

COVALENCE

The Bulletin of the Evangelical Lutheran Church in America Alliance for Faith, Science and Technology

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“Consultation” Issue

First Quarter, 2002

ELCA HOSTS CONSULTATION ON FAITH AND SCIENCE

Frank Imhoff, ELCA Department for Communication

The Evangelical Lutheran Church in America (ELCA) is becoming more involved in ethical discussions involving science and technology, said Dr. Grace Wolf-Chase, research astronomer, Adler Planetarium and Astronomy Museum, and research scientist, University of Chicago. "Being 'science literate' enhances the credibility of the church," said Wolf-Chase, a member of St. James Lutheran Church, Naperville, Ill.

The ELCA brought Wolf-Chase and about 20 others together for a consultation on faith and science to Chicago on January 25-26. They represented several scientific fields -- artificial intelligence, astronomy, biochemistry, biology, chemistry, computers, electromagnetic radiation, environment, eye research, genetics, geophysics, meteorology, microbiology, nanotechnology, neuropsychology, physics, primatology, psychology and sociology.



The purpose of the consultation was to foster "a dialogue rooted in their experiences as scientists and focused on the trends, issues, dilemmas that they believe confront them and the church in an age so profoundly influenced by science and technology," said Sally A. Simmel, director for daily life ministry, ELCA Division for Ministry. The gathering was also to "elicit strategic input that will advise the wider church," she said.

(See *Consultation*, Page Three)

THREE ELCA DIVISION BOARDS APPROVE PROACTIVE FAITH AND SCIENCE STANCE, POSSIBLE STAFFING

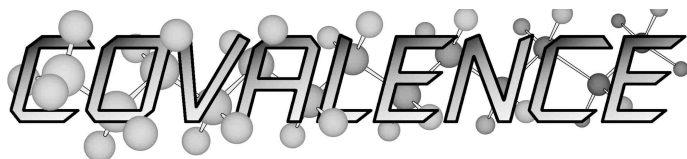
George Koch

Three boards of divisions of the churchwide expression of the ELCA (the Division for Church in Society (DCS), the Division for Higher Education and Schools (DHES) and the Division for Ministry (DM)), in board meetings the weekend of March 15-17, 2002 voted to affirm a report by the Department of Studies (part of Church in Society) which, in part, requested that the "DCS interim executive director and staff in the Department for Studies... explore with the directors of other appropriate churchwide units the implementation of a full-time equivalent churchwide staff position on faith and science; and to request a report on this exploration at the next board meeting, leading to possible authorization." This exploration is to be done with the understanding that, for the time being, this full-time equivalency would be comprised of partial portfolios of current staff. This is the culmination of more than a one year effort to maximize the work being done in the ELCA regarding faith and science.

In January of 2001, the Steering Committee of what was then called the "ELCA Work Group on Science and Technology" met with a consultant to help reinvigorate the Committee and give a better focus to the mission of the Work Group. Outcomes included a new name (The ELCA Alliance for Faith, Science and Technology) and a new mission statement [shown in the masthead of this bulletin]. Also, the Alliance requested the funding of a consultation of scientists to help shape goals for the future of the Alliance. This consultation was tentatively scheduled for the fall, if funds could be found.

Unbeknown to the Alliance, the South Carolina Synod in Assembly in the spring of 2001 voted to memorialize a recommendation to the Churchwide Assembly of the ELCA regarding "The Role of Science Within the Mission of the Evangelical Lutheran Church in America." Among other things, the resolution recommended that the "church initiate, encourage, and support discussion on the role of science within the church's mission in the areas of education (both secular and religious), applications of technology, and moral obligations of scientists, engineers and technicians." The ELCA Church Council referred the memorial to the Division for Church in Society, in consultation with the Division for Higher Education and Schools and the Division for Ministry, and asked that a response be drafted.

(See *Divisions*, Page Five)



The Bulletin of the Evangelical Lutheran Church in America Alliance for Faith, Science and Technology

Covale nce: the chemical bond formed by the sharing of one or more electrons between atoms which is the basis for organic chemistry and, therefore, life itself. This bulletin pursues the bonds formed between science and theology that gives greater meaning to life than science or theology taken separately.

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"The ELCA Alliance for Faith, Science and Technology will help the church carry out its mission in a world profoundly influenced by science and technology. In pursuit of this the alliance will

**expand awareness,*

**encourage conversation, and*

**promote action*

pertaining to the relationships between science and technology and the faith and life of Christians."

Editorial s

Hiatus for Convergence

As we transition from an ecumenical document to a denominational one, we have decided to keep only the Covale nce name for now rather than having two separate publications. So, for the foreseeable future you will only be receiving Covale nce.

While this editor believes the decision to be the right one given the limitations of time and energy (see next editorial), he hopes that this is only a temporary change. There is a need for a document that will interpret trends in faith and science to informed and faithful people. There is also a need to publish the latest doings in faith and science - seminars, symposia, etc., so that people can take advantage of them. I hope someday that we will be able to look at resuming two publications at some point. However, getting one publication out on time is the first priority.

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REGARDING OUR PUBLICATION SCHEDULE

For the last three years I have been promising that this publication would be produced every other month. Because editing this Bulletin is a volunteer position, and because of the workload with my full-time position as Deployed Director for Campus Ministry in the ELCA, this has not occurred. All of the readers who have corresponded with me have been remarkable in their forbearance of the lack of regular production of this Bulletin.

There is real hope that this will change. The impetus from the consultation asks the ELCA to look at how we can staff the equivalent of a full time position in faith and science here in the churchwide office. Concurrently, the Department for Campus Ministry in the Division for Higher Education and Schools of the ELCA (where I work) has been working with a consultant to look at how we can "work smarter, not harder". However, it is too soon to tell how much actual time I will be able to devote to this bulletin and to the ELCA Faith and Science Web Site.

So, while I hope that these changes will allow this bulletin to be produced on a more exacting schedule, I will only say that for calendar 2002, I will do my level best to give you four "quarterly" newsletters, at the approximate end of the quarter.

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Consultation (cont.)

"This was an amazing gathering of faithful people working in a variety of sciences and technologies," said Simmel, "While diverse in their disciplines, they identified some common themes for the church's engagement in issues and trends: education, communication, dialogue, ethics, environment, and ecumenical and interfaith relationships."



Three ELCA divisions sponsored the gathering -- the Division for Church in Society, Division for Higher Education and Schools, and Division for Ministry -- in coordination with the ELCA's Alliance for Faith, Science and Technology. The alliance is a group of clergy and lay people interested in "assisting the ELCA carry out its mission at the intersection of faith and science."

The ELCA South Carolina Synod also helped inspire the consultation. The synod's assembly passed a resolution calling on the ELCA to "initiate, encourage and support discussion on the role of science within the church's mission in the areas of education (both secular and religious), application of technology and more obligations of scientists, engineers and technicians."

"Your consultation this weekend is one important step in the implementation of this church's resolve to bridge what has too often been perceived as a vast chasm between science and faith," said the Rev. Mark S. Hanson, ELCA presiding bishop, in written greetings to the gathering.

"I am often asked by reporters to address from the perspective of the church issues such as cloning, global warming and bio-terrorism," said Hanson. "As a parish pastor of a university congregation, I was struck by how often students would ask whether they could belong to a community of faith without setting aside their knowledge as a physicist, geologist or biochemist. How rich were our discussions on cosmology, ethics, healing and scripture because of their probing minds," he said.

Many participants expressed the need for the ELCA's clergy and laity to learn more about current scientific and technological trends. Some looked to the church for help in talking about their faith with other scientists.

"The loudest voices in science" tend to present it from an atheistic viewpoint, said Wolf-Chase, and the country's most prominent Christians portray science as the enemy. Scientists who have no problem practicing their vocations and their faith are rarely heard, she said. "We tend to think of science, of the universe, of nature as an expression of the personality of God. One way of approaching God is to become better acquainted with that personality. Science is one expression of that," said Wolf-Chase. Scientific research is "an aspect of reality, and it's an aspect of human curiosity," she added.

Through a series of plenary and small group discussions, participants shared their opinions and experiences regarding science, technology and faith. A dozen churchwide staff and other observers took notes.



"I found myself greatly encouraged by the wonderful gifts and insights of the scientists who were present and by their obvious commitment to bring their gifts and insights to the church's conversation and mission," said the Rev. Marcus C. Lohrmann, bishop of the ELCA's Northwestern Ohio Synod, Findlay.

"Many within the church have been suspicious of science and scientists, perhaps feeling that the work of the scientist erodes faith commitment. Many scientists have not always felt welcomed in the church and have not been given opportunity to utilize their insights within the Christian community," he said.

"I hope that on the local, national and global levels we will do a much better job of engaging in dialogue so that our faith, our daily work and our participation in God's mission to the world will be enriched," said Lohrmann.

"This is perhaps the most important conversation going on in the church," said the Rev. Joseph M. Wagner, executive director of the ELCA Division for Ministry. "It links the key content of the faith with the people who articulate the key nature of the culture."

Peter S.J. McKinney, systems administrator, Engineering Systems, Steelcase, Inc., Grand Rapids, Mich., said he appreciated the opportunity to meet other Lutherans with similar interests. "We are getting to a better understanding in the church about the faith and sciences. My hope for the future is that we continue to have consultations on this subject and that the church continues to keep this topic a priority," he said. McKinney is a member of Ascension Lutheran Church, Kentwood, Mich.

Participants referred many times to a 1987 global consultation, "The New Scientific-technological World: What Difference Does it Make for the Churches," sponsored with the Lutheran World Federation (LWF) on Cyprus. Some recommended another consultation on that scale. The ELCA is one of the 133 member churches of the LWF, (representing 60.5 million of the world's 64.3 million Lutherans.)

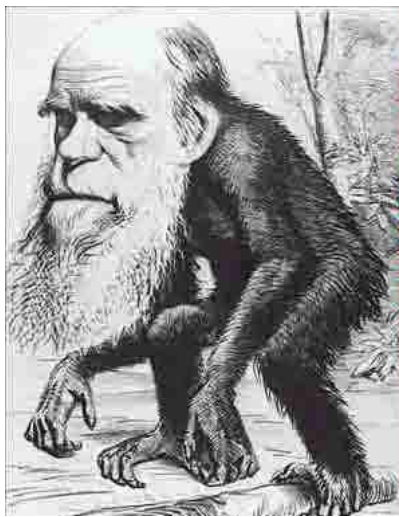
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DARWIN'S "DANGEROUS IDEA" CONTINUES TO REVERBERATE IN AMERICA

George Koch

Europeans "don't get it." They can not understand why, nearly 150 years after Darwin's "*Origin of Species*" that the issue of evolution continues to elicit and excite popular and academic interest in the United States.

For example, at a 1994 summer conference at Queens' College, Cambridge, in which he participated, William Dembowski, a proponent of the Intelligent Design movement remembers that "A portion of the conference was devoted to design, and proponents of design who spoke at the conference included Phillip Johnson, Stephen Meyer, and Walter Bradley. After Walter Bradley's presentation Arthur Peacocke got up and dismissively remarked that 'design is an American thing.'" For many our European friends, evolution is a non-issue, nothing worth debating. Evolution is a fact that even the most devout European can live with.



[from Punch, Vol. LXXX (1881, P. 190)]

While there is not enough room in this bulletin to do any justice to the Intelligent Design movement and its proponents and detractors in America, nor enough space available to do justice as to *why* the issue continues to reverberate in places like Kansas and Ohio (as it once did in Kentucky), there are other issues regarding evolution which are noteworthy for people who deal with issues of faith and science. One of these is how evolution is played out in popular media.

Evolution, The Series

When the Public Broadcasting System (PBS) announced that it would produce a series on evolution, it generated a lot of controversy even before the first episode was aired in 2001. As Skip Evans, Network Project Director of the National Center for Science Education (NCSE), put it, "Creationists began attacking the PBS series Evolution even before it began to air. A steady stream of misinformation and bad science came from such organizations as Answers in Genesis, the Discovery Institute, and the Institute for Creation Research."

The National Center for Science Education, a non-profit center, worked with many leading scientist to respond to many of the claims of those who oppose the teaching of evolution, especially on anything "publicly funded" such as Public Broadcasting.

Now PBS plans to rebroadcast the Evolution Series on four Tuesdays, May 14 through June 4, 2002. (This rebroadcast includes a segment on human's hard-wired need for God.)

For clergy, scientists and others who want to get good scientific information regarding evolution, the Center has compiled its materials into one resource. "Setting the Record Straight" by the NCSE is available on the web at:

www.ncseweb.org/resources/articles/954_Setting_the_Record_Straight_v4.pdf

Additional information from the National Council on Science Education can be found at:

<http://www.ncseweb.org>

NEWS FROM ELSEWHERE:

The American Association for the Advancement of Science Adopted (AAAS) Board of Directors, adopted the following statement at their February 14, 2002 meeting in Boston, MA:

Statement on Human Cloning

The American Association for the Advancement of Science (AAAS) recognizes the intense debates within our society on the issue of human cloning. Since 1997, AAAS has engaged the public and various professional communities in dialogue on the scientific and social issues associated with human cloning and stem cell research. Those experiences form the backdrop for this statement on human cloning.

Ban Reproductive Cloning

AAAS endorses a legally enforceable ban on efforts to implant a human cloned embryo for the purpose of reproduction. The scientific evidence documenting the serious health risks associated with reproductive cloning as shown through animal studies, make it unconscionable to undertake this procedure. At the same time, we encourage continuing open and inclusive public dialogue, in which the scientific community is an active participant, on the scientific and ethical aspects of human cloning as our understanding of this technology advances.

Support Stem Cell Research (including "Research Cloning")

AAAS supports stem cell research, including the use of nuclear transportation techniques (also known as research or therapeutic cloning), in order to realize the enormous potential health benefits this technology offers. Such benefits are likely to be many years away. If they are to be realized at all, however, it will only be through carefully designed research subject to peer review. Because there are religious, ethical, and social concerns raised by the prospect of creating stem cells for research purposes, we believe that research cloning should only proceed under close scrutiny by the federal government over both the public and private sectors.

Exercise Appropriate Oversight

A thorough assessment of existing guidelines and policy, including consideration of possible new regulations specific to this type of research, should be undertaken in light of the concerns surrounding it.

DIVISIONS, continued

The Division for Church in Society responded in the fall of 2001 with a report of current activities of faith and science. These current activities included the highly respected centers for Faith and Science (sponsored by ELCA seminaries), faith and science events (sponsored by ELCA colleges and campus ministries), the Alliance itself (and its newsletters and bulletins such as *Covalence* and its predecessors), and a time allotted by the three named divisions (Church in Society, Higher Education and Schools, and Ministry) for staff to perform specific functions relating to faith and science issues.

At the same time, these same three divisions committed fund for the scientist consultation, and the consultation was scheduled for January 2002. This information was included in the report to Church Council.

An inter-division team at the ELCA churchwide office (consisting of Sally Simmel, Division for Ministry, Roger Willer, Division for Church in Society, and George Koch, Division for Higher Education and Schools) assembled the criteria for invitation and the structure of the consultation. Given the money pledged by the three divisions, the number of scientists to be invited to the consultation had to be no more than twenty-five.

Criteria for invitation included discipline (no more than five from any one discipline), gender, multi-cultural, age and area of the country. A variety of people involved in the faith and science arena were asked to make nominations. Over 100 people were nominated, over thirty invited and twenty-two scientists accepted the invitation and were part of the consultation.

The design of the consultation was to be a "listening-post." It was not a "debate" between faith and science, but rather an event which asked these scientists (who were also practicing Christians), "What does the church need to hear about science," and "What can you do for the church?" As part of this listening post, twelve observers were invited, including divisional executives, synodical, seminary, educational and first call observers.

The scientists and observers met for twenty-four hours January 25-26 (for details, see "ELCA HOSTS CONSULTATION ON FAITH AND SCIENCE" on the first page). Life stories on how faith impacted the vocation of science and vice versa were shared.

Six small affinity groups of scientists and observers wrestled with the question "What are the issues, trends and dilemmas facing the ELCA?" Staff from churchwide and elsewhere assessed what has been successful in the past and what current barriers remain. Cross disciplinary groups envisioned what they would like to see happening in the church regarding faith and science "for our mission's sake."

Preliminary outcomes were identified, tabulated and broken into identifiable units [a further report on the outcomes will be included in the next issue of *Covalence*]. These preliminary reports became the background for a report, written by Roger Willer (with feed-back from

Sally Simmel, George Koch, Leonard Schulze (Executive Director, DHES), Joe Wagner (DM) and John Stumme (Studies)). This report was accepted by the three Boards in their March meetings.

The full text of the report is shown below:

THE FULL REPORT TO THE DIVISION FOR CHURCH
IN SOCIETY BOARD,

from the Department for Studies, March 14-16, 2002

Approved by three Boards of Divisions of the Churchwide Expression of the ELCA (The Division for Church and Society (DCS), The Division for Higher Education and Schools (DHES) and The Division for Ministry (DM)), in board meetings the weekend of March 15-17, 2002 .

Report on Science and Technology

I. Introduction

This report represents the second phase of a response to the Resolution from the South Carolina Synod on the role of science within the mission of the Evangelical Lutheran Church in America. Phase 1 involved a report--approved by the board of the Division for Church in Society (DCS) at its October 18-20 meeting--which outlined the "valuable groundwork already laid" in the ELCA to address concerns about faith and science and yet recognized "the urgency for renewed and broadened efforts." The board's action committed it to receive for consideration a second report that included a set of suggested steps for action. The Church Council, in its November meeting, approved the DCS board's action and acted to provide that information to the South Carolina Synod as its official response.

This report regarding steps for action has been developed within the DCS Department for Studies in consultation with the Division for Ministry (DM) and the Division for Higher Education and Schools (DHES). It attempts to articulate the vision and the concerns of many in the ELCA who have given extensive thought to the issues of faith and science in relation to the church's mission.

In this regard it is worth noting that the principal forum for consolidating these recommendations was the January 2002 Faith and Science Consultation initiated by the ELCA's Alliance for Faith, Science, and Technology and held under the auspices of the Divisions for Ministry, Higher Education and Schools and Church in Society. This consultation gathered 22 faithful Christians working out their vocation as scientists from a full array of natural and social science disciplines, as well as a broad cross section of geographic, racial, gender and age categories. The consultation focused on identifying the trends, issues, and dilemmas that face the church and on how the ELCA could more fruitfully carry out its mission at the intersection of faith and science.

The ELCA was represented institutionally by two members of the Church Council, two members of ELCA seminaries, faculty from several of its colleges, the chair of the Conference of Bishop's committee on theology and ethics, a member of the Department for Synodical Relations staff, an adult curriculum specialist, the ELCA's First Call Theological Education coordinator as well as the directors and staff from the three divisions hosting the event. Within this crucible of consultation

several themes emerged about faith and science in church and culture that provide the context for and give direction to the recommendations of this report. These themes seem consistent with input from additional conversations, informal surveys, and so forth.

II. Themes

Primarily a matter of mission: The society in which our church serves is increasingly shaped at profound depths by scientific and technological advancement. Sustained and diligent attention by the church to science and technology is necessary therefore because its credibility and mission will be profoundly impaired if it is not scientifically astute. This trend can be expected to continue for the foreseeable future.

What "faith and science" means: The shorthand "faith and science" or "issues of faith and science" used here incorporates a constellation of concerns issuing from the intersection of life and faith with science and technology. These range from questions about the agency of God in relation to evolution or the "big bang," to applied moral questions and the healing arts, to the challenges of the technological imperative (shall we do whatever we can do?), to the economic context in which science and technology occur, to questions about the vocation of being a scientist, to antipathy experienced by scientists in our congregations, and so on. The catch phrase "faith and science" in this document should be understood in this broad vein.

ELCA ambivalence: Consultation participants affirmed the judgment that the ELCA is, at best, permeated with an ambivalence towards science and technology, an ambivalence evident in their experiences as scientists in the church. This ambivalence follows, on the one hand, from a recognition of the successes of science, a theological celebration of the godness of creation disclosed in scientific learning and the legitimacy of the Christian vocation of scientists and, on the other hand, a sense of intimidation or indifference by the church to the challenges that science and technology pose.

Concerns are urgent and central to the church: The concerns of faith and science are not simply peripheral matters of an interest group of scientists and others, but are pivotal and imperative to the ELCA's mission to bear "God's creative and redeeming word to the world."

How to measure progress: While there has been some success to date in integrating faith and science issues into the campuses of our colleges and seminaries, the ultimate accomplishment will be measured in terms of how well faith and science permeate the full life of the church and especially congregational life in its education, moral deliberation, concerns for social justice, preaching, and worship life.

Denominational leadership: The ELCA is widely recognized as gifted with thinkers and leaders who have been at the academic and professional forefront of the contemporary religion and science conversation. These gifts in combination with financial commitment and strategic planning could enable the ELCA to make a leading institutional contribution to the whole life of the church.

Education is the key: The Lutheran tradition has always linked faith and public reason and has celebrated both as gifts from God. The link between learning and faith--always central to our church--has new urgency in this scientific culture

A two-way street: The conversation between faith and science needs to be a mutually

critical correlation, or to use biological terms, it is best explored in the spirit of mutualism.

Transition:

In line with these themes and the commitment of the previous report and board action, concrete strategies are developed below in two sections: Section III considers specific recommendations for the DCS board focused on staffing. Section IV appends a culled list of suggestions from the January consultation for means and forums within this church that might enable more faithful mission.

III. Recommendations

1) Staffing issues

The matter of adequate staffing and resource development for matters of faith and science begins naturally with an assessment of current institutional commitments. At this time, there is no staff portfolio and no line item within the ELCA designated for these. Under the heading of "vocation in daily life"--which serves a variety of concerns--DM has one staff person who serves as liaison to the Alliance and is encouraged to devote a portion of those limited resources to the Alliance's work. Since 1994, DHES has been supportive of a staff member's role on the Alliance and his editing of the faith and science newsletter *Covalence*. As of May 2001 the DCS Department for Studies assigned ten hours per week of a staff position to developing resources for faith and science issues, especially bioethics. All work dedicated to faith and science, otherwise, has been carried out institutionally through an interest group at the Lutheran Center consisting of individuals from several units, meeting on a quarterly or ad hoc basis, who give attention to these concerns as they are able. Obviously, they do so in "the spaces" between other job descriptions.

It seems understandable, therefore, that a repeated call from every source of input for this report vocalizes the need for a full-time churchwide staff position. The general theme is the need for a locus of continuity and accountability, vigor and visibility, for faith and science concerns within the ELCA's life. There is a clear sense that many resources exist to galvanize these concerns and that many opportunities are missed due to the lack of sustained attention and coordination. It is recognized that staffing alone is not a final solution, but all other efforts will be hit or miss without this necessary catalyst.

This report conveys to the DCS board, then, the urgency many feel for action toward establishing the full-time equivalency of a staff position. For the sake of discussion, this report envisions this position as a faith and science "desk" although this nomenclature should be understood as a placeholder.

The following observations and recommendation about a faith and science desk seem pertinent:

- This desk should be housed at the Lutheran Center since a key concern is to permeate the church's mission and ministry.
- The desk might be housed in one division such as DCS or might have formal lines of reporting to several. In any case, some means must be found to provide multiple accountability and access to several program units since the concerns span the church's life so broadly. In particular, these divisions would seem naturally to include DCS, DM, DHES, and the Division for Congregational Ministry (DCM).

- *The centrality and urgency of faith and science concerns for the contemporary church would commend the employment of new financial resources to provide a full-time staff position within the churchwide structure. In light of the current freeze on staffing new positions, however, a "best alternative of the possible" must be explored that requires only a mixture of limited expansion and redistribution of resources already in place.*
- *This "best alternative" would seem to be the development of a team of "partial portfolios" that provides the equivalency of a full-time position. The advance here would be the reordering of priorities and resources to provide designated stafftime and line items for the work of faith and science concerns. The problems of cohesion, ownership and coordination of such a team approach are obvious, but barring the possibility of establishing a single full-time position, this seems the best possible remedy until such time as new resources may become available.*
- *The objective of the faith and science desk should be twofold: the development of resources and the representation of faith and science concerns throughout the breadth of the ELCA's life, with special attention to impacting congregational life.*
- *A three-year period of reevaluation would seem suitable. This reevaluation would focus on whether the arrangement has proved sufficient or whether another arrangement should be considered. A clear job description and concrete means of evaluation should be set in place before the arrangement begins.*

2) Programmatic considerations

*The 2002 program goal of the Department for Studies to provide two additional chapters for the study guide *Genetics: Where Do We Stand as Christians?* represents the limit of current staff and program capacity to develop new resources on the questions of technology and moral obligations. In light of this report, the Department for Studies will consider whether to deploy current stafftime toward the initiation and development of an entry-level resource for use in adult education around fundamental questions of the relation of faith and science and technology.*

IV. Additional means and forums

The primary objective here, repeatedly vocalized in many forums, is that the issues of faith and science must permeate the life of the ELCA for the sake of its mission. The following list delineates specific ideas suggestive of how this might be encouraged programmatically. Several of these are already in process or are being considered for possible action by different units within the churchwide structure or by the Alliance.

The implementation of most awaits the assignment of resources and priority, especially the coordination provided by a staffed position.

- ! *The incorporation of faith and science concerns into all strategic planning on the part of the ELCA.*
- ! *Initiate conversations with the Sphere One Coordination team.*
- ! *A churchwide Web page developed and maintained for faith and science resources and conversation providing resources and Web links.*
- ! *Creation of a standing group of scientists for consultation purposes, e.g., as a resource for curriculum development related to the Christian account of creation.*

- ! *Enhance the pastor-on-campus program with a specific focus on faith and science issues.*
- ! *Identify and engender sources of new imagery for worship materials reflecting contemporary images of the universe. Develop hymnody and liturgy resources focused on the gift of creation and imperative of ecological responsibility.*
- ! *Host an international conference on critical concerns as a faith and science question such as genetically modified organisms, population, environment, extra-terrestrial life and so forth.*
- ! *Ask ELCA's Research and Evaluation Department to prepare a survey of ELCA member's view of the role of science in faith.*
- ! *Develop a guide on how to start a faith and science conversation in a congregation.*
- ! *Develop a basic curriculum for pastors and rostered professionals--both First Call and for continuing education--with funding from Lily or Templeton foundations.*
- ! *Recruit alumni scientists for faith and science presentations on ELCA campuses.*
- ! *Provide resources for science and faith clubs in congregations and schools.*
- ! *Initiate additional youth conferences on faith and science, like the planned Sitler Symposium for college students.*

V. Conclusion

The South Carolina Synod Assembly resolution called upon the ELCA to take action that initiates, encourages, and supports faith and science concerns. At the request of the DCS board and with the concurrence of the Church Council, this document has been prepared with an eye to what steps the Division for Church in Society might initiate in this regard. The time seems right then, for initiating such intentional and cooperative action so that the ELCA will be equipped to bear more effectively God's creative and redeeming word to the world in this age of science.

Proposed Actions

To express thanks to the staff of the Divisions for Church in Society, Ministry, and Higher Education and Schools for holding the January 2002 Faith and Science Consultation in coordination with the Alliance for Faith, Science and Technology and for distilling its recommendations as a means to respond to the resolution from the South Carolina Synod pertaining to faith and science concerns.

To request the DCS interim executive director and staff in the Department for Studies to explore with the directors of other appropriate churchwide units the implementation of a full-time equivalent churchwide staff position on faith and science; and to request a report on this exploration at the next board meeting, leading to possible authorization. This exploration would be conducted with the understanding stated in the recommendations in Section III, Part 1 of the report in Exhibit B that, for the time being this full-time equivalency would be comprised of partial portfolios of current staff.