

## TUESDAY MORNING, JULY 5

4. That the investigators be asked to state specifically in writing what information they want, their authority for seeking it, and whether it can be or has been obtained in any other way;
5. That the church or agency make contact with specialists in the ecumenical community, such as the Committee on Religious Liberty of the National Council of Churches, and seek advice of legal counsel familiar with church-state law to determine what information, if any, can properly be given in response to the inquiry.
6. That churches and ecumenical agencies not divulge names of contributors, members, constituents, or any persons or groups with whom they have been working in a relationship of confidence and trust;
7. That churches and ecumenical agencies not divulge without benefit of legal counsel and consent of persons concerned personnel files, correspondence or other confidential and/or internal documents or information;
8. That churches and ecumenical agencies not divulge without benefit of legal counsel and consent of persons concerned travel or expense records;
9. That the churches and ecumenical agencies inform any persons in their employment or membership about whom inquiries have been made that such investigations are in process;
10. That churches and ecumenical agencies give moral and material support (including continuing salary to employees) for those members and employees who for reasons of principle refuse to testify before a federal grand jury and risk jail rather than expose others to harassment — even if some consider their refusal unwise or unnecessary;
11. That churches and ecumenical agencies make particular provision to insure and protect the freedom of association and exercise of advocacy by members and staff in their ministries and relationships with social action agencies and oppressed and alienated groups.
12. In addition the denominations are urged to develop internal policies appropriate to their own polity and ecclesiology which will clarify their understanding of the meaning of confidentiality of communications within the fellowship and in the ministry of the church, so as to safeguard the relationship of confidence and trust that is essential to the existence and functioning of the church.
13. Churches which adopt the above recommendations should be aware that they, or their members, may be faced with the risk of civil penalties, including citations for contempt of court, in their effort to establish judicial recognition of the churches' right not to breach the relationship of confidence and trust which is essential to the functioning of the religious community.

### 21. REFORM THE FEDERAL AND DISTRICT OF COLUMBIA BAIL REFORM ACTS

Ms. Clough presented the Overture "To Reform the Federal and District of Columbia Bail Reform Acts," Advance Materials, Section II, p. 120, and the amendment from Division E, and moved its adoption.

A substitute motion was made. The substitute motion, became the main motion and was seconded. It was

77-GS-78 VOTED: General Synod adopts the resolution "Modification of the District of Columbia Bail Reform Act."

#### Modification of the District of Columbia Bail Reform Act

WHEREAS, there are presently no crimes punishable by death in the District of Columbia, and

WHEREAS, there is consequent confusion about the standards to guide pre-trial release for persons who are accused of crimes of violence (e.g. first degree murder, forcible rape, kidnapping) within the District of Columbia, and

WHEREAS, it is known that some persons who are accused of crimes of violence do commit other serious crimes while on pre-trial release.

THEREFORE, be it resolved that the Eleventh General Synod of the United Church of Christ requests the Executive Council and the Criminal Justice Priority Team to communicate with members of Congress that the District of Columbia Bail Reform Act should be amended so that persons charged with crimes of violence may be detained if: it is determined that the accused presents a danger to any person or to the community; if it is determined that no condition or combination of conditions of release will assure such safety; if such determinations are established by clear and convincing evidence following a full judicial hearing; if a fair and speedy trial will be held; and if full opportunity is presented for the defendant to assist in preparation of the defense.

### 22. RACISM AND SEXISM

Division E Chairperson, Ms. Clough, presented the amended "Proposed Pronouncement on Racism and Sexism" and moved its adoption.

#### I. Summary

Line 2—delete the word "ever".

Line 3—delete "foundational commitment to the faith that by virtue of", in place of insert "faith as expressed in our"

Same Line—after "baptism", insert "and our"

Line 4—delete "and God's grace within all people", before "we are one . . . insert "that" after "as" insert "such:"

delete "to be the one people of"

insert "and commissioned by"

Line 5-6 delete completely, in place of add "to work on the problems of racism and sexism as they interact, intersect, and compound each other."

II. Background and Rationale

Line 17—delete after Asian, “and”, insert after Indian, “and other minority”

Title between lines 28 and 29—delete “s” on word Causes, Title will now read: “Root Cause”

Line 49—after “other” insert—”, often”

Line 52—after “ills” insert “we find”

Line 53—after “together” place a “period” and delete “is found”. It will now read: “sacramental life together.”

III. Recommendations

Line 57—delete “one another” and insert “each other”

Line 86—delete “minority” and insert “minorities, men’s,”

Line 94—between the words “the efforts” insert the word “just”. It will now read: “the just efforts of American Indians”

Line 124—delete “and in a time when United Church of Christ membership is shrinking,” insert after “offered”—“The United Church of Christ”. It will now read: “a unique opportunity is offered the United Church of Christ to invite a variety”

It was moved, seconded and

77-GS-79a VOTED: The Eleventh General Synod amends the “Pronouncement on Racism and Sexism” by deleting the sentence at the end of line 34 — “This value system is supported by such false polarization . . .

The Moderator called for further discussion on the Pronouncement, despite the order of the day, and the delegates agreed to extend the agenda for thirty minutes.

Discussion continued on the pronouncement on Racism and Sexism. It was then

77-GS-79b VOTED: The Eleventh General Synod amends line 93 and 94 beginning with the words “to support” to read as follows: “to support the human rights of American Indians to achieve swift and responsible adjudication of tribal claims, including land, and to enhance the value of their culture,”

The Moderator called for action on the amended pronouncement.

77—GS-79 VOTED: The Eleventh General Synod adopts the pronouncement on “Racism and Sexism” as amended.

**Racism and Sexism**

**1. Summary**

Today racism and sexism boldly confront American society. They are among the most profound social and spiritual problems to emerge in human history. Their tendency to divide the human family challenges the United Church of Christ to renew its faith as expressed in our baptism and our participation in holy communion, that we are one in the Body of Christ. As such, we are empowered and com-

missioned by God, to work on the problems of racism and sexism as they interact, intersect, and compound each other.

**II. Background and Rationale**

*Biblical Mandate*

God’s promise to us is that we are one people because we are “reconciled to God in one body through the cross, thereby bringing the hostility to an end.” (Eph. 2:16). How, then, can we continue to tolerate relations between races and persons that are characterized by patterns of domination and subordination within that Body?

*Present Context*

Racism is that system of conscious and unconscious assumptions and behavior that oppresses, dominates, uses, or limits persons because of their color. Deeply embedded in American attitudes and social structures for centuries, its destructive symptoms continue to plague our society: poverty, crime, economic disadvantage, alienation, political repression, and persecution. That past will continue to affect us. Societies, like persons, cannot bury the past until it has been dealt with or it festers and infects the individual and social unconscious. Consequently Black, Hispanic, Pacific Islander, Asian, American Indian, and other minority peoples are engaged in a struggle for justice, dignity, and human rights in 1977 that is as passionate now as it was in the 1960’s. While there has been a growing awareness that the racist practices of our social and economic systems must be addressed at the local as well as the national level, and while progress has been made, racism still wreaks havoc in the lives of the people of this nation.

The 1970’s are also the time of another profound change in the quality of human relationship: the movement of women for liberation and self-determination. This movement has taken up the challenge issued by feminists in the eighteenth century to ensure for women and men an equal partnership in decision-making about the world’s present dilemmas and its future destiny. “Sexism” may be a recent term for that system of conscious and unconscious assumptions and behavior that oppresses, dominates, uses, or limits persons because of their gender. yet, the reality it describes has been part of life since the beginning of recorded history, and is interwoven with our patriarchal Judeo-Christian heritage. Today the women’s movement is challenging the ancient sexism which resides in every institution in our church and society.

*Root Cause*

Racism and sexism interact with each other and produce both blatant and subtle effects. In every realm of life we find instances of this interaction: discriminatory employment practices; a degrading welfare system; stereotypic images in media and advertising; exclusionary credit and lending practices; deteriorating housing conditions in our core cities; non-representative political representation; discriminatory medical practices, including the coercive use of sterilization procedures. At all these points and more, racism and sexism interact and destroy human com-

munity. At the root of their interplay is a value system which assumes that to be white and male is normative. It is particularly important, in seeking to heal broken community, that the United Church of Christ represent the vision of wholeness that is God's promise and encourage all people to build a more human value system and a more just global community.

### *Sustaining Commitments*

The continuing existence of racism and sexism is of great concern to members of the United Church of Christ. Yet the task of rooting out racism and sexism is difficult because they are planted even more firmly in the power structures of institutions than they are within persons, making the struggle against institutional sin as profound as that against personal sin. What we know to be prejudice or chauvinism, for example, can be expressed by any person — male or female, majority or minority. But these attitudes become most oppressive when expressed by those who hold power in institutions that control resources and access to decision-making. The United Church of Christ has historically taken strong stands against the injustices of racism. The 10th General Synod in 1975 voted the concerns of women in Church and society to be the first priority for action as a denomination. Priority commitments, however, are often temporary by nature; institutions, pushed to continually incorporate other important concerns, have difficulty developing sustained commitments to the issues which demand long-term restructuring of the foundations of human relationship. Institutions can also set the concerns of women and minorities over against each other often by encouraging competition for resources. The United Church of Christ must avoid these dangers, taking seriously its search for that humanity in which the "dividing wall of hostility has been broken down in order to reconcile those who have been alienated from one another" (Eph. 2:14). In struggling to maintain a sustained commitment to eradicating these social ills we find the deepest authenticity of our sacramental life together.

### **III. Recommendations**

The 11th General Synod of the United Church of Christ recognizes the need to develop resources to overcome the oppression experienced by *any* people, men and women alike, and makes the following recommendations:

1. Racism and sexism can no longer be dealt with only as separate phenomena. The ways in which their dynamics support and compound each other must be explored. Therefore, the 11th General Synod calls upon UCC-related seminaries, instrumentalities, agencies, congregations, associations, conferences, members, and pastors to analyze the ways in which the patterns of racism and sexism in our church and society interact, intersect, and impact the lives of people and institutions in their immediate context. This should include an examination of the complex patterns of domination and subordination that characterize relations between women and men, and determine interactions between races and nations as well. Assessment must

also be made, however, of the ways in which sexism and racism are different from one another. This assessment should address such questions as: how have women participated in the oppression of racial minority peoples, and how have racial minority peoples participated in the oppression of women? What are the effects of the differences of privilege among women of varying class and racial origins? How have Black, Pacific Islander, Asian, Hispanic, and American Indian women struggled against the oppressions of both race and sex?

2. Traditions of the United Church of Christ are filled with numerous examples of religious leaders whose faith led them to become abolitionists and suffragists as well. Therefore, the 11th General Synod requests the Historical Council, in cooperation with program agencies and UCC-related seminaries, to develop resources that will help United Church of Christ constituencies understand the ways in which efforts to combat racism and sexism have often intersected as simultaneous social movements. Examining the heritage and identity of the United Church of Christ may shed an inspired light—both critical and hopeful—on our liberating activity for the future.

3. Sometimes it is assumed that liberation movements offer gifts only to those who understand themselves to be oppressed and on a journey toward freedom, wholeness, and greater dignity. In reality, these liberation movements of our time are discovering new possibilities for human relationships that invite *all* people to share in a new global interdependence characterized by freedom, justice, and communion within the Body of Christ. Theological reflection and action need to be informed by the insights of persons who, in moving toward a vision of liberation, experience the costs and joys of living faithfully in a pluralistic world and church. Therefore, the 11th General Synod requests the United Church Board for Homeland Ministries, and the Office for Church Life and Leadership, the Office for Church in Society, and the Commission for Racial Justice to invite both racial and multi-racial groups of women and men to gather together in a variety of settings to share and reflect theologically upon their experiences of subordination and liberation, and to share the resources that emerge out of these gatherings with the wider church. It will be important to reflect on the question "liberation to what?" in order to explore the tension between individual self-determination and the call into Covenant with the whole human community.

4. United Church of Christ mission strategies need to seek new models of ministry which share in the organizing efforts of racial minorities, men's, and women's groups who are acting to alleviate the sufferings caused by racial and sexual injustice. Therefore, the 11th General Synod urges the instrumentalities, agencies, associations, conferences, and congregations of the United Church of Christ to continue to develop strategies for addressing the structures of racial and sexual oppression in American society. Objectives of this activity might be: to encourage public school systems to provide resources and educational opportunities that meet the needs of racial minority, bi-

lingual, and female student and parent populations, and to eliminate stereotyping from the resources now in use; to prevent patterns of racial and sexual violence that include destruction of minority persons' life and property in areas of population transition, rape, wife beating, child abuse, and forced sterilization; to address causes of unrest and rebellion within men's and women's prisons; to support the human rights of American Indians to achieve swift and responsible adjudication of tribal claims, including land, and to enhance the value of their culture; to improve health care systems for minorities, women, the poor and elderly; and to address an economic system that perpetuates the inequality of racial minority peoples and women.

5. The Liberation efforts of the United Church of Christ must be undergirded by just public policy. Therefore, the 11th General Synod calls upon the Office for Church in Society, the Commission for Racial Justice, and the Advisory Commission on Women to identify and work to promote key legislative and public policy proposals that will effect longrange change in the institutional racism and sexism of American governmental and legal structures, and to resource the church at all levels in its efforts to reshape public policy.

6. Racism and sexism intersect particularly around the issues of economic justice. Therefore, the 11th General Synod urges the United Church Board for Homeland Ministries and the Commission for Racial Justice to assist the efforts of national and community groups that are working to eliminate specific forms of economic domination of one group over another, such as household workers, displaced homemakers, and members of groups working on housing and credit issues.

7. Minority and feminist perspectives provide insight into our liturgical and educational practices — and offer promises for more inclusive language and symbols for God, as well as rich and vibrant expressions of pluralistic faith experiences. Sharing of perspectives can expand and encourage the natural vitality of all expressions of faithfulness to the living presence of the Christ in our midst. Therefore, the 11th General Synod requests the United Church Board for Homeland Ministries and the Office for Church Life and Leadership to develop resources for use by local churches that will enable the creative expansion of the theology, worship, and leadership styles of our churches to include Black, American Indian, Pacific Islander, Asian, Hispanic, and feminist theological perspectives and history.

8. The 11th General Synod calls upon the conferences, instrumentalities and agencies of the United Church of Christ to focus, in a meeting of their Board of Directors and Staffs, on institutional sexism and racism as these issues impact their policy and program; to evaluate present efforts to eradicate racism and sexism; and to design intentional approaches to future planning and program.

9. The 11th General Synod calls upon each instrumentality, conference, and agency to adopt affirmative action policies and program.

10. The 11th General Synod urges local churches to develop discussion groups which will explore the intersections of racism and sexism, help members perceive these issues as critical for every member of the whole church, and aid each Christian community in making appropriate efforts to examine its own lifestyle as it may or may not re-enforce attitudes and patterns of behavior that are built upon domination/subordination models of human relationship.

11. In a time when women and racial minorities are seeking institutions which will be responsive to their needs, a unique opportunity is offered the United Church of Christ to invite a variety of peoples to share their gifts and experience empowerment in a new fellowship. Therefore, the 11th General Synod urges conferences, associations, instrumentalities, agencies, and congregations of the United Church of Christ to develop programs to attract new members from among racial minority groups and women who are committed to the renewal of the church.

12. The racism and sexism present in American society reach out into global relations as well. Therefore, the 11th General Synod calls upon the United Church Board for World Ministries and the Office for Church in Society to develop resources and programs to help the United Church of Christ address the explicit dimensions of racism and sexism in the activities of multinational corporations, and in United States foreign policy and practice. This will help members of the United Church of Christ make an important shift to a global consciousness that perceives women and racial "minority" peoples to be the vast majority of the world's population, rather than an invisible minority.

The United Church of Christ must renew commitment to the elimination of the racism and sexism in our church, nation, and world, as well as sustain our efforts to heal the wounds inflicted by their injustices. The wholeness of the Body of Christ demands nothing less, while the gift of the Body of Christ offers nothing less than the promise that "they may all be one."

### **23. RACIAL AND ECONOMIC JUSTICE REPORT TABLED**

Ms. Clough presented the "Report on Racial and Economic Justice," Advance Materials, Section II, pp. 85-86, and the printed material distributed to the delegates. She moved the adoption of this resolution. The resolution was discussed at length and it was

7-GS-80 VOTED: The Eleventh General Synod tables action on the resolution on "Racial and Economic Justice" and refers the resolution to the Business Committee for consultation.

### **24. RESOLUTION FAVORING AN OFFICE FOR INDIAN JUSTICE**

Ms. Clough then presented the Resolution "Favoring an Office for Indian Justice," Advance Materials, Section II, page 121 and the printed substitute resolution, and moved its adoption.

77-GS-81 VOTED: The Eleventh General Synod adopts