

14. Council for American Indian Ministry welcomed

The Moderator recognized Chairman Wagner again. He moved the Executive Council's recommendation welcoming the formation of the Council for American Indian Ministry and there was a second.

Mr. Wagner then requested that Miss Tillie Walker of Denver, Colo., be invited to speak. Miss Walker is Executive Director of United Scholarship Service which assists students of American Indian background and Spanish name background. Miss Walker addressed the General Synod briefly on behalf of the Council for American Indian Ministry. She spoke of the small souvenir drums which had been given to delegates. They had been made in the home industries of the Milk's Camp community on the Rosebud Sioux reservation. Following Miss Walker's remarks, it was

71-GS-77 VOTED: Since the Board for Homeland Ministries is now identifying the ministries for the American Indians as an independent agency though continuing its funding, the Eighth General Synod welcomes the formation of the Council for American Indian Ministry of the United Church of Christ in the field of Indian work within the United Church of Christ.

15. Referral of Objective 10 of Goal 5 under "The Faith Crisis"

Mr. Wagner reminded the General Synod that in the Sunday morning session, the Budget Committee had reported that it was referring this item to the Business Committee. He moved, and with a second it was

71-GS-78 VOTED: The Eighth General Synod refers Objective 10 of Goal 5 under "The Faith Crisis" to the Task Force on Leadership Development for consideration and report to the Executive Council at its meeting in March, 1972.

The text of the Objective is printed in the record of the Friday evening session under Goal 5 and in the record of the Sunday morning session.

16. Proposal to Pension Boards withdrawn

The Rev. Fred P. Register, chairman of the Business Committee's Steering Committee, was recognized. He reported that the motion concerning ministers' pensions made in the Tuesday morning session by the Rev. Herbert J. Guth had been withdrawn at Mr. Guth's own request.

17. Action on a legal aid program for the dispossessed

Mr. Register referred to a resolution offered at an earlier time by several Illinois Conference delegates but held for later consideration. He asked the Moderator to recognize the Rev. William S. Mellish, Illinois Conference, who moved the resolution. There was a second and, after debate, it was

71-GS-79 VOTED: WHEREAS we as Christians recognize the need for ministry to, and on behalf of, the dispossessed;

Countless citizens are deprived of justice in the courts, due process, and adequate legal aid because of their poverty, race, political dissent, war objection, homosexuality, age, or life style;

Christians and others who witness on behalf of the dispossessed are similarly persecuted;

The 1972 Civil Liberties for Forgotten Americans project of the Council for Christian Social Action (to be funded by this year's Family Thank Offering with an anticipated \$60,000) addresses this need for only one year;

Therefore be it resolved that the Executive Council, in consultation with the Council for Christian Social Action and the Commission on Racial Justice, be instructed by the Eighth General Synod to establish an ongoing program of legal aid for the dispossessed through priority funds and through designated giving by the churches.

18. *Proposals of Black seminarians*

Mr. Register referred to proposals submitted by the caucus of Black seminarians and requested that Mr. William E. Johnson of San Diego, Calif., a student at the Claremont School of Theology, be invited to present them. The proposals follow:

I. *Preamble*: We, as Black seminarians who are prospective UCC ministers, have unique problems because of the overt as well as the covert racism inherent in the United Church of Christ. Not all whites within the UCC are racists; however, the system does not give them an alternative in its perpetualizing racism. At this point in the history of the UCC we are called upon to take drastic and innovative measures. Thus, the Eighth General Synod is in the strategic position of addressing itself to exciting new possibilities in the education of its future Black leadership. Our task is to inform you of these possibilities and to strongly urge that appropriate action be taken. There are four major areas requiring action. These are (A) recruitment, (B) financing, (C) theological education, and (D) empowering Black leadership.

A. *Recruitment*: In the 1970-71 school year there were approximately 919 seminarians in UCC related seminaries. Out of this number there are only eleven identifiable Black UCC men. At a time when we are speaking of a crisis in faith, we must recognize the rising crisis in Black leadership sufficient to meet the coming needs of this denomination. We recognize that work is being done here but, in our opinion, far too limited due to the infancy of these efforts. Massive increases in the efforts of recruiting Black leadership is obviously indicated, in light of the study mentioned in item D.

B. *Financing*: Financing for educating Black men and women must be significantly increased to more accurately coincide with the cost of that education. In today's economy, \$500 yearly is grossly insufficient. Moreover, the fact that this amount is restricted primarily to those who have been accepted at a seminary is of little help to those still on the undergraduate level, or to those men (currently in church positions) who have borne most heavily the effects of educational racism. Further, those men who are currently underwriting seminary training should be granted funds sufficient to meet their needs and waiving those loan commitments previously agreed upon. We are not suggesting that men be excused from commitments in the UCC but that the strings attached to previous loans be removed.

C. *Theological Education*: The theological education we can currently attain leaves much to be desired in its transferability to situations in which we will be employed. We, as seminarians, are not going to address ourselves to the far-reaching implications raised here. We recognize that at least one instrumentality is currently charged to deal with these issues. However, we are concerned that Black seminarians be included in these decision-making processes with voice and vote.

D. *Empowering Black Leadership*: Probably the most difficult of these four areas for whites is the empowering of Black leadership. Historically, whites have used money for conscience-appeasing purposes. The other three areas of concerns could be dealt with by whites in their traditional manner, but we are seeing new vistas opening with the future no longer offering those options exercised in history. If the UCC refuses to respond on this issue and at this point in time, there is no possibility of meeting the demands of the 1970-1980 situations. The necessity for this action is borne out by studies recently completed in fifty of the largest cities across the nation which show that the need for Black ministers will be increased in geometrical progression by 1980 when approximately 800 of our present UCC churches will need Black leadership. This means that unlimited mobility be made for existing Black UCC ministers and all which is implied here. Further,