

Mr. Hollinger introduced the Rev. Gerald J. Jud, General Secretary of the Division of Evangelism of the Board for Homeland Ministries and Executive Director of the Emphasis. Speaking on "The Big Daddy Fantasy," he said that probably never has a General Synod been so sensitive to human needs, yet the people in the parishes will be wondering why we did some of the things we did. "The local church is still the building block of the church. It is where the people are," he went on. "Unless the local church becomes a living flame, most of the resolutions we have passed here will fall into the dust. The church is now polarized and divided on the question of the relationship of the church to the world. God is calling us to help shape the future he wants to give us."

Moderator Daniels expressed the appreciation of the General Synod to Dr. Jud and all the members of the Emphasis Committee for their many labors and their significant achievement in the creation and development of the Emphasis on "The Local Church in God's Mission."

The Rev. William Gay of Ohio asked why this program had been scheduled on the last day of the General Synod when it is a central concern and deserved a greater emphasis. Mrs. Kahlenberg, Chairman of the Executive Council, responded for the General Synod Planning Committee. She pointed out that when the Emphasis was being launched at the Sixth General Synod two years ago, it was given a major block of program time. At this Synod it is nearing its completion as a formal program and so was allotted time for a summation and concluding report.

## *2. Appreciation*

The Moderator then called attention to the fact that the Conference executives had surrendered the half-hour of program time allotted to them on Monday afternoon and thanked them for their generosity. He spoke of two men recently elected as the chief executives of Conferences: the Rev. Erston M. Butterfield for Illinois and the Rev. Chester G. Terpstra for Hawaii.

The Moderator spoke with appreciation of Mr. Edward Hoffman, recently come from Liberia, the technician on the staff of the Statler Hilton Hotel who had been in charge of the sound equipment throughout the Synod and who had been particularly helpful and accommodating. Mr. Hoffman was introduced to the General Synod and was greeted with applause.

## *3. Action on the Report on the Executive Council*

The Rev. Heinrich F. J. Rest of Michigan, Chairman of the Report Subcommittee on the Executive Council, was introduced. For the subcommittee he acknowledged with thanks the large amount of important work accomplished by the Executive Council during the biennium since the last General Synod and called attention to the Executive Council's report on pages 36 through 78 of *Advance Reports*. He said that nearly all of the matters on which the subcommittee had intended to bring in recommendations had been disposed of by other General Synod actions.

### **Wider Representation in Decision-making**

Mr. Rest then introduced a resolution on "Wider Representation in Decision-making," which had been proposed to the General Synod by United Churchmen for Change. Having been referred to the Business Committee, it was then given to the Report Subcommittee on the Executive Council.

WEDNESDAY MORNING, JULY 2

**The text of the proposal as presented by  
United Churchmen for Change is in the Appendix.**

The prefatory section of the resolution is incorporated in VOTE 69-GS-121 below. The action section was

BE IT RESOLVED that the General Synod of 1969 instructs its Executive Council to present to the next General Synod in 1971 the necessary Bylaw changes to recommend for equitable representation of the following three age-classes in the decision-making structures of all Instrumentalities, Councils, Committees, Commissions, and Conference delegates to the General Synod by the General Synod of 1973.

Equitable representation should be given to each of the following age groups:

- A. Fifteen to thirty years of age;
- B. Thirty-one to forty-five years of age;
- C. Forty-six and above.

The Executive Council shall immediately inform all nominating committees of this action so that they may proceed in an orderly manner toward full compliance with this new recommendation by the General Synod of 1973.

There was extended debate on this motion. Several amendments were offered, some of them intended to change the limits between age groups, but none prevailed. Mr. Kenneth P. Stewart, a member of the Executive Council and an ex officio delegate, offered a substitute motion which included the prefatory paragraph of the motion but replaced the "Be it resolved" section with four others designed to insure the inclusion of "significant representation from the new generation." His motion was seconded.

During debate on Mr. Stewart's substitute, a delegate asked for clarification of "new generation." Mr. Stewart replied, "The new generation is not only the youth by age but the youth at heart and spirit and confidence and enthusiasm and everything else that has permeated this Synod."

Upon being put to a vote, the substitute motion was adopted, as follows:

69-GS-121 VOTED: The General Synod accepts the proposal of the United Churchmen for Change and Decision-making:

Present practice in the selection of our Church representatives to positions of responsibility within Instrumentalities, Councils, Committees, Commissions and the General Synod equally represents the perspective of clergy, laymen and lay women. We do not underestimate the significance of this equal representation but we wish to add a new balance which should broaden even further the perspectives available within our decision-making structures. This is done to increase the relevance of our Church's action at all levels to the cultural crises of our society and to strengthen the participation of all the people in our Church. Others may suggest further ways to involve even more diversity through renewed and expanded forms of representation; for the time being we recommend the following change as only one step toward enriching and invigorating our Church's leadership:

1. The General Synod calls upon the denomination at every level of its life to provide the means whereby full participation may be afforded members of the new generation;
2. The General Synod requests the Conferences, in naming delegates to the Eighth General Synod, to include within their delegations, and the Instrumen-

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### BY UNITED CHURCHMEN FOR CHANGE

#### Wider Representation in Decision-making

Present practice in the selection of our Church representatives to positions of responsibility within Instrumentalities, Councils, Committees, Commissions, and the General Synod equally represents the perspective of clergy, laymen, and laywomen. We do not underestimate the significance of this equal representation, but we wish to add a new balance which should broaden even further the perspectives available within our decision-making structures. This is done to increase the relevance of our Church's action at all levels to the cultural crises of our society and to strengthen the participation of all the people in our Church. Others may suggest further ways to involve even more diversity through renewed and expanded forms of representation; for the time being we recommend the following change as only one step toward enriching and invigorating our Church's leadership.

##### **The Proposal**

BE IT RESOLVED that the General Synod of 1969 instructs its Executive Council to present to the next General Synod in 1971 the necessary by-law changes to provide for equal representation of the following three age classes in the decision-making structures of all instrumentalities, councils, committees, commissions, and conference delegates to General Synod by the General Synod of 1973.

Equal representation shall be given to each of the following age groups:

- a) fifteen to thirty years of age;
- b) thirty-one to forty-five years of age;
- c) forty-six and above.

The Executive Council shall immediately inform all nominating committees of this action so that they may proceed in an orderly manner toward full compliance with this new requirement by the General Synod of 1973.

#### Temporary Commission for Missionary Development of the Local Church

##### **The Proposal**

The President of the United Church of Christ shall appoint 24 persons to a Temporary Commission for the Missionary Development of the Local Church. This Commission shall be in existence until the next General Synod in 1971. It shall have responsibility for evaluating proposals and making small project grants (between \$500 and \$4,000) to groups of United Churchmen who are interested in involving the Church in the social, cultural, political, and educational issues of our times. The total budgetary figure for this program shall be \$250,000 per year, and shall be disbursed on a monthly basis by the Commission during the next two years.

##### **The Rationale**

While the national instrumentalities of the United Church of Christ do an excellent job of providing funds for inter-denominational, metropolitan, regional, conference and other area-wide experimental ministries, few funds are now made available to ad-hoc

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groups at the local level for new or even temporary forms of ministry. It is to fill this unique gap in present church programming for which this commission is being created.

In the second place, as the crises of our times appear in our local communities, churchmen need to be able to mobilize with others to respond with an immediate ministry of care and action. Such rapidly developing situations for ministry need a decision-making process that is as flexible and immediate as their own situation. The monthly granting ability of this Commission meets the unique need for rapid responsibility.

Third, the knowledge that such a Commission exists for this programmatic function will release new forms of initiative by local churchmen. Not only will this refresh the local churches in their tasks, but it will also provide the Church with new experience, born at the local level of its life, dealing with how we are to go programmatically about our common ministry to these crises.

Such a Temporary Commission for the Missionary Development of the Local Church is an appropriate way for the General Synod to follow-up its own biennial emphasis on "the Local Church in God's Mission." It is a concrete way to empower those who have learned to plan. It is a creative way to continue to learn by putting our planning to the test of action.

Furthermore, this Commission shall report back to the next General Synod in 1971, making specific recommendations concerning how these ad-hoc, issue-oriented local ministries could be placed within the structures of the church's on-going national program agencies. This Commission is not to be the beginning of a new instrumentality but a fresh and independent laboratory for allowing structural changes to arise directly out of local church experience. Such a Commission, as it reviews its two years of work, may well uncover at the local level the tasks and issues that are the new rallying points for our common ministry as the United Church of Christ.

### I. The Commission:

A. There will be 24 members.

B. The Commission will be appointed by the President of the United Church of Christ.

C. There will be 4 members from each of the 6 regions into which the United Church of Christ itself is divided.

D. Not more than 9 of the members of this Commission will be clergymen.

E. The President shall take into account in his appointments that there should be representation from youth, women, blacks, Puerto Ricans, and other minority groups.

F. All appointees on this Commission will have shown a consistent concern for various social issues over a period of years.

G. The President of the United Church of Christ will sit on this Commission ex-officio.

### II. The Task of the Commission:

A. The Commission will elect a chairman and five co-chairmen from each of the six regions of the United Church of Christ.

B. The President shall, in consultation with the heads of appropriate Instrumentalities, request the loan of one staff person to be given to the work of the Commission as his full-time responsibility for the next two years. The work of the Commission shall be administratively located in that chosen Instrumentality. The administrative costs for Commission meetings and the implementation of its task will be assumed by that Instrumentality.

C. The Commission will meet together no later than November 1, 1969, to establish guidelines, processes of communication, and instruct its staff.

D. The Commission will meet no more than 4 times between Synods.

E. The Commission will evaluate and take action through its Chairman, Co-chairmen and the President of the United Church of Christ on a monthly basis, proposals requesting funds, using conference telephone calls when possible.

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F. No more than \$25,000 will be given away in any one month between Synods for specific proposals.

G. The entire Commission will be kept abreast of all proposals funded and the staff person will submit a monthly report to the entire Commission.

H. The Commission will prepare a full report of its actions to the General Synod in 1971. It will evaluate its programmatic results and make recommendations for the structural changes to continue its work through the normal Instrumentalities of the United Church of Christ.

### III. Budget:

A. Staff and administrative costs: to be provided by the Instrumentality within which the Commission's work is lodged.

B. Project grants per year: \$250,000

Total costs for two years: \$500,000

## The Financial Responsibility of the United Church of Christ in a Time of Crisis

1. There is a double revolution in our time: the revolution of the dispossessed and the revolution of the possessors. The first is revealing to white society the extent of its racism and clearly indicating the black man's decision to wait no longer for self-determination. The second revolution by the possessors is supportive of the black revolution, yet distinct from it in the refusal of some whites to continue without question much of middle-class society's most cherished values and practices. The cries and actions of the youth on our campuses is a clear indication of this insistence to self-determination and a reshaping of the priorities of themselves and their world. The dispossessed revolution has a new voice in James Forman with the Black Manifesto which may enable the church to deal with the problems of stewardship of which we have been aware for many years.

2. The principle in question is one of "whose wealth?" the church is controlling. Are we not stewards of God's wealth and if so do we not have a responsibility to the disinherited peoples—the very people we have excluded—the black, the poor, and the young?

3. Our problem in responding to new voices and demands seem to raise the question of authority and power. To whom are we accountable and how do we who by some accident of history find ourselves in position of both authority and power, create diverse new forms of power and authority for the peoples who by the same accident, and many times contrived history, have been disinherited? We, as churchmen, cannot continue as persons or institutions to "do it for them" whether the "them" be the black, the poor or the young. By and large, this has been the historical procedure and the fact remains that the job has not gotten done "for them" or for God's church or *any* of his *people*, whatever the good intentions. We are not acting out of psychic guilt but are asking for a new response by white people to black people, by the mature to the young, and by Christians, united to right their society.

4. The Church in this day has the opportunity to be the model in our society. If our society is going to be able to change in ways that allow for people to be more fully human, it is clear that there needs to be a re-allocation of resources, nationally. The church can once again be the prophetic example for our society. The Church's role is to tell the truth in love and point the way for society rather than serve as a mirror reflecting the status quo. Only then will the young, both black and white, see the church as being relevant to the crisis of our time.

## PROPOSALS—UNITED CHURCHMEN FOR CHANGE

### Financial Responsibility

1. The 1969 General Synod directs the Executive Council of the Church to compile data relating to the national wealth of the church. This shall include market values and holdings in the investment portfolios of the United Church of Christ including all national boards and instrumentalities. They shall also compile and identify all real estate held by the United Church of Christ, boards and instrumentalities. In addition, they shall compile the same information as it relates to conferences, local churches, agencies and institutions related to the United Church of Christ. This information shall be made public and shared with all appropriate groups, such as and including, the Ministers for Racial and Social Justice (MRSJ), the National Black Economic Development Conference (NBEDC), and the United Churchmen for Change. The information shall be released in gross figures and with a breakdown by Conference. This shall be compiled in six months and reviewed and up-dated bi-annually.

2. Having examined the wealth of the church, the Executive Council, in consultation with MRSJ, United Churchmen for Change, and the NBEDC, shall devise a means for a transfer of a portion of our wealth for the development and empowerment of powerless peoples. As a national program the goal shall be 10% of the total wealth of the church to be raised over a four-years period. As a conservative estimate, the worth of the United Church of Christ is 2.5 billion dollars. 250 million dollars as a reasonable sacrifice on the part of the church amounts to approximately \$30.00 per member, per year, for four years, when broken down.

3. The General Synod instructs the Executive Council, and recommends to the boards and instrumentalities, the conferences, the local churches, and other agencies to use the following means to share their financial resources:

a. Mortgaging of church property (as churches have done in the past for their self-development).

b. The sale of at least 10% endowed holdings of the church including boards, instrumentalities, conferences, churches, and other agencies.

4. The General Synod recommends that all funds budgeted for church buildings and development for the next four years shall be diverted for high risk investment projects in the black community.

5. When the Pension Board sells 10% of its endowed holdings as its share in the Transfer Of Our Wealth, the General Synod recommends to the Pension Board that all clergymen under 40 shall forego dividends on their annuity for the next four years.

6. The Executive Council shall distribute the above monies in accordance with the following formula:  $\frac{2}{3}$  shall be devoted to economic, political and educational development of the black community, and that  $\frac{1}{3}$  shall be devoted to economic and political development of the poor, to the redirection of national resources and policies, toward peace and justice nationally and in world affairs, to combatting white racism and dehumanizing value priorities, and to the educational and cultural renewal programs of the young.

7. Specific guidelines and mechanisms for the distribution of the above monies shall

a. for the  $\frac{2}{3}$  share be established by the Ministers for Racial and Social Justice and the Black Economic Development Conference.

b. for the  $\frac{1}{3}$  share be established by a committee of 20 appointed by the President of the United Church of Christ. This committee shall include men and women who are involved in meaningful activities for social change such as the Resistance, Welfare Rights, middle class community organization, the Farm Labor Movement, student movements for university reforms, clergy and laymen concerned about the war, draft counseling, economic and political development and the North American Committee for Latin America.

In all of the above, we are calling the Church to renewed faithfulness, especially in the stewardship of God's wealth for God's world. The agenda of the Church is to do what society has left undone and in so doing symbolize the way ahead for the world.