

MONDAY AFTERNOON, JULY 4

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

majority. Since it now appears that the black Zimbabwean nationalities representing the majority were not consulted, and that Ian Smith's interpretation of "majority government" is not that of black rule in a nation 95% black, we therefore urge that the black nationalities of Zimbabwe be supported in their insistence that the control of the police and the army be in the hands of the African majority during the transition period; that the body framing the new constitution reflect the racial make-up of the population; and that the transition to majority government be accomplished by March 1, 1978. We urge support for all their efforts to secure majority government.

We commend the recent action of the President and Congress in the repeal of the Byrd amendment so that now Rhodesian chrome can no longer be imported into the United States.

11. OVERTURE ON THE DOMESTIC IMPACT OF ENERGY RESOURCE DEVELOPMENT

Ms. Kear was recognized by the Moderator and moved the adoption of the Overture: "The Domestic Impact of Energy Resource Development" as amended by Division D. The delegates were referred to the Advance Materials, Section II, pages 114-116 and the changes before them in the printed materials from the Division. Ms. Kear announced one further change to be made: the insertion of item #E. in Section V of the Overtures:

"E. Challenging the churches of the United Church of Christ and the Public to a deeper sensitivity to the human, environmental and agricultural costs of our present lifestyle."

The motion was seconded. Hearing no discussion, the Moderator called for a vote on the Overture as amended. It was

77-GS-46 VOTED: The Eleventh General Synod adopts "The Domestic Impact of Energy Resource Development" as amended.

Overture: The Domestic Impact of Energy Resource Development

I. SUMMARY PARAGRAPH

The Report of the Task Force on Christian Life Style and Ecology submitted to the Tenth General Synod of the United Church of Christ, states: "In the western U.S., we should be deeply sensitive to precarious trade-offs between agricultural and cattle-grazing lands and cheap energy supply (strip-mined coal)." The 11th General Synod affirms a continuing concern for Christian lifestyle and ecology and a ministry to the people affected by energy development.

II. BACKGROUND

A. *The Human Impact of Energy Development in Rural Areas.* All impacts of coal development ultimately focus down to their impact upon people, and become minus or plus factors according to one's viewpoint. An impacted community is confronted with the necessity of expanding its services: water, sewerage, housing, schooling, roads, fire and police protection, recreation "and more importantly for religious expression." Often, the initial impact of construction is several times larger than the long-term

impact of those who remain. Where strip-mined coal is fed to mine-mouth generators or energy converters, there is the inevitability, not only of scarred land, but of polluted and more carcinogenic air from the secondary processes. At Colstrip, Montana's newly constructed mine-mouth generators, scrubbers and electrostatic precipitators remove 99½% of all particulates from the smokestacks of these two 350 megawatt units. Nevertheless, it is estimated that 82 tons of sulphur dioxide and 52 tons of nitrous oxides escape into the air daily. Add to this the daily use of 11½ million gallons of water, and it is understandable that farmers who depend upon the same river for irrigation feel threatened by power projects. (Northern Plains Council)

The impact of energy development has a potential for human conflict and provides an occasion for human growth. It compels us to face polarities of conservation and development. It calls us to seek to understand the value of lifestyles other than our own and to seek energy policies and sources that are consistent with good stewardship.

B. *Ethical Issues Related to Coal Mining in the High Plains.* The rush to extract huge amounts of coal from the "northern high plains" for production of energy raises several ethical issues which need to be addressed as Christians attempt to live out the good news.

First is the issue of our relationship to the (coal-rich) land itself. There is still considerable difference of expert opinion as to the possibility of reclamation of land which has been strip-mined. Is it responsible stewardship to risk the productivity of long-established ecosystems for immediate energy demand? Is the certainty of long-term food production more or less important than equally certain short-term energy production?

Second is the issue of our relationship to the land's people. This is complicated by the fact that in many places surface ownership is held by one party, while subsurface rights are held by others. Moreover, the pattern of all ownership is complex, involving the federal government, private individuals, corporations and Native Americans. How can justice be done to energy-producing corporations and their dependents, who seek profit from minerals they own, and to agricultural interests, whose livelihood is utterly dependent upon the continued presence of mining's "overburden"? How does a Christian assess the relative importance of energy demands of a dominant culture and the need for stability of a minority culture?

Third is the issue of our relationship to the affected communities. Past and present experience show that—planned or unplanned—great increases in community populations have pronounced effects on the physical, mental, economic and spiritual health of communities and residents. With finite community resources, should priority be given to maintaining a stable community character or providing for the needs of short-term residents? What responsibility, if any, should be assigned to those who extract profit while depending on local resources, and what responsibility to local interests which profit incidentally?

Fourth is the issue of our relationship to the future. It is an inexorable fact that, while materials cycle, energy can