

Indo-China, the deep desire of many Christians in our country to continue spiritual and cultural interchange, in the service of justice and peace and preparing United Church of Christ members for such interchange by use of *The Understanding Indo-China* packet of study materials on the history and culture of Indo-China, developed by the United Church Board for Homeland Ministries;

- c) sponsoring and welcoming at least 500 Indo-Chinese families or individuals who want to settle in the United States (using the facilities of the Service Division, Board for World Ministries, 475 Riverside Drive, New York, N.Y.) and recommending to the United States Government that it facilitate the repatriation and travel of any who now prefer to return to Indo-China or migrate elsewhere.

### 36. NEW YORK CONFERENCE OVERTURE ON THE BICENTENNIAL WITH AN AFFIRMATION OF HUMAN INTERDEPENDENCE

The Moderator recognized Dr. Washburn. On behalf of the business committee, Dr. Washburn moved the adoption of the Overture from the New York Conference with an Affirmation of Human Interdependence. The motion was seconded. Mrs. White was recognized and moved to amend the motion to adopt an alternative statement to the Overture on the Bicentennial. The motion was seconded.

The Moderator recognized Holly Henderson (NY) who moved to amend the alternative statement to the Overture on the Bicentennial by deleting the phrase at the end of the third paragraph in the second resolve section "upon and beyond its boundaries" and substitute the phrase "while recognizing that we have sometimes failed to understand the implications for others of our own life style." The motion was seconded. Upon being put to a vote, the motion was lost by a standing vote 225 - YES: 289 - NO.

The Moderator recognized Holly Henderson (NY) who moved to amend the alternative statement to the Overture on the Bicentennial by adding two paragraphs to the resolved section, "assist those who seek starting points from which to begin to deal with global issues facing us today;" and "encourage growth through understanding of our religious and national heritages and how they relate to our interdependence in the world." The motion was seconded. Upon being put to a vote, the motion was adopted.

It was

75-GS-95 VOTED: The General Synod adopts as amended the alternative statement on the Bicentennial with an Affirmation of Human Interdependence:

#### OVERTURE ON THE BICENTENNIAL WITH AN AFFIRMATION OF HUMAN INTERDEPENDENCE

WHEREAS the Bicentennial raises the question of the relationship of our Judeo-Christian faith tradition to our National heritage;

WHEREAS the commonality of our National and religious heritages expresses the understanding that both freedom and liberation are prerequisites to the fullness of life;

WHEREAS in the Judeo-Christian heritage this has meaning in our relationships to God, and to each other;

WHEREAS our ultimate goal is the common recognition that we are one people under God on this planet—a global community while also celebrating our unique qualities as people and as nations;

WHEREAS we believe that our Bicentennial emphasis should relate to concerns arising from global interdependence, rather than to those of an essentially nationalistic character;

The 10th General Synod of the United Church of Christ endorses the "Preamble to" and "Affirmation of Human Interdependence," drafted by the New York Conference, and recommends these statements for study and use by individual members, local churches, Associations, Conferences, agencies, and Instrumentalities of the U.C.C. as appropriate tools for understandings and actions growing out of our Nation's Bicentennial Celebration.

The Tenth General Synod requests the President of the Church to convene an inter-instrumentality working group to develop and implement tools which will:

identify, lift up and celebrate the contributions our religious forebears made to this nation in the years before its birth, as they sought, found and struggled to be worthy of the freedom to worship God;

identify, lift up and celebrate the lives of those spiritual pioneers who labored in the early days of this nation, seeking in their imperfect ways to minister to those who poured into this young nation, and to those beyond its boundaries;

identify, lift up and celebrate the contributions this nation has made and is making for the good of countless people upon and beyond its boundaries;

identify, lift up and celebrate the growing consciousness of human interdependence and sense of global community;

identify, lift up and repent our national failure to sustain personal and corporate integrity toward those moral ideals, however imperfect, envisioned at our founding—together with the failure of Christians to sustain discipleship in defining social issues and participating in those groupings of political and economic power which are extensions of individual responsibility, recognizing, including, and expanding the work of the existing United Church of Christ Bicentennial Coordinating Committee; assist those who seek starting points from which to begin to deal with global issues facing us today; and

encourage growth through understanding of our religious and national heritages and how they relate to our interdependence in the world.

The working group will evaluate and report the results of its work to the Eleventh General Synod.

#### A PREAMBLE TO THE AFFIRMATION OF HUMAN INTERDEPENDENCE

In this period as the United States of America observes the 200th Anniversary of its birth as a nation, we, as Americans and members of the United Church of Christ, face decisions as critical and significant in our time as those which faced the country's founding fathers in 1776. Today these problems know no boundaries made by people or governments; they are part of a great universal crisis which if not confronted and checked now threaten within the foreseeable future to overwhelm and destruct civilization. Famine, flood, pestilence, pollution, prejudice and deadly weapons of war lead down the road to human disaster unless we counter them with resources that are yet available at our command and care.

As people of the biblical faith tradition, we cannot but lend our strength and devotion to a great crusade against the

tyranny of ills in a torn and divided world. We of the United Church and its component parts are not alone in this struggle against tremendous odds. We have as partners not only the men and women of our kindred Christian denominations throughout the world, but also those of different faiths—Jewish, Moslem, Hindu, and others—who seek the same goal as we do: the creation of community in which all people live in freedom from injustice, hunger and fear.

It was the mandate given our forebears in ancient times and fulfilled in Christ 2,000 years ago that we fight against the evils and depredations fostered by the forces of darkness and despair. We today accept this as our Christian inheritance out of the past and into the future. We cannot turn our faces when we are now beset on worldwide fronts by problems of a greater magnitude than have ever existed. Today, as in the days of our ancestors, it can truly be said that our convictions and minds are severely tried, yet our faith understands that both the the judgment and mercy of God, revealed in Jesus Christ, demand that we turn not aside from the challenge of the hour.

The cries for help from burdened people at home and from all the continents have reached our ears and eyes; our persuasion as Christians enable their plight to reach our hearts. We will rally with all the determination at our command to make more powerful our compassionate understanding and action. The self-same world-wide economic and social woes are a menace to all.

Let us proclaim to the world, as Christians and participants in the communion of the United Church of Christ, our insistence that these injustices be righted. In doing so, let us submit to all who would listen our acknowledgment of that personal responsibility which lies upon our shoulders and our determination in our own time to fight that which we know to be wrong.

The spirit of the Lord is upon me  
 Because he hath anointed me to  
 Preach the Gospel to the poor  
 He hath sent me to heal the brokenhearted—  
 To preach deliverance to the captives and  
 recovering of sight to the blind  
 To set at liberty them that are bruised  
 To preach the acceptable year of the Lord

Luke 4: 18

#### AN AFFIRMATION OF HUMAN INTERDEPENDENCE

At this moment in history the problems which confront humanity have increased immeasurably, in magnitude and complexity, beyond those particular to the separate peoples of the earth. In our interdependent world the injustices inflicted upon the human family are so terrible in their realities, and so tragic in their consequences, that no individual—no matter where he or she may live—can escape from being drawn within their orbit.

Social and economic inequities are visited upon a great portion of the world's population around the globe. The "inalienable right of life, liberty and the pursuit of happiness" are open to assault on all sides. So deeply rooted are some of the evils which threaten our very survival that it is exceedingly difficult to oppose them effectually. Custom and tradition are so firmly implanted as the basis for suppression of human rights that only by united action is there any possibility of a successful resolution. Therefore, we call upon all of like mind to join with us as we struggle to cast out the ills which infest our existence. These have been

part of our entity over so many years that they need little demonstration; nevertheless, we recall some of them here:

*World Hunger*—Men, women and children daily die of starvation while others are paid not to plant crops, and still others kill livestock because it is too expensive to raise; while millions starve, millions waste; nations seed the field of other nations with weapons and chemicals which do not halt when treaties have been signed;

*Control and Use of World Resources*—Individuals and multi-national corporations plunder the resources of their own and other lands; government leaders provide for themselves disproportionate shares of the world's resources and their countries' wealth; deposits of minerals on which much of humanity depends are ebbing quickly as companies pull them from the earth to enrich themselves; the waters of the world have been polluted, as is the air we all must breathe; people in nations of wealth use far more than their equitable share of the world's resources;

*Destruction*—In our lifetime, millions have been murdered for the sole causes of religion and race; nuclear weapons, measured by the ability to kill more people than presently exist in the world, are used as tools of diplomacy;

*Economic Injustice*—Countries build economies on conflict, forcing choices between peace or prosperity; weaponry and armed services claim the largest share of the budgets of some of the richest nations on earth;

*Political Injustice*—Nations spy on each other and on their own citizens; governments equip each other with the means and methods of repression; people in many countries are jailed, tortured and murdered for speaking out against tyranny;

*Social Injustice*—The enlightenment of education is an essential part of progress against many of the ills we name, yet millions of the world's children are not even taught to read and write; more than half the world's people are women, yet they are not recognized as having equal rights; oppression by creed and color continues to deny humanity; court and jail systems make mockery of justice as the powerful dominate and the poor meet deaf ears; in many places the elderly are left to sicken and to die alone.

Within these painful facts lie questions unresolved; in such a frame we are not free to explore our individual selves and our common humanity, let alone nurture and express them. Both are distorted by the very circumstances of our lives. Governmental policies determine much of the shape of human existence, yet most often are made without reference to, or regard for, those governed. When governments set themselves apart, from each other and from their own citizens, planning and action for the common good are impeded; education is deformed; health and justice become privileges of the rich; implications of population growth and control are unclear; and creed and race, race and sex, and sex and sex must grapple with artificial distinctions imposed without their consent, without the freedom to discover their own truths.

We acknowledge our responsibility for those who govern us. We lift to power or suffer those who show some will for leadership; in much that they do we see ourselves reflected. Their confusions largely correspond with ours; we have fostered in them ignorance and arrogance of power. Yet now we must conjoin ourselves and them to seek a different way, in which the reality of human interdependence governs. The consequences of failure to do so may have

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been shrouded in the past by the distance between us, both actual and imaginary; now, however, the lessons of hunger and poverty, injustice and destruction through war, through greed, and through neglect are inescapable.

Ours is a tremendous challenge in a world where any new concept may be labeled as a threat to the established order or stability. We urgently require higher levels of tolerance and understanding of the vast and sometimes inscrutable problems which burden human shoulders. Development of these qualities, if ever a matter of choice, is clearly now a matter of necessity. No longer can the peoples of the world live out their destinies apart. We are one people, and our fate depends upon acknowledgment of this. The powers we develop spread beyond us now, for good or ill, and in responsibility and love we claim as neighbors all who live upon this earth.

Should we fail to take these responsibilities as the central

facts of our lives, there is serious question not only as to the manner of our survival, but as to whether we shall survive at all. To this understanding we now therefore summon all, regardless of country, color, creed, sex, age, or economic status, since in the struggle against sorrowful inequity, ignorance, prejudice, and the misuse of power we are as one.

This concluded the Report of Division F.

### 37. BALLOTS FOR PRIORITY PROGRAM DESIGNATION

The Moderator recognized the Rev. Scott Libbey who announced the distribution of the ballots for Priority Program Designation to the delegates and that from the 29 items on the list each delegate is to select the first ten in a ranking order of one to ten. The ballots were marked by the delegates and collected by the Tellers.

The General Synod was declared in recess at 5:30 p.m.

## TUESDAY EVENING, JULY 1

### 1. CALL TO ORDER

The General Synod was called to order at 7:55 p.m. by Moderator Margaret A. Haywood.

### 2. FINAL REPORT ON ELECTIONS

The Moderator recognized Secretary Evans who announced the results of the election for the Office for Church in Society and the run-off election for the Nominating Committee, Class of 1981, and the Office of Communication, Class of 1981:

#### OFFICE FOR CHURCH IN SOCIETY

##### Class of 1977

Mr. Donald G. Balmer (CP)  
Mrs. Joyce S. Harmon (ME)  
Mrs. Betty Ann Stahlheber (IS)  
Rev. Bennie E. Whiten, Jr. (NY)

##### Class of 1979

Rev. Ms. Lynne Fitch (CAL.N)  
Mrs. Mary Nack (WI)  
Rev. Edward W. Schadt (IK)  
Ms. Aileen Jayne Walker (CAL.S)

##### Class of 1981

Mr. Manuel de La Rosa (SW)  
Rev. Robert P. Noble, Jr. (MA)  
Mr. Kenneth P. Stewart (KO)  
Mr. Isaiah Whitfield (SE)

#### NOMINATING COMMITTEE, CLASS OF 1981

Clergy—Rev. John Syster (IA)  
Layperson—Mr. Walter Anders (FL)

#### OFFICE OF COMMUNICATION, CLASS OF 1981

Clergy—Rev. Eugene C. Jaberg (MN)  
Layman—Mr. John O. Boone (SE)

### 3. AUTHORIZATION OF THE SECRETARY IN PREPARING THE MINUTES

The Moderator recognized Dr. John L. Washburn of the business committee who moved the following action. It was seconded, and

75-GS-96 VOTED: The General Synod authorizes the Secretary of the Church in the preparation of the Minutes of the Tenth General Synod of the United Church of Christ to make such editorial changes in the enactments of this General Synod as in his judgment do not change the intent but which are necessary to achieve consistency, continuity, and clarity.

### 4. SPECIAL MESSAGE FROM THE GENERAL SYNOD

The Moderator recognized the Rev. Roger D. Perl of the business committee who reported that in accordance with the directive of the "Stewards in Support of Mission" program adopted by the Tenth General Synod "the business committee of this General Synod, in collaboration with the Stewardship Council, to prepare a special message from the General Synod addressed to the churches concerning support for the total mission, and to submit the proposed message for the consideration and action of this General Synod," a message has been prepared for the consideration of the General Synod. On behalf of the business committee, Mr. Perl moved the adoption of the message entitled "Special Message from the General Synod." The motion was seconded, and it was

75-GS-97 VOTED: The General Synod adopts the message entitled "Special Message from the General Synod to the Congregations of the United Church of Christ:"

To our sisters and brothers in Christ in the congregations of the United Church of Christ.

We, the delegates to the Tenth General Synod of the United Church of Christ, send you our greetings, our thanks for your support of the church's work, and this message.

When Jesus visited his home synagogue in Nazareth, he read from the words of Isaiah:

"The spirit of the Lord has been given to me,  
for he has anointed me.

He has sent me to bring good news to the poor,  
to proclaim liberty to captives and to the blind new sight,  
to set the downtrodden free,  
to proclaim the Lord's year of favor!" (Isaiah 61: 1-2)

These familiar words also identify the mission to which we are called as individuals, as local churches, and as the United Church of Christ. Jesus Christ frees and unites