Report of the Memorials Committee

Evangelical Lutheran Church in America
God's work. Our hands.

Consideration of Synodical Memorials

One responsibility of the Churchwide Assembly is to consider proposed responses to synodical assemblies. To assist the Churchwide Assembly in this task, a Memorials Committee reviews these memorials and proposes recommendations for assembly action.

According to the Rules of Organization and Procedure *(2011 Pre-Assembly Report*, Section I), the Memorials Committee may recommend that the 2011 Churchwide Assembly:

- vote separately on the proposed responses to certain synodical memorials, allowing the co-chairs to determine the order in which the recommendations are considered; and
- vote on the recommended responses to the remaining synodical memorials as a group (*en bloc*). Please note: Some memorials are included in this *en bloc* action because the subject matter will come to the floor of the assembly for discussion elsewhere on the agenda.

Recommendation of the Memorials Committee

To approve *en bloc*, with the exception of those memorials considered separately, the following responses to 2010 and 2011 synodical memorials printed in the Report of the Memorials Committee (*2011Pre-Assembly Report*, Section VI, pages as listed):

Category A4: Energy Stewardship 37
Category A5: ELCA Malaria Campaign 37
Category A6: Immigration Reform 39
Category A8: Support for Farmers and Ranchers 44
Category B1: Voting Members at Synod and Churchwide Assemblies 44
Category B2: Synodical Ratification Procedure . . 45
Category C2: Social Statement on Genetics 53
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Category D2: Holy Communion 55
Category D3: Living Into the Future Together (LIFT) Report 57
Category E1: Social Statement on Human Sexuality 58
Category E2: Ministry Policies 60
Category F1: Special Needs Retirement Fund 62

For Separate Consideration

The Memorials Committee recommends that the Churchwide Assembly consider separately the following responses to 2010 and 2011 synodical memorials:

Category A1: Bullying, Harassment, and Related Violence 25
Category A2: Expanding Multicultural Ministry 26
Category A3: International Year for People of African Descent 30
Category A7: Investment for Positive Change in Palestine . 43
Category C1: Lutheran Campus Ministry 52

If a voting member desires the assembly to discuss a recommendation listed in the *en bloc* resolution, she or he may request that it be removed for separate consideration. The assembly then will consider separately the proposed response of the Memorials Committee. To call for such separate consideration, the voting member must submit written notification to the secretary of this church or to the secretary's deputy[1] no later than 9:30 p.m., Monday, August 15, 2011, using the form, "Notice Related to Recommendations of Memorials Committee." A copy of that form is included on page 3 of this report and includes detailed instructions for submitting such a request. Additional copies of this form are available from the secretary's deputy.

A voting member who desires to offer a substitute to a recommendation of the Memorials Committee also must complete the form "Notice Related to Recommendations of Memorials Committee." The text of the proposed substitute must be submitted on a Motion Form (provided in voting member registration packets) to the secretary or the secretary's deputy. Additional copies of the Motion Form may be requested from the secretary's deputy. Substitute recommendations must be submitted to the secretary of this church or the secretary's deputy no later than 9:30 p.m., Monday, August 15, 2011, as established in the Rules of Organization and Procedure for this assembly.

The process for consideration of memorials outlined in this report is intended to assist the assembly in responding to a large number of memorials and will facilitate the scheduling of discussion. It also will make it possible to reproduce substitute motions for distribution to assembly members prior to debate.

Pr. Steven P. Loy, *co-chair*
Pr. Heather S. Lubold, *co-chair*

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[1] The secretary's deputy will be seated at the left (presider's side) of the speakers' platform in the plenary hall during plenary sessions.

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Notice Related to Recommendations of the Memorials Committee

Note: A voting member of the assembly who wishes the assembly to consider separately a proposed response to a synodical memorial printed in the *2011 Pre-Assembly Report*, Section VI, or wishes to offer a substitute motion shall give written notice to the secretary of this church or the secretary's deputy prior to 9:30 p.m., Monday, August 15, 2011. The secretary's deputy will be seated at the left (presider's side) of the speakers' platform in the plenary hall during plenary sessions.

Signature of Voting Member _____

Printed Name of Voting Member _____

Synod Name and Number _____

Hotel and Room Number _____

Memorial:

Category _____ **Memorial Committee's recommendation beginning on page** _____

Category Title _____

I wish to: (Check all that apply)

___ **request that the response to this memorial receive separate consideration (removed from *en bloc*) by the assembly.***

___ **offer a substitute to the recommendation of the Memorials Committee.****

___ **offer an amendment to the recommendation of the Memorials Committee.*****

*This request must be supported by ten (10) other voting members of this assembly, to be evidenced on the reverse side of this form.

**This substitute requires consultation with at least one of the co-chairs of the Memorials Committee as to when the text of the substitute will be available.

***If a short amendment to the text provided by the committee is planned, consultation with at least one of the co-chairs of the Memorials Committee is recommended, but not required.

In all cases, the text of the proposed amendment must be submitted to the secretary of this church or the secretary's deputy on a Motion Form prior to the deadline, 9:30 p.m., Monday, August 15, 2011.
The text of all proposed substitutions also must be submitted to the secretary of this church or the secretary's deputy on a Motion Form. The Motion Form was distributed in all Voting Members' packets; additional copies may be obtained from the secretary's deputy.

This space for staff use only.

Received by _____

Date/Time _____

Both sides of this form may be duplicated.

The request for separate consideration, as shown on the front side of this form, is supported by the following Churchwide Assembly voting members:

Signature _____
Printed name _____
Synod name
and number _____

Signature _____
Printed name _____
Synod name
and number _____

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Synodical Memorials: A Word of Explanation

According to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the Churchwide Assembly shall "receive and consider proposals from synod assemblies" (ELCA 12.21.c.). To assist the assembly in carrying out this task, "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.).

A *memorial* is understood to mean an action of a Synod Assembly *specifically addressed to the Churchwide Assembly*, requesting that a particular action be taken by that body. (Note: *resolutions* adopted by a Synod Assembly address the ELCA Church Council or a churchwide unit through referral by the Synod Council.)

Meeting in late June 2011, the Memorials Committee reviewed the 98 memorials received from 2010 and 2011 synod assemblies. The committee grouped those memorials that address the same topic or related concerns in order to facilitate the assembly's consideration. In each part of this Report of the Memorials Committee you will find three components:

1. Memorials Adopted by 2010 and 2011 Synod Assemblies

Memorials are listed by region and synod number, according to their constitutional designation. The year in which each memorial was adopted is listed in brackets. Where more than one synod approved the same or a similar memorial, the synods taking such action are listed together.

The memorials are reproduced here in the form in which they were submitted to the secretary of this church. The *preamble* (the "WHEREAS" clauses) provides information to assist readers to understand the context of the synodical discussion of the memorial. Attention should be focused, however, on the *resolutions* (the "RESOLVED" clauses), which make the actual request for action by the Churchwide Assembly.

2. Background Information Provided by the Memorials Committee

The Memorials Committee received information and advice from churchwide units on the subjects addressed in the various synodical memorials. In reporting its recommendations, the committee provides this background information, which voting members may find helpful in making decisions related to the memorials. The Memorials Committee may provide rationale for its recommendations to the Churchwide Assembly where appropriate.

3. Recommendation of the Memorials Committee for Action by the Churchwide Assembly

In each section, the committee's recommendation for assembly action is printed in **boldface** type. In certain instances, the proposed action may be to affirm or to decline to approve the action proposed by the synod. In other instances, the committee may recommend referral to the Church Council or to a churchwide unit. In yet other instances, the recommendation may be to convey to the synod the material provided to the assembly as "Background Information" as the assembly's response to the memorial.

A synodical memorial may address an issue that already is scheduled to be discussed by the assembly at an identified point on its agenda. Rather than suggesting that the Churchwide Assembly discuss an issue twice, the committee recommends that the assembly's separate action on that issue also serve as the assembly's response to the synodical memorial on that topic.

The Memorials Committee will recommend that some memorials be considered *en bloc*. Action will be taken upon all of the memorials contained in the *en bloc* section by a single vote, without floor debate.

By **9:30 p.m., Monday, August 15, 2011,** voting members who wish to remove from the *en bloc* action the Memorial Committee's response to a synodical memorial must notify the secretary of this church or the secretary's deputy. Likewise, persons intending to offer an amendment or substitution for the committee's response must notify the secretary by submitting a Motion Form with the text of the proposed amendment.

The preliminary agenda for the Churchwide Assembly, printed in the *2011 Pre-Assembly Report,* Section I, indicates the times when the recommendations of the Memorials Committee are scheduled to be brought to the floor of the assembly. A final Order of Business will be distributed to assembly members at registration.

NOTE: Synod assemblies also may adopt resolutions on churchwide issues that are *not* considered memorials since they do not address broad policy matters or the Churchwide Assembly directly. For example, a Synod Assembly may adopt a *resolution* addressed to a particular churchwide unit; the appropriate route for this action is through the Synod Council to the Church Council's Executive Committee for appropriate referral to churchwide units. Those *resolutions* addressed to the Church Council will be considered by the Church Council at subsequent meetings. The reader, therefore, may not find in this report all synod assembly actions related to churchwide issues, since many are addressed through other channels.

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Section A
Economic and Social Justice Concerns

Category A1: Bullying, Harassment, and Related Violence

1. Alaska Synod (1A) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, Alaska has consistently had the highest suicide rates in the nation, with a three-year average suicide rate (2003–2005) of 20.86/100,000, an average which is significantly higher in rural Alaska (*Statewide Suicide Prevention Council 2007 Annual Report to the Legislature, www.hss.state.ak.us/suicideprevention/pdfs_sspc/2007sspcannualreport.pdf*).

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore be it

RESOLVED, that the Alaska Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior,
e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources; and be it further

RESOLVED, that the Alaska Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

2. Eastern Washington-Idaho Synod (1D) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Eastern Washington-Idaho Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, and Lutheran social service organizations, and encourages public schools, counseling centers, and other governmental organizations to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which: utilize positive, inclusive, empowering, and developmentally appropriate materials; raise participant's awareness about the

issue; focus on prevention; seek to change bystander behavior into ally behavior; and create partnerships between youth and adults; and be it further

RESOLVED, that these church partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA); and be it further

RESOLVED, that the Eastern Washington-Idaho Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

3. Oregon Synod (1E) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Oregon Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social service organizations, Lutheran Youth Organizations, and other youth ministries, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which utilize positive, inclusive, empowering, and developmentally appropriate materials; raise participants' awareness about the issue; focus on prevention; seek to change bystander behavior into ally behavior; create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), and private and governmental funding sources; and be it further

RESOLVED, that the Oregon Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

4. Montana Synod (1F) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Montana Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

5. Grand Canyon Synod (2D) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Grand Canyon Synod of the Evangelical Lutheran Church in America encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social ministry organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior,
e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources; and be it further

RESOLVED, that the Grand Canyon Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

6. Rocky Mountain Synod (2E) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Rocky Mountain Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

7. Eastern North Dakota Synod (3B) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation,

non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "[The ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Eastern North Dakota Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a) utilize positive, inclusive, empowering and developmentally appropriate materials,
b) raise participant's awareness about the issue,
c) focus on prevention,
d) seek to change bystander behavior into ally behavior,
e) create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources; and be it further

RESOLVED, that the Eastern North Dakota Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

8. Northwestern Minnesota Synod (3D) [2011 Memorial]

RESOLVED, that the Northwestern Minnesota Synod of the ELCA memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

9. Northeastern Minnesota Synod (3E) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore be it

RESOLVED, that the Northeastern Minnesota Synod encourage new partnerships among our congregations, all synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior,
e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources; and be it further

RESOLVED, that the Northeastern Minnesota Synod memorializes the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

10. Southwestern Minnesota Synod (3F) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the members of the Southwestern Minnesota Synod of the ELCA encourage new partnerships among our congregations, the synods, the churchwide organization, Lutheran Outdoor Ministries, Lutheran Campus Ministry, colleges and universities, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services, public schools, counseling centers and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior,
e. create partnerships between youth and adults; and be it further

RESOLVED, that the Southwestern Minnesota Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in the ELCA, addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

11. Minneapolis Area Synod (3G) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; therefore be it

RESOLVED, that the Minneapolis Area Synod meeting in assembly memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially against higher risk populations.

12. Saint Paul Area Synod (3H) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size

and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Saint Paul Area Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry among this church's congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran school associations, Lutherans Concerned/North America, Lutheran social services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which: utilize positive, inclusive, empowering, and developmentally appropriate materials; raise participant's awareness about the issue; focus on prevention; seek to change bystander behavior into ally behavior; and create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod, and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources.

13. Southeastern Minnesota Synod (3I) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, the Southeastern Minnesota Synod is aware of the tragic consequences of bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church speaking to the issue of bullying is a powerful witness to the healing, life affirming Gospel; therefore, be it

RESOLVED, that the Southeastern Minnesota Synod in its assembly request that its council utilize its existing partnerships among congregational, synodical, and churchwide expressions of the ELCA, and related organizations such as outdoor ministries, Campus Ministry, Lutheran Social Services, Lutheran Services in America, and private and public organizations, and encourage the formation of new partnerships to prevent bullying, harassment, and related violence; and be it further

RESOLVED, that the Southeastern Minnesota Synod in assembly encourage these partnerships to seek funding for these efforts from a combination of existing funds and new funding sources; and be it further

RESOLVED, that the Southeastern Minnesota Synod in assembly memorialize the 2011 Churchwide Assembly to encourage the churchwide offices, churchwide units, and separately incorporated units to act to prevent bullying, harassment, and related violence.

14. Central States Synod (4B) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, in modern times, accessibility to social networking Web sites and text messaging allows for bullying to take place 24 hours a day; and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Central States Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior,
e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources; and be it further

RESOLVED, that the Central States Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations; and be it further

RESOLVED, that the Synod Council of the Central States Synod take action to ensure that information regarding partnership activities and partnership resources within this synod are shared through synodical publications and that the Synod Council present to the 2012 Synod Assembly a report summarizing known partnership activities in this synod.

15. Arkansas-Oklahoma Synod (4C) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declared, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declared, "Likewise, it will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of this church addressing the intersection of race, economic status, age, sexual orientation, gender identity, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Arkansas-Oklahoma Synod memorialize the 2011 ELCA Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence especially with higher risk populations.

16. Texas-Louisiana Gulf Coast Synod (4F) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Texas-Louisiana Gulf Coast Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge

in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

17. Metropolitan Chicago Synod (5A) [2011 Memorial]

RESOLVED, that the Metropolitan Chicago Synod memorialize the 2011 Churchwide Assembly to develop and encourage, support, and publicize new partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence.

18. Northern Illinois Synod (5B) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Northern Illinois Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social service organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior,
e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources; and be it further

RESOLVED, that the Northern Illinois Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

19. Central/Southern Illinois Synod (5C) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Central/Southern Illinois Synod Assembly memorialize the 2011 Churchwide Assembly to encourage, support, and publicize partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

20. Southeastern Iowa Synod (5D) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Southeastern Iowa Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these anti-bullying partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior,
e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources; and be it further

RESOLVED, that the Southeastern Iowa Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly direct the synod staff and synod council to provide for the making of an "It Gets Better" video.

21. Northeastern Iowa Synod (5F) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; and

WHEREAS, the ELCA's website informing us on bullying states, "The Gospel's summons calls the church to take responsibility in reducing physical and emotional violence. For many, the thought of bullying prompts images of 'playground scuffles.' This limited and naive view overlooks the pervasive nature of bullying, which also occurs in the classroom, workplace, homes, assisted living situations and nursing homes, and in the congregation;" and

WHEREAS, in A Northeastern Iowa Synod Council Statement Regarding the Violence of Bullying (2011), the Northeastern Iowa Synod Council stated, "that the Northeastern Iowa Synod Council take actions to promote public condemnation of bullying and such harassment by all individual members, ministers, seminarians, congregations, youth workers and leaders, and other partners and agencies affiliated with the NEIA Synod . . . and provide a wide range of resources on our website which speak to youth, young adults, the elderly, and rostered leaders about both being at risk for being bullied and resources that will guide them and inform them where they may turn;" therefore, be it

RESOLVED, that the Northeastern Iowa Assembly memorialize the 2011 Churchwide Assembly to encourage, support, and publicize partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

22. Northern Great Lakes Synod (5G) [2011 Memorial]

RESOLVED, that the Northern Great Lakes Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

23. Greater Milwaukee Synod (5J) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Greater Milwaukee Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social ministry organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior,
e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources; and be it further

RESOLVED, that the Greater Milwaukee Synod memorialize the 2011 Churchwide Assembly to encourage, support and publicize new partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

24. South-Central Synod of Wisconsin (5K) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the South-Central Synod of Wisconsin encourages new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:
utilize positive, inclusive, empowering and developmentally appropriate materials, raise participant's awareness about the issue, focus on prevention, seek to change bystander behavior into ally behavior, and create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries,

Women of the ELCA), private and governmental funding sources; and be it further

RESOLVED, that the South-Central Synod of Wisconsin memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence.

25. Southern Ohio Synod (6F) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, the State of Ohio defines "bullying, harassment, and intimidation" as:

(1) Any intentional written, verbal, or physical act that a student has exhibited toward another particular student more than once and the behavior both:
   (a) Causes mental or physical harm to the other student and
   (b) Is sufficiently severe, persistent, or pervasive that it creates an intimidating, threatening, or abusive educational environment for the other student, and
(2) Violence within a dating relationship (Ohio Revised Code 3313.666); and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005, Gay, Lesbian Straight Education Network); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that Southern Ohio Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships under their own authority be encouraged to create or join with existing preventative programs which:

- utilize positive, inclusive, empowering and developmentally appropriate materials,
- raise participant's awareness about the issue,
- focus on prevention,
- seek to change bystander behavior into ally behavior,
- create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources; and be it further

RESOLVED, that the Southern Ohio Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

26. New Jersey Synod (7A) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, New Jersey currently has the strongest anti-bullying law in the country, focusing on efforts to end bullying by encouraging responsible behavior in adults and youth; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the New Jersey Synod encourage new partnerships in this synod and across this church, among our congregations, the synods, the churchwide organization, outdoor

ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social service organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior,
e. create partnerships between youth and adults,
f. provide a reporting process,
g. advocating for those being bullied and provide the appropriate aids and services those bullying; and be it further

RESOLVED, that these partnerships seek funding from a combination of existing funds as well as new funding sources as needed; and be it further

RESOLVED, that the New Jersey Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

27. New England Synod (7B[2]) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the New England Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

[2] *The following "resolved" clauses were part of a resolution from the New England synod and are included here for response by the Memorials Committee. The "whereas" clauses in the memorial and resolution from the New England Synod were identical.*

RESOLVED, that the New England Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social service organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior, and
e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources.

28. Metropolitan New York Synod (7C) [2011 Memorial]

RESOLVED, that the Metropolitan New York Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior, and
e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation

grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources; and be it further

RESOLVED, that the Metropolitan New York Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence.

29. Upstate New York Synod (7D) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Upstate New York Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior,
e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources; and be it further

RESOLVED, that the Upstate New York Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence.

30. Northeastern Pennsylvania Synod (7E) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

31. Southeastern Pennsylvania Synod (7F) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability);" and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage new partnerships among this church's congregations, synods, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage these partnerships to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering and developmentally appropriate materials,
b. raise participants' awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior,
e. create partnerships between youth and adults,
f. address the use and abuse of social media and technology; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage these partnerships to seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants, and private and governmental funding sources; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

32. Southwestern Pennsylvania Synod (8B) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod encourage new partnerships among its congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social ministry organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior,
e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources.

33. Allegheny Synod (8C) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Allegheny Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social service organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

a. utilize positive, inclusive, empowering and developmentally appropriate materials,
b. raise participant's awareness about the issue,
c. focus on prevention,
d. seek to change bystander behavior into ally behavior,
e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), private and governmental funding sources; and be it further

RESOLVED, that the Allegheny Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence.

34. Metropolitan Washington, D.C., Synod (8G) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, according to the U.S. Health Resources and Services Administration (*www.stopbullying.gov*), people who have been bullied have a higher risk of depression, increased thoughts of suicide, decreased academic achievement, skip or drop out of school, and are more likely to retaliate using extreme violence. People who bully others have higher risk of abusing drugs and alcohol, are more likely to have criminal records, and are more abusive to romantic partners and children; and

WHEREAS, our Lord Jesus Christ commanded us to love our neighbor as ourselves and even to include our enemies in such love (Luke 10: 25–37); and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly encourage congregations and pastors to speak against bullying and related forms of violence in preaching, teaching, and in other appropriate forums in the life of the congregation; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly encourage new partnerships among congregations, synod offices and units, affiliated Lutheran ministries, and public organizations to support programs addressing bullying, harassment, and other related violence; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly memorialize the 2011 Churchwide Assembly meeting in Orlando, Florida, to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence.

35. North Carolina Synod (9B) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002,

New Perspective on Bullying. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the North Carolina Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

36. South Carolina Synod (9C) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, bullying, harassment, and violence have taken root in our society in the workplace, school, home, church, and anywhere people gather; and

WHEREAS, according to a U.S. Department of Justice report, bullying, harassment, and violence have increased significantly since 1999 and peaks during the middle school years; and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, any perceived difference such as race, economic status, age, nationality, ethnicity, physical ability, mental ability, sexual orientation, gender identity, or physical appearance makes people uniquely vulnerable to bullying, harassment, and violence. Research conducted in schools across the United States indicated that bullying has become more common. "A study of 6,500 students in fourth to sixth grades in the rural South indicated that 1 in 4 students had been bullied with some regularity within the past 3 months and that 1 in 10 had been bullied at least once a week" (S.P. Limber, P. Cunningham, V. Florx, J. Ivey, M. Nation, S. Chai, and G. Melton, "Bullying Among School Children: Preliminary Findings from a School-based Intervention Program"); and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including suicide) if steps are not taken to prevent bullying, cyber bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, nationality, ethnicity, physical ability, mental ability, sexual orientation, gender identity, or physical appearance is a powerful witness to the healing and life affirming Gospel promise; and

WHEREAS, the South Carolina Synod has adopted as one of its Missional Priorities to "Engage congregations and the synod in addressing issues of public education in their communities"; therefore, be it

RESOLVED, that both the South Carolina Synod's Mission Direction Team focusing on public education and the South Carolina Synod Commission on Inclusiveness 1) make education about the impact and prevention of bullying a priority, and 2) create a means by which people can share helpful resources; and be it further

RESOLVED, that congregations and institutions of the South Carolina Synod 1) review their child and youth protection policy and covenant agreements and include appropriate policies to guide the congregation members in the prevention of bullying and 2) be strongly encouraged to offer educational opportunities about the impact and prevention of bullying; and be it further

RESOLVED, that members of the congregations of the South Carolina Synod be asked to actively advocate with their representatives in the South Carolina House and Senate in support of state legislation that protects all persons from bullying; and be it further

RESOLVED, that the South Carolina Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships that address the prevention of bullying, harassment, and related forms of violence.

37. Florida-Bahamas Synod (9E) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity,

psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that this synod in assembly encourage new partnerships among congregations, synods, the churchwide organization, and all other private and public ministry and advocacy partners in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs that: utilize positive, inclusive, empowering, and developmentally appropriate materials; raise participant's awareness about this issue; seek to change bystander behavior into ally behavior; and create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA), and private or governmental funding sources; and be it further

RESOLVED, that this synod in assembly memorialize the 2011 Churchwide Assembly to encourage, support, and publicize partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence.

Background and response from the Congregational and Synodical Mission unit

As the church, we are called to bear witness to God's good works. The reality of good works is thus given with the assuredness that God—the God of creation, reconciliation, justice, and salvation—is with us when we turn toward our neighbor.[3] Our neighbor is bullied when he or she is repeatedly dehumanized, hurt, threatened or subjected to violence. Harassment, bullying or violence is the intentional use of power against another person or group that can result in harm to physical, mental, spiritual, moral or social development.[4]

Negative attitudes toward gays, lesbians, bisexuals, and transgender (LGBT) people put LGBT youth at increased risk for verbal or physical harassment at school when compared to other students. The stresses experienced by LGBT youth and those who are questioning their sexual orientation (LGBTQ) also puts them at greater risk for mental health problems, substance use, suicide, and other health problems.[5] Of particular concern is the increased risk for suicide. A nationally representative study of adolescents in grades 7 through 12 found that lesbian, gay, and bisexual youth were more than twice as likely to have attempted suicide as their heterosexual peers.[6]

Schools that have clear policies, procedures, and activities designed to prevent bullying and have supportive staff and student organizations can be effective in reducing verbal and physical harassment. These kinds of positive school climates are associated with reduced suicide risk and better mental health among LGBT students. For all youth to thrive in their schools and communities, they need to feel socially, emotionally, and physically safe. Schools, communities, parents, and youth have a role to play in building positive, supportive, and healthy environments for youth. Such environments promote acceptance and respect and help youth feel valued.[7]

Thirty-seven synods have presented similar memorials on the topic of "preventing bullying, harassment, and related violence." These memorials ask the Churchwide Assembly to take action to expand the ministries of this church that address the problems of bullying, harassment, and related violence.

The majority of the memorials cite two social statements in support of this request: (1) *Our Calling in Education* (2007), which affirms that opposition to bullying and other forms of harassment are components of truly safe schools, conducive to effective teaching and learning; and, (2) *Human Sexuality: Gift and Trust* (2009), which notes that children with actual or perceived sexual orientation or gender identity differences and their families are frequent targets of abusive behavior.

The citations from the two social statements of this church rightly identify concerns within these statements that this church should aggressively address bullying and related forms of abuse. Although the citation from *Our Calling in Education* is drawn from a section on public education, the reference describes a quality that the statement assumes is present in church-sponsored education as well. In addition, the implementing resolutions of *Human Sexuality: Gift and Trust* call upon "all congregations, synods, early childhood education centers, elementary and secondary schools, colleges and universities, seminaries, campus ministries, outdoor ministries, social ministry organizations, public policy advocacy ministries, and all churchwide units to carry out the substance and spirit of this statement" and call upon "appropriate churchwide units to oversee a process of implementation and accountability for this social statement and to report on implementation to the Church Council in early 2012."

To move toward implementation of the concern for bullying and related abusive behaviors expressed by the two social statements, the memorials presented here generally recommend that the 2011 Churchwide Assembly "encourage, support, and publicize" new partnerships among the synods, congregations, institutions, and agencies of this church to expand ministries that

[3] The Public Witness of Good Works: Lutheran Impulses for Political Ethics: Part II

[4] World Health Organization definition

[5] Coker TR, Austin SB, Schuster MA. The health and health care of lesbian, gay, and bisexual adolescents. *Annual Review of Public Health*. 2010; 31:457–477.

[6] Russell ST, Joyner K. "Adolescent sexual orientation and suicide risk: Evidence from a national study." *American Journal of Public Health*. 2001;91:1276–1281.

[7] Centers for Disease Control and Prevention, "Lesbian, Gay, Bisexual, Transgender-Youth" 1/27/2011

seek to prevent bullying, harassment, and other violence, "especially with higher risk populations."

Leaders in the ELCA networks of educational, social service, and youth and young adult ministries already participate regularly in conferences to learn from each other and to identify new partnerships and other collaborative efforts to improve and expand ministries. The churchwide organization plays a key role in convening or supporting many of these gatherings, and the issue of bullying and related abusive behaviors has been addressed by ELCA ministry networks and their partnership conferences. The churchwide organization will continue to welcome ever deeper engagement on bullying and other abusive behaviors by the expressions of this church through the ongoing work with the leaders of our educational, social service, youth ministry, and young adult networks.

Recommendation for Assembly Action

[The Memorials Committee's recommendation is printed on addendum page 25 A.]

Category A2: Expanding Multicultural Ministry

1. North Carolina Synod (9B) [2011 Memorial]

WHEREAS, St. Paul wrote in his letter to the Galatians (3:28), "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus;" and

WHEREAS, speaking in the book of Acts (10:34–36), St. Peter said, "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all;" and

WHEREAS, our social and cultural history has not fostered a full multicultural participation in the life of our congregations; and

WHEREAS, we as members of the body of Christ are called to be inclusive of all the people who live in our communities; and

WHEREAS, some of our congregations have expressed an intention to become more inclusive in their multicultural outreach, most notably St. John Lutheran Church, Salisbury, by working with the North Carolina Synod African Descent Strategy Team as part of the North Carolina Multicultural Ministry Committee to develop a congregational strategy and develop resource materials; therefore, be it

RESOLVED, that all the congregations within the North Carolina Synod be encouraged to consider creating a multicultural committee utilizing resources such as the African Descent Strategy Team of the North Carolina Synod Multicultural Committee to assist each congregation to become more multicultural in their ministry; and be it further

RESOLVED, that the North Carolina Synod memorialize the Churchwide Assembly to prayerfully encourage all ELCA congregations to expand the multicultural emphasis of their ministries, becoming more reflective and inclusive of the cultures in their communities.

Background

The Evangelical Lutheran Church in America (ELCA), at its constituting convention in1987, adopted the following goal: "It shall be a goal of this church that within 10 years of its establishment the membership shall include at least 10 percent people of color and/or primary language other than English" (ELCA 5.0 l.A87.).

As of December 2008, 22 years after the 10 percent goal was established, people of color made up three percent of the baptized members of the ELCA. In December 2009, when the ELCA revised is statistical method from counting baptized members to active participants, the percent of people of color in the ELCA increased to 4.84 percent.

The percentage and number of people of color in the ELCA have increased during the life of the ELCA. The percentage has increased from 1.98 percent in 1990 to 3.35 percent in 2008. The number of baptized members who are people of color has increased from 103,715 in 1990 to 155,141 in 2008. The largest increase is among Latinos and multiracial members.

ELCA congregations have become more diverse. Between 1990 and 2008, the number of congregations with 20 percent or more members of color has grown by 200, from 385 congregations in 1990 to 585 in 2008. The number of congregations with five percent or more people of color also has increased from 1,101 in 2000 to 1,515 in 2008.

Changes in the U.S. population reveal many opportunities for the ELCA to grow multiculturally. The U.S. Census Bureau shows the fastest growth for Latinos followed by Asian Americans. Diversity is growing particularly in Region 2, Region 4, and Region 9. These are areas where the ELCA has many opportunities for outreach and mission among a very diverse population. Region 2 includes 156 ZIP codes that are growing, have 20 percent or more people of color in the population but currently have no ELCA congregations currently in the ZIP code. Similarly, Region 4 has 103 ZIP codes, and Region 9 has 142 ZIP codes with the same situation.

Existing ELCA congregations also have opportunities for growing in diversity. There are 1,763 ELCA congregations located in ZIP codes where the population is 11 to 20 percent more diverse than their membership's diversity—an opportunity for evangelism and growth in diversity. There are 933 congregations with communities that are 21 to 30 percent more diverse than their membership. Overall, more than 4,000 ELCA congregations are located in communities with an opportunity for growth in diversity.

Resources

"One Body, Many Members," is an online resource that is accessible at *http://tinyurl.com/onebody*.

"Talking Together as Christians Cross Culturally," is available online through *http://tinyurl.com/talkingtogether*, and may be ordered in print from the ELCA Resource Catalog by phone 1-800-638-3522, ext. 2580, or online at *www.elca.org/resources*.

Recommendation for Assembly Action

To receive with gratitude the memorial of the North Carolina Synod encouraging increased multicultural ministry within the ELCA;

To acknowledge with hope the modest increases in the diversity of ELCA congregations and the percentages of ELCA members who are people of color, but to acknowledge with deep concern that the goal established by the ELCA in 1987 that "it shall be a goal of this church that within 10 years of its establishment the membership shall include at least 10 percent people of color and/or primary language other than English" has not yet been achieved; and

To encourage congregations and synods to incorporate ministry with and to diverse populations in the mission planning advocated by the Living into the Future Together Task Force report.

Category A3: International Year for People of African Descent

1. Central/Southern Illinois Synod (5C) [2011 Memorial]

WHEREAS, the United Nations General Assembly adopted resolution A/RES/64/169, which proclaims 2011 the International Year for People of African Descent; and

WHEREAS, this global vision seeks to:

- Remember the profound effect of racism on people of African descent;
- Promote greater awareness of and respect for their diverse heritage and culture;
- Strengthen the political commitment to eradicating discrimination them; and
- Recognize the vast contributions to politics, economics, and culture made by them.

WHEREAS, we of the Evangelical Lutheran Church in America (ELCA) have recognized ourselves to be in mission and ministry in a multicultural society, and have committed ourselves to welcome cultural diversity (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, the ELCA, in its social statement *Freed in Christ: Race, Ethnicity, and Culture*, acknowledges racism as sin, a violation of God's intention for humanity that fractures and fragments both church and society; and

WHEREAS, the commitment was made that, within the first 10 years of the ELCA's existence, 10 percent of this church's membership would be people of color and/or people whose primary language is other than English; therefore, be it

RESOLVED, that the Central/Southern Illinois Synod Assembly memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America to:

1. Support 2011 as the United Nations "International Year of People of African Descent" by recognizing and celebrating the rich history, diverse cultures, vast contributions, and gifts for ministry of people of African descent within the ELCA and society.
2. Acknowledge this proclamation within every expression of the ELCA community and its affiliates by educating people about and participating in this international year through ministry, forums, and presentations as well as artistic, cultural, and worship expressions that lift up and affirm the gifts of people of African descent.
3. Call upon synods and congregations to consider ways to help raise awareness of the International Year such as through their newsletters, adult forums, meals that share the foods of the cultures of people of African descent, and panel discussions.
4. Continue efforts to eradicate racism by examining the factors inhibiting people of color from experiencing the fullness of leadership and inclusion in this church and society.
5. Pray for the rights and work of human rights defenders, who fight to end all forms of racism and discrimination both domestically and internationally, and call upon the United States and other national governments to take steps to protect these defenders and support their work.
6. Advocate for full social, economic, and cultural inclusion for ethnic-specific and multicultural ministries

and pastors within congregations, synods, and churchwide organization.

7. Utilize the resources of this church to foster deeper cross-cultural relationships between European Americans and people of color as the ELCA lives into the future as a welcoming and multicultural church, including study and use of the ELCA social statement *Freed in Christ: Race, Ethnicity, and Culture* and the resource "Talking Together as Christians Cross-Culturally."
8. Deepen the ELCA's relationships with its companion churches in Africa and around the globe by seeking to better understand the cultural contexts of these churches, respecting and affirming cultural diversity and strengthening the companion synod and other relationships between the ELCA's synods and congregations.

2. Northeastern Ohio Synod (6E) [2011 Memorial]

WHEREAS, the United Nations General Assembly adopted resolution A/RES/64/169, which proclaims 2011 the International Year for People of African Descent; and

WHEREAS, this global vision seeks to:

- Remember that people of African Descent are the most affected by racism;
- Promote greater awareness of and respect for the diverse heritage and culture of people of African Descent;
- Strengthen the political commitment to eradicating discrimination against people of African Descent;
- Recognize the vast contributions made by people of African Descent to the advancement of the political, economic, social, and cultural development of all societies;
- Encourage concerted efforts across the United Nations systems, and the international, national, regional, and local communities; and

WHEREAS, the Lutheran Office for World Community for the Evangelical Lutheran Church in America (ELCA) and the Lutheran World Federation seeks to serve "in response to God's love to meet human needs" by "advocating dignity and justice for all people, working for peace and reconciliation among the nations" (ELCA 4.02.c.), and monitoring the work of the United Nations; and

WHEREAS, the ELCA, together with the whole Church, looks 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) (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, 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 (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, in the social statement *Freed in Christ: Race, Ethnicity, and Culture*, this church acknowledges racism as sin, a violation of God's intention for humanity that fractures and fragments both church and society; and

WHEREAS, the ELCA's efforts on behalf of the local and the international community in opposition to racism recognize the multicultural nature of the world by promoting international respect for human rights and supporting the international movement to eliminate discrimination; and

WHEREAS, the commitment was made through these and other ways, including:

- the goal that, within the first ten years of the ELCA's existence, ten percent of this church's membership would be people of color and/or whose primary language is other than English;
- 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 encouragement of ethnic-specific associations;
- efforts to start and to support ethnic-specific and multicultural ministries;
- the recognition and empowerment of 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 and 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;
- the respect for cultural diversity in the work of global mission; therefore, be it

RESOLVED, that the Northeastern Ohio Synod Assembly memorialize the 2011 Churchwide Assembly to:

1. Support 2011 as the United Nations "International Year for People of African Descent" by recognizing and celebrating the rich history, diverse cultures, vast contributions, and gifts for ministry of people of African Descent within the ELCA and society.
2. Acknowledge this proclamation within every expression of the ELCA community and its affiliates by educating people about and participating in this international year through ministry, forums, and presentations as well as artistic, cultural, and worship expressions that lift up and affirm the gifts of people of African Descent.
3. Continue efforts to eradicate racism by examining the factors inhibiting people of color from experiencing the fullness of leadership and inclusion in this church and society.
4. Safeguard and pray for the rights and work of human rights defenders, who fight to end all forms of racism and discrimination both domestically and internationally.
5. Advocate for full social, economic, and cultural inclusion for ethnic-specific and multicultural ministries and pastors within congregations, synods, and the churchwide organization.
6. Utilize the resources of this church to foster deeper cross-cultural relationships between European Americans and people of color as the ELCA lives into the future as a welcoming and multicultural church.
7. Deepen the ELCA's call to serve its companion churches in Africa and around the globe by respecting and affirming cultural diversity.

3. Southeastern Pennsylvania Synod (7F) [2011 Memorial]

WHEREAS, the United Nations General Assembly adopted resolution A/RES/64/169, which proclaims 2011 the International Year for People of African Descent; and

WHEREAS, this global vision seeks to:

- Remember that people of African Descent are the most affected by racism;
- Promote greater awareness of and respect for the diverse heritage and culture of people of African Descent;
- Strengthen the political commitment to eradicating discrimination against people of African Descent;
- Recognize the vast contributions made by people of African Descent to the advancement of the political, economic, social, and cultural development of all societies;
- Encourage concerted efforts across the United Nations systems, and the international, national, regional, and local communities; and

WHEREAS, the Lutheran Office for World Community for the Evangelical Lutheran Church in America (ELCA) and the Lutheran World Federation seeks to serve "in response to God's love to meet human needs" by "advocating dignity and justice for all people, working for peace and reconciliation among the nations" (ELCA 4.02.c), and monitoring the work of the United Nations; and

WHEREAS, the ELCA, together with the whole Church, looks 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) (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, 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 (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, in the social statement *Freed in Christ: Race, Ethnicity, and Culture*, this church acknowledges racism as sin, a violation of God's intention for humanity that fractures and fragments both church and society; and

WHEREAS, the ELCA's efforts on behalf of the local and the international community in opposition to racism recognize the multicultural nature of the world by promoting international respect for human rights and supporting the international movement to eliminate discrimination; and

WHEREAS, the commitment was made through these and other ways, including:

- the goal that, within the first ten years of the ELCA's existence, ten percent of this church's membership would be people of color and/or whose primary language is other than English;
- 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 encouragement of ethnic-specific associations;
- efforts to start and to support ethnic-specific and multicultural ministries;
- the recognition and empowerment of 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 and 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;
- the respect for cultural diversity in the work of global mission; therefore, be it

RESOLVED, that the Southeastern Pennsylvania Synod Assembly memorialize the 2011 Churchwide Assembly to:

1. Support 2011 as the United Nations "International Year of People of African Descent" by recognizing and celebrating the rich history, diverse cultures, vast contributions, and gifts for ministry of people of African Descent within the ELCA and society.
2. Acknowledge this proclamation within every expression of the ELCA community and its affiliates by educating people about and participating in this international year through ministry, forums, and presentations as well as artistic, cultural, and worship expressions that lift up and affirm the gifts of people of African Descent.
3. Continue efforts to eradicate racism by examining the factors inhibiting people of color from experiencing the fullness of leadership and inclusion in this church and society.
4. Safeguard and pray for the rights and work of human rights defenders, who fight to end all forms of racism and discrimination both domestically and internationally.
5. Advocate for full social, economic, and cultural inclusion for ethnic-specific and multicultural ministries and pastors within congregations, synods, and the churchwide organization.
6. Utilize the resources of this church to foster deeper cross-cultural relationships between European Americans and people of color as the ELCA lives into the future as a welcoming and multicultural church.
7. Deepen the ELCA's call to serve its companion churches in Africa and around the globe by respecting and affirming cultural diversity.

4. Virginia Synod (9A) [2011 Memorial]

WHEREAS, the United Nations General Assembly adopted resolution A/RES/64/169, which proclaims 2011 the International Year for People of African Descent; and

WHEREAS, this global vision seeks to:

- Remember that people of African descent are profoundly affected by racism;
- Promote greater awareness of and respect for the diverse heritage and culture of people of African descent;
- Strengthen the political commitment to eradicating discrimination against people of African descent; and
- Recognize the vast contributions made by people of African descent to the advancement of the political, economic, social, and cultural development of all societies;
- Encourage concerted efforts across the United Nations systems, and the international, national, regional, and local communities; and

WHEREAS, the Church witnesses Christ, who breaks down walls of cultural exclusivity (Mark 7:24–29 and John 4); and

WHEREAS, we of the Evangelical Lutheran Church in America (ELCA) have recognized ourselves to be in mission and ministry in a multicultural society, and have committed ourselves to welcome cultural

diversity (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, the ELCA, together with the whole Church, looks 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) (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, the ELCA, in its social statement *Freed in Christ: Race, Ethnicity, and Culture*, acknowledges racism as sin, a violation of God's intention for humanity that fractures and fragments both church and society; and

WHEREAS, the Lutheran Office for World Community, for the ELCA and the Lutheran World Federation, seeks to serve "in response to God's love to meet human needs" by "advocating dignity and justice for all people" and "working for peace and reconciliation among the nations…" by monitoring the work of the United Nations (ELCA Constitution 4.02.c.); and

WHEREAS, the ELCA's efforts on behalf of the local and the international community in opposition to racism recognize the multicultural nature of the world by promoting international respect for human rights and supporting the international movement to eliminate discrimination; and

WHEREAS, the commitment was made through these and other ways, including:

- the goal that, within the first ten years of the ELCA's existence, ten percent of this church's membership would be people of color and people whose primary language is other than English;
- 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 encouragement of ethnic-specific associations;
- efforts to start and to support ethnic-specific and multicultural ministries;
- the recognition and empowerment of 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 and 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;
- the respect for cultural diversity in the work of global mission; therefore, be it

RESOLVED, that the Virginia Synod Assembly memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America to:

1. Support 2011 as the United Nations "International Year of People of African Descent" by recognizing and celebrating the rich history, diverse cultures, vast contributions, and gifts for ministry of people of African descent within the ELCA and society.
2. Acknowledge this proclamation within every expression of the ELCA community and its affiliates by educating people about and participating in this international year through ministry, forums, and presentations as well as artistic, cultural, and worship expressions that lift up and affirm the gifts of people of African descent.
3. Call upon synods and congregations to consider ways to help raise awareness of the International Year such as through their newsletters, adult forums, meals that share the foods of the cultures of people of African descent, and panel discussions.
4. Continue efforts to eradicate racism by examining the factors inhibiting people of color from experiencing the fullness of leadership and inclusion in this church and society.
5. Pray for the rights and work of human rights defenders, who fight to end all forms of racism and discrimination both domestically and internationally, and call upon the United States and other national governments to take steps to protect these defenders and support their work.
6. Advocate for full social, economic, and cultural inclusion for ethnic-specific and multicultural ministries and pastors within congregations, synods, and the churchwide organization.
7. Utilize the resources of this church to foster deeper cross-cultural relationships between European Americans and people of color as the ELCA lives into the future as a welcoming and multicultural church, including study and use of the ELCA social statement *Freed in Christ: Race, Ethnicity, and Culture* and the resource "Talking Together as Christians Cross-Culturally."
8. Deepen the ELCA's relationships with its companion churches in Africa and around the globe by seeking to better understand the cultural contexts of these churches, respecting and affirming cultural diversity and strengthening the companion synod and other relationships among the ELCA's synods and congregations and these churches.

Background

The United Nations General Assembly proclaimed 2011 as the International Year for People of African Descent (resolution 64/169). The Year aims at strengthening national actions and regional and international cooperation for the benefit of people of African Descent throughout the Diaspora in relation to their full enjoyment of economic, cultural, social, civil, and political rights, their participation and integration in all political, economic, social, and cultural aspects of society, and the promotion of a greater knowledge of and respect for their diverse heritage and culture.

The World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance, held in Durban in 2001, acknowledged people of African Descent as a specific victim group that continues to suffer racial discrimination as a direct result of the historic legacy of the trans-Atlantic slave trade. Around 200 million people who identify themselves as being of African Descent live in the Americas. Many millions more live outside of the African continent in other parts of the world. In proclaiming this International Year, the international community is recognizing that people of African Descent represent a distinct group whose human rights must be promoted and protected.

Among the most important challenges that people of African Descent face relate to their representation in and experience of the administration of justice and their access to quality education, employment, health services, and housing, often due to structural racism that is embedded within societies. The main objective of the Year is to raise awareness of the challenges facing people of African Descent. It is hoped that the Year will foster discussions that will generate proposals for solutions to tackle these challenges.

Not only did the trans-Atlantic slave trade rip enslaved Africans from their homelands, families, history, and culture, but it also deprived the African continent of its youth, human capital, and talent. The lasting effects of European colonialism and the exploitation of its people and natural resources are the root causes of Africa's instability, poverty, and marginalization in the current global economy. Presently, Africa is the poorest and most underdeveloped continent in the world. Many nation states are burdened with economic debt and its people are ravaged by AIDS and other diseases, while genocide, ethnic conflict, and guerrilla warfare continue to plague the continent.

For more than 350 years, people of African Descent have been part of the history of the Lutheran church in North America. Today there are more than 100,000 Lutherans of African Descent in the United States and the Caribbean basin. The ELCA has 252 congregations with at least 25 percent African Descent membership. At present, there are about 242 African Descent pastors and 83 African Descent leaders preparing themselves for the ministry.[8]

The ELCA accompanies companion churches in 20 countries across Africa through the allocation of grants and placement of personnel and collaborates with agencies like Lutheran World Relief, the Lutheran World Federation, and Church World Service.[9] There are 52 ELCA companion synod relationships between ELCA synods and African companion churches and dioceses.[10]

As affirmed in the ELCA social statement, *Freed in Christ: Race, Ethnicity, and Culture*, this church acknowledges the sin of racism and its living consequences that keep God's children divided and communities broken. We have professed to be a communion committed to eradicating racism by examining the factors inhibiting people of color from experiencing the fullness of leadership and inclusion in this church and society.

Recommendation for Assembly Action

To receive with gratitude the memorials of the Central/Southern Illinois, Northeastern Ohio, Southeastern Pennsylvania, and Virginia synods related to the International Year for People of African Descent;

To affirm these memorials and request that the presiding bishop of this church issue a statement acknowledging the International Year for People of African Descent and encouraging congregations to participate through prayer, ministry, forums, and presentations, as well as artistic, cultural, and worship expressions that affirm the gifts of people of African Descent;

To ask that the director for racial justice collaborate with the ELCA Church Council, congregations, synod anti-racism teams, strategy teams, ethnic associations, ELCA colleges and universities, and ELCA seminaries to deepen efforts to eradicate racism by examining the factors that inhibit people of color and/or whose primary language is other than English from experiencing the fullness of leadership and inclusion in this church;

To request the Global Mission and Congregational and Synodical Mission units to recognize this International Year in upcoming events; and

To anticipate that the director for racial justice and the staff of the Lutheran Office for World Community at the United Nations will monitor the events of the International Year for People of African Descent and provide current information for the ELCA website.

Category A4: Energy Stewardship

1. Sierra Pacific Synod (2A) [2010 Memorial]

RESOLVED, that the Sierra Pacific Synod authorize the establishment of a Sierra Pacific Synod Green Team (under the auspices of the Witness and Service Discipling Team) to encourage the faithful stewardship of energy by this Synod, its congregations, administrative offices, and individual members; and be it further

RESOLVED, that the Sierra Pacific Green Team facilitate its congregations, administrative offices and outdoor ministries offering a public witness of energy stewardship by helping them understand and significantly improve the greenhouse gas emissions (i.e., "carbon footprint") of facilities they operate; and be it further

RESOLVED, that the Sierra Pacific Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to significantly reduce their energy-related greenhouse gas emissions by 2020, and to share this commitment and those steps taken to achieve it in a public way in official publications and communication channels of this church.

2. Rocky Mountain Synod (2E) [2010 Memorial]

WHEREAS, the world is a gracious gift from God to all of creation, and to every generation, and to us; and

[8] www.elca.org/Growing-In-Faith/Ministry/Multicultural-Ministries/Ethnic-Ministries/African-Descent.aspx

[9] www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Global-Mission/Where-We-Work/Africa.aspx

[10] www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Global-Mission/Where-We-Work/Africa.aspx

WHEREAS, human activity, especially our profligate use of energy and resources, affects this gift in significant and sometimes harmful ways, and appears to be a driver in changes in climate and environmental distress, causing both harm to God's creation and exacerbating already difficult situations for many people and for other non-human life; and

WHEREAS, we wish to bequeath to our children and their children a world at least as diverse and beautiful and sustainable as the one we now enjoy; and

WHEREAS, the Evangelical Lutheran Church in America, recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of its call to justice, sustainability, and solidarity with affected communities and, along with its partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; therefore, be it

RESOLVED, that the congregations, administrative offices, campus ministries and outdoor ministry facilities of this synod be encouraged to offer a public witness of energy stewardship by: (1) Measuring the greenhouse gas emissions (i.e., "carbon footprint") of the facilities they own, to establish a baseline starting point; (2) Conducting an energy audit with the assistance and/or support of this synod's Creation Care team to determine what options there are for reducing energy use; and (3) Making a commitment to decrease their carbon footprint by a certain percentage over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of this synod be invited to share this information with the Creation Care team, synod office and, where applicable, on ELCA congregational reporting forms, and subsequently also share what energy-saving steps were taken, and what measurable energy savings realized, as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the Rocky Mountain Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the ultimate goal of reducing these emissions 25–40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

3. Northeastern Minnesota Synod (3E) [2011 Memorial]

WHEREAS, we are called to cherish and tend God's creation as a part of our loving and serving God and neighbor; and

WHEREAS, we in the industrialized world are consuming energy and Earth's resources in a way that is both unsustainable in the future and unfair to those in the developing world, and we hear scientific reports of environmental degradation, global climate change, record rates of species extinction, and a depletion of non-renewable resources that should give us pause; and

WHEREAS, human activity, especially the over-consumption of energy and natural resources, appears to be a critical driver in these changes in climate and environmental distress, causing harm to God's creation and exacerbating the already difficult situations for millions living with poverty and hunger, particularly as weather extremes such as flood and drought increase; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA), recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of our call to justice, sustainability, and solidarity with affected communities and, along with our partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; and

WHEREAS, the 2009 Northeastern Minnesota Synod Assembly voted to "strongly urge all its member congregations to actively engage in reducing their carbon footprints through the following suggested ways: (1) have an energy audit for all church owned properties, (2) form a creation care task force within each congregation, (3) begin implementing changes suggested by the audit and the task force;" therefore, be it

RESOLVED, that the congregations, administrative offices, and other ministry facilities related to the Northeastern Minnesota Synod be encouraged to initiate or renew their commitment to energy stewardship by: (1) assessing energy use in their facilities, if they haven't already done so; (2) taking steps to reduce energy use; (3) encouraging their members to save energy in their homes; and (4) sharing information on the steps taken with the synod's Creation Care Team or other appropriate entity as a way to encourage others to similar actions; and be it further

RESOLVED, that the Northeastern Minnesota Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related carbon emissions by at least 5 percent per year, with an ultimate goal of reducing their overall emissions by 25–40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

4. Texas-Louisiana Gulf Coast Synod (4F) [2010 Memorial]

WHEREAS, we in the industrialized world are consuming energy and Earth's resources in a way that is both unsustainable in the future and unfair to those in the developing world; and there are numerous scientific reports of environmental degradation, global climate change, a record rate of species extinction, and a depletion of non-renewable resources that should give us pause; and

WHEREAS, human activity, especially the over-consumption of energy and resources, appears to be a critical driver in these changes in climate and environmental distress, causing both harm to God's creation and exacerbating already difficult situations for millions living with poverty and hunger, as weather extremes such as flood and drought increase; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA), recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of its call to justice, sustainability and solidarity with affected communities and, along with its partners in the Lutheran World

Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; therefore, be it

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Texas-Louisiana Gulf Coast Synod be encouraged to offer a public witness of energy stewardship by: (1) Measuring the greenhouse gas emissions

(i.e., "carbon footprint") of the facilities they own, to establish a baseline starting point; and (2) Conducting an energy audit with the assistance of this synod's green team to determine what options there are for reducing energy use; and (3) Making a commitment to decrease their carbon footprints by a certain percentage over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Texas-Louisiana Gulf Coast Synod be invited to share this information with this synod's green team, synod office, and, where applicable, on ELCA congregational reporting forms, and subsequently also share what energy-saving steps were taken and what measurable energy savings were realized, as evidenced in a lower carbon-footprint measurement; and be it further

RESOLVED, that the Texas-Louisiana Gulf Coast Synod memorialize the 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the ultimate goal of reducing these emissions 25–40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and other communication channels of this church.

5. Metropolitan Chicago Synod (5A) [2010 Memorial]

RESOLVED, that the Metropolitan Chicago Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the ultimate goal of reducing these emissions 25–40 percent by 2020, using data from 2011 as a benchmark for the reduction, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

6. Northern Illinois Synod (5B) [2010 Memorial]

WHEREAS, we are called to cherish and tend God's creation, and yet many of us persist in consuming energy and Earth's resources in a way that is both unsustainable in the future and unfair to those in the developing world; and there are scientific reports of environmental degradation, global climate change, record rates of species extinction, and a depletion of non-renewable resources; and

WHEREAS, human activity appears to be a critical driver in these changes in climate and environmental distress, causing both harm to God's creation and exacerbating already difficult situations for millions living with poverty and hunger; and

WHEREAS, the Evangelical Lutheran Church in America, recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of our call to justice, sustainability, and solidarity with affected communities and, along with our partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; therefore, be it

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Northern Illinois Synod be encouraged to offer a public witness of energy stewardship by: (1) Measuring the greenhouse gas emissions (i.e., "carbon footprint") of the facilities they own, to establish a baseline starting point; (2) Conducting a free energy audit with the assistance of the synod's Green Team to determine what options there are for reducing energy use; and (3) Making a commitment to measurably decrease their carbon footprint over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Northern Illinois Synod be invited to share this information with the synod's Green Team, synod office and, where applicable, on ELCA congregational reporting forms, and subsequently also share what energy saving steps were taken, and what measurable energy savings realized, as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the Northern Illinois Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the ultimate goal of reducing these emissions 25 to 40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church; and be it further

RESOLVED, to recognize and thank those congregations and organizations that already have taken action to reduce their "carbon footprint."

7. Northeastern Iowa Synod (5F) [2010 Memorial]

WHEREAS, this church is called to cherish and tend God's creation as a part of our loving and serving God and neighbor; and

WHEREAS, we in the industrialized world are consuming energy and Earth's resources in a way that is both unsustainable in the future and unfair to those in the developing world; and there are disturbing scientific reports of environmental degradation, global climate change, record rates of species extinction, and a depletion of non-renewable resources that should give us pause; and

WHEREAS, human activity, especially the over-consumption of energy and natural resources, appears to be a
critical driver in these changes in climate and environmental distress, causing both harm to God's creation and exacerbating already difficult situations for millions living with poverty and hunger, as weather extremes such as flood and drought increase; and

WHEREAS, the Evangelical Lutheran Church in America, recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of our call to justice, sustainability, and solidarity with affected communities and, along with our partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; therefore, be it

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Northeastern Iowa Synod be encouraged to offer a public witness of energy stewardship by: (1) Measuring the greenhouse gas emissions (i.e., "carbon footprint") of the facilities they own, to establish a baseline starting point; (2) Conducting an energy audit with the assistance of the Care of Creation Work Group to determine what options

there are for reducing energy use; and (3) Making a commitment to decrease their carbon footprint by a certain percentage over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Northeastern Iowa Synod be invited to share this information with the Care of Creation Work Group, synod office, and, where applicable, on ELCA congregational reporting forms, and subsequently also share what energy-saving steps were taken, and what measurable energy savings realized, as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the Northeastern Iowa Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the ultimate goal of reducing these emissions 25-40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

8. South-Central Synod of Wisconsin (5K) [2011 Memorial]

WHEREAS, God has created us and all that exists, given and preserved our bodies and all necessities for life, and protected us "out of pure, fatherly, and divine goodness and mercy" [The First Article: On Creation, Luther's Small Catechism] and God saw all of creation to be very good [Genesis 1:31]; and

WHEREAS, in the social statement *Caring for Creation: Vision, Hope, and Justice* (1993), this church affirms, "We are called to care for the earth as God cares for the earth," by protecting creation's fruitfulness and viability and the sustainability of human communities; and

WHEREAS, contrary to this faithful vocation, our consumption of energy and resources is unsustainable and unfair to those in the developing world; and

WHEREAS, there are already significant scientific reports of environmental degradation, global climate change, record rates of species extinction, and depletion of non renewable resources; and

WHEREAS, our human activity appears to be a critical driver in causing such harm to God's creation and exacerbating the already difficult situations for millions living with poverty and hunger, particularly as weather extremes such as flood and drought increase; and

WHEREAS, the Evangelical Lutheran Church in America, recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of our call to justice, sustainability, and solidarity with affected communities and, along with our partners in the Lutheran World Federation and Lutheran World Relief, is committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; and

WHEREAS, the South-Central Synod of Wisconsin, assembled in 2007, adopted a resolution on "A Faithful Response to Global Climate Change" that called the synod to action and was the first to memorialize an ELCA Churchwide Assembly on this issue; and

WHEREAS, although the crisis has become more apparent since that time, there are also more resources available now to help us to respond faithfully; therefore, be it

RESOLVED, that individuals and institutions throughout the South-Central Synod of Wisconsin be encouraged to offer a public witness of their care for creation by making a commitment to reduce their "ecological footprint" through stewardship measures to decrease energy consumption in various ways, including the use of the new synod energy collaborative of congregations, the "Cool Congregations" program from Wisconsin Interfaith Power and Light, www.LutheransRestoringCreation.org, and more; be it further

RESOLVED, that the South-Central Synod of Wisconsin memorialize the 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy related carbon emissions by at least 5 percent per year, with an ultimate goal by 2020 of reducing this church's overall emissions by 25–40 percent below current levels, and to publicize this commitment and steps taken to achieve it through official publications and communication channels of this church.

9. North/West Lower Michigan Synod (6B) [2010 Memorial]

WHEREAS, this church is called to cherish and tend God's creation as a part of its loving and serving God and neighbor; and

WHEREAS, human activity, especially the over-consumption of energy and natural resources, appears to be a critical driver in changes in climate and environmental distress, causing harm to God's creation and exacerbating already difficult situations for many, both here in the United States and abroad; and

WHEREAS, human beings are consuming energy and the Earth's resources in a way that is unsustainable in the future, and there are scientific reports of environmental degradation, global climate change, a record rate of species extinction, and a depletion of non-renewable resources that should give pause; and

WHEREAS, the Evangelical Lutheran Church in America, recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of its call to justice, sustainability, and solidarity with affected communities and, along with its partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate unsustainable living conditions globally; therefore, be it

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the North/West Lower Michigan Synod be encouraged to offer a public witness of energy stewardship by: (1) Measuring the energy use (i.e., "carbon footprint") of the facilities they own to establish a baseline starting point; (2) Conducting an energy audit with the assistance of the synod's EarthKeeping Opportunities (EKO) Team to determine what options there are for reducing energy use; and (3) Making a commitment to decrease their carbon footprint by a certain percentage over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the North/West Lower Michigan Synod be encouraged to share this information with the EKO Team, synod office, and, where applicable, on ELCA congregational reporting forms, and subsequently also to share what energy-saving steps were taken and what measurable energy savings realized as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the North/West Lower Michigan Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the

ELCA to reduce their energy use (i.e., "carbon footprint") by at least 5 percent per year with the goal of reducing greenhouse gas emissions 25–40 percent by 2020, and to share this commitment and the steps taken to achieve it in a public way in official publications and communication channels of this church.

10. New Jersey Synod (7A) [2011 Memorial]

WHEREAS, we are called to cherish and tend God's creation as a part of our loving and serving God and neighbor; and

WHEREAS, in the social statement on *Caring for Creation: Vision, Hope, and Justice* (1993), the Evangelical Lutheran Church in America (ELCA) states:

- Processes of environmental degradation feed on one another. Decisions affecting an immediate locale often affect the entire planet;
- We see the despoiling of the environment as nothing less than the degradation of God's gracious gift of creation;
- [The] excessive consumption by industrialized nations . . . jeopardize[s] efforts to achieve a sustainable future;"
- 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; and

WHEREAS, the ELCA, recognizing the gravity of the threats to the environment, has long been committed to addressing environmental issues as part of our call to justice, sustainability, and solidarity with affected communities and, along with our partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; therefore, be it

RESOLVED, that the New Jersey Synod Assembly ask the New Jersey Synod to:

1. Recommit to the Principles of Participation, Solidarity, Sufficiency and Sustainability as stated in the social statement;
2. Educate congregations on environmental problems and solutions;
3. Encourage congregations to donate their time, talents and treasures to organizations working on global climate change;
4. Work toward environmental tithing by better managing our lifestyles by:
   I) Reducing consumption of energy by 10 percent,
   ii) Switching to Compact Fluorescent Lights or other energy-efficient bulbs,
   iii) Reducing use of fossil fuels (walking, carpooling, using public transportation),
   iv) Using 10 percent less plastic—reuse shopping bags; as stated in the New Jersey Synod Youth Convo's Don't Bottle It Up! Resolution passed in 2007, drink water from reusable bottles of stainless steel or BPA-free Nalgene plastic; store foods in reusable containers; minimize use of plastic dinnerware,
   v) Conserving 10 percent more water,
   vi) Recycling everything possible, and composting where possible; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of this synod be encouraged to offer a public witness of their care for creation by making a commitment to reduce their "ecological footprint" through promoting and adopting energy stewardship measures by: (1) assessing energy use in their facilities; (2) taking steps to reduce energy use, including energy audits and developing energy strategies; (3) encouraging their members to save energy in their homes; and (4) sharing information on the steps taken with the synod's Environmental Task Group or other appropriate entity as a way to encourage others to similar actions; and be it further

RESOLVED, that this synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related carbon emissions by at least 5 percent per year, with an ultimate goal of reducing our overall emissions by 25–40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

11. New England Synod (7B) [2010 Memorial]

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the New England Synod be encouraged to offer a public witness of energy stewardship by: (1) Creating a Synod Green Team; (2) Measuring the greenhouse gas emissions (i.e., "carbon footprint") of the facilities they own or occupy to establish a baseline; (3) Conducting an energy audit to determine the applicable options for reducing energy use through energy conservation, efficiency, or clean energy measures; and (4) Making a commitment to decrease their carbon footprint by a certain percentage over a specified period of time; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the New England Synod be invited to share baseline carbon footprint, energy audit, and commitment with the environmental liaison, Pr. Nancy Wright, with the synod office, and, where applicable, on ELCA congregational reporting forms; and subsequently to share energy-saving steps taken and measurable energy savings realized, as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the New England Synod Assembly memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the ultimate goal of reducing these emissions 25–40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

12. Metropolitan New York Synod (7C) [2010 Memorial]

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Metropolitan New York Synod be encouraged to offer a public witness of energy

stewardship by: (1) Measuring the greenhouse gas emissions (i.e., "carbon footprint") of the facilities they own, to establish a baseline starting point; and (2) Conducting an energy audit with the guidance of the synod's Environmental Stewardship Committee to determine what options there are for reducing energy use; and (3) Making a commitment to decrease their carbon footprint by a certain percentage over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Metropolitan New York Synod be invited to share this information with the Environmental Stewardship Committee, synod office and, where applicable, on ELCA congregational reporting forms, and subsequently also share what energy-saving steps were taken, and what measurable energy savings have been realized, as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the Metropolitan New York Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the ultimate goal of reducing these emissions 25–40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

13. Southeastern Pennsylvania Synod (7F) [2011 Memorial]

WHEREAS, we are called to cherish and tend God's creation as a part of our loving and serving God and neighbor; and

WHEREAS, we in the industrialized world are consuming energy and Earth's resources in a way that is both unsustainable in the future and unfair to those in the developing world, and we hear scientific reports of environmental degradation, global climate change, record rates of species extinction, and a depletion of non-renewable resources that should give us pause; and

WHEREAS, human activity, especially the over-consumption of energy and natural resources, appears to be a critical driver in these changes in climate and environmental distress, causing harm to God's creation and exacerbating the already difficult situations for millions living with poverty and hunger, particularly as weather extremes such as flood and drought increase; and

WHEREAS, the Evangelical Lutheran Church in America, recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of our call to justice, sustainability, and solidarity with affected communities and, along with our partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; therefore, be it

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Southeastern Pennsylvania Synod be encouraged to offer a public witness of their care for creation by making a commitment to reduce their "ecological footprint" through promoting and adopting energy stewardship measures by: (1) assessing energy use in their facilities; (2) taking steps to reduce energy use; (3) encouraging their members to save energy in their homes; and (4) sharing information on the steps taken with the synod's "Green Team" as a way to encourage others to similar actions; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related carbon emissions by at least 5 percent per year, with an ultimate goal of reducing their overall emissions by 25 to 40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

14. Metropolitan Washington, D.C., Synod (8G) [2011 Memorial]

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly encourage its congregations, administrative offices, campus ministries, and associated outdoor ministry facilities to offer a public witness of energy stewardship by: (1) Measuring the greenhouse gas emissions (i.e., "carbon footprint") associated with the energy use of facilities they own or use to establish a baseline starting point; and (2) Conducting an energy audit with the assistance and/or support of our Synod Creation Care Team[11] to determine what options there are for reducing energy use; and (3) Making a commitment to decrease their carbon footprint by a certain percentage over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly invite its congregations, administrative offices, and outdoor ministry facilities to share this information with the Synod Creation Care Team, synod office and, where applicable, on ELCA congregational reporting forms, and subsequently also share what energy-saving steps were taken and what measurable energy savings realized, as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly encourage each congregation to establish a "Congregational Creation Care Team" that, with the support of the Synod Creation Care Team, would be responsible for implementing this resolution, providing educational opportunities to its members about their calling as stewards of creation, and further guiding the congregation and its members to be better stewards of energy in all aspects of its shared life; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the 2011 Churchwide Assembly to encourage all expressions of the ELCA to reduce their energy-related greenhouse gas emissions incrementally per year with the ultimate goal of reducing these emissions 25–40% by 2020 and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

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[11] Our Synod Creation Care Team, with the help of Lutherans Restoring Creation (LRC), stands ready to offer assistance and guidance on the implementation of this resolution and in the sharing of your congregation's results with others. Our Synod Team will be in contact with LRC and others that are joining in this effort in a collaborative, coordinated initiative across the ELCA.

Background

In 1993, the ELCA Churchwide Assembly adopted a social statement on care for the earth, *Caring for Creation: Vision, Hope, and Justice*, which recognized the potential threat of global warming at a time when scientists were just beginning to see that the earth's climate is changing and that humans are playing a role in that change.

In 2007, five synods memorialized the ELCA to take steps to lessen this church's impact on the environment. In response, the 2007 Churchwide Assembly acted [CA07.06.33g]:

> To urge all expressions of the ELCA, as well as the agencies and institutions of this church, to study *Caring for Creation: Vision, Hope, and Justice* and to make concerted efforts to conduct energy audits, reduce energy consumption through personal lifestyle and institutional changes, follow "green" building practices, select investments in corporations that take positive steps toward a sustainable environment, and take political initiatives to address global climate change.

In the spring of 2009, the Sierra Pacific Synod passed a resolution calling on the ELCA, at its 2009 Churchwide Assembly, to adopt the Genesis Covenant, a pledge to reduce overall emissions of carbon dioxide and other "greenhouse" gases that are contributing to climate change by 10 percent over the next decade. In response, the Churchwide Assembly acknowledged that many of the congregations, synods, and other related agencies and institutions of our church, together with many of our institutional partners, already are working to reduce energy use and greenhouse gas emissions. However, the Churchwide Assembly also voted [CA09.03.09f] "[t]o request that, as financial and staff resources permit, the Church in Society program unit bring a proposal that includes a timeline, detailed budget, proposed funding sources, and identified partners to the ELCA Church Council for the development of a strategy for this church to address climate change."

In January 2010, the Church in Society unit convened a meeting of stakeholders to discuss how best to carry out the request from the 2009 Churchwide Assembly to develop a strategy for the ELCA to address climate change. The group quickly determined that so much work already was ongoing throughout the church that a top-down churchwide "strategy," as suggested by the 2009 resolution, might not be the best or most appropriate approach to support continuing work and foster new initiatives. The group made a variety of recommendations, including identifying and creating resources for congregations to use in measuring their "carbon footprints" and carrying out an energy audit of their physical buildings; encouraging synods to help organize and reach out to their congregations to educate them about the cost savings possible with energy conservation efforts and the environmental benefits of such practices; and finding ways to help congregations finance energy conservation measures.

The group agreed that more can and should be done to encourage this work within the church, and that the group should continue to meet. Calling itself the Lutheran Climate Change Coalition, the group organized around four primary efforts:

1. Encouraging and supporting synods as they work to help their congregations connect their faith with caring for the earth.
2. Identifying and disseminating tools and educational materials for synods and congregations to use in reducing their energy use, beginning with a tool to measure "carbon footprint" and suggestions for a basic energy audit.
3. Finding a way to measure how pervasive these efforts are among ELCA congregations. Anecdotally, each of the participants could tell the story of at least one, and often many, congregations that are working to reduce their energy use, but we have no measurement of the overall movement within this church.
4. Looking for new and innovative funding mechanisms for congregations that would like to undertake this work, which is a major barrier for many small or low-resource congregations.

Support for synods and congregations

In 2010, ten synods passed resolutions that pledged to work with their congregations to undertake energy audits and measure their "carbon footprints" and take steps to reduce their energy use and emissions of greenhouse gases. The resolutions also memorialized the ELCA to take steps to reduce its energy-related greenhouse gas emissions significantly by the year 2020. In 2011, additional synods passed similar resolutions. In a number of the synods that passed resolutions in 2010, this new emphasis on energy conservation has helped to re-focus an existing synod-level creation care team.

As more synods undertake this work, finding appropriate tools to track a congregation's energy use and carbon footprint over time will be critical. Very basic tools are readily available, but more advanced programs are more difficult for congregations to access.

Measuring the movement and telling the story

Lutherans Restoring Creation is beginning to gather the stories of ELCA congregations, synods, colleges and universities, seminaries, and outdoor ministry sites as a way to highlight best practices and to encourage others to take up the work of caring for creation. As part of this, they are featuring energy conservation work. The ELCA communications and marketing teams have also told stories of congregations that have undertaken this work, but a more systematic approach would be helpful in building and supporting an energy stewardship movement within the ELCA. Including relevant questions in congregational reports would gather the necessary information.

Funding needs

The Mission Investment Fund has developed an online toolkit of resources and offers help in obtaining an energy audit. Financing options like grants and low interest loans often are

available from state agencies and utility companies, but options differ from state to state and from utility to utility within states, so there is no "one size fits all" approach.

Energy Use in the Churchwide Organization

One aspect of the 2010 and 2011 memorials that these ongoing efforts do not address is the measurement and reduction of the churchwide organization's energy use and carbon footprint. ELCA Management Services has undertaken a number of projects that have reduced energy use at the Lutheran Center in Chicago, Ill., and the churchwide organization's "green team" has done much to encourage the adoption of greener practices in the building that also have helped to reduce energy consumption. However, there has not been a formal energy audit of the building, nor has there been a formal effort to determine a baseline "carbon footprint" for the churchwide organization.

Recommendation for Assembly Action

To receive with gratitude the memorials of the Sierra Pacific, Rocky Mountain, Northeastern Minnesota, Texas-Louisiana Gulf Coast, Metropolitan Chicago, Northern Illinois, Northeastern Iowa, South-Central Synod of Wisconsin, North/West Lower Michigan, New Jersey, New England, Metropolitan New York, Southeastern Pennsylvania, and Metropolitan Washington, D.C. synods related to energy stewardship;

To thank the Lutheran Climate Change Coalition and Lutherans Restoring Creation for their work and to commend their strategies to this church;

To encourage all expressions and agencies of this church to improve their stewardship of energy resources and promote care for God's creation; and

To request that, as financial and staff resources permit, the churchwide organization establish processes to track, assess, and share these efforts to improve our care of God's creation.

Category A5: ELCA Malaria Campaign

1. Southeastern Minnesota Synod (3I) [2011 Memorial]

WHEREAS, malaria has devastating effects in our world with annually:

- More than 500 million people contracting malaria,
- More than one million dying of malaria with the vast majority of them being women and children, and
- In Africa alone more than 10,000 pregnant women and 200,000 children dying of malaria; and

WHEREAS, malaria disproportionately affects the poor, with 58 percent of malaria deaths occurring within the poorest 20 percent of the world's population; and

WHEREAS, effective methods of preventing malaria have been developed, including insecticide treated bed nets which reduce malaria transmission as much as 90 percent and early diagnosis and prompt treatment shortening the duration of the infection and saving lives; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) World Hunger Appeal, in response to a vote of the 2009 Churchwide Assembly, has developed the ELCA Malaria Campaign to enable this church to join with African companion churches in the global effort to prevent, treat, and contain malaria by 2015; and

WHEREAS, the goal of the ELCA Malaria Campaign is to raise $15 million dollars, with 90 percent for direct help; therefore, be it

RESOLVED, that the Southeastern Minnesota Synod in assembly encourage its congregations to provide educational materials to their members regarding the plight of those at risk for malaria; and be it further

RESOLVED, that the Southeastern Minnesota Synod in assembly request that the Southeastern Minnesota Synod Council encourage congregations and individuals of the Southeastern Minnesota Synod to financially support the ELCA Malaria Campaign; and be it further

RESOLVED, that the Southeastern Minnesota Synod in assembly memorialize the 2011 Churchwide Assembly to approve extending the current pilot program to the entire ELCA, with the goal that every synod will join the ELCA Malaria Campaign in the effort to prevent, treat, and contain malaria in Africa.

Background

A recommendation of the Church Council regarding the ELCA Malaria Campaign is provided in Section IV of the *2011 Pre-Assembly Report*. A report on the ELCA Malaria Campaign is included in Section V of this volume.

Recommendation for Assembly Action

To receive with gratitude the memorial of the Southeastern Minnesota Synod in response to the ELCA Malaria Campaign; and

To acknowledge the action of the 2011 Churchwide Assembly related to the ELCA Malaria Campaign as the response of the Churchwide Assembly to the memorial of this synod.

Category A6: Immigration Reform

1. Northeastern Minnesota Synod (3E) [2011 Memorial]

WHEREAS, throughout the scriptures, there is the call for justice and care for the alien and homeless; and

WHEREAS, the Lutheran Church in the United States has been an immigrant church; and

WHEREAS, the economic well-being of the United States is in many ways dependent upon the contribution of immigrants and refugees; and

WHEREAS, the United States will need younger workers in the coming years to make basic social and economic institutions viable, such as the social security system, and to fill needed job slots; and

WHEREAS, immigrants and refugees have been essential in creating a nation with a "can do" spirit; therefore, be it

RESOLVED, that the members of the Northeastern Minnesota Synod of the ELCA call upon the Minnesota congressional delegation to support and work for immigration reform that includes:

1) A safe, orderly way for immigrants and refugees to enter the United States
2) A process for the undocumented to gain legal status
3) A path for citizenship
4) Promotion of family unity; and be it further

RESOLVED, that the members of the Northeastern Minnesota Synod encourage the Minnesota congressional delegation to vote for the DREAM Act (The Development, Relief, and Education for Alien Minor's Act), which would provide a path for citizenship for undocumented high school graduates; and be it further

RESOLVED, that the Northeastern Minnesota Synod of the ELCA memorialize the 2011 Churchwide Assembly to make contact with the United States Congress and the President, encouraging immigration reform and the adoption of the DREAM Act.

Background

For many years the ELCA has sought to address the issues related to immigration and speak from its own roots as an immigrant church. The ELCA, through the churchwide organization, synods, and congregations, has partnered with Lutheran Immigration and Refugee Service (LIRS) both in the work of welcoming refugees and migrants and through education and advocacy. LIRS has taken a leadership role in creating forums in which the members and leaders of the ELCA learn about the policy positions of the ELCA and discuss the necessity of comprehensive immigration reform, the importance of family unity, and the humane enforcement of U.S. immigration laws.

In support of the specific advocacy focus of LIRS on the improvement of laws and regulations related to immigration, ELCA bishops have formed a leadership group known as a "ready bench" that regularly speaks, writes, and signs letters and statements commenting on the need for fair and humane immigration reform.

On August 19, 2009, voting members at the ELCA Churchwide Assembly voted overwhelmingly to urge reform in the nation's current immigration policy. By a vote of 873 to 82, voters agreed to urge comprehensive reform of U.S. immigration policies and to call for suspension of immigration raids until such reform is enacted.

In November 2009, the ELCA Church Council adopted a social policy resolution titled, "Toward Compassionate, Just, and Wise Immigration Reform" which was disseminated widely throughout the church and among policymakers in Washington, D.C.

Every year an estimated 65,000 undocumented immigrant youth who have been raised in the United States graduate from American high schools but are unable to continue their education and lack a pathway to legal status. These students were brought to the United States as children and call America home. The DREAM Act would allow them to pursue higher education or serve in the U.S. military while earning a path to citizenship.

On December 6, 2010, ELCA Presiding Bishop Mark S. Hanson wrote to members of Congress to urge them to vote in favor of the DREAM Act. On December 8–9, 2010, LIRS hosted in Washington, D.C., a Lutheran Immigration Leadership Summit, which convened ministry leaders from the ELCA, the Lutheran Church–Missouri Synod, and the Latvian Evangelical Lutheran Church in America. The participating leaders committed themselves and their communities to the mission of welcoming refugees and migrants and visited more than 50 congressional offices and the White House to press for immigration reform and passage of the DREAM Act. During the Summit, the U.S. House of Representatives passed the DREAM Act, but less than two weeks later the Senate fell five votes short of passage.

In May 2011, the DREAM Act was reintroduced (S. 952 and H.R. 1842) and is now awaiting consideration in Congress. LIRS actively is mobilizing support for the legislation among Lutherans in the United States.

Resources

ELCA

"Toward Compassionate, Just, and Wise Immigration Reform," an ELCA social policy resolution adopted by the ELCA Church Council in November 2009 takes into account the post-9/11 context in the United States, discusses issues that have drawn significant attention in the past few years, and further develops a theological and ethical basis for deliberation and action on immigration reform. It is available at *www.elca.org/What-We-Believe/Social-Issues/Resolutions/Comprehensive-Immigration-Reform.aspx*.

A social message on immigration was approved by the ELCA Church Council in November 2008 and is available at *www.elca.org/What-We-Believe/Social-Issues/Messages/Immigration.aspx*.

LIRS

LIRS developed a short fact sheet on the DREAM Act.

LIRS issued a statement of support of the re-introduction of the DREAM Act in May 2011: *www.lirs.org/site/apps/nlnet/content2.aspx?c=nhLPJ0PMKuG&b=5544305&ct=9482567*

To view other LIRS statements and letters in support of the DREAM Act, the LIRS Newsroom contains a number of additional resources: *www.lirs.org/newsroom*.

Additional immigration and refugee resources are available on the LIRS Stand for Welcome advocacy website: *www.lirs.org/sfw*.

The LIRS Action Center makes it easy to send messages to elected officials in support of the DREAM Act, immigration reform, and other advocacy issues: *www.lirs.org/c.nhLPJ0PMKuG/b.5542963/k.8BDA/Action_Center/siteapps/advocacy/ActionCenter.aspx*.

Other Resources

They Are Us: Lutherans and Immigration, written by Stephen Bouman and Ralston Deffenbaugh, published in 2009, is available from Augsburg Fortress (ISBN 978-0-8066-5763-9).

Recommendation for Assembly Action

To receive with gratitude the memorial of the Northeastern Minnesota Synod in support of immigration reform and the DREAM Act (The Development, Relief, and Education for Alien Minors Act), which would provide a path for citizenship for undocumented high school graduates;

To affirm the commitment of the Evangelical Lutheran Church in America and Lutheran Immigration and Refugee Service to support comprehensive immigration reform and the DREAM Act;

To request that the presiding bishop of this church communicate to the president and members of Congress the support of the ELCA for comprehensive immigration reform and the DREAM Act; and

To encourage all ELCA synods, congregations, and members to add their voices in support of comprehensive immigration reform and the DREAM Act.

Category A7: Investment for Positive Change in Palestine

1. Northeastern Pennsylvania Synod (7E) [2011 Memorial]

WHEREAS, in its *Churchwide Strategy for Engagement in Israel and Palestine* (2005), the Evangelical Lutheran Church in America (ELCA) has declared its partnership in ministry with the Evangelical Lutheran Church in Jordan and the Holy Land, stated its commitment to demonstrate "balanced care for all parties in the conflict," and advocate for a "viable, contiguous, independent Palestinian state and a secure Israel;" and

WHEREAS, Palestinian civil society needs to develop the infrastructure of a viable state for the successful implementation of a political solution between the Palestinians and the Israelis; and

WHEREAS, in August 2009, Prime Minister Salam Fayyad of the Palestinian National Authority detailed his working plan for developing the infrastructure and institutions of the future Palestinian State, including building government offices, a stock market, an airport, a free market economy, and an effective security apparatus; and

WHEREAS, these efforts appear to be bearing fruit in an economic boom in the West Bank, where the growth rate reached 8.5 percent in 2009 and expanded to an estimated 9 percent in the first half of 2010; and

WHEREAS, during this time there has been an increase in foreign investment in the West Bank, and Palestinian real estate developers have begun the first modern, planned Palestinian city north of Ramallah; and

WHEREAS, these positive trends are also being supported by some measures taken by Israel that enhance Palestinian economic activity and improve the security situation in the West Bank; and

WHEREAS, positive economic investment in Palestine is a more productive approach to peacemaking than boycott, divestment, and/or economic-sanction campaigns; and

WHEREAS, boycott, divestment, and economic sanctions are likely to increase the fear and isolation of the Israeli public and decrease their willingness to take the risk inherent in any peace agreement; therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod Assembly memorialize the 2011 Churchwide Assembly to encourage this church's members, congregations, synods, and agencies to consider making positive economic investments in those Palestinian projects and businesses that peacefully strengthen the economic and social fabric of Palestinian society while at the same time opposing any movement toward boycott, divestment and/or economic sanctions against Israel.

2. Lower Susquehanna Synod (8D) [2011 Memorial]

WHEREAS, in its *Churchwide Strategy for Engagement in Israel and Palestine* (2005) the Evangelical Lutheran Church in America (ELCA) has declared its partnership in ministry with the Evangelical Lutheran Church in Jordan and the Holy Land, stated its commitment to demonstrate "balanced care for all parties in the conflict," and advocated for a "viable, contiguous, independent Palestinian state and a secure Israel;" and

WHEREAS, Palestinian civil society needs to develop the infrastructure of a viable state for the successful implementation of a political solution between the Palestinians and the Israelis; and

WHEREAS, in August, 2009, Prime Minister Salam Fayyad of the Palestinian National Authority detailed his working plan for developing the infrastructure and institutions of the future Palestinian State, including building government offices, a stock market, an airport, a free market economy, and an effective security apparatus; and

WHEREAS, these efforts appear to be bearing fruit in an economic boom in the West Bank, where the growth rate reached 8.5 percent in 2009 and expanded to an estimated 9 percent in the first half of 2010; and

WHEREAS, during this time there has been an increase in foreign investment in the West Bank, and Palestinian real estate developers have begun the first modern, planned Palestinian city north of Ramallah; and

WHEREAS, these positive trends are also being supported by some measures taken by Israel that enhance Palestinian economic activity and improve the security situation in the West Bank; and

WHEREAS, positive economic investment in Palestine is a more productive approach than boycott, divestment, and/or economic sanction campaigns; and

WHEREAS, boycott, divestment, and economic sanctions punish and blame one side in a complex conflict as if it bears all the responsibility for failing to reach a peaceful and just solution, thereby increasing the fear and isolation of the Israeli public and decreasing the likelihood of its being willing to take the risk inherent in any peace agreement; therefore, be it

RESOLVED, that the Lower Susquehanna Synod memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage this church's members, congregations, synods, and agencies to consider making positive economic investments in those Palestinian projects and businesses that peacefully strengthen the economic and social fabric of Palestinian society and avoiding any movement toward boycott, divestment, and/or economic sanctions.

3. Metropolitan Washington, D.C., Synod (8G) [2011 Memorial]

WHEREAS, in its *Churchwide Strategy for Engagement in Israel and Palestine* (2005) the Evangelical Lutheran Church in America (ELCA) has declared its partnership in ministry with the Evangelical Lutheran Church in Jordan and the Holy Land, stated its commitment to demonstrate "balanced care for all parties in the conflict," and advocate for a "viable, contiguous, independent Palestinian state and a secure Israel;" and

WHEREAS, Palestinian civil society needs to develop the infrastructure of a viable state for the successful implementation of a political solution between the Palestinians and the Israelis; and

WHEREAS, in August, 2009, Prime Minister Salam Fayyad of the Palestinian National Authority detailed his working plan for developing the infrastructure and institutions of the future Palestinian State, including building government offices, a stock market, an airport, a free market economy, and an effective security apparatus; and

WHEREAS, these efforts appear to be bearing fruit in an economic boom in the West Bank, where the growth rate reached 8.5 percent in 2009 and expanded to an estimated 9 percent in the first half of 2010; and

WHEREAS, during this time there has been an increase in foreign investment in the West Bank, and Palestinian real estate developers have begun the first modern, planned Palestinian city north of Ramallah; and

WHEREAS, these positive trends are also being supported by some measures taken by Israel that enhance Palestinian economic activity and improve the security situation in the West Bank; and

WHEREAS, positive economic investment in Palestine is a more productive approach than boycott, divestment, and/or economic sanction campaigns; and

WHEREAS, boycott, divestment, and economic sanctions punish and blame one side in a complex conflict as if it bears all the responsibility for failing to reach a peaceful and just solution, thereby increasing the fear and isolation of the Israeli public and decreasing the likelihood of its being willing to take the risk inherent in any peace agreement; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly memorialize the 2011 Churchwide Assembly meeting in Orlando, Florida, to encourage this church's members, congregations, synods, and agencies to consider making positive economic investments in those Palestinian projects and businesses that peacefully strengthen the economic and social fabric of Palestinian society.

4. Metropolitan Washington, D.C., Synod (8G) [2011 Memorial]

WHEREAS, in its *Churchwide Strategy for Engagement in Israel and Palestine* (2005) the Evangelical Lutheran Church in America (ELCA) makes known its intent to "act and speak boldly, engaging in coordinated and strategic actions for the sake of both Israelis and Palestinians" by "Intensifying ELCA Efforts to Support Advocacy by Members," to "encourage and support ecumenical partnership" in the Middle East, and by "Managing collective or personal investments with concern for their impact on the lives of all Holy Land peoples who suffer from the ongoing conflict;" and

WHEREAS, an ecumenical group of concerned Palestinian Christians has written the document, A Moment of Truth: A word of faith, hope and love from the heart of Palestinian suffering [hereinafter "*Kairos Palestine*"], written first in Arabic to the people of the churches in their land, and subsequently supported by the patriarchs and heads of the thirteen historic churches in Jerusalem and the Holy Land in a united response; and

WHEREAS, Christians worldwide were moved to respond to the Kairos statement from Christians in South Africa about their oppression, and subsequent global expressions of solidarity helped end apartheid there through the nonviolent transformation of that society; and

WHEREAS, *Kairos Palestine* is not an in-depth analysis of the conflict, but is instead a call both to reject the oppression of the occupation itself and a strong affirmation that for followers of the Christ "… love puts an end to evil by walking in the ways of justice;" and

WHEREAS, *Kairos Palestine* is, in the words of Bishop Munib A. Younan of the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL), "…an expression of the aspirations of Palestinian Christians inspired by our common spiritual heritage;" and

WHEREAS, the ELCA has committed itself to nurturing a caring and respectful relationship with the Jewish community, we acknowledge the importance of *Kairos Palestine*'s vision that we as Christians share with Jewish and Muslim religious and spiritual leaders, "that every human being is created by God and has been given equal dignity;" and

WHEREAS, ELCA Presiding Bishop Mark S. Hanson has called *Kairos Palestine* an "authentic word from our brothers and sisters in the Palestinian Christian community" and has termed the document "primarily a word of hope in a time of overwhelming pessimism in the Israeli-Palestinian conflict, a pessimism that could lead to despair," and Bishop Hanson has further affirmed, "Their hope, their affirmation of love for every person, and their nonviolent resistance to the occupation inspire us to continue to do what we can to stand with our companions and partners seeking a just and lasting peace for all in the region;" and

WHEREAS, the Metropolitan Washington, D.C., Synod Assembly in May 2010 RESOLVED to call upon and urge all of its congregations, laity, and clergy to

1. Read and discuss the *Kairos Palestine* document,
2. Seek ways to achieve a deeper understanding of the Israeli-Palestinian conflict, and
3. Seek ways in which they can act to help end the occupation, bring about justice for all, and foster reconciliation among all the people of the Holy Land; and

WHEREAS, the synod's Middle East Working Group has made available resources and education to synod congregations through several workshops and mailings; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly publicly receive the *Kairos Palestine* document as an authentic perspective of Palestinian Christians on the state of affairs in their homeland, and as an expression of their commitment to finding peace, justice, and reconciliation with their brothers and sisters through the way of the Christ we follow together; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly, in solidarity with the churches in Palestine and the Church of Christ throughout the world, affirm the *Kairos Palestine* belief that "The mission of the Church is prophetic, to speak the Word of God courageously, honestly and lovingly in the local context and in the midst of daily events;" and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly direct the bishop of the synod to invite ELCJHL Bishop Munib Younan (president of the Lutheran World Federation) to speak to the pastors and congregations of our synod, and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly memorialize the 2011 Churchwide Assembly meeting in Orlando, Florida, to

1. Call upon and urge all of its congregations, laity, and clergy to read and discuss the *Kairos Palestine* document.
2. Receive the *Kairos Palestine* document as an authentic word of the Palestinian Christian perspective on the state of affairs in their homeland and of their commitment to finding peace, justice, and reconciliation with their brothers and sisters through the way of the Christ we follow together.
3. Affirm the path of non-violent resistance to oppression which *Kairos Palestine* has set forth as the means by which the Body of Christ is called to act and live.
4. Direct appropriate churchwide units to review how investment funds managed within the ELCA, including ELCA Foundation and ELCA Board of Pensions, might be construed to support activities that violate international human rights and international law within Israel and Palestine, and report back to the congregations of the ELCA through *The Lutheran* magazine.

Background

A *Churchwide Strategy for Engagement in Israel and Palestine* was adopted by the ELCA Church Council in April 2005. The strategy is now in its sixth year of implementation through the Peace Not Walls (PNW) campaign, which focuses on the three commitments of accompaniment, awareness-building, and advocacy. Information has been included in the report of the Global Mission unit in Section III of the *Pre-Assembly Report*.

The ninth ELCA Churchwide Assembly, meeting in August 2005, urged "members, congregations, synods, the churchwide organization, and church-related agencies and institutions . . . to participate in the churchwide campaign for peace—Peace Not Walls: Stand for Justice in the Holy Land—by engaging in awareness-building, accompaniment, and advocacy activities."

The tenth ELCA Churchwide Assembly in 2007:

> [called] upon the ELCA, in all of its expressions, to recommit itself to the *Churchwide Strategy for Engagement in Israel and Palestine* through awareness-building, accompaniment, and advocacy activities, including pilgrimage visits, sustained financial support, and other forms of economic stewardship; and . . .
>
> [called] upon the Evangelical Lutheran Church in America to underscore the call for economic initiatives by this church and its members in the Peace Not Walls campaign. Such initiatives, in consultation with the Evangelical Lutheran Church in Jordan and the Holy Land, could include: purchasing of products from Palestinian providers and exploration of the feasibility of refusing to buy products produced in Israeli settlements. Also to be explored is the entire investment activity by this church. Examination of investments would exclude the option of divestiture.

The eleventh ELCA Churchwide Assembly in 2009 reaffirmed the ELCA's commitment to eight highlighted tasks relative to the strategy:

1. Continue its awareness-building, accompaniment, and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine;
2. Evaluate and refine its peace-making efforts to demonstrate as fully as possible the "balanced . . . care for all parties" expressed in the *Churchwide Strategy for Engagement in Israel and Palestine* (2005; Sect. II.A), while continuing our unique relationship with and accompaniment of Palestinian Christians and the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL);
3. Learn more about the experiences of both Israelis and Palestinians and their mutual fears, aspirations, and hopes;
4. Work to convey the concerns and perspectives of Palestinians and Israelis that dispel stereotypes and caricatures and promote better understanding;
5. Lift up the voices within both communities, especially those of victims of violence, that seek peace with justice through nonviolent responses to the Israeli-Palestinian conflict;
6. Continue to help alleviate the humanitarian needs of all of those affected by the conflict, especially in Gaza;
7. Support U.S. funding that promotes peace and cooperation for all parties to the conflict; and
8. Continue to pray for the Evangelical Lutheran Church in Jordan and the Holy Land and for the Israeli and Palestinian peoples.

A sentence in the strategy was partially quoted in the second task. Taken from a list of "assumptions [that] undergird the ELCA's commitment to intensify its work for peace with justice in Israel and Palestine," it reads in full:

> *Balance*. Effective ELCA action will be balanced in terms of its care for all parties in the conflict, but must address forthrightly imbalances of power as they play out in the lives of people in Israel and the Occupied Palestinian Territories.

The Kairos Palestine *document*

One of the most significant developments in Christian response to the situation in Israel and Palestine since the eleventh ELCA Churchwide Assembly was the December 2009 release of the *Kairos Palestine* document. Titled "A Moment of Truth: A Word of Faith, Hope, and Love from the Heart of Palestinian Suffering," the document marks an important shift in how Palestinian Christians raise their voice to describe their situation. Prepared by a broadly ecumenical group of Palestinian Christian scholars and theologians, the document addresses itself to several audiences, including western Christians. The document decries western Christian theologies that "offer a theological cover-up

for the injustice we suffer, for the sin of the occupation imposed upon us" (6.1). The Palestinian Kairos group has not sought full agreement or "endorsement" of each of the ideas contained in the document. Rather, they request that their voice be heard and their perspective fully considered.

In his statement following the release of the *Kairos Palestine* document, Presiding Bishop Mark S. Hanson described it as an "authentic word from our brothers and sisters in the Palestinian Christian community" that "warrants our respect and attentiveness." He said the appeal "is primarily a word of hope in a time of overwhelming pessimism in the Israeli-Palestinian conflict, a pessimism that could lead to despair. These Christian leaders' words seek to clearly communicate both the depth of their disillusionment with current political realities and the resoluteness of their faith in God. We join with these Christians in expressing our hope that in this conflict and throughout the world, peace with justice may be realized."

In addition, the Peace Not Walls (PNW) staff team offered comments to assist those who wished to learn more about or study the document. Their key points were that this document:

- is a pastoral document with several audiences;
- is primarily a word of hope;
- provides an authentic, though only partial, analysis of the conflict;
- does not deny Israel's legitimacy or right to exist;
- seeks to restore dignity to both Palestinians and Israelis;
- addresses western Christians, particularly with regard to Christian Zionism;
- endorses economic measures as a means of non-violent resistance; and,
- places particular emphasis on the importance of Jerusalem.

Stewarding Economic Resources

The *Churchwide Strategy for Engagement in Israel and Palestine* addresses both the sense of urgency for this work and a commitment to the stewardship of economic resources. In its first few pages, the strategy describes several factors creating a sense of urgency, including:

- The possibility of two viable, secure states living side-by-side in peace is waning due to 1) the placement and extension of the separation wall on Palestinian land; 2) the resultant loss of natural resources (e.g., water); 3) the expansion of Israeli settlements on Palestinian territory; and 4) the persistence of extremist factions in carrying out attacks on civilian targets.
- The indigenous Christian population in Israel and Palestine is shrinking, due in large part to Palestinian emigration to escape the economic, social, and political effects of Israeli occupation, including, most recently, the Israeli separation wall. Living in the midst of communities in crisis, the congregations, ministries, and schools of the Christian churches in Jerusalem and Palestine—including the Lutheran church—are at risk. Should the situation continue, the presence and witness of the living Church in the Holy Land could disappear completely within a few years.

Recent years also have also seen growing conversation about economic measures that may be considered as appropriate actions or statements responding to these and other factors. Often, these measures are targeted to address corporations that provide or receive goods and services from Israel. Several church bodies and church-related organizations, along with other expressions of civil society, have suggested various forms of boycott,[12] divestment,[13] and sanctions.[14]

A range of perspectives and passions surrounding these issues exists among our interreligious partners, among Palestinians and Israelis, and among ELCA members. Pr. Munib A. Younan, who serves both as bishop of the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) and as president of the Lutheran World Federation, has consistently advocated for positive investments for peace in the social and civil society institutions organized through the Lutheran presence in the Holy Land.

The *Churchwide Strategy for Engagement in Israel and Palestine* commits this church to "seek to expend God-given economic resources in ways that support the quest for a just peace in the Holy Land" and describes a variety of economic initiatives, including:

- Supporting generously ministries in the Holy Land.
- Promoting positive economic development in the region to help those most in need (e.g., support for Palestinian businesses, including the establishment of micro-loans)….
- Making consumer decisions that favor support to those in greatest need (e.g., Palestinian providers as distinct from Israel settlers on Palestinian territory).
- Managing collective or personal investments with concern for their impact on the lives of all Holy Land peoples who suffer from the ongoing conflict.

In addition, the ELCA Corporate Social Responsibility program in 2005 developed a response to the Churchwide Assembly's action urging ELCA members to participate in the PNW campaign. After study, the Advisory Committee on Corporate Responsibility (ACCSR) recommended, in part, that it consider the opportunities and limitations for fulfilling the

[12] A boycott has been defined as a collective effort to abstain from the purchase or use of products or services provided by a targeted firm, government, or other agency. The purpose of a boycott is to persuade the targeted entity to cease certain practices judged to be unjust, and/or to perform certain practices deemed to be just. Boycotts in the faith community have been taken both against an individual company—such as the Nestlé infant formula boycott that began in the 1970s—or an industry, such as the lettuce boycott of the 1980s. Boycotts only work if there is an economic impact and media coverage. The ELCA has a specific and restrictive procedure concerning any possible boycott.

[13] The ELCA has no general policy to support or direct a procedure of divestment. As noted above, the 2007 Churchwide Assembly action explicitly excluded the option of exploring divestment relative to the Israeli-Palestinian conflict. Additionally, all separately incorporated entities of the ELCA, including the ELCA Board of Pensions, may choose to implement ELCA policy recommendations within their own guidelines and fiduciary responsibilities.

[14] Sanctions are sometimes defined as punitive or restrictive measures taken to pressure a country to change certain policies. The 1995 ELCA social statement, *For Peace in God's World*, states, "In support for just political structures, we . . . acknowledge that the responsible use of sanctions may on occasion be the most effective and least harmful measure to lead states to stop oppressing their people. . . ."

mandate of the PNW campaign relative to the stewardship of resources, specifically in the area of multinational corporations that have established facilities or operations in the Occupied Territories (as defined by the United Nations). In April 2009, ACCSR approved a guide for congregations, synods, and Lutheran institutions for developing a selective purchasing policy, including a section on the Middle East. In addition, the PNW campaign website describes a variety of possible positive investments in the Palestinian economy that can be made through traveling, purchasing crafts, and supporting the ELCJHL schools, Augusta Victoria Hospital and Global Mission personnel. The ACCSR has assisted in the development of Economic Social Criteria Investment Screens. This document currently is in the process of revision.

Recommendation for Assembly Action

To receive with gratitude the memorials of the Northeastern Pennsylvania, Lower Susquehanna, and Metropolitan Washington, D.C., synods related to investment for positive change in Palestine;

To encourage members, congregations, synods, and agencies of this church to:

1. **seek ways to achieve a deeper understanding of the Israeli-Palestinian conflict, including the perspectives of other faith communities, and receive, read, and discuss the *Kairos Palestine* document as an "authentic word from our brothers and sisters in the Palestinian Christian community" that "warrants our respect and attentiveness";**
2. **affirm this church's commitment to non-violent responses to the Israeli-Palestinian conflict, including the Peace Not Walls campaign's efforts toward strengthening accompaniment, awareness-building, and advocacy; and**
3. **consider making positive economic investments in those Palestinian projects and businesses that peacefully strengthen the economic and social fabric of Palestinian society;**

To commend the policy, "ELCA Economic Social Criteria Investment Screens," to the members, congregations, synods, and agencies of this church; and

To decline to undertake a review of the investment of funds managed within the ELCA but to commend these recommendations to the Office of the Treasurer, the Office of the Secretary, the Congregational and Synodical Mission unit, the Mission Advancement unit, and the ELCA Board of Pensions for consideration.

Category A8: Support for Farmers and Ranchers

1. Western North Dakota (3A) [2011 Memorial]

RESOLVED, that the Western North Dakota Synod of the ELCA voice its strong support of and solidarity with farmers and ranchers in their responsible use of modern science and technology to produce the safest and most abundant supply of food and fiber in the world; and be it further

RESOLVED, that this synod memorialize the 2011 Churchwide Assembly to do the same by adopting this same resolution.

Background

In 1993, the ELCA Churchwide Assembly adopted a social statement on care for the earth, *Caring for Creation: Vision, Hope, and Justice*. It recognized the contributions that farmers and ranchers make to our communities by caring for God's creation and providing the food that is necessary to sustain all life. The social statement also noted the important work of farmers "who are turning to sustainable methods" and that the principle of sustainability "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" (p. 8).

In 1999, the Churchwide Assembly adopted a social statement on economic life, *Sufficient, Sustainable Livelihood for All*. In that statement the ELCA affirmed its support for farmers and ranchers:

> Through the calling of agriculture, farmers produce the grain for our daily bread and the rest of our food supply. Without a bountiful and low-cost food supply, most Americans would not enjoy the livelihood they do. Farmers face the challenge of producing this food in ways that contribute to the regeneration of the land and the vitality of rural communities. At the same time, society as a whole must address the high levels of risk farmers face and the low prices they often receive. Changing agricultural policies and the growing power of large agribusiness corporations make this even more challenging (p. 15).

The proposed social statement on genetics, *Genetics, Faith, and Responsibility*, affirms the role that science and technology can play in the stewardship of creation and the need for responsible use of scientific knowledge and related technologies, calling for "wisdom, humility, and courage in deliberation, decision-making, and action" (p. 19).

The policies outlined in the ELCA's social statements embrace all types of farming. ELCA congregations include farmers and ranchers who use synthetic fertilizers and genetically modified seed as well as those who use organic methods. Small farmers and ranchers as well as those who operate mid-sized and large farms and ranches sit in our pews. As a church the ELCA celebrates this diversity of approaches within agriculture and recognizes and honors the key role that farmers and ranchers play

in feeding both our nation and the world and in caring for God's gift of creation. As a church body we also embrace the scientific advances that have increased the productivity of farms and ranches and given us an abundant and safe supply of food and fiber.

Recommendation for Assembly Action

To receive with gratitude the memorial of the Western North Dakota Synod calling on the 2011 Churchwide Assembly to recognize and celebrate the central role of farmers and ranchers in providing an abundant supply of food and fiber for our nation and the world;

To acknowledge the central importance of the vocation of agriculture for rural communities and the economic life of our nation as a whole; and

To affirm that the ELCA, in its social policies, recognizes and supports not only the vital role of farmers and ranchers in caring for the land and providing daily bread, but also their stewardship of creation through responsible use of science and technology.

Section B
ELCA Governing Documents

Category B1: Voting Members at Synod and Churchwide Assemblies

1. Northwestern Minnesota Synod (3D) [2010 Memorial]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) maintains rosters of ordained ministers, commissioned associates in ministry, consecrated diaconal ministers and consecrated deaconesses; and

WHEREAS, the latter three rosters named above are designated the "official lay rosters" of the ELCA; and

WHEREAS, at least 60% of the voting members of synod and churchwide assemblies shall be composed of laypersons, with the remaining voting members being ordained ministers; and

WHEREAS, persons on the three official lay rosters who serve as voting members at synod or churchwide assemblies are counted as "lay voting members" of said assemblies; and

WHEREAS, all rostered leaders go through the ELCA candidacy process, involving discernment of call, theological education, and practical training for ministry; and

WHEREAS, considering rostered lay leaders as "lay voting members" at synod and churchwide assemblies diminishes the number of lay voting members who do not work for congregations or church agencies; therefore, be it

RESOLVED, that the Northwestern Minnesota Synod memorialize the 2011 Churchwide Assembly to amend ELCA governing documents to designate voting members at synod and churchwide assemblies as made up of at least 60 percent laypersons (none of whom would be rostered lay leaders), with the remaining voting members being "rostered leaders" drawn from all four ministry rosters of the ELCA.

2. Delaware-Maryland Synod (8F) [2011 Memorial]

WHEREAS the Evangelical Lutheran Church in America (ELCA) maintains rosters of ordained ministers, commissioned associates in ministry, consecrated diaconal ministers, and consecrated deaconesses; and

WHEREAS the ELCA officially rosters laypersons in the latter three categories; and

WHEREAS at least 60 percent of the voting members of synod and churchwide assemblies shall be composed of laypersons, with the remaining voting members being ordained ministers; and

WHEREAS persons on the three official lay rosters who serve as voting members at synod or churchwide assemblies are counted as "lay voting members" of said assemblies; and

WHEREAS all rostered leaders go through the ELCA candidacy process, involving discernment of call, theological education, and practical training for ministry; and

WHEREAS considering rostered lay leaders as "lay voting members" of synod and churchwide assemblies diminishes the number of lay voting members who do not work for congregations or church agencies; therefore, be it

RESOLVED that the Delaware-Maryland Synod memorialize the 2011 Churchwide Assembly to amend ELCA governing documents to designate voting members at synod and churchwide assemblies as made up of at least 60 percent laypersons (none of whom would be rostered lay leaders) with the remaining voting members being "rostered leaders" drawn from all four ministry rosters of the ELCA.

Background

At its formation, the ELCA provided that at least 60 percent of members of assemblies will be lay persons. These principles represented an increase in the percentage of lay people mandated for inclusion on boards, committees, assemblies, and other entities over the policies of the predecessor church bodies, which balanced representation of ordained and laity at 50 percent each.

The fact that associates in ministry, deaconesses, and diaconal ministers are lay rostered leaders reflects the distinction in the Church between the ordained and the laity (those who are not ordained clergy). It also reflects a difference in the ministries to which they have been called. This church affirmed that distinction when it acted upon the Study of Ministry and its recommendations.

This church defines people on the lay rosters as laypersons. †S7.21 permits individual synods, if they so desire, to explore ways within the existing principles to increase the number of voting members to Synod Assemblies and Churchwide Assemblies who are non-rostered laypersons.

Recommendation for Assembly Action

To receive with gratitude the memorials of the Northwestern Minnesota and Delaware-Maryland synods concerning amendment of the categories of

voting members for Synod and Churchwide Assemblies;

To affirm the principles of representation articulated in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, including the existing categories of voting members; and

To decline to implement the changes to the governing documents of this church requested by these synods.

Category B2: Synodical Ratification Procedure

1. Southeastern Minnesota Synod (3I) [2010 Memorial]

RESOLVED, that the Southeastern Minnesota Synod in assembly memorialize the 2011 Churchwide Assembly to direct the Church Council to present for consideration by the 2013 Churchwide Assembly a procedure that would require synodical ratification of social statements and amendments to churchwide governing documents.

Background

The issue of ratification of certain decisions of the Churchwide Assembly surfaces periodically in the life of the ELCA.

Polity may be defined briefly as the form of organization and government of a church body. The pattern of polity is informed by ecclesiology (i.e., doctrine of the Church). The system of church governance and "legislative" decision-making, in turn, is shaped by the polity of the church body.

Primary keys to understanding the polity of the ELCA are provisions 5.01. and 8.11. in this church's constitution:

> 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 . . . (5.01.).
>
> 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.).

Most recently, the task force on Living into the Future Together: Renewing the Ecology of the ELCA (LIFT) examined carefully the structure and governance of this church. The LIFT report recommended the following:

> [T]hat the structure and governance of this church be constituted in ways that are aligned with its governing documents and strategic priorities, provide broad-based communal discernment, and allow legislative work to be accomplished efficiently and effectively. These conclusions affirm the theology, purposes, and foundational principles of organization found in Chapters 2 (Confession of Faith, 3 (Nature of the Church), 4 (Statement of Purpose), 5 (Principles of Organization), and 8 (Relationships) of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. In reaching these conclusions, the task force specifically affirms interdependence as a central principle in the ELCA and reiterates this church's commitment to inclusivity.
>
> At the same time, the task force recognizes the importance of ongoing discussion and evaluation regarding both the ways legislative decisions are made and the underlying principles of organization and relationships reflected in the governing documents. These recommendations also recognize the importance of creating non-legislative gatherings to address missional and theological issues and strengthen leadership development and interdependence as identified in the previous section.

Although the matter has been considered, the LIFT Task Force also did not recommend a ratification process, out of respect for this church's current polity, its encouragement of communal discernment on contentious issues (a report of the Communal Discernment Task Force will be presented to the Church Council in 2012) and the practical difficulties attending ratification which include deciding what items will be ratified, who is entitled to vote in a ratification process, who would conduct such a process, what the timeline would be and how it would be paid for in this time of scarce resources.

Better use of existing channels for study and discussion of matters that come before the Churchwide Assembly, as well as initiation of new means recommended by the LIFT task force and the Communal Discernment task force, would increase the desired input into decision-making without incurring the problems of ratification and undermining the polity of this church.

Recommendation for Assembly Action

To receive with gratitude the memorial of the Southeastern Minnesota Synod concerning synodical ratification of social statements and amendments to churchwide governing documents;

To acknowledge that the issue of ratification has been considered many times in the life of the ELCA, most recently by the task force on Living Into the

Future Together: Renewing the Ecology of the ELCA (LIFT);

To encourage further exploration of existing means of discussion and decision-making as well as new means, such as communal discernment and non-legislative gatherings, as recommended by the LIFT task force; and

To decline to institute synodical ratification of social statements and amendments to churchwide governing documents.

Section C
Ministry, Structure, and Function of the Churchwide Office

Category C1: Lutheran Campus Ministry

1. Pacifica Synod (2C) [2011 Memorial]

WHEREAS, the vitality of the church depends upon each new generation of adults claiming the Christian faith and ministry with their active involvement, creativity, spiritual gifts, leadership and vocational discernment; and

WHEREAS, more than one-third of the United States population is young adults who are "taking longer to accomplish many of the developmental tasks of early adult life;" studies of religious institutions and psychosocial development increasingly recognize that life between high school and age 39 is a distinct "odyssey" phase of forming adult faith, values, vocation, and spiritual orientation; and 7 in 10 Protestants of age 18 to 30 who attended worship regularly in high school no longer did so by age 23; and

WHEREAS, in the social statement *Our Calling in Education*, the ELCA acknowledges "the growing crisis in this church's ministry to a large, influential segment of young adults living and studying at public (and private) universities and colleges;" and the consequent attrition of young adults from the ELCA poses a significant threat to the viability of many congregations and our greater mission; and

WHEREAS, thousands of emerging Christian leaders are active in Lutheran Campus Ministry at more than 180 college and university campuses and many more cooperating congregations; and, participants in Lutheran Campus Ministry offer ready, passionate leadership and service to Lutheran congregations, youth and academic communities, enriching the world by responding to God's call; and

WHEREAS, Lutheran Campus Ministry is specialized to serve the contextual and developmental realities of young adults and, therefore, plays a key role in developing lay and rostered leaders who directly advance Christ's mission; and

WHEREAS, operation of Lutheran Campus Ministry depends in large part on synod and church-wide support, which has greatly diminished, endangering the sustainability of campus ministries and forcing campus ministry staff to choose between contact ministry with young adults and time spent on fundraising; and

WHEREAS, the 2007 Churchwide Assembly approved a resolution "To call upon synods and congregations to support campus ministries … to increase financial support, build new and stronger partnerships, and take such additional actions as may enhance the effectiveness and sustainability of this vital ministry;" and

WHEREAS, the Lutheran Student Movement-USA approved a resolution at the 2005 National Gathering calling for increased financial support for Lutheran Campus Ministry; therefore, be it

RESOLVED, that the Pacifica Synod of the ELCA memorialize the 2011 Churchwide Assembly to gratefully acknowledge the faithful and fruitful proclamation of the Gospel among young adults and others involved in higher education for over one hundred years; and be it further

RESOLVED, that the Pacifica Synod of the ELCA memorialize the 2011 Churchwide Assembly to encourage synods and congregations of the ELCA to directly support Lutheran Campus Ministry by referring new and returning college and university students to their respective Lutheran Campus Ministries and by financially supporting local, synodical and/or regional Lutheran Campus Ministry organizations; and be it further

RESOLVED, that the Pacifica Synod of the ELCA memorialize the 2011 Churchwide Assembly to increase annual churchwide financial support for ELCA Lutheran Campus Ministry.

2. Southwestern Minnesota Synod (3F) [2011 Memorial]

WHEREAS, young adults ages 18–29 are among the most absent population in our worshiping communities and Lutheran Campus Ministry serves alongside the colleges and universities where large numbers of young adults are engaged in higher education; and

WHEREAS, a significant number of professional leaders in the ELCA cite Lutheran Campus Ministry as instrumental in assisting them in their call to professional ministry in this church; and

WHEREAS, longitudinal research regarding the factors that encourage young adults to remain committed to ministry in this church by Dr. Roland Martinson includes campus ministry as one of the key factors in sustaining a young adult's faith; and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church recalls that Martin Luther "taught that education served the common good of Church and society: In a move unusual for his day, he taught that schools for all—both those who were wealthy and those who were poor, both boys and girls—were necessary so that the Church would have learned and faithful pastors and the civil community would have wise and good rulers;" and

WHEREAS, *Our Calling in Education* states that "the calling in education belongs to this whole church. Individuals, families, congregations, early childhood education centers and schools, colleges and universities, seminaries, outdoor ministries, campus ministries, lifelong learning centers, publishing ministry, social ministry organizations, synods, and the churchwide organization all participate in this calling;" and

WHEREAS, *Our Calling in Education* "calls the ELCA in light of our faith to engage, deliberate, and act with respect to four contexts: home and congregation, public education, this church's educational institutions, and public colleges and universities. Our calling in relationship to the fourth context in education is to support public higher education to serve the common good and rejoice in the faithful presence of campus ministry in public colleges and universities; therefore, be it

RESOLVED, that the Southwestern Minnesota Synod of the ELCA encourage its congregations and individuals to support the mission of Lutheran Campus Ministry at the University of Minnesota—Morris, Saint Cloud State University—Saint Cloud,

Southwest Minnesota State University—Marshall, the affiliated campus ministry at Ridgewater College—Willmar, and the partner congregations through intentional education about the mission of campus ministry, by holding the campus ministries in prayer through a Campus Ministry Sunday at least once a year, and selecting at least one campus ministry site for intentional financial support; and

RESOLVED, that Lutheran Campus Ministry sites be encouraged to create materials and programs for synodical use which:

a. provide education materials and information about Lutheran Campus Ministry,
b. raise awareness about Lutheran Campus Ministry,
c. focus on the needs of young adults on college and university campuses,
d. seek to increase awareness of Lutheran Campus Ministry's mission,
e. create partnerships between campus ministry settings and congregations; and

RESOLVED, that these partnerships seek to strengthen funding for Lutheran Campus Ministry and its mission in this synod; and

RESOLVED, that the Southwestern Minnesota Synod memorialize the 2011 Churchwide Assembly to encourage, support, and strengthen this church's relationship with Lutheran Campus Ministry across the ELCA.

3. Arkansas-Oklahoma Synod (4C) [2011 Memorial]

WHEREAS, young adults from the age of 18 to 29 are among the most absent population in our worshiping communities, and Lutheran Campus Ministry serves alongside the colleges and universities where large numbers of young adults are engaged in higher education; and

WHEREAS, a significant number of professional leaders in the ELCA cite Lutheran Campus Ministry as instrumental in assisting them in their call to professional ministry in this church; and

WHEREAS, longitudinal research regarding the factors that encourage young adults to remain committed to ministry in this church by Dr. Roland Martinson, includes campus ministry as one of the key factors in sustaining a young adult's faith; and

WHEREAS, *Our Calling in Education* "calls the ELCA in light of our faith to engage, deliberate, and act with respect to four contexts: home and congregation, public education, this church's educational institutions, and public colleges and universities. Our calling in relationship to the fourth context in education is to support public higher education to serve the common good and rejoice in the faithful presence of campus ministry in public colleges and universities; and

WHEREAS, the ELCA has announced a 38 percent reduction in support (from fiscal year 2011 to 2012) for campus ministries and encouraged greater involvement and support from synods, congregations, and individuals; and

WHEREAS, local campus ministry sites and Lutheran Campus Ministry of Arkansas and Oklahoma are already actively engaged in raising additional funds to sustain these vital ministries; therefore, be it

RESOLVED, that the Arkansas-Oklahoma Synod do everything in its power to make a best effort to keep its financial commitment to Lutheran Campus Ministry level over the next five years; and be it further

RESOLVED, that members of the Arkansas-Oklahoma Synod who have an appreciation for Lutheran Campus Ministry support the Arkansas-Oklahoma Synod in the above resolve, and, in addition, make an additional financial gift to Lutheran Campus Ministry; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod Bishop and Synod Council encourage efforts to seek cooperation and effective partnership in campus ministry with our full communion partners; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod regularly encourage congregations to hold a Campus Ministry Sunday at least once a year to lift up campus ministry, welcoming and making use of materials from local campus ministry sites which:

a. educate and inform;
b. raise awareness of special needs (as in the case of new mission starts or developing university ministries in locations across the two states);
c. tell the story of our young adult peer ministers and their campus pastor mentors;
d. invite ongoing support for Lutheran Campus Ministry; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod memorialize the 2011 ELCA Churchwide Assembly to make a best effort to provide for a period of stability relative to its commitment to Lutheran Campus Ministry in this church, keeping funding level (no further cuts from the fiscal year 2012 amounts announced) over a five-year period, while working with synods, state/regional campus ministry boards, local boards, and campus pastors to make the transition to sustainable funding models where 10 percent or less of the necessary funding is provided by the ELCA.

4. Metropolitan Chicago Synod (5A) [2011 Memorial]

RESOLVED, that the Metropolitan Chicago Synod memorialize the 2011 Churchwide Assembly to provide for a period of stability relative to its commitment to Lutheran Campus Ministry in our church, keeping funding level (no further cuts from the fiscal year 2012 amounts announced) over a five-year period, while working with synods, state/regional campus ministry boards, local boards, and campus pastors to make the transition to sustainable funding models where 10 percent or less of the necessary funding is provided by the ELCA.

5. Northern Illinois Synod (5B) [2011 Memorial]

WHEREAS, young adults from the age of 18 to 29 are among the most absent population in our worshiping communities, and Lutheran Campus Ministry serves alongside the colleges and universities where large numbers of young adults are engaged in higher education; and

WHEREAS, a significant number of professional leaders in the ELCA cite Lutheran Campus Ministry as instrumental in assisting them in their call to professional ministry in this church; and

WHEREAS, longitudinal research regarding the factors that encourage young adults to remain committed to ministry in this church by Dr. Roland Martinson, includes campus ministry as one of the key factors in sustaining faith among young adults; and

WHEREAS, this church's social statement, *Our Calling in Education* (2007), says that Martin Luther "taught that education served

the common good of Church and society: In a move unusual for his day, he taught that schools for both those who were wealthy and those who were poor, both boys and girls were necessary so that the Church would have learned and faithful pastors and the civil community would have wise and good rulers;" and

WHEREAS, *Our Calling in Education* states that "the calling in education belongs to this whole church. Individuals, families, congregations, early childhood education centers and schools, colleges and universities, seminaries, outdoor ministries, campus ministries, lifelong learning centers, publishing ministry, social ministry organizations, synods, and the churchwide organization all participate in this calling;" and

WHEREAS, *Our Calling in Education* "calls the ELCA in light of our faith to engage, deliberate, and act with respect to four contexts: home and congregation, public education, this church's educational institutions, and public colleges and universities. Our calling in relationship to the fourth context in education is to support public higher education to serve the common good and rejoice in the faithful presence of campus ministry in public colleges and universities; and

WHEREAS, the ELCA has announced a 38 percent reduction in support (from fiscal year 2011 to fiscal year 2012) for campus ministries and encouraged greater involvement and support from synods, congregations, and individuals; and

WHEREAS, local campus ministry sites and Lutheran Campus Ministry of Illinois are already actively engaged in raising additional funds to sustain these vital ministries; therefore, be it

RESOLVED, that the Northern Illinois Synod do everything in its power to keep its financial commitment to Lutheran Campus Ministry of Illinois level over the next five years; and be it further

RESOLVED, that members of the Northern Illinois Synod who have an appreciation for Lutheran Campus Ministry support the Northern Illinois Synod in the above resolve, and, in addition, make a 2nd mile gift to Lutheran Campus Ministry of Illinois (which supports sites across the state); and be it further

RESOLVED, that members of the Northern Illinois Synod who have an appreciation for Lutheran Campus Ministry encourage their congregations to hold a Campus Ministry Sunday at least once a year to lift up campus pastors, campus ministries, and the cooperating congregations across the State of Illinois who minister to and with the students, faculty, and staff of Illinois colleges and universities; and be it further

RESOLVED, that the Northern Illinois Synod Bishop and Synod Council be commended for their efforts to seek cooperation and effective partnership in campus ministry with our communion partners; and be it further

RESOLVED, that the Northern Illinois Synod regularly encourage individuals and congregations to welcome and make use of materials from the Lutheran Campus Ministry of Illinois Board and local campus ministry sites which:

- educate and inform;
- raise awareness of special needs (as in the case of Northern Illinois University in February 2009);
- tell the story of our young adult peer ministers and their campus pastor mentors;
- invite ongoing support for Lutheran Campus Ministry of Illinois and/or local sites; and be it further

RESOLVED, that the Northern Illinois Synod memorialize the 2011 Churchwide Assembly to provide for a period of stability relative to its commitment to Lutheran Campus Ministry in our church, keeping funding level (no further cuts from the fiscal year 2012 amounts announced) over a five year period, while working with synods, state and regional campus ministry boards, local boards, and campus pastors to make the transition to sustainable funding models where 10 percent or less of the necessary funding is provided by the ELCA.

6. Central/Southern Illinois Synod (5C) [2011 Memorial]

WHEREAS, young adults from the age of 18 to 29 are among the most absent population in our worshiping communities, and Lutheran Campus Ministry serves alongside the colleges and universities where large numbers of young adults are engaged in higher education; and

WHEREAS, a significant number of professional leaders in the ELCA cite Lutheran Campus Ministry as instrumental in assisting them in their call to professional ministry in this church; and

WHEREAS, longitudinal research regarding the factors that encourage young adults to remain committed to ministry in this church by Dr. Roland Martinson, includes campus ministry as one of the key factors in sustaining faith among young adults; and

WHEREAS, this church's social statement, *Our Calling in Education* (2007), says that Martin Luther "taught that education served the common good of Church and society: In a move unusual for his day, he taught that schools for both those who were wealthy and those who were poor, both boys and girls were necessary so that the Church would have learned and faithful pastors and the civil community would have wise and good rulers;" and

WHEREAS, *Our Calling in Education* states that "the calling in education belongs to this whole church. Individuals, families, congregations, early childhood education centers and schools, colleges and universities, seminaries, outdoor ministries, campus ministries, lifelong learning centers, publishing ministry, social ministry organizations, synods, and the churchwide organization all participate in this calling;" and

WHEREAS, *Our Calling in Education* "calls the ELCA in light of our faith to engage, deliberate, and act with respect to four contexts: home and congregation, public education, this church's educational institutions, and public colleges and universities. Our calling in relationship to the fourth context in education is to support public higher education to serve the common good and rejoice in the faithful presence of campus ministry in public colleges and universities; and

WHEREAS, the ELCA has announced a 38% reduction in support (from fiscal year 2011 to fiscal year 2012) for campus ministries and encouraged greater involvement and support from synods, congregations, and individuals; and

WHEREAS, local campus ministry sites and Lutheran Campus Ministry of Illinois are already actively engaged in raising additional funds to sustain these vital ministries; therefore, be it

RESOLVED, that the Central/Southern Illinois Synod memorialize the 2011 Churchwide Assembly to provide for a period of stability relative to its commitment to Lutheran Campus Ministry in this church, keeping its funding level (no further cuts from the fiscal year 2012 amounts announced) over a five year period, while working with synods, state/regional campus ministry boards, local boards, and campus pastors to make the transition to sustainable funding models where 10% or less of the necessary funding is provided by the ELCA.

7. Southeastern Iowa Synod (5D) [2011 Memorial]

WHEREAS, young adults from the age of 18 to 29 are among the most absent population in our worshiping communities, and Lutheran Campus Ministry serves alongside the colleges and universities where large numbers of young adults are engaged in higher education; and

WHEREAS, a significant number of professional leaders in the ELCA cite Lutheran Campus Ministry as instrumental in assisting them in their call to professional ministry in this church; and

WHEREAS, longitudinal research regarding the factors that encourage young adults to remain committed to ministry in this church by Dr. Roland Martinson, includes campus ministry as one of the key factors in sustaining faith among young adults; and

WHEREAS, this church's social statement, *Our Calling in Education* (2007), says that Martin Luther "taught that education served the common good of Church and society: In a move unusual for his day, he taught that schools for both those who were wealthy and those who were poor, both boys and girls were necessary so that the Church would have learned and faithful pastors and the civil community would have wise and good rulers;" and

WHEREAS, *Our Calling in Education* states that "the calling in education belongs to this whole church. Individuals, families, congregations, early childhood education centers and schools, colleges and universities, seminaries, outdoor ministries, campus ministries, lifelong learning centers, publishing ministry, social ministry organizations, synods, and the churchwide organization all participate in this calling;" and

WHEREAS, *Our Calling in Education* "calls the ELCA in light of our faith to engage, deliberate, and act with respect to four contexts: home and congregation, public education, this church's educational institutions, and public colleges and universities. Our calling in relationship to the fourth context in education is to support public higher education to serve the common good and rejoice in the faithful presence of campus ministry in public colleges and universities; and

WHEREAS, the Southeastern Iowa Synod has maintained a strong commitment to Iowa Lutheran Campus Ministry since the beginning of the ELCA and has to this date not reduced the synodical budget for campus ministry despite the current economic hardships felt by all; therefore, be it

RESOLVED, that the Southeastern Iowa Synod encourage congregations and individual congregational members to support the mission of Lutheran Campus Ministry at the University of Iowa, Iowa State University, the University of Northern Iowa, and any partner congregations, by selecting at least one campus ministry site for intentional financial support, and that congregations regularly pray for campus ministries in Iowa and engage their members in intentional education about the mission of campus ministry by holding a Campus Ministry Sunday at least once per year; and be it further

RESOLVED, that Lutheran Campus Ministry sites be encouraged to create materials and programs for synodical use which:

a. provide educational materials and information about Lutheran Campus Ministry,
b. raise awareness about Lutheran Campus Ministry and its mission,
c. focus on the needs of young adults on college and university campuses, and
d. create partnerships between campus ministry settings and congregations; and be it further

RESOLVED, that these partnerships seek to celebrate and strengthen funding for Lutheran Campus Ministry and its mission in this synod; and be it further

RESOLVED, that the Southeastern Iowa Synod memorialize the 2011 Churchwide Assembly to encourage the churchwide organization to support, and strengthen its relationship to and financial support of Lutheran Campus Ministry across this church.

8. Greater Milwaukee Synod (5J) [2011 Memorial]

WHEREAS, young adults are among the most absent population in our worshiping communities, and Lutheran Campus Ministry serves alongside the colleges and universities where large numbers of young adults are engaged in higher education; and

WHEREAS, a significant number of professional leaders in the ELCA cite Lutheran Campus Ministry as instrumental in assisting them in their call to professional ministry in this church; and

WHEREAS, research regarding the factors that encourage young adults to remain committed to church life includes campus ministry as a key factor in sustaining their faith journey; and

WHEREAS, our calling is to support public higher education to serve the common good and rejoice in the faithful presence of campus ministry in public colleges and universities (ELCA social statement, *Our Calling in Education*, 2007); and

WHEREAS, the Greater Milwaukee Synod has "An Ecumenical Agreement" with Marquette University Campus Ministry in affirmation of our common commitment to the goal of full communion between Lutherans and Catholics; and

WHEREAS, the sustainability of campus ministry lies largely within the synod, due to dramatic drops in ELCA national financial support; therefore, be it

RESOLVED, that the Greater Milwaukee Synod, which has faithfully supported Lutheran Campus Ministry, continue to encourage its congregations and individuals to support the mission of Lutheran Campus Ministry at the University of Wisconsin-Milwaukee and Marquette University; and be it further

RESOLVED, that Lutheran Campus Ministry sites and its board:

- provide education materials and information about its ministry to congregations and individuals within the Synod
- create partnerships between campus ministry settings and congregations and individuals;
- invite congregations to hold campus ministries in prayer through an annual Campus Ministry Sunday; and encourage congregations to receive an offering for Lutheran Campus Ministry on that Sunday; and be it further

RESOLVED, that these partnerships seek to strengthen relationships with young adults from our congregations on their faith journeys while engaged in higher education; and be it further

RESOLVED, that these partnerships seek to strengthen visibility and financial support for Lutheran Campus Ministry and its mission in this synod; and be it further

RESOLVED, that the Greater Milwaukee Synod memorialize the 2011 Churchwide Assembly to encourage, support, and strengthen its relationship to Lutheran Campus Ministry across this church.

9. Upstate New York Synod (7D) [2011 Memorial]

WHEREAS, the ELCA has announced a 10% decrease for 2012 and 2013 in its overall budget for grants supporting the church's mission; and

WHEREAS, the ELCA has announced a 38% reduction in support (between fiscal year 2011 and fiscal year 2012) for campus ministries and encouraged greater involvement and support from synods, congregations, and individuals; and

WHEREAS, local campus ministry sites and the Upstate New York Synod are actively engaged in raising additional funds to sustain these mission outposts and expand their youth and young adult outreach; and

WHEREAS, the vitality of this church depends upon each new generation of adults claiming the Christian faith, discerning God's purposes for their lives, and growing in discipleship; and

WHEREAS, Lutheran Campus Ministry is specialized to proclaim the gospel in the context of our rapidly shifting culture and to serve the developmental realities of young adults, and, therefore, plays a key role in developing lay and rostered leaders who directly advance Christ's mission; therefore, be it

RESOLVED, that the Upstate New York Synod memorializes the 2011 Churchwide Assembly to limit its grant reductions to a 10% decrease from 2011 mission funding levels for 2012 and 2013 fiscal years.

10. South Carolina Synod (9C) [2011 Memorial]

WHEREAS, the vitality of this church depends upon each new generation of adults claiming the Christian faith and ministry with their active involvement, creativity, spiritual gifts, leadership, and vocational discernment; and

WHEREAS, a May 9–10, 2011, ELCA Campus Ministry Consultation discussed a 38 percent reduction in churchwide campus ministry funding across the 65 Synods of the ELCA; and

WHEREAS, more than one-third of the United States population is young adults who are "taking longer to accomplish many of the developmental tasks of early adult life;" studies of religious institutions and psychosocial development increasingly recognize that life between high school and age 39 is a distinct "odyssey" phase of forming adult faith, values, vocation and spiritual orientation; and, 7 in 10 Protestants of age 18 to 30 who attended worship regularly in high school no longer did so by age 23; and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church acknowledges "the growing crisis in this church's ministry to a large, influential segment of young adults living and studying at public (and private) universities and colleges;" and the consequent attrition of young adults from the ELCA poses a significant threat to the viability of many congregations and our greater mission; and

WHEREAS, thousands of emerging Christian leaders are active in Lutheran Campus Ministry at more than 180 college and university campuses and many more cooperating congregations; and, participants in Lutheran Campus Ministry offer ready, passionate leadership and service to Lutheran congregations, youth, and academic communities, enriching the world by responding to God's call; and

WHEREAS, Lutheran Campus Ministry is specialized to serve the contextual and developmental realities of young adults and, therefore, plays a key role in developing lay and rostered leaders who directly advance Christ's mission; and

WHEREAS, operation of Lutheran Campus Ministry depends in large part on synod and churchwide support, which has greatly diminished, endangering the sustainability of campus ministries and forcing campus ministry staff to choose between contact ministry with young adults and time spent on fundraising; and

WHEREAS, the 2007 Churchwide Assembly approved a resolution "To call upon synods and congregations to support campus ministries … to increase financial support, build new and stronger partnerships, and take such additional actions as may enhance the effectiveness and sustainability of this vital ministry;" and

WHEREAS, the Lutheran Student Movement-USA approved a resolution at its 2005 National Gathering calling for increased financial support for Lutheran Campus Ministry; therefore, be it

RESOLVED, that the South Carolina Synod of the ELCA memorializes the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America to:

1) gratefully acknowledge the faithful and fruitful proclamation of the Gospel among young adults and others involved in higher education for more than one hundred years;
2) encourage synods and congregations of the ELCA to directly support Lutheran Campus Ministry by referring new and returning college and university students to their respective Lutheran Campus Ministries and by financially supporting local, synodical, and regional Lutheran Campus Ministry organizations; and
3) increase annual churchwide financial support for Lutheran Campus Ministry.

Background and response from the Congregational and Synodical Mission unit

Memorials related to campus ministry are in large part a response to news of reductions to the campus ministry churchwide grant line as outlined in the following memo from Pr. Stephen P. Bouman, executive director for the Congregational and Synodical Mission unit (CSM), dated April 8, 2011:

> Dear Partner in Ministry:
>
> It is with regret that I write to inform you of an anticipated reduction in the 2012 churchwide ministry grant you will receive. As you know, even with the drastic reduction in the churchwide 2010-11 budget, your 2011 grant was maintained. We are thankful that we could hold our 2011 commitment.
>
> Last November, the ELCA Church Council approved a redesign of the churchwide organization which became effective February 1, 2011. This reduction included 65 staff positions, a sharp reduction in organizational infrastructure, and significant impact on program capacity. In the past two years, the churchwide organization's current fund budget has been reduced by nearly $20 million dollars. The planning of the churchwide organization new design, in consultation with the Conference of Bishops, included a step to adjust the 2012 grants budget to reflect anticipated income.

	2011 Budget Total	2012 Budget Reduction	Hunger Funds	Endowment Fund Income	2012 Budget Total
Colleges and Universities	245,000	85,000	0	0	160,000
Lutheran Services in America	464,770	79,170	0	79,170	464,770
Lutheran Immigration and Refugee Service	309,340	200,000	200,000	0	309,340
Campus Ministries	1,100,000	414,400	0	0	685,600
New Starts/ Redevelopment	6,534,341	500,000	0	0	6,034,341
Ethnic Poverty	1,486,150	200,000	0	0	1,286,150
Directors for Evangelical Mission, Synod Support	950,000	311,600	0	0	638,400
Seminaries	3,644,490	125,000	0	0	3,519,490
Lutheran Outdoor Ministries	20,000	10,000	0	0	10,000
TOTALS	**14,754,091**	**1,925,170**	**200,000**	**79,170**	**13,108,091**

> It is our hope that this early notification will assist you in your planning. We know that this action will impact your ministries and we are committed to further discussion and working with you.
>
> If income continues to decline, additional reductions in 2013 and 2014 will likely be required. Thank you for your ongoing partnership as we continue to work on strategies to minimize the impact of these reductions.

The memo included a chart summarizing all CSM programs affected by those reductions. (See Table)

It is important to note that the reductions proposed to the Church Council in April 2010 were informed by consultation with the Conference of Bishops in March 2010. At that time, the Conference of Bishops was asked to prioritize the various churchwide grants.

As part of CSM's commitment to further discussion, the unit convened a campus ministry consultation in May 2011. The recommendations from that consultation are provided as further background information:

> The campus ministry consultation partners regret that the decision to cut churchwide grants for campus ministry has been made and we are not in agreement with that decision. Future decisions regarding funding for campus ministry should be made in full consultation with partners.

1. Stop or slow down the proposed campus ministry grant reductions in order to allow campus ministries and synods more time to adjust. Since the announcement of the churchwide grant reductions, we have learned that several synods are also making significant cuts to campus ministry. Other synods are working very hard to engage this issue strategically and may have something to offer to this conversation from their experience. It would be helpful to have as much information as possible before additional decisions regarding churchwide grants are made.
2. Request clarity from the churchwide organization about the future intent for campus ministry grant funding in relation to the missional priorities of the ELCA.
3. Maintain a churchwide campus ministry staff and funding presence as a way of living out the interdependent nature of campus ministry within this church.
4. Continue to utilize an effective campus ministry review process, which has been very helpful, and suggest that a similar process be utilized for other ministries. Maintain churchwide partnership and leadership in this process.
5. Form a Campus Ministry and Young Adult Strategy Team to identify new and continuing models for ministry and to explore funding options which could also serve as a model for synods. Include broad representation from partners (e.g., directors for evangelical mission, synod staff, regional staff, campus ministry staff, students/alums, and others).
6. Pursue the idea that CSM make renewal and new start grants available to campus ministry.
7. Encourage synods to join in partnership with congregations to facilitate raising annual operating funds and supporting other appeals for campus ministries. Permit direct access by campus ministries to congregations.
8. Assist campus ministries in learning how to access new grants and other funding sources. Help campus ministries to tap into new methods of fundraising. Work with the Mission Advancement unit and the National Council of Churches of Christ in the USA Campus Ministry Team to help make this happen.
9. Build audience specific case statements that answer the question, "Why campus ministry?" Help the whole church

understand this ministry as a mission field, not just a chaplaincy to Lutheran students.

Recommendation for Assembly Action

To receive with gratitude the memorials of the Pacifica, Southwestern Minnesota, Arkansas-Oklahoma, Metropolitan Chicago, Northern Illinois, Central/Southern Illinois, Southeastern Iowa, Greater Milwaukee, Upstate New York, and South Carolina synods related to Lutheran Campus Ministry;

To acknowledge that ELCA campus ministry is a Lutheran ministry on campus, not just a ministry to Lutherans at more than 180 state and private colleges and universities, with cooperating congregations in campus ministry at an additional 400 campuses nationwide;

To refer the concerns expressed in these memorials to the Congregational and Synodical Mission unit for ongoing consultation with the Conference of Bishops, the churchwide Administrative Team and campus ministry partners; and

To request that a report and possible recommendations be brought to the April 2012 meeting of the ELCA Church Council.

Category C2: Social Statement on Genetics

1. Nebraska Synod (4A) [2011 Memorial]

WHEREAS, a social statement of this church is to provide directions for policy, guide its advocacy, and guide its life as a public church; and

WHEREAS, the proposed social statement on genetics asks questions concerning the use of genetically modified organisms, but does not give precise direction for policy and advocacy concerning their use; and

WHEREAS, voting members of the 2011 Churchwide Assembly are asked to vote on the proposed social statement on genetics without precise direction for advocacy concerning genetically modified organisms; and

WHEREAS, Nebraska is a farming state where the use of genetically modified organisms is widespread and common; and

WHEREAS, the Nebraska Synod has suffered in the past two years from the loss of congregations, the loss of members, financial loss for mission, and division within congregations; and

WHEREAS, without precise direction for policy and advocacy concerning the use of genetically modified organisms, advocacy by this church could be direct to prohibiting their use; and

WHEREAS, any advocacy against the use of genetically modified organisms could cause hostility between those who sell and use this type of seed and the Evangelical Lutheran Church in America bringing possible further loss of members, loss of congregations, loss of finances for mission, and division within congregations; and

WHEREAS, the apostle Paul calls upon us to "Live in harmony with one another" (Romans 12:16), and "If it is possible, so far as it depends on you, live peaceably with all" (Romans 12:18); therefore, be it

RESOLVED, that the Nebraska Synod in Assembly commend the ELCA Task Force on Genetics for a monumental effort worthy of study; and be it further

RESOLVED, that the Nebraska Synod in Assembly memorialize the 2011 Churchwide Assembly to retain the proposed social statement on genetics as a study only and that it not be adopted as a statement of this church.

2. West Virginia-Western Maryland Synod (8H) [2011 Memorial]

WHEREAS, the 2010 Assembly of the West Virginia-Western Maryland Synod of the ELCA instructed the Committee for Church in Society to conduct hearings on the "draft social statement on genetics — for study and response;" and

WHEREAS, the following concerns were voiced in one or more of four hearings:

1) The ability of Scripture to speak to issues of genetics and technology was discounted or denied throughout the document;
2) The term, "Human fault," was used in place of "Sin" in section 2.3, and there was a lack of Confessional language throughout the document; and
3) There was no use of Trinitarian language in section 5.2 (*Koinonia*); therefore, be it

RESOLVED, that, the 2011 Assembly of the West Virginia-Western Maryland Synod thank the ELCA Task Force on Genetics for its faithful and dedicated work on *Genetics, Faith, and Responsibility* and commend it for its use of Confessional and Trinitarian language throughout this final draft, especially in the re-working of sections 3.3 (Sin: pride and complacency) and 5.2 (*Koinonia*) and for its revisions throughout the document pertaining to the specific ways in which Scripture speaks to issues of genetics and technology and for its re-working of section 3.2 (God: Creator of the community of life), and be it further

RESOLVED, that the West Virginia-Western Maryland Synod memorialize the 2011 Churchwide Assembly to affirm these revisions, commending the task force for its awareness of the importance of grounding social statements in the Biblical and Confessional witness.

Background

Initiated by a memorial from Northeastern Iowa Synod, the 2005 Churchwide Assembly authorized work on a statement that would address "significant theological, ethical, public, and pastoral challenges arising from developments in genetics . . . for possible consideration by the 2011 Churchwide Assembly." After review and recommendation by the Church Council at its April 2011 meeting, the text of that statement will be considered by this Churchwide Assembly. (Further background and the full text of the proposed social statement are available in Section IV of the *Pre-Assembly Report*.)

The memorials from the Nebraska and West Virginia-Western Maryland synods express the appreciation of both synods for the "monumental effort" of the task force that led to the development of the statement.

The Nebraska Synod encourages the Churchwide Assembly to retain the statement as an informational document for study but not to adopt it as a statement of this church. It does so because of concerns about one of the many aspects treated in the statement, that of genetically modified organisms. These concerns include

the approach of the text, the lack of direction for advocacy, and possible reception among members within the synod. In considering the proposed social statement it should be noted that an ELCA study on the whole range of issues related to genetics already exists, published in 2008 as part of the development of the statement and titled, *Genetics and Faith: Power, Choice, and Responsibility*.

The West Virginia-Western Maryland Synod expresses strong appreciation of the statement's clear grounding in Holy Scripture and the Confessions following revision of the first draft of a social statement on genetics. The changes affirmed were among those received during the 2010 response period and incorporated by the task force during the final stage of its work.

Recommendation for Assembly Action

To receive with gratitude the memorials of the Nebraska and West Virginia-Western Maryland synods as thoughtful expressions of this church's commitment to the development of social statements in a way that invites response and dialogue; and

To acknowledge the action of the 2011 Churchwide Assembly related to the proposed social statement, *Genetics, Faith, and Responsibility*, as the response of the Churchwide Assembly to the memorials of these synods.

Section D
Theology and Practice

Category D1: Confession of Faith

1. South Carolina Synod (9C) [2010 Memorial]

WHEREAS, 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; and

WHEREAS, this church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life; and

WHEREAS, 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; and

WHEREAS, these statements are part of the Confession of Faith of the Evangelical Lutheran Church in America; therefore, be it

RESOLVED, that the South Carolina Synod affirm the particular role of these items in the life and faith of every member of this Synod; and be it further

RESOLVED, that the South Carolina Synod Assembly memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America to recommit itself to a living and public witness to the primacy of these same items in all actions of the church.

Background and response from the Theological Discernment Team

The ELCA Confession of Faith (see www.elca.org/What-We-Believe/Statements-of-Belief/ELCA-Confession-of-Faith.aspx) has remained unchanged since its final proposal by the Commission for a New Lutheran Church and its approval in 1986 by the three church bodies that merged to form the Evangelical Lutheran Church in America. It is included in the ELCA Constitution (Chapter 2), the *Constitution for Synods* (Chapter 4), and the *Model Constitution for Congregations* (Chapter 2).

The "whereas" clauses of the memorial from the 2010 South Carolina Synod Assembly cite three of the seven sections of the ELCA Confession of Faith (ELCA Constitution 2.02., 2.03., and 2.05.) without indicating any specific reasons why the ELCA Churchwide Assembly should recommit the ELCA to "the primacy" of these three sections of the ELCA Confession of Faith, rather than the entire seven sections. Sections not included in the "whereas" clauses include affirmation of "the Triune God, Father, Son, and Holy Spirit" (2.01.), the three ecumenical creeds (2.04.), the other confessional writings in the Book of Concord (2.06.) and the Gospel "as the power of God to create and sustain the Church" (2.07.). Even if unintended, the proposed action of the final "resolved" clause would introduce a "primacy" of sections 2.02., 2.03., and 2.05. over the remainder of Chapter 2 that would have significant theological implications within the ELCA, for this church's relationships with other Lutherans and full communion partners and for its relationships with other Christians.

An action by the Churchwide Assembly to recommit itself to the "primacy" of these sections in Chapter 2 would require an amendment to the constitution as mandated by the ELCA Constitution 22.11.

Moreover, since 2009 some ELCA members have objected to certain actions of the 2009 Churchwide Assembly, claiming that they contradict this church's own Confession of Faith as stated in the ELCA Constitution. The actions cited include the adoption of the social statement *Human Sexuality: Gift and Trust* and the four ministry policy resolutions. Other ELCA members, however, claim that the actions of the 2009 Churchwide Assembly are consistent with the ELCA Confession of Faith. The memorial from the 2010 South Carolina Synod Assembly does not mention these claims and would provide no clear resolution to this disputed matter.

In addition, since the memorial neither provides a clear resolution to the disputed question of whether previous Churchwide Assembly actions contradict the ELCA Confession of Faith nor indicates any other reason to reaffirm the Confession of Faith, the purpose of the memorial is unclear and open to misrepresentation.

At the same time, the ELCA Confession of Faith is repeatedly affirmed throughout the ELCA in worship (in baptism and its affirmation, in the reading of the Scriptures, in the confession of the ecumenical creeds, at the Lord's Table, in prayer and singing) and in education (in catechetical instruction, in Bible studies of many types, in resources published in print and online), in the affirmation of baptism made by all confirmed members and in the promises made at ordination, commissioning, and installation by pastors, diaconal ministers, deaconesses, associates in ministry, and bishops. This frequent and widespread affirmation throughout the ELCA raises the question of the purpose and necessity of this action by the Churchwide Assembly, whose voting members participate in the ELCA's life and ministry.

Recommendation for Assembly Action

To receive with gratitude the memorial of the South Carolina Synod regarding the ELCA Confession of Faith;

To decline to establish a hierarchy of the statements in the Confession of Faith; and

To commend the continuing affirmation of the Confession of Faith through the living and public witness of every member.

Category D2: Holy Communion

1. Upper Susquehanna Synod (8E) [2010 Memorial]

WHEREAS, our Lord said, "You are my friends if you do what I command you" (John 15:14); and

WHEREAS, St. Paul indicated an enduring tradition when he repeated the Lord's command: "For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, [gave] thanks...broke it and said 'This is my body that is for you. Do this in remembrance of me'" (1 Corinthians 11:23-24); and

WHEREAS, Christ established a covenantal relationship in this sacrament when he said, ". . . for this is the blood of the covenant, which is poured out for many . . ." (Matthew 26:28), and as children of God we have a duty and delight to obey his will: "Take, eat; this is my body.... Drink from it, all of you" (Matthew 26:26–27); and

WHEREAS, our Lord warned us, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you" (John 6:53); and

WHEREAS, the Augsburg Confession claimed, "Our churches are falsely accused of abolishing the Mass. In fact, the Mass is retained among us and is celebrated with the greatest reverence" (CA XXIV, 1); and "...one common Mass is held on every holy day, and it is administered on other days if thee are those who desire it. . . . Chrysostom says that the priest stands daily at the altar, inviting some to Communion and keeping others away" (CA XXIV, 34, 36); and

WHEREAS, Martin Luther in the Large Catechism observed, ". . . we go to the sacrament because there we receive a great treasure . . . as a daily food and sustenance so that our faith may be refreshed and strengthened" (LC V, 22, 24), ". . . those who want to be Christians should prepare themselves to receive this blessed sacrament frequently" (LC V, 39), ". . . no one under any circumstances should be forced or coerced. . . . Nevertheless, it must be understood that such people who abstain and absent themselves from the sacrament over a long period of time are not to be considered Christians" (LC V, 42), "As in other matters . . . there must also be daily exhortation, so that on this subject we must be persistent in preaching" (LC V, 44), "What should move and induce you is that he [Christ] desires it, and it pleases him" (LC V, 52), "For if you wait until you are rid of your burden in order to come to the sacrament purely and worthily, you will have to stay away from it forever" (LC V, 73); and

WHEREAS, our congregational constitutions call the Augsburg Confession "a true witness to the Gospel" (*C2.05.), accept the other confessional writings including the Large Catechism as "further valid interpretations of the faith of the Church" (*C2.06.), and state that the congregation "accepts the canonical Scriptures of Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life" (*C2.03.); and

WHEREAS, the Apology of the Augsburg Confession professed, "Among us the Mass is celebrated every Lord's day and on other festivals" (Ap XXIV, 1), and all Evangelical Lutheran Church in America (ELCA) congregations by ratifying the ELCA model constitution for congregations have already accepted their responsibility to defend and implement the practice of celebrating the Eucharist weekly; therefore, be it

RESOLVED, that, in obedience to the unquestionable command of Christ and in concord with this church's Confessions and constitutions, the Upper Susquehanna Synod in annual assembly memorialize the Evangelical Lutheran Church in America (ELCA) in its next biennial assembly to embrace this Gospel treasure with joy; and be it further

RESOLVED, that the Upper Susquehanna Synod in annual assembly memorialize the ELCA in its next biennial assembly to recognize that this is a divine mandate and not a human agenda, and is already firmly established in Scripture, confessional documents, and constitutions of this church; and be it further

RESOLVED, that the Upper Susquehanna Synod in annual assembly memorialize the ELCA in its next biennial assembly to devise and implement a plan to encourage all of the congregations of the ELCA to exhort one another to obedience to Christ's command to the desirable end that all congregations share in the Holy Communion weekly by Reformation Sunday in 2012.

Background and response from the Theological Discernment Team

The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament, adopted by the 1997 ELCA Churchwide Assembly, affirms the Scriptures and Lutheran confessional writings, which teach that Holy Communion is a great treasure, a gift of grace from God to be received by Christians joyfully, thankfully, and frequently. "At the table of our Lord Jesus Christ, God nourishes faith, forgives sin, and calls us to be witnesses to the Gospel" (Principle 31; p. 36). "According to the Apology of

the Augsburg Confession, Lutheran congregations celebrate the Holy Communion every Sunday and festival. This confession remains the norm for our practice" (Principle 35; p. 39). The encouragement to celebrate the Lord's Supper weekly (Principle 35B) is rooted in "Christ's command, his promise, and our deep need" (Principle 35A, quoting *A Statement on Communion Practices*, adopted by the 1989 ELCA Churchwide Assembly).

Nonetheless, weekly observance of the Lord's Table as the primary worship service of the congregation or local assembly has not been a uniform practice throughout the ELCA. In some remote locations or in places where there is no resident ordained minister, a Sunday service of Holy Communion every week is not yet or no longer feasible. Moreover, while circumstances have changed for other Lutheran worshiping communities, the community's practice of less frequent observance was established already and has become the tradition in that community. Some congregations have a living memory of changing from *quarterly* celebration of Holy Communion to their current practice of monthly celebration.

For these reasons and others, weekly observance of Holy Communion, including both Word and Sacrament, as the central worship service in all congregations remains a goal that calls for renewed attention throughout the ELCA. Gracious invitation and encouragement to individuals and congregations to make full use of means of grace is one part of the needed attention. Policies and procedures that promote the availability of ordained ministers and lay presiders in all locations are another factor that may affect the feasibility of weekly observance in some congregations. Toward this end, an arbitrary deadline is less likely to be helpful than clear authorization and support for the actions needed to make weekly observance both feasible and graciously inviting for all in every place.

Recommendation for Assembly Action

To receive with gratitude the memorial of the Upper Susquehanna Synod concerning Holy Communion and to affirm its commendation of faithful and joyful reception of this sacrament; and

To refer the memorial to the Congregational and Synodical Mission unit in consultation with the Conference of Bishops for consideration of actions that will promote more frequent reception of Holy Communion by ELCA members and weekly observance of Holy Communion as the primary worship service of each ELCA congregation.

Category D3: Living Into the Future Together (LIFT) Report

1. Nebraska Synod (4A) [2011 Memorial]

WHEREAS, the Evangelical Lutheran Church in America encompasses a wide range of believers from various cultural, social, political, and economic groups; and

WHEREAS, social, political, and economic issues have deep roots in cultures as well as faith; and

WHEREAS, we exist in a time when debate of social issues can bring divisiveness rather than unity; and

WHEREAS, the mission centers offer opportunities for open, civil discussion on social issues; therefore, be it

RESOLVED, that the Nebraska Synod in Assembly memorialize the 2011 Churchwide Assembly to encourage our mission centers (congregations) to become places of open, honest discussion where individual differences are respected; and be it further

RESOLVED, that the Nebraska Synod in Assembly memorialize the 2011 Churchwide Assembly to encourage the churchwide organization to focus efforts on producing materials that aid our mission centers (congregations) in discussing all perspectives on social issues, drawing them into the biblical and faith perspectives of this church, and focus less effort on producing social statements that attempt to reflect the will of the whole ELCA.

2. West Virginia-Western Maryland Synod (8H) [2011 Memorial]

WHEREAS, the ELCA Church Council approved a charter project, Living into the Future Together: Renewing the Ecology of the ELCA (LIFT), at its November 2009 meeting; and

WHEREAS, the LIFT Task Force Recommendations include that "the responsibility for this church's theological discernment be located in the Office of the Presiding Bishop, which will assist this church in better understanding its identity, recognizing the theological, relational and educational gifts God has given this church and the power of these gifts to provide Christian faith formation, leadership and partnership in today's rapidly changing world;" and

WHEREAS, the translated Article XXVIII of the Unaltered Augsburg Confession, German text, states concerning the power of bishops, "…consequently, according to divine right it is the office of the bishop to preach the gospel, to forgive sin, to judge doctrine and reject doctrine that is contrary to the gospel…;" and

WHEREAS, the translated Article XXVIII of the Unaltered Augsburg Confession, Latin text, states concerning the church's power, … consequently, according to the gospel, or, as they say, by divine right, this jurisdiction belongs to the bishops as bishops (that is, to those to whom the ministry of Word and sacraments has been committed): to forgive sins, to reject teaching that opposes the gospel…;" therefore, be it

RESOLVED, that the West Virginia-Western Maryland Synod communicate to the Office of the Presiding Bishop, the Office of the Secretary, the Conference of Bishops, and the Church Council that the West Virginia-Western Maryland Synod finds that the location of the church's theological discernment in the Office of the Presiding Bishop without reference to the teaching authority of synodical bishops and the Conference of Bishops contravenes Article XXVIII of the Unaltered Augsburg Confession; and be it further

RESOLVED, that the West Virginia-Western Maryland Synod memorialize the 2011 Churchwide Assembly to amend the report of the LIFT Task Force, striking the recommendation which states, "the responsibility of this church's theological discernment be located in the Office of the Presiding Bishop, which will assist this church in better understanding its identity,

recognizing the theological, relational and educational gifts God has given this church and the power of these gifts to provide Christian faith formation, leadership and partnership in today's rapidly changing world;" and be it further

RESOLVED, that the West Virginia-Western Maryland Synod memorialize the Churchwide Assembly to be mindful of the teaching of the Unaltered Augsburg Confession in further implementations of the work of the LIFT Task Force.

3. West Virginia-Western Maryland Synod (8H) [2011 Memorial]

WHEREAS, the ELCA Church Council approved a charter for the project Living into the Future Together: Renewing the Ecology of the ELCA (LIFT) at its November 2009 meeting; and

WHEREAS, the Church Council of the Evangelical Lutheran Church in America (ELCA) met via telephone conference call on May 23, 2011, to take action on the LIFT Task Force's report and recommendations; and

WHEREAS, the Church Council recommended "to endorse the recommendations of the task force, as amended by the Church Council;" and

WHEREAS, the LIFT Task Force Recommendations include that "the responsibility for this church's theological discernment be located in the Office of Presiding Bishop, which will assist this church in better understanding its identity, recognizing the theological, relational and educational gifts God has given this church and the power of these gifts to provide Christian faith formation, leadership and partnership in today's rapidly changing world;" and

WHEREAS, the translated Article XXVIII of the Unaltered Augsburg Confession, German text, states concerning the power of bishops, "…consequently, according to divine right it is the office of the bishop to preach the gospel, to forgive sin, to judge doctrine and reject doctrine that is contrary to the gospel…;" and

WHEREAS, the translated Article XXVIII of the Unaltered Augsburg Confession, Latin text, states concerning the church's power, "…consequently, according to the gospel, or, as they say, by divine right, this jurisdiction belongs to the bishops as bishops (that is, to those to whom the ministry of Word and sacraments has been committed): to forgive sins, to reject teaching that opposes the gospel…;" therefore, be it

RESOLVED, that the West Virginia-Western Maryland Synod thank the Living Into the Future Together (LIFT) Task Force for its hard work in preparing its report; and be it further

RESOLVED that the West Virginia-Western Maryland Synod commend the LIFT Task Force for addressing the question of magisterial authority in its report to the Church Council and the 2011 Churchwide Assembly; and be it further

RESOLVED that the West Virginia-Western Maryland Synod memorialize the 2011 Churchwide Assembly to direct the Office of the Presiding Bishop, the Office of the Secretary, the Conference of Bishops, and the Church Council to study further the question of magisterial authority before determining where this authority resides in this church; and be it further

RESOLVED, that the West Virginia-Western Maryland Synod memorialize the 2011 Churchwide Assembly to direct the Office of the Presiding Bishop, the Office of the Secretary, the Conference of Bishops and the Church Council to make recommendations at the next scheduled Churchwide Assembly.

4. West Virginia-Western Maryland Synod (8H) [2011 Memorial]

WHEREAS, mandatory provision S15.11. of the *Constitution for Synods* states:

†S15.11. Since the congregations, synods, and churchwide organization are interdependent units that share the responsibility in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of the whole church. The gifts and offerings of the members of the Evangelical Lutheran Church in America are given to support all parts of this church and thus partnership in the 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 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.

WHEREAS, mandatory provisions of the *Model Constitution for Congregations* state:

C8.02. 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.

***C8.04.** It shall be the privilege and duty of members of this congregation to:

c. support the work of this congregation, the synod, and the churchwide organization of the Evangelical Lutheran Church in America through contributions of their time, abilities, and financial support as biblical stewards.

WHEREAS, a per capita analysis reveals inequities in mission support participation under the current "proportionate share" system; and

WHEREAS, these inequities persist when adjusted for U.S. Census tract median family income; and

WHEREAS, a mission support system based upon a per capita remittance would reflect the nature of church membership in the Evangelical Lutheran Church in America; therefore, be it

RESOLVED, that the West Virginia-Western Maryland Synod memorialize the 2011 Churchwide Assembly to direct the Church Council of the Evangelical Lutheran in Church in America to prepare for the Churchwide Assembly following 2011 all necessary proposed amendments to the governing documents of this church such that synodical remittance of mission support to the churchwide organization shall no longer be based upon the "proportionate share" system, but be replaced by a per capita system for U.S. Census median family income.

Background

The 2011 Churchwide Assembly will consider two actions related to the Living into the Future Together (LIFT) Task Force: implementing resolutions and an action to continue the work of

LIFT. Both are provided in Section IV of the *Pre-Assembly Report*.

The full report and recommendations of the Living into the Future Together (LIFT) task force are provided as information in Section V of the *Pre-Assembly Report*.

Recommendation for Assembly Action

To receive with gratitude the memorials of the Nebraska and West Virginia-Western Maryland synods related to the Living into the Future Together (LIFT) report and the presentation of concerns related to magisterial authority, mission support, and future social statements;

To note that the report of the LIFT task force is provided as information to the Churchwide Assembly and is not subject to amendment, but to refer the memorials as information for the continuing work of LIFT; and

To acknowledge the actions taken by the 2011 Churchwide Assembly related to the LIFT report and recommendations as the response to the memorials of these synods.

Section E
Actions of the 2009 Churchwide Assembly Related to Human Sexuality

Category E1: Social Statement on Human Sexuality

1. South Dakota Synod (3C) [2010 Memorial]

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America, in accordance with ELCA bylaw 12.12.01., adopted a social statement, *Human Sexuality: Gift and Trust*, by exactly a two-thirds vote; and

WHEREAS, in Part IV (lines 620–628) in the *2009 Pre-Assembly Report*, this social statement reads: "The historic Christian tradition and the Lutheran Confessions have recognized marriage as a covenant between a man and a woman, reflecting Mark 10: 6–9: 'But from the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they are no longer two, but one flesh. Therefore what God has joined together, let no one put asunder.' (Jesus here recalls Genesis 1:27; 2:23–24.)"; and

WHEREAS, in Part IV (lines 740–744 as amended) of the *2009 Pre-Assembly Report*, this social statement reads: "Recognizing that this conclusion differs from the historic Christian tradition and the Lutheran Confessions, some people, though not all, in this church and within the larger Christian community, conclude that marriage is also the appropriate term to use in describing similar benefits, protection, and support for same-gender couples entering into lifelong monogamous relationships"; and

WHEREAS, the social statement has generated substantial disagreement and debate among faithful members of the ELCA; and

WHEREAS, some members of the South Dakota Synod of the ELCA believe that the social statement *Human Sexuality: Gift and Trust* should be reconsidered and removed; and

WHEREAS, Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns expressly provides for reconsideration and removal of a social statement by the Churchwide Assembly following its adoption; and

WHEREAS, the Confession of Faith of the ELCA (Chapter 2 of the ELCA Constitution) commits the ELCA to accept the canonical Scriptures as the authoritative source and norm of our proclamation, faith and life, and to accept the confessional writings of the Lutheran Church as a true witness of the Gospel and valid interpretations of the faith of the Church; therefore, be it

RESOLVED, that the South Dakota Synod in assembly express its conviction that the decision of the 2009 Churchwide Assembly to adopt the social statement *Human Sexuality: Gift and Trust* violates the Confession of Faith of the ELCA; and be it further

RESOLVED, that the South Dakota Synod in assembly memorialize the 2011 Churchwide Assembly to reconsider and remove the social statement *Human Sexuality: Gift and Trust* in accordance with Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns.

2. Metropolitan Chicago Synod (5A) [2010 Memorial]

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America adopted the social statement *Human Sexuality: Gift and Trust*; and

WHEREAS, the Churchwide Assembly also adopted implementing resolutions for this social statement [CA09.04.17]; and

WHEREAS, passage of the social statement and its implementing resolutions, as well as passage of the resolutions relating to ministry policy recommendations have raised concerns that have diverted focus from many of the important policy initiatives addressed in the social statement's implementing resolutions; and

WHEREAS, members of the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America continue to support and encourage the implementation of the resolutions for this social statement; therefore, be it

RESOLVED, that the Metropolitan Chicago Synod Assembly memorialize the 2011 Churchwide Assembly to encourage the full implementation of the social statement *Human Sexuality: Gift and Trust* and its implementing resolutions and to have the Office of the Presiding Bishop bring a report to the 2013 Churchwide Assembly on the status of their implementation.

3. Metropolitan New York Synod (7C) [2010 Memorial]

RESOLVED, that the 2010 Metropolitan New York Synod Assembly memorialize the 2011 Churchwide Assembly to encourage the full implementation of the social statement *Human Sexuality: Gift and Trust* and its implementing resolutions and to have the Office of the Presiding Bishop bring a report to the 2013 Churchwide Assembly on the status of their implementation.

4. Metropolitan Washington, D.C. Synod (8G) [2010 Memorial]

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly memorialize the 2011 Churchwide Assembly to have the Office of the Presiding Bishop bring a report to the 2013 Churchwide Assembly on the status of the implementing resolutions of the social statement *Human Sexuality: Gift and Trust*.

Background

Human Sexuality: Gift and Trust is the tenth social statement of the ELCA and was adopted by the 2009 Churchwide Assembly. The development and adoption of social statements by the ELCA are guided by "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns," which was adopted by the 1997 Churchwide Assembly and revised by the Church Council in 2011. (See Section V of the *Pre-Assembly Report*.)

The development of *Human Sexuality: Gift and Trust* was a seven-year study process led by a task force, which provided the means for widespread participation throughout the ELCA. This participation involved several hundred listening posts and forums, the preparation and distribution of three study documents, thousands of conversations in scheduled and off-the-cuff settings, and the publication of a draft and a proposed statement. Thousands of responses were received by the task force and reviewed at each stage. The draft was discussed in 111 synodical hearings, and the proposed statement was reviewed by the Conference of Bishops and the ELCA Church Council. Nearly 60 synods took some action in assembly on the proposed statement, and it was adopted by a two-thirds vote at the 2009 Churchwide Assembly after amendment.

It is widely known that adoption of this statement, and the related policy changes on rostering, have resulted in broadly felt, strong and diverse reactions. These diverse reactions have been focused largely on the question of same-gender relationships in regard to biblical authority, confessional stance, scientific perspective, and pastoral practice. Many have experienced sorrow and pain, and some have left the ELCA. Many have experienced a sense of excitement and seen hope in the adoption of the statement.

Even while most acknowledge that the conversations brought greater understanding among participants, diversity and difference characterized the seven years of study preceding the adoption of the statement. This diversity of concerns remains evident in the perspectives expressed by these memorials on sexuality. The memorial from the South Dakota Synod reflects the voices of those who continue to believe the ELCA erred in 2009 and should reconsider its adoption of the statement. The memorials from the synods of Metropolitan Chicago, Metropolitan New York, and Metropolitan Washington, D.C., reflect the voices of those who affirm the adoption but are concerned about its implementation. In diverse ways, both call for additional action related to the social statement.

In accord with Policy and Procedures, reconsideration or removal would require the re-study of the content of the statement led by the Office of the Presiding Bishop and presumably involving the appointment of a new task force. Suggested changes and recommendations regarding revision or removal would be sent to synods at least three months prior to the 2013 Churchwide Assembly. The action to change or remove the statement would require a two-thirds vote of that assembly.

Implementing Resolution 15 of *Human Sexuality: Gift and Trust* directs the Office of the Presiding Bishop to provide a report to the Church Council in 2012. The memorials request from the same office an additional report directed to the 2013 Churchwide Assembly.

Costs

Costs for the reconsideration are difficult to detail, but could be anticipated to involve approximately $40,000 for the work of a task force and synodical listening posts. It could be anticipated that re-study would also entail renewed churchwide focus and energy on the issues of sexuality.

The development of a special report on full implementation of the statement in preparation for the 2013 Churchwide Assembly would have minimal budget impact but would require additional staff time.

Recommendation for Assembly Action

To receive with gratitude the memorials of the South Dakota, Metropolitan Chicago, Metropolitan New York, and Metropolitan Washington, D.C. synods, related to the social statement *Human Sexuality: Gift and Trust*;

To acknowledge both the sorrow and joy resulting from the decisions of the 2009 Churchwide Assembly;

To decline to reconsider this social statement; and

To request that the report to be prepared for the November 2012 meeting of the Church Council on the implementation of this social statement also be provided as information for the 2013 ELCA Churchwide Assembly.

Category E2: Ministry Policies

1. Western Iowa Synod (5E) [2010 Memorial]

WHEREAS, many ELCA members believe that a marriage should only be between one man and one woman; and

WHEREAS, many ELCA members feel that the Bible does not approve of sexual activity outside of the above definition; and

WHEREAS, there is a question whether the majority of ELCA church membership believes that people in publicly accountable, lifelong, monogamous, same-gender relationships should be accepted for rostered leadership; and

WHEREAS, the ELCA has lost membership following the action of the Churchwide Assembly in approving the "Report on Ministry Policies;" therefore, be it

RESOLVED, that the ELCA revisit the "Report on Ministry Policies," reversing the approval of the report so that people in publicly accountable, lifelong, monogamous, same-gender relationships would no longer be accepted for rostered ministry, requiring all rostered leaders to acknowledge "Vision and Expectations—Ordained Ministers in the Evangelical Lutheran Church in America" from 1990 as the standard for their practice of ministry, as well as not formally recognizing, officiating, nor conducting any ceremony which contradicts an understanding of marriage as a relationship between a man and a woman.

2. Metropolitan New York Synod (7C) [2010 Memorial]

RESOLVED, that the 2010 Metropolitan New York Synod Assembly commend the actions of the Church Council taken April 9–11, 2010, to amend "Vision and Expectations," "Definitions and Guidelines for Discipline," the Candidacy Manual, and other documents; and be it further

RESOLVED, that the 2010 Metropolitan New York Synod Assembly memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America as follows:

1. to encourage the full implementation as soon as reasonably possible of the actions of the 2009 Churchwide Assembly and the Church Council on April 9–11, 2010, with respect to ministry policies; and
2. to encourage appropriate units and committees of the churchwide organization, synods, and congregations to take additional steps, consistent with the actions of the 2009 Churchwide Assembly, to implement fully and as soon as reasonably possible "structured flexibility" in candidacy and call processes, by clarifying what shall satisfy the standard of accountable, lifelong, monogamous, same-gender relationships and to integrate fully qualified candidates and pastors who are in publicly accountable, lifelong, monogamous, same-gender relationships into the life of this church for the sake of its mission and ministry.

3. Metropolitan Washington, D.C., Synod (8G) [2010 Memorial]

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly encourage the synod bishop, synod council and committees, congregations, and ministries to implement fully and as soon as reasonably possible "structured flexibility" in candidacy and call processes, and to integrate fully qualified candidates and pastors who are in publicly accountable, lifelong, monogamous, same-gender relationships into life of this church for the sake of its mission and ministry; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage the full implementation, as soon as reasonably possible, of the actions of the 2009 Churchwide Assembly with respect to the ministry policies.

4. South Carolina Synod (9C) [2010 Memorial]

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America adopted resolutions on ministry policies that included a commitment to "finding ways for people in publicly accountable, lifelong, monogamous, same-gender relationships to serve as rostered leaders of this church" [CA09.05.26] and also included a process of "structured flexibility" that would eliminate the prohibition on rostered service by individuals in such relationships while not imposing such service on any expression of this church [CA09.05.27]; and

WHEREAS, in compliance with and in order to implement the actions of the 2009 Churchwide Assembly, the ELCA Church Council has amended the policy on reinstatement to the roster and has considered amendments to "Vision and Expectations," "Definitions and Guidelines for Discipline," the "Candidacy Manual," and other documents; and

WHEREAS, the South Carolina Synod of the Evangelical Lutheran Church in America in Assembly voted not to recommend the changes in ministry policies (272 opposed, 162 in favor, 55 abstentions *2009 SC Synod Bulletin of Reports*); therefore be it

RESOLVED, that the South Carolina Synod Assembly memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America as follows:

(1) to rescind actions CA09.05.26 and CA09.05.27 of the 2009 Churchwide Assembly; and
(2) to direct the appropriate churchwide units and offices to prepare, the Committee on Appeals to make, and the ELCA Church Council to approve and adopt, appropriate amendments to the policy documents, which were revised in response to those prior actions, in order to re-establish the prohibition of rostered service by non-celibate homosexual persons and to restore the requirement for rostered persons that sexual intimacy take place only in the context of heterosexual marriage.

Background

For as long as it has been a church body, the ELCA has been studying and discussing issues of human sexuality, including its expectations of rostered leaders and candidates. A task force to guide the development of a churchwide study of human sexuality already had been established when memorials expressing various viewpoints on the ordination of homosexual candidates were received by the 1989 Churchwide Assembly, which also received as information a document on "Expectations Concerning Sexual Conduct of Candidates" that had been adopted by the former Division for Ministry, reviewed by the Conference of Bishops, and received by the Church Council.

The most recent study of human sexuality was undertaken in response to several synodical memorials considered by the 2001 Churchwide Assembly. The ministry policies approved by the 2009 Churchwide Assembly are based on this social statement. The task force began its work in 2002. It scheduled listening posts in a variety of locations in this church. It prepared and distributed three study documents. Responses to the study documents helped to inform development of the first draft of the social statement.

The first draft of the social statement was disseminated early in 2008. In response, the task force received approximately 800 pieces of correspondence or statements and 2,100 response forms. In addition, synods hosted 111 hearings. This feedback helped shape the next draft of the statement.

The proposed social statement, *Human Sexuality: Gift and Trust*, was reviewed by the program committee for the former Church in Society unit in March 2009 and recommended to the 2009 Churchwide Assembly by the Church Council. Matters of human sexuality also were discussed at every Churchwide Assembly between 2001 and 2009, in response to synodical memorials.

In response to an action of the 2007 Churchwide Assembly, the task force for the social statement on human sexuality also prepared a recommendation on ministry policies in 2009. The Church Council received the report and recommendation and

voted to transmit the recommendation to the 2009 Churchwide Assembly.

The 2009 Churchwide Assembly adopted the social statement on human sexuality by the constitutionally required two-thirds vote. The recommendation on ministry policies received extensive discussion on the floor of the assembly and was amended. Since it did not necessitate amendments to the constitution, only a majority vote on all four of its resolutions was required and was received.

This abbreviated history reveals how thoroughly the matter of human sexuality, including the recommendation on ministry policies, which is rooted in the sexuality social statement, has been studied and debated for years in every expression of this church as well as how participatory the process has been. At every step the established process was carefully followed and input solicited.

According to *Robert's Rules of Order*, motions that have the effect of changing or nullifying previous action of the assembly—such as the motion to *Rescind* or *To Amend Something Previously Adopted*—require previous notice if they are to be adopted by only a majority vote. Otherwise, they require a two-thirds vote. An action to rescind also would need to require revision of those policy documents that were amended in response to the assembly's actions. However, some actions cannot be rescinded or amended. These include actions that already have been implemented in specific ways that are impossible to undo. Some actions have taken place since the 2009 Churchwide Assembly approved the ministry policies that would be impossible to undo. For example, people have been received onto the rosters of this church, have accepted calls, and have been ordained as a result of those 2009 votes on ministry policies. It is impossible to "undo" an ordination, and even if the ministry policies were rescinded, calls could not be terminated constitutionally.

Only two synods out of 65 have requested the rescinding of resolutions on ministry policies. Two others encourage the full implementation of the policies. While it is essential that members of this church continue to discuss matters about which they disagree and to attempt to reconcile or at least respect differing viewpoints, there does not seem to be a strong movement to overturn the votes of the 2009 Churchwide Assembly on ministry policies. Further, the Church Council has not recommended rescission or amendment of the policies.

Recommendation for Assembly Action

To receive with gratitude the memorials of the Western Iowa, Metropolitan New York, Metropolitan Washington, D.C., and South Carolina synods related to ministry policies;

To acknowledge both the sorrow and joy resulting from the decisions of the 2009 Churchwide Assembly that led to changes in ministry policies;

To encourage this church to engage in continuing conversation and communal discernment about difficult and contentious issues; and

To decline to direct the Church Council to rescind the actions on ministry policies taken following the 2009 Churchwide Assembly.

Section F
ELCA Health and Pension Plans

Category F1: Special Needs Retirement Fund

1. Northwestern Pennsylvania Synod (8A) [2011 Memorial]

WHEREAS, participants in the Participating Annuity and Bridge Fund of the Evangelical Lutheran Church in America (ELCA) were adversely affected by reductions in annuities in 2010 and 2011, as well as by the economic recession; and

WHEREAS, the ELCA has the Special Needs Retirement Fund to assist those retired clergy and other retired plan members who are most in need; therefore, be it

RESOLVED, that the Northwestern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage synods, congregations, and individuals to give generously to the Special Needs Retirement Fund.

2. Southwestern Pennsylvania Synod (8B) [2011 Memorial]

WHEREAS, participants in the ELCA Board of Pensions Participating Annuity and Bridge Fund were adversely affected by reductions in their annuities in 2010 and 2011, as well as by the economic recession; and

WHEREAS, the ELCA has a Special Needs Retirement Fund to assist those annuitants and other plan participants most in need and who meet eligibility requirements; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod inform all of the congregations in the synod regarding the reductions in annuities in 2010 and 2011 to retired pastors; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod encourage its congregations and individuals to give generously to the Special Needs Retirement Fund during the remainder of 2011and into the future; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage synods, congregations, and individuals to give generously to the Special Needs Retirement Fund now and in the future.

3. Allegheny Synod (8C) [2011 Memorial]

WHEREAS, many retired clergy, rostered lay persons, church workers, and surviving spouses who are participants in the ELCA Board of Pensions Participating Annuity and Bridge Fund were adversely affected by reductions in their annuities in 2010 and 2011, as well as by the economic recession; and

WHEREAS, the ELCA has a Special Needs Retirement Fund to assist those annuitants and other plan participants most in need and who meet eligibility requirements; therefore, be it

RESOLVED, that the Allegheny Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide

Assembly to encourage congregations, synods, the churchwide organization, and the ELCA Board of Pensions to remember the concerns of retired rostered leaders and other retired plan members who have served this church, especially those most in need, and to hold them in prayer; and be it further

RESOLVED, that the Allegheny Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide Assembly to encourage synods, congregations, and individuals to give generously to the Special Needs Retirement Fund.

4. Upper Susquehanna Synod (8E) [2011 Memorial]

WHEREAS, retired clergy of the Evangelical Lutheran Church in America (ELCA) have served the church with faithfulness and integrity during their years of active ministry; and

WHEREAS, during that time, retired clergy with the congregations they served contributed in good faith toward their pension funds through the Board of Pensions of the ELCA; and

WHEREAS, many of these clergy depend upon their pension payments along with Social Security retirement benefits to provide living expenses for themselves, and in many cased, their spouses and families, and that in some cases, this pension payment is their sole means of support; and

WHEREAS, the Board of Pensions of the ELCA voted in 2009 to begin reducing annuity payments from the Participating Annuity and Bridge Fund to these retired clergy and those reductions may continue in subsequent years; and

WHEREAS, the Special Needs Retirement Fund has been established by the ELCA to address the financial needs of retired clergy who may suffer adversity as a result of the Board of Pensions action; therefore be it

RESOLVED, that the Upper Susquehanna Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide Assembly to make known to all the congregations and clergy of the ELCA the concerns of the retired clergy regarding these reductions by the Board of Pensions; and be it further

RESOLVED, that the Upper Susquehanna Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide Assembly to encourage synods, congregations, and individuals to give generously to the ELCA Special Needs Retirement Fund.

5. West Virginia-Western Maryland Synod (8H) [2011 Memorial]

WHEREAS, many retired clergy, rostered lay persons, church workers, and surviving spouses who are participants in the ELCA Board of Pensions Participating Annuity and Bridge Fund were adversely affected by reductions in their annuities in 2010 and 2011, as well as by the economic recession; and

WHEREAS, the ELCA has a Special Needs Retirement Fund to assist those annuitants and other plan participants most in need and who meet eligibility requirements; therefore, be it

RESOLVED, that the West Virginia-Western Maryland Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide Assembly to encourage congregations, synods, the churchwide organization, and the ELCA Board of Pensions to remember the concerns of retired rostered leaders and other retired plan members who have served this church, especially those most in need, and to hold them in prayer; and be it further

RESOLVED, that the West Virginia-Western Maryland Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide Assembly to encourage synods, congregations, and individuals to give generously to the Special Needs Retirement Fund.

6. Texas-Louisiana Gulf Coast Synod (4F) [2011 Memorial]

WHEREAS, participants in the Participating Annuity and Bridge Fund were adversely affected by reductions in annuities in 2010 and 2011, as well as the economic recession; and

WHEREAS, the Evangelical Lutheran Church in America has the Special Needs Retirement Fund to assist those retired clergy and other retired plan members who are most in need; therefore, be it

RESOLVED that the Texas-Louisiana Gulf Coast Synod memorialize the 2011 Churchwide Assembly to encourage synods, congregations, and individuals to give generously to the Special Needs Retirement Fund.

Background

The Board of Pensions affirms the actions of the Northwestern Pennsylvania, Southwestern Pennsylvania, Allegheny, Upper Susquehanna, West Virginia-Western Maryland, and Texas-Louisiana Gulf Coast Synod Assemblies.

Along with this whole church, the Board of Pensions will "remember the concerns of retired rostered leaders and other retired plan members who have served this church, especially those most in need, and will hold them in prayer."

The ELCA Special Needs Retirement Fund, established by the 1993 ELCA Churchwide Assembly, provides additional income for retired church workers and their surviving spouses who are living with the greatest need and who meet the eligibility criteria. Generous support of this fund over the years has led the Special Needs Retirement Fund Managing Committee to enhance the eligibility criteria, which has allowed for more individuals to benefit from the fund. With continued and increased contributions, the Managing Committee expects to be able to further ease the eligibility criteria, with the goal of increasing the monthly payments of those currently receiving income from this fund and making this additional income available to more individuals who are living with the greatest need.

In response to resolutions from nine synods relating to the ELCA Participating Annuity and Bridge Fund, the ELCA Church Council in August 2010 established an *Ad Hoc* Committee to address the following, including but not limited to [CC.08.33a]:

1. Consultation with the Board of Pensions regarding the background of, reasons for, and implications of the decisions made with respect to the ELCA Participating Annuity and Bridge Fund; and
2. Exploration of possible:
   a. alternative ways to restore Fund losses and increase payment levels for annuitants and account values for

those with bridge component accounts not yet annuitized;

b. steps to mitigate adverse effects of the Fund reductions and possible future reductions, including the expansion and promotion of the ELCA Special Needs Retirement Fund . . .

At its November 2010 meeting, the Church Council voted [CC.10.11.63]:

To receive with gratitude the report and recommendations of the *Ad Hoc* Committee in response to the resolutions of the Minneapolis Area, Texas-Louisiana Gulf Coast, Southwestern Minnesota, South Dakota, Upstate New York, La Crosse Area, Greater Milwaukee, New Jersey, Northern Illinois, and Southwestern Pennsylvania synods related to the ELCA Board of Pensions annuity funding;

To authorize one-time payments from the Special Needs Retirement Fund (SNRF) as soon as realistically possible in 2011 to those most adversely affected by the reduction in annuity payments, drawing both from Church Council funds already designated for SNRF and undesignated funds received by the Board of Pensions and allocated to SNRF;

To request that, in order to make these payments, the Board of Pensions, in consultation with the Managing Committee of SNRF, develop criteria based on need and a process for distribution of available funds to those most adversely affected by the reduction of annuity payments;

To provide for the expansion of the criteria for eligibility to SNRF and make provision for the possibility of more frequent reviews of eligibility, including periodic comprehensive reviews, to address the needs of plan members in light of economic realities;

To authorize that the membership of the SNRF Managing Committee be increased to include one representative from the Conference of Bishops and one from the Church Council;

To authorize periodic offerings and appeals designated for SNRF;

To anticipate the development of a process for regular review of SNRF by the Church Council;

To authorize the *Ad Hoc* Committee to continue its work, to monitor the implementation of these recommendations, and to bring a report and possible recommendations to the April 2011 Church Council meeting;

To request that the Board of Pensions:

1. Enhance communications to and the education of annuitants and prospective annuitants regarding the ELCA Participating Annuity and Bridge Fund (PABF) and any new annuity products. In so doing:
   a. Consider and develop additional ways to be proactive in such communication and education efforts; and
   b. Continue and increase emphasis on assisting members in understanding the aspects of a defined contribution retirement plan, including members' responsibilities and role in decision-making;
2. Consider developing a fund, within SNRF or separate from it, to make available payments to plan members in situations of extraordinary economic distress and develop a process to authorize payments in such cases and to make recommendations, as appropriate, to the Church Council;
3. Enhance communications to and the education of members and sponsors regarding SNRF; work to ensure that synodical bishops and staff are knowledgeable about SNRF and make recommendations, as appropriate, to the Church Council;
4. Explore possibilities for voluntary regular contributions by sponsors and members to SNRF, in addition to special gifts from members and sponsors; make recommendations, as appropriate, to the Church Council;
5. Explore other options for providing funds to SNRF and make recommendations, as appropriate, to the Church Council;
6. Consider amending the name of the Board of Pensions to reflect that it is providing retirement income through annuity payments and investment fund(s) distributions, not providing pension payments, and to reflect more accurately the other services it provides; make recommendations, as appropriate, to the Church Council.; and

To request the secretary of this church to inform the synods of the report of the *Ad Hoc* Committee and this action.

Churchwide Assemblies in 1993, 1997, 2001, and 2003 also have addressed support for the Special Needs Retirement Fund.

Recommendation for Assembly Action

To receive with gratitude the memorials of the Northwestern Pennsylvania, Southwestern Pennsylvania, Allegheny, Upper Susquehanna, West Virginia-Western Maryland, and Texas-Louisiana Gulf Coast synods related to the Special Needs Retirement Fund;

To acknowledge the commitment of this church for "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 [through] a churchwide program to encourage support throughout the Evangelical Lutheran Church in America" [CA93.8.100];

To express gratitude for the generous support throughout this church for the Special Needs Retirement Fund and to encourage continued gifts; and

To thank the ELCA Board of Pensions and the Special Needs Retirement Fund Managing Committee for the ongoing efforts both to increase the monthly payments of those currently receiving income from this fund and to provide supplemental income to additional retired servants of this church who are living with the greatest need.

The Office of the Secretary has determined that six synod assembly memorials are resolutions that more properly should have been forwarded to Synod Councils. These resolutions will be transmitted to the Church Council of the Evangelical Lutheran Church in America through its Executive Committee.

The Church Council voted in November 1988 "that future communications from synods will be dealt with according to ELCA constitutional and bylaw provisions. . . ." This affirms that

- Synod Assemblies address the Churchwide Assembly;
- Synod Councils address the Church Council; and
- Synod Councils address churchwide units through the Church Council's Executive Committee, including forwarding resolutions adopted by the Synod Assembly.

The content of a synod assembly's action determines whether it is a memorial or a resolution. Generally, memorials are reserved for broad policy matters that are the primary work of the assembly. Resolutions concern implementation of policies that already have been established or specific requests that concern either work already assigned or work that is related to the responsibilities of churchwide units. For example, if a previous assembly has taken action to establish a policy, the work is underway. Advice about the work goes to those units carrying out this responsibility.

The Office of the Secretary has provided the following information for all synods prior to each synod assembly:

Memorials

Synod assemblies pass memorials to the Churchwide Assembly. This is in keeping with bylaw 12.21.c. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, which declares, "The Churchwide Assembly shall . . . receive and consider proposals from synod assemblies." Memorials should be reserved for broader policy issues that belong in the Churchwide Assembly. A memorial addresses only the Churchwide Assembly, not the Church Council or churchwide units. Memorials adopted by a Synod Assembly are submitted to the secretary of the Evangelical Lutheran Church in America for transmittal to the Churchwide Assembly with a recommendation for action prepared by the Memorials Committee of the Churchwide Assembly. One of the final "Resolved" clauses should make clear that the action is a memorial, and should contain the concern to be discussed, such as:

> RESOLVED, that the _____ Synod Assembly memorialize the [YEAR] Churchwide Assembly of the Evangelical Lutheran Church in America to . . . [describe the proposed course or action for consideration.]

Resolutions

Synod Councils may pass resolutions to the Church Council. Resolutions follow a more direct route than memorials, which must go to the Church wide Assembly. "The Church Council shall act on resolutions from synod councils," according to bylaw 14.21.11. Synod Councils also may seek to address churchwide units through resolutions. These must be submitted to the Church Council's Executive Committee for appropriate referral, according to bylaw 14.41.11.b., which specifies that the council's Executive Committee shall "transmit resolutions from synods to the appropriate unit or units of the churchwide organization."

Synods also may forward resolutions emerging from the Synod Assembly for attention by the Church Council or referral to churchwide units by the Church Council's Executive Committee. This is the appropriate method for addressing specific churchwide units about a given concern.

In the final "Resolved" clause of a resolution to be referred to a churchwide unit, the Synod Assembly's action should include the following:

> RESOLVED, that the _____ Synod Assembly direct the _____ Synod Council to forward this resolution to the Church Council's Executive Committee for proper referral and disposition under the bylaws and continuing resolutions of this church.

In response to the six synod assembly actions listed below, the Executive Committee recommended specific actions for consideration by the ELCA Church Council at its July 28, 2011, meeting. A report of the recommendations and referrals is included in the Report of the Church Council, Section IX of this volume, beginning on page 43, distributed as information to the 2011 Churchwide Assembly. The synod assembly actions are:

- Review of FBI Raids on Peace Activists [Minneapolis Area Synod (3G), 2011]
- Human Rights Violations Against the Oromo People [Metropolitan Washington, D.C., Synod (8G), 2011]
- Suicide Prevention [Southeastern Synod (9D), 2011]
- Support of the ELCA Youth Ministry Network [Southwestern Minnesota Synod (3F), 2011]
- Advanced Health Care Directives [Sierra Pacific Synod (2A), 2010]
- Fair Milk Pricing [La Crosse Area Synod (5L), 2011]

(Reference: *2011 Pre-Assembly Report*, IX, pages 43–48)