

WEDNESDAY MORNING, JULY 2

talities, Councils, Committees and Commissions, in designating their membership, to include significant representation from the new generation;

3. The General Synod instructs the newly elected Executive Council to prepare bylaw and rule provisions to assure that persons under 30 years of age constitute at least 20% of the representatives to the General Synod of the United Church of Christ and to the governing boards for the membership of the Instrumentalities, Councils, Committees and Commissions;

4. The General Synod further instructs the Executive Council to inform the Conferences and the Nominating Committee 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.

Mr. Rest moved three recommendations on behalf of the subcommittee. They were seconded and adopted, as follows:

Alternative to Denominational Emphases

69-GS-122 VOTED: The General Synod instructs its proper officers to explore as a possible alternative for future denominational emphases vigorous co-operation with other denominations through the National Council of Churches.

Justice, Law, Order and Freedom

69-GS-123 VOTED: The General Synod adopts the resolution on Justice, Law, Order and Freedom adopted by the Executive Council and urges that it be sent to all of our churches.

The resolution is included in the Appendix.

Scheduling the General Synod

69-GS-124 VOTED: WHEREAS there is a need to have lay participation in the meetings of the General Synod, and

WHEREAS laymen are unable to take part of two calendar weeks from their employment,

BE IT RESOLVED that the General Synod instructs the Executive Council to think seriously of scheduling meetings of the General Synod at a time when maximum participation of lay members may be possible, such as one business week and weekend.

4. Action on Proposals Referred to the Business Committee

The United Churchmen for Change had submitted three proposals to the General Synod which were referred to the Business Committee. These were "Wider Representation in Decision-making," which the Business Committee referred to the Report Subcommittee on the Executive Council and upon which the General Synod acted in VOTE 69-GS-121; "A Temporary Commission for Missionary Development of the Local Church," and "The Financial Responsibility of the United Church of Christ in a Time of Crisis."

The three proposals are included in the Appendix.

Proposal for a Temporary Commission for Missionary Development of the Local Church

Reporting for the Business Committee, Mr. Harold F. Funk moved to reject the proposal to create a Temporary Commission for Missionary Development

JUSTICE, LAW, ORDER AND FREEDOM

adopted by the Executive Council, October 16, 1968

and by the Seventh General Synod, July 2, 1969

In the developing crisis in the nation terms like "justice," "law," "order," "freedom," "protest," and "violence" are each given special meanings by diverse groups. It is needful to seek their basic meanings and values behind the current use of terms.

The real question of "law and order" in our nation today is rooted in demands for social justice, that are among the most imperative and traumatic that have ever confronted responsible citizens in a presidential election year. Some political leaders, candidates on the national, state and local levels, have placed this explosive issue of "law and order" in the context of an extremist philosophy that goes far toward circumventing the real issue of *social justice* and that bears many earmarks of a police state.

If our nation is to be true to its heritage, the demand for law and order must be combined with a demand for *justice*, which is the objective of law, and for *freedom*, which is the purpose of order. Law and order with justice and freedom must be applied to all persons equally, not alone to those who are noisy, dissenting or defenseless.

The greatest influence for the maintenance of true order is voluntary compliance with just laws on the part of the vast majority of citizens. One responsibility of the churches is to help inculcate respect for laws that are just and equitably enforced.

The churches have a like responsibility to help eliminate injustice and victimization, and to side with the poor and the victims of social inequity. This responsibility may sometimes require criticism of civil authorities, including the police, where they are at fault. It may also require criticism of fascist tendencies and extremist groups either of the right or of the left.

Our nation has placed an almost impossible burden on the police in expecting them to be the guardians of law with little training, low salary, and small respect from the community. But beyond that, our nation misunderstands the role and function of police in a democratic and constitutional society when they are used to contain or suppress lawful assembly and protest by citizens.

Despite this burden, many policemen have given heroic service to the public, risking their lives daily for others, trying to maintain order and enforce the law in situations of tension and conflict, which may erupt in violence at any instant.

Mayors, police chiefs and commissioners in some cities have made commendable efforts to improve the training and resources and remuneration of the police and to improve the relations between the police and minority communities.

Yet in other cities steps have been taken to suppress disorder by violence without any reference to redressing injustice. This seems to many to be suppression of legitimate dissent and support of continuing injustice. In certain instances, the use of police force has seemed clearly to indicate a deliberate policy of intimidation by indiscriminate violence.

In still other cities some police seem on occasion to be out of control. There are instances where the police have provoked and even initiated violence, venting their fury on blacks, hippies, students, newsmen, passive bystanders or unresisting arrestees.

In many cases, such responses were precipitated by taunting and provocative acts, which can only be condemned as gross and offensive. Yet the police should have the training, the weapons, the co-ordination and the discipline to enable them to control such foreseeable situations without losing control of themselves.

The demand for the police to "get tough," and if that doesn't work, to "get tougher," is a sure formula for backing into a police state. The police have the

JUSTICE, LAW, ORDER AND FREEDOM

authority and duty to arrest those suspected or accused of violating the law; they do not have the authority to try, convict or punish.

Many of the problems posed and faced by the police were examined by the National Advisory Commission on Civil Disorders, and their recommendations on police-community relations are excellent. But their recommendations have not yet received the wide implementation they deserve.

In the light of the complexity of issues and the Christian imperatives for action, the General Synod of the United Church of Christ makes the following recommendations:

1. Churchmen are urged to study the issues of justice, law, order and freedom in the impending national and local elections and make discriminating judgments as to their application.

2. Churchmen are also urged through study and action in their local churches to work in their own communities for the implementation of the recommendations concerning police and the community made by the National Advisory Commission on Civil Disorders.

3. No regional or national meeting of the United Church of Christ shall be held in any city without investigation of the policies and practices of the local police.

United Church of Christ personnel shall determine whether a meeting in a city would be a tacit endorsement of policies which cannot be condoned, or on the other hand a symbolic action or protest with potentially creative results.

Each decision on the location of a prospective meeting shall be predicated upon a fact-finding process which shall give full consideration to members of local church bodies for information and advice.

(69 GS 123)