



South Dakota Synod, ELCA

RESOLUTIONS

2009 South Dakota Synod Assembly

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2009 South Dakota Synod Assembly Resolutions

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Resolution: 1
Recommendation of the Resolutions Committee: Do Pass
Action Taken: _____

Subject: Opportunity for a Multicultural South Dakota Synod Staff
Source: Bear Butte Conference

WHEREAS, in 2006 the South Dakota Synod Assembly resolved to “continue to seek and interview people from a variety of ethnic and cultural backgrounds for all staff positions with a goal of having a diverse staff as a vital part of our synod;” and

WHEREAS, our current South Dakota Synod Staff is without people of color or a person for whom English is a second language; therefore be it

RESOLVED, that beginning in June of 2009 the South Dakota Synod Council and the Bishop of the South Dakota Synod interview at least one person of color and/or one person with English as a second language whenever staff positions are being filled.

Subject: Lutheran Campus Ministry at Black Hills State University
Source: Bear Butte Conference

WHEREAS, Lutheran Campus Ministry makes a significant difference in the lives of college students and nurtures current and future leaders for the Church; and

WHEREAS, the South Dakota Synod has been blessed by the ministry of Lutheran Campus Ministry at Northern State University, South Dakota School of Mines and Technology, South Dakota State University, and University of South Dakota; and

WHEREAS, a new Lutheran Campus Ministry has begun at Black Hills State University in Spearfish and is served by campus minister Robin Long; and

WHEREAS, Our Savior's Lutheran Church in Spearfish has provided significant support for the beginnings of this new ministry including providing a building near the campus; therefore be it

RESOLVED, that the 2009 South Dakota Synod Assembly give thanks to God for this new ministry opportunity at Black Hills State University and encourage the congregations and the members of the congregations of the South Dakota Synod to support this new Lutheran Campus Ministry; and be it further

RESOLVED, that the 2009 South Dakota Synod Assembly give thanks to God for the work of Lutheran Campus Ministry in South Dakota, express this synod's commitment to provide ongoing support for Lutheran Campus Ministry in South Dakota, and encourage the congregations and the members of the congregations of the South Dakota Synod to provide regular and ongoing support for all of the Lutheran Campus Ministry sites in South Dakota.

Resolution: 3

Recommendation of the Resolutions Committee: Do Pass as Amended
Action Taken: _____

Subject: Synodically Authorized Ministers
Source: Prairie Coteau Conference

WHEREAS, our Lord Jesus Christ was born in the flesh neither in a palace nor in the large city of Jerusalem but rather in the small town of Bethlehem of which the prophet Micah said, “But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times;” and

WHEREAS, many of the congregations of the South Dakota Synod are small in size and limited in resources; and

WHEREAS, many of these smaller congregations have been faithfully served by Synodically Authorized Ministers (SAMs)

THEREFORE BE IT RESOLVED, that the 2009 South Dakota Synod Assembly recognize the faithful ministry of SAMs in this synod by asking those who are currently serving as SAMs and those who have formerly served as SAMs in this synod to stand and that this assembly thank them by way of applause; and

THEREFORE BE IT FURTHER RESOLVED, that the 2009 South Dakota Synod Assembly further recognize the impact of SAMs in this synod by asking all who have belonged to a congregation which has been served by a SAM and those members of congregations currently served by a SAM to stand.

~~**BE IT FURTHER RESOLVED**, that this assembly direct the South Dakota Synod Council to explore ways that this synod might continue the ministry of SAMs in smaller congregations and parishes of the synod making allowances for more than one year of service in a particular congregation or parish which is limited in its ability to call and financially support an ordained pastor.~~

Resolution: 4
Recommendation of the Resolutions Committee: No Recommendation
Action Taken: _____

Subject: Asking for a Two-Thirds Majority to Change Ministry Policies
Source: Bear Butte Conference, Crossroads Conference, Prairie Coteau Conference

WHEREAS, the 2009 ELCA Churchwide Assembly will consider recommendations from the *Report and Recommendations on Ministry Policies* from the Task Force for ELCA Studies on Sexuality that ask the ELCA to change its teaching and policy to affirm the possibility of publicly accountable, lifelong, monogamous, same-gender relationships for pastors and other rostered leaders in the ELCA; and

WHEREAS, the ELCA Church Council voted 19-10 to delete a provision requiring a two-thirds majority “to adopt recommendations or resolutions originating from or relating to the subject of a social statement task force report or amendments or substitute motions related to such recommendations or resolutions” and is recommending rules of procedure for the 2009 Churchwide Assembly which would require only a simple majority vote to change ELCA standards to allow pastors and other rostered leaders to be in publicly accountable, lifelong, monogamous, same-gender relationships; and

WHEREAS, 15 Synod Councils — including the South Dakota Synod Council — asked the ELCA Church Council to change its simple majority proposal to a two-thirds majority vote (3 Synod Councils supported the simple majority recommendation); and

WHEREAS, a two-thirds majority of ELCA bishops recommended that a two-thirds majority vote be required on the ministry policies resolutions (March Conference of Bishops vote); and

WHEREAS, a two-thirds majority vote is usually required for major decisions including the adoption of an ELCA social statement and for amendments to the ELCA constitution and bylaws, so that such decisions will be accepted by the entire church as legitimate; and

WHEREAS, a decision to change church teaching and policy to allow pastors and other rostered leaders to be in same-sex sexual relationships holds the potential to be divisive in many ELCA synods and congregations and to cause both membership and financial losses for synods and congregations; and

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

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

**Subject: Asking for Adoption of the Proposed Social Statement on Human Sexuality
and for Following the Recommended Decision Making Process on Ministry
Policies at the ELCA 2009 Churchwide Assembly**
Source: Crossroads Conference

WHEREAS, the Task Force for ELCA Studies on Sexuality has earnestly studied and struggled with these matters for eight years, and invites mutually respectful dialogue about sexuality throughout this church; and

WHEREAS, the proposed Social Statement powerfully proclaims this church's teachings on trust, love, and service to the neighbor as the proper foundation of sexuality, while honestly recognizing that there is no consensus regarding same-gender relationships or the rostered ministry of people in them; and

WHEREAS, the ELCA Church Council, at its March 2009 meeting, voted to recommend to the 2009 Churchwide Assembly the proposed Social Statement on Human Sexuality, its implementing resolutions, and a Recommendation on Ministry Policies; and

WHEREAS, the Recommendation on Ministry Policies lays out a process of discernment that would greatly benefit this church, and, if pursued through its entirety would allow a way to maintain a uniform standard and process for candidacy and call throughout this church while respecting the bound consciences of all; and

WHEREAS, the time has come for both those in this church who support publicly accountable, lifelong, monogamous same-gender relationships and those who oppose them to join together in creating a means to continue living together faithfully in the midst of disagreement; therefore be it

RESOLVED, that the 2009 South Dakota Synod Assembly urge the 2009 Churchwide Assembly as follows:

1. To adopt the proposed Social Statement on Human Sexuality and its implementing resolutions, as recommended by the ELCA Church Council.
2. To follow the proposed four-part process for deciding the Recommendation on Ministry Policies, as recommended by the Task Force for ELCA Studies in Sexuality.

Subject: Asking for Rejection Proposed Social Statement and
Affirmation of Current Teaching Documents on Sexuality
Source: Bear Butte Conference, Prairie Rivers Conference, Prairie Coteau Conference

WHEREAS, the 2009 ELCA Churchwide Assembly will consider the adoption of *Human Sexuality: Gift and Trust* as a possible Social Statement of the Evangelical Lutheran Church in America; and

WHEREAS, “Social statements and other resources on social concerns build on the rich legacy of the church bodies that united to form the Evangelical Lutheran Church in America. As a confessional church with an historical sense, this church continues to look to the social statements of The American Lutheran Church and the Lutheran Church in America for guidance, while it develops its own social statements and further deliberates on social concerns” (*Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns*); and

WHEREAS, the Lutheran Confessions state: “We believe, teach, and confess that the only rule and guiding principle according to which all teachings and teachers are to be evaluated and judged are the prophetic and apostolic writings of the Old and New Testaments alone” (*Book of Concord, Formula of Concord, Epitome, Rule & Norm*); and

WHEREAS, the Confession of Faith of the Evangelical Lutheran Church in America states: “This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life” (*ELCA Constitution*, 2.03); and

WHEREAS, in addition to Scripture and the Lutheran Confessions, the current teaching of the ELCA on human sexuality is guided by the ELCA Messages *Sexuality: Some Common Convictions* (1996) and *Commercial Sexual Exploitation* (2001); and by the social statements of the ELCA’s predecessor churches: *Sex, Marriage, and Family - A Social Statement of the Lutheran Church in America* (1970); *Human Sexuality and Sexual Behavior - A Social Statement of The American Lutheran Church* (1980); and *Teachings and Practice on Marriage, Divorce, and Remarriage - A Social Statement of The American Lutheran Church* (1982); and

WHEREAS, the adoption of *Human Sexuality: Gift and Trust* as a Social Statement of the ELCA would replace the ELCA Message *Sexuality: Some Common Convictions* and the predecessor church statements with a document that is less helpful than its predecessor documents and distances the ELCA from Scripture and from the rich legacy of the church bodies that united to form the ELCA; therefore be it

RESOLVED, that the 2009 South Dakota Synod Assembly thank the members of the Task Force for ELCA Studies on Sexuality for their work; and be it further

RESOLVED, that the 2009 South Dakota Synod Assembly memorialize the 2009 ELCA Churchwide Assembly to reject *Human Sexuality: Gift and Trust* as a proposed Social Statement for the Evangelical Lutheran Church in America; and be it further

RESOLVED, that the 2009 South Dakota Synod Assembly memorialize the 2009 ELCA Churchwide Assembly to affirm the teaching of the ELCA Messages *Sexuality: Some Common Convictions* (1996) and *Commercial Sexual Exploitation* (2001); and be it further

RESOLVED, that the 2009 South Dakota Synod Assembly memorialize the 2009 ELCA Churchwide Assembly to express the ELCA's intention to continue to rely on the social statements of its predecessor churches — *Sex, Marriage, and Family - A Social Statement of the Lutheran Church in America* (1970); *Human Sexuality and Sexual Behavior - A Social Statement of The American Lutheran Church* (1980); and *Teachings and Practice on Marriage, Divorce, and Remarriage - A Social Statement of The American Lutheran Church* (1982) — as historical documents expressing faithful Christian teaching on human sexuality.

Subject: Asking for Rejection of Recommendations on Ministry Policy
and Affirmation of Current ELCA Policy

Source: Bear Butte Conference, Prairie Coteau Conference

WHEREAS, the Lutheran Confessions state: “We believe, teach, and confess that the only rule and guiding principle according to which all teachings and teachers are to be evaluated and judged are the prophetic and apostolic writings of the Old and New Testaments alone” (*Book of Concord, Formula of Concord, Epitome, Rule & Norm*); and

WHEREAS, the Confession of Faith of the Evangelical Lutheran Church in America states: “This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life” (*ELCA Constitution*, 2.03); and

WHEREAS, the Scriptures teach of God’s design for marriage as reflected in the words of Jesus, “Have you not read that he who made them from the beginning made them male and female, and said, ‘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 separate” (*Matthew 19:4-6*); and

WHEREAS, the 2009 ELCA Churchwide Assembly will consider recommendations from the *Report and Recommendations on Ministry Policies* from the Task Force for ELCA Studies on Sexuality which ask the ELCA to change its teaching and policy to affirm the possibility of same-sex sexual relationships for pastors and other rostered leaders in the ELCA; and

WHEREAS, many ELCA members and most Christian churches — including most churches in the Lutheran World Federation — believe that Scripture is clear in its teaching about marriage and about homosexual behavior; and

WHEREAS, a synodical or congregational option on ministry standards would represent a real change in the teaching of our church forcing even those synods and congregations that do not agree with this change implicitly to accept the notion that Scripture is not clear in its teaching about marriage or about homosexual behavior; and

WHEREAS, the interdependent relationship between the churchwide, synod, and congregational expressions of the ELCA requires one Office of Ministry, one roster of pastors, and one set of expectations for pastors and other rostered leaders throughout the ELCA; and

WHEREAS, the ELCA currently expresses its expectations of pastors and other rostered leaders through documents called *Vision and Expectations* and *Definitions and Guidelines for Discipline* which have served the ELCA well for most of its history (*see attached sheet of excerpts from these documents for examples of current standards related to this topic*); therefore be it

RESOLVED, that the 2009 South Dakota Synod Assembly thank the members of Task Force for ELCA Studies on Sexuality for their work; and be it further

RESOLVED, that the 2009 South Dakota Synod Assembly memorialize the 2009 ELCA Churchwide Assembly to reject the proposals in the *Report and Recommendations on Ministry Policies* from the Task Force for ELCA Studies on Sexuality; and be it further

RESOLVED, that the 2009 South Dakota Synod Assembly memorialize the 2009 ELCA Churchwide Assembly to reaffirm the ELCA's current standards for pastors and other rostered leaders as expressed in *Vision and Expectations* and *Definitions and Guidelines for Discipline*.

Subject: Advice to Churchwide Assembly Voting Members
Source: Bear Butte Conference

WHEREAS, the 2009 ELCA Churchwide Assembly will consider a proposed ELCA Social Statement on Human Sexuality and recommendations regarding whether to change ELCA policy to permit pastors and other rostered leaders to be in same-sex sexual relationships; and

WHEREAS, Voting Members of the 2009 ELCA Churchwide Assembly may amend the social statement, implementing resolutions, and policy recommendations before the final votes; and

WHEREAS, the South Dakota Synod Assembly has adopted several resolutions in recent years expressing the will of this synod on matters of sexuality including:

- 2008 - Participation in Process Toward ELCA Social Statement on Human Sexuality (Resolution 5);
- 2007 - Honoring the ELCA Study Process for a Social Statement on Human Sexuality (Resolution 6);
- 2005 - Amending & Opposing Church Council Recommendations (Resolution 13);
- 2005 - Resolution of Thanksgiving and Encouragement for the ELCA's Study on Human Sexuality (Resolution 4);
- 2004 - ALC Social Statement on Human Sexuality (Resolution 8);
- 2004 - Congregational Ratification of Any Measures Passed at ELCA Churchwide Assemblies Allowing the Blessing of "Same-Sex" Unions and/or Rostering Non-celibate Gay and Lesbian Persons (Resolution 7);
- 2004 - Response to ELCA Sexuality Studies (Resolution 9);
- 2003 - On Affirming Traditional Marriage Conventions and Family Structures (Resolution 10);
- 2002 - Final Ratification of Changes Regarding the Blessing of Same-Sex Unions and/or Regarding Ordination of Non-celibate Gay and Lesbian Persons to be considered by the ELCA Churchwide Assembly (Resolution 14A)
- 2001 - Resolution on Human Sexuality (Resolution 13); and

WHEREAS, decisions on sexuality have the potential to create conflict in the congregations of the South Dakota Synod and the potential to cause financial and membership losses; therefore be it

RESOLVED, that the 2009 South Dakota Synod Assembly express its gratitude to those who are voting members to the 2009 ELCA Churchwide Assembly from South Dakota for their faithful service to God and to the Church in this capacity; and be it further

RESOLVED, that the 2009 South Dakota Synod Assembly request those who are representing the South Dakota Synod as Voting Members of the 2009 ELCA Churchwide Assembly to be mindful of the previous actions of this synod and the actions of the 2009 South Dakota Synod Assembly as they make prayerful and faithful decisions on the matters to be considered by the 2009 ELCA Churchwide Assembly; and be it further

RESOLVED, that the 2009 South Dakota Synod Assembly request those who are representing the South Dakota Synod as Voting Members of the 2009 ELCA Churchwide Assembly to be mindful of how their actions may effect the congregations of the South Dakota Synod as they make prayerful and faithful decisions on the matters to be considered by the 2009 ELCA Churchwide Assembly; and be it further

RESOLVED, that the 2009 South Dakota Synod Assembly direct Bishop David Zellmer to share a copy of this resolution and any other resolutions approved by this synod assembly on matters coming before the 2009 ELCA Churchwide Assembly with those who are representing the South Dakota Synod as Voting Members of the 2009 ELCA Churchwide Assembly.

Subject: Affirming Marriage
Source: Bear Butte Conference

WHEREAS, the 2008 South Dakota Synod Assembly asked the South Dakota Synod Council “to submit responses regarding sexuality to the ELCA Church Council regarding the Task Force’s final draft of a proposed ELCA Social Statement on Human Sexuality and regarding its recommendations on whether to change ELCA policy to permit persons in same-sex sexual relationships to serve as pastors and other rostered leaders in the ELCA prior to the ELCA Church Council’s March 2009 meeting;” and

WHEREAS, the South Dakota Synod Council — in a resolution similar to this resolution — asked the ELCA Church Council to edit the proposed ELCA Social Statement — “Human Sexuality: Gift and Trust” — “to affirm marriage as a lifelong covenant of faithfulness between a man and a woman and to recommend no statements in the proposed ELCA Social Statement on Human Sexuality or in ELCA standards for pastors and other rostered leaders that could be interpreted as rejecting Christian teaching on marriage” (South Dakota Synod Council, March 2009); and

WHEREAS, the ELCA Church Council edited the proposed social statement, including the sentence defining marriage, but declined to clearly define marriage as between a man and a woman; and

WHEREAS, the South Dakota Synod Assembly has adopted several resolutions in recent years expressing the will of this synod on matters of sexuality that were noted in the Synod Council’s resolution; and

WHEREAS, the Lutheran Confessions state: “We believe, teach, and confess that the only rule and guiding principle according to which all teachings and teachers are to be evaluated and judged are the prophetic and apostolic writings of the Old and New Testaments alone” (*Book of Concord*, Formula of Concord, Epitome, Rule & Norm); and

WHEREAS, the Confession of Faith of the Evangelical Lutheran Church in America states: “This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life” (ELCA constitution provision 2.03.); and

WHEREAS, Jesus taught that “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 separate;” (Mark 10:6–9: Jesus is quoting Genesis 1:27 and Genesis 2:24); and

WHEREAS, the Lutheran Confessions, in Martin Luther’s Large Catechism, teach regarding marriage and the Sixth Commandment: “You should carefully note, first, how highly God honors and praises this walk of life, endorsing and protecting it by his commandment. He endorsed it above in the Fourth Commandment, ‘You shall honor father and mother.’ But here, as I said, he has secured and protected it. For the following reasons he also wishes us to honor, maintain, and cherish it as a divine and blessed walk of life. He has established it before all others as the first of all institutions, and he created man and woman differently (as is

evident) not for indecency but to be true to each other, to be fruitful, to beget children, and to nurture and bring them up to the glory of God. God has therefore blessed this walk of life most richly, above all others, and, in addition, has supplied and endowed it with everything in the world in order that this walk of life might be richly provided for. Married life is no matter for jest or idle curiosity, but it is a glorious institution and an object of God's serious concern" (*Book of Concord, The Large Catechism, Sixth Commandment*); and

WHEREAS, the Evangelical Lutheran Church in America currently teaches that "Marriage is a lifelong covenant of faithfulness between a man and a woman" ("Sexuality: Some Common Convictions: A Message of the Evangelical Lutheran Church in America," 1996); and

WHEREAS, the Lutheran Church in America, one of the predecessor churches of the ELCA, taught that "Christian faith affirms marriage as a covenant of fidelity—a dynamic, lifelong commitment of one man and one woman in a personal and sexual union" and that "Marriage is ordained by God as a structure of the created order" ("Sex, Marriage, and Family: A Social Statement of the Lutheran Church in America," 1970); and

WHEREAS, The American Lutheran Church, one of the predecessor churches of the ELCA, taught that "Scripture sets the standard of a lifelong monogamous marriage of one man and one woman" ("Human Sexuality and Sexual Behavior: A Social Statement of The American Lutheran Church," 1980) and that "Marriage is a structure of human life built into the creation by the Creator. It builds upon our creation as male and female (Gen. 1:27). Sexual differences are of God's good design, intended to bring joy and enrichment to human life as well as to provide for procreation. The essence of marriage is that in the act and relationships of marriage two persons become one flesh (Gen. 2:24). In this complementary nature of the two sexes as God created them lies the basis for marriage and each new family" ("Teachings and Practice on Marriage, Divorce, and Remarriage: A Social Statement of The American Lutheran Church," 1982); and

WHEREAS, the 2008 draft social statement on human sexuality taught that "Marriage is a structure of mutual promises between a man and woman blessed by God (Mark 10:7-9) and authorized in a legal arrangement required by the state"; and

WHEREAS, some members of the ELCA are asking the ELCA to change the definition of marriage or merely to acknowledge that "marriage has historically been understood as" between a man and a woman;¹

WHEREAS, the 2009 proposed ELCA Social Statement, "Human Sexuality: Gift and Trust," removed language from the first draft that defined marriage as between a man and woman and now merely acknowledges that "the historic Christian tradition and the Lutheran Confessions have recognized marriage as a covenant between a man and a woman" and notes that some "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" ("Human Sexuality: Gift and Trust," pages 14-16); and

WHEREAS, ELCA pastors promise "to preach and teach in accordance with the Holy Scriptures and the Confessions of the Lutheran Church" when they are ordained and installed (Rite for Installation of a Pastor, *LBW Occasional Services*, page 225); and

¹ Lutherans Concerned/North America, "Response to the ELCA Draft Social Statement on Human Sexuality," http://www.lcna.org/lcna_downloads/lcna_draft_social_statement_response.pdf. This document states that changes in teaching on marriage are "the most important changes to be made in the Draft Social Statement."

WHEREAS, the 2009 ELCA Churchwide Assembly may amend the proposed social statement before voting on whether to adopt it as a social statement of the ELCA; therefore, be it

RESOLVED, that the 2009 South Dakota Synod Assembly affirm this synod's commitment to marriage as a lifelong covenant of faithfulness between a man and a woman in faithfulness to Scripture and in keeping with the ELCA Message "Sexuality: Some Common Convictions" and predecessor church social statements; and be it further

RESOLVED, that the 2009 South Dakota Synod Assembly memorialize the 2009 ELCA Churchwide Assembly to affirm marriage as a lifelong covenant of faithfulness between a man and a woman and to adopt no statements in the proposed ELCA Social Statement on Human Sexuality or in ELCA standards for pastors and other rostered leaders that could be interpreted as rejecting Christian teaching on marriage; and be it further

RESOLVED, that the 2009 South Dakota Synod Assembly memorialize the 2009 ELCA Churchwide Assembly to make the following changes to the proposed social statement "Human Sexuality: Gift and Trust," before voting on whether to adopt it as an ELCA social statement:

1. Add the words "between one man and one woman" to lines 501-502, page 14, so that the first sentence reads:

"Marriage is a covenant of mutual promises, commitment, and hope between one man and one woman authorized legally by the state and blessed by God."

2. Move lines 588-594, page 16, to line 669, page 18, in the section on "Lifelong monogamous same-gender relationships."

Resolution: 10
Recommendation of the Resolutions Committee: DO PASS
Action Taken: _____

Subject: 2010 Compensation and Guidelines for Clergy and Lay Staff
Source: Committee for Support to Ministries and its Compensation Task Force from
Southeastern Conference

RESOLVED, that the “2010 Compensation and Guidelines for Clergy” and “2010 Compensation for Lay Staff,” prepared by a task force of the Southeastern Conference for the Committee for Support to Ministries and recommended by the committee for adoption, be adopted as the policy of the South Dakota Synod by the 2009 South Dakota Synod Assembly.