

MONDAY AFTERNOON, JULY 4

2. Recommends and urges the seminaries, Conferences, Associations and local churches to continue their efforts to undergird financially our seminaries;
3. Recommends and urges local churches to adopt the goal of a minimum of two percent (2%) of their current expense budget for Basic Support of the closely related seminaries.

22. RESOLUTION ON CHURCH RELATED HIGHER EDUCATION

Mr. Rath was recognized by the Assistant Moderator, referred the delegates to the Advance Material, Section II, pages 130-131, and indicated that the changes in the resolution were essentially editorial. He moved for the adoption of the resolution as amended by Division C. The motion was seconded and there was discussion.

Marvin L. Morgan of the Executive Council moved an amendment to the resolution. It was recorded, discussed and it was

77-GS-54a VOTED: The Eleventh General Synod directs the Office for Church Life and Leadership to give special attention to the state of emergency in the area of recruitment and financial support of minority seminarians in this denomination.

Max Stackhouse (MASS) moved an amendment to the resolution to reword item A, Believing that salvation is not by intelligence, but that learning is important for leadership and responsible living in a complex world.

A motion was moved by Lee Lawhead and recorded, that item A of the resolution be amended. Mr. Stackhouse withdrew his motion. It was discussed and it was

77-GS-54b VOTED: The Eleventh General Synod amends the resolution as follows: "A. To affirm historic belief in the value of quality education."

Candice Emerson of the Business Committee moved the previous question. Upon being put to a vote, it was

77-GS-54 VOTED: The Eleventh General Synod adopts the "Resolution on Church Related Higher Education" as amended.

Resolution on Church Related Higher Education

Whereas the United Church of Christ and its predecessor communions have distinguished themselves throughout their history by commitment to education as a priority emphasis in missionary outreach, seeking the enrichment of society through learning, and by founding and nurturing academies, colleges and seminaries as an expression of that commitment;

Whereas both church and school are committed to the worth and dignity of the individual and the creation of a just society—the church through faith in and knowledge of God, the school through learning and the quest for truth;

Whereas the church-related school has a special role because of its educational mission as an expression of the faith, and because of its commitments to learning as a personalized process and to the development of values and community services as central purposes of education;

Whereas the forty-six educational institutions related to

the United Church of Christ, which convene as the Council for Higher Education, devote themselves to quality education, to the cultivation of closer relations between the educational institutions and the Church, and in cooperation with the Division of Higher Education of the United Church Board for Homeland Ministries, to the promotion of commitment to church-related education as an integral part of the church's mission;

Whereas these institutions profess in common a dedication to liberal education, which is understood to encourage: 1) the rigorous quest for truth, 2) the acknowledgement of profound interrelationships among mind, body and spirit, 3) the development of the unique potentialities of each individual, 4) the holistic approach to the resolution of complex human problems, and 5) the wisest use of knowledge for the best ends of humanity;

Therefore, be it resolved:

That the Eleventh General Synod calls upon the United of Christ, extending the spirit of concern expressed by the Sixth General Synod and voted by the Seventh General Synod, to reaffirm commitment to church-related education and support for the associated educational institutions;

That the Eleventh General Synod calls upon the United Church of Christ to explore renewed meaning of church-relatedness, and additional strategies for celebrating and affirming both historic and continuing cooperative educational institutions, especially those located within geographic proximity;

That, further, the Eleventh General Synod urges the United Church of Christ through national agencies, conferences, associations and local churches:

A. To affirm historic belief in the value of quality education, believing that salvation is not by intelligence, but that learning is important for leadership and responsible living in a complex world.

B. To affirm the United Church of Christ as a college-related Church in which the covenant relationship between church and school as independent partners fosters cooperative programs and mutually supportive services;

C. To affirm sustained commitment to the forty-six related educational institutions;

D. To affirm the educational diversity of the UCC related institutions and the distinctiveness of each institution within a common educational mission, and to commend their consideration to the Church constituency;

E. To direct the Office for Church Life and Leadership to give special attention to the state of emergency in the area of recruitment and financial support of minority seminarians in this denomination.

F. To join with the Council for Higher Education in seeking continued and increased United Church of Christ support at national, conference, association and local levels for each of the institutions through a variety of means, which may include the following:

1. student recruitment through conferences, associations and local churches.
2. services of worship in local churches for the

celebration of mission and service of the related educational institutions and for the uplifting of their special needs,

3. participation by professional church staff and lay persons in continuing education programs at the related institutions,
4. new options and opportunities for deferred giving and for unrestricted institutional support; and

G. To direct Council for Higher Education to report on progress toward the implementation of this resolution to the 12th General Synod.

The Case for Church-Related Higher Education

If human history is, as H. G. Wells says, "a race between education and catastrophe" then we can only hope that the course is long enough and our determination strong enough to win the race.

Some suggest that we have placed too much faith in the power of education, but do we have a viable alternative? The probability is *not* that we have placed too much faith in education but that we have not been faithful to the best in education. Too often we have been satisfied with appearance in place of performance and have settled for form instead of substance. We have been more concerned with providing instruction than promoting learning. We have tended erroneously to judge all education as equally supportive of human values and equally redemptive of human society.

But despite past failures in our educational system, it still remains true that liberal education is a signal hope for the future. However, we must begin to concentrate more on the ends of education than on the means. We can no longer be satisfied with the presumption that disseminating information to a group of individuals results in liberal learning. Nor can we assume that learning takes place automatically by attending school. Something redemptive should happen to each person as a result of that experience!

To win the race for humanity we must offer a wide variety of opportunities for learning. Nevertheless, we have turned increasingly to government institutions to provide this service. Government ownership of all educational institutions is just as great a threat to our civil liberties as government ownership of religious institutions, or the press, or the broadcast media. Each form of control endangers freedom of inquiry and expression, as well as the humane values celebrated by the church.

In the New England colonies, the three basic institutions of the good society were assumed to be church, commonwealth and school. Each of these institutions had only limited power and was subject to the judgment of God. Their relationship to each other was both critical and supportive and, therefore, redemptive.

We know the constant tendency of humanity to be idolatrous, to ascribe to something other than God's ultimate authority and meaning. The principal tendency is to ascribe such authority and meaning to government. But all institutions are subject to idolatry. Education becomes idolatrous when it gives ultimate authority to the scientific

method, or ultimate meaning to an educational form. The role of the church is to oppose such idolatry wherever it surfaces.

The church-related institution has a special role, not merely because of its church relationship, but because of its educational mission and purpose. We are committed to the idea that learning is an individualized process. We are committed to the idea that the liberal arts curriculum prepares students to understand themselves as part of the universe, to be integrated and knowledgeable in the human heritage, and to be skillful enough to contribute to the welfare of others. We are committed to the idea that person-oriented education is best realized in a small community in which there is a genuine sense of caring on the part of faculty and administration.

While the church-related school is as much a part of society as the state university, or the public school, it joins in a "covenant" to include the transcendent as well as the secular in the educative process. Liberal education is obligated to keep the creative balance between the rational and the intuitive functioning redemptively. Therefore, the school and the church are linked, not in a proprietary sense but in a covenantal sense. Both institutions are in covenant with God to contribute to the redemption of society by being faithful to their respective authentic roles.

It is easy to understand in this context why the United Church of Christ, until recent times, has placed the advancement of education in the forefront of its priorities. No other Church has a more honored tradition in seeking the redemption of society through learning, particularly by way of founding and nurturing educational institutions. Some have argued that the mission of the church in this area of social concern has been fulfilled; that since virtually all citizens have access to education by way of massive government commitment the church's concern is no longer necessary. Accordingly, attention has been directed to what seems more urgent social needs: feeding the hungry; defending civil rights, particularly for black and other minority group members; elevating the status of women; improving health care and care for the infirm, etc.

While the church must concern itself with ameliorating unjust social conditions and solving immediate problems, it must not ignore the advancement of learning through formal education. Education is redemptive, contributing to the continuous humanizing and liberating of persons and to the development of life-long commitments to individual worth and social service. In the long run, liberal education offers the surest resource for the elimination of social evils.

Inherently, state-controlled institutions do not incorporate the redemptive dimensions that are implicit in the church's historic commitment to education. Traditionally, this has been the heritage of church-related schools, and remains a common commitment shared by the educational institutions related to the United Church of Christ.

The church and the church-related school share a common concern for the redemption of society—the church through faith in and knowledge of God, the school through learning and the quest for truth. Both institutions need each other to be faithful to this covenant. Moreover,

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the church needs the school as a tool for its continuing reformation; the school needs the church as a deterrent to intellectual idolatry.

It is critical now that the United Church of Christ reaffirm commitment to church-related higher education and reaffirm support for its related educational institutions. Here lies the greatest promise for humanizing, liberating, and redeeming persons and society.

23. RESOLUTION IN RESPONSE TO RESOLUTIONS FROM ZION CHURCH, NORTH CANTON, OHIO AND THE UCC OF ANNAPOLIS, MARYLAND

Mr. Rath was recognized by the Assistant Moderator and referred the delegates to the Advance Material, Section II, page 128 and the printed materials hand-out "Resolution in Regard to Statements and Actions of General Synod and Denominational Representatives" which should be before them. Mr. Rath spoke to the Division C resolution and moved its adoption by the General Synod. The motion was seconded and there was discussion.

Rowland Kech (ILL) moved an amendment to the resolution by adding a fifth paragraph. It was recorded. After discussion it was

77-GS-55a VOTED: The Eleventh General Synod amends the motion by adding "Asks the Executive Council and our national instrumentalities through such means as they can devise, seek to deepen, broaden and express at every possible opportunity the Biblical and theological dimensions of the issues they address, whether those issues pertain to public policy or to program proposals for the United Church of Christ."

It was

77-GS-55 VOTED: The Eleventh General Synod adopts the "Resolution in Response to Resolutions from Zion Church, North Canton, Ohio and the UCC of Annapolis, Maryland" as amended.

A Resolution in Response to Resolutions from Zion Church, North Canton, Ohio and the UCC of Annapolis, Md.

General Synod 11 gratefully hears the statements and petitions of Zion UCC of North Canton, Ohio and of the UCC of Annapolis, MD and celebrates their desire to be faithful to the gospel of our Lord, Jesus Christ.

General Synod 11

1. *affirms* that the General Synod and national staff are also attempting to act faithfully as they seek to be informed by, and faithful to, the Word made flesh in the Lord Jesus Christ, and attested to in the Scriptures;
2. *acknowledges* that it is often difficult to make clear the theological rationale for an action or program, and that people of good-will can differ on the accuracy/adequacy of any particular theological or biblical rationale;
3. *encourages* the national staff to continue the serious task of informing and nurturing the church both in faith and responsible action;
4. also *encourages* members and congregations and

GS 11 delegates to dialogue with each other on concerns and programs of the United Church of Christ;

5. *asks* the Executive Council and our national instrumentalities through such means as they can devise, seek to deepen, broaden and express at every possible opportunity the Biblical and theological dimensions of the issues they address, whether those issues pertain to public policy or to program proposals for the United Church of Christ.

24. RESOLUTION ON THE CHURCH AND THE ARTS

Mr. Rath was recognized by the Assistant Moderator, introduced the resolution, and referred the delegates to the printed material before them. He moved adoption of the "Resolution on the Church and the Arts." The motion was seconded. Following a brief discussion, it was

77-GS-56 VOTED: The Eleventh General Synod adopts the "Resolution on the Church and the Arts."

Resolution on the Church and the Arts

WHEREAS, we are heirs of the Biblical inheritance of art, of the God who created form out of chaos and who put life and breath into the dust of the earth, of David who danced before the ark and sang songs of the faith, of Miriam who sang songs of joy, of Jesus who drew pictures in parables and raised the common elements of our lives to a symbolic and sacred use, and of John who revealed a new vision of heaven coming to earth;

WHEREAS, the Church through the ages has been a patron and preserver of the arts and the artists;

WHEREAS, the United Church of Christ firmly believes in the development of the whole person as a cultural, social and political being;

WHEREAS, the potential for magnificent creative activity exists within and among each of us;

WHEREAS, we believe that the arts are a prophetic and effective channel for the mediation of God's judgment and grace for the redemption of the world; we are drawn into a work of art, we experience its transforming power; the arts open us to new ways of understanding both personal and public life and give us insight and energy to act in love and justice for the sake of the Holy.

RESOLVED, That the 11th General Synod of the United Church of Christ affirms the contributions of arts and artists that enrich the quality and the vitality of life in our Church and world. We recognize that artists illuminate the symbols by which the religious dimensions of life and experience are made known. Also, that they enable the people of God to experience and express the living and liberating power of God, and to renew, sustain, and transform people in a new sense of themselves as persons and in relation to each other in community;

RESOLVED, That we encourage freedom to bring to creative expression the religious dimension of our life which nurtures community;

RESOLVED, That we urge the United Church of Christ, through its instrumentalities, publications, and church-