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communities of the U.S. These Hispanic, Korean, Filipino, Samoan, Chinese and other populations are a great opportunity and challenge for homeland mission and provide significant linkage with overseas mission. We should give high priority to church extension and helping ministries with these persons, and also take full advantage of the special gifts they bring to U.S. society and church and to our understanding of issues in their homelands.

### Recommendations

1. *Resources needed.* The first need is to recognize the importance of a global perspective and to apply it in all the work of congregations, educational institutions, conferences and instrumentalities. Significant budgetary recognition is needed to maintain United Church of Christ presence overseas and for the strengthening of mission to America from sister churches. Enlarging evangelism among new ethnic communities likewise requires additional funding.

2. *Responsibility.* All sectors of the church will have to have a vision of global concerns and world needs if effective response is to be made our communication organs bear heavy responsibility for this, as does the Stewardship Council. Within a collaborative style the United Church Board for World Ministries may provide essential data, experience and channels for expression for this concern. The United Church Board for Homeland Ministries should lead in evangelism among immigrant communities. Other instrumentalities will continue to relate in significant ways to these concerns.

"RESOLVED, That the Eleventh General Synod:

- affirms the global concerns of the United Church of Christ;
- rejoices in the continuing impact of our overseas ministries upon a changing world;
- recognizes the basic programs of the UCBWM as the foundation for United Church world outreach; and
- strongly supports our overseas program as an essential part of our mission for Jesus Christ.

RESOLVED, That the General Synod:

- affirms the issue paper on Global Concerns and World Needs and,
- commends this global perspective to all members and sectors of the United Church of Christ and requests all appropriate organs of the Church:
  1. to maintain and increase the international exchange of persons in mission, with proper budget support;
  2. to encourage and assist first-hand experience of world needs and concerns by all our people;
  3. to increase the global dimensions in all educational and communications work, and in theological and faith exploration;
  4. to increase efforts in evangelism and church extension among immigrant communities;
  5. to foster better stewardship in support of all these efforts."

### 8. REPORT ON CHRISTIAN LIFE STYLE AND ECOLOGY

Ms. Kear was recognized by the Moderator, referred the delegates to the Advance Materials, Section II, page 87, and moved the adoption of the "Report on Christian Life Style and Ecology" as amended by Division D.

The motion was seconded and there was some discussion. Jean True spoke in behalf of the Division to this issue. Discussion was brought to a close and it was

77-GS-43 VOTED: The Eleventh General Synod adopts the "Report on Christian Life Style and Ecology" as amended.

### Report on Christian Life Style and Ecology

The impact of industrialization upon the biosphere and natural resources has produced an ecological crisis. A particularly sensitive index by which to measure our life styles against both the depletion of resources and the pollution of the environment, is the production and consumption of energy, which in the United States is around an equivalent of 12,000 kilograms of coal per person annually compared to 300 kilograms in many parts of the world. We burn fuel and pollute at a rate 40 times greater than many of our neighbors in poor nations; and that is a statistic that raises many serious questions about global justice. Left to itself, society and the international economic order will continue to move in the direction of greater imbalance, heightened tensions, and even social breakdown.

Today we face an energy dilemma. Despite enormous efforts, few solutions are in sight. In order to reduce our dependence upon foreign crude oil, we are exploiting oil in Alaska and the outer continental shelf, and also relying more and more upon coal and nuclear power to generate electricity. Strip mining is being accelerated not only in Appalachia and sections of the midwest (where it has already caused enormous social and environmental damage), it is being extended to the Northern Plains states in arid areas with very thin top soil. The nuclear power program (although behind its original schedule) is being vigorously promoted today, even though many critics feel that the technical and environmental problems have yet to be solved. The prospect of increasing the United States' reliance upon foreign crude oil seems less and less desirable after the Arab oil embargo in 1973-74. The political and economic vulnerability of such dependency is obvious. *Most of the activity of the federal government and private energy firms has focused entirely too much on increasing the energy supply, and not enough on decreasing the energy demand through judicious energy conservation and energy efficiency measures.*

The limits of energy supplies remind us theologically of our finitude. We are finite creatures standing in a finite physical world before an infinite God.

We should also understand the judgment of God on our profligate use of precious resources. In assessing the energy issue we should be guided by certain concerns or values that belong to our faith as Christians: the stewardship of creation, distributive justice, and solidarity in the human community. In the response of faith to the grace of God, we experience both the freedom and the necessity to accept

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tasks of creativity and responsible dominion which have been entrusted to us. As we proceed with these tasks of caring about and taking care of the whole created order, we need to hold fast and appreciate the resources that the Christian faith provides: a realism about the depth and subtlety of human sin whereby stewardship and dominion are distorted; and a radical goodwill toward all people and the hope that our human efforts are worthwhile because they do tie in with God's "new thing," whereby God gives the Kingdom and offers possibilities for the renewal of life.

From a Christian perspective, the effective use of scarce energy resources is expressive of our understanding of stewardship, i.e. to care for the natural order that God has entrusted to us, and that we are to preserve for subsequent generations. That stewardship is practiced both by reduced use (conservation) and by the more efficient use of energy. Unfortunately, too much of the debate, both in and out of the Church, has been limited to the "technical fix" aspects, or the environmental side effects of a particular energy source. Many of the discussions can be distilled into: — will technology bail us out or not?

The Church is challenged to confront the energy issue. There is a tendency for people to shy away from such complicated issues because they seem to be primarily technical. The most serious issues in the energy problem, however, *are not* the technical facts, but the underlying value choices that confront society. *The problem is much too important to be left to technicians.* The production and consumption of energy deal with question of *purpose, meaning, and ultimate worth.* In the process of looking at the energy question, we will have to explore the role of energy in dealing with world hunger and global development. No discussion of global justice makes sense unless we understand the functions of energy. For instance, agricultural and industrial development go together, and both require energy inputs.

The ethical and theological questions should be interspersed among the array of technical data. Who decides what technology is used, and who will control its use? These are not technical but ethical questions. Technological development is the result of decisions based on priorities that reflect a particular value framework. If the United States is to make substantial moves toward energy conservation, life style changes that will be contrary to the prevailing view of the American Dream will be demanded from most Americans. The dream of a single family dwelling on an acre or so of land, with two or three cars per family, a boat, and three TV's will be less possible if energy conservation is taken seriously. For example, cluster zoning of multiple family units conserves green spaces, is more suitable to be served by public transportation, requires far less space heating, allows for more recreational facilities, and is more conducive to community spirit. The question for those of us who are now experiencing that American dream is: Are we willing to undergo the life style changes that will be required?

The personal and social dimensions of life style are integral parts of one another. On the one hand, there can be no systematic solutions to the energy problem brought about by personal life changes alone. Yet on the other, in order to

maintain our integrity, we cannot endorse changes in policies and structures without appreciating the consequences of those changes upon our lives and the lives of others. *Those structural and personal changes, however, should occur together.* Life style changes are not something that should eventually occur *after* the system is altered. In fact, our life style changes should be based upon our understanding of the changes needed in the economic-political arenas. We should *anticipate* a just and sustainable future by living as though it were *here*, and thereby help to bring it about. To await prior political economic changes insures the loss of freedom and diversity.

Although the rhetoric of energy conservation has been in vogue for over 4 years, it is difficult to distinguish between shadow and the substance. The Federal Energy Administration and Energy Research and Development Administration speak of reducing the growth rate via energy conservation from 3.2% to 2.8% per year during the period from 1974 to 1985, and a reduction to about 2.5% per year from 1985. Although such efforts are commendable, they do not go far enough. Reducing our national energy growth rate toward 1% to 1.5% per year, or less, within 10-15 years should be a top national priority. That will require extensive conservation measures, but it is still feasible.

Given the pretechnological context in which the Bible was written, it is not surprising that one cannot derive a detailed energy policy from it. But there is much in the Scriptures about the role of affluence and its debilitating effects upon those who possess it. Jesus spent more of his time bemoaning the perils of affluence on the affluent than he did on prophetic pronouncements on the woes of the poor, although he saw the two as interrelated. Anxiety about keeping and increasing wealth prevented the affluent from responding to the needs and concerns of the poor. Salvation is not found in the abundance of his or her possessions (Lk 12:15). Jesus was raising an issue that has to be highlighted as we seek an appropriate Christian response to the energy situation. *Our energy use is related to ultimate meaning and purpose, and these are the realities that our religious tradition should be most helpful in addressing.*

The special committee on Christian Life Style and Ecology intends to make this statement available to the churches of the UCC for study during the next biennium. The committee will also make other materials and bibliographical listings available with the hope that a comprehensive study program in the churches might take place. The hope is that out of a new consciousness about these matters there may emerge recommendations to the next General Synod (1979) for action. Included in this widespread study will be an effort to raise the consciousness of the program agencies of the church so that each will inquire as to the ways in which environmental concerns should effect their program priorities.

The General Synod further RECOMMENDS the following:

1. That the 11th General Synod encourages the local churches, associations and Conferences to engage

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in a wide-spread study of ecology and related matters of Christian life style.

2. That the packet of material prepared by the committee be made available to the local churches.
3. That the local churches, associations and Conferences be encouraged to use the paper on "Energy Crisis" as the basis of the study process.
4. That the committee share models developed by local churches, associations, and/or conferences with one another.
5. That the committee be directed to continue the study of Christian Life Style and Ecology as directed by General Synod 10.

### 9. RESOLUTION ON SOUTH AFRICA

Ms. Kear was recognized by the Moderator and referred the delegates to the Advance Materials, Section II, page 124, the Resolution on South Africa submitted by the Board of Directors of the Potomac Association; "Resolution on Southern Africa" submitted by New York Conference, June, 1977; "Resolution on Southern Africa" submitted by the United Church Board for World Ministries Board of Directors, May, 1977; "Resolution on Discouraging U.S. South Africa Sports Exchanges" submitted by United Church Board for World Ministries Board of Directors, May 31, 1977.

Ms. Kear called on Paul Schwitzgebel who spoke to the issue of South Africa in behalf of Division D. He indicated that the issues were about liberation, liberation from a government which submits to the kind of brutality that believes that the massacre of 5,000 persons for political disobedience is justified. This is the day, this is the time that General Synod Eleven can support these persons who have to run for political freedom. Division D has worked solely on the issue of South Africa and Mr. Schwitzgebel urged the General Synod to pass this resolution.

A great deal of discussion ensued around whether or not General Synod should urge U.S. transnational corporations withdrawal from South Africa.

Arthur W. Christofersen moved an amendment to the resolution which would delete item #1 in the Resolution on South Africa: "United States Transnational Corporations and businesses to withdraw from South Africa." The motion was seconded. There was discussion on the amendment and when put to a vote it was defeated.

The discussion on the original motion was called to a close by a Call for the Previous Question. A motion was made, seconded and it was

77-GS-44 VOTED: The Eleventh General Synod adopts the "Resolution on South Africa" as presented by Division D.

#### Resolution on South Africa

The practice of apartheid oppresses our brothers and sisters in South Africa.

As a people of God, we affirm our oneness in Christ. Historically we share a partnership with them; now we seek to stand with them in their struggle to achieve basic human rights and freedom. Guided by the concerns of previous General Synods, prompted by the intransigence of

the South African government, and aware of the inability of transnational corporations to affect movement toward majority rule;

We now believe that withdrawal of business and investments from South Africa is a central expression of the Gospel witness.

Therefore, we urge individuals, congregations, conferences and instrumentalities of the United Church of Christ to exert moral pressure on:

- 1) United States transnational corporations and businesses to withdraw from South Africa;
- 2) United States banks and financial institutions to refrain from further investments in and loans to South Africa;
- 3) The President, Congress, and our United Nations representatives to use diplomatic and economic influence to end apartheid practices.

We recognize the difficulties in implementation of withdrawal and call upon our boards and instrumentalities to work closely with transnational corporations in all ways that will help bring an end to the injustices of apartheid and transition to majority rule.

We call upon our churches to pray for all the people of Southern Africa. We instruct the United Church of Christ to communicate this resolution to our partners in mission in those countries.

### 10. SUPPORT FOR LIBERATION MOVEMENTS IN NAMIBIA AND ZIMBABWE

Ms. Kear was recognized by the Moderator and moved the adoption of the corrected copy of the Resolution on Southern Africa submitted by the Task Force on Southern Africa to the 178th Annual Meeting of the Massachusetts Conference United Church of Christ held April 29-May 1, 1977. The motion was seconded. Hearing no discussion, the Moderator called for a vote on the resolution. It was

77-GS-45 VOTED: The Eleventh General Synod adopts the "Support for Liberation Movements In Namibia and Zimbabwe."

#### Support for Liberation Movements in Namibia and Zimbabwe

Our commitment to Jesus Christ and the principles of equality and justice for all challenges and condemns the continuing practice of apartheid and emphasizes that equality and social justice are more important than raw materials and financial gains.

NAMIBIA: Since the United Nations has declared, after careful study, that the South West African People's Organization (SWAPO) is the most authentic voice of the people of Namibia, we urge support for this group in their struggle for independence and encourage our government to negotiate, through diplomatic channels with South Africa, the inclusion in significant numbers of SWAPO representatives in the constitutional talks.

ZIMBABWE: Former Secretary of State Kissinger met with Prime Minister Vorster of South Africa and Prime Minister Ian Smith of Rhodesia and formulated a proposal for negotiated transfer of government into the hands of the