



All Saints Day

Sunday, November 1, 2009

*Evangelical Lutheran Worship: Setting Three
Commemoration of the Faithful Departed*



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

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The Rev. Steven Woyen
Ruth Patrick
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Pastor
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INTRODUCTION



Of all three years of the lectionary cycle, this year's All Saints readings have the most tears. Isaiah and Revelation look forward to the day when God will wipe away all tears; in John's gospel, Jesus weeps along with Mary and all the gathered mourners before he demonstrates his power over death. On All Saints Day we celebrate the victory won for all the faithful dead, but we grieve for our beloved dead as well, knowing that God honors our tears. We bring our grief to the table and find there a foretaste of Isaiah's feast to come.

All Saints Day

The custom of commemorating all of the saints of the church on a single day goes back at least to the third century. All Saints Day celebrates the baptized people of God, living and dead, who make up the body of Christ. On this day or the following Sunday, many congregations will remember the faithful who have died during the past year.

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GATHERING

The GATHERING MUSIC: "For All The Saints"

The CONFESSION & FORGIVENESS

The sign of the cross may be made by all in remembrance of Holy Baptism

In the Name of the Father, and of the +Son, and of the Holy Spirit.

Amen

Before God, our rock and our refuge,
let us keep silence, and then confess our sin.

The assembly kneels or sits. Silence is kept for reflection.

Most merciful God,
**you know our failings better than we do;
our sins are revealed in the light of your face.
Our days and years pass by;
the things we trust fade like grass.
Be gracious to us, O God.
Guide us again to the water of life,
and renew in us the grace of holy baptism;
through Jesus Christ, our Lord. Amen.**

You are all children of the light and of the day;
you are God's children now.
In the mercy of God,
Jesus Christ was given to die for you,
and for his sake, God forgives you all your sin.
With all the faithful in heaven and on earth,
rejoice and be glad!

As a called and ordained minister of the Church of Christ,
and by his command and authority,

I therefore declare to you the entire forgiveness of all your sins,
in the name of the Father, and of the + Son, and of the Holy Spirit.

The GATHERING HYMN
“O God, our help in ages past”

ELW 632

The GREETING

The Pastor greets the assembly with the following words:
The grace of our Lord Jesus Christ,
the love of God, and the communion of the Holy Spirit
be with you all.
And also with you.

The KYRIE

ELW pp. 138-139

The HYMN OF PRAISE

ELW pp. 140-141

The PRAYER OF THE DAY
The assembly is seated

ELW p. 142

WORD

The FIRST READING

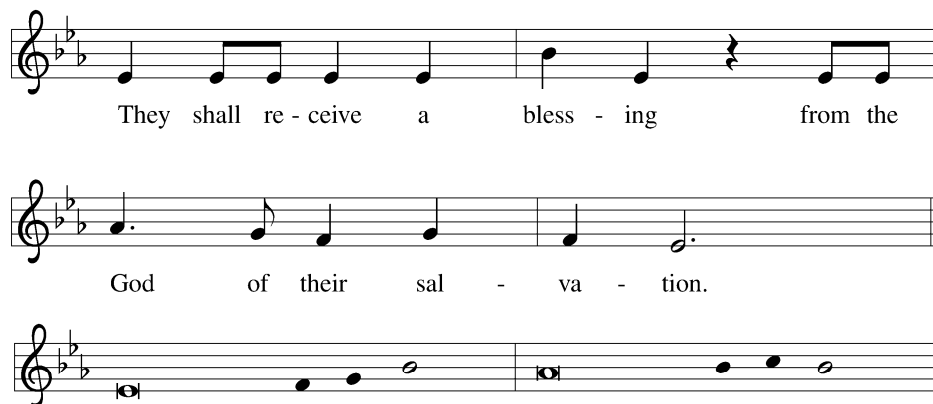
Isaiah 25:6–9

⁶On this mountain the LORD of hosts will make for all peoples
a feast of rich food, a feast of well-aged wines,
of rich food filled with marrow, of well-aged wines strained clear.
⁷And he will destroy on this mountain
the shroud that is cast over all peoples,
the sheet that is spread over all nations;
⁸he will swallow up death forever.
Then the Lord GOD will wipe away the tears from all faces,
and the disgrace of his people he will take away from all the earth,
for the LORD has spoken.
⁹It will be said on that day,
Lo, this is our God; we have waited for him, so that he might save us.
This is the LORD for whom we have waited;
let us be glad and rejoice in his salvation.

The reading concludes
The Word of the Lord
Thanks be to God.

The PSALMODY

Psalm 24



- ¹The earth is the LORD's and all that is in it,
the world and those who dwell therein.
- ²**For the LORD has founded it up- on the seas
and established it up- on the rivers. Refrain**
- ³Who may ascend the mountain of the LORD,
and who may stand in God's holy place?
- ⁴**Those of innocent hands and puri- ty of heart,
who do not swear on God's being,
nor do they pledge by what is false.**
- ⁵They shall receive blessing from the LORD
and righteousness from the God of their salvation.
- ⁶**Such is the generation of those who seek you, O LORD,
of those who seek your face, O God of Jacob. Refrain**
- ⁷Lift up your heads, O gates; and be lifted up, O ever- lasting doors,
that the King of glory may come in.
- ⁸**Who is this King of glory?
The LORD, strong and mighty, the LORD, might- y in battle!**
- ⁹Lift up your heads, O gates; and be lifted up, O ever- lasting doors,
that the King of glory may come in.
- ¹⁰**Who is this King of glory?
Truly, the LORD of hosts is the King of glory. Refrain**

The SECOND READING

Revelation 21:1–6a

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. ²And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³And I heard a loud voice from the throne saying,
"See, the home of God is among mortals.
He will dwell with them;
they will be his peoples,
and God himself will be with them;
⁴he will wipe every tear from their eyes.
Death will be no more;
mourning and crying and pain will be no more,
for the first things have passed away."

⁵And the one who was seated on the throne said, "See, I am making all things new." Also he said, "Write this, for these words are trustworthy and true." ⁶Then he said to me, "It is done!"

The reading concludes

The Word of the Lord

Thanks be to God.

The assembly stands

The GOSPEL ACCLAMATION

ELW p. 142

The HOLY GOSPEL

John 11:32–44

³²When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." ³³When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. ³⁴He said, "Where have you laid him?" They said to him, "Lord, come and see." ³⁵Jesus began to weep. ³⁶So the Jews said, "See how he loved him!" ³⁷But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

³⁸Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. ³⁹Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." ⁴⁰Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" ⁴¹So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. ⁴²I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." ⁴³When he had said this, he cried with a loud voice, "Lazarus, come out!" ⁴⁴The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

The CHILDREN'S MESSAGE

The SERMON

Silence for reflection

The assembly stands to proclaim the Word of God in song.

The HYMN OF THE DAY

"Blest are they"

ELW 728

The CREED

With the whole church, let us confess our faith.

We believe in one God,

**the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

We believe in one Lord, Jesus Christ,

**the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
 he came down from heaven;
 by the power of the Holy Spirit
 he became incarnate from the virgin Mary, and was made man.
For our sake he was crucified under Pontius Pilate;
 he suffered death and was buried.
 On the third day he rose again
 in accordance with the Scriptures;
 he ascended into heaven
 and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
 and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
 who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead,
 and the life of the world to come. Amen**

MEAL

The SENIOR CHOIR: "Taste And See" (Hymn #493)

The assembly stands

Goodness Is Stronger than Evil

Good-ness is stron-ger than e - vil; love is stron-ger than hate;

light is stron-ger than dark - ness; life is stron-ger than death; vic-t'ry is
Oh,

ours, vic-t'ry is ours, through God who loves us. Vic-t'ry is
vic - t'ry is ours, vic - t'ry is ours, through God who loves us. Oh,

ours, vic-t'ry is ours, through God who loves us.
vic - t'ry is ours, vic - t'ry is ours, through God who loves us.

Text: From *An African Prayer Book*, Desmond Tutu, b. 1931
Music: GOODNESS IS STRONGER, John L. Bell, b. 1949
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The GREAT THANKSGIVING

ELW p. 144

The SANCTUS

ELW p. 144

The THANKSGIVING AT THE TABLE (VIII)

God of our weary years,
God of our silent tears...*The prayer continues*

...For as often as we eat of this bread and drink from this cup,
we proclaim the Lord's death until he comes.



The prayer continues and concludes...
Through him, with him, in him, in the unity of the Holy Spirit,
all glory and honor is yours, almighty Father, now and forever.



The LORD'S PRAYER (Right column)

ELW p. 145

The BREAKING OF THE BREAD

The gifts of God for the people of God.
Feast with the Lord, who has swallowed up death forever.
Thanks be to God.

The assembly is seated

The LAMB OF GOD

ELW p. 146

The DISTRIBUTION

*Believing in the Real Presence of Christ, the Evangelical Lutheran Church in America practices Eucharistic Hospitality. Admission to the Sacrament is by invitation of the Lord, presented through the Church to those who are baptized. **The Sacrament is distributed by coming up the center aisle and moving to the far end of the rail. Please kneel as you are able.** Those who do not wish to receive the Sacrament may approach with their arms crossed to receive a blessing.*

MUSIC DURING DISTRIBUTION

- "Jerusalem, my happy home" ELW 628
- "Eat this bread, drink this cup" ELW 492
- "Shall we gather at the river" ELW 423

The assembly stands.

The POST-COMMUNION PRAYER

The Body and Blood of our Lord Jesus Christ

strengthen and keep you in his grace.

Amen

Let us pray... At your table, O God, we have been made new.

Our mourning and crying and pain pass away,

and we see the glory of your presence among us.

Unite us with this vision,

and make us into your holy people,

one in the body of Christ, our Lord.

Amen.

SENDING

The BLESSING

The SENDING HYMN

“Holy God, we praise your name”

ELW 414

The SENDING

Go in peace. Christ is with you.

Thanks be to God.

The SENDING MUSIC: “For All Your Saints, O Lord”

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Acknowledgements

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WORSHIP LEADERS

Assisting Minister

Alyce Snyder

Lector

Doris Keener

Ushers:

Rick Lautenschleger, Tom Lautenschleger, Josh Thomas

Altar Guild:

Pam Bixler, Robyn Burkett, Carol Rouse

PRAYER CONCERNS—Judy Himes, Janet Schenk, Vivian Barr, Dr. Gene Hawk, and all nursing home residents.

The **Altar Flowers** are given posthumously by Margaret Baker in loving memory of Bill Baker and Bonnie Marchand.

The **Eternal Candle** is given posthumously by Margaret Baker in loving memory of Bill Baker and Bonnie Marchand.

The **Social Missions** mission for October is the Community Help Tree for the Homeless Shelter, Harbor House and PAL. The tree is in the Narthex with items needed for the 3 recipients. Money donated to Social Missions during the month of October will be divided between PAL, the Homeless Shelter and Harbor House. Your help in filling the needs of these worthwhile organizations is greatly appreciated. The community help tree will be in the Narthex thru Sunday, November 1st. Anyone interested in helping with Social Missions is welcome to join us on Tuesday evening, November 2nd @ 7:00 PM to sort donated items. The mission for November will be the Hat, Mitten & Scarf Tree for Share-A-Christmas. There will be a box in the Narthex beginning Sunday, November 8th thru Sunday, November 29th.



Today we remember those saints from the First Lutheran congregation family that has fallen asleep in the Lord since All Saints Sunday 2008.

Name

Esther M. Olinger

Mary Kay Mizer

Grace N. Lyons

Margaret Baker

Robert F. Anderegg

Fell Asleep in the Lord

April 30, 2009

June 14, 2009

August 30, 2009

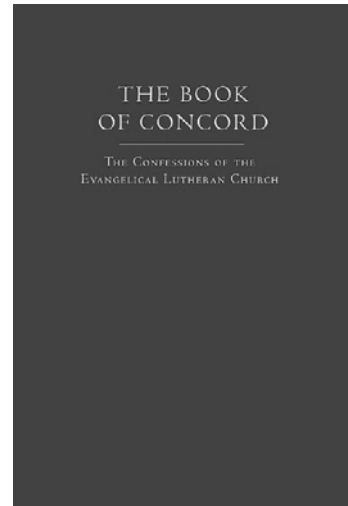
September 27, 2009

September 30, 2009

What are Lutherans?

Pastor Steven has written an Adult Education class on The Book of Concord, the foundation documents of all Lutherans. It is currently being considered for publication. Now you have the opportunity to answer some of the questions that define Lutheran Christians:

- **Is there a difference between Lutherans and “Protestants?”** *Yes, the answers are in the Book of Concord!*
- **Why do we celebrate Communion every Sunday?** *The answer is in the Book of Concord.*
- **How do we live as Christians today?** *The answer is in the Book of Concord.*
- **What is the role of Christian Education?** *The answer is in the Book of Concord.*



With all the different Christian denominations and non-denominations, it is extremely important to know our identity as Lutheran Christians. Strasburg and Beach City now have an opportunity to learn the gift of *The Book of Concord* before other Lutherans.

Two times are available for this great study starting **Wednesday, November 4 @ 10am** and **Thursday, November 5 @ 7pm**. The “fun part” (?) of this class is you won’t need to commit a great length of time to this study of this exposition of the Holy Scriptures. You may come and go as you please.

A clipboard is being handed around in worship today to sign up for this course. There is no cost for your copy of *The Book of Concord* which is being paid for by an anonymous donor.

THIS WEEK AT FIRST LUTHERAN (Week of 11/1—11/8)

Sunday	<u>All Saints Day</u> 9 AM—Beach City Holy Communion 10:15 AM—Beach City Christian Education 9:15 AM—Strasburg Christian Education 10:30 AM—Strasburg Holy Communion
Monday	9 AM—Beach City Quilters
Tuesday	9 AM—Busy Bee Quilters
Wednesday	10 AM— <i>The Book of Concord</i> (Beach City) 7 PM—Strasburg Senior Choir (Choir room)
Thursday	9 AM—Beach City Quilters 7 PM— <i>The Book of Concord</i> (Strasburg)
Friday	No Scheduled Activities
Saturday	NO Men’s Bible Study
Sunday	<u>Time after Pentecost—Lectionary 32</u> 9 AM—Beach City Service of the Word 10:15 AM—Beach City Christian Education 9:15 AM—Strasburg Christian Education 10:30 AM—Strasburg Holy Communion

All ministry is open to disciples in both Strasburg and Beach City congregations. The names “Strasburg” or “Beach City” denotes location



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

October 25, 2009

ELCA Presiding Bishop Urges Commitment to Strong LWF

GENEVA, Switzerland (ELCA) -- In a report highlighting changing contexts of the Lutheran World Federation (LWF) its respective member churches, the Rev. Mark S. Hanson, LWF president, urged the organization's council to make decisions that reflect commitment to "a sustainable and strong LWF going into the future." Hanson is also presiding bishop of the Evangelical Lutheran Church in America (ELCA). In a wide-ranging report to the council Oct. 23, Hanson noted while the LWF had exercised responsible fiduciary leadership despite the global economy and serious changes in the financial resources of member churches, the organization faces greater challenges currently and in the future.



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of
that,

The ELCA is a member of the LWF. In his role as LWF president, Hanson chairs the LWF Council. Current council members were elected at the 2003 LWF Assembly in Winnipeg, Canada, and will complete their work in July 2010 at the LWF Assembly in Stuttgart, Germany.

Citing the ELCA's situation, Hanson said the ELCA is facing a significant decrease in its budget from which support for the LWF comes. "We are experiencing a 30-year trend in decreased membership and giving to support the work of the ELCA beyond its local congregations. Furthermore, we do not know the budgetary implications of our recent decision on human sexuality," he told council members.

The 2009 ELCA Churchwide Assembly, which met Aug. 17-23 in Minneapolis, adopted proposals to change ELCA ministry policies. One change makes it possible for Lutherans in publicly accountable, lifelong, monogamous same-gender relationships to serve as ELCA associates in ministry, clergy, deaconesses and diaconal ministers. That assembly also adopted by a two-third majority a social statement on human sexuality.

Hanson's report noted important issues on this year's LWF agenda such as the election of the next LWF general secretary, and response to the Renewal Committee report, which outlines proposals for change in the LWF.

The LWF president affirmed his commitment "that when we leave this meeting, we will have clarity and transparency about the recommendations we are making, including a timetable and process for developing the language of proposed changes to governing documents." He stressed the need to be clear about what decisions would be left to future elected council members and LWF staff in Geneva.

Hanson challenged the council to give high priority to a generation of new resources as part of its responsibility. "Too often we have left this (task) to the (LWF) Secretariat or some member churches rather than exercising leadership ourselves," he said. He called for a more specific strategy to raise funds for the LWF Endowment Fund.

Hanson urged member churches to address how discussions and decisions on marriage, family and human sexuality would impact the life, work and unity of the LWF.

He said "rather than making (issues of) marriage, family and human sexuality the cause for distancing ourselves from one another in the LWF, let us resolve to engage in deeper dialogue on the theological and ethical issues raised in our current discussions and decisions by member churches." He pointed out that

the LWF task force report on Marriage, Family and Human Sexuality, and the Proposed Guidelines and Processes for Respectful Dialogue, offered helpful insights and suggestions.

Hanson called for a renewed commitment to women in leadership and applauded four member churches that recently voted to ordain women. "We need to give strong leadership as council members affirming and admonishing one another so that gender justice becomes a growing reality throughout the LWF," he said.

He urged sustained engagement as peacemakers and called for renewed resolve to "accompany" churches such as those in the Middle East, where the Evangelical Lutheran Church in Jordan and the Holy Land seeks an end to Israeli occupation, cessation of violence, and a lasting and just peace.

Hanson's report underscored continued commitment to diaconal work, eco-justice and environmental work, and interfaith engagement.

Information about the Lutheran World Federation is at <http://www.lutheranworld.org> on the Web.

* Lutheran World Information provided information for this report.

Some ELCA Congregations Vote to Leave or Redirect Funds, Find It's Not Easy

CHICAGO (ELCA) -- Throughout the Evangelical Lutheran Church in America (ELCA), leaders and members have responded in a variety of ways to changes in the church's ministry policies, a decision made by voting members of the 2009 Churchwide Assembly. Some members agreed with the decision. Some were opposed. Some weren't sure how to react.

Since the assembly, some ELCA congregations have taken votes to leave the denomination or redirect funds away from the ELCA. Leaders and members in a few such congregations report it's not always easy to make such choices, and there can be unintended consequences.

The 2009 assembly, which met Aug. 17-23 in Minneapolis, adopted proposals to change ELCA ministry policies. One change makes it possible for Lutherans in publicly accountable, lifelong, monogamous same-gender relationships to serve as ELCA associates in ministry, clergy, deaconesses and diaconal ministers.

For some ELCA leaders and members, the assembly directive was inconsistent with their understanding of biblical authority. They often repeat the assertion that "the ELCA has left them."

The assembly also adopted by exactly a two-thirds majority a social statement on human sexuality. The statement addressed a wide range of matters related to human sexuality, but a portion of it addressed same-gender relationships, causing disagreement among the voting members.

Through Oct. 27, the ELCA Office of the Secretary reports an estimated 50 of the ELCA's 10,396 congregations have taken first votes to leave the denomination or have scheduled them, nearly all because of the assembly's actions on sexuality. Five such votes have failed. The estimate is based on reports from synod bishops, said David D. Swartling, ELCA secretary.

Some Vote to Leave the ELCA or Try

Generally congregations that want to leave the ELCA are required to take two votes, at least 90 days apart, and must achieve a two-thirds majority of voting members present for each vote. They are also required to "consult" with the synod bishop between votes to leave. Former Lutheran Church in America congregations and ELCA-established congregations must be granted "synodical approval" before their ELCA membership is terminated. The same approval is needed if the congregation chooses to be independent or relate to a non-Lutheran church body.

At Wangen Prairie Lutheran Church, Cannon Falls, Minn., 31 members of the 40-member congregation voted 20-11 to leave but failed to achieve the required two-thirds needed under constitutional rules. That has left the Rev. Joy M. Gonnerman, who serves the congregation half-time, with a difficult situation. And she expects some members to challenge the vote.

Gonnerman told the ELCA News Service the congregation narrowly defeated an attempt to leave in 2005, after the churchwide assembly that year declined a proposal to change ministry policies. She said Wangen Prairie's ELCA membership "has been tenuous at best."

"I keep praying for them, keep preaching and keep administering the sacraments," she said.

Gonnerman noted that most of the 11 who voted to stay attend worship regularly, and many of the others don't. "I find that those so angry about the sexuality issue talk a lot about God, but

not much about Jesus. We (Lutherans) read the Bible through the lens of Jesus," Gonnerman said.

Gonnerman said she focuses on keeping the congregation together. "I work on unity. My goal as pastor is to work on unity and welcome people with their diverse ideas." In the coming weeks she said she will offer guidance to members and keep in mind that whatever the congregation decides to do "must come from within."

A similar situation exists at Christ Lutheran Church, Cottonwood, Minn., which voted 74-44 on Oct. 18 to leave the ELCA, but the vote failed to achieve a two-thirds majority. The congregation's president, Joel C. Dahl, declined to be interviewed by the ELCA News Service, but said in an e-mail message, "I have hopes that after some further education of our congregation, we will vote again in the affirmative to separate from the ELCA and join another Lutheran denomination." He told the Marshall Independent newspaper that an informational meeting for the congregation is planned sometime next month.

The Rev. James L. Demke, pastor, confirmed that the 600-member congregation will have "more discussion about the issues."

St. John Lutheran Church, a 1,200-member congregation in Roanoke, Va., voted 342-143 to leave the ELCA Sept. 27, barely achieving the two-thirds majority required. The congregation plans to take a second and final vote to leave the denomination Jan. 10, said the Rev. Mark A. Graham, senior pastor.

Graham explained that the congregation has been discussing issues of marriage, family and human sexuality for many years. After the churchwide assembly acted, he and St. John's two associate pastors recommended to the congregation council that St. John begin the process to leave the ELCA on the grounds that "the ELCA has left traditional biblical teaching."

It has not been an easy process. Graham expects as many as one-third of the members will leave the congregation. Some have already left.

"The last thing I ever expected is to bring a recommendation that would cause conflict and division," he said in an interview. "I know there are good Christians who disagree with us. It breaks my heart, but we see no other way."

Even if the pastors had not made their recommendation, Graham believes many members would have left on their own, perhaps more than the one-third St. John expects to lose. "We would have had conflict here either way if we had not taken action," he said.

And what will happen if St. John fails to achieve a two-thirds majority at its second vote in January? Graham paused when asked that question. He said he will have some decisions to make about his own future in the ELCA.

"We've had publicity about this, and it's not the kind I'm proud of. It's a hard thing to convince people that were not anti-homosexual. We're trying to convey a deep love for the Word of God. It breaks my heart that my own denomination would make decisions based on other factors," he said.

About five congregations have taken two votes to leave the ELCA so far this year, the ELCA secretary reports. Of those, the largest was Community Church of Joy, Glendale, Ariz., which formally left Sept. 27. Only 129 of its 6,800 baptized members were present for the second vote, which was unanimous.

Some Choose to Withhold Funds

Some ELCA congregations, unhappy with the assembly's actions, have stopped sending funds to support synod and churchwide ministries. The funds are used, for example, "to plant and

renew congregations, to raise up and train leaders in seminaries and campus ministries, to send missionaries, to respond to hunger at home and abroad, and to rebuild communities after natural disasters," said the Rev. Mark S. Hanson, ELCA presiding bishop, in a Sept. 23 letter to the church's professional leaders.

The ELCA Constitution requires the churchwide organization, synods and congregations "to share in the responsibility to develop, implement and strengthen the financial support program of this church." Similar required language appears in the ELCA's Model Constitution for Synods and the Model Constitution for Congregations, yet, decisions are being made in some places to direct funds elsewhere.

The congregation council at 250-member Peace Lutheran Church, Rockdale, Texas, suspended its benevolence payments to the ELCA shortly after the congregation's pastor, the Rev. Janice A. Campbell, returned from the assembly where she was a voting member. Instead, it sent its September funds to support a Lutheran orphanage in Tanzania and will send funds for the remainder of 2009 to a local food bank and Lutheran Disaster Response, a collaborative ministry of the ELCA and the Lutheran Church-Missouri Synod. Peace's annual benevolence is nearly \$21,000, according to the 2009 ELCA Yearbook.

Campbell told members from the beginning that she didn't want anyone to leave, and she urged the congregation members to respond together. Campbell said she is concerned about a member and a family that may leave the congregation. "I don't want to lose those people. It is important that we listen to one another," she said.

Some members are talking about joining Lutheran Congregations for Mission in Christ (LCMC), she said. "I don't know if I'm going with them or not. LCMC is not for me," she said. Campbell said she has been a strong supporter of the ELCA Southwestern Texas Synod in the past.

Global relationships are more valuable to Campbell than is the denomination, she said. In particular Lutherans in Africa have much to teach the ELCA, she said. Campbell said she was not happy that objections to the sexuality proposals voiced by Lutheran churches in Africa were "skimmed over" and not shared with voting members at the assembly.

"I wish there was a way for the ELCA to come to realization that this was a catastrophic (theological) error," she said of the actions on sexuality. "I will continue to pray for the ELCA, for the synod and for the bishops."

The congregation council at St. Luke Lutheran Church, Cottage Grove, Minn., made a similar decision. St. Luke's senior pastor, the Rev. Timothy J. Housholder, a churchwide assembly voting member, declined to be interviewed for this story. But he wrote to his congregation earlier this month that, since the assembly, he had received more than 100 communications, most expressing concern about the decisions. The council redirected remaining 2009 benevolence funds away from the ELCA Saint Paul Area Synod and the churchwide organization, he said, "to allow time for St. Luke to 'breathe' and discern what the ELCA's recent actions mean for us." Lutheran Social Services and Lutheran World Relief will be sent St. Luke's funds, Housholder reported. St. Luke has 2,200 baptized members, and gives about \$43,000 annually in benevolence funds.

The council has scheduled a forum for St. Luke members on Nov. 1.