrelated to ELCA for Ministry
 10.3 ELCA-related college Synod Council of the syn-
 chaplain/faculty/admin- od in which college is
 istrator located

10.4 Chaplain/faculty/ad- Synod Council of the syn-
 ministrator of a college od in which college is
 unrelated to ELCA located

10.5 ELCA-related school Congregation of which
 chaplain/faculty/admin- the school is a part or, if
 istrator related to several congre-
 gations, Synod Council of
 the synod in which the
 school is located

10.6 Chaplain/faculty of a Synod Council of the syn-
 school unrelated to od in which the school is
 ELCA located

10.7 Director/staff of a con- Synod Council in which
 tinuing education cen- the main office of center
 ter related to Division is located upon the re-
 for Ministry quest of the board of
 Division for Ministry

11.0 Missionary ministry

L.I. Outside United States Church Council upon re-
 quest of board of Division
 for Global Mission

11.2 Within United States Church Council upon re-
 quest of board of Division
 for Outreach

12.0 Other

12.1 Non-stipendiary service Synod Council upon ap-
 under call proval by the Conference
 of Bishops

12.2 Unusual ministries Synod Council or Church
 (as in conjunction with Council upon recommen-
 occupations and in ap- dation by Conference of
 proved situations not Bishops

otherwise specified)

7.45. In keeping with the historic discipline and practice of the Lutheran church and to be true to a sacred trust inherent in the nature of the pastoral office, no ordained minister of this church shall divulge any confidential disclosure received in the course of the care of souls or otherwise in a professional capacity, nor testify concerning conduct observed by the ordained minister while working in a pastoral capacity, except with the express permission of the person who has given confidential information to the ordained minister or who was observed by the ordained minister, or if the person intends great harm to self or others.

7.46. The provisions for termination of the mutual relationship between a pastor as an ordained minister and a congregation shall be included in tS14.13. of the Constitution for Synods.

7.47. Pastors as ordained ministers shall be subject to discipline as set forth in Chapter 20 of this constitution and bylaws.

7.47.01. After the organization of this church, no person who belongs to any organization other than the church which claims to possess in its teachings and ceremonies that which the Lord has given solely to the Church shall be ordained or otherwise received into the ministry of this church, nor shall any person so ordained or otherwise received by this church be retained in its ministry who subsequently joins such an organization. Violation of this rule shall make such minister subject to discipline.

7.50. Official Rosters of Laypersons

7.51. This church may establish rosters of laypersons on which the names may be listed of those who qualify for such according to the bylaws and continuing resolutions of the Evangelical Lutheran Church in America.

7.51.01. The standards of acceptance and continuance on the lay rosters of this church as defined herein shall be included in the bylaws.

7.51.02. Under constitutional provision 7.51., those persons previously rostered as commissioned church staff (The American Lutheran Church), deaconesses (The Association of Evangelical Lutheran Churches), deaconesses (The American Lutheran Church), deaconesses (the Lutheran Church in America), deacons (The Association of Evangelical Lutheran Churches), lay professional leaders (the Lutheran Church in America), and commissioned teachers (The Association of Evangelical Lutheran Churches) shall be retained as associates in ministry of this church (except for removals in accord with the governing documents, criteria, policies, and procedures of this church) in the recognized category of ministry of their previous church body for as long as they are in good standing according to the standards, criteria, policies, and procedures of this church. Accountability for specific calls shall be exercised according to the policies and procedures of this church. Such persons may

resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established by the Evangelical Lutheran Church in America and by relinquishing their previous roster category.

7.51.03. The lay roster of associates in ministry, in addition to those listed in bylaw 7.51.02., shall be composed of:

- a. those certified during the period of January 1, 1988, through September 1, 1993, as associates in ministry of the Evangelical Lutheran Church in America; and
- b. those who are certified, subsequent to September 1, 1993, as associates in ministry in this church according to the standards, criteria, and requirements of this church, as defined herein and in policies and procedures developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

Upon receipt and acceptance of a valid, regularly issued letter of call, a newly certified candidate shall be commissioned, according to proper service orders of this church, as an associate in ministry. Accountability for specific calls shall be exercised according to the policies and procedures of this church. Such persons may resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established by the Evangelical Lutheran Church in America and by relinquishing their previous roster category.

7.51.04. This church shall maintain a lay roster of the members of the Deaconess Community of the Evangelical Lutheran Church in America of those set apart-according to the standards, criteria, policies, and procedures of this church-for such service within the life of this church.

- a. A newly approved candidate for this roster shall be set apart, according to the service orders of this church, as a member of the Deaconess Community of the Evangelical Lutheran Church in America.
- b. All constitutional provisions, bylaws, and continuing resolutions regarding associates in ministry of the Evangelical Lutheran Church in America, except for the service order of setting apart for the Deaconess Community, shall apply to those on the lay roster of this church as members of the Deaconess Community of the Evangelical Lutheran Church in America.

7.51.05. This church shall establish and maintain a lay roster of Diaconal ministers who shall be called by this church to positions that exemplify the servant life and that seek to equip and motivate others to live it. Such Diaconal ministers shall seek in a great variety of ways to empower, equip, and support all the baptized people of God in the ministry of Jesus Christ and the mission of God in the world.

- a. Upon certification and approval as a candidate for the lay roster of Diaconal ministers, and upon receipt and acceptance of a valid, regularly issued letter of call, the candidate shall be designated, according to the service orders of this church, as a lay Diaconal minister.

b. All constitutional provisions, bylaws, and continuing resolutions regarding associates in ministry of the Evangelical Lutheran Church in America shall apply to those on the lay roster of Diaconal ministers of the Evangelical Lutheran Church in America.

7.52. The standards of acceptance and continuance as associates in ministry of this church shall be included in the bylaws.

7.52.10. Standards for Associates in Ministry.

7.52.11. Associates in ministry shall be governed by the following:

a. Basic Standards. Persons certified and continued as associates in ministry of this church shall satisfactorily meet and maintain the following:

- 1) commitment to Christ;
- 2) acceptance of and adherence to the Confession of Faith of this church;
- 3) willingness and ability to serve in response to the needs of this church;
- 4) academic and practical qualifications for the position;
- 5) life consistent with the Gospel and personal qualifications including leadership abilities and competence in interpersonal relationships;
- 6) receipt and acceptance of a letter of call: and
- 7) membership in a congregation of this church.

b. Preparation and Approval. Except as provided below, a candidate for certification shall have:

- 1) membership in a congregation of this church and registration by its pastor and council;
- 2) been endorsed by and under the guidance and supervision of the appropriate committee for at least a year before being approved by the committee for certification;
- 3) completed the academic and practical preparation for the work for which certified according to criteria and procedures established by the Division for Ministry; and
- 4) been examined and approved by the appropriate committee according to procedures established by the Division for Ministry after consultation with the seminaries and colleges of this church which offer programs designed to prepare persons for certification as associates in ministry.

7.52.12. Certification under Other Circumstances. A candidate may, for reasons of age or prior experience, be granted certification under criteria and procedures which permit certain equivalencies as defined by the Division for Ministry.

7.52.13. 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 call in this church.

a. Any person removed from a lay roster that existed on December 31, 1987, as cited herein, who seeks to return to active lay roster status must apply for acceptance to a roster of this church under the standards, criteria, policies, and procedures that apply to the roster of

associates in ministry, as identified in 7.51.03.b. This same requirement shall apply to those certified during the period of January 1, 1988, through September 1, 1993, as associates in ministry of this church.

b. A person on the roster of a previous church body or a person on the roster of associates in ministry of this church, who was so certified during the period between January 1, 1988, and September 1, 1993, shall relinquish such a roster category upon being received and accepted on another roster of this church.

7.52.14. Maintenance of Lay Rosters. Each synod shall maintain a lay roster or rosters containing the names of those related to the synod as members of its congregations who have been approved as associates in ministry, members of the Deaconess Community of the Evangelical Lutheran Church in America, and Diaconal ministers-according to the bylaws and continuing resolutions of this church-for inclusion on such a roster or rosters.

7.52.15. The secretary of this church shall maintain a lay roster or rosters of associates in ministry, members of the Deaconess Community of the Evangelical Lutheran Church in America, and Diaconal ministers on which shall be listed the names of those who qualify according to the constitution, bylaws, and continuing resolutions of this church.

7.52.20. Service as Associates in Ministry

7.52.21. Service under Call. An associate in ministry shall serve under a letter of call properly extended by a congregation, synod, or the churchwide organization. Calls may be extended either for indefinite or stated periods of time by the appropriate calling body for service in a congregation, synod or churchwide unit, in an institution or agency of this church, or in another setting in a category of work. Regular, valid calls in this church shall be in accord with criteria, policies, and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. An associate in ministry serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, an associate in ministry shall be a member of one of the congregations being served.

7.52.22. On Leave from Call. An associate in ministry, serving under a regularly

issued letter of call, who leaves the work of that call without accepting another regularly issued letter of call, may be retained on the roster of associates in ministry of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod of which a member. Thereafter, by annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, an associate in ministry who is without a current letter of call 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 call. Exception to this limit for the purpose of serving the needs of this church may be granted by the Synod Council of current roster after having received approval by the Conference of Bishops.

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 synodical 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. Exception to this limit for the purpose of serving the needs of this church may be granted by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

7.52.23. Issuance and Termination of the Call of an Associate in Ministry.

a. A letter of call to an associate in ministry of this church shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council. In the case of alleged local difficulties that imperil the effective functioning of the congregation, the synodical bishop, following appropriate consultation, will recommend a course of action to the pastor, associate in ministry, and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If any party fails to assent, the congregation may dismiss the associate in ministry under criteria, policies, and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

b. A letter of call issued by a Synod Council or the Church Council to an associate in ministry of this church shall be either co-terminus with, or not longer than the duration of, the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for associates in ministry, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.

c. When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of associates in ministry.

7.52.24. Retirement. Associates in ministry may retire upon attainment of age 60, or after 30 years on a roster of this church or one of its predecessor bodies, or upon disability, and continue to be listed on the roster of associates in ministry of this church.

7.52.25. Retention of Personnel Records. When an associate in ministry is removed from the roster of this church, the personnel record shall be retained by the secretary of this church and the synodical bishop shall invite the person at the time of removal to provide, annually, appropriate current information for the personnel record.

7.52.A93. Sources of Calls for Associates in Ministry

a. The principles governing sources of calls for ordained ministers shall, as appropriate, also govern sources of letters of call for associates in ministry.

b. Table of Sources of Call for Associates in Ministry

Setting	Calling 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 Bishops/offices staff Church Council

*4.2 Divisions and commission's Church Council upon request
staff of appropriate division board*

*or commission committee of
the churchwide organization*

*4.3 Other churchwide Church Council
organization's staff*

5.0 Social ministry institutions

*5.1 Institution/agency related or Synod Council
unrelated to a synod*

*5.2 Institution/agency related to Synod Council of one of the
more than one synod synods*

*5.3 ELCA-related institution/ Church Council upon request
agency of board of Division for*

Church in Society

5.4 Other 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 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 Church Council upon request of board of Division for Ministry

10.2 Seminary unrelated to ELCA Church Council upon request of board of Division for Ministry

10.3 ELCA-related college Synod Council of the synod in which the college is located

10.4 College unrelated to ELCA Synod Council of the synod in which the college is located

10.5 ELCA-related school Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located

10.6 School unrelated to ELCA Synod Council of the synod in which the school is located

10.7 Director/staff of a continuing education center related Synod Council of the synod in which the main office of center to Division for Ministry is located upon the request of the board of Division for Ministry

11.0 Missionary ministry

11.1 Outside United States Church Council upon request of board of Division for Global Mission

11.2 Within United States Church Council upon request of board of Division for Outreach

12.0 Unusual ministries Synod Council or Church Council upon recommendation

by Conference of Bishops

7.53. Persons on the lay rosters of this church as defined herein shall be subject to discipline as set forth in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

7.60.01. Licensure

7.61.01. When need exists to render Word and Sacrament ministry for a congregation

or ministry of this church where it is not possible to provide **appropriate ordained pastoral leadership**, the synodical bishop-acting with the consent of the congregation or ministry, in consultation with

the Synod Council, and in accord with standards and qualifications

developed by the Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council-may authorize a person rostered in other rostered ministry, or a non-rostered person who is a member of a congregation of the Evangelical Lutheran Church in America to offer this ministry. Such an individual shall be supervised by a pastor appointed by the synodical bishop; such service shall be rendered during its duration under the sacramental authority of the bishop as the synod's pastor. Such an individual will be trained and licensed to fulfill this ministry for a specified period of time and in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synodical leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

Chapter 8.

RELATIONSHIPS

8.10.

Relationship between Congregations, Synods, and the Churchwide Organization

8.11. This church shall seek to function as people of God through congregations, synods, and the churchwide organization, all of which shall be interdependent. Each part, while fully the church, recognizes that it is not the whole church and therefore lives in a partnership relationship with the others.

8.11.01. References herein to the nature of the relationship between the three primary expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God's mission, and the fulfillment of the purposes of this church as described in Chapter 4, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

8.12. The congregation shall include in its mission a life of worship and nurture for its members, and outreach in witness and service to its community.

8.13. The synod shall provide for pastoral care of the congregations, ordained ministers, 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 church-wide organization.

8.14. The churchwide organization shall implement the extended mission of the Church, developing churchwide policies in consultation with the synods and congregations, entering into relationship with governmental, ecumenical, and societal agencies in accordance with accepted resolutions and/or in response to specific agreed-upon areas of responsibility.

8.15. Since congregations, synods, and the churchwide organization are partners that share in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of this church.

8.16. In faithful participation in the mission of God in and through this church, congregations, synods, and the churchwide organization—as interdependent expressions of this church—shall be guided by the biblical and confessional commitments of this church. Each shall recognize that mission efforts must be shaped by both local needs and global awareness, by both individual witness and corporate endeavor, and by both distinctly Lutheran emphases and growing ecumenical cooperation.

8.20. Relationship through Other Organizational Units

8.21. The regions shall serve to foster interdependent relationships among the churchwide organization, the synods, and the congregations and to assist them in exercising their mutual responsibilities.

8.22. Conferences, clusters, coalitions, or other area subdivisions shall serve to assist the congregations and synods in exercising their mutual responsibilities.

8.30. Relationship with Institutions and Agencies

8.31. Seminaries. This church shall own, govern, and support seminaries for the preparation of persons for the ordained and other ministries and for continuing study on the part of ordained ministers and laypersons.

8.31.01. Each seminary shall be a seminary of this church, shall be incorporated, and shall be governed by its board of directors consistent with policies established by the Division for Ministry.

8.31.02. 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.

8.31.03. 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 throughout this church.

8.31.04. The seminaries shall receive churchwide and synodical financial support. The amount of such support shall be determined annually through a consultation process involving seminaries, synods, and the Division for Ministry.

8.31.05. To implement financial support by this church, synods shall be assigned to specific seminaries in such manner as to attain equitable distribution of synods. Normally, all synods in a given region will be assigned to one seminary. Churchwide funds shall be distributed by the Division for Ministry, in order to ensure equitable financial support.

8.31.06. Seminaries shall provide their remaining financial requirements through tuition, fees, endowment income, and fund-raising programs. Fund-raising in the congregations of supporting synods, however, shall be conducted only upon approval of the synods. Funds for special 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.

8.31.07. Aid to students preparing for the ministries of this church shall be administered by the seminaries under guidelines established by the Division for Ministry.

8.31.A87. *This church adopts the following goal: that it shall provide at least 50 percent of the support of each seminary's educational and general operating budget through a combination of churchwide and synodical appropriations.*

8.32. Colleges and Universities. This church shall express its responsibility for higher education through its colleges and universities, its Division for Higher Education and Schools, and its synods. While variation is possible in college relationships across this church, this church recognizes the desirability of some degree of uniformity of relationship for colleges within the same region. Therefore, synods shall determine initial policies and thereafter review periodically such

policies consistent with recommendations from the board of the Division for Higher Education and Schools and in consultation with that board and the colleges and universities within the region with respect to and consistent with the bylaws, as set forth herein.

8.32.01. A variety of relationship patterns is possible including relationship with the Churchwide Assembly, the Division for Higher Education and Schools, a synod assembly, or a corporation whose voting members are, or have been elected by, synodical assemblies, other organizational units (conferences, clusters, etc.), or congregations.

8.32.02. Primary responsibility for recruiting members for its board belongs to each college. This responsibility is best exercised when appropriate structures of this church are substantially involved.

8.32.03. The college and the appropriate synods shall determine how many of the college board members are to be elected or ratified by the approved form of relationship as provided in 8.32.01.

8.32.04. The responsibility for initiating changes in constitutional documents rests with each college. Each college will reach agreement with the appropriate structures of this church as identified in 8.32.01. regarding changes in constitutional documents. This church's participation may range from prior consultation to final approval.

8.32.05. Representation of members of this church on college boards, limitation of terms for board members, whether or not college presidents shall be members of this church, and representation of bishops of synods on college boards shall be determined by each college and the appropriate synods.

8.32.06. Subject to approval by the appropriate synods, a college or university may be owned by a not-for-profit corporation that has voting members at least 90 percent of whom shall consist of members of the biennial Churchwide Assembly. Meetings of such corporations shall be held in conjunction with the Churchwide Assembly for the purpose of electing or ratifying members of the governing board and approving amendments in the governing documents. At least 75 percent of the members of the governing boards of such corporations shall be Lutheran and at least a majority shall be members of this church.

8.32.A91. *The relationship of this church to its colleges and universities shall be guided by policies fostering educational institutions dedicated to the Lutheran tradition wherein such institutions are an essential expression of God's mission in the world; faithful to the will of God as institutions providing quality instruction in religion and a lively ministry of worship, outreach, and service; diligent in their preparation of leaders committed to truth, excellence, and ethical values; and pledged to the well-being of students in the development of mind, body, and spirit.*

8.33. Institutions and Agencies. This church shall seek to meet human needs through encouragement of its people to individual and corporate action, and through establishing, developing, recognizing, and supporting institutions and agencies that minister to people in their spiritual and temporal needs.

8.33.01. Through its Division for Church in Society, this church shall, with church-affiliated agencies and institutions, develop criteria for their ministries, establish affiliations both within this church and within society, and carry out a comprehensive social ministry outreach.

8.40. Relationship with Interchurch Agencies, Institutions, and Councils

8.41. The congregations, synods, social ministry institutions and agencies, and churchwide organization may establish or affiliate with interchurch agencies and councils in relationships that will reflect this church's objectives of sharing with other faith communities in study, dialogue, and common action, in accordance with adopted policies governing such associations.

8.41.01. Policies governing ecumenical, inter-Lutheran, and interfaith activities shall be recommended by the bishop of this church to the Churchwide Assembly for its adoption.

8.41.02. Formal membership in interchurch agencies and/or councils shall be by action of the Churchwide Assembly in all relationships involving

national or international involvement, by the Synod Assembly in its geographic area, and by congregations in community settings, with each affiliation by any congregation, synod, or churchwide organization to be in accordance with the policies of this church.

8.50. Relationship with Independent Lutheran Organizations

8.51. This church may relate to independent Lutheran organizations.

8.51.01. This church, through its Department for Ecumenical Affairs and by action of the Churchwide Assembly, shall establish the general policies to govern official relationships with independent Lutheran organizations that seek to relate with this church while maintaining their independence and autonomy.

8.60. Special Interest Conferences

8.61. This church cherishes the diversity of cultural and linguistic groups as they are brought together in the geographic synods, recognizing, however, that certain groups, for historical reasons, may be able to meet needs and share resources through special interest conferences, which for the present cannot occur in the regular life within the geographic synods.

8.61.01. Because of both official and informal international contacts with other churches, the Danish Special Interest Conference, Finnish (Suomi) Special Interest Conference, German Lutheran Conference in North America, and Hungarian Special Interest Conference shall relate to this church through the Department for Ecumenical Affairs under the authority of

the bishop of this church. Official contacts and relationships of the special interest conferences with leaders and representatives of other churches shall be coordinated through the Department for Ecumenical Affairs.

Chapter 9. CONGREGATIONS

9.10. Definition

9.11. A congregation is a community of baptized persons whose existence depends on the proclamation of the Gospel and the administration of the sacraments and whose purpose is to worship God, to nurture its members, and to reach out in witness and service to the world. To this end it assembles regularly for worship and nurture, organizes and carries out ministry to its people and neighborhood, and cooperates with and supports the wider church to strive for the fulfillment of God's mission in the world.

9.20. Criteria for Recognition and Reception

9.21. This church shall recognize, receive, and maintain on the roster those congregations which by their practice as well as their governing documents:

- a. preach the Word, administer the sacraments, and carry out God's mission;**
- b. accept this church's Confession of Faith;**
- c. agree to the Statement of Purpose of this church;**
- d. agree to call pastoral leadership from the clergy roster of this**

church in accordance with the call procedures of this church except in special circumstances and with the approval of the synodical bishop;

e. agree to be responsible for their life as a Christian community; and

f. agree to support the life and work of this church.

9.21.01. Approval of the synodical bishop, as required in 9.21.d., involves the bishop's attesting that a candidate for the roster of ordained ministers of this church has been approved, in conformity with the governing documents and policies of this church, through the synodical candidacy process for first call as a seminary graduate or for call in this church through approval for reception into this church from another Lutheran church body or another Christian church body. Consultation with the synodical bishop in accordance with the call procedures and governing documents of this church and the synod is required for the calling of pastoral leadership from among persons on the roster of ordained ministers of this church or persons who are approved as eligible candidates for the roster of ordained ministers of this church.

9.21.A87. *Congregations which are members of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America on December 31, 1987, and so certified by said church bodies shall be recognized as congregations of this church.*

9.22. All congregations of this church shall abide by the provisions of 9.21., 9.62., and 7.46. The judgment on whether a congregation meets the criteria listed in 9.21. shall be made by this church through the synod of this church in whose territory the congregation is located.

9.23. A recognized and received congregation that is part of this church shall, when legally possible, be incorporated and may:

- a. own property and be responsible for its care; and
- b. call or employ staff.

9.25. A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:

- a. Accept the criteria for recognition and reception as a congregation of this church, fulfill the functions of the congregation, and accept the governance provisions as provided in Chapter 9 of the ELCA constitution and bylaws.
- b. Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, and 18 in the Model Constitution for Congregations consistent with requirements of this constitution and the constitution for synods of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the Model Constitution for Congregations, the constitution of the synod, or the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America, may be adopted as described in Chapters 16 and 18 of the Model Constitution for Congregations.

c. Accept the commitments expected of all congregations of the ELCA as stated in C6.01., C6.02., and C6.03. of the Model Constitution for Congregations.

If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.

Recognition and reception into this church of transferring or independent congregations by the Evangelical Lutheran Church in America is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.

9.30. Reservation of Authority

9.31. Congregations of this church shall have authority in all matters that are not assigned by the constitution and bylaws of this church to synods and the churchwide organization.

9.40. Functions

9.41. The congregation shall:

- a. Provide services of worship at which the Word of God is preached and the sacraments are administered.
- b. Provide pastoral care and assist all members to participate in this ministry.
- c. Challenge, equip, and support all members in carrying out their calling in their daily life and in their congregation.
- d. Teach the Word of God.
- e. Witness to the reconciling Word of God in Christ, reaching out to all people.
- f. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.
- g. Motivate its members to provide financial support for the congregations' ministry and the ministry of the synod and the churchwide organization.
- h. Foster and participate in interdependent relationships with other congregations, the synod, and the churchwide organization.
- i. Foster and participate in ecumenical relationships consistent with churchwide policy.

9.50. Governance

9.51. Each congregation shall structure itself in such a way as to involve its members in fulfilling the definition, purpose, and functions of a congregation.

9.52. The governing documents of congregations recognized at the establishment of this church shall continue to govern such congregations. When such a congregation wishes to amend any provision of its governing documents, the governing documents of that congregation shall be so amended to conform to 9.25.b. The synod responsible

for the review of such amendments may permit, for good cause, a congregation to retain particular unamended provisions in the congregation's governing documents that were in force at the establishment of this church.

9.52.A87. The Church Council, in cooperation with the synods, shall develop a process for congregations whose governing documents have been accepted into the church under 9.52. to review those documents within four years of the establishment of this church and compare them with

the elements of the Model Constitution for Congregations listed in 9.53.01. Congregations are encouraged to resolve significant conflicts between their governing documents and the Model Constitution for Congregations.

9.53. Each congregation shall have governing documents, no terms of which shall conflict with provision 9.21. Subject to the provisions of 9.52., these documents shall contain the elements listed in the bylaws.

9.53.01. The governing documents of congregations shall include:

- a. the Confession of Faith;
- b. the Statement of Purpose;
- c. provisions describing the congregation's relationship to this church;
- d. a process for calling a pastor;
- e. a listing of the duties of a pastor;
- f. provisions describing the role of the pastor in the governance of the congregation;
- g. a process for removal of a pastor;
- h. provisions regulating the disposition of property;
- i. a legislative process;
- j. an enumeration of officers with definition of authority and functions of each;
- k. a definition of each structural component (e.g., committees, boards); and
- l. a process for the discipline of members.

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

9.53.03. Each congregation shall provide a copy of its governing documents to the synod. All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod shall approve or disapprove the proposed changes within 120 days of receipt thereof, and shall notify the congregation of its decision; in the absence of a decision, the changes shall go into effect.

The synod shall recognize that congregations may organize themselves in a manner which they deem most appropriate and that there are a variety of ways in which the required elements may be stated.

9.53.04. Each congregation shall take the necessary steps to protect its members and this church from liability.

9.53.05. Congregations shall normally maintain a fiscal year of January 1 through December 31.

9.53.06. A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

9.53.07. Congregations shall have the right to petition this church. Petitions shall be addressed to the synod to which the congregation relates for response by the synod, or, at the discretion of the synod, for forwarding to the Churchwide Assembly.

9.60. Termination of Relationship

9.61. The relationship between a congregation and this church may be terminated in one of the following ways:

- a. The congregation takes action to dissolve.
- b. The congregation ceases to exist.
- c. The congregation is no longer recognized by this church under the disciplinary provisions of Chapter 20.
- d. The congregation terminates its relationship according to the procedure outlined in 9.62.
- e. The membership of the congregation becomes so scattered or diminished in numbers as to make it impracticable for such congregation to fulfill the purposes for which it was organized. In such case, the synod, in order to protect the property from waste and deterioration, through the Synod Council or trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of the synod. The congregation shall have the right to appeal the decision to the Synod Assembly.

9.62. A congregation may terminate its relationship with this church by the following procedure:

- a. A resolution indicating desire to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds majority of the voting members present.
- b. The secretary of the congregation shall submit a copy of the resolution to the synodical bishop and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
- c. The bishop of the synod shall consult with the congregation during a period of at least 90 days.
- d. If the congregation, after consultation, still desires to terminate its relationship, such action may be taken at a legally called

and conducted special meeting by a two-thirds majority of the voting members present, at which meeting the synodical bishop or an authorized representative shall be present. Notice of the meeting shall be mailed to all voting members at least 10 days in advance of the meeting.

e. A certified copy of the resolution to terminate its relationship shall be sent to the synodical bishop, at which time the relationship between the congregation and this church shall be terminated.

f. Notice of termination shall be forwarded by the synodical bishop to the secretary of this church and published in the periodical of this church.

g. Congregations which had been members of the Lutheran Church in America shall be required, in addition to the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.

h. Congregations that are established by the Evangelical Lutheran Church in America shall be required, in addition to the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.

9.70. Ownership of

Property

9.71. Subject to the provisions of 9.52., the following shall govern the ownership of property by congregations of this church:

a. Title to property shall reside in the congregation. The congregation may dispose of its property as it determines, subject to any self-accepted indebtedness or other self-accepted restrictions.

b. Title to the undisposed property of a congregation that ceases to exist shall pass to the synod of this church to which the congregation is related.

c. Title to the property of a congregation that is no longer recognized by this church as a result of discipline shall continue to reside in the congregation.

d. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. to relate to another Lutheran church body shall continue to reside in the congregation.

e. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. to become independent or to relate to a non-Lutheran church body shall continue to reside in the congregation only with the consent of the Synod Council. The Synod Council, after consultation with the congregation by an established synodical process, may give approval to the request to become indepen-

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dent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of the congregation.

If the

Synod Council fails to give such approval, title shall remain

with those members who desire to continue as a congregation of this church.

9.80. Discipline of Congregations

See Chapter

20.

Chapter 10.

SYNODS

10.01. This church shall be divided into synods, the names and boundaries of which shall be determined by the Churchwide Assembly and included in the bylaws.

10.01.10. Names and Boundaries

10.01.11. The names and boundaries of the synods shall be:

Synod L.A-Alaska. The state of ALASKA.

Synod I.B-Northwest Washington. The counties of Island, King (north), San Juan, Skagit, Snohomish, Whatcom in the state of WASHINGTON.

Synod I .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 .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 I.E-Oregon. The state of OREGON.

Synod I.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, Esmeralda, Lincoln, Nye in the state of NEVADA.

Synod 2.E-Rocky Mountain. The states of COLORADO: NEW

MEXICO; UTAH; and WYOMING, excluding the counties of Park and Washakie; the counties of Brewster, Culberson, El Paso, Hudspeth, Jeff Davis, Loving, Presidio, Reeves, Ward, Winkler in the state of TEXAS.

Synod 3.A-Western North Dakota. The counties of Adams, Benson (the town/parishes of Esmond), Billings, Bottineau, Bowman, Burke, Burleigh, Divide, Dunn, Emmons, Golden Valley, Grant, Hettinger, Kidder (excluding the Woodworth Parish of Pettibone), Logan (excluding the towns/parishes of Fredonia and Gackle), McHenry, McIntosh, McKenzie, McLean, Mercer, Morton, Mountrail, Oliver, Pierce (excluding the Wolford Parish in the northeastern part), Renville, Rollette, Sheridan, Sioux, Slope, Stark, Towner, Ward, Wells, Williams in the state of NORTH DAKOTA: and the parishes of Lemmon, Lodgepole, Ralph, and Shadehill in the state of SOUTH DAKOTA.

Synod 3.B-Eastern North Dakota. The counties of Barnes, Benson (east of and including the towns/parishes of Maddock and Leeds), Cass, Cavalier, Dickey, Eddy, Foster, Grand Forks, Griggs, Kidder (the Woodworth Parish of Pettibone), LaMoure, Logan (the towns/parishes of Fredonia and Gackle), Nelson, Pembina, Pierce (the northeastern part including the Wolford Parish), Ramsey, Ransom, Richland, Sargent, Steele, Stutsman, Traill, Walsh in the state of NORTH DAKOTA.

Synod 3.C-South Dakota. The state of SOUTH DAKOTA with the exception of the township of Sioux Valley in Union County.

Synod 3.D-Northwestern Minnesota. The counties of Becker, Beltrami, Clay, Clearwater, Douglas, Grant, Hubbard, Kittson, Lake of the Woods, Mahnomen, Marshall, Norman, Otter Tail, Pennington, Polk, Red Lake, Roseau, Todd, Traverse, Wadena, Wilkin in the state of MINNESOTA.

Synod 3.E-Northeastern Minnesota. The counties of Aitkin, Carlton, Cass, Cook, Crow Wing, Itasca, Kanabec, Koochiching, Lake, Mille Lacs, Morrison, Pine, St. Louis in the state of MINNESOTA.

Synod 3.F-Southwestern Minnesota. The counties of Benton, Big Stone, Brown, Chippewa, Cottonwood, Jackson, Kandiyohi, Lac qui Parle, Lincoln, Lyon, McLeod, Martin, Meeker, Murray, Nicollet, Nobles, Pipestone, Pope, Redwood, Renville, Rock, Sherburne (part), Sibley, Stearns, Stevens, Swift, Watonwan, Wright (part), Yellow Medicine in the state of MINNESOTA.

Synod 3.G-Minneapolis Area. The counties of Anoka, Carver, Hennepin, Isanti, Scott, Sherburne (part), Wright (part) in the state of MINNESOTA.

Synod 3.H-Saint Paul Area. The counties of Chisago, Dakota, Ramsey, Washington in the state of MINNESOTA.

Synod 3.1-Southeastern Minnesota. The counties of Blue Earth, Dodge, Faribault, Fillmore, Freeborn, Goodhue, Houston, Le Sueur, Mower, Olmsted, Rice, Steele, Wabasha, Waseca, Winona in the state of MINNESOTA.

Synod 4.A-Nebraska. The state of NEBRASKA.

Synod 4.B--Central States. The states of MISSOURI and KANSAS.

Synod 4.C-Arkansas-Oklahoma. The states of ARKANSAS and OKLAHOMA.

Synod 4.D-Northern Texas-Northern Louisiana. The counties of Andrews, Archer, Armstrong, Bailey, Baylor, Bell, Borden. Bosque, Bowie, Briscoe, Brown, Callahan, Camp, Carson, Cass, Castro, Childress. Clay, Cochran, Coke, Coleman, Collin. Collingsworth, Comanche. Concho, Cooke, Coryell, Cottle, Crosby. Dallam, Dallas. Dawson, Deaf Smith, Delta, Denton, Dickens, Donley. Eastland. Ector, Ellis, Erath. Falls, Fannin, Fisher, Floyd, Foard. Franklin, Gaines, Garza. Glasscock, Gray, Grayson, Gregg, Hale, Hall, Hamilton, Hansford, Hardeman, Harrison, Hartley, Haskell, Hemphill, Henderson, Hill. Hockley, Hood, Hopkins, Howard, Hunt, Hutchinson, Irion, Jack, Johnson. Jones, Kaufman, Kent, King, Knox, Lamar, Lamb, Lampasas, Limestone, Lipscomb, Lubbock, Lynn. McCulloch, McLennan, Marion, Martin, Midland, Mills, Mitchell, Montague. Moore, Morris. Motley. Navarro, Nolan, Ochiltree, Oldham. Palo Pinto, Panola. Parker. Parmer. Potter, Rains, Randall, Reagan, Red River, Roberts, Rockwall, Runnels. Rusk, San Saba, Scurry, Shackelford, Sherman, Smith, Somervell. Stephens, Sterling, Stonewall, Swisher, Tarrant, Taylor, Terry. Throckmorton, Titus, Tom Green, Upshur, Van Zandt. Wheeler, Wichita, Wilbarger, Wise, Wood, Yoakum, Young in the state of TEXAS; the parishes of Bienville, Bossier, Caddo, Caldwell, Catahoula, Claiborne, Concordia, DeSoto, East Carroll, Franklin, Grant, Jackson, LaSalle. Lincoln, Madison, Morehouse, Natchitoches, Ouachita, Red River, Richland, Sabine, Tensas, Union. Webster, West Carroll, Winn in the state of LOUISIANA.

Synod 4.E-Southwestern Texas. The counties of Aransas, Atascosa, Bandera, Bastrop, Bee, Bexar, Blanco, Brooks, Burnet, Caldwell, Calhoun, Cameron. Comal, Crane, Crockett, De Witt, Dimmit., Duval, Edwards. Frio, Gillespie, Goliad, Gonzales, Guadalupe, Hays, Hidalgo, Jackson, Jim Hogg. Jim Wells. Karnes. Kendall. Kenedy. Kerr. Kimble, Kinney, Kleberg, La Salle, Lavaca, Lee, Live Oak, Llano, McMullen, Mason, Maverick, Medina, Menard, Milam, Nueces, Pecos. Real. Refugio, San Patricio, Schleicher, Starr, Sutton. Terrell, Travis, Upton, Uvalde, Val Verde, Victoria, Webb, Willacy, Williamson. Wilson, Zapata, Zavala in the state of TEXAS.

Synod 4.F-Texas-Louisiana Gulf Coast. The counties of Anderson. Angelina, Austin, Brazoria, Brazos, Burleson, Chambers, Cherokee, Colorado, Fayette, Fort Bend, Freestone, Galveston, Grimes, Hardin. Harris, Houston, Jasper, Jefferson, Leon. Liberty. Madison, Matagorda, Montgomery, Nacogdoches, Newton, Orange. Polk, Robertson, Sabine. San Augustine, San Jacinto, Shelby, Trinity, Tyler, Walker, Waller, Washington, Wharton in the state of TEXAS; the parishes of Acadia, Allen, Ascension, Assumption, Avoyelles. Beauregard, Calcasieu,

Cameron. East Baton Rouge, East Feliciana, Evangeline, Iberia, Iberville, Jefferson, Jefferson Davis, Lafayette, LaFourche, Livingstone, 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.

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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 5.1-East-Central Synod of Wisconsin. The counties of Brown, Calumet, Door, Fond Du Lac, Green Lake, Kewaunee, Langlade. Lincoln, Manitowoc, Marathon (east). Marquette, Menominee, Oconto, Outagamie, Portage, Shawano, Waupaca, Waushara, Winnebago, Wood (southeast) in the state of WISCONSIN.

Synod 5.J-Greater Milwaukee. The counties of Kenosha, Milwaukee, Ozaukee, Racine, Sheboygan, Washington, Waukesha in the state of WISCONSIN.

Synod 5.K-South-Central Synod of Wisconsin. The counties of Columbia, Dane, Dodge, Grant, Green, Iowa, Jefferson, Lafayette. 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, Emmet, Gladwin, Grand Traverse, Gratiot, Hillsdale, Huron, Ingham, Ionia, Iosco, Isabella, Jackson, Kalamazoo, Kalkaska, Kent, Lake, Leelanau, Manistee, Mason, Mecosta, Midland, Missaukee. Montcalm, Montmorency, Muskegon, Newaygo, Oceana, Ogemaw. Osceola, Oscoda, Otsego, Ottawa, Presque Isle, Roscommon, St. Joseph, Saginaw, Sanilac, Tuscola, Van Buren. Wexford in the state of MICHIGAN.

Synod 6.C-Indiana-Kentucky. The states of INDIANA and KENTUCKY.

Synod 6.D-Northwestern Ohio. The counties of Allen. Auglaize, Crawford, Defiance, Erie, Fulton, Hancock, Hardin, Henry. Huron. Lucas, Marion, Mercer, Morrow, Ottawa, Paulding, Putnam, Sandusky, Seneca, Van Wert, Williams, Wood, Wyandot in the state of OHIO.

Synod 6.E-Northeastern Ohio. The counties of Ashland, Ashtabula, Carroll, Columbiana, Cuyahoga. Geauga, Harrison, Holmes, Jefferson, Lake, Lorain, Mahoning, Medina, Portage, Richland, Stark. Summit, Trumbull, Tuscarawas, Wayne in the state of OHIO.

Synod 6.F-Southern Ohio. The counties of Adams, Athens, Belmont, Brown, Butler, Champaign, Clark, Clermont, Clinton, Coshocton, Darke, Delaware, Fairfield, Fayette, Franklin, Gallia, Greene, Guernsey, Hamilton, Highland, Hocking, Jackson, Knox, Lawrence, Licking, Logan, Madison, Meigs, Miami, Monroe, Montgomery, Morgan, Muskingum, Noble, Perry, Pickaway, Pike, Preble, Ross, Scioto, Shelby, Union, Vinton, Warren, Washington in the state of OHIO.

Synod 7.A-New Jersey. The state of NEW JERSEY.

Synod 7.B-New England. The states of CONNECTICUT; MAINE; MASSACHUSETTS; NEW HAMPSHIRE; RHODE ISLAND; and

VERMONT; and the counties of Clinton, Essex, and Franklin in the state of NEW YORK.

Synod 7.C-Metropolitan New York. The counties of Bronx, Dutchess, Kings, Nassau, New York, Orange, Putnam, Queens, Richmond, Rockland, Suffolk, Sullivan, Ulster, Westchester in the state of NEW YORK.

Synod 7.D-Upstate New York. The counties of Albany, Allegany, Broome, Cattaraugus, Cayuga, Chautauqua, Chemung, Chenango, Columbia, Cortland, Delaware, Erie, Fulton, Genesee, Greene, Hamilton, Herkimer, Jefferson, Lewis, Livingston, Madison, Monroe, Montgomery, Niagara, Oneida, Onondaga, Ontario, Orleans, Oswego, Otsego, Rensselaer, St. Lawrence, Saratoga, Schenectady, Schoharie, Schuyler, Seneca, Steuben, Tioga, Tompkins, Warren, Washington, Wayne, Wyoming, Yates in the state of NEW YORK.

Synod 7.E-Northeastern Pennsylvania. The counties of Berks, Bradford, Carbon, Lackawanna, Lehigh, Luzerne, Monroe, Northampton, Pike, Schuylkill, Sullivan, Susquehanna, Wayne, Wyoming in the state of PENNSYLVANIA.

Synod 7.F-Southeastern Pennsylvania. The counties of Bucks, Chester, Delaware, Montgomery, Philadelphia in the state of PENNSYLVANIA.

Synod 7.G-Slovak Zion. A non-geographic synod consisting of congregations distinctively Slovak in language or antecedents.

Synod 8.A-Northwestern Pennsylvania. The counties of Armstrong (part), Cameron, Clarion, Crawford, Elk, Erie, Forest, Indiana, Jefferson, McKean, Mercer, Potter, Venango, Warren in the state of PENNSYLVANIA.

Synod 8.B-Southwestern Pennsylvania. The counties of Allegheny, Armstrong (part), Beaver, Butler, Fayette, Greene, Lawrence, Washington, Westmoreland in the state of PENNSYLVANIA.

Synod 8.C-Allegheny. The counties of Bedford, Blair, Cambria, Centre, Clearfield, Huntingdon, Somerset in the state of PENNSYLVANIA.

Synod 8.D--Lower Susquehanna. The counties of Adams, Cumberland, Dauphin, Franklin, Fulton, Lancaster, Lebanon, Perry, York in the state of PENNSYLVANIA.

Synod 8.E-Upper Susquehanna. The counties of Clinton, Columbia, Juniata, Lycoming, Mifflin, Montour, Northumberland, Snyder, Tioga, Union in the state of PENNSYLVANIA.

Synod 8.F-Delaware-Maryland. The state of DELAWARE; the city of Baltimore and the counties of Allegany, Anne Arundel, Baltimore, Caroline, Carroll, Cecil, Dorchester, Frederick, Harford, Howard, Kent, Queen Anne's, Somerset, Talbot, Washington, Wicomico, Worcester in the state of MARYLAND; the 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, Greenville, Halifax, Hanover, Henrico, Henry, Highland, Isle of Wight, James City, King and Queen, King George, King William, Lancaster, Lee, Louisa, Lunenburg, Madison, Mathews, Mecklenburg, Middlesex, Montgomery, Nelson, New Kent, Northumberland, Nottoway, Orange, Page, Patrick, Pittsylvania, Powhatan, Prince Edward, Prince George, Pulaski, Rappahannock, Richmond, Roanoke, Rockbridge, Rockingham, Russell, Scott, Shenandoah, Smyth, Southampton, Spotsylvania, Stafford, Surry, Sussex, Tazewell, Warren, Washington, Westmoreland, Wise, Wythe, York and the independent cities within the territory of these counties in the state of VIRGINIA.

Synod 9.B-North Carolina. The state of NORTH CAROLINA.

Synod 9.C-South Carolina. The state of SOUTH CAROLINA.

Synod 9.D-Southeastern. The states of ALABAMA; GEORGIA; MISSISSIPPI; and TENNESSEE.

Synod 9.E-Florida-Bahamas. The state of FLORIDA; the BAHAMAS.

Synod 9.F-Caribbean. The commonwealth of PUERTO RICO; the territory of the VIRGIN ISLANDS.

10.02. Each congregation, except those which are in partnership with the Slovak Zion Synod, shall establish a relationship with the synod in whose territory it is located.

10.02.01. The Slovak Zion Synod shall continue as a nongeographic synod of this church. In all other respects it shall be bound by the provisions of the constitution and bylaws of this church. In addition, it shall enter into relationships with geographic synods in order to provide opportunities for congregations, ordained ministers, and other leaders to share in the programmatic services of such synods, workshops, and conferences. It shall also periodically review and evaluate its ministries to ascertain their continuing effectiveness.

10.02.02. Any congregation in a border area desiring to change its synod relationship may do so upon approval of the synod assemblies of the synods concerned, which shall report any such change to the Churchwide Assembly.

10.02.03. Within the territory of each geographic synod, the synod, in keeping with criteria and procedures proposed by the Division for Outreach and approved by the Church Council, may acknowledge certain authorized worshiping communities-such as developing ministries, preaching points, or chapels-as related to the synod and part of the synod's life and mission. Such authorized worshiping communities of the synod shall accept and adhere to the Confession of Faith and Statement of

Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.

10.10. Incorporation and Constitution

10.11. Each synod shall be incorporated. The articles of incorporation of each synod in existence on January 1, 1988, shall continue to govern such synods. The articles of incorporation of each synod organized after December 31, 1987, shall be submitted to the Church Council for ratification before filing. Amendments to the articles of incorporation of all synods shall be submitted to the Church Council for ratification before filing.

10.12. Each synod shall have a constitution, which shall become effective upon ratification by the Church Council. Amendments thereto shall be subject to like ratification, provided, however, that an amendment which is identical to a provision of the Constitution for Synods shall be deemed to have been ratified upon its adoption and the Church Council shall be given prompt notification of its adoption.

10.13. The Constitution for Synods contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments to mandatory provisions incorporating constitutional provisions of this church shall be made in the same manner as prescribed in Chapter 22 for amendments to the constitution of this church. Amendments to mandatory provisions incorporating bylaw provisions of this church and amendments to non-mandatory provisions shall be made in the same manner as prescribed in Chapter 22 for amendments to the bylaws of this church.

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10.20. Purpose

10.21. Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role, the synod shall:

a. Provide for the pastoral care of congregations, ordained ministers, and associates in ministry in the synod, including:

1) approving candidates for the ordained ministry in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;

2) authorizing ordinations and ordaining on behalf of this church;

3) certifying associates in ministry, which may be done through multi-synodical committees;

4) consulting in the calling process for ordained ministers and in the selection of associates in ministry.

b. Provide for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:

1) nurturing and supporting congregations and la) leaders;

- 2) seeking and recruiting qualified candidates for the rostered ministries of this church;
 - 3) making provision for pastoral care, call or appointment review, and guidance;
 - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and
 - 5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.
- c. Provide for discipline of congregations, ordained ministers, and persons on the official lay rosters; as well as for termination of call, appointment, adjudication, and appeals consistent with the procedures established by this church in Chapter 20 of the ELCA constitution and bylaws.
- d. Foster organizations for youth, women, and men, and organizations for language or ethnic communities.
- e. Plan for the mission of this church in the synod, initiating and developing policy, and implementing programs, consistent with churchwide policy, including:
- 1) ecumenical guidance and encouragement;
 - 2) development of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;

- 3) leadership and encouragement of congregations in their evangelism efforts;
 - 4) development of relationships to and participation in planning for the mission of social ministry organizations and ministries;
 - 5) encouragement of financial support for the work of this church by individuals and congregations;
 - 6) provision for resources for congregational life;
 - 7) assistance to the members of its congregations in carrying out their ministries in the world; and
 - 8) interpretation of social statements in a manner consistent with the interpretation given by the churchwide unit which assisted in the development of the statement, and suggestion of social study issues through (a) Synod Assembly memorials to the Churchwide Assembly or (b) resolutions for referral from the Synod Assembly through the Synod Council to the Church Council and (c) Synod Council resolutions addressed to the Church Council or for referral to a unit of the churchwide organization through the Church Council's Executive Committee.
- f. Promote interdependent relationships among congregations, synods, and the churchwide organization, and enter into partnership with other synods in the region.
- g. Participate in churchwide programs and develop support for the ministry of the churchwide organization.
- h. Foster the grouping of congregations in conferences, clusters,

- coalitions, or other area subdivisions for mission purposes.
- i. Support relationships with and provide partnership funding on behalf of colleges, universities, and campus ministries.
 - j. Foster relationships with and provide partnership funding on behalf of social ministry organizations.
 - k. Maintain relationships with and provide partnership funding on behalf of seminaries and continuing education centers.
 - l. Foster supporting relationships with camps and other outdoor ministries.
 - m. Foster supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod.
 - n. Interpret the work of this church to congregations and to the public.
 - o. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.
 - p. Provide for archives in conjunction with other synods.

q. Cooperate with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.

10.22. In the event that this church or any synod of this church is charged with liability for any contingent debt, liability, or obligation arising or resulting from acts or omissions of any synod of the Lutheran Church in America, or The Association of Evangelical Lutheran Churches, or district of The American Lutheran Church, occurring prior to January 1, 1988, the Church Council is authorized and empowered to determine whether and to what extent this church or such synod of this church shall be indemnified or reimbursed for any such debt, liability, or obligation by one or more synods of this church. In making its determination with respect to indemnification or reimbursement, the Church Council shall consider the nature of the activity which gave rise to the debt, liability, or obligation, the situs of that activity, and such other factors as the Church Council deems appropriate under the circumstances in order that such debt, liability, or obligation may be discharged in a manner that is fair and equitable to this church's congregations, synods, and churchwide organization. For purposes of this provision, a "contingent" debt, liability, or obligation means a debt, liability, or obligation (a) the amount of which had not been ascertained by the Evangelical Lutheran Church in America on December 31, 1987, or (b) the existence of which was unknown to the Evangelical Lutheran Church in America on December 31, 1987.

1030. Officers

1031. The officers of each synod shall be a bishop, a vice president, a secretary, and a treasurer.

- a. As the synod's pastor, the bishop shall:
 - 1) Oversee and administer the work of the synod.
 - 2) Preach, teach, and administer the sacraments in accord

with the faith of this church.

- 3) Provide pastoral care and leadership for the synod, its congregations, its ordained ministers, and its associates in ministry.
- 4) Advise and counsel its related institutions and organizations.
- 5) Be its chief ecumenical officer.
- 6) Exercise supervision over the work of the other officers.
- 7) Preside at all meetings of the Synod Assembly and be the chief executive officer of the synod; provide for the preparation of the agenda of the Synod Assembly, Synod Council, and the Executive Committee; see to it that the

constitution and bylaws of the synod are duly observed, and that the actions of the synod in conformity therewith are carried into effect; coordinate the work of all synodical staff members; and appoint all committees for which provision is not otherwise made.

8) Coordinate the use of the resources available to the synod as it seeks to promote the health of this church's life and witness in the areas served by the synod.

9) Exercise solely this church's power to ordain (or provide for the ordination of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry; and shall install (or provide for the installation of):

- a) the pastors of all congregations of the synod;**
- b) ordained ministers called to extraparish service within this church; and**
- c) associates in ministry rostered in the synod.**

10) Be ex

officio a member of the Churchwide Assembly and a member of all committees and any other organizational units of the synod.

11) Submit a report to each regular meeting of the Synod Assembly concerning the synod's life and work.

12) Interpret and advocate the mission and theology of the whole church.

b. The vice president shall chair the Synod Council. In the event of the death, resignation, or disability of the bishop, the vice president shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected, or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

10.31.01. The bishop shall be elected by the Synod Assembly. The bishop shall be a pastor who is an ordained minister of this church. The bishop may have as many assistants as the synod shall authorize. Each synod shall establish a mutual ministry committee to provide support and counsel to the bishop.

10.31.02. The vice president shall be elected by the Synod Assembly. The vice president shall be a layperson. The vice president shall not receive a salary for the performance of the duties of the office.

1031.03. The secretary shall be elected by the Synod Assembly. The secretary may be either a layperson or an ordained minister.

10.31.04. The treasurer shall be elected by the Synod Assembly. The treasurer may be either a layperson or an ordained minister.

10.31.05. The bishop of the synod shall be elected to a term of six years and may be reelected. Each other officer shall be elected to a term of four years and may be reelected.

10.31.06. Each officer shall be a voting member of a congregation of the synod, except that the bishop need not be a member of a congregation of the synod at the time of election.

10.40. Synod Assembly

10.41. Each synod shall have a Synod Assembly, which shall be its highest legislative authority, and which shall meet at least biennially. Special meetings may be called as needed. With the exception of ordained ministers on the roster of synods other than their synod of residence, each member of the Synod Assembly, the Synod Council, a board, committee, or other organizational unit of the synod shall be a voting member of a congregation of the synod.

10.41.01. Membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of 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, members of the Deaconess Community of the Evangelical Lutheran Church in America, and diaconal ministers, under call, on the lay roster or rosters of the synod shall have both voice and vote as lay voting members in the Synod Assembly.
- c. A minimum of two lay members elected by each congregation related to the synod, one of whom shall be male and one of whom shall be female, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. Additional members from each congregation shall be equally divided between male and female except that the odd-numbered member, if any, may be either male or female.
- d. Voting membership shall include the officers of the synod.

10.41.02. Synods may establish processes that permit retired ordained ministers

on the roster of the synod to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.c. above.

10.41.03. Synods may establish processes that permit ordained ministers on the roster of the synod who are on leave from call to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.c. above.

10.41.04. Synods may establish processes that permit representatives of authorized worshiping communities of the synod, under bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.

10.41.05. Synods may establish processes that permit Synod Council voting members who are not otherwise serving as voting members of the Synod Assembly the privilege of both voice and vote as members of the Synod Assembly.

10.50. Synod Council

10.51. Each synod shall have a Synod Council, which shall be its board of directors, and which shall serve as the interim legislative authority between meetings of the Synod Assembly, except that it may not take any action which is reserved exclusively for the Synod Assembly or which is in conflict with action taken by the Synod Assembly.

10.52. The Synod Council shall consist of the four officers of the synod, 10 to 24 other members, and at least one youth, all elected by the Synod Assembly. Each person elected to the Synod Council shall be a voting member of a congregation of the synod, with the exception of ordained ministers on the roster of the synod who reside outside the territory of the synod. The process for election and the term of office when not otherwise specified herein shall be determined by each synod. A member of the Church Council of the Evangelical Lutheran Church in America from the synod, unless otherwise elected as a voting member of the Synod Council, may serve as an advisory member of the Synod Council with voice but not vote.

10.60. Conferences, Clusters, Coalitions,

or Other Area Subdivisions, and Committees

10.61. Opportunities for groupings of congregations and institutions in specified geographic areas of the synod shall be provided by the synod to foster interdependent relationships among congregations, institutions, the synod, and churchwide units for mission purposes. These groupings may be formed as conferences, clusters, coalitions, or other area subdivisions.

10.62. Each synod may establish such boards, committees, task forces, and other organizational forms as it deems necessary to carry out effectively the functions assigned to the synod.

10.63. Each synod shall have an executive committee, a consultation committee, and a committee on discipline.

10.64. Each synod shall elect or appoint representatives to the steering committee of the region.

10.70. Fiscal Policy

10.71. Each synod shall remit to the churchwide organization a percentage of all donor unrestricted receipts contributed to it by the congregations of the synod, such percentage to be determined by the Churchwide Assembly. Individual exceptions may be made by the

Church Council upon request of a synod.

10.72. Each synod shall arrange to have an annual audit of **its financial records conducted by a certified public accountant firm selected by the Synod Council.**

The audited annual financial report shall be submitted by the synod to the churchwide Office of the Treasurer and to

the congregations of the synod. Synodical financial reports shall be in a format approved by the churchwide Office of the Treasurer in order to attain uniformity in reporting.

10.73. Each synod shall have the fiscal year of February 1 through January 31.

10.80. Installation

10.81.01. The bishop of this church, or a member of the Conference of Bishops appointed by the bishop of this church, shall install into office each newly elected synod bishop.

Chapter 11.

CHURCHWIDE ORGANIZATION-DEFINITION AND PURPOSES

11.10. Definition of the Churchwide Organization

11.11. The Evangelical Lutheran Church in America shall have a churchwide organization that shall function interdependently with the congregations and synods of this church. The churchwide organization shall serve on behalf of and in support of this church's members, congregations, and synods in proclaiming the Gospel, reaching out in witness and service both globally and throughout the territory of this church, nurturing the members of this church in the daily life of faith, and manifesting the unity of this church with the whole Church of Jesus Christ.

11.12. The churchwide organization shall be an instrument for accomplishing the purposes of this church, as defined by Chapter 4 in this constitution, that are shared with and supported by the members, congregations, and synods of this church. In keeping with this church's purposes, it shall develop churchwide policy, set standards for leadership, establish criteria for this church's endeavors, and coordinate the work of this church. It shall be a means for the sharing of resources throughout this church, and shall provide programs and services as determined by this church.

11.20. Purposes of the Churchwide Organization

11.21. In fulfillment of the purposes of this church, the churchwide organization shall:

- a. Undergird the worship life of this church as the Word of God is preached and the sacraments are administered.
- b. Provide resources to equip members to worship, learn, serve, and witness in their ministry in daily life.
- c. Support and establish policy for this church's mission and coordinate planning and evaluation for that mission throughout the world, including participation with other churches.
- d. Witness to the Word of God in Christ by united efforts in proclaiming the Gospel, responding to human need, caring for the sick and suffering, working for justice and peace, and providing guidance to members on social matters.
- e. Foster interdependent relationships among congregations, synods, and the churchwide organization to implement the mission of this whole church.
- f. Provide for the ordained ministry and other rostered ministries of this church.
- g. Oversee and establish policy for this church's relationship to seminaries, colleges, universities, schools, and other education endeavors, and provide support as appropriate.

- h. Establish and reflect this church's ecumenical stance and its relationship to other churches, and direct this church's policy for relationship with persons of other faiths.
- i. Develop and administer policies for this church's relationship to social ministry organizations and cooperate with public and private agencies that enhance human dignity and justice.
- j. Determine and implement policy for this church's relationship to governments.
- k. Provide for a comprehensive financial support system for this church's mission and for the administration of financial resources necessary for fulfillment of the particular responsibilities of the churchwide organization.
- l. Provide planned giving opportunities for the financial support of this church, its congregations, synods, agencies, and institutions through the establishment of a foundation.
- m. Provide pension and other benefits plans for this church.
- n. Provide a church Publishing house.
- o. Provide archives for the retention of its valuable records, and coordinate archival activity in the synods, regions, institutions, and agencies of this church.
- p. Provide and monitor a system of discipline, appeals, and adjudication.
- q. Establish and operate other programs and activities, as determined by this church, on behalf of and in support of the congregations and synods of this church.

11.30. Description

of the Churchwide Organization

11.31. The legislative function of the churchwide organization shall be fulfilled by the Churchwide Assembly as described in Chapter 12 of this church's constitution, bylaws, and continuing resolutions.

11.32. The Church Council shall exercise interim legislative authority and shall serve as the board of directors of the corporation.

11.33. Leadership of this church shall be vested in the officers, the Churchwide Assembly, the Church Council, boards, and executive directors of churchwide administrative units. The full-time officers shall be the bishop of this church, secretary of this church, and treasurer of this church. The vice president shall be non-salaried and shall serve as chair of the Church Council.

11.34. The churchwide organization shall carry out its duties through units known as offices, divisions, commissions, and other churchwide units. Departments shall be sub-units within offices, divisions, and other units that shall accomplish particular responsibilities as part of the respective unit's overall functions on behalf of this church.

11.35. Each unit shall be governed by a board, an advisory committee, a steering committee, or a committee of the Church Council. Units shall be responsible to the Churchwide Assembly and the Church Council in the interim between regular meetings of the assembly.

11.36. The churchwide organization shall provide a disciplinary process and an appeal process.

11.40. General Fiscal Policies

11.41. Within the limits established by the Churchwide Assembly in the constitution and bylaws, the Church Council, as the board of directors of the churchwide organization, shall establish the fiscal policies of this church.

11.41.01. A single treasury shall be maintained for the receipt and disbursement of funds for the churchwide organization and its units receiving budgetary support, except as otherwise provided in the constitution and bylaws or as approved by the Church Council.

11.41.02. Within the policies established by the Churchwide Assembly and the Church Council, the management and investment of the funds of the churchwide organization and its units receiving budgetary support shall be the responsibility of the Office of the Treasurer.

11.41.03. On the basis of estimated income, and upon advice of the Office of the Bishop and the Office of the Treasurer, in consultation with the units receiving support from the churchwide budget, the Church Council shall authorize expenditures within the budget for the fiscal year and the units may incur financial obligations up to the specified amounts. Expenditure authorizations shall be subject to revision, in light of changing conditions, by the Church Council, upon the advice of the Office of the Bishop and the Office of the Treasurer.

11.41.04. The Church Council shall establish a working capital fund to be administered by the Office of the Treasurer within the policies established by the Church Council.

11.41.05. The fiscal year for the churchwide organization shall be February 1 through January 31.

11.41.06. No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by this church or churchwide units without the consent of the Churchwide Assembly, following consultation with the Conference of Bishops. No appeal to selected congregations and individuals of this church for the raising of funds shall be conducted by this church or churchwide units without the consent of the Church Council, following consultation with either the Conference of Bishops or specific synods as appropriate. Proposals for such special appeals shall be presented to the Church Council through the appropriate council committee with recommendations by the Office of the Bishop.

Chapter 12.

CHURCHWIDE ASSEMBLY

12.10.

Description and Authority of the Churchwide Assembly

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

12.20.

Duties of the Churchwide Assembly

12.21. The Churchwide Assembly shall:

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

laws.

j. Conduct such other business as necessary to further the purposes and functions of the churchwide organization.

12.30.

Meetings of the Churchwide Assembly

12.31. The assembly shall meet biennially in regular session. Special meetings may be called by a two-thirds vote of the Church Council. The purpose for a special meeting shall be stated in the notice.

12.31.01. The time and place of the Churchwide Assembly shall be determined by the Church Council. The time and place for the next regular assembly normally shall be announced at the preceding assembly.

12.31.02. The secretary shall give notice of the time and place of each regular assembly by publication thereof at least 60 days in advance in this church's periodical. The secretary shall give written notice of a special assembly to the bishop of each synod upon the issuance of a call thereof

and shall publish the same in this church's periodical at least 30 days in advance of the special assembly. Written notice shall be mailed to all voting members not more than 30 days nor less than 10 days in advance of any meeting.

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

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

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

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

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

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

12.31.09. The Churchwide Assembly shall use parliamentary procedures in accordance with Robert's Rules of Order, latest edition, unless otherwise

ordered by the assembly.

12.40. Members of the Churchwide Assembly

12.41. The voting members of the Churchwide Assembly shall be the voting members of this church. The requirements for voting members of the assembly and other members shall be specified in the bylaws.

12.41.10. Voting Members

12.41.11. Each synod shall elect one voting member of the Churchwide Assembly for every 6,500 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.

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

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

12.41.14. Voting members elected through the process of 12.41.11. through 12.41.13. shall begin serving with the opening of a regular Churchwide Assembly and shall continue serving until voting members are seated at the next regular Churchwide Assembly.

12.41.15. Except as defined in 12.41.21., employees of the churchwide organization, including those serving under call, appointment, employment agreement, or contract, shall not be eligible for election and service as voting members of the Churchwide Assembly.

12.41.20. Ex Officio Members

12.41.21. 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.

12.41.30. Advisory Members

12.41.31. Members of the Church Council and board chairpersons or their des-

ignees, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. Executive directors of churchwide units, the executive for administration, and executive assistants to the bishop shall serve as advisory members of the Churchwide Assembly.

12.41.32. Advisory members shall have voice but no vote.

12.41.40. Other Non-Voting Members

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

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

12.50. Committees of the Churchwide Assembly

12.51. The Churchwide Assembly shall have a Reference and Counsel Committee, a Memorials Committee, and a Nominating Committee. The description of these committees shall be in the bylaws. The Churchwide Assembly may authorize such other committees as it deems necessary.

12.51.10. Reference and Counsel Committee

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

12.51.20. Memorials Committee

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

12.51.30. Nominating Committee

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

Chapter 13.

OFFICERS OF THIS CHURCH

13.10. Officers

13.11. This church shall have as its officers the bishop, vice president, secretary, and treasurer.

13.20.

Bishop

13.21. This church shall have a bishop who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church. The bishop shall be an ordained minister of this church. The bishop may be male or female, as may all other officers of this church. The bishop shall:

- a. Be the president and chief executive officer of the corporation, overseeing the work of the churchwide organization.
- b. Be the chief ecumenical officer of this church and its primary representative in the national and international interchurch agencies in which this church holds membership.
- c. Provide for the preparation of the agenda for the Churchwide Assembly, Church Council, Executive Committee, Conference of Bishops, and Cabinet of Executives, and preside at the

Churchwide Assembly.

- d. Provide leadership and care for the bishops of the synods.
- e. Supervise the work of the other officers.
- f. Provide for the preparation of the budget for the churchwide organization.
- g. Nominate and direct the work of the executive for administration.
- h. Convene a Cabinet of Executives for common counsel and coordination. The cabinet shall meet at least quarterly at the call of the bishop. The cabinet shall be composed of the officers, the executive for administration, the assistants to the bishop, the executive directors of the churchwide units, directors of the departments related to the bishop, and the editor of the church periodical.
- i. Appoint members of all churchwide committees for which election procedures are not provided.
- j. Be responsible for the chaplaincies of this church in federal agencies, institutions, and armed forces and provide for the pastoral care of those called to these ministries.
- k. Recommend legal counsel to the Church Council.
- l. Serve as an advisory member, with voice but not vote, on all committees of this church and all boards or committees of

divisions, commissions, and other units, or designate a person to serve as the bishop's representative.

13.22.

a. The bishop shall be elected by the Churchwide Assembly to a six-year term.

b.

The designation of the term of six years for the bishop of this church shall begin upon the next election of the bishop of this church. This item of 13.22. shall expire at the completion of that election.

13.22.01. The bishop shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

13.22.02. The bishop shall be a full-time, salaried position.

13.30. Vice President

13.31. The vice president of this church shall be a layperson who shall serve as chair of the Church Council and, in the event the bishop is unable to do so, as chair of the Churchwide Assembly. The vice president shall serve under the bishop of this church, providing leadership as specified in provision 11.33. of this church's constitution, bylaws, and continuing resolutions.

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

13.32.01. The vice president shall be elected as provided in Chapter 19 and shall

take office on the first day of the third month after election.

13.32.02. The vice president shall serve without salary.

13.40. Secretary

13.41. The secretary of this church shall serve under the bishop of this church, providing leadership, as specified in Chapter 11 of this church's constitution, bylaws, and continuing resolutions, and shall fulfill the normal functions of the secretary of a corporation.

13.41.01. The secretary, as the recording officer of this church, shall keep the minutes, have responsibility for rosters, records, and reporting of parochial statistics, oversee the archives, attest to all documents that require such signature, be the custodian of the seal, and perform other duties as prescribed by the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

13.41.02. The secretary shall:

- a. Be responsible for the minutes and records of the Churchwide Assembly, Church Council, Executive Committee, Conference of Bishops, and Cabinet of Executives, and shall receive complete minutes for permanent record of all boards and advisory and steering committees of the churchwide organization.
- b. Maintain the rosters of ordained ministers, all other rostered persons, congregations, and synods.
- c. Provide for the publication of official documents and policies of this church, pre-assembly reports, assembly minutes, a directory of congregations, rostered persons, and entities of this church, and other informational and statistical material.
- d. Receive the annual report of the congregations in a form devised by the secretary, summarize the information, and make the summary available to this church.
- e. Coordinate the use of legal services by the churchwide organization.
- f. Be responsible for the archives of this church, including provision for an Archives Advisory Committee.
- g. Implement and operate a records management system for the churchwide organization.
- h. Arrange for and manage meetings of the Churchwide Assembly and Church Council.
- i. Have custody of the seal, maintain a necrology, and attest documents.

1.41.03. The secretary, in consultation with the bishop, shall be responsible for preparation and research of amendments to the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America, as well as the Constitution for Synods and the Model Constitution for Congregations, to be proposed by the Church Council for action by the Churchwide Assembly in accordance with provisions of Chapter 22.

13.41.04. The secretary shall prepare interpretations, as necessary, of the Con-

stitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America. If a board, steering committee, advisory committee, or synod disagrees with the interpretations. as rendered, the objecting entity may appeal the secretary's interpretation to the Church Council.

13.41.05. The secretary shall provide staff services to the Nominating Committee of the Churchwide Assembly and the nomination process of the Church Council; shall be responsible for declaring an interim vacancy resulting from the resignation, death, or disability of a member of a board, committee, or council; and shall arrange for an election by the Church Council to fill the vacancy consistent with Chapter 19.

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

13.42.01. The secretary shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

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

13.42.A91. Archives Advisory Committee

a. The committee shall consist of at least five persons appointed by the secretary in consultation with the archivist.

b. The committee shall meet at least annually.

c. The committee shall assist the secretary and archivist in maintaining professional standards and procedures for the preservation of records.

d. The committee shall assist the secretary and archivist in recommending policy for the archives of this church.

e. The committee shall assist the secretary and archivist in encouraging archival activities within the synods, or cooperatively through regions.

13.50. Treasurer

13.51. The treasurer of this church shall serve under the bishop of this church, providing leadership as specified in Chapter 11 of this church's constitution, bylaws, and continuing resolutions, and shall fulfill the normal functions of the treasurer of a corporation.

13.51.01. The treasurer shall propose policy for review and action by the Church Council and provide for the implementation, within such policies, of the financial, accounting, insurance, property management, investment and money management systems, and related services for the units of the churchwide organization.

13.52. The treasurer shall be elected by the Church Council to a four-year term and shall be a voting member of a congregation of this church.

13.52.01. The treasurer shall be elected as provided in Chapter 19 and shall take

office on the first day of the third month after election.

13.52.02. The treasurer shall be a full-time, salaried position.

13.52.03. The Church Council, by a two-thirds vote, may dismiss the treasurer for cause.

3.60. Death, Resignation, or Disability of an Officer

13.61. 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 six years, with the subsequent election to take place at the assembly closest to the expiration of such a term.

13.62. Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the bishop, with the approval of the Executive Committee of the Church Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or until the officer is able to serve again. The term of the successor vice president or secretary, elected by the next

Churchwide Assembly, shall be four years. The Church Council shall elect the successor treasurer for a term of four years.

13.63. The Executive Committee of the Church Council shall determine whether an officer is unable to serve; the officer may appeal the decision of the Executive Committee by requesting a hearing before the Church Council.

A meeting to determine the ability of an officer to serve shall be called upon the request of at least three members of the Executive Committee and prior notice of the meeting shall be given to the officer in question.

Chapter 14.

Church Council

14.10. Purpose and Meetings

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

14.12. The Church Council shall meet at least two times each year.

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

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

14.14. The Church Council shall elect the treasurer of this church.

14.15. The Church Council shall elect advisory committee and steering committee members and, in the event that a vacancy on the council

or on a board or committee is declared by the secretary of this church, the Church Council shall elect a member to serve the balance of the term.

14.20. Responsibilities of the Church Council

14.21. The specific duties of the Church Council shall be listed in the bylaws.

14.21.01. The Church Council shall act on the policies proposed by churchwide unit boards subject to review by the Churchwide Assembly.

14.21.02. The Church Council shall review the procedures and programs of the churchwide units to assure that churchwide purposes, policies, and objectives are being fulfilled.

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

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

14.21.05. The Church Council shall establish the criteria and policies for the relationship between this church and independent, cooperative, and related Lutheran organizations. The policies adopted by the Church Council shall be administered by the appropriate unit of the churchwide organization. The fiscal determination of which organization shall relate to a specific unit of the churchwide organization shall be made by the Church Council.

14.21.06. The Church Council shall establish ranges for the salaries for the churchwide bishop, secretary, and treasurer.

14.21.07. The Church Council shall adopt personnel policies for this church.

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

14.21.11. The Church Council shall act on resolutions from synod councils.

14.21.12. The Church Council shall provide for the installation of the churchwide officers. At the installation of a newly elected bishop of this church, the presiding minister shall be the retiring bishop of this church or, where that is not possible, a synodical bishop designated by the Church Council.

14.21.13. The Church Council, acting through the Division for Church in Society, shall have responsibility for the corporate social responsibility of this church and shall have the authority to file shareholder resolutions and cast proxy ballots thereon on stocks held by the churchwide units that are not separately incorporated. In addition, the Church Council may

make recommendations to the churchwide units that are separately incorporated concerning the filing of shareholder resolutions and the casting of ballots on stocks held by those units.

14.21.14. The Church Council shall report its actions to the Churchwide Assembly.

14.21.15. Proxy and absentee voting shall not be permitted at meetings of the Church Council.

14.30. Composition of the Church Council

14.31. The voting members of the Church Council shall consist of the four churchwide officers and 33 other persons, elected by the Churchwide Assembly.

14.32. Church Council members shall be elected to one six-year term and shall not be eligible for consecutive reelection.

14.32.01. The Church Council shall have as advisory members nine synodical bishops, each elected by the Conference of Bishops to one four-year term. One bishop shall be elected from each region.

14.32.02. The Church Council shall have two youth advisory members, each elected by the board of the youth organization of this church to a two-year term beginning at the first meeting of the Church Council following each regular meeting of the Churchwide Assembly.

14.32.03. Advisory members of the Church Council shall have voice but not vote.

14.40. Church Council Committees

14.41. The Church Council shall establish committees and nominate or elect such persons as necessary to carry out the functions assigned to it. The description of such committees shall be set forth in the bylaws and continuing resolutions.

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14.41.10. Executive Committee

14.41.11. The Church Council shall have an Executive Committee composed of the churchwide officers and seven members of the Church Council elected by the council. The vice president of this church shall chair this committee. The Executive Committee shall counsel with the churchwide officers and shall perform those functions of the Church Council assigned to it by the Church Council. This committee, with the exception of the officers of this church, shall review the work of the officers and set salaries of the churchwide bishop, secretary, and treasurer within the ranges established by the Church Council. This committee shall demonstrate concern for the spiritual, emotional, and physical well-being of the full-time salaried officers of this church. This committee shall transmit resolutions from synods to the appropriate unit or units of the churchwide organization and shall carry out the responsibilities of the council related to nominations, with staff services provided for the nomination and election processes of the Church Council by the Office

of the Secretary.

14.41.12. Except as provided in bylaw 14.41.11. regarding the Executive Committee, the officers of this church shall have voice but not vote in all Church Council committees.

14.41.A91. Budget and Finance Committee

A Budget and Finance Committee shall be composed of members of the Church Council elected by the council and the treasurer of this church as an ex officio member with voice but not vote in the committee. This committee shall have staff services provided by the Office of the Bishop and the Office of the Treasurer. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly. In addition, the committee shall relate to the work of the Office of the Treasurer and the Mission Investment Fund of the ELCA. The executive director of the ELCA Foundation shall relate to the council through this committee. The committee also shall carry out the functions of the Financial Information Committee regarding pension and benefits plans, as specified by bylaw 17.61.02.e.

14.41.B91. Coordination and Services Committee

A Coordination and Services Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Bishop. This committee shall evaluate processes for coordination and implementation of churchwide standards related to the work of the departments that have implications for churchwide units, and review provisions for technical and professional services to divisions and other units. This committee also shall review the work of the Department for Communication, Department for Human Resources, Department for Research and Evaluation, and Department for Synodical Relations and shall bring reports and recommend policies to the Church Council related to these areas.

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14.41.C91. Legal and Constitutional Review Committee

A Legal and Constitutional Review Committee shall be composed of members of the Church Council elected by the council, shall include the secretary of this church as an ex officio member with voice but not vote in the committee, and shall have staff services provided by the Office of the Secretary. This committee shall provide ongoing review of legal and constitutional matters. It shall review all proposed amendments to the constitutions, bylaws, and continuing resolutions.

14.41.D91. Program and Structure Committee

A Program and Structure Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Bishop. This committee shall be responsible for the ongoing review and evaluation of the programs and the structure of the churchwide organization, making recommendation to the

Churchwide Assembly through the Church Council. This committee shall establish a process for the review of at least two churchwide units each biennium so as to review all units within a ten-year period. Such review shall include the recommendation for renewal of the mandate for the churchwide unit or recommendation of an alternative structure through which the unit's purposes shall be accomplished. The women's organization, the Publishing House of the ELCA, the Board of Pensions, the Conference of Bishops, the church periodical, and the ELCA Foundation also shall be reviewed. Commissions established by this church shall relate to the Church Council through this committee.

Chapter 15.

CHURCHWIDE OFFICES AND ADMINISTRATION

15.10. Offices

15.11. An office is a unit of the churchwide organization directly related to and under the authority of a full-time officer of this church. Each office is related to the Church Council through the officer who reports to the Church Council in the interim between regular meetings of the Churchwide Assembly. Each office may have departments to assist the officer in the performance of specified functions that

are the responsibility of that officer.

15.11.01. There shall be the following offices:

- a. Office of the Bishop;
- b. Office of the Secretary;
- and**
- c. Office of the Treasurer.

15.11.A91. Administrative Team

The bishop, secretary, treasurer, and executive for administration shall function as an administrative team, directed by the bishop. This administrative team shall assist the bishop in the fulfillment of the bishop's responsibilities for oversight, management, supervision, and coordination in the operation of the churchwide organization.

15.11.B91. Duties of the Executive for Administration

The executive for administration, who shall be an assistant to the bishop, shall be accountable to the bishop and shall serve as chief administrator of the churchwide organization. The executive for administration shall be elected by the Church Council upon nomination of the bishop and shall have an appointment coterminous with the term of the bishop. At the direction of the bishop, the executive for administration shall:

- a. *Supervise the day-to-day functioning of the churchwide organization and coordinate the work of churchwide units;*
- b. *Coordinate the day-to-day staff activities within the Office of the Bishop and the functioning of the administrative team;*
- c. *Oversee the work of the Department for Communication, Department for Human Resources, and Department for Research and Evaluation;*
- d. *Develop the budget for the churchwide organization and report to the Church Council and the Churchwide Assembly through the Budget and Finance Committee of the Church Council with regard to the preparation of the budget; and*
- e. *Report to the Church Council through the council's Coordination and Services Committee on matters relating to the departments under the supervision of the executive for administration.*

15.11.C91. Responsibility for Planning and Evaluation

The Office of the Bishop shall provide coordinated, strategic planning for, and review and evaluation of, the work of the churchwide organization and shall coordinate this planning process with the budget-development process.

**15.11.D91. Responsibilities of
the Office of the Treasurer**

- a. *This office shall be related to the treasurer, who shall be its full-time executive officer. Matters related to the role, election, and term of the treasurer are contained in provisions 13.51. and following.*

- b. This office shall provide for the management of the capital (church property) funds and, when requested and authorized by other churchwide units, shall purchase sites and facilities for new congregations, manage properties for future use, make loans, and secure loans for capital funds.*
- c. This office shall provide for a common system of financial reporting from synods and regions.*
- d. This office shall provide, upon request, a financial management system for synods.*
- e. This office shall provide, upon request, assistance in financial matters to the Publishing House of the ELCA, the Board of Pensions, the women's organization, congregations, synods, regions, and institutions.*
- f. This office shall provide for internal audit procedures of the churchwide organization.*
- g. This office, through the Budget and Finance Committee of the Church Council, shall recommend to the Church Council a certified public accounting firm to audit the financial records of the churchwide organization. Synodical financial reports shall be submitted to this office for compilation.*
- h. This office shall provide legal documents pertaining to the financial and property management matters of the churchwide organization. These legal documents shall be signed by the officers authorized by the Church Council.*
- i. This office shall provide and manage insurance (exclusive of life and health) programs for the churchwide organization and shall make available insurance programs to congregations, synods, regions, and related institutions, agencies, and organizations.*
- j. This office shall be authorized, within policies established by this church, to purchase or otherwise acquire title to real property; to mortgage, lease, sell, or otherwise dispose of the same; and to act on behalf of the units of the churchwide organization after receiving their direction regarding the purchase or disposition of real property.*
- k. This office shall manage such other capital loan funds as are established by the Church Council. The management shall be within policies established jointly by the Office of the Treasurer and other affected churchwide units.*
- l. This office shall have the authority to borrow; issue bonds, NOTES, certificates, or other evidence of obligation; or increase contingent liabilities within the overall limits determined by the Churchwide Assembly and the more restrictive limits established by the Church Council. No churchwide board shall make a commitment that binds the churchwide organization to an outside lending or other similar institution or which creates a liability of this church to such an institution without prior approval of the Office of the Treasurer.*
- m. This office shall have the authority and responsibility to establish and maintain banking relationships.*
- n. Receipt of Gifts: This office, within the policies established by the*

Church Council, shall assure the implementation of a donor gift acknowledgment process in consultation with the board of the ELCA Foundation.

o. Major Gifts and Deferred Giving: This office, in consultation with the ELCA Foundation's board, 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.*

15.11.E91. Department for Information Management Services

The treasurer shall provide for an information management system that shall include the following:

- a. Information services, including data processing for the churchwide units, except as otherwise determined.*
- b. Data processing links among congregations, synods, and the churchwide organization for communication of information and data base.*
- c. Guidelines and policies for computer standards, security, application development, data storage, and data retrieval for all congregations, synods, and the churchwide organization of this church.*

**15.20. Mission Investment Fund
of the Evangelical Lutheran Church in America**

15.21. This church shall have a fund, known as the Mission Investment Fund of the Evangelical Lutheran Church in America, to provide

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loans to congregations and units of this church and to organizations and institutions that are affiliated with this church. The Mission Investment Fund of the Evangelical Lutheran Church in America shall be incorporated. The treasurer shall serve as its executive director and shall be president of the corporation.

15.21.A91. Operation of Mission Investment Fund of the ELCA

- a. The Mission Investment Fund of the Evangelical Lutheran Church in America shall have primary responsibility for promotion of Mission Investments.*
- b. The provisions of 15.11 .D91. shall apply to the Mission Investment Fund of the ELCA.*
- c. The board of directors of the Mission Investment Fund of the ELCA shall be eleven in number, who shall be elected by the Church Council for two-year terms and shall be eligible for reelection, with six members nominated by the Church Council's Budget and Finance Committee, four members nominated by the board of the Division for Outreach, and one member nominated by the board of the Division for Church in Society.*

- d. Staff services for the Mission Investment Fund of the ELCA shall be provided by staff of the Office of the Treasurer.*
- e. Relationship to Division for Outreach. This Mission Investment Fund of the ELCA shall relate to the Division for Outreach. The Division for Outreach shall have staff responsible for real estate acquisition and disposition for new and/or existing ministries within the limits of the capital funds available and within criteria established jointly by the Division for Outreach and the Mission Investment Fund of the ELCA. The Mission Investment Fund of the ELCA, through the Office of the Treasurer, shall provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property.*
- f. Capital Budget Development: An annual capital budget for ministry development shall be established. The budget shall be prepared by a joint staff committee comprised of staff from the Division for Outreach and the Office of the Treasurer. This budget is to be based on projected availability of capital funds and projected requirements for loans and real property acquisition for ministry development, church building programs, or other approved capital needs. This capital budget, upon recommendation of the joint staff committee, will be submitted to the board of the Division for Outreach and the board of the Mission Investment Fund of the ELCA for approval and recommendation to the Church Council. Following approval, the capital budget shall be monitored by the joint staff committee.*
- g. Within guidelines established jointly by the Division for Outreach and the Mission Investment Fund of the ELCA, the Division for Outreach shall have the responsibility for determining which*

congregations shall receive loans, the amount of each loan, and the repayment schedule. The Division for Outreach shall supervise the collection of said loan. Upon order of the Division for Outreach, the Mission Investment Fund of the ELCA shall execute the loan. ensure safekeeping for the legal documents, and provide accounting services for the repayment.

15.30.10. Departments

15.31.11. Departments related to the officers of this church shall develop and implement churchwide standards and provide for coordination of services requiring technical and specific expertise, in support of divisions and other units.

15.31.12. Advisory committees for departments may be established by the Church Council. Advisory committees established under this provision and their responsibility for reporting to the Church Council, consistent with 14.41.B91., shall be described in continuing resolutions. Members of such committees shall be selected for particular experience and expertise related to the responsibilities of the department. Upon two successive absences that have not been excused by the committee, a committee member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired

term, according to the provisions of Chapter 19.

1531.13. Names and descriptions of responsibilities of the departments related to officers shall be provided in continuing resolutions.

15.31.A91. *Such departments shall function under the administrative team, as defined in continuing resolution 15.1 I.A91., and as assigned by the bishop of this church with the concurrence of the Church Council.*

15.31.B91. Department for Communication

a. This department shall interpret the work of this church, provide for this church's presence in public media, and coordinate the communication activities of this church's divisions, commissions, and, as appropriate, other units. To fulfill these responsibilities, this department shall:

1) develop an overall communication strategy for this church and recommend communication policies, procedures, and standards to the Church Council. Upon approval by the Church Council, this department shall be responsible for implementation of such policies, procedures, and standards.

2) maintain a news and information service to gather and disseminate news about this church and its members, and respond to inquiries about this church, its policies, and its programs.

3) interpret, in cooperation with the divisions, commissions, and other churchwide units, the work of the churchwide organization to the members of this church and the public. This shall include the assignment of interpretation persons to churchwide

units to provide counsel and to communicate the work of each unit.

4) develop and carry out in coordination with other churchwide units a communication system for sharing information and resources among congregations, synods, regions, and the churchwide organization.

5) coordinate multimedia production for the churchwide organization.

6) develop, promote, and distribute public media-ministry programs of this church.

7) make appropriate provisions for translation, as determined by policy established by the Church Council, of church communication into languages other than English and into non-visual and non-verbal versions.

8) gather, under the coordination of the Department for Research and Evaluation, information to guide and direct the communication policies and strategies of this church, its programs, and its officers.

9) provide public relations counsel and support to the officers and units of this church.

10) facilitate programs for communication training and media education.

11) maintain relationships with communication offices of other

church bodies and ecumenical agencies and engage in cooperative efforts as appropriate.

12) monitor national and international communication policies and issues, recommending under the coordination of the Division for Church in Society action to this church where appropriate.

b. The director for this department shall be nominated by the bishop and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.

c. This department shall be related to the bishop of this church through the executive for administration.

d. The advisory committee of the Department for Communication shall be composed of up to 10 persons elected to six-year terms by the Church Council for particular experience and expertise.

1531.C91. Department for Ecumenical Affairs

a. This department shall be related to the bishop of this church, shall coordinate the ecumenical, inter-Lutheran, and interfaith activities of this church, and shall recommend, through the bishop, policies relating thereto to the Churchwide Assembly and Church Council, To fulfill these responsibilities, this department shall:

1) assist the bishop of this church in carrying out the bishop's role as the chief ecumenical officer of this church.

2) administer the ecumenical, inter-Lutheran, and interfaith discussions (including bilateral dialogues) in which this church is involved.

3) administer (including personnel and financial support) the membership of this church in ecumenical organizations, such as World Council of Churches, National Council of the Churches of Christ in the U.S.A., and Lutheran World Federation.

4) study and advise this church in matters of fellowship and unity with other Lutheran churches.

5) guide the process of reception of theological agreements.

6) encourage the study of theological topics of common concern.

7) assist the synods, congregations, and churchwide units of this church in carrying out their ecumenical, inter-Lutheran, and interfaith responsibilities by giving guidance and by preparing guidelines for action.

8) provide for this church's relationship with independent Lutheran organizations. This church shall not, in any manner, be responsible for nor liable for the actions of any independent Lutheran organization.

b. The director for this department, who shall report to the bishop of this church and shall be an assistant to the bishop, shall be nominated by the bishop and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consul-

tation with the Executive Committee of the Church Council.

c. The advisory committee of the Department for Ecumenical Affairs, which shall report to the Church Council through the bishop of this church, shall be composed of 11 members, including the bishop of this church, three members of the Church Council elected by the council, and seven persons elected to six-year terms by the Church Council from outside its membership for particular experience and expertise. A synodical bishop chosen by the Conference of Bishops shall serve as an advisory member of the committee with voice but not vote.

d. The advisory committee for this department shall serve as the U.S.A. National Committee of the Lutheran World Federation. In serving in such capacity, the committee of this department shall be augmented by the members of this church who serve as voting members of the LWF council. One staff member of the Division for Global Mission and one staff member of the Division for Church in Society shall serve as consultants to the U.S.A. National Committee of the Lutheran World Federation.

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15.31.D91. Department for Human Resources

a. This department shall recommend to the Church Council personnel policies for the churchwide organization except as otherwise determined, including equal-employment opportunity and affirmative action, recruitment, interview, and selection, compensation and benefits, fair-employment practices, staff position description, performance evaluation, and training. To fulfill these responsibilities, this department shall:

1) recommend personnel policies, procedures and standards, and, upon approval by the Church Council, be responsible for the implementation, administration, and evaluation of personnel policies, procedures, and standards for divisions, commissions, offices, and other units, as applicable, of the churchwide organization.

2) guide the recruitment, personnel interviews, and process of selection of staff.

3) authorize necessary research to update compensation packages and make recommendations to the Church Council for upgrading pension and other benefits plans.

4) make employee assistance programs, such as family-crisis counseling and retirement-planning services, available to the employees of this church.

5) recommend policy and procedures to the Church Council for ongoing performance evaluation.

6) provide for just and equitable employee-relations practices, including grievance procedures, and provide employee services appropriate to the churchwide office, such as child-care services.

7) maintain personnel records for all employees, including employee-performance evaluations.

- b. This department shall provide management of the facilities for the churchwide organization and coordinate central services for Chicago-based churchwide units.*
- c. This department shall offer such policies to the synods and congregations as guidelines and be available to counsel and advise the synods as requested.*
- d. The director for this department shall be nominated by the bishop and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.*
- e. This department shall be related to the bishop of this church through the executive for administration.*
- f. The advisory committee of the Department for Human Resources*

shall be composed of five persons elected to six-year terms by the Church Council for particular experience and expertise.

15.31.E91. Department for Research and Evaluation

a. This department shall assist the bishop, other leaders, and staff of the churchwide organization to accomplish their responsibilities by providing reliable and valid research, relevant information, and appropriate evaluation related to the purposes of this church. To fulfill these responsibilities, this department shall:

1) recommend research and evaluation policies, processes, procedures, and standards to the Church Council and implement them upon approval by the Church Council.

2) serve as the center for this church in the area of research and evaluation by:

a) conducting systematic, ongoing research on issues, attitudes, and contextual developments;

b) conducting individual research projects on behalf of the churchwide organization and its units;

c) overseeing the development and execution of research plans for each unit; and

d) providing consultation to all churchwide units on matters related to research and evaluation.

3) provide interpretation of the results of research conducted or reviewed in support of the work of churchwide units.

4) provide the churchwide organization, its units, and other expressions of the church with demographic data and analysis.

5) offer upon request counsel and advice about research and evaluation to congregations, synods, regions, agencies, and institutions of this church.

b. This department shall provide at the direction of the secretary for the collection and tabulation of the parochial statistics for this church.

c. This department shall provide at the direction of the bishop for coordinated comprehensive research and evaluation of the work of the churchwide organization.

- d. *The director for this department shall be nominated by the bishop and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.*
- e. *This office shall be related to the bishop of this church through the executive for administration.*
- f. *The advisory committee of the Department for Research and Evaluation shall be composed of five persons elected to six-year terms by the Church Council for particular experience and expertise.*

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15.31,.F91. Department for Synodical Relations

- a. *This department shall coordinate the relationships between the churchwide organization and synods, including regions, develop and implement synodical-churchwide consultations and services, render support for synodical bishops and synodical staff, and provide staff services for the Conference of Bishops. To fulfill these responsibilities, this department shall:*
 - 1) *relate to the Conference of Bishops in fulfillment of the conference's assigned responsibilities and provide staff services for development of programs and other needs.*
 - 2) *have a staff member selected by the bishop who shall be an assistant to the bishop of this church for federal chaplaincies in the Veterans Affairs Administration and the armed forces.*
 - 3) *plan and coordinate synodical-churchwide consultations and provide for services, including assistance to synods for organizational concerns, long-range planning, and ongoing evaluation.*
 - 4) *coordinate the interaction of churchwide units with synodical responsibilities and programs.*
 - 5) *implement and monitor church-wide participation in regional steering committees.*
- b. *The director for this department, who shall report to the bishop of this church and shall be an assistant to the bishop, shall be nominated jointly by the bishop of this church and the executive committee of the Conference of Bishops, ratified by the Conference of Bishops, and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.*

15.40. Conference of Bishops

15.41. The Conference of Bishops shall be composed of the bishops of the synods, the bishop of this church, and the secretary of this church.

15.41.01. This conference shall report to the Church Council, and may make

recommendations to the bishop of this church and to the Church Council.

15.41.02. Staff services for the functions and responsibilities of the conference shall be provided by the Department for Synodical Relations.

15.41.03. This conference shall elect its own officers and committees and shall meet at least two times each year. Budget for the work of the conference shall be provided through the Department for Synodical Relations

15.41.04. The responsibilities of the Conference of Bishops shall be enumerated in a continuing resolution. The resolution may be amended by majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the conference disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

15.41.A91. *Responsibilities of the Conference of Bishops*

a. This conference shall provide opportunities for worship, spiritual renewal, and theological enrichment for those elected to the office of bishop of a synod, the bishop of this church, and the secretary of this church.

b. This conference shall be a forum in which goals, objectives, and strategies may be developed and shared concerning pastoral leadership, care, and counsel for the synods.

c. This conference shall review recommendations from the Division for Ministry pertaining to standards for the admission to the rosters of ordained ministers and associates in ministry and for their retention on those rosters.

d. This conference shall establish and maintain the processes for first call for candidates for the ordained ministry of this church, first call for persons certified as associates in ministry, mobility of rostered persons, and pastoral care.

e. This conference shall review recommendations from the Division for Ministry pertaining to policies related to ordained ministers, associates in ministry, and their families for pastoral care in such areas as call or appointment review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth.

f. This conference shall develop programs, in consultation with the Division for Ministry, related to ordained ministers, associates in ministry, and their families for pastoral care, including call or appointment review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth.

g. This conference shall offer programs for orientation and continuing education for bishops, officers, and their spouses.

h. This conference shall assist the bishops in their role as teachers by being a forum for serious reflections on the theological and ethical implications of issues that affect the life of this church.

i. This conference shall participate with the Department for Ecumenical Affairs in the development and study of ecumenical documents. This conference shall consult with the Department for

Ecumenical Affairs to assist the bishops to promote the unity of this church through leadership and ecumenical worship, fellowship, and interaction.

15.50. Staff

15.51. The churchwide units shall employ staff according to churchwide policy.

15.51.01. The Department for Human Resources shall recommend to the Church Council the personnel policies of this church. Such policies shall be binding on all churchwide units unless exceptions are granted by the Church Council or specified in the constitution and bylaws of this church.

15.51.A91. Staffing Assumptions

a. Wherever practical, staff should be shared between churchwide units and synods, either as deployed staff or shared-time staff. When staff are "deployed" or are "shared synodical-churchwide" staff, 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.

1) Deployed staff shall be understood to mean fully funded by the deploying churchwide unit(s).

2) Shared synodical-churchwide staff shall be understood to mean shared funding by the deploying churchwide unit(s) and the synod(s).

b. Where purchase of service is warranted, rather than full-time employment, such options should be encouraged.

c. Before new executive staff positions can be added to any unit of the churchwide organization, such unit must present its proposal to the Church Council through the council's Program and Structure Committee.

d. Categories of staff allocations are as follows:

1) Executive director: the director of the unit.

2) Executive staff: all other executives of a unit.

3) Full-time equivalents under churchwide personnel policies: contract staff whose services are purchased out of budget allocations within the unit or shared staff the cost of whom are shared with synods or other units.

4) Support staff: staff with the responsibility of assisting the executive director, executive staff, and full-time equivalents.

Chapter 16.
DIVISIONS AND COMMISSIONS
OF THE CHURCHWIDE ORGANIZATION

16.10. Divisions

16.11. A division is a unit of the churchwide organization to which is assigned responsibility for a major, identified portion of the program of this church.

16.11.10. Division Boards

16.11.11. Each board shall be responsible to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and program of each division shall be reviewed by the Church Council in order to assure conformity with the governing documents of this church and with Churchwide Assembly actions.

16.11.12. Each board, which shall meet at least two times each year, shall function as specified in this church's constitution, bylaws, and continuing resolutions regarding its responsibilities in relation to a particular unit of the churchwide organization.

16.11.13. Each division board shall be composed of 21 persons elected to one six-year term, with no consecutive reelection, and with one-third of the board members being elected every biennium, as provided in Chapter 19. The bishop of this church, or the bishop's designee, shall serve as an advisory member of each board. The Conference of Bishops shall select one bishop to serve as an advisory member of each board.

16.11.14. Proxy and absentee voting shall not be permitted at meetings of any board or any committee of the board.

16.11.20. Staff of Divisions

16.11.21. Each board shall elect its executive director to a four-year term in consultation with and with the approval of the bishop of this church. Nomination of a candidate for election by the board shall be made jointly by the bishop of this church and the search committee of the board. Each board, together with the bishop of this church, shall arrange within the policy of this church for an annual review of the executive director. Executive directors shall be eligible for reelection. The employment of the executive director may be terminated jointly by the bishop of this church and the executive committee of the board.

16.11.22. Each board, within churchwide policy, shall authorize staff positions upon recommendation by the executive director and ratify candidates for executive staff upon recommendation by the executive director.

16.11.23. The salary structures of all divisions shall be within the personnel policies of this church, unless exceptions are granted by the Church Council.

16.11.24. Consistent with applicable personnel policies, each board shall establish the salary of the executive director with the concurrence of the bishop of this church and ratify executive staff salaries upon recommendation of the executive director.

16.11.25. Consistent with applicable personnel policies, all divisions will have staff persons, some of whom shall be executive staff and others of whom shall be support staff. In conformity with this church's commitment to inclusive practice, each board will assure that staff include a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and persons on the roster of ordained ministers. This balance is to be evident in terms of both executive staff and support staff consistent with the inclusive policy of this church.

16.11.30. Responsibilities Common to Boards

16.11.31. Each board shall request budget support for programs of the division through the budget-development process. In its review of the division's work, the board shall seek to ensure that the division operates within the expenditure authorization established by the Church Council.

16.11.32. Each board shall recommend policy and develop strategies in its particular areas of responsibility after consultation with other units of the churchwide organization and affected synods, congregations, agencies, and institutions.

a. Policies related to the day-to-day functioning of the unit or to the specific responsibilities of the unit that have no implications for other units, congregations, synods, agencies, or institutions may be adopted by the board, subject to ratification by the Church Council.

b. All other policies shall be submitted to the Church Council for approval.

16.11.33. Each board shall approve and review major program directions for its areas of responsibility in cooperation with the Church Council's Program and Structure Committee, for presentation to the Church Council.

16.11.40. Establishment of Divisions

16.11.41. The responsibilities of the divisions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

16.11.42. This church shall have the following divisions:

- a. Division for Congregational Ministries
- b. Division for Ministry
- c. Division for Outreach
- d. Division for Higher Education and Schools
- e. Division for Church in Society
- f. Division for Global Mission

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16.11.A91. Division for Congregational Ministries

This division, working in partnership with congregations, synods, regions, and other units of the churchwide organization, shall provide support for congregations as they carry out their ministry; it also shall provide a financial-support program for this church. To fulfill these responsibilities, this division shall:

a. develop integrated programs and provide services, in cooperation with other churchwide units, in support of congregations in such major areas as worship, education, evangelism, stewardship, congregational social ministry, congregational planning, service and justice, and lay leadership.

b. develop and deliver programs to enable members and congregations to respond financially in support of this church's ministry in congregations, synods, agencies, institutions, and the churchwide organization. To do so, this division will:

1) direct the financial-support program to undergird this church's whole ministry.

2) direct the churchwide program of designated giving developed in cooperation with other appropriate units of the churchwide organization.

3) direct, in cooperation with the Division for Church in Society, the ingathering of funds for the hunger appeal.

4) plan for and implement approved churchwide special appeals in accordance with policies of this church and decisions of the Churchwide Assembly and the Church Council.

5) provide, upon request, counsel and assistance to congregations, synods, agencies, and institutions of this church to develop and strengthen financial stewardship through contractual or special services.

c. develop resources for congregational use in partnership with the Publishing House of the ELCA and other appropriate churchwide units. To do so, this division will:

1) participate in resource planning groups with other churchwide units to plan and develop materials to assist members and congregations.

2) work in coordination with the Women of the ELCA, the Commission for Women, and the Publishing House of the ELCA in development of resources for women.

3) develop multilingual and culture-specific resources, in cooperation with the Commission for Multicultural Ministries and the Publishing House of the ELCA.

d. develop programs and resources, under the coordination of the

Division for Ministry and in cooperation with the Publishing House

of the ELCA, to assist congregations to equip people individually and collectively for ministry in daily life.

e. develop programs to meet specific needs for congregational ministries among families, singles, older

adults, children, youth. men, and women.

f. relate to organizations that provide support for congregational ministry. To do so, this division will.

1) oversee and support the Lutheran Youth Organization, which shall operate with youth leadership elected by its members and with a constitution established by its members. The constitution of the Lutheran Youth Organization shall be approved by the Church Council. Policies and actions of the youth organization shall be subject to review by the board of the Division for Congregational Ministries, and

all budget requests shall be submitted through the Division for Congregational Ministries.

2) oversee and support Lutheran Men in Mission, which shall operate with leadership elected by its members and with a constitution established by its members, which shall become effective upon approval by the Church Council. Policies and actions of Lutheran Men in Mission shall be subject to review by the board of the Division for Congregational Ministries and all budget requests shall be submitted through the Division for Congregational Ministries.

3) relate to ELCA outdoor ministries and provide support through programs and services.

4) relate to the Lutheran Laity Movement for Stewardship, which shall be recognized as being an association within this church, which shall be self-supporting financially, and which shall provide specialized stewardship services to this church in consultation with and through cooperation with this division. This association shall administer its affairs in conformity with the applicable policies of this church and shall coordinate

its operations with the Division for Congregational Ministries. The specific function of this association shall be enumerated in its constitution and bylaws. The constitution and bylaws of the Lutheran Laity Movement for Stewardship, and amendments thereto, after review by this division, may be amended by a two-thirds vote of the Church Council.

g. assist congregations, in cooperation with the Commission for Multicultural Ministries, in ministry with African Americans, Asians, Hispanics, and Native Americans.

h. cooperate and consult with synods with regard to congregational concerns and engage in research, under the guidance and coordination of the Department for Research and Evaluation and in accord with standards established by the Church Council, to identify

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and assess the needs of congregations and evaluate churchwide support for such ministry.

i. cooperate with other churchwide units and with the synods to develop strategies for service to congregations, synods, and other ministries. To do so, this division will:

1) provide for delivery systems for congregational programs and resources, working with other appropriate units.

2) seek to inform congregations, working with the Department for Communication, about the availability of programs and resources.

3) inform synodical leadership and work through synodical structures under the coordination of the Department for Synodical Relations.

4) assist the Publishing House of the ELCA in the promotion, introduction, and distribution of published resources.

j. provide for development of congregational social ministry in cooperation with synods, social ministry organizations, the Division for Church in Society, and the Division for Outreach.

16.11.B91. Division for Ministry

This division shall be responsible for the policies, programs, organizations, and seminaries of this church that affirm, develop, and support the ministries of the whole people of God, including recognition and support of the ministry of laypersons, ordained persons, and associates in ministry. To fulfill these responsibilities, this division shall:

a. provide leadership to this church in undergirding and supporting the ministry of all the baptized in the church and in the world. To do so, this division will:

1) provide appropriate programs, counsel, and support to congregations, synods, and other entities and institutions in support of the ministry of the laity in daily life, including the development of forums for reflection and study of theology, other disciplines, and society.

2) relate to and provide support for movements and organizations of ministry in daily life and work closely with other churchwide units, especially the Division for Congregational Ministries, in fostering programs and activities in congregations and other settings concerning ministry in daily life.

3) coordinate, in consultation with other churchwide units, synods, and institutions, this church's efforts in leadership development and in the nurture of persons preparing for and serving in rostered ministries.

b. oversee the system of theological education of this church. To do so, this division will:

1) recommend churchwide policies and educational standards for

the seminaries of this church to the Church Council and/or Churchwide Assembly, or where appropriate, establish such policies related to the system of theological education in this church.

2) approve amendments to the governing documents of the seminaries.

3) convene annual meetings of seminary presidents, deans, and faculty representatives to promote interseminary communication and cooperation; and consult regularly with the presidents of the seminaries to coordinate this church's program and planning for theological education.

4) advocate on behalf of the seminaries to this church and advocate for this church to the seminaries.

5) encourage the seminaries of this church to use the services of a common auditor.

c. provide leadership to this church in the development of standards, procedures, and policies related to the rostered ministries of this church and foster concern for the care of rostered persons. To do so, this division will:

1) develop, in consultation with the Conference of Bishops, ecclesiastical standards for the admission of persons to and the continuation of persons on the rosters of ordained ministers and associates in ministry.

2) develop and manage programs, in cooperation with the synods and seminaries, for the recruitment, preparation, evaluation, and support of candidates for service as ordained ministers and as associates in ministry, including the development and recommendation of standards for educational programs that prepare ordained ministers and associates in ministry, and coordinate, in consultation with the Division for Higher Education and Schools, the development of programs for the recruitment of candidates for rostered ministries of this church.

3) develop policy governing the relationship with the Deaconess Community of the Evangelical Lutheran Church in America and others on the official lay roster of this church.

4) recommend and provide for programs of continuing theological education and other education and support for ministry for ordained ministers, associates in ministry, and laypersons, in consultation with and with the cooperation of the Conference of Bishops, the Division for Higher Education and Schools, synods, seminaries, continuing education centers, and the colleges and universities of this church.

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5) consult with the Conference of Bishops as the conference develops and implements programs for first call, mobility, and pastoral care of rostered persons.

6) develop and manage, in cooperation with the Conference of Bishops, other churchwide units and synods, policies and programs in specialized pastoral care, counseling and clinical education ministries, including development of standards and maintenance of relationships with professional certification entities

and other organizations related to ministries of specialized pastoral care and development of programs in such areas as educational preparation, support, advocacy, resources, ministry development, and supervised clinical ministry.

d. initiate, encourage, and promote theological reflection in cooperation with theologians, the Conference of Bishops, the Department for Ecumenical Affairs, the Division for Higher Education and Schools, the Publishing House of the ELCA, lay movements, and others. To do so, this division will:

1) develop and disseminate to this church information concerning significant developments in theological research and trends.

2) develop and edit Lutheran Partners magazine for publication by the Publishing House of the ELCA.

3) provide for a regular and representative convocation of theologians involved in the teaching ministry of this church, through a committee comprised of representatives of this division, seminary faculties including Lutheran faculties teaching at non-Lutheran seminaries and schools of theology, members of this church who teach on college and university religion faculties, and synodical bishops.

e. distribute financial resources provided by this church to seminaries, continuing education centers, associated agencies, and other diverse ministries, providing funds for such items as scholarships and faculty development (especially among women, persons of color, and persons with a primary language other than English), internship support, theological conferences, and educational programs for specialized ministries.

16.11.C91. Division for Outreach

This division shall provide leadership and support for this church as it reaches out in witness to the Gospel in the areas served by the synods of this church by developing new ministries and congregations: supporting existing ministries and congregations in transition or with special needs; working with synods in developing area strategies for outreach; and administering capital funds for loans, real-estate acquisition, and building programs in support of new ministries and congregations. To fulfill these responsibilities, this division shall:

a. develop and recommend policy for, and then assist in the development of new ministries and congregations, the support of existing

ministries and congregations in transition or with special needs, and of urban and rural coalitions. To do so, this division will:

1) function in cooperation with synods and congregations.

2) have primary responsibility in working with synods to determine where and when new congregations of this church shall be developed and to recommend ministries for recognition and reception as congregations of this church.

3) be responsible for the churchwide Mission Partner. program and Mission Builders program, in coordination with synods and appropriate churchwide units.

b. develop and carry out programs of evangelism in the development of new ministries, working in coordination with the Division for Congregational Ministries as the Division for Congregational Ministries develops programs and resources to nurture evangelism efforts of existing congregations.

c. establish, support, and plan, in consultation with the Commission for Multicultural Ministries and the Division for Congregational Ministries, for the outreach of this church among persons of color and those whose primary language is other than English.

d. provide staff services and financial grants to assist synods or groups of synods in the development of area strategies for outreach, in coordination with the Division for Church in Society and the Division for Congregational Ministries.

e. provide for appropriate training and support, in cooperation with synods, for persons in outreach ministries of development and re-development, and those in urban, rural, and area ministries.

f. develop, in consultation with the Office of the Treasurer, an annual capital budget and administer the use of these capital funds for loans, real-property acquisition, and building programs in support of the development of new ministries and congregations. It also shall support investment in the Mission Investment Fund of the ELCA. Criteria for real-estate acquisition and disposition for new or existing ministries within the limits of capital funds available shall be established jointly by the Division for Outreach and the Office of the Treasurer. Within jointly established guidelines, this division shall determine which congregations shall receive loans, the amount of each loan, and the repayment schedule. This division also shall supervise collection of such loans. To do so, this division will:

1) have staff responsible for real-property, work in the acquisition and disposition of property for new and/or existing ministries within the limits of the capital funds available and within criteria established jointly by the Division for Outreach and the Mission Investment Fund of the ELCA through the Office of the Treasurer. The real-property staff of this division shall provide expertise

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to the Division for Higher Education and Schools in support of campus-ministry facility development.

2) offer building and architectural consultative services to new congregations entering first-unit construction, to congregations relocating with synodical approval, and to other congregations.

g. be responsible for representing this church in churchwide cooperative planning for outreach together with other church bodies and ecumenical organizations serving in the geographic territory of this church's synods.

h. cooperate, under the coordination of the Division for Global Mission, with Lutheran church bodies based in other nations that desire to carry out ministry in the U.S.A., and consult with synods of this church in planning and implementing such ministry.

- i. cooperate with the Division for Global Mission, the Division for Congregational Ministries, Division for Higher Education and Schools, and the synods of this church in providing programs of education for mission and for witness to persons of other faiths.*
- j. relate to congregationally based community organizations that are associated with outreach ministries supported by this division and assist in the development of such organizations, under the coordination of the Division for Church in Society and synods.*

16.11.D91. Division for Higher Education and Schools

This division shall be responsible for the educational activities of this church through its colleges and universities, its campus ministries, its early childhood education centers, and elementary and secondary schools. It shall advocate to this church for these educational enterprises and for this church to these educational efforts. This division also shall develop programs and recommend policies in response to this church's commitment to mission in education and, thereby, shall help to prepare leaders for church and society. To fulfill these responsibilities, this division shall:

a. encourage, assist, and sustain the colleges and universities of this church, both individually and as a community of institutions. To do so, this division will:

- 1) render services in policy, planning, and oversight for this church's colleges and universities, distribute churchwide funding in consultation with synodical partners; encourage and provide funding for colleges and universities to use the services of a common auditor; assist colleges and universities in providing health-insurance programs through voluntary employees' beneficiary associations; and provide risk management services for the colleges and universities and, in cooperation with the Division for Ministry, for the seminaries of this church.*
- 2) cooperate with congregations, synods, and the colleges and universities in student recruitment; and work in partnership with*

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congregations, the ELCA Foundation, other Funding sources, and colleges and universities to encourage and develop scholarship opportunities.

- 3) assist the colleges and universities in the recruitment and development of faculty and administrators.*
- 4) promote relationships between groups of colleges and universities and synods; provide for the creation and support of a council of college presidents; be represented on each college board by an advisory member; and participate in the search for and election of college presidents.*
- 5) make recommendations to the Church Council on long-term educational policy, including the establishment and location of colleges and universities.*
- 6) assist colleges and universities to develop international education opportunities in consultation with the Division for Global Mission.*

b. oversee the campus ministry program at state and independent colleges and universities by recommending policy for campus ministry agencies and personnel. To do so, this division will:

1) initiate planning for fulfilling this ministry and coordinate and distribute churchwide funding in consultation with synodical and congregational partners.

2) provide for the purchase and maintenance of campus ministry facilities.

3) provide for the recruitment and development of campus ministry professional staff; conduct regular evaluations of staff performance and ministry; give pastoral support and counsel to professional staff and campus ministry agencies; and develop materials and other resources to support and strengthen the work of campus ministry.

4) coordinate a system of contact pastors and congregations to perform ministry at colleges and universities where professional campus ministry staff are not employed.

5) foster relationships with Lutheran student movements, ecumenical student movements, and other denominational campus ministries.

6) develop strategies for assisting this church to educate and evangelize publicly in higher education settings.

c. undergird Lutheran early childhood education centers, elementary schools, and secondary schools, and recommend policies for their relationship to this church. To do so, this division will:

1) assist the schools of this church to develop appropriate educational and administrative policies and practices.

2) provide for the recruitment, development, and affirmation of teachers and other leaders in schools of this church in consultation with the Division for Ministry.

3) work with the Division for Congregational Ministries and synods to support congregations that operate early childhood education centers and schools, with a special focus on the role of schools in faith formation, community service, and outreach.

4) encourage, in consultation with the Division for Congregational Ministries, the congregations and synods of this church to support and be involved with public and non-public schools of this nation.

d. recruit-in consultation and cooperation with the Division for Ministry, the Commission for Multicultural Ministries and the Commission for Women, the colleges and universities of this church, and this church's campus ministry programs-candidates for ordained and lay ministries of this church and other leaders for congregations, and seek to develop methods for helping students and academic personnel to discover and strengthen their Christian vocation in the church and in the world.

e. represent the colleges, universities, and schools of this church in public policy matters under the coordination of the Division for Church in Society; and encourage, support, and promote relationships with associations and entities related to higher education and

to schools.

16.11.E91. Division for Church in Society

This division shall assist this church to discern, understand, and respond to the needs of human beings, communities, society, and the whole creation through direct human services and through addressing systems, structures, and policies of society, seeking to promote justice, peace, and the care of the earth. To fulfill these responsibilities, this division shall:

a. develop and coordinate this church's theological and ethical study and analysis of social issues as part of its social witness.

b. develop this church's social statements for action by the Church Council and Churchwide Assembly; and prepare, in consultation with the Office of the Bishop and appropriate churchwide units, messages and resolutions on social issues for action by the Church Council.

c. work in cooperation with the Division for Congregational Ministries and the Division for Ministry to relate this church's social witness to the life of congregations and to the ministry of members in daily life; assist, when appropriate, the Division for Congregational Ministries and the Publishing House of the ELCA in the development of educational resources and strategies.

d. support, encourage, and facilitate communication among formal and informal networks of people throughout this church committed to study, service, and advocacy concerning social issues.

e. provide, in cooperation with other units, leadership, consultation, educational resources, and programmatic activities in the areas of peace and the environment.

f. develop, in cooperation with synods, congregations, and community and social ministry organizations, a comprehensive delivery system for human services to carry out this church's ministry in response to the needs of persons in poverty and other persons with limited options, including persons who are aged, sick, imprisoned, living with disabilities, homeless, infants and children, refugees, and those experiencing disasters. To do so, this division will:

1) establish criteria to grant and maintain affiliation with social ministry organizations through homes, institutions, agencies, hospitals, and other parts of the social ministry system; and recommend overall policy for the social ministry activity' of this church.

2) provide for technical and programmatic support and monitoring for new and established social ministry organizations; fund developing social ministry organizations and community organizations; fund pilot and research projects for program development in existing social ministry organizations; and provide emergency funds for social ministry organizations in temporary financial difficulty.

3) maintain a network to enable the sharing of financial assets and personnel among the social ministry organizations; monitor fi-

nancial matters of the social ministry organizations; and provide recommendations regarding capital expansion.

4) provide for leadership development and standards for executives, staff, and boards of social ministry organizations: and, in cooperation with the Division for Ministry, maintain standards for chaplains serving in affiliated social ministry organizations.

g. coordinate this church's relationship with community organizations and community-economic development activities in cooperation with synods, congregations, the Division for Outreach, the Commission for Multicultural Ministries, and the Commission for Women.

h. assist this church in inclusive ministry with and among persons with disabilities.

i. direct and implement this church's public-policy advocacy to national and international governmental bodies in consultation with other churchwide units, and coordinate its public-policy advocacy to state governmental bodies. To do so, this division will:

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1) maintain an office in Washington, D.C., on behalf of this church for advocacy to the U.S. and foreign governments.

2) maintain an office in New York, on behalf of this church, for advocacy to the United Nations and other international and national governmental bodies; and shall represent, at the request of the Lutheran World Federation and in consultation with the U.S.A. National Committee of the Lutheran World Federation, the concerns of the Lutheran World Federation in the United Nations.

3) establish and maintain, in partnership with synods and social ministry organizations, state public-policy offices for advocacy to state governments on behalf of this church.

j. give expression to this church's concern for corporate social responsibility, both in its internal affairs and its interaction in the broader society. To do so, this division will:

1) exercise, at the direction of the Church Council, the rights of this church as a corporate shareholder on issues of social concern on stocks held by the churchwide units that are not separately incorporated. In addition, the Church Council may make recommendations to the churchwide units that are separately incorporated concerning the filing of shareholder resolutions and the casting of proxy ballots on stocks held by those units.

2) facilitate the formation of an Advisory Committee on the Church's Corporate Social Responsibility that will include representatives from the Board of Pensions, the Church Council, and other units of this church and that will give counsel and advice to all appropriate units of this church on corporate social responsibility.

3) work with national ecumenical groups on issues of corporate responsibility.

k. be responsible for this church's program to combat world hunger; administer, in cooperation with the Division for Outreach and other appropriate units, a hunger grants program to combat hunger and poverty in the United States through relief and development; administer hunger education and hunger advocacy grants; and direct this church's hunger education in cooperation with appropriate churchwide units.

l. relate on behalf of this church to Lutheran Immigration and Refugee Service and the Inter-Lutheran Domestic Disaster Response.

m. coordinate this church's domestic disaster response.

16.11.F91. Division for Global Mission

This division shall be responsible for this church's mission in other countries and shall be the channel through which churches in other countries engage in mission to this church and society. To fulfill these responsibilities, this division shall:

a. engage the members and resources of this church in mission outside the territory of this church through involvement in evangelism, witness, education, promotion of justice, service, relief, and development. To do so, the division will.

1) establish relationships and cooperate in mission with Lutheran and other Christian churches, agencies, institutions, mission societies, and movements in other countries.

2) develop and recommend policies and programs for this church's mission in other countries.

3) facilitate contacts and the exchange of human and material resources among churches, institutions, and agencies outside the U.S.A. with which this division cooperates.

4) recruit, call, prepare, and send missionary personnel, including volunteers.

5) develop and administer personnel policies for long-term missionaries and, in consultation with the Department for Human Resources, recommend these policies to the Church Council.

6) participate in development and relief with Lutheran World Relief, the Lutheran World Federation, and other ecumenical organizations and agencies.

7) administer the allocation of funds to combat hunger outside the U.S.A. in cooperation with the Division for Church in Society.

8) cooperate with the global community in promoting justice and the equitable sharing of resources.

b. be responsible for this church's relationship to mission societies, organizations, and movements in North America that focus on mission in other countries.

c. develop and administer international scholarship programs on behalf of this church, the Lutheran World Federation, and churches in other countries.

d. encourage and enable churches in other countries in mission to this church and society and, in cooperation with the Division for Outreach and the Division for Church in Society, be their contact as those churches carry out mission in this country.

- e. cooperate with the Division for Outreach and other units of this church in programs of education about and witness to persons of other faiths within the territory of this church.*
- f. share with this church insights and expertise gained from Christian relationships around the globe and intercultural experiences.*
- g. provide programs of global mission education for this church in cooperation with the synods of this church, the Division for Outreach, the Division for Congregational Ministries, the Commission for Multicultural Ministries, and other units of this church.*

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16.20. Commissions

16.21. This church may establish commissions to accomplish specific tasks.

Action of the Churchwide Assembly is required to establish a commission or to determine that a commission's mandate has been fulfilled. At the expiration of a commission's mandate, continuing responsibilities related to the particular commission shall be undertaken by the appropriate division of the churchwide organization.

16.22. A commission is a unit to which is assigned the responsibility to assist this church in addressing specific tasks of particular urgency by providing advice, counsel, and services in the area of the commission's specific function to the divisions, other churchwide units, Church Council, congregations, and synods of this church.

16.22.10. Commission Steering Committees

16.22.11. Each commission shall be governed by a steering committee, whose members shall be selected for their experience and expertise related to the commission's responsibilities. The size of the steering committee and the procedure for election by the Church Council shall be described in the continuing resolutions of each commission. The bishop of this church, or the bishop's designee, shall serve as an advisory member of each steering committee. The Conference of Bishops shall select one bishop to serve as an advisory member of each steering committee. Steering committee members shall be elected to one six-year term, with no consecutive reelection and with one-third to be elected every biennium.

16.22.12. To assist the commission in carrying out its service to the divisions, one member of the commission executive staff may attend meetings of the board of each division in an advisory capacity with voice but not vote.

16.22.13. Each division of this church may be represented at meetings of the steering committee of each commission by one member of the division executive staff in an advisory capacity with voice but not vote.

16.22.14. Each commission shall have an executive director who shall be elected by the Church Council to a four-year term in consultation with and with the approval of the bishop of this church. Nomination of a candidate

for election by the council shall be made jointly by the bishop of this church and the steering committee. The bishop of this church, or the bishop's designee, shall arrange within the policy of this church for an annual review of the executive director in consultation with the chair of the steering committee. Executive directors of commissions shall be eligible for reelection. The employment of the executive director may be terminated jointly by the bishop of this church and the Executive Committee of the Church Council in consultation with the chair of the steering committee, consistent with the personnel policies. In keeping

with personnel policies, the salary of the executive director shall be established by the bishop of this church and the salaries of staff members proposed by the executive director shall be ratified by the bishop's representative.

16.22.15. The provisions of 14.21.01. through 14.21.04., 14.21.07., 16.11.23., 16.11.25., 16.11.31., 16.11.32. and 16.11.33. shall apply to each commission.

16.22.16. Each commission steering committee shall meet at least two times each year. Upon two successive absences that have not been excused by the committee, a committee member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired term.

16.22.17. The responsibilities of the commissions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the steering committee in question disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

16.22.18. This church shall have the following commissions:

- a. Commission for Multicultural Ministries; and
- b. Commission for Women.

16.22.A91. *Commission for
Multicultural Ministries*

a. This commission shall assist this church in working toward the goal of full partnership and participation of African Americans, Asians, Hispanics, and Native Americans in the life of this church and society. To fulfill these responsibilities, this commission shall:

1) assist this church in developing its policies and practices related to this commission's responsibilities. To do so, this commission will:

a) review and monitor program directions and plans of this church.

b) develop and recommend to the Church Council churchwide strategies, plans, policies, and procedures to facilitate realization of goals related to this commission's responsibilities.

- c) assist in developing and implementing such strategies.*
- d) assist in the development and support of African American, Asian, Hispanic, and Native American leadership.*
- 2) assist the churchwide organization and other expressions of this church to deal with racism and to minister in a multicultural context.*

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- 3) assist this church in developing and implementing a public-policy advocacy program on racial justice issues under the coordination of the Division for Church in Society.*
- 4) assist this church in assessing and responding to African American, Asian, Hispanic, and Native American needs and opportunities for specific ministry. To do so, this commission will:*
 - a) assist this church in the proclamation of the Gospel among and in the development of partnerships with African Americans, Asians, Hispanics, and Native Americans in cooperation with the Division for Outreach.*
 - b) provide advice, counsel, and recommendations to other churchwide units concerning the development of multicultural and community-specific programs and resources.*
 - c) work cooperatively with the Commission for Women in developing and implementing programs for the full participation and partnership of African American, Asian, Hispanic, and Native American women in the life of this church and society.*
- 5) facilitate dialogue among and between African American, Asian, Hispanic, Native American, and White communities.*
- 6) assist this church in developing and implementing cooperative efforts with the African American, Asian, Hispanic, and Native American communities in society, in other Christian communities, and in other religious traditions.*
 - b. This commission shall develop and convene African American, Asian, Hispanic, and Native American advisory groups to gather advice and information, and to identify, subjects and issues for study in these communities. This commission shall interpret such information for use by this church and shall engage in research with these communities under the guidance and coordination of the Department for Research and Evaluation and in accord with standards established by the Church Council.*
 - c. This commission shall assist and support the African American Lutheran Association in the ELCA, the Association of Asians in the ELCA, the Association of Hispanic Ministries in the ELCA, and the Native American Lutheran Association in the ELCA.*
 - d. This commission shall report to the Church Council through the council's Program and Structure Committee.*
 - e. The executive director of this commission shall serve as an advisory member of the steering committee of the Commission for Women with voice but not vote.*
 - f. The steering committee of the Commission for Multicultural Min-*

istries shall have 20 members elected in accord with the representation principles stipulated in 5.01.f., except that four shall be African American, four shall be Asian, four shall be Hispanic, four

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shall be Native American, and four shall be White. In addition to advisory) members provided in 16.22.11., the executive director of the Commission for Women shall serve as an advisory member of this steering committee with voice but not vote.

g. Members of the steering committee shall be nominated and elected for their experience and expertise in relation to the commission's responsibilities. Each community shall nominate two of its members to serve on the commission's steering committee. In addition, the board of each division shall nominate one African American, or one Asian, or one Hispanic, or one Native American member for the steering committee. The Church Council shall nominate the remaining members. The Church Council shall elect the members of the steering committee.

16.22.B91. Commission for Women

a. This commission shall enable this church to realize the full participation of women; to create equal opportunity for women of all cultures; to foster partnership between men and women; to assist this church to address sexism; and to advocate justice for women in this church and society. To fulfill these responsibilities, this commission shall.

1) assist this church in developing, understanding, and forming its policies and practices with regard to the full involvement of women in this church. To do so, this commission will:

a) promote and facilitate study and dialogue.

b) develop and maintain relationships with other units of this church and with similar units of other church organizations.

c) develop and recommend to the Church Council strategies, plans, policies, procedures, and goals related to the commission's responsibility.

d) assist this church in coordinating the programs related to women.

2) assist this church to create a safe environment for women in this church and society.

3) propose to the Church Council a plan to review, monitor, and report on implementation and progress toward meeting this church's goals in this area.

4) identify subjects and issues for study and action, assist this church to listen to the concerns of women, gather information, and cooperate in research under the guidance and coordination of the Department for Research and Evaluation and in accord with standards established by the Church Council.

5) provide, in cooperation with divisions and other churchwide units, for materials and other resources to carry out the functions of this commission.

6) cooperate with the appropriate agencies and institutions to address issues common to sexism and racism and other attitudes and practices that divide, discriminate, and oppress.

b. The executive director of this commission shall serve as an advisory member to the board of this church's women's organization and of the steering committee of the Commission for Multicultural Ministries with voice but not vote.

c. This commission shall report to the Church Council through the council's Program and Structure Committee.

d. The steering committee of the Commission for Women shall be composed of 12 members, eight of whom shall be lay people and four of whom shall be ordained ministers, elected by the Church Council for their experience and expertise in relation to the commission's responsibilities. Membership of the committee shall include African American, Asian, Hispanic, and Native American persons. In addition to advisory members provided in 16.22.11., the executive director of the Women of the ELCA and the executive director of the Commission for Multicultural Ministries shall serve as advisory members of this steering committee with voice but not vote.

Chapter 17.

OTHER UNITS OF THE CHURCHWIDE ORGANIZATION

17.10. Other Churchwide Units

17.11. This church may establish other churchwide units and organizations to carry out the purpose and functions of this church.

17.12. Other churchwide units include:

- a. the church periodical;**
- b. the ELCA Foundation, operating under the Endowment Fund;**
- c. the Women of the ELCA;**
- d. the Publishing House of the ELCA; and**
- e. the Board of Pensions.**

The Endowment Fund of the Evangelical Lutheran Church in America, the Board of Pensions of the ELCA, the Publishing House of the ELCA, and the Women of the ELCA may be separately incorporated units of this church.

17.20. Church Periodical

17.21. The church periodical, *The Lutheran*, shall be published by this church through the Publishing House of the ELCA and shall be identified as a magazine of this church.

17.21.01. An advisory committee for *The Lutheran* shall have the responsibility for the church periodical. The advisory committee, in consultation with the bishop of this church and the Church Council, shall nominate the editor for the church periodical.

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

17.21.03. Should the editor be unable to serve to the completion of the editor's term, the Church Council shall elect an acting editor, upon nomination of the periodical advisory committee, to serve until the next Churchwide Assembly. Dismissal of an editor shall follow the procedure for an officer.

17.21.04. The editor shall be responsible to the Churchwide Assembly through the Church Council and shall report to the Church Council in the interim, in keeping with 14.21.01. through 14.21.04., 14.21.07., 16.11.23., and 16.11.25. The editor shall select the editorial staff of the church periodical. The salary of the editor shall be established by the bishop of this church and salaries of staff members proposed by the editor shall

be ratified by the bishop or the bishop's designee.

17.21.05. The Publishing house, in consultation with the editor, shall produce and distribute the church periodical, provide staff for circulation, promotion,

subscription fulfillment, advertising solicitation, billing and collection of accounts, and other services.

17.21.06. The budget for the church periodical shall be prepared by the editor and the executive director of the Publishing house for inclusion of the subsidy request in the budget-development process of the Church Council. One-half of the subsidy shall be from the churchwide organization's budget and one-half shall be provided by the Publishing house.

17.21.07. Official notices of this church shall be published in the periodical.

17.21.20. Advisory Committee for the Church Periodical

17.21.21. The specific responsibilities of the advisory committee shall be specified in a continuing resolution. The continuing resolution may be amended by a majority of the members of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the committee disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

17.21.A87. *The advisory committee of the church periodical shall:*

- a. develop editorial and advertising guidelines;*
- b. receive periodic reports from the editor;*
- c. consult with the editor from the perspective of the expertise of committee members;*
- d. receive the periodical's annual budget for transmission of the subsidy request to the Church Council in this church's budget process;*
and
- e. be responsible, together with the bishop of this church, for the annual performance review of the editor.*

17.30. ELCA Foundation

17.31. This church shall have a foundation to provide major gift and planned giving programs for individual donors, and educational and support services in major gift and deferred giving programs to congregations, synods, agencies, and institutions of this church. This foundation shall operate under the Endowment Fund of the Evangelical Lutheran Church in America. The Endowment Fund shall be incorporated. Its executive director shall be president of the corporation and shall serve as its chief executive officer, unless the Church Council determines that the treasurer of this church shall be the president of this corporation.

17.31.01. The Endowment Fund of the Evangelical Lutheran Church in America, operating as the ELCA Foundation, shall have a board of trustees of nine members, elected by the Church Council from a slate of nominees submitted by the council's nomination process. To ensure geographical

distribution, there shall be one member of the committee from each region. Board members shall be elected for one six-year term with no consecutive reelection and with one-third elected every two years. The

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bishop of this church or the bishop's designated representative, a representative with stewardship responsibilities in the Division for Congregational Ministries, the treasurer of this church, and a synodical bishop elected by the Conference of Bishops shall serve as advisory members of the board with voice but not vote.

17.31.02. The president shall be elected by the board of trustees of the Endowment Fund of the Evangelical Lutheran Church in America to a four-year term in consultation with and with the approval of the bishop of this church. Nomination of a candidate for president shall be made jointly by the bishop of this church and the search committee of the board. The board, together with the bishop of this church, shall arrange for an annual review of the president. The president shall be eligible for reelection. The employment of the president may be terminated jointly by the board of trustees of the Endowment Fund of the Evangelical Lutheran Church in America and the bishop of this church, following recommendation by the executive committee of the board of trustees.

17.31.03. This foundation's executive director shall serve as an advisory member of the board of the Division for Congregational Ministries.

17.31.04. The following constitutional provisions shall apply to the operation of the board: 14.21.01. through 14.21.04., 14.21.07., 16.11.12., 16.11.24., and 16.11.25.

17.31.05. The board of trustees shall consult with the Office of the Treasurer with regard to the assessment of management fees or provision of other assets available for the budget of the foundation,

17.31.06. The specific responsibilities of the foundation shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**17.31.A91. Responsibilities of
the ELCA Foundation**

a. This foundation shall conduct-on behalf of this church, its congregations, synods, churchwide units, and institutions-a program of major gifts and planned giving.

b. This foundation shall provide consultation, support, and guidance to members of this church in the area of planned giving.

c. This foundation shall provide coordination and support in major gifts and planned giving to this church, including congregations, synods, churchwide organization, and agencies and institutions.

d. This foundation shall provide educational materials, seminars, and

workshops in the area of planned giving.

e. This foundation shall coordinate its programs and ministries with the objectives and programs of other stewardship and financial-resource development activities of this church.

f. This foundation shall consult with the Office of the Treasurer in the recommendation and establishment within that office of policies and procedures for processes governing valuation of noncash gifts, the management of assets of life-income agreements and endowment funds, and the distribution of earned-income payments to donors and to remainder beneficiaries as regulated by life-income, trust, and other fiduciary donor agreements.

g. This foundation, in cooperation with congregations, synods, and agencies and institutions of this church, shall:

1) identify and cultivate prospective major and deferred-gift donors;

2) seek gifts, bequests, and investments for the Mission Investment Fund of the Evangelical Lutheran Church in America; and

3) coordinate the programs of this foundation with the ministry objectives of the synods of this church.

17.40. Women's Organization

17.41. This church shall have a women's organization to assist its women to commit themselves to full discipleship, affirm their gifts, and support each other in their particular callings.

17.41.01. Membership of this organization shall be women of this church who wish to participate through local and other groupings that affirm the purposes of this organization. This organization shall function in local, synodical, and churchwide settings.

17.41.02. This organization shall be incorporated, self-supporting financially, and shall manage its own assets within the policies of this church.

17.41.03. The provisions of bylaws 16.11.11., 16.11.12., 16.11.22. through 16.11.24., 16.11.32., and 16.11.33. shall apply to this organization. Bylaw 16.11.25. shall apply to the women's organization with the exception of the balance provisions for women and men and for laypersons and persons on the roster of ordained ministers.

17.41.04. This organization shall have a board of 21 members elected by the assembly of this organization for one three-year term with eligibility for one consecutive reelection. At least 10 percent of the members of this board shall be persons of color or primary language other than English. No more than one elected board member shall be from any one synod. Board members are to serve with the perspective of the interdependence of all units of this church. The Conference of Bishops shall select one bishop to serve as an advisory member of the board of this organization with voice but not vote.

17.41.05. The board of this organization shall meet at least two times per year

and shall be responsible to the assembly that elected it. The assembly of this organization shall be representative of local and other groupings of women who are members of the women's organization. Upon two successive absences that have not been excused by the board, a board

member's position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article I, Section 4, Item 9. of the constitution and bylaws of the women's organization.

17.41.06. This organization's board shall elect its executive director to a four-year term in consultation with and with the approval of the bishop of this church. This board, together with the bishop, shall arrange for an annual review of the executive director. The executive director shall be eligible for reelection. The board may terminate the employment of the executive director in consultation with and with the approval of the bishop of this church.

17.41.07. This organization's executive director shall serve as an advisory member to the steering committee of the Commission for Women, with voice but not vote.

17.41.08. The specific responsibilities of the women's organization shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority of the Churchwide Assembly or two-thirds of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

17.41.A91. *Responsibilities of the Women's Organization*

a. This organization shall enable its members to grow through biblical study, theological reflection, and prayer.

b. This organization shall cooperate with other units of this church in advocating for the oppressed and voiceless, urging change in systems and structures that exclude and alienate, and working for peace and justice as messengers of hope.

c. This organization shall provide for development and distribution of resources for and to its members, including a magazine.

d. This organization shall facilitate local initiative in creating programs and identifying alternative structural models that encourage and support flexibility.

e. This organization shall design and implement a leadership development program for its members, assisting its members to identify, develop, and express their gifts for ministry.

f. This organization, in cooperation with the Commission for Women, shall develop networks for communication among women locally, ecumenically, and globally.

g. This organization shall relate to other women's organizations ecumenically and globally.

h. This organization shall work interdependently with all units of this church. It shall cooperate and coordinate with the Commission for Women and the Division for Congregational Ministries in program development, research, and planning in order to enhance the ministries and participation of women in church and in society.

i. This organization shall develop working arrangements in areas of mutual responsibility with the Publishing House of the Evangelical Lutheran Church in America.

17.50. Publishing House of the ELCA

17.51. This church shall have a Publishing house. The Publishing House of the Evangelical Lutheran Church in America shall be incorporated. Its executive director shall be president of the corporation and shall serve as its chief executive officer.

17.51.01. This Publishing house shall have a board of trustees of 21 members, elected for one six-year term with no consecutive reelection and with one-third elected every two years as provided in Chapter 19. The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of the Publishing house with voice but not vote.

17.51.02. The provisions of 16.11.11., 16.11.12., 16.11.24., 16.11.25., 16.11.32., and 16.11.33. shall apply to this Publishing house.

17.51.03. The president shall be elected by the board of trustees of the Publishing House of the ELCA to a four-year term in consultation with and with the approval of the bishop of this church. Nomination of a candidate for president shall be made jointly by the bishop of this church and the search committee of the board. The board, together with the bishop of this church, shall arrange for an annual review of the president. The president shall be eligible for reelection. The president may be terminated at any time jointly by the board of trustees of the Publishing House of the ELCA and the bishop of this church, following recommendation by the executive committee of the board of trustees.

17.51.04. The specific responsibilities of this Publishing house shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

17.51.A91. Responsibilities of the Publishing House of the ELCA

a. This Publishing house shall be responsible for the Publishing, production, and distribution of publications to be sold to accomplish the mission of this church.

b. This Publishing house shall work in close cooperation with congregations, synods, and the churchwide organization to provide a diversity of published resources.

c. This Publishing house shall relate to other churchwide units through resource planning groups. Materials published to assist congregations in fulfilling their life in mission shall be developed in coordination with other appropriate churchwide units. Development costs will be paid by the unit developing the publication.

d. This Publishing house shall develop, produce, and distribute materials required to carry out its functions.

e. This Publishing house shall be financed from the distribution of materials, not from the budget of this church.

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f. This Publishing house shall create, develop, and publish a diversity of resources in various media; make available other publications, materials, and church supplies; produce the official documents and publications of this church; and produce materials in a manner that assures their ready availability.

g. This Publishing house shall establish a distribution center for each region, as well as utilize other means for the wide distribution of resources within and beyond this church.

h. This Publishing house shall manage its finances and other resources in a manner that assures the continuity and extension (of its activities. This Publishing house shall maintain its own accounting, data processing, personnel, pension, and other functions essential to a cohesive, efficient, and effective operation.

i. This Publishing house shall identify and nurture talented authors, composers, artists, and others involved in creating various media.

j. This Publishing house shall produce and distribute the church periodical in accord with provisions of this church's constitution, bylaws, and continuing resolutions.

*k. This Publishing house shall determine its necessary financial reserves, appropriations, and Publishing subsidies, and **it** also shall*

provide one-half of such subsidy as is necessary for the budget of the church periodical after agreement on the amount of subsidy by both the Church Council and the board of this Publishing house.

l. This Publishing house, in cooperation with the Commission for Multicultural Ministries and the Division for Congregational Ministries, shall make available resources to meet unique language and cultural needs.

m. This Publishing house shall provide for production and distribution services for materials that originate in churchwide units, including the option of providing for competitive printing costs and delivery from independent printers, with costs for these services paid by the originating unit.

17.60. Board of Pensions

17.61. This church shall have a church pension and other benefits plans unit. This Board of Pensions shall be incorporated. Its executive director shall be president of the corporation and shall serve as its chief executive officer.

17.61.01. The Churchwide Assembly shall:

- a. authorize the creation of the governance structure for this program;
- b. approve the documents establishing and governing the program;
- c. refer any amendments to the program initiated by the Churchwide Assembly to the Board of Pensions for recommendation before final action by the Church Council, assuring that no amendment shall

abridge the rights of members with respect to their pension accumulations; and

d. direct the establishment of an appeal process within the Board of Pensions to enable participants in the plans to appeal decisions.

17.61.02. The Church Council shall:

a. review policy established by the board and take action on any policy that would change the documents establishing and governing this program;

b. approve any changes in the approved program when there is to be:

1) a significant increase in cost to the employer; or

2) a significant decrease in benefits to the participant;

c. refer any amendments to the program initiated by the Church Council to the board for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their pension accumulations;

d. refer, as it deems appropriate, proposed amendments to the Church-wide Assembly for final action; and

e. appoint a Financial Information Committee, composed of persons not responsible for pension and benefits plans, to evaluate proposed benefit and contribution changes in terms of their economic impact on:

1) individual congregations;

2) synods and the churchwide organization; and

3) long-term cost to contributors.

17.61.03. This board shall have a board of trustees composed of 21 persons elected for one six-year term with no consecutive reelection and with one-third elected each biennium as provided in Chapter 19. In addition, the trustees of this board shall include persons with expertise in investments, insurance, and pensions, and six persons who are participants in the plans, at least one of whom shall be a lay plan participant or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan participant. The Conference of Bishops shall elect one bishop to serve as an advisory member of the Board of Pensions with voice but not vote.

17.61.04. The board shall organize itself as it deems necessary except that it shall have the following committees:

a. Benefits Committee, including a subcommittee on appeals; and

b. Investment Committee.

17.61.05. The provisions of 16.11.11., 16.11.12., 16.11.24., 16.11.25., 16.11.32., and 16.11.33. shall apply to this board.

17.61.06. The president shall be elected by the board of trustees of the Board of Pensions to a four-year term in consultation with and with the approval of the bishop of this church. Nomination of a candidate for president

shall be made jointly by the bishop of this church and the search committee of the board. The board, together with the bishop of this church, shall arrange for an annual review of the president. The president shall be eligible for reelection. The president may be terminated at any time jointly by the board of trustees of the Board of Pensions and the bishop of this church, following recommendation by the executive committee of the board of trustees.

17.61.07. The specific responsibilities of the Board of Pensions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

17.61.A91. Responsibilities of the Board of Pensions

a. This board shall manage and operate the pension and other benefits plans for this church with the design and policy adopted by the Churchwide Assembly and shall invest the assets according to its best judgment.

b. The Investment Committee of the Board of Pensions shall receive advice and counsel from the Advisory Committee on the Church's Corporate Social Responsibility formed by the Division for Church in Society and within the context of fiduciary responsibility make appropriate recommendations to the board.

c. This board shall manage and operate those portions of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and Lutheran Church in America plans requiring continuation in this church.

d. This board shall provide pension, health, and other benefits exclusively for the benefit of eligible members working within the structure of this church and those benefits shall be on the same basis for all the participants.

e. This board shall provide an outline of all benefits to be provided as a part of the fund document.

f. This board shall prepare a statement assessing the financial impact of proposed benefit program changes on individuals, congregations, synods, and the churchwide organization.

g. This board shall report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly.

h. This board shall establish appropriate linkages with other units of this church.

i. This board shall be self-supporting, except for minimum pensions and post-retirement health benefits of certain retirees, with all costs being paid from the administrative and management charges to the employers utilizing the plans and from investment income.

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j. This board shall manage its finances in a manner that assures an efficient and effective administration of the plans for pension and

other benefits. The board shall maintain its own accounting, data processing, personnel, and other administrative functions essential to the ongoing work of this organization.

k. This board shall not be responsible, nor assume any liability for, health-insurance programs provided by colleges and universities of this church through voluntary employees' beneficiary associations or similar arrangements.

Chapter 18.

REGIONS

18.01. This church shall have regions as a partnership between groups of synods and the churchwide organization for the purpose of exercising mutual responsibilities.

18.10.10. Functions

18.11.11. The regions shall be a means for coordinated responses by synods and the churchwide organization to mission and program opportunities within the region.

18.11.A91. *In fulfilling the region's function and the purposes of this church, each region may assist in:*

- a. planning for this church's participation in God's mission in the region, with special attention to the opportunities for outreach with the Gospel;*
- b. providing for ongoing dialogue between the synods of the region and churchwide units for the purpose of identifying functions that may be done together;*
- c. forming resource planning groups to recommend resources and services needed for congregations;*
- d. facilitating, when requested, relationships with colleges, universities, and campus ministries and partnership funding responsibilities of the synods and churchwide organization on behalf of colleges, universities, and campus ministries;*
- e. facilitating gatherings of synodical bishops, synodical staff, and regional staff; and*
- f. coordinating the work of the churchwide staff within the territory of the region.*

18.11.12. The region shall be a forum where the synods and the churchwide organization may study, plan, and share together in developing common programs unique to the region. Responsibilities carried out together will vary from region to region depending on the decision of the synods and churchwide units.

18.11.13. In partnership, the synods and the churchwide organization shall explore the feasibility of carrying out additional functions between and among synods and churchwide units within the region.

18.11.B91. *Additional functions may include:*

- a. relating to seminaries;*
- b. relating to camps and other outdoor ministries;*
- c. developing communication plans and projects;*
- d. planning for and coordinating continuing education programs;*
- e. providing for various services to congregations;*

- facilitating global mission education and interpretation;*
- g. providing for stewardship and evangelism events;*
- h. providing for events for the growth and equipping of God's people for their ministries in the world;*
- i. compiling lists of personnel that may be used by synods for interim ministries,*
- j. providing a financial service bureau for the cooperating synods for banking, payroll, accounts payable, and accounts receivable;*
- k. providing for regional archives, associated with institutions of this church wherever possible;*
- l. coordinating resources for youth ministry;*
- m. assisting synods in facilitating the mobility of ordained ministers and associates in ;ministry and providing such resources as crisis-intervention services and pschodiagnostic-treatment programs;*
- n. facilitating, when requested, relationships with social ministry organizations and assisting in advocacy work; and*
- o. addressing other functions, as deemed appropriate by synods and the churchwide organization.*

18.11.14. Additional programs or services may be developed in each region upon the request of two or more synods, or upon the request of the churchwide organization and one or more synods, providing that each requesting synod and the churchwide organization supply the necessary financial support for the services requested.

18.11.15. A process for reviewing the ongoing programs of the region every four years shall be established by each regional steering committee.

18.11.20. Governance

18.11.21. Each region shall have a steering committee. The membership of the committee shall be determined jointly by synodical-churchwide consultation, subject to ratification by the Church Council.

18.11.22. The churchwide organization shall have such representation on the regional steering committee as will provide adequate opportunity for a partnership relationship in shaping and sharing in the programs where responsibility is shared.

18.11.30. Staff

18.11.31. Staffing patterns developed by regions to carry out the basic functions of regional coordination shall be ratified by the Church Council. A full-time salaried coordinator may be appointed by the regional steering committee who will:

- a. facilitate processes to accomplish the functions of the region; and
- b. receive and carry out tasks assigned by the regional steering committee.

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18.11.32. The region may have such additional staff as the regional steering

committee may determine.

18.11.40. Funding

18.11.41. The funding of the region shall be shared by the participating synods and the churchwide organization according to a cost allocation as decided by the synods and the churchwide organization.

18.11.50. Geography

18.11.51. The synods and the churchwide organization may evaluate, from time to time, the regional geography and the appropriateness of synodical assignments to the region.

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Chapter 19.

NOMINATIONS

AND ELECTION PROCESS

19.01. The Churchwide Assembly shall elect **the bishop**, vice president, **and secretary of this church and such other persons as the constitution and bylaws may require**, according to procedures set forth **in the constitution and bylaws of this church.**

19.02. The members of the Church Council shall be elected by the 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 mem-

bers on the Church Council at the same time. **The Church Council**

shall have at least one member from each region.

The terms of office

of persons elected to regular terms on the Church Council by

the

Churchwide Assembly shall begin at the conclusion of

the Church-

wide Assembly at which such persons were elected.

19.03. In

the event an interim vacancy on a board, committee, or council

is declared by the secretary of this church, the Church Council shall

elect a member to serve the balance of the term.

19.04. Other than elections of officers and executive directors of units,

elections shall be for one six-year term, without consecutive re-

election, and with one-third of the members of the Church Council and of each board elected each biennium.

19.05. Each nominee for an elected or appointed position in this church

shall be a voting member of a congregation of this church.

19.10. Nomination and Election Considerations

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

- a. It shall be the responsibility of the Church Council to assure that this church maintain its commitment to inclusive representation.
- b. In all elections by the Churchwide Assembly, other than for the bishop, vice president, and secretary, a majority of the votes cast on the first ballot shall be necessary for election. If an election does not occur on the first ballot, the names of the two persons receiving the highest number of votes cast shall be placed on the second ballot. On the second ballot, a majority of the legal votes cast shall be necessary for election. For the position of editor of *The Lutheran*, a majority of the legal votes cast shall be necessary for election.
- c. Members of the Church Council, committees, and the boards of churchwide units who have served less than one-half of a term shall

be eligible for election to one full term to be served consecutively upon the conclusion of the partial term.

d. Before electing a member to a vacancy on a board, the Church Council shall consult with the board.

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

f. The Conference of Bishops shall select one bishop from each region to serve a four-year term as an advisory member of the Church Council. Each biennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board, steering committee, and advisory committee of the churchwide organization. No synodical bishop shall serve as a voting member of the Church Council or of a board or committee of any churchwide unit.

g. The youth organization of this church shall elect for terms of two years two persons to serve as advisory members of the Church Council.

h. An advisory member of a board, committee, or of the Church Council shall have voice but not vote.

19.20. Nominating Committee

19.21.01. There shall be a Nominating Committee consisting of 18 members elected by the Churchwide Assembly. Each member shall be elected to one six-year term and shall not be eligible for consecutive reelection. Six members of the committee shall be elected each biennium. The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but

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

19.21.02. The Nominating Committee shall nominate two persons for each council, board, or committee position for which an election will be held by the Churchwide Assembly. Nominations from the floor also shall be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

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

19.21.04. It shall be the responsibility of the Church Council to make certain that every synod has at least one person serving on the churchwide boards. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on any one board.

19.21.05. The Nominating Committee shall strive to ensure that all persons nominated for any position possess the necessary competence and experience for the position. All persons elected to any position, whether nominated by the Nominating Committee or not, shall strive to represent this church and not just a particular geographic area.

1930. Election of Officers

19.31.01. The churchwide officers shall be elected as follows:

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

votes cast shall be necessary for election. On subsequent ballots, a majority of the votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of votes on the previous ballot.

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

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

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

d. The treasurer shall be elected by the Church Council.

19.40. Terms of Office

19.41.01. The terms of office of persons elected to regular terms on a division board by the Churchwide Assembly shall begin at the conclusion of the assembly at which such persons were elected. The commencement of terms of office of persons elected to regular terms by the Churchwide Assembly on the board of trustees of the Publishing House of the ELCA and the board of trustees of the Board of Pensions shall be specified in the bylaws of these separately incorporated entities.

19.41.02. The terms of office of persons elected to regular terms on the Nominating

Committee of the Churchwide Assembly, the Committee on Discipline, and the Committee on Appeals shall begin at the conclusion of the Churchwide Assembly at which such persons were elected, except as may be specified in continuing resolutions with respect to particular pending discipline matters.

19.41.A91. *With respect to committees that consider disciplinary cases or appeals:*

a. Any member of the churchwide Committee on Discipline who has been appointed to serve on a discipline hearing committee for a particular pending case shall continue to serve to discharge that appointment notwithstanding that his or her successor has been subsequently elected at a Churchwide Assembly.

b. Any member of the synodical Committee on Discipline who is serving at the time that the Executive Committee of the Church Council appoints members from the churchwide Committee on Discipline to a discipline hearing committee shall continue as a member of that discipline hearing committee for the particular pending case,

notwithstanding that his or her successor has been subsequently elected at a Synod Assembly.

c. Any member of the Committee on Appeals who is serving at the time that an appeal is made shall continue to serve to decide that appeal, notwithstanding that his or her successor has been subsequently elected at a Churchwide Assembly.

19.50. Experience and Expertise

19.51.01. The Churchwide Assembly shall elect all members of each division board, the board of the Publishing House of the ELCA, and the board of trustees of the Board of Pensions. The Nominating Committee shall seek to ensure that these boards have within their membership persons with the expertise and experience essential to the fulfillment of the work of the board.

19.51.02. The members of the steering committees for each commission shall be elected by the Church Council and shall have particular experience and expertise that will assist the committee in its work. The terms of office of persons elected by the Church Council to regular terms on a steering committee shall begin at the conclusion of the first regular meeting of the Church Council after each regular meeting of the Churchwide Assembly.

19.51.03. The advisory committee of the church periodical shall be composed of ten members elected by the Church Council.

a. Five members of the advisory committee of the church periodical shall be nominated by the Church Council's nomination process and the remaining five members shall be nominated by the board of the Publishing House of the ELCA. 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.

b. 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.

c. With the exception of a member of the Church Council selected to serve on the advisory committee and with the exception of a member of the board of this church's Publishing house selected to serve on the advisory committee, each member of the advisory committee for *The Lutheran* shall be elected for one six-year term, with no consecutive reelection and with one-third of the members elected every two years. A member of the Church Council and a member of the board of the Publishing house shall serve two-year terms on the advisory committee, with the possibility of biennial reelection to a maximum of six years.

d. 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.

e. The Conference of Bishops shall elect one bishop to serve as an advisory member of this committee.

19.51.04. The editor of the church periodical shall be elected to a four-year term by the Churchwide Assembly upon nomination as provided in Chapter 17 and shall take office on the first day of the third month after election.

19.51.05. The Church Council shall elect the members of the board members of the ELCA Foundation as provided in Chapter 17.

19.60. Other Matters Related to Nominations and Elections

19.61.01. The Church Council shall from time to time, by continuing resolution, establish committees and procedures for the conduct of elections at the Churchwide Assembly.

19.61.02. No member of the Church Council, a committee of the Church Council, a board, a steering committee, an advisory committee, or other committee shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a member of a committee or board of the churchwide organization.

Nothing in this section shall be construed to prohibit the payment by this church of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, a board, a steering committee, the board of the ELCA Foundation, or the advisory committee of the church periodical against any liability asserted against and incurred by such person in or arising from that capacity, whether or not this church would have been required to indemnify such person against the liability under provisions of law or otherwise.

19.61.03. No employee of the churchwide organization of this church, of its regions, or individual under contract to any unit of the churchwide organization or a region shall be eligible for nomination to or membership on the Church Council, a steering committee, a board, committees related to the Commission for Multicultural Ministries, church periodical, or archives, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract. (The phrase "under contract" shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)

19.61.04. No spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, or in-law (parent, son, or daughter of a spouse, or spouse of a sibling) of an executive director or of an executive staff member of the churchwide organization shall be eligible for nomination

to or membership on the Church Council, board, or committee that oversees the unit in which the person's relative is employed.

19.61.05. No voting member of a board, or persons employed by an entity, agency, or institution supervised by that board, shall be simultaneously an officer of this church, a voting member of the Church Council, or a voting member of another board, steering committee, or advisory committee of this church, except the advisory committee of the church periodical that has representation from the Church Council and the board of the Publishing House of the ELCA. Upon two successive absences that have not been excused by the board, steering committee, or advisory committee, a member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired term.

Chapter 20.

CONSULTATION, DISCIPLINE, APPEALS, AND ADJUDICATION

20.10. Consultation and Discipline

20.11. There shall be set forth in the bylaws a process of discipline gov-

erning ordained ministers, officers, the editor of the church peri-
odical, associates in ministry, persons on

other official rosters, con-
gregations, 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 per-

sons into the ordained ministry of this church or onto

other rosters
of this church and have oversight of pastoral/congregational rela-
tionships, the disciplinary process shall be a responsibility of the
synod on

behalf of this church and jointly with it.

20.12.

As used in this constitution and bylaws, due process means the right
to be given specific written notice of the charges against any person

or entity of this church, the right to testify in person or remain silent (at the election of the accused), the right to call witnesses and

introduce documentary evidence concerning the pending charges, the right to confront and cross-examine all witnesses in support of

such charges, the right to a hearing before a discipline hearing committee as provided in 20.13.,

the right to a written decision of

the discipline hearing committee as provided in the bylaws, and the right to be treated with fundamental procedural fairness. Any vio-

lation of these rights shall be grounds for reversal of an unfavorable

finding and the right to a new hearing.

20.12.01. "Fundamental procedural fairness" means and includes: avoidance by committee members of written communications to or from either the accused or accuser(s) without copy to the other; avoidance by committee members of oral communications with either the accused or accuser(s) outside the presence of the other; maintaining decorum during the hearing; allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions; keeping a verbatim record of the hearing, either made by a stenographer or court reporter or by tape recording; allowing both the accuser(s) and the accused to be accompanied at the hearing by a representative (who may, but need not, be an attorney) who also may participate in the proceedings; impartiality of the committees that consider the charges; and the right to be treated in conformity with the governing documents of the Evangelical Lutheran Church in America.

20.13. The accused shall be entitled to a hearing before a discipline hearing committee as described in the bylaws. The

hearing shall not be open

to the public unless both the accuser and the accused agree to

a

public hearing. At a hearing not open to the public, a limited number of concerned persons may attend as provided in the bylaws.

20.13.01. In a hearing not open to the public,

a. the accuser and the accused may each be represented by not more than two representatives who may present or assist in the presentation of the evidence, and

b. the discipline hearing committee may permit attendance by a limited number of persons chosen by the accused.

20.13.02. Irrespective of whether a hearing is or is not open to the public, the discipline hearing committee may decide that witnesses (other than the accused and the accuser) shall be permitted in the hearing only when testifying. A witness may be accompanied by a friend or advocate.

20.14. Once a charge against a person or entity has been considered by a discipline hearing committee, that person or entity shall not be required to answer that charge again except under the circumstances set forth in the bylaws.

20.14.01. The circumstances in which a person or entity shall be required to answer again charges before a discipline hearing committee shall be limited to the following:

- a. The Committee on Appeals has ordered a rehearing as its disposition of a timely appeal to it.
- b. The Committee on Appeals has ordered a further hearing after either an accuser or an accused has petitioned for a further hearing on the basis of newly discovered evidence or testimony that was not available at the time of the original hearing.

20.14.02. After a charge against a person or entity has been considered by a discipline hearing committee, evidence related to that charge may be introduced at a subsequent hearing before another discipline hearing committee on a different but related charge. Charges are "related" if they involve similar alleged conduct on the part of the accused.

20.15. The procedures for consultation and discipline set forth in the bylaws shall be the exclusive means of resolving all matters pertaining to the discipline of congregations of this church. Neither this church nor a synod of this church shall institute legal proceedings in which conduct described in provision 20.31.01. is the basis of a request for relief consisting of suspension of that congregation from this church or removal of that congregation from the roll of congregations of this church. A congregation of this church shall not institute legal proceedings against this church or a synod of this church seeking injunctive or other relief against the imposition or enforcement of any disciplinary action against that congregation.

20.16. It is the intent of this church that all matters of discipline should be RESOLVED internally to the greatest extent possible. It is the policy of this church not to resort to the civil courts of this land until all internal procedures and appeals have been exhausted, except for emergency situations involving a significant imminent risk of physical injury or severe loss or damage to property.

20.17. None of the provisions of this chapter is intended nor shall be construed to limit the authority of a Synod Council to remove, under the bylaws of this church, from the rosters of this church an ordained minister or other person who is without regular call and not retired, for any reason, even though such reason might also be the basis for disciplinary proceedings under this chapter.

20.20. Ordained Ministers and Official Lay Rosters

20.21.01. Ordained ministers shall be subject to discipline for:

- a. preaching and teaching in conflict with the faith confessed by this church;
- b. conduct incompatible with the character of the ministerial office;
- c. willfully disregarding or violating the functions and standards es-

established by this church for the office of Word and sacrament; or
d. willfully disregarding the provisions of the constitution or bylaws of this church.

20.21.02. The disciplinary actions which may be imposed are:

- a. private censure and admonition by the bishop of the synod;
- b. suspension from the office and functions of the ordained ministry in this church for a designated period or until there is satisfactory evidence of repentance and amendment; or
- c. removal from the ordained ministry of this church.

20.21.03. Charges against an ordained minister which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:

- a. at least two-thirds of the members of the congregation's council, submitted to the synodical bishop;
- b. at least one-third of the voting members of the congregation, submitted to the synodical bishop;
- c. at least two-thirds of the members of the governing body to which the ordained minister, if not a parish pastor, is accountable, submitted to the synodical bishop;
- d. at least 10 ordained ministers of the synod on whose roster the accused ordained minister is listed, submitted to the synodical bishop; or
- e. the synodical bishop.

20.21.04. When there are indications that a cause for discipline may exist and before charges are made, efforts shall be made by the bishop of the synod to resolve the situation by consultation; for assistance in these efforts, the bishop may utilize either a consultation panel or an advisory panel as herein provided:

- a. When requested by the synodical bishop, a consultation panel consisting of five persons (three ordained ministers and two lay persons)

appointed from the members of the Consultation Committee of the synod by the synodical bishop, or, at the request of the synodical bishop, by the Synod Council's Executive Committee or other committee authorized to do so by the Synod Council, shall assist the synodical bishop in efforts to resolve a situation by consultation.

- b. When requested by the synodical bishop, an advisory panel consisting of five persons (three ordained ministers and two lay persons) appointed by the synodical bishop shall assist the synodical bishop in efforts to resolve a situation by consultation.

20.21.05. If appointed, a consultation panel or advisory panel shall advise the synodical bishop as to whether or not the bishop should bring charges or may make other recommendation for resolution of the controversy that would not involve proceedings before a discipline hearing committee. To these ends, the panel may meet with complaining witnesses as well as with the concerned ordained minister. If requested by the

synodical bishop, members of the panel also may assist, as representatives of the accuser, in the presentation of evidence and examination of witnesses before a discipline hearing committee.

20.21.06. When charges are brought other than by the synodical bishop, the synodical bishop may refer such charges to a consultation panel as provided in 20.21.04.a.

a. If as a result of meeting with a consultation panel the charges are withdrawn by the accuser(s), no further proceedings shall be required.

b. Upon recommendation of the consultation panel that the charges be dismissed, the synodical bishop may dismiss the charges, in which case no further proceedings shall be required.

c. Upon recommendation of the consultation panel that some of the allegations supporting the charges be stricken, the synodical bishop may strike some or all of such allegations, and further proceedings shall be required on the remaining allegations.

d. In the case of charges that do not anticipate disciplinary action, the consultation panel shall submit a report in writing to the synodical bishop that sets forth the action or actions recommended by the consultation panel, and the synodical bishop shall convey the recommendations to the parties. If either party does not accept the recommendations, that party may appeal to the Synod Council, whose decision shall be final.

e. In the case of charges that anticipate disciplinary action that have not been withdrawn or dismissed as a result of 20.21.06.a. or b. above, the charges shall be referred to a discipline hearing committee for a hearing.

f. The work of a consultation panel under this section shall be completed within 30 days from the time the panel was constituted.

20.21.07. When charges are brought by a synodical bishop, or when charges are brought other than by a synodical bishop and have not been withdrawn or dismissed or otherwise disposed of as provided in 20.21.06., the synodical bishop shall deliver a copy of the charges to the accused and the secretary of this church.

20.21.08. A discipline hearing committee shall be convened to conduct a hearing. The voting members of this committee shall be composed of 12 persons of whom six shall be the members of the Committee on Discipline of the synod and six shall be selected from the churchwide Committee on Discipline under the process described in 20.21.12. A hearing officer selected from the churchwide Committee of Hearing Officers under the process described in 20.21.14. shall preside as the nonvoting chair of the discipline hearing committee.

20.21.11. The churchwide Committee on Discipline shall consist of 28 persons, 15 of whom shall be laypersons and 13 of whom shall be ordained ministers, elected by the Churchwide Assembly for a term of six years,

each without consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods in this church.

20.21.12. The accused shall have the privilege of selecting two persons (one clergy and one lay) of the six persons from the churchwide Committee on Discipline to serve on a discipline hearing committee. The remaining four persons (two clergy and two lay), or six, if the accused does not exercise the privilege, shall be selected by the Executive Committee of the Church Council.

20.21.13. The churchwide Committee of Hearing Officers shall consist of six persons elected by the Church Council for a term of six years, each without consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods of this church.

20.21.14. The bishop of this church shall select one member of the churchwide Committee of Hearing Officers to serve as the nonvoting chair of a discipline hearing committee.

20.21.15. The bishop of this church may appoint one or more persons as facilitators to make arrangements for, and to provide technical assistance to, a discipline hearing committee.

20.21.16. The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of the duties of hearing officers and discipline hearing committees. The rules shall become effective when ratified by the Church Council.

20.21.17. In each specific case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection by the Executive Committee of the Church Council of the members of the churchwide Committee on Discipline to serve on a discipline hearing committee, meet with the accused and the accuser(s) to hold a hearing and render its written decision. The 60-day period may be extended one or more times to a

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specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.

20.21.18. Written notice of the date, time, and place of the hearing and a copy of the charges shall be delivered to the accused and to the accuser(s) at least 20 days prior to the date of the hearing.

20.21.19. At the hearing, the accuser(s) may present evidence in support of the charges and thereafter the accused shall be entitled to present evidence. The accused and the accuser(s), or other person acting on behalf of either of them, shall be entitled to question the other party or any of the witnesses appearing on behalf of the other party. A verbatim record

shall be made by a stenographer or by tape recording of the hearing.

20.21.21. The discipline hearing committee shall render its decision in writing. The written decision shall be in two parts:

- a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts-that is, what it believes to be the truth of the matter.
- b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and, if so, what discipline it has chosen to impose.

20.21.22. The decision of the discipline hearing committee shall be made by a majority vote of its members who were present at the hearing. The decision of the discipline hearing committee shall be final unless, within 30 days, one of the parties appeals to the Committee on Appeals. The decision of the Committee on Appeals shall be final.

20.21.23. If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the pastoral office cannot be conducted effectively in the congregation(s) being served by the ordained minister due to local conditions or that local conditions may be adversely affected by the continued service by the ordained minister, the bishop of the synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint synodical and churchwide fund and with housing provided by the congregation(s).

20.21.24. If there are indications that a cause for discipline exists or if in the course of proceedings, it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend an ordained minister serving under letter of call issued other than by a congregation from the office and functions of ordained ministry without prejudice and without affecting compensation and housing.

20.22,.01. Lay persons on official rosters shall be subject to discipline for:

- a. confessing and teaching in conflict with the faith confessed by this church;
- b. conduct incompatible with the standards for the rostered ministries of this church;
- c. willfully disregarding or violating the functions and standards established by this church for the lay roster or rosters; or
- d. willfully disregarding the provisions of the constitution or bylaws of this church.

20.22.02. The disciplinary actions that may be imposed are:

- a. private censure and admonition by the bishop of the synod;

- b. suspension from the role and functions of an associate in ministry, a Deaconess of the Evangelical Lutheran Church in America, or a diaconal minister for a designated period or until there is satisfactory evidence of repentance and amendment; or
- c. removal from the official roster for lay persons of this church.

20.22.03. Charges against a layperson on an official roster of this church that could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:

- a. at least two-thirds of the members of the Congregation Council of the congregation in which the layperson is serving, submitted to the synodical bishop;
- b. at least one-third of the voting members of the congregation of which the layperson is serving, submitted to the synodical bishop;
- c. at least two-thirds of the members of the governing body to which the layperson is accountable, submitted to the synodical bishop;
- d. at least 10 ordained ministers or laypersons on official rosters of the synod on whose roster the accused layperson is listed, submitted to the synodical bishop; or
- e. the synodical bishop.

20.22.04. When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for ordained ministers in 20.21.04. through 20.21.06.

20.22.05. If those efforts fail, the procedures for discipline shall be the same as that set forth above for ordained ministers in 20.21.07. through 20.21.22.

20.22.06. If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the role and function of the associate in ministry, Deaconess of the Evangelical Lutheran Church in America, or diaconal minister cannot be conducted effectively in the congregation(s) being served by a rostered layperson due to local conditions or that local conditions may be adversely affected by the continued service by a rostered layperson, the bishop of the synod may temporarily suspend a rostered layperson from service in the congregation(s) without prejudice and with pay provided through a joint churchwide-synodical-congregation fund.

20.22.07. If there are indications that a cause for discipline exists or If in the course of proceedings, it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend a rostered layperson serving under letter of call issued other than by a congregation from the office and functions of a rostered layperson without prejudice and without affecting compensation.

20.30. Congregations

20.31.01. Congregations shall be subject to discipline for:

- a. departing from the faith confessed by this church;
- b. willfully disregarding or violating the criteria for recognition as congregations of this church; or
- c. willfully disregarding or violating the provisions of the constitution or bylaws of this church.

20.31.02. The disciplinary actions which may be imposed are:

- a. censure and admonition by the bishop of the synod;
- b. suspension from this church for a designated period, the consequences of such suspension being the loss of voting rights of any member (including ordained ministers) of the congregation at synod or churchwide assemblies, the loss of the right to petition, and the forfeiture of eligibility by any member of the congregation to serve on any council, board, committee, or other group of this church, any of its synods, or any other subdivision thereof;
- c. suspension of the congregation of this church for a designated period (with the same consequences as in b.) during which the congregation shall be under the administration of the synod, provided that a congregation may refuse to accept such administration in which case it shall be removed from the roster of congregations of this church; or
- d. removal from the roster of congregations of this church.

20.31.03. Charges against a congregation which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:

- a. at least one-fifth of the voting members of the congregation, submitted to the synodical bishop;
- b. at least three other congregations of the synod, submitted to the synodical bishop;
- c. the Synod Council; or
- d. the synodical bishop.

20.31.04. When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for ordained ministers in 20.21.04. through 20.21.06.

20.31.05. If those efforts fail, the procedures for discipline shall be the same as that set forth above for ordained ministers in 20.21.07. through 20.21.22.

20.40. Members of Congregations

20.41.01. The offenses for which a member of a congregation shall be subject to discipline are:

- a. denial of the Christian faith;

- b. conduct grossly unbecoming a member of the Church of Christ; or
- c. persistent trouble-making within the congregation.

20.41.02. Discipline shall be administered by the Congregation Council on behalf of the congregation. The procedure which Christ instructed his disciples to follow (Matthew 18:15-17) shall be adhered to in every case, proceeding through these successive steps:

- a. private admonition by the pastor;
- b. admonition by the pastor in the presence of two or three witnesses; and
- c. written citation to appear before the Congregation Council, serving as a discipline hearing committee, having been received by the member at least 10 days prior to the meeting.

If proposed discipline against a member proceeds beyond counseling and private admonition by the pastor, the charges against a member must be specific and in writing, and shall accompany the written citation.

20.41.03. Members of the Congregation Council who participate in the preparation of the written charges or who present evidence or testimony in the hearing before the Congregation Council are disqualified from voting upon the question of the guilt of the accused member. Should the accused be found guilty by the vote of at least two-thirds of the members of the Congregation Council, who are not disqualified but who are present and voting, and renewed admonition prove ineffectual, the council shall impose one of the following disciplinary actions:

- a. censure before the council or the congregation;
- b. suspension from stated privileges of membership for a definite designated period of time; or
- c. termination of membership.

A resolution of the council suspending or terminating the membership of a member of this congregation shall be delivered to the person in writing.

20.41.04. Appeal from any disciplinary action imposed by the Congregation Council may be made to the Synod Council, whose decision shall be final.

20.41.05. Disciplinary actions may be reconsidered and revoked by the Congregation Council upon receipt of:

- a. evidence that injustice has been done; or
- b. evidence of repentance and amendment.

20.50. Recall or Dismissal

20.51. The recall or dismissal of the bishop, vice president, or secretary of this church or the editor of the church periodical and the vacating of office may be effected:

- a. for willful disregard or violation of the constitution and bylaws of this church;**
- b. for such physical or mental disability as renders the officer incapable of performing the duties of office; or**

c. for such conduct as would subject the officer to disciplinary action as an ordained minister or as a member of a congregation of this church.

20.52. Proceedings for the recall or dismissal of such an officer shall be instituted by petition by:

a. the Church Council on a vote of at least two-thirds of its elected members; or

b. the Churchwide Assembly on a vote of at least two-thirds of its members.

The petition shall be filed with the chair of the Committee on Appeals and shall set forth the specific charge or charges.

20.52.A92. Recall or Dismissal of a Churchwide Officer or Editor

a. The petition for recall or dismissal described in 20.52. shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631, except if the subject of the petition is the secretary, the petition shall be in care of the bishop of this church at the same address).

b. In the case of alleged physical or mental incapacity of the officer or the editor,

1) with respect to the officer or editor the procedures outlined in 13.63. shall first be followed, and if such officer or editor does not accept the decision of the Church Council, the Church Council may proceed to petition for proceedings for recall or dismissal.

2) in the event of such petition, four members of the Committee on Appeals, designated by the committee chair and consisting of two ordained ministers and two lay persons, shall

a) investigate such conditions in person;

b) seek competent medical testimony;

c) seek the counsel and advice of the other officers of this church;

d) submit a written report of their findings to the other members of the Committee on Appeals.

3) the members of the Committee on Appeals, other than those who investigated the conditions and other than those who are disqualified, shall review the findings of the investigation committee and by an affirmative vote of at least two-thirds of those present and voting may adopt the findings and grant the petition.

c. If the officer or editor is an ordained minister, grounds for recall or dismissal include those set forth in 20.21.01. and as defined under the process described in 20.71.11. and 20.71.12. for discipline of ordained ministers. If the officer or editor is a layperson, grounds for recall or dismissal include those set forth in 20.41.01.

d. In the case of alleged willful disregard or violation of the constitution and bylaws of this church or of alleged conduct as would subject the officer or editor to disciplinary action, the following procedures shall apply:

1) The petition shall be referred to the Committee on Appeals which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in

20.21.16., except to the extent that those rules are in conflict with 20.51., 20.52., 20.53., or with the provisions of this continuing resolution; and

2) the members of the Committee on Appeals, other than those who are disqualified, may grant the petition by an affirmative vote of at least two-thirds of those present and voting.

e. Upon the filing of a written petition, the Executive Committee of the Church Council may temporarily suspend the officer or editor from service without prejudice, but with continuation of compensation, including benefits, if the officer or editor is a salaried employee. Appeals from such temporary suspension shall be provided in 13.63.

20.53. Notice of a decision by the Committee on Appeals that the charges have been sustained shall be given to the accused person, the Church Council shall be notified of the entry of such judgment, and the office shall be vacated.

20.53.11. The Church Council shall appoint three members from the Committee on Appeals who

shall recommend a similar process for the recall or **dismissal** of an officer of a synod, which process shall become operative when ratified by the Church Council.

20.53.A92. 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 (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631) and shall set forth the specific charge or charges.

c. Proceedings for the recall or dismissal of an officer of a synod, other than the synodical bishop, shall be instituted by written petition by:

- 1) the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;
- 2) the Synod Assembly on an affirmative vote of at least two-thirds of its members present and voting; or
- 3) the synodical bishop.

The petition shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631) and shall set forth the specific charge or charges.

d. In the case of alleged physical or mental incapacity of an officer of a synod,

- 1) the procedures outlined in iS8.56 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 set forth in 20.21.01. and as defined under the process described in 20.71. 11. and 20.71.12. for discipline of ordained ministers.

f If the synod officer is a layperson, grounds for recall or dismissal include those set forth in 20.41.01.

g. If the case of alleged willful disregard or violation of the 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 petitioner shall first meet with the Executive Committee of the Synod Council in which the officer serves. The Executive Committee shall function as a consultation panel to give advice to the petitioner;
- 2) If as a result of the consultation the petition is not filed, no further proceedings shall be required;

3) If as a result of the consultation the petition is filed or if the proceedings were instituted by the Synod Assembly or the Synod Council, the petition shall be referred to the Committee on Appeals which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in 20.21.16. except to the extent that those rules are in conflict with the provisions of this continuing resolution: and 4) the members of the Committee on Appeals, other than those who are disqualified, may grant the petition by an affirmative vote of at least two-thirds of those present and voting.

h. Upon the filing of a written petition, the Executive Committee of the Synod Council may temporarily suspend the officer from service in the synod without prejudice, but with continuation of compensation, including benefits, if the officer is a salaried employee of the synod. Appeals from such temporary suspension shall be provided in tS8.56.

i. Written notice of a decision by the Committee on Appeals that the charges have been sustained shall be given to the affected officer. The Synod Council shall be notified of such decision and the office shall be vacated if the charges have been sustained.

20.60. Committee on Appeals

20.61. There shall be a Committee on Appeals to which may be referred appeals from disciplinary proceedings and petitions for the recall of an officer or the editor of the church periodical. The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of its duties. The rules shall become effective when ratified by the Church Council.

20.61.A92. Rules of the Committee on Appeals

a. Any appeal to the Committee on Appeals shall be made in writing within 30 days after the decision of the discipline hearing committee has been delivered to the accused and the accuser(s). Appeals may be made only by the accused or the accuser(s) or the respective designated representative of the accused. Notice of the appeal shall be given by certified or registered letter addressed to the Committee on Appeals (in care of the secretary of this church, 8765 West Higgins Road, Chicago, Illinois 60631), with a cop) to the other party.

b. The Committee on Appeals shall normally render its written decision within 60 days from the due date for the last written statement to be submitted under item h. below.

c. The material that shall be reviewed by the Committee on Appeals (herein referred to as the record on appeal) shall consist of the following:

- 1) a copy of the specific charges referred to the discipline hearing committee;
- 2) copy of any rules governing the hearing before the discipline hearing committee;
- 3) information concerning the composition of the discipline hearing committee that heard the case;

- 4) the verbatim record or the tape recording of the hearing before the discipline hearing committee;
 - 5) all documents or physical evidence presented at the hearing before the discipline hearing committee;
 - 6) the written decision of the discipline hearing committee; and
 - 7) proof that the written decision was delivered to the accused and the accuser(s).
- d. It shall be the responsibility of the chair of the discipline hearing committee to furnish the record on appeal to the Committee on

Appeals (in care of the secretary of this church, 8765 West Higgins Road, Chicago, Illinois 60631), certifying to the completeness and accuracy of the record on appeal, within 30 days of the receipt of the appeal, unless the chair of the Committee on Appeals grants additional time for compelling reasons.

e. *If the Committee on Appeals has reason to believe that a required action was taken by a discipline hearing committee, but such action is not revealed in the record on appeal, the Committee on Appeals may, by written request to the chair of the discipline hearing committee, with copies to the accused and the accuser(s), solicit written confirmation of such action. Copies of such confirmation shall be supplied to the accused and the accuser(s).*

f. *The persons or entities who may appeal to the Committee on Appeals are set forth in 20.63.*

g. *The circumstances for which the Committee on Appeals may reverse or set aside the decision of a discipline hearing committee are set forth in 20.62.01., and consequences of such circumstances are set forth in 20.62.02.*

h. *The party taking an appeal may present a written statement of reasons why the decision of a discipline hearing committee should be reversed or set aside. The other party shall have an opportunity to make a written response to the Committee on Appeals. The party taking an appeal then may present a written rebuttal. Appropriate limitations and due dates for these statements may be established by the committee chair. In the event of cross appeals, the committee chair may permit the filing of additional statements so that both parties have adequate opportunity to present their respective appeals and respond to the statement of each other. Parties shall promptly give to each other copies of any written statement filed with the Committee on Appeals.*

i. *Final decisions of the Committee on Appeals require an affirmative vote by at least two-thirds of those present and voting.*

j. *Notice of decisions of the Committee on Appeals shall be given in writing to the accused, the accuser(s), the chair of the discipline hearing committee, the synodical bishop, and the secretary of this church.*

k. *The Committee on Appeals also shall prepare a brief summary of each appeal, which shall be presented to the Churchwide Assembly. Such summary shall not disclose the names of the accused, the accuser(s), or any witness. If the decision of the discipline hearing committee was reversed or remanded, the summary shall indicate*

the reasons for such reversal or remand.

I. The Committee on Appeals shall elect the following officers: chair, vice-chair, secretary, and assistant secretary. In addition to the duties

*prescribed in Chapter 20, the chair shall schedule and preside at committee meetings. In the absence of the chair, the *vice-chair shall act as chair. The secretary, or assistant secretary, shall keep such record of proceedings of the committee as is necessary.*

m. Meetings of the Committee on Appeals may be held in person or by conference telephone call.

n. A majority of the members of the Committee on Appeals who are not disqualified shall constitute a quorum for the conduct of its business at a scheduled meeting, and three-fourths of the members of the Committee on Appeals who are not disqualified shall constitute a quorum for the conduct of its business by conference telephone call.

o. Members of the Committee on Appeals shall refrain from discussing appeals made to the committee, except as required to discharge the duties of the committee membership.

p. No member of the Committee on Appeals shall serve on any case if such a member is related (as defined in 19.61.04.) to the accused, the accuser(s), any witness who testified before the discipline hearing committee, or a member of the consultation or discipline hearing committee that considered the case, or where such member is a member or former member of a congregation that was an accuser or an accused. A member of the Committee on Appeals also may voluntarily disqualify himself or herself.

q. See 20.52.A92. and 20.53.A92. for additional rules of procedure applicable in proceedings for recall or dismissal.

20.62. The circumstances for which the Committee on Appeals may reverse or set aside the decision of a discipline hearing committee and the consequences of such action shall be set forth in the bylaws.

20.62.01. The judgment of a discipline hearing committee must be sustained unless the Committee on Appeals finds that one of the following conditions exists:

a. The discipline hearing committee abused its discretion. The discipline hearing committee may not be found to have abused its discretion unless at least one of the following is true:

1) The discipline hearing committee's Determination was not supported by any evidence in the record.

2) One or more of the discipline hearing committee's Findings of Fact is clearly erroneous. A Finding of Fact is clearly erroneous when, although there is evidence to support it, the Committee on Appeals on the entire evidence is left with the definite and firm conviction that a mistake has been committed. The Committee on Appeals may not reverse a finding of the discipline hearing committee simply because the Committee on Appeals concludes that it would have found differently had it been the

discipline hearing committee. The Committee on Appeals must give due regard to the opportunity of the discipline hearing committee to judge the credibility of the witnesses.

3) Although the Findings of Fact are not clearly erroneous, the discipline hearing committee's Determination is nevertheless one with which no reasonable person, acting objectively, could agree. The committee's Determination may not be reversed simply because the Committee on Appeals, had it been the discipline hearing committee, would have reached a different conclusion. The discipline hearing committee's Determination must be sustained if reasonable people can disagree as to its propriety.

b. Due process has not been followed.

c. New evidence has been submitted by one of the parties, which evidence, in the judgment of the Committee on Appeals, should be considered.

d. The record of the proceedings before the discipline hearing committee is insufficient to permit the Committee on Appeals to determine whether the committee abused its discretion or followed due process.

20.62.02. When the Committee on Appeals has decided to reverse or set aside the decision of the discipline hearing committee, the Committee on Appeals shall proceed as follows:

a. If the Committee on Appeals has determined that one of the conditions listed in 20.62.01.a.1) or 20.62.01.a.2) exists, the Committee on Appeals may return the matter to the discipline hearing committee for further proceedings or render its own decision, which shall be final and unappealable.

b. If the Committee on Appeals has determined that the condition listed in 20.62.01.a.3) exists, it shall render its own decision, which shall be final and unappealable.

c. If the Committee on Appeals has determined that one of the conditions listed in 20.62.01.b., 20.62.01.c., or 20.62.01.d., exists, it shall return the matter to the discipline hearing committee for further proceedings.

20.63. The decision of a discipline hearing committee may be appealed to the Committee on Appeals by:

a. the accuser(s) who brought charges upon which a discipline hearing committee has acted;

b. an ordained minister upon whom discipline has been imposed by a discipline hearing committee;

c. a congregation upon whom discipline has been imposed by a discipline hearing committee; or

d. other persons on the official rosters of this church upon whom discipline has been imposed by a discipline hearing committee.

20.64. The Committee on Appeals shall be comprised of six ordained ministers and six laypersons, elected by the Churchwide Assembly for a term of six years, without consecutive reelection.

20.65. The Committee on Appeals shall elect its own officers.

20.66. Decisions of the Committee on Appeals shall be final; an affirmative vote by at least two-thirds of those present and voting shall be necessary to render a decision or opinion. Each decision or opinion shall be reported as soon as practical in writing to the parties concerned and a summary of action taken shall be reported to the Churchwide Assembly.

20.70.

Definitions and Guidelines

20.71.11. The Committee on Appeals shall establish definitions and guidelines, subject to approval by the Church Council, to enable clear and uniform application of the grounds for discipline in each of the above categories.

20.71.12. The Committee on Appeals shall present to the Church Council for consideration and recommendation a process and definitions, as required in bylaw 20.71.11.

20.80.

Adjudication

20.81. The bishop and the Executive Committee of the Church Council shall be available to give counsel when disputes arise within this church.

20.82. When there is disagreement on a substantive issue among churchwide units which cannot be RESOLVED by the parties, the aggrieved party or parties may appeal to the bishop and the Executive Committee of the Church Council for consultation. If this consultation fails to resolve the issue, a petition may be addressed by the parties to the Church Council requesting it to mediate the matter.

20.83. When a component or beneficiary of a churchwide unit has a disagreement on a substantive issue which it cannot resolve with the board of its unit, it may address an appeal to the bishop and the Executive Committee of the Church Council. In this case, the decision of the Executive Committee shall prevail, except that upon the motion of a member of the Church Council, the decision shall be referred to the Church Council for final action.

20.84. When there is disagreement among factions within a congregation on a substantive issue which cannot be RESOLVED by the parties, members of a congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of the synod shall consider the matter. If the Consultation Committee of the synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.

Chapter 21.

INDEMNIFICATION

21.01.

Except as otherwise provided in this constitution, indemnification of any person who is or was made or threatened to be made a party to any proceeding is prohibited. For purposes of this chapter, the

term, "proceeding," means a threatened, pending or completed civil, criminal, administrative, arbitration or investigative proceeding, including a proceeding in the right of this church, any other churchwide unit, or any other organization, but excluding (a) a proceeding by this church and (b) a disciplinary hearing or other proceeding described in Chapter 20. For purposes of this chapter, the term, "indemnification," includes advances of expenses.

21.02.

To the full extent permitted from time to time by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Church Council member, officer, employee, division board member, or committee member of this church shall be indemnified against judgments, penalties, fines, settlements, excise taxes, and reasonable attorneys fees and disbursements incurred by that person in connection with the proceeding. While indemnification of any person by reason of that person's capacity as a director, officer, employee or committee member of a separately incorporated churchwide unit, including the Mission Investment Fund of the

Evangelical Lutheran Church in America, may be made by such separately incorporated unit, indemnification of such person by this church is prohibited. Indemnification of any person by reason of that person's capacity as a director, officer, employee, or committee member of any other organization is subject to the provisions of section 21.03.

21.03. Where a person who, while a Church Council member, officer, employee, division board member, or committee member of this church, is or was serving at the request of this church as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall not be entitled to indemnification unless (a) the Church Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.

21.04. This church may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this church or by such other person in or arising from a capacity described in section 21.02. or section 21.03.

Chapter 22.

AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS

22.10. Amendments to Constitution

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

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

22.20. Bylaws

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

A two-thirds vote of the members present and voting shall be necessary for adoption.

22.30. Continuing Resolutions

2231. Provisions relating to the administrative functions of this church shall be set forth in the continuing resolutions. Continuing resolutions may be adopted or amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council.

CONSTITUTION FOR SYNODS

Chapter 1.

NAME AND INCORPORATION

tSI.01. The name of this synod shall be (*name of synod*) of the Evangelical Lutheran Church in America.

tS1.02. For the purposes of this constitution and the accompanying bylaws, the (*name of synod*) of the Evangelical Lutheran Church in America is

hereafter designated as "this synod" or "the synod."

tSi.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 bylaws 10.01.11. and 10.02.02.

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.

fS5.02. 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 this synod, including:

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1) approving candidates for the ordained ministry in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;

2) authorizing ordinations and ordaining on behalf of this church;

3) certifying associates in ministry, which may be done through multi-synodical committees;

4) consulting in the calling process for ordained ministers and in the selection of associates in ministry.

b. Provide for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:

1) nurturing and supporting congregations and lay leaders;

2) seeking and recruiting qualified candidates for the rostered ministries of this church;

3) making provision for pastoral care, call or appointment review, and guidance;

4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and

5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.

c. Provide for discipline of congregations, ordained ministers, and persons on the official lay roster; as well as for termination of call, appointment, adjudication, and appeals consistent with the procedures established by this church in Chapter 20 of the ELCA constitution and bylaws.

d. Foster organizations for youth, women, and men, and organizations for language or ethnic communities.

e. Plan for the mission of this church in this synod, initiating and

developing policy and implementing programs, consistent with churchwide policy, including:

- 1) ecumenical guidance and encouragement;
- 2) development of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;
- 3) leadership and encouragement of congregations in their evangelism efforts;
- 4) development of relationships to and participation in planning for the mission of social ministry organizations and ministries;
- 5) encouragement of financial support for the work of this church by individuals and congregations;
- 6) provision for resources for congregational life;

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7) assistance to the members of its congregations in carrying out their ministries in the world; and

8) interpretation of social statements in a manner consistent with the interpretation given by the churchwide unit which assisted in the development of the statement, and suggestion of social study issues through (a) Synod Assembly memorials to the Churchwide Assembly or (b) resolutions for referral from the Synod Assembly through the Synod Council to the Church Council and (c) Synod Council resolutions addressed to the Church Council or for referral to a unit of the churchwide organization through the Church Council's Executive Committee.

f. Promote interdependent relationships among congregations, synods, and the churchwide organization, and enter into partnership with other synods in the region.

g. Participate in churchwide programs and develop support for the ministry of the churchwide organization.

h. Foster the grouping of congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.

i. Support relationships with and provide partnership funding on behalf of colleges, universities, and campus ministries.

j. Foster relationships with and provide partnership funding on behalf of social ministry organizations.

k. Maintain relationships with and provide partnership funding on behalf of seminaries and continuing education centers.

l. Foster supporting relationships with camps and other outdoor ministries.

m. Foster supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of this synod.

n. Interpret the work of this church to congregations and to the public.

o. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.

p. Provide for archives in conjunction with other synods.

q. Cooperate with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of this synod which can best be done cooperatively with other synods

and the churchwide organization.

r. Elect members of the Churchwide Assembly in accordance with bylaw 12.41.11. of the constitution and bylaws of the Evangelical Lutheran Church in America and according to procedures specified in the bylaws of this constitution.

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tS6.04. Except as otherwise provided in this constitution and bylaws, the Synod Council shall establish processes that will ensure that at least 60 percent of the members of the synod assemblies, councils, committees, boards, and other organizational units shall be laypersons; and that, as nearly as possible, 50 percent of the lay members of assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male; and that, where possible, the representation of ordained ministers shall be both male and female. This synod shall establish processes that will enable it to reach a minimum goal that 10 percent of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

tS6.04.A87. *It is the goal of this synod that 10 percent of the membership of synod assemblies, councils, committees, boards and/or other organizational units be persons of color and/or persons whose primary language is other than English. By the time of this synod's second assembly, a plan shall be established to attain this goal within 10 years.*

tS6.05. Each assembly, council, committee, board, commission, task force, or other body of this synod or any synodical units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee, board, commission, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly, council, committee, board, commission, task force, or other body.

Chapter 7.

SYNOD ASSEMBLY

tS7.01. This synod shall have a Synod Assembly, which shall be its highest legislative authority.

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 voting members of the Synod Assembly. The notice of each special meeting shall define the purpose for which it is to be held. The scope of actions to be taken at such a special meeting shall be limited to the subject matter(s) described in the notice. 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 of this synod.

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S7.14. One-half of the members of the Synod Assembly shall constitute a quorum.

tS7.21. The membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of laypersons, shall be constituted as follows:

- a. All ordained ministers under call on the roster of this synod in attendance at this Synod Assembly shall be voting members.
- b. Other persons on the rosters of this synod as defined by ELCA bylaw 10.41.01.b. shall be voting members.
- c. A minimum of two lay members elected by each congregation related to this synod, one of whom shall be male and one of whom shall be female, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. Additional members from each congregation shall be equally divided between male and female except that the odd-numbered member, if any, may be either male or female.
- d. Voting membership shall include the officers of this synod.

S7.22. The synod may establish processes that permit retired ordained ministers on the roster of this synod to serve as voting members of the Synod Assembly, consistent with tS7.21.c. above.

S7.23. All retired ordained ministers, all ordained ministers on leave from call, and all associates in ministry on leave from call or retired, 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 or the Synod Council shall from time to time designate.

S7.24. Ordained ministers under call on the roster of this synod shall remain as members of the Synod Assembly so long as they remain under call and so long as their names appear on the roster of ordained ministers of this synod. Associates in ministry under call on the roster of this synod shall remain as members of the Synod Assembly so long as they remain under call and so long as their names appear on the official lay roster of this synod. Lay members of the Synod Assembly representing congregations shall continue as such until replaced by the election of new members or until they have been disqualified by termination of membership. Normally, congregations will hold elections prior to each regular meeting of the Synod Assembly.

tS7.25. With the exception of ordained ministers on the roster of this synod who reside outside the territory of this synod, each member of the Synod Assembly shall be a voting member of a congregation of this synod.

S7.26. This synod may establish processes through the Synod Council that permit representatives of authorized worshipping communities of the synod, under ELCA bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with tS7.21. Such authorized worshipping communities, acknowledged under criteria and procedures of the ELCA Division for Outreach and the Church Council of the Evangelical Lutheran Church in America, shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.

S7.27. Duly elected voting members of the Synod Council who are not otherwise voting members of the Synod Assembly under tS7.21. shall be granted the privilege of both voice and vote as members of the Synod Assembly.

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.

S7.33. "Ex-officio" as used herein means membership with full rights of voice and vote unless otherwise expressly limited.

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 a pastor who is an ordained minister of the Evangelical Lutheran Church in America. This synod shall establish a Mutual Ministry Committee to provide support and counsel to the bishop.

tS8.12. As this synod's pastor, the bishop shall:

- a. Oversee and administer the work of this synod.
- b. Preach, teach, and administer the sacraments in accord with the faith of this church.
- c. Provide pastoral care and leadership for this synod, its congregations, its ordained ministers, and its associates in ministry.
- d. Advise and counsel its related institutions and organizations.
- e. Be its chief ecumenical officer.
- f. Exercise supervision over the work of the other officers.
- g. Preside at all meetings of the Synod Assembly and be the chief executive officer of this synod; provide for the preparation of the

Committee; ensure that the constitution and bylaws of this synod are duly observed, and that the actions of this synod in conformity therewith are carried into effect; coordinate the work of all synod staff members; and appoint all committees not otherwise provided for.

h. Coordinate the use of the resources available to this synod as it seeks to promote the health of this church's life and witness in the areas served by this synod.

i. Exercise solely this church's power to ordain (or provide for the ordination of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry; and shall install (or provide for the installation of):

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 this 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 this synod.

l. Submit a report to each regular meeting of the Synod Assembly concerning this 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; and

b) the names and addresses of all associates in ministry, members of the Deaconess Community of the Evangelical Lutheran Church in America, and diaconal ministers of this synod and a record of the positions to which they have been called or appointed or the date on which they become retired or disabled;

2) Annually bring to the attention of the Synod Council the names of all ordained ministers on leave from call or engaged in approved graduate study and the names of all associates in ministry, commissioned teachers, and consecrated deacons and deaconesses on leave from appointment or engaged in approved graduate study in conformity with the constitution and bylaws of this church as stated in ELCA 7.31.16. and ELCA 7.52.22. and pursuant to prior action of this synod.

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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 a certificate of transfer for a pastor as an ordained minister in good standing who has received and accepted a properly issued, duly attested, regular letter of call under the jurisdiction of another synod; and

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 this synod, secure the parochial reports of the congregations, collate the same for annual report to this synod, and make the reports available to the secretary of this church.

S8.13. The bishop shall be the president of the synod corporation and be authorized and empowered, in the name of this synod, to sign deeds or other instruments and to affix the seal of this synod.

S8.14. The bishop may have such assistants as this synod shall from time to time authorize.

tS8.15. The bishop of this church, or the appointee of the bishop, shall install into office each newly elected synod bishop.

S8.20. Vice President

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, resignation, or disability of the bishop, the vice president shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

S8.30. Secretary

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.

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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 this synod may from time to time direct.

b. Be authorized and empowered, in the name of this synod, to attest all instruments which require the same, and which are signed and sealed by the bishop.

c. In consultation with the bishop, classify and arrange all important papers and documents and deposit them in the archives of this synod.

d. Submit to the secretary of this church at least four months before the Churchwide Assembly a certified list of the regular and alternate voting members elected by the Synod Assembly.

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 this synod, its deeds, mortgages, contracts, evidences of claims and revenues, and trust funds, holding the same at all times subject to the order of this synod.
- b. Investment of funds upon the authorization of the Synod Council.
- c. Receipt and acknowledgment of offerings, contributions, and bequests made to this synod, collecting interest and income from its invested funds, and paying regular appropriations and orders on the several accounts as approved and directed by the Synod Council. The treasurer shall transmit each month to the treasurer of the Evangelical Lutheran Church in America the funds received by this synod for the general work of this church.
- d. Maintenance of a regular account with each congregation of this synod and informing the congregation, at least quarterly, of the status of this account.
- e. Rendering at each regular meeting of the Synod Assembly a full, detailed, and duly audited report of receipts and disbursements in the several accounts of this synod for the preceding fiscal year, together with the tabulation, for record and publication in the minutes, of the contributions from the congregations.
- f. 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 this synod. Fidelity coverage provided by the Evangelical Lutheran Church in America shall be deemed a fulfillment of this requirement.

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S8.50. General Provisions

tS8.51. a. The bishop of this synod shall be elected to a term of six years and may be reelected.

b. The vice president, secretary, and treasurer of this synod shall be elected to a term of four years and may be reelected.

c. The designation of the term of six years for the bishop shall begin upon the next election of a bishop of this synod. This item c. of tS8.5 1. shall expire at the completion of that election.

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 this synod, except that the bishop need not be a member of a congregation of this synod at the time of election.

tS8.54. 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. Such arrangements may include the appointment by the Synod Council of an interim bishop, who during the vacancy or period of disability shall possess all of the powers and authority of a regularly elected bishop. The term of the successor bishop, elected by the next Synod Assembly or a special meeting of the Synod Assembly called for the purpose of election, shall be six years with the subsequent election to take place at the Synod Assembly closest to the expiration of such a term and with the starting date of a successor term to be governed by constitutional provision S8.52.

S8.55. Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the bishop, with the approval of the Executive Committee of the Synod Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or, in the case of temporary disability, until the officer is able to serve again. The term of the successor officer, elected by the next Synod Assembly, shall be 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 upon the request of at least three members of the Executive Committee and prior written notice of the meeting shall be given to the officer in question at least ten calendar days prior to the meeting.

tS8.57. The recall or dismissal of an officer may be effected in accordance with the procedure established by the Committee on Appeals of the Evangelical Lutheran Church in America.

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Chapter 9.

NOMINATIONS AND ELECTIONS

tS9.01. The Synod Assembly shall elect such officers of this synod and such other persons as the constitution and bylaws may require, according to procedures set forth in the bylaws.

tS9.02. In all elections by the Synod Assembly, other than for the bishop, a majority of the votes cast shall be necessary for election.

S9.03. There shall be a Nominating Committee consisting of ___ members who shall be appointed by the Synod Council to serve for each regular meeting of the Synod Assembly. Additional nominations may be made from the floor for all elections for which nominations are made by the Nominating Committee.

S9.04. The bishop shall be elected by the Synod Assembly by ecclesiastical ballot. Three-fourths of the votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the votes cast on the second ballot shall be necessary for election. The third ballot shall be limited

to the seven persons (plus ties) who received the greatest number of votes on the second ballot, and two-thirds of the votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of votes on the third ballot, and 60 percent of the votes cast shall be necessary for election. On subsequent ballots a majority of the votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of votes on the previous ballot.

S9.05. The Nominating Committee shall nominate at least two persons for vice president; additional nominations may be made from the floor.

S9.06. The Synod Council shall nominate two persons for secretary; additional nominations may be made from the floor.

S9.07. The Synod Council shall nominate two persons for treasurer; additional nominations may be made from the floor.

S9.08. In all elections, except for the bishop, the names of the persons receiving the highest number of votes, but not elected by a majority of the votes cast on a preceding ballot, shall be entered on the next ballot to the number of two for each vacancy unfilled.

S9.09. The result of each ballot in every election shall be announced in detail to the assembly.

S9.11. The Synod Council shall elect or appoint representatives to the steering committee of its region.

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Chapter 10.

SYNOD COUNCIL

tS10.01. a. The Synod Council consisting of the four officers of the synod, 10 to 24 other members, and at least one youth shall be elected by the Synod Assembly. Each person elected to the Synod Council shall be a voting member of a congregation of this synod, with the exception of ordained ministers on the roster of this synod who reside outside the territory of this synod. The process for election and the term of office when not otherwise provided shall be specified in the bylaws. A member of the Church Council of the Evangelical Lutheran Church in America from this synod, unless otherwise elected as a voting member of the Synod Council, may serve as an advisory member of the Synod Council with voice but not vote.

b. The term of office of members of the Synod Council, with the exception of the officers and the youth member, shall be years.

tS10.02. The Synod Council shall be the board of directors of this synod and

shall serve as its interim legislative authority between meetings of the Synod Assembly. It may make decisions 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 this synod.
- b. Recommend program goals and budgets to the regular meetings of the Synod Assembly.
- c. Carry out the resolutions of the Synod Assembly.
- d. Provide for an annual review of the roster of ordained ministers and of other official rosters, receive and act upon appropriate recommendations regarding those persons whose status is subject to reconsideration and action under the constitution and bylaws of the ELCA, and make a report to the Synod Assembly of the Synod Council's actions in this regard.
- e. Issue letters of call to ordained ministers and letters of call to associates in ministry, members of the Deaconess Community of the Evangelical Lutheran Church in America, and diaconal ministers as authorized by Chapter 7 of the constitution and bylaws of the ELCA.
- f. Fill vacancies until the next regular meeting of the Synod Assembly except as may otherwise be provided in the constitution or bylaws of this synod, and determine the fact of the incapacity of an officer of this synod.
- g. Report its actions to the regular meeting of the Synod Assembly.
- h. Perform such other functions as are set forth in the bylaws of this synod, or as may be delegated to it by the Synod Assembly.

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S10.04. Any proposal to appropriate funds, whether by amendment to the budget or otherwise, which is presented to a meeting of the Synod Assembly without the approval of the Synod Council, shall require a two-thirds vote for adoption.

S10.05. No elected member of the Synod Council shall receive compensation for such service.

S10.06. If a member of the Synod Council ceases to be a member in good standing on a roster of this synod, if an ordained minister, or to be a voting member of a congregation of this 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)

tSII.01. There shall be an Executive Committee, a Consultation Committee, a Committee on Discipline, and such other committees as this synod may from time to time determine. The duties and functions of such committees, or any other organizational units created by this synod, and the composition and organizational structure of such units, shall be as set forth in this constitution or in the bylaws and shall be subject to any applicable provisions or requirements of the constitution and bylaws of the Evangelical Lutheran Church in America.

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1.02. The Consultation Committee of this synod shall consist of 12 persons, of whom five shall be ordained ministers and seven shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive reelection. The functions of the Consultation Committee are set forth in Chapter 20 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America and in Chapter 17 of this constitution.

tS11.03. The Committee on Discipline of this synod shall consist of six persons of whom three shall be ordained ministers and three shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive reelection. The functions of the Committee on Discipline of this synod are set forth in Chapter 20 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

S11.04. This synod shall in its bylaws or by continuing resolution establish a process to ensure that the members of its committees and other organizational units will be persons possessing the necessary knowledge and competence to be effective members of such units, and to meet the requirements of tS6.04. With the exception of ordained ministers on

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the roster of this synod who reside outside the territory of this synod, each member of a committee of this synod, or any other organizational unit created by this synod, shall be a voting member of a congregation of this synod.

Chapter 12.

CONFERENCES, CLUSTERS, COALITIONS, OR OTHER AREA SUBDIVISIONS

tS12.01. This synod shall establish conferences, clusters, coalitions, or other area subdivisions within its territory as specified in the bylaws. The purpose of such groupings shall be to foster interdependent relationships among congregations, institutions, and synodical and churchwide units for mission purposes.

Chapter 13.

CONGREGATIONS

tS13.01. Each congregation, except those certified as congregations of the Evan-

gelical 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 the ELCA.

A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:

- a. Accept the criteria for recognition and reception as a congregation of this church, fulfill the functions of the congregation, and accept the governance provisions as provided in Chapter 9 of the ELCA constitution and bylaws.
- b. Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, and 18 in the Model Constitution for Congregations consistent with requirements of this constitution and the constitution of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the Model Constitution for Congregations, the constitution of this synod, or the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America, may be adopted as described in Chapters 16 and 18 of the Model Constitution for Congregations.
- c. Accept the commitments expected of all congregations of the ELCA as stated in C6.01., C6.02., and C6.03. of the Model Constitution for Congregations.

If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body.

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After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located. Recognition and reception into this church of transferring or independent congregations by the Evangelical Lutheran Church in America is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.

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 congre-

gation, and at once notify the bishop of this synod.

S13.12. A congregation under financial obligation to its former pastor or associate in ministry shall make satisfactory settlement of the obligation before calling a successor.

S13.21. The alignment of congregations in pastoral charges, and all alterations in any alignment, shall be subject to approval by the Synod Assembly or by the Synod Council.

tS13.22. Each congregation of the Evangelical Lutheran Church in America within the territory of this synod, except those which are in partnership with the Slovak Zion Synod, shall establish and maintain a relationship with this synod.

tS13.23. Provision 9.71. of the ELCA constitution shall govern the relationship of this synod and a congregation of this synod regarding the property of the congregation.

S13.24. If any congregation of this synod has disbanded, or if the members of a congregation agree that it is no longer possible for it to function as such, or if it is the opinion of the Synod Council that the membership of a congregation has become so scattered or so diminished in numbers as to make it impractical for such a congregation to fulfill the purposes for which it was organized or that it is necessary for this synod to protect the congregation's property from waste and deterioration, the Synod Council, itself or through trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of this synod. The congregation shall have the right to appeal the decision to the Synod Assembly.

S13.25. This synod may temporarily assume administration of a congregation upon its request or with its concurrence.

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S13.31. Congregations and members of congregations are subject to discipline in accordance with the provisions of Chapter 20 of the ELCA constitution and bylaws.

Chapter

14.

ORDAINED MINISTERS AND ASSOCIATES IN MINISTRY

tS14.01. The time and place of the ordination of those persons properly called to congregations or extraparish service of this synod shall be authorized by the bishop of this synod.

tS14.02. Consistent with the faith and practice of the Evangelical Lutheran Church in America,

a. Every ordained minister shall:

- 1) preach the Word;
- 2) administer the sacraments;
- 3) conduct public worship;
- 4) provide pastoral care; and
- 5) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the

world.

b. Each ordained minister with a congregational call shall, within the congregation:

- 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
- 2) supervise all schools and organizations of the congregation;
- 3) install regularly elected members of the Congregation Council; and
- 4) with the council, administer discipline.

c. Every pastor shall:

- 1) strive to extend the Kingdom of God in the community, in the nation, and abroad;
- 2) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
- 3) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications: and
- 4) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and of this ELCA synod.

S14.03. The pastor 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.

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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.

tS14.11. When a congregation of this church desires to call a pastor or a candidate for the pastoral office in the ordained ministry of this church:

- a. Each congregation of this synod shall consult the bishop of this synod before taking any steps leading to the extending of a call to a prospective pastor.
- b. For issuance of a letter of call to a pastor or pastoral candidate by a congregation of this synod in accord with ELCA constitutional provision 7.41., a two-thirds majority ballot vote shall be required of members of the congregation present and voting at a meeting regularly called for the purpose of issuing such a call.
- c. When the congregation has voted to issue a call to a prospective pastor, the letter of call shall be submitted to the bishop of this synod for the bishop's signature.

S14.12. No ordained minister shall accept a call without first conferring with the bishop of this synod. An ordained minister shall respond with an answer of acceptance or declination to a letter of call within 30 days of receipt of such call. In exceptional circumstances with the approval of the bishop of this synod and the chair of the Congregation Council of the congregation issuing the call, an additional 15 days may be granted to respond to a letter of call.

tS14.13. a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the pastor, shall be terminated only following consultation with the synodical bishop and for the following reasons:

- 1) mutual agreement to terminate the call or the completion of a call for a specific term;
- 2) resignation of the pastor, which shall become effective, unless otherwise agreed, 30 days after the date on which it was submitted;
- 3) inability to conduct the pastoral office effectively in that congregations in view of local conditions, without reflection on the competence or the moral and spiritual character of the pastor:
- 4) the physical or mental incapacity of the pastor;
- 5) disqualification of the pastor through discipline on grounds of doctrine, morality, or continued neglect of duty;
- 6) the dissolution of the congregation; or
- 7) suspension of the congregation as a result of discipline proceedings.

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b. When allegations of physical or mental incapacity of the pastor or ineffective conduct of the pastoral office have come to the attention of the bishop of this synod, the bishop in his or her sole discretion may, or when such allegations have been brought to this synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop shall, investigate such conditions personally 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 this synod with the advice of the committee shall declare the pastorate vacant. Upon the restoration of a disabled pastor to health, the bishop of this synod shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another field of labor.

d. In the case of alleged local difficulties that imperil the effective functioning of the congregation, all concerned persons shall be heard, after which the bishop of this synod together with the committee described in tS14. 13.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action shall be taken by this synod. If either party fails to assent, the congregation may

dismiss the pastor by a two-thirds majority vote of the voting members present at a regularly called meeting after consultation with the bishop.

e. If, in the course of proceedings described in tS 14.13.d., the committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action to the synodical bishop who may bring charges, in accordance with the provisions of the constitution and bylaws of the Evangelical Lutheran Church in America and the constitution of this synod.

f. If, following the appointment of the committee described in tS 14.13.b. or d., it should become apparent that the pastoral office cannot be conducted effectively in the congregation(s) being served by the ordained minister due to local conditions, the bishop of this synod may temporarily suspend the pastor from service in the congregations(s) without prejudice and with pay provided through a joint synodical and churchwide fund and with housing provided by the congregation(s).

S14.14. Ordained ministers shall respect the integrity of the ministry of congregations which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the pastor, or if there is no duly called pastor, then by the interim pastor in consultation with the Congregation Council.

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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 or her hands in good order by a departing pastor before:

- a. installation in another field of labor, or
- b. the issuance of a certificate of dismissal or transfer.

S14.16. The pastor shall make satisfactory settlement of all financial obligations to a former congregation before:

- a. installation in another field of labor, or
- b. the issuance of a certificate of dismissal or transfer.

S14.17. During service to a congregation, an interim pastor shall have the rights and duties in the congregation of a regularly called pastor. The interim pastor may delegate the same in part to an interim supply pastor with the consent of the bishop of this synod. The interim pastor and any ordained ministers who may assist shall refrain from exerting influence in the selection of a pastor. Upon completion of service, the interim pastor shall certify to the bishop of this synod that the parochial records, for the period for which the interim pastor was responsible, are in order.

S14.18. With the approval of the synodical bishop expressed in writing, which sets forth a clear statement of the purpose to be served by such a departure from the normal rule of permanency of the call as expressed in tS 14.13.,

a congregation may call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop of this synod or a representative of the bishop shall meet with the pastor and representatives of the congregation for a review of the call. Such call may also be terminated before its expiration in accordance with the provisions of tS14.13.

S14.21. All ordained ministers under a call shall attend meetings of the Synod Assembly, and the pastors of congregations shall also attend the meetings of the conference, cluster, coalition, or other area subdivision to which the congregation belongs.

S14.22. 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.

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Chapter 15.

FINANCIAL MATTERS

tS15.01. The fiscal year of this synod shall be February 1 through January 31.

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 percent of the sum of the amounts scheduled in the next year's budget for regular distribution to synodical causes shall be carried forward annually for disbursement in the following year in the interest of making possible a more even flow of income to such causes. The exact number of dollars to be held in reserve shall be determined by the Synod Council.

S15.21. No appeal to congregations of this or any other synod of the Evangelical Lutheran Church in America for the raising of funds shall be conducted by congregations or organizations related to or affiliated with this synod without the consent of the Synod Assembly or the Synod Council.

S15.31. This synod shall arrange to have an annual audit of its financial records conducted by a certified public accountant firm selected by the Synod

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Council. The audited annual financial report shall be submitted by this synod to the churchwide Office of the Treasurer and to the congregations of this synod. The financial reports shall be in the format approved from time to time by the churchwide Office of the Treasurer.

Chapter 16.

INDEMNIFICATION

tS16.01. Except as otherwise provided in this constitution, indemnification of any person who is or was made or threatened to be made a party to any proceeding is prohibited. For purposes of this chapter, the term, "proceeding," means a threatened, pending, or completed civil, criminal, administrative, arbitration, or investigative proceeding, including a proceeding in the right of this synod or any other organization. Except as otherwise required by law, the term, "proceeding," does not include (a) a proceeding by this synod and (b) a disciplinary hearing or other proceeding described in Chapter 20 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America. For purposes of this chapter, the term, "indemnification," includes advances of expenses.

tS16.02. To the full extent permitted from time to time by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Synod

Council member, officer, employee, or committee member of this synod shall be indemnified against judgments, penalties, fines, settlements, excise taxes, and reasonable attorney's fees and disbursements incurred by that person in connection with the proceeding. Indemnification of any person by reason of that person's capacity as a director, officer, employee, or committee member of any other organization, regardless of its form or relationship to this synod, is subject to the provisions of section tS16.03.

tS16.03. Whenever a person who, while a Synod Council member, officer, committee member, or employee of this synod, is or was serving at the request of this synod (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall not be entitled to indemnification unless (a) the Synod Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.

tS16.04. This synod may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this synod or by such other person in or arising from a capacity described in section tS16.02. or section tS16.03.

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Chapter 17.

ADJUDICATION

tS17.01. The synodical bishop and the Executive Committee of the Synod Council shall be available to give counsel when disputes arise within this synod.

tS17.02. The synodical bishop and the Executive Committee of the Synod Council shall receive expressions of concern from ordained ministers, associates in ministry or other persons on the official lay roster of this church, congregations, and organizations within this synod; provide a forum in which the parties concerned can seek to work out matters causing distress or conflict; and make appropriate recommendations for their resolution. When the matter at issue cannot be RESOLVED in this manner, the prescribed procedures for investigation, decision, appeal, and adjudication shall be followed. Allegations or charges that could lead to the discipline of an ordained minister or a person on the official lay roster of this church shall not be addressed by the Executive Committee but shall be RESOLVED through the disciplinary process set forth in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

tS17.03. When there is disagreement among units of this synod on a substantive issue that cannot be RESOLVED by the parties, the aggrieved party or parties may appeal to the synodical bishop and the Executive Committee

of the Synod Council for a consultation. If this consultation fails to resolve the issue, a petition may be addressed by the parties to the Synod Council requesting it to arbitrate the issue. The decision of the Synod Council shall be final.

tS17.04. When a component or beneficiary of a synod has a disagreement on a substantive issue that it cannot resolve, it may address an appeal to the synodical bishop and the Executive Committee of the Synod Council. In this case the decision of the Executive Committee shall prevail, except that upon the motion of a member of the Synod Council, the decision shall be referred to the Synod Council for final action.

tS17.10.

Adjudication in a Congregation

tS17.11. When there is disagreement among factions within a congregation on a substantive issue that cannot be RESOLVED by the parties, members of a congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of this synod shall consider the matter. If the Consultation Committee of this synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.

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Chapter 18.

AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS

tS18.10. Amendments to Constitution

+S18.11. 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 the Evangelical Lutheran Church in America.

tS18.12. Whenever the secretary of the Evangelical Lutheran Church in America officially informs this synod that the Churchwide Assembly has amended the Constitution for Synods, this constitution may be amended to reflect any such amendment by a simple majority vote at any subsequent meeting of the Synod Assembly without presentation at a prior Synod Assembly. An amendment that is identical to a provision of the Constitution for Synods shall be deemed to have been ratified upon its adoption by this synod. The Church Council, through the secretary of this church, shall be given prompt notification of its adoption.

tS18.13. Other amendments to this constitution may be adopted by this synod through either of the following procedures:

a. An amendment may be adopted by a two-thirds vote at a regular meeting of the Synod Assembly after having been presented in writing at the previous regular meeting of the Synod Assembly over the signatures of at least _ members and been approved by a two-thirds vote of the voting members present and voting at such a regular meeting of the Synod Assembly.

b. The Synod Council may propose an amendment, with notice to be sent to the congregations of this synod at least six months prior to the next regular meeting of the Synod Assembly. Such an amendment shall require for adoption a two-thirds vote of the voting members present and voting at such a regular meeting of the Synod Assembly.

All such amendments shall become effective upon ratification by the Churchwide Assembly or by the Church Council.

tS18.20. Amendments to Bylaws

tS18.21. This synod may adopt bylaws not in conflict with this constitution nor with the constitution and bylaws of this church. This synod may amend its bylaws at any meeting of the Synod Assembly by a two-thirds vote of voting members of the assembly present and voting. Newly adopted bylaws and amendments to existing bylaws shall be reported to the secretary of this church.

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tS18.30. Amendments to Continuing Resolutions

tS18.31. 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.

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MODEL CONSTITUTION
FOR
CONGREGATIONS
OF THE
EVANGELICAL
LUTHERAN CHURCH
IN AMERICA

1993

This current edition of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* contains amendments adopted by the 1989, 1991, and 1993 Churchwide Assemblies.

The model is consistent with the requirements of the constitutional governing documents of the ELCA's churchwide organization and synods.

The *Model Constitution for Congregations of the Evangelical Lutheran Church in America* originally was adopted by the Constituting Convention of this church in Columbus, Ohio, on April 30, 1987. This was done as required by the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

* *Required provisions:* Sections of this constitution marked by an asterisk [*] are required when a congregation amends its governing documents. These sections must be used without alteration or amendment of the text in any manner (neither additions nor deletions). This is in keeping with provision 9.52. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. This provision stipulates that when a congregation of this church "wishes to amend any provision of its governing documents, the governing documents of that congregations shall be so amended to conform to 9.25.b." in the churchwide constitution. The provisions herein marked by an asterisk are those that are indicated as required in ELCA constitutional provision 9.25.b.

* *Review by synod:* In keeping with provisions that apply to all congregations of this church, each congregation is to provide a copy of its governing documents to the synod. As specified by ELCA bylaw 9.53.03. (numbering as listed in the 1991 and subsequent editions):

All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod shall approve or disapprove the proposed changes within 120 days of receipt thereof, and shall notify the congregation of its decision; In the absence of a decision. the changes shall go into effect.

* *Codification explanation:* A numerical codification indicates (a) general subject, (b) constitutional provisions, (c) bylaws, and (d) continuing resolutions.

a. 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."

b. Constitutional provisions are codified with two sets of numbers: the chapter number and a two-digit number preceding the second period in the codification. Thus, one constitutional provision related to "Membership" is codified *C8.02.

c. 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. Because bylaws and continuing resolutions normally are so specifically related to details of each congregation's organization, operation, and life, no model set of bylaws or continuing resolutions is provided. Each congregation may develop its own bylaws and continuing resolutions, but no such bylaws or continuing resolutions may conflict with this constitution, the constitution and bylaws of the Evangelical Lutheran Church in America, and the constitution of the synod, as indicated in *C6.03.e.

d. 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 A93. in the codification C13.07.A93. to indicate by the "A" that it is the first continuing resolution regarding that subject and to indicate by the "93" that it was adopted in 1993.

When many related provisions are parts of a unit that are considered inseparable, they normally are lettered "a," "b," "c," etc. When related provisions are part of a unit but considered separable, such as a list of duties, they are normally numbered in sequence. If the related provisions cannot be judged clearly to be separable or inseparable, preference will be given to a number sequence.

** Ease of use:* The provisions of your congregation's constitution, the bylaws, and the continuing resolutions that pertain to the same matter should be placed together for clarity and ease in use.

If chapter numbers are considered the major sequence number, constitution numbers as a fraction of the chapter number, and bylaw numbers as a fraction of the constitution number, then the codification can be said to provide a progressive sequence. Thus, *C5.01. will precede C5.03.10., and C9.11.16. will precede *C9.13.

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.

** Missing numbers:* As you work with the Model Constitution for Congregations, you may notice that certain numbers seem to be missing from the numbering sequence in some chapters. That is intentional. In the style followed here, the number ". 10." and multiples thereof have been reserved for possible use as section headings in

future editions. Therefore, in the sequence, for example, of Chapters 1, 9, and 12, these ".10." numbers do not appear.

*

Selection of options: Alternatives are provided in certain places within the model. Those are noted by square brackets. For example, *C9.01. offers the alternative of election of a call committee by the congregation or by the Congregation Council. One alternative should be chosen in each instance where square brackets appear in the text.

Optional texts are provided in separate paragraphs in Chapters 11 and 12 regarding

the Congregation Council and its membership. Each congregation will need to select one of those options for council membership or a variation thereof, subject to approval through the synod's constitutional review process.

*

References to church: In the 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, although, for clarity in this constitution, the full name or "ELCA" normally is used.

The specific congregation may be identified, as provided in Cl.02., as "this congregation."

*

Guidelines: A list of guidelines for a congregation engaging in review and amendment of its constitution is available through each synod office.

The task of amending a constitution is not easy. It is, however, an important endeavor that merits thoughtful work. In your constitutional responsibilities, God grant you wisdom, mutual love, clear understanding of good order, and commitment to the unity of this church in faithful witness to our Lord and Savior, Jesus Christ.

THE REV. LOWELL G. ALMEN

Secretary

Evangelical Lutheran Church in America

September 1, 1993

**CONGREGATIONS
of the
EVANGELICAL LUTHERAN
CHURCH IN AMERICA**

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***PREAMBLE**

We, baptized members of the Church of Christ, responding in faith to the call of the Holy Spirit through the Gospel, desiring to unite together to preach the Word, administer the sacraments, and carry out God's mission, do hereby adopt this constitution and solemnly pledge ourselves to be governed by its provisions. In the name of the Father and of the Son and of the Holy Spirit.

Chapter 1.

NAME AND INCORPORATION

C1.01. The name of this congregation shall be

C1.02. For the purpose of this constitution and the accompanying bylaws, the congregation of (Insert full legal name) is hereinafter designated as "this congregation."

CI1.11. 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.

***Required provisions**

b. The proclamation of God's message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel. and centering in all its fullness in the person and work of Jesus Christ.

c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God's Spirit speaking through their authors, they record and announce God's revelation centering in Jesus Christ. Through them God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.

***C2.03.** This congregation accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.

***C2.04.** This congregation accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this congregation.

***C2.05.** This congregation accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.

***C2.06.** This congregation accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.

***C2.07.** This congregation confesses the Gospel, recorded in the Holy Scriptures and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God's mission in the world.

Chapter 3.

NATURE OF THE CHURCH

***C3.01.** All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this congregation are to be carried out under his rule and authority.

***C3.02.** The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. The Evangelical Lutheran Church in America, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

Chapter 4.

STATEMENT OF PURPOSE

***C4.01.** The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.

***C4.02.** To participate in God's mission, this congregation as a part of the Church shall:

- a. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
- b. Proclaim God's saving Gospel of justification by grace for Christ's

sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.

c. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.

d. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless, and committing itself to their needs.

e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.

f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.

*C4.03. To fulfill these purposes, this congregation shall:

a. Provide services of worship at which the Word of God is preached and the sacraments are administered.

b. Provide pastoral care and assist all members to participate in this ministry.

c. Challenge, equip, and support all members in carrying out their calling in their daily lives and in their congregation.

d. Teach the Word of God.

e. Witness to the reconciling Word of God in Christ, reaching out to all people.

f. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.

g. Motivate its members to provide financial support for the congregation's ministry and the ministry of other parts of the Evangelical Lutheran Church in America.

h. Foster and participate in interdependent relationships with other congregations, the synod, and the churchwide organization of the Evangelical Lutheran Church in America.

i. Foster and participate in ecumenical relationships consistent with churchwide policy.

*C4.04. This congregation shall develop an organizational structure to be described in the bylaws. The Congregation Council shall prepare descriptions of the responsibilities of each committee, task force, or other organizational groups and shall review their actions. (Such descriptions shall be contained in continuing resolutions in the section on the Congregations 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. call or terminate the call 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.

*C5.04. This congregation annually shall choose from among its voting members laypersons to serve as voting members of the Synod Assembly as well as persons to represent it at meetings of any conference, cluster, coalition, or other area subdivision of which it is a member. The number of persons to be elected by the congregation and other qualifications shall be as prescribed in guidelines established by this synod.

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 call to other staff positions in the congregation according to the procedures of the Evangelical Lutheran Church in America.
- e. This congregation agrees to file this constitution and any subsequent changes to this constitution with the synod for review to ascertain that all of its provisions are in agreement with the constitution and bylaws of the Evangelical Lutheran Church in America and with the constitution of the synod.

***C6.04.** Affiliation with the Evangelical Lutheran Church in America may be terminated as follows:

- a. This congregation takes action to dissolve.
- b. This congregation ceases to exist.
- c. This congregation is removed from membership in the Evangelical Lutheran Church in America according to the procedures for discipline of the Evangelical Lutheran Church in America.
- d. This congregation follows the procedures outlined in *C6.05.

***C6.05.** This congregation may terminate its relationship with the Evangelical Lutheran Church in America by the following procedure:

- a. A resolution indicating the desire of this congregation to terminate its relationship must be adopted at a legally called and conducted special meeting of this congregation by a two-thirds majority of the voting members present.
- b. The secretary of this congregation shall submit a copy of the resolution to the synodical bishop and shall mail a copy of the resolution to voting members of this congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
- c. The bishop of the synod shall consult with this congregation during a period of at least 90 days.
- d. If this congregation, after consultation, still desires to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds majority of the voting members present, at which meeting the bishop of the synod or an authorized representative shall be present. Notice of the meeting shall be mailed to all voting members at least 10 days in advance of the meeting.
- e. A certified copy of the resolution to terminate its relationship shall be sent to the synodical bishop, at which time the relationship between this congregation and the Evangelical Lutheran Church in America shall be terminated.
- f. Notice of termination shall be forwarded by the synodical bishop to the secretary of this church and published in the periodical of this church.
- g. If this congregation was a member of the Lutheran Church in America, it shall be required, in addition to the foregoing provisions in *C6.05., to receive synodical approval before terminating its

membership in the Evangelical Lutheran Church in America.

h. If this congregation was established by the Evangelical Lutheran Church in America, it shall be required, in addition to the foregoing provisions in *C6.05., to receive synodical approval before terminating its membership in the Evangelical Lutheran Church in America.

*C6.06. If this congregation is considering relocation, it shall confer with the bishop of the synod in which it is territorially located before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

Chapter 7.

PROPERTY OWNERSHIP

*C7.01. If this congregation ceases to exist, title to undisposed property shall pass to the Synod of the Evangelical Lutheran Church in America.

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*C7.02. If this congregation is removed from membership in the Evangelical Lutheran Church in America according to its procedure for discipline, title to property shall continue to reside in this congregation.

*C7.03. If a two-thirds majority of the voting members of this congregation present at a regularly called and conducted special meeting of this congregation vote to transfer to another Lutheran church body, title to property shall continue to reside in this congregation. Before this congregation takes action to transfer to another Lutheran church body, it shall consult with representatives of the Synod.

*C7.04. If a two-thirds majority of the voting members of this congregation present at a regularly called and conducted special meeting of this congregation vote to become independent or relate to a non-Lutheran church body, title to property of this congregation shall continue to reside in this congregation only with the consent of the Synod Council. The Synod Council, after consultation with this congregation by the established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of this congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of the Evangelical Lutheran Church in America.

Chapter 8.

MEMBERSHIP

*C8.01. Members of this congregation shall be those baptized persons on the roll of this congregation at the time that this constitution is adopted and those who are admitted thereafter and who have declared and maintain their membership in accordance with the provisions of this constitution and its bylaws.

*C8.02. Members shall be classified as follows:

a. *Baptized* members are those persons who have been received by the Sacrament of Holy Baptism in this congregation, or, having been previously baptized in the name of the Triune God, have been received by certificate of transfer from other Lutheran congregations or by affirmation of faith.

b.

Confirmed members are baptized persons who have been confirmed in this congregation, those who have been received by adult baptism or by transfer as confirmed members from other Lutheran 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:

a. make regular use of the means of grace, both Word and sacraments;

b. live a Christian life in accordance with the Word of God and the teachings of the Lutheran church; and

c. support the work of this congregation, synod, and the churchwide organization of the Evangelical Lutheran Church in America through contributions of their time, abilities, and financial support as biblical stewards.

*C8.05. Membership in this congregation shall be terminated by any of the following:

a. death;

b. resignation;

c. transfer or release;

d. disciplinary action by the Congregation Council; or

e. removal from the roll due to inactivity as defined in the bylaws.

Such persons who have been removed from the roll of members shall remain persons for whom the church has a continuing pastoral concern.

Chapter 9.

THE PASTOR

*C9.01. Authority to call a pastor shall be in this congregation by at least a two-thirds majority ballot vote of members present and voting at a meeting regularly called for that purpose. Before a call is issued, the officers, or a committee elected by [this congregation] [the Congregation Council] to recommend the call, shall seek the advice and help of the bishop of

the synod.

***C9.02.** Only a member of the clergy roster of the Evangelical Lutheran Church in America or a candidate for the roster of ordained ministers who has been recommended for the congregation by the synodical bishop may be called as a pastor of this congregation.

***C9.03.** Consistent with the faith and practice of the Evangelical Lutheran Church in America,

a. Every ordained minister shall:

- 1) preach the Word;
- 2) administer the sacraments;
- 3) conduct public worship;

4) provide pastoral care; and

5) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.

b. Each ordained minister with a congregational call shall, within the congregation:

- 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
- 2) supervise all schools and organizations of this congregation;
- 3) install regularly elected members of the Congregation Council: and
- 4) with the council, administer discipline.

c. Every pastor shall:

- 1) strive to extend the Kingdom of God in the community, in the nation, and abroad;
- 2) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
- 3) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications; and
- 4) endeavor to increase the support given by the congregation to the work of the churchwide organization of the Evangelical Lutheran Church in America (ELCA) and of the Synod of the ELCA.

***C9.04.** The specific duties of the pastor, compensation, and other matters pertaining to the service of the pastor shall be included in a letter of call, which shall be attested by the bishop of the synod.

***C9.05.** a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment, which, except in the case of the death of the pastor, shall be terminated only following consultation with the synodical bishop and for the following reasons:

- 1) mutual agreement to terminate the call or the completion of a call for a specific term;
- 2) resignation of the pastor, which shall become effective, unless otherwise agreed, 30 days after the date on which it was submitted;

- 3) inability to conduct the pastoral office effectively in the congregations in view of local conditions, without reflection on the competence or the moral and spiritual character of the pastor;
- 4) the physical or mental incapacity of the pastor;
- 5) disqualification of the pastor through discipline on grounds of doctrine, morality, or continued neglect of duty;
- 6) the dissolution of the congregation; or
- 7) suspension of the congregation as a result of discipline proceedings.

b. When allegations of physical or mental incapacity of the pastor or ineffective conduct of the pastoral office have come to the attention of the bishop of the synod, the bishop in his or her sole discretion may, or when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop shall, investigate such conditions personally in company with a committee of two ordained ministers and one layperson.

c. In case of alleged physical or mental incapacity, competent medical testimony shall be obtained. When such disability is evident, the bishop of the synod with the advice of the committee shall declare the pastorate vacant. Upon the restoration of a disabled pastor to health, the bishop of the synod shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another field of labor.

d. In the case of alleged local difficulties that imperil the effective functioning of the congregation, all concerned persons shall be heard, after which the bishop of the synod together with the committee described in *C9.05.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If either party fails to assent, the congregation may dismiss the pastor by a two-thirds majority vote of the voting members present at a regularly called meeting after consultation with the bishop.

e. If, in the course of proceedings described in *C9.05.d., the committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action to the synodical bishop who may bring charges, in accordance with the provisions of the constitution and bylaws of the Evangelical Lutheran Church in America and the constitution of this synod.

f. If, following the appointment of the committee described in *C9.05.b. or d., it should become apparent that the pastoral office cannot be conducted effectively in the congregation(s) being served by the ordained minister due to local conditions, the bishop of the synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint synodical and churchwide fund and with housing provided by the congregation(s).

***C9.06.** At a time of pastoral vacancy, an interim pastor shall be appointed by the bishop of the synod with the consent of this congregation or the Congregation Council.

***C9.07.** During the period of service, an interim pastor shall have the rights and duties in the congregation of a regularly called pastor and may delegate the same in part to a supply pastor with the consent of the bishop of

the synod and this congregation or Congregation Council. The interim pastor and any ordained pastor providing assistance shall refrain from exerting influence in the selection of a pastor.

***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 a call may also be terminated before its expiration in accordance with the provisions of *C9.05.a.

***C9.12.** The pastor shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members dismissed, or members excluded from the congregation, and shall submit a summary of such statistics annually to the synod.

The pastor shall be a member of the congregation that has extended the letter of call. In a parish of multiple congregations, the pastor shall hold membership in one of the congregations.

***C9.13.** The pastor(s) shall submit a report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the Synod Assembly.

Chapter 10.

CONGREGATION MEETING

C10.01. The [annual] [semi-annual] [quarterly] meeting of this congregation shall be held at a time specified in the bylaws.

C10.02. A special Congregation Meeting may be called by the pastor, the Congregations Council, or the president of this congregation, and shall be called by the president of the congregation upon the written request of [number] [percent] of the 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 (9-93)

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 Congregations Council and shall be voting members of the Congregation Council.
- d. If the Congregation Council elects its officers, the president, vice president, and secretary shall be selected from the elected membership of the Congregation Council.

C11.02. The [congregation] [Congregation Council] shall elect its officers and they shall be the officers of the congregation. The officers shall be elected by written ballot and shall serve for one year or until their successors are elected. Their terms shall begin at the close of the annual meeting at which they are elected.

or

The pastor shall be ex officio president of the congregation and the Congregation Council. The [congregation] [Congregation Council] shall elect by written ballot the other officers of the congregation who shall serve for one year or until their successors are elected. Their terms shall begin at the close of the annual meeting at which they are elected.

or

The pastor shall be ex officio president of the congregation and the Congregation Council. The [congregation] [Congregation Council] shall elect by written ballot the other officers of the congregation who shall serve for one year or until their successors are elected. Their terms shall begin on (month and day) and end on (month and day).

or

The officers shall be elected by the [congregation] [Congregation Council] by written ballot and shall serve for one year. The term shall begin on (month and day) and end on (month and day).

C11.03. No officer shall hold more than one office at a time. No elected officer shall be eligible to serve more than two consecutive terms in the same office.

Chapter 12.

CONGREGATION COUNCIL

C12.01. The voting membership of the Congregation Council shall consist of the pastor(s), the officers of the congregation, and not more than ___ members of the congregation. Any voting member of the congregation may be elected, subject only to the limitation on the length of continuous service permitted in that office. A member's place on the Congregation Council shall be declared vacant if the member a) ceases to be a voting member of this congregation or b) is absent from four successive regular meetings of the Congregation Council without cause.

C12.02. The members of the Congregation Council except the pastor(s) shall be elected by written ballot to serve for ___ years or until their successors are elected. Such members shall be eligible to serve no more than two full terms consecutively. Their terms shall begin at the close of the annual meeting at which they are elected.

or

The members of the Congregation Council except the pastor(s) shall be elected at a legally called meeting of the congregation during the month of __. Their term of office shall be for ___ years, with the term of office beginning on (month and day) and ending on (month and day). Newly elected Congregation Council members shall be installed at worship the Sunday prior to the date they assume office.

C12.03. Should a member's place on the Congregation Council be declared vacant, the Congregation Council shall elect, by majority vote, a successor until the next annual meeting.

C12.04. The Congregation Council shall have general oversight of the life and activities of this congregation, and in particular its worship life, to the end that everything be done in accordance with the Word of God and the faith and practice of the Evangelical Lutheran Church in America.

The duties of the Congregation Council shall include the following:

- a. To lead this congregation in stating its mission, to do long-range planning, to set goals and priorities, and to evaluate its activities in light of its mission and goals.
- b. To seek to involve all members of this congregation in worship, learning, witness, service, and support.
- c. To oversee and provide for the administration of this congregation to enable it to fulfill its functions and perform its mission.

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- d. To maintain supportive relationships with the pastor(s) and staff and help them annually to evaluate the fulfillment of their calling

or employment.

e. To be examples individually and corporately of the style of life and ministry expected of all baptized persons.

f. To promote a congregational climate of peace and goodwill, and, as differences and conflicts arise, to endeavor to foster mutual understanding.

g. To arrange for pastoral service during the sickness or absence of the pastor.

h. To emphasize partnership with the synod and churchwide units of the Evangelical Lutheran Church in America as well as cooperation with other congregations, both Lutheran and non-Lutheran, subject to established policies of the synod and the Evangelical Lutheran Church in America.

i. To recommend and encourage the use of program resources produced or approved by the Evangelical Lutheran Church in America.

j. To seek out and encourage qualified persons to prepare for the ministry of the Gospel.

C12.05. The Congregation Council shall be responsible for the financial and property matters of this congregation.

a. The Congregation Council shall be the board of [trustees] [directors] of this congregation, and as such shall be responsible for maintaining and protecting its property and the management of its business and fiscal affairs. It shall have the powers and be subject to the obligations that pertain to such boards under the laws of the State of , except as otherwise provided herein.

b. The Congregation Council shall not have the authority to buy, sell, or encumber real property unless specifically authorized to do so by a meeting of the congregation.

c. The Congregation Council may enter into contracts of up to \$ for items not included in the budget.

d. The Congregation Council shall prepare an annual budget for adoption by this congregation, shall supervise the expenditure of funds in accordance therewith following its adoption, and may incur obligations of more than \$ in excess of the anticipated receipts only after approval by a Congregation Meeting. The budget shall include this congregation's full indicated share in support of the wider ministry being carried on in partnership with the synod and churchwide organization.

e. The Congregation Council shall ascertain that the financial affairs of this congregation are being conducted efficiently, giving particular attention to the prompt payment of all obligations and to the regular forwarding of benevolence monies to the synodical treasurer.

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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[,l [and] its bylaws[,], [and the continuing resolutions] are carried out.

C12.07. The Congregation Council shall provide for an annual review of the membership roster.

C12.08. The Congregation Council shall be responsible for the employment and supervision of the 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 by the president at the request of at least one-half of its members. Notice of each special meeting shall be given to all who are entitled to be present.

C12.12. A quorum for the transaction of business shall consist of a majority of the members of the Congregation Council, including the pastor or interim pastor, except when the pastor or interim pastor requests or consents to be absent and has given prior approval to the agenda for a particular regular or special meeting, which shall be the only business considered at that meeting. Chronic or repeated absence of the pastor or interim pastor who has refused approval of the agenda of a subsequent regular or special meeting shall not preclude action by the Congregation Council, following consultation with the synodical bishop.

Chapter 13.

CONGREGATION COMMITTEES

C13.01. The officers of this congregation and the pastor shall constitute the

Executive Committee.

C13.02. A *Nominating Committee* of six voting members of this congregation, two of whom, if possible, shall be outgoing members of the Congregation Council, shall be elected at the annual meeting for a term of one year. Members of the Nominating Committee are not eligible for consecutive reelection.

C13.03. An *Audit Committee* of three voting members shall be elected by the Congregation Council. Audit Committee members shall not be members of the Congregation Council. Term of office shall be three years, with one member elected each year. Members shall be eligible for reelection.

C13.04. A *Staff*

Support Committee (in the absence of a staff support committee, their duties shall be fulfilled by the executive committee) shall

be appointed jointly by the president [vice president'] and the pastor. Term of office shall be two years, with three members to be appointed each successive year. Committee members will hold no other office in the congregation during their term.

C13.05. When a pastoral vacancy occurs, a

Call Committee of six voting members shall be elected by [this congregation] [the Congregation Council]. Term of office will terminate upon installation of the newly called pastor.

C13.06. Other committees of this congregation may be formed, as the need arises, by decision of the Congregation Council.

C13.07. Duties of committees of this congregation shall be specified in the [bylaws] [continuing resolutions].

Chapter 14.

ORGANIZATIONS WITHIN THE CONGREGATION

C14.01. All organizations within this congregation shall exist to aid it in ministering to the members of this congregation and to all persons who can be reached with the Gospel of Christ. As outgrowths and expressions of this congregation's life, the organizations are subject to its oversight and direction. This congregation at its meeting shall determine their policies, guide their activities, and receive reports concerning their membership, work, and finances.

C14.02. Special interest groups, other than those of the official organizations of the Evangelical Lutheran Church in America, may be organized only after authorization has been given by the Congregation Council [and specified in a continuing resolution].

Chapter 15.

DISCIPLINE OF MEMBERS AND ADJUDICATION

*C15.01. Denial of the Christian faith as described in this constitution, conduct grossly unbecoming a member of the Church of Christ, or persistent trouble-making in this congregation are sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation will be attempted following Matthew 18:15-17, proceeding through these successive steps: a) private admonition by the pastor, b) admonition by the pastor in the presence of two or three witnesses, and c) citation to appear before the Congregation Council.

*C15.02. The process for discipline of a member of the congregation shall be governed as prescribed by the chapter on discipline in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America. A member charged with the offense shall appear before the Congregation Council after having received a written notice,

'For use if the pastor is president of the congregation under two of the options in C11.02.

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specifying the exact charges that have been made against the member, at least 10 days prior to the meeting.

*C15.03. Members of the Congregation Council who participate in the preparation of the written charges or who present evidence or testimony in the hearing before the Congregation Council are disqualified from voting upon the question of the guilt of the accused member. Should the allegations be sustained by a two-thirds majority vote of the members of the Congregation Council, who are not disqualified but who are present and voting, and renewed admonition prove ineffectual, the council shall impose one of the following disciplinary actions:

- a. censure before the council or congregation;
- b. suspension from membership for a definite period of time; or
- c. exclusion from membership in this congregation.

Disciplinary actions b. and c. shall be delivered to the member in writing.

*C15.04. The member against whom disciplinary action has been taken by the Congregation Council shall have the right to appeal the decision to the Synod Council. Such right may not be abridged and the decision of the Synod Council shall be final.

*C15.05. Disciplinary actions may be reconsidered and revoked by the Congregation Council upon receipt of a) evidence that injustice has been done or b) evidence of repentance and amendment.

*C15.10.

Adjudication

*C15.11. When there is disagreement among factions within this congregation on a substantive issue that cannot be RESOLVED by the parties, members of this congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of the synod shall consider the matter. If the Consultation Committee of the synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.

Chapter 16.

BYLAWS

*C16.01. This congregation may adopt bylaws. No bylaw may conflict with this constitution.

*C16.02. Bylaws may be adopted or amended at any legally called meeting of this congregation with a quorum present by a majority vote of those voting members present and voting.

*C 16.03. Changes to the bylaws may be proposed by any voting member provided, however, that such additions or amendments be submitted in writing to the Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose and that the Congregation Council notify the members of the proposal with its recommendations at least 30 days in advance of the Congregation Meeting.

*C16.04. Approved changes to the bylaws shall be sent by the secretary of this congregation to the synod.

Chapter 17.

AMENDMENTS

*C17.01. Amendments to this constitution may be proposed by at least voting members or by the Congregation Council. Proposals must be filed in writing with the Congregation Council 60 days before formal consideration by this congregation at its regular or special meeting called for that purpose. The Congregation Council shall notify the members of the proposal with the council's recommendations at least 30 days in advance of the meeting.

*C17.02. A proposed amendment to this constitution shall:

- a. be approved at a properly called meeting according to this consti-

tution 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 of the ELCA.

*C17.04. Whenever the Model Constitution for Congregations is amended by the Churchwide Assembly, this constitution may be amended to reflect any such amendment by a simple majority vote at any subsequent meeting of the congregation without presentation at a prior meeting of the congregations, provided that the Congregation Council has submitted by mail notice to the congregation of such an amendment or amendments at least 30 days prior to the meeting. Following the adoption of an amendment, the secretary of the congregation shall submit a copy thereof to the synod, consistent with *C17.03.

Chapter 18.

CONTINUING RESOLUTIONS

*C18.01. The Congregation Council may enact continuing resolutions which describe the function of the various committees or organizations of this congregation.

*C18.02. Continuing resolutions shall be enacted or amended by a two-thirds vote of all voting members of the Congregation Council.

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