

year moratorium on executions, and

WHEREAS officially-sanctioned execution has resumed there is an urgency for the United Church of Christ to take action to implement its previous declarations.

BE IT THEREFORE RESOLVED that the 11th General Synod of the United Church of Christ instruct the Executive Council to

1. Develop strategies, coordinate the church's witness against capital punishment and provide the necessary funds.
2. Join, as a denomination, the National Coalition Against the Death Penalty.

18. MORATORIUM ON CONSTRUCTION OF NEW PRISONS AND JAILS

Ms. Clough presented the Overture on "A Moratorium on the Construction of New Prisons and Jails" (Advance Materials, Section II, pp. 119-120) and amendments from Division E, and moved its adoption. It was seconded.

Moderator Nace called for discussion of the overture.

It was then

77-GS-75 VOTED: The Eleventh General Synod adopts the Overture on "A Moratorium on the Construction of New Prisons and Jails" as amended.

Overture: On a Moratorium on the Construction of New Prisons and Jails

This overture requests that the 11th General Synod declare itself in favor of a moratorium on the construction of new prisons and jails other than replacement without expansion until alternatives to incarceration have been fully implemented.

BIBLICAL/THEOLOGICAL RATIONALE:

"Woe to the legislators of infamous laws to those who issue tyrannical decrees, who refuse justice to the unfortunate and cheat the poor among my people of their rights". (Isaiah 10:1-2)

"Keep in mind those who are in prison, as though you were in prison with them; and those who are being badly treated, since you too are in the one body." (Hebrews 13:3)

The American criminal justice system has its roots in religious history. In late 18th-Century Philadelphia and New York religious persons, concerned about injustices they perceived, proposed the concepts inherent in today's jails and prisons. Two key words used in their efforts reflect their religious orientation: cell and penitentiary. The cell, from the monastic, is a place for solitary confinement, and a penitentiary, a place to become penitent.

Today's prisons and jails resemble those originally proposed by religious reformers, however there is little consensus as to their purpose and/or function.

The inequities of the criminal justice system have been continuously portrayed in the media over the past two years. As religious people we fail to see how the construc-

tion of new prisons, jails and juvenile facilities to continue and expand the use of incarceration addresses these inequities. We affirm our commitment to strive for justice for all—rich and poor alike.

IMPLEMENTATION

The 11th General Synod calls upon the Commission for Racial Justice (CRJ) and the Joint Strategy and Action Commission (JSAC) of the National Council of Churches (NCC) to continue to provide leadership in moratorium efforts.

The 11th General Synod encourages conferences, associations, local churches and individuals to be active in their own communities to the purposes of this position.

19. THE STRATEGY ASSESSMENT TEAM REPORT

Division E Chairperson Clough presented the resolution on "The Report of the Strategy Assessment Team" (Advance Materials, Section II, pp. 96-97 and Division E amendments) and moved its adoption.

The Chairperson introduced Norman Jackson who spoke concerning the resolution. It was

77-GS-76 VOTED: The Eleventh General Synod adopts the recommendation from "The Strategy Assessment Team" as amended.

Report of the Strategy Assessment Team

Background

In June, 1974 at the meeting of the UCC Management Team, a special group of persons representing agencies involved with Indian Ministries within the United Church of Christ met to face some difficult problems which had recently surfaced with regard to organizational issues. The Council for American Indian Ministries (CAIM) faced a possible break-up with the departure of the Dakota Association from the Council.

Eventually, a group was named to present to the 11th General Synod recommendations about the future ministry to, with, and participation of Indians in the United Church of Christ. This group was named the Strategy Assessment Team, and was composed of persons from the Fort Berthold Council of Congregational Churches, the Dakota Association, the Winnebago United Church of Christ, the Board for Homeland Ministries (BHM), the President's Office and CAIM staff. A member of the CAIM Board was named to chair the Strategy Assessment Team.

The Team met numerous times between 1974-1976 and gathered information from all interested parties, including those Conferences within whose boundaries the Indian congregations of the United Church are located.

It is not a part of the purpose of this report to retell the history of the development of Indian Congregations within the parent denominations of the United Church of Christ or to retell the story of the origin of CAIM. The Team would make the two following statements, however, and hope that interested persons would study the history of the Indian congregations in North Dakota, South Dakota and