

**EVANGELICAL LUTHERAN CHURCH IN CANADA
MINUTES OF NATIONAL CHURCH COUNCIL**

**JUNE 24, 2009 1:30 PM
UNIVERSITY OF BRITISH COLUMBIA, VANCOUVER BC**

PRESENT:

Officers:	National Bishop, Susan Johnson Vice-President, Roger Kingsley	Donald Storch, Secretary Ken Hartviksen, Treasurer
Council:	Tom Brook Rev Claudine Carlson Maaike Froelich Rev Nolan Gingrich Elizabeth Hachborn Rev Roger Haugen Heidi Hesselink Cindy Hoppe Rt Rev Colin Johnson, ACC Rep	Judy Kochendorfer Rev Mark Koenker Rev Dr Peter Mikelic Teddy Pope Rev Doug Reble Rev Trish Schmermund Carl Sorensen Barb Stolee
Synod Bishops:	Rev Cindy Halmarson, SK Synod Rev Ron Mayan, ABT Synod Rev Gerhard Preibisch, BC Synod	Rev Michael Pryse, Eastern Synod Rev Elaine Sauer, MNO Synod
Staff:	Rev Paul Gehrs, Assistant to the Bishop Trina Gallop, Director of Communications and Stewardship	
Observer:	Rev. Dr. David Pfrimmer	

National Bishop Susan Johnson called the meeting to order.

Opening prayers by chaplain, Rev Claudine Carlson.

There was a brief check in from the council members.

MS Agenda was approved as circulated.

CC-09-44 That NCC approve minutes of March 5-7, 2009 as corrected. **Carried.**

CC-09-45 That NCC approve e-vote #1 minutes. **Carried.**

That NCC approve the amendments to Article 29 of the Corporate Bylaws as follows:

29. Each member congregation shall be entitled to be represented by at least one delegate at each Convention. Such delegates shall be elected as follows:

- a) 200 rostered ministers shall be elected not earlier than eighteen months and not later than seven months before a Convention by the Conferences as allocated by the National Church Council on the basis of baptized membership:
- b) a delegate who is a lay person shall be elected not earlier than 12 months and not later than **4**

(changed from 5) months before a Convention by each member congregation which is not represented by a delegate who is a rostered minister elected by a Conference;
c) an additional delegate who is a lay person shall be elected within the time specified in clause(b) above by each member congregation with more than 800 baptized members; and
d) an alternate delegate who is a lay person may be elected within the time specified in clause (b) above by each member congregation, to be available to represent the congregation in the event that a delegate position specified in clause(a), (b) or (c) above becomes vacant less than **4 (changed from 5)** month before a Convention.

A member congregation with a membership of less than 800 baptized members which has been represented by a rostered minister elected by a Conference for two consecutive biennial Conventions shall not be represented by a rostered minister at the following biennial Convention

The secretary of the Synod shall advise the secretary of the names and addresses of the delegates elected by the Conferences and the delegates and alternate delegates elected by the member congregations of that Synod within **15 (changed from 30)** days following each such election.

No changes may be made to the list of rostered delegates after November 30. Should a rostered delegate on this final list be unable to attend, the position may be filled by a lay delegate or alternate lay delegate elected as specified in clause (b) and (d) above. If any delegate position becomes vacant less than **4 (changed from 5)** months before a Convention and the member congregation has not elected an alternate lay delegate as provided in clause (d) above, the position shall remain vacant."

CC-09-46 That NCC approve e-vote #2 minutes. **Carried.**

That NCC approve “An ELCIC Convention Resolution on the Holy Land” and submit it to Convention for adoption.

AN ELCIC CONVENTION RESOLUTION ON THE HOLY LAND

Be it resolved that Evangelical Lutheran Church in Canada recognizes;

- That God desires that all people live in peace and without division and that there is a deep longing among Palestinians, Israelis, and the people of the world for safety, freedom, justice, security, dignity, and respect.
- That the three Abrahamic faiths have their origins among these Semitic people whose descendents have continuously lived on this land called holy;
- That churches and faith groups have been working to build a lasting peace in the region;
- That Israel has a right to live in peace with security and that all of Israel’s neighbours need to recognize this right.
- That Palestinians have a democratic right to determine their future and to a democratic and viable state, with full recognition by Israel;
- That the city of Jerusalem must be shared and that all faith groups must have open and free access to their holy places.
- The tragic loss of life and horrific human cost of the legacy of violence on individuals, families, and communities in the Holy Land;

- That attacks on civilians including suicide bombings, targeted assassinations, and military attacks in populated areas which are known beforehand to likely result in civilian deaths are unacceptable and must be deplored.
- The deep religious divisions this ongoing conflict causes between the three monotheistic faiths of Judaism, Christianity and Islam;
- That theological distortions of Christian faith (such as Christian Zionism) result from a misreading of the Bible and the current situation;
- The complex historic, political and social dynamics, the ongoing prejudices and the escalating anger and animosity that have fuelled this ongoing conflict;
- The considerable political work that has been done, particularly by the United Nations, governments, and voluntary organizations to develop a framework for peace and the need for renewed and more vigorous initiatives that safeguard the security of Israel and the freedom of Palestine;
- The need to address the economic consequences of increasing poverty, continuing high unemployment, and expanding social dislocation;
- That violence, counter-violence and instability in the Holy Land is a threat to regional and global peace.

AND THEREFORE,

This Convention commits this church to supporting and working for justice and peace in the Holy Land by:

PRAYING FOR PEACE IN THE HOLY LAND

- That the ELCIC calls on its members to regularly pray for peace for all people in the Holy Land, especially the ELCJHL, and to designate a Sunday annually for prayers in congregations across the ELCIC;
- That the worship resources of this church include sample petitions and prayers for the people in the Holy Land;
- That worship resources from churches within The Lutheran World Federation (LWF) and ecumenical partners be made available on the ELCIC web site for congregational and synodical use.

EDUCATING FOR PEACE

- That ELCIC members be encouraged to study the history and the current events in the Holy Land;
- That the ELCIC commend to members the “Jerusalem Declaration on Christian Zionism” issued by the heads of churches in Jerusalem in August 2006, signed by Bishop Munib Younan of the Evangelical Lutheran Church in Jordan and the Holy Land and further that the ELCIC identify resources that help members understand the very problematic theological implications of such views that can provide a faith based justification for religious divisiveness and violence in this region.
- That related communiqués by the LWF be distributed by the ELCIC Communications Office to congregations and Synods;
- That the ELCIC add a page to its web site that identifies resources from The Lutheran World Federation, KAIROS, the Evangelical Lutheran Church in America and other partners for worship, financial support, education and advocacy;
- That congregations and Synods be encouraged to host/participate in at least one event a year to discuss and learn more about the current situation;
- That the ELCIC commend CLWR’s *Four Corners-Alternative Trading Program* and encourage individuals and congregations to promote the purchase and distribution of products and services from the Occupied Palestinian Territories.

- That ELCIC congregations, synods and institutions be encouraged to participate in multi-faith dialogues and insofar as possible to discuss concerns about the future of the Holy Land and Jerusalem;

ACCOMPANYING PEACE BUILDERS

- Give thanks for Bishop Munib Younan and his leadership in the cause of peace with justice and multifaith healing and our appreciation for presence at this convention;
- Commend and encourage support for the initiative of the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) in its struggle to be a witness for peace and justice through its educational, ecumenical, diaconal, and inter-faith initiatives and commend religious leaders in the region for their peace building efforts;
- Express the ELCIC's deep concern about the continued emigration of Christians from Palestine and the entire Middle East and pray for a continued presence and ministry;
- Commend the work of organizations, both Israeli and Palestinian, that are working to heal the divide between Israelis and Palestinians, working to defend human rights, and who play an essential role in building peace;
- Commend companies and investors who are supporting community based economic development and fair trade organizations in Palestinian areas and who are not making investments in goods or services that support the police, military, or occupation administration;
- Commend the ministry of the Ecumenical Accompaniment Program in Palestine and Israel under the auspices of the World Council of Churches and encourage individuals who may wish to serve in this work;
- Commend the ministry of the Palestine Israel Ecumenical Forum initiated by the Patriarchs and Heads of Local Churches in Jerusalem;
- Commend and encourage financial support for the work of The Lutheran World Federation and Canadian Lutheran World Relief (CLWR) in their support of Augusta Victoria Hospital as well as the LWF's health services and vocational training programs, emergency services and job creation programs in the West Bank that help to meet the critical needs of refugees and the poor who are most affected by the violence, closures, and loss of income;
- Commend the ELCIC Bishops for their January 2009 visit to the Holy Land and encourage the further development of the ongoing relationships between the ELCIC and the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) by helping coordinate delegations and visits between members of the ELCIC and the ELCJHL;

ADVOCATING FOR PEACE

That the ELCIC communicates to the Government of Canada:

- ELCIC support for "the goal of a comprehensive, just and lasting peace in the Middle East, including the creation of a Palestinian state living side by side in peace and security with Israel" (Department of Foreign Affairs and International Trade Policy);
- ELCIC support for a secure state of Israel and a viable state for Palestinians, including a contiguous West Bank;
- ELCIC encouragement to undertake further measures to reduce poverty, unemployment and improve service for Palestinians and express appreciation for funding for such services as the Gerontology Unit at Augusta Victoria Hospital
- ELCIC's support for an end to terrorism and violence by individuals, organizations and states against innocent civilians and bringing to justice those who commit such crimes.

That the ELCIC calls upon the Government of Canada to;

- Renew its efforts to play a more active, constructive, and balanced role in creating the conditions for peace in the Holy Land;
- Reiterate to the Government of Israel, Canada's continued opposition to the occupation of territories (Golan Heights, East Jerusalem, and the West Bank) as called for in U.N. Resolution 446 and 465;
- Reiterate to the Government of Israel, Canada's position that Israeli settlements in the occupied territories are in violation of the Fourth Geneva Convention and call for a cessation of all settlement activities and a withdrawal from settlements in the occupied Palestinian territory to the 1967 armistice boundary (the "Green Line");
- Reiterate to the Government of Israel, that while Israel has a right to assure its own security, Canada's position is that the presence of the "Security Wall" as it has been constructed on Palestinian lands is contrary to international law under the Fourth Geneva Convention and that Canada is strongly opposed to Israel's illegal "... expropriations and the demolition of houses and economic infrastructure carried out for this purpose." (Department of Foreign Affairs and International Trade)
- Call upon all governments in the region to fully respect human rights and international humanitarian law;
- Continue to condemn all attacks on civilians including suicide bombings, targeted assassinations and military attacks in populated areas which are known beforehand to likely result in civilian deaths.
- Reiterate to the Government of Israel Canada's commitment to a negotiated, final status agreement, which includes a "shared Jerusalem" that can serve as a capital to both Palestine and Israel, with full access to religious sites and full rights in the city for Jews, Christians, and Muslims.
- Review the Canada-Israel Free Trade Agreement to insure that Palestinian producers have access to Canadian markets and that Canadian Trade Policy does not legitimate Israel's tacit annexation of the occupied Palestinian territories;
- Insure that in implementing trade agreements human rights are promoted and protected and safeguards put into law to preserve the environment;
- Support aid and policies that promote Canadian private investment for building Palestinian economic capacity.

Background Statement

The Evangelical Lutheran Church in Canada (ELCIC) has many relationships and partnerships with the Holy Land. Most notable of these is the special relationship through The Lutheran World Federation (LWF) with 12 congregations and 6000 members of the Evangelical Lutheran Church of Jordan and the Holy Land (ELCJHL) (see www.elcjhl.org/). In 2005, the Lutheran World Federation Governing Council met in Bethlehem. As ELCJHL Bishop Mounib Younan told delegates,

“Healing must begin with truth-telling and breaking the silence that hides the suffering who are vulnerable and violated. Only such a start will allow the possibility of healing with justice and forgiveness. Only when the light of truth exposes the lies that have been used to inflict suffering on innocent people can the seeds of reconciliation take root.”

The ELCIC through Canadian Lutheran World Relief (CLWR) and the Lutheran World Federation's Department for World Service (also known as Lutheran World Service), supports the work of the Augusta Victoria Hospital, community health projects and numerous training and employment projects on the West Bank. The ELCIC is also a member of the World Council of Churches (WCC) who sponsors the Ecumenical Accompaniment Program in Israel and Palestine (www.eappi.org/) whose focus is on confidence building in areas of conflict and tension between Palestinians and Israelis. In Canada, the ELCIC is a member of Kairos, (www.kairoscanada.org/) an ecumenical research, education and advocacy organization. Kairos is respected for its work on issues of human rights, economic justice, and corporate

social responsibility. The ELCIC has been engaged in multifaith dialogues through the Canadian Council of Churches (www.ccc-ccc.ca/). In these arenas and because of many of the direct relationships that have been established, the continuing violence and crisis in the Holy Land is a significant concern. The ELCIC recognizes that this is a conflict that does not lend itself to simplistic remedies. This resolution stands in continuity with public statements made by The Lutheran World Federation, the Evangelical Lutheran Church in Jordan and the Holy Land, and partner churches around the world.

The Situation

In 1948, the then-newly-formed United Nations established the State of Israel. In 2008 Israel celebrates sixty years of statehood. By contrast, Palestinians mark sixty years since the *nakba* (catastrophe). *Nakba* is an Arabic term used by Palestinians in reference to the 1948 war, the result of which was the displacement of approximately 700,000 Palestinians as refugees. 2007 was the fortieth anniversary of the Six Days War in 1967, the beginning of the Israeli occupation of the West Bank and Gaza.

This conflict had its origin before most people alive today were born. It began in an era when Western powers were able to re-draw boundaries, create nations, and set conditions for the lives of millions of people in the global South. The conflict gained new significance as a focus of the Cold War, with the Soviet Union supporting the Arab nations, and the United States supporting Israel, which was viewed by both sides as an outpost of the West in the heart of the Arab world. In the new century Israel is at the core of the resentment and anger felt by radical Islamic fundamentalists towards the West, largely due to the lack of settlement of the Israeli-Palestinian conflict. Despite some apparent breakthroughs over the decades, such as the peace agreement between Israel and Egypt, initiatives like the Madrid talks in the early 1990s and the 1993 Oslo Accord have been unsuccessful in resolving the Israeli-Palestinian conflict.

In 1967 the United Nations Security Council, “expressing its continuing concern with the grave situation in the Middle East [and] emphasizing the inadmissibility of the acquisition of territory by war and the need to work for a just and lasting peace in which every State in the area can live in security, “outlined basic principles on which a viable and just peace agreement might be based. These principles are outlined in UN Security Council Resolution 242 and were approved by the Security Council following the end of the 1967 conflict. Key elements of the resolution include:

1. The withdrawal of Israel from the territory occupied in 1967, and the recognition by all states in the region of Israel’s right to exist.
2. The right of all states, including Israel and its Arab neighbours to live in peace with secure and recognized borders.
3. The right of the Palestinians to self-determination, including their right to establish their own sovereign state.

Resolution 338 was passed by the Security Council during the 1973 conflict and called for an immediate ceasefire, the implementation of Security Council Resolution 242 and the commencement of negotiations to bring about a just and sustainable peace in the Middle East.

Israel’s withdrawal from the occupied territories would include an end to Israeli settlements in the West Bank, which must be disposed of or dealt with within a negotiated settlement. An agreement must be found so that Jerusalem can be shared by the two peoples and three faiths for whom it is a holy city. The situation of the now estimated 1.5 million Palestinian refugees must be addressed in a way that fairly addresses the concerns of both parties.

Despite the fact that the outlines of a peace settlement are known, progress has been negligible. Israel withdrew from Gaza in 2005, but has maintained complete control over its borders and economic activities. Parts of the West Bank are under nominal Palestinian control, but the impact of the Israeli occupation is harsher now than at any time in the past few decades.

During the last few years of his term in office, U.S. President Clinton attempted to mediate a peace agreement. The lack of agreement was blamed on both sides, but more often on Palestinian leader Yasser Arafat. He said the settlement proposal despite claims by the global media that this was the best offer the Israelis were ever likely to make, was far too little to win acceptance from the Palestinians. Subsequently, Arafat was isolated by Israel and the United States. In the judgment of Israel, and the United States government, there was no Palestinian partner for peace.

The lack of an agreement and the ensuing frustration led to the second intifada (uprising) which included repeated attacks by Palestinian militants against Israel, including those by suicide bombers, and a visit to the Temple Mount (Al-Haram As-Sharif) by Israeli opposition leader Ariel Sharon which was viewed by many Palestinians as a provocation. These events resulted in a decision by Israel to construct a security wall. The wall has significantly reduced the number of attacks inside Israel. However, it has also attracted international criticism because in many places it is built on Palestinian territory, thereby annexing land. The wall also incorporates into Israel many Israeli settlements that are in the occupied Palestinian territories.

Still under construction, the current wall or barrier, which is estimated to be about 780 km long, was estimated in mid-2008 to be half built. It is made up of different sections either of concrete and/or of barbed wire. The concrete wall is 8 metres high (25 feet). There is a buffer zone between 30 and 100 metres the length of the wall. This buffer zone could include electric fences, trenches, sensors, cameras, security posts.

Settlements continue to expand and access roads (for Israelis only) criss-cross the West Bank, carving it into ever-smaller enclaves. Checkpoints make Palestinian travel in the West Bank a nightmare of delays, frustration and resentment. This process of dismemberment has gone so far that then President Bush has cautioned Israel in January 2008 that the territories for a future Palestinian state must be contiguous. Prospects for a two state solution continue to grow ever-more distant.

Both sides have a small ideological minority whose vision of the future excludes the other. At the same time, however, the chief hope of most people on both sides is for a secure and peaceful life for themselves and their children. After six decades, the world hopes that this desire for a peaceful life could provide the basis for a settlement.

Sadly, the internal politics of both sides bedevil the search for a solution. Israel's coalition governments are dependent on small religious or nationalist parties adamantly opposed to withdrawing from the area occupied in 1967. On the Palestinian side, the long-dominant Fatah party has been challenged by the Islamist Hamas movement, which has earned support among Palestinians because it has provided social services and has a reputation for honesty.

In 2006, Hamas won a narrow victory in an election acknowledged by Western observers as free and fair. Nevertheless, the United States and Israel, followed by Canada and the European Union, rejected the results, and said that they would not deal with Hamas until it recognized the state of Israel. Hamas does not recognize Israel's right to exist.

After months of difficult talks, Fatah and Hamas formed a unity government in the spring of 2007. This unity government collapsed when Hamas seized control of Gaza later that year.

Since then, Israel has blockaded Gaza, stifled economic activity and allowed the entry of only the bare minimum of food, medicine and fuel. By the end of 2007, 80% of the population of Gaza was subsisting on international food aid. In defiant response to Israeli pressure, militants in Gaza continue to fire Quassam rockets into nearby Israeli towns. There was a de facto truce that prevailed until late 2008. Both the military attacks directed at civilians by Hamas and other militant groups in Gaza and Israel's

blockade, which punishes innocent civilians, are arguably in contravention of the Geneva Convention. These factors and the end of the truce led to Israel's invasion of Gaza in late-December 2008 which extended to mid-January 2009. An estimated 1440 Palestinians and 13 Israelis were killed and almost 5400 Palestinians and more than 500 Israelis wounded.

Israel hopes to destroy support for Hamas by demonstrating to Palestinians that their lives are better if they support "moderates". To date, this pressure by Israel does not seem to be working.

Many urge that including Hamas in any peace negotiations is the only practical way forward. This is, however, at variance with the views of the Government of Israel, the U.S. Administration and other governments, including the Canadian Government. In its view, Hamas is a terrorist organization linked with many other militant groups by their fundamentalist Islamic beliefs and their rejection of the role played by western governments, notably the United States government in the region. Hamas' refusal to recognize Israel and the responsibility it must bear for the attacks on Israel from Gaza do little to inspire trust by Israel.

A new approach to peace with justice is desperately needed.

The Presbyterian Church in Canada at its 128th General Assembly (2002) identified some of the critical components for a just resolution of the Palestinian-Israeli conflict:

- Israelis must be convinced that the Palestinians and their Arab neighbours recognize the rights of Israel to exist within secure borders.
- Palestinians must be convinced that Israel accepts the establishment of a viable Palestinian state in the West Bank and Gaza. This means that Israel must end its occupation of these territories. No new settlements can be built, and existing settlements must be dismantled or otherwise disposed of according to the terms of a negotiated settlement.
- An international peacekeeping force, agreed to by both Israel and the Palestinian authority must oversee the Israeli withdrawal from the occupied territories and provide security for both sides until a peace agreement can be fully implemented.
- An agreement must be negotiated so that Jerusalem can be shared by the two peoples and the three faiths for whom it is a holy city.
- Israel must commit itself to address the issue of the right of return for Palestinian refugees. In addition, the Palestinians, the Arab countries and the world community must demonstrate flexibility and willingness to address the needs of a refugee population which has been in limbo for three generations.

Economic Advocacy Measures

The creation of KAIROS -Canadian Ecumenical Justice Initiatives in 2001 brought together ten national ecumenical coalitions. As part of its ongoing program, KAIROS maintains longstanding partnerships with Israeli and Palestinian organizations and carries out education in Canada and advocacy with the Canadian government about the issues causing the conflict.

The Sabeel Ecumenical Liberation Theology Center, a KAIROS partner, issued a call in early 2005 for churches and other partners to consider a new non-violent strategy that would challenge the economic underpinnings of the conflict and occupation.

Calling it "Morally Responsible Investment" (MRI), Sabeel stated that "a system of international support for the occupation exists as multinational corporations build franchises in the occupied territories, supply military goods, and provide material for the construction of the settlements and the separation wall."

Sabeel challenged churches to consider the moral implications of their investments relating to the Palestinian-Israeli conflict and offered a number of options to consider.

KAIROS and its members are attempting to respond to this challenge. In November 2007, KAIROS' Board of Directors approved a document entitled, "Economic Advocacy Measures: Options for KAIROS Members for the Promotion of Peace in Palestine and Israel," which offers a range of options to enable the members of KAIROS to contribute, each out of their own faith tradition, to the common quest for a just peace in Israel and Palestine. The document includes recommendations for KAIROS actions that would support member initiatives. The document clearly and unequivocally states that KAIROS does not support sanctions against Israel or a boycott of products from Israel. Kairos does recommend promoting peace through a number of economic strategies.

Promoting Peace through Informed Choices

KAIROS suggests several strategies: 1) provide learning opportunities about the Israeli/Palestinian issues; 2) promote fair trade products from the Occupied Palestinian Territories; 3) identify Canadian companies doing business in Israel or the Occupied Palestinian Territories that are contributing directly or indirectly to violence, occupation or other human rights abuses.

Promotion of Palestinian Fair Trade Products:

KAIROS members have long promoted fair trade products such as coffee which encourage a just distribution of resources and provide an opportunity to learn about fair trade. Promoting Palestinian fair trade products is a means of showing economic solidarity with Palestinians and providing an opportunity to learn about the conflict and about the efforts to seek peace.

Economic relationships with settlements in Occupied Palestinian Territories

The Lutheran World Federation and Lutheran churches have consistently affirmed the right of Israel to exist within its 1967 borders and the right of the Palestinian people to establish an independent state on the territories of the Gaza Strip and the West Bank (including East Jerusalem). The church has called for Israel to reverse its settlement policy and freeze all settlement activities in the Occupied Palestinian Territories. Under international law, an occupying state has specific responsibilities to the citizens of the occupied state, and limitations on the activities it can conduct in occupied territories.

International Economic Policy Measures

Canada and Israel signed a Free Trade Agreement that came into effect January 1, 1997. Israeli settlement enterprises in the West Bank and Gaza can export goods labelled "made/grown in Israel" to the Canadian market, thereby benefiting from the free trade agreement between Israel and Canada. Under international law, an occupying power is prohibited from engaging in economic activities in occupied territories.

In February 2005, the European Union introduced an amendment to its European Union/Israel Association Agreement that compels Israel to identify goods coming from Israeli settlements in the Occupied Palestinian Territories and instructed its member states to regard these products as invalid under the terms of the Agreement.

Palestinian producers have great difficulty in selling their products to any market. As part of its trade agreement with Israel, the European Union (EU) ensures that Palestinian producers have access to the EU market. In any new negotiations with Israel, Canada could similarly ensure that Palestinians also have access to Canadian markets.

Institutional Investor Measures

Institutional shareholders in religious and secular organizations are considering measures that contribute to a just peace in Israel and Palestine. Some of these measures include: 1) support to small scale

Palestinian economic development projects, 2) assessing the impact of companies involved in providing military equipment that heightens the conflict and harms civilians, and 3) supporting measures which strengthen human rights.

Conclusion

“Blessed are the peacemakers for they shall be called children of God” (Matthew 5:9)

In the three Abrahamic faiths, peace, shalom, and salaam are central tenets of God hope for humanity. Building peace is different from peace-making and peace-keeping. Building peace involves building confidence among all who feel threatened to believe that others are committed to safe-guarding their well-being and security. Building peace for Christians also involves attention to the theological convictions that can create an environment of mutual respect and a commitment to the relationships between those of different faiths. The ELCIC along with churches and other organizations can play a role in helping work for peace. In this work as the Psalmist we pray for the peace of Jerusalem,

“May those who love you prosper.
May there be peace inside your walls
and safety in your palaces.”
For the sake of my relatives and friends
I say to Jerusalem, “Peace be with you!”
For the sake of the house of the Lord our God
I pray for your prosperity. (Psalm 122:6-9)

CC-09-47 That NCC approve e-vote #4 minutes. **Carried.**

That NCC submit the following list to National Convention as the Nominating Committee for the 2011 National Convention: BC-Gene Blishen; ABT-Rev. Phil Hink, Kathy Budgell; SK-Joan Meyer, Rev. Darlene Harrison; MNO-Rev. Larry Ulrich; Eastern-Rev. Mark Harris, Dorothy Frook, Rev. Wendell Grahlman.

CC-09-48 That NCC approve e-vote #5 minutes. **Carried.**

That NCC approve the revised ELCIC Investment Policy Guidelines as amended.

A. Objects:

Article IV of the Constitution, “Mission of the Church”, outlines the range of activities ELCIC undertakes in seeking to achieve its mission. The revised document ELCIC National & Synodical Responsibilities (NC95-11) and the Evangelical Declaration are the practices of what we follow today

B. Authority:

ELCIC derives its authority to receive and administer invested funds from its Constitution, Article XVI, Section 1(f) and the Administrative By-laws, Part XIV, Section 1 (c) (~~attachment 5~~). The responsibility for overseeing the investments is delegated to the Department of Finance and Administration (DFA).

D. Investment Manager(s):

1. The DFA, under the direction of the National Church Council (NCC) Finance Committee, has the power to engage one or more investment managers as agents of ELCIC and to delegate to that manager(s) day-to-day investment decisions, subject always to this investment policy.

CC-09-49 That NCC approve e-vote #6 minutes. **Carried.**

That NCC appoint Rev Dr Faith Rohrbough to the Board for PWRDF of the Anglican Church of Canada for a two-year term.

CC-09-50 That NCC approve e-vote #7 minutes. **Carried.**

That the audited financial statements for the year ending December 31, 2008 be approved.

CC-09-51 That NCC approve e-vote #8 minutes. **Carried.**

That NCC appoint Rev. Greg Mohr, Rev. Tim Posyluzny, Rev. Chris Bishopp, Allan Francis, Rev. Mark Harris, Rev. Carla Blakely, Sheila Hamilton, and Marge Watters Knebel to the Structural Renewal Task Force.

CC-09-52 That NCC approve e-vote #9 minutes. **Carried.**

That NCC appoint Bishop Susan Johnson, Bishop Michael Pryse, Margaret Sadler, and Jeff Buhse as delegates to the LWF 11th Assembly.

Bishop Johnson gave a verbal report offering thanks to those that have agreed to assist with some items at Convention.

Bishop Johnson led a review of the convention agenda. Attention was given to the Holy Land recommendation and which NCC members would be speaking to the recommendation on the convention floor.

NCC agreed to amend the convention agenda to allow nominations from the floor for the Nominations Committee for the 2011 convention.

CC-09-53 That NCC endorse the response of the JALC to the WCC paper “The Nature and Mission of the Church” and adopt it as the response of the ELCIC. Carried.

Bishop Johnson asked that NCC meet briefly at 8:00 am on Sunday morning before worship.

In the closing prayers, prayers for Bishop Colin Johnson and his family at the passing of his father, prayers for Teddy Pope and his family at the passing of his mother-in-law, prayers for Cindy Hoppe’s mother’s health, and for Peter Mikelic’s health.

September 2009 Chaplain	Nolan Gingrich
March 2010 Chaplain	Peter Mikelic

The meeting was adjourned.

Respectfully submitted,
Don Storch