

MONDAY MORNING, JUNE 25

Mr. Parker, on behalf of the Board of Directors of the Office of Communication, acknowledged with appreciation the statement of recognition and received the applause of the General Synod.

5. ESTABLISHING AN ORDER OF THE DAY

The Moderator returned the chair to Assistant Moderator Shimer who recognized the Rev. John Bracke as Chairperson of the Agenda Committee. Mr. Bracke indicated that it had been called to the attention of the Agenda Committee and the Business Committee that there are several matters of importance emerging at any moment around the death penalty issue. Because of the timeliness of the issue and on behalf of the Business Committee, he moved that there be a special Order of the Day at 2:15 P.M., to consider the Resolution on the Death Penalty, and it was

79-GS-27 VOTED: The Twelfth General Synod establishes an Order of the Day at 2:15 P.M., today, Monday, June 25, 1979, to consider the Resolution on the Death Penalty.

6. STATEMENT OF THE MODERATOR ON HANDLING COMMITTEE ON PRONOUNCEMENT REPORTS

The Moderator indicated how the reports of the Committees on Pronouncements will be handled and referred the delegates to the Standing Rules, 22d & e, and ROBERTS RULES OF ORDER REVISED. The Chairperson of each Committee will be recognized to make the report, move its adoption, and speak to the issue.

7. REPORT OF THE COMMITTEE ON PRONOUNCEMENT ON CHURCH-RELATED HIGHER EDUCATION

The Moderator recognized Henry A. Greenawald, M.D., Chairperson of the Committee on Church-Related Higher Education for the report. Dr. Greenawald moved the adoption of the Pronouncement on Church-Related Higher Education, indicating changes in Section F and G. The Rev. Arthur Christofersen (IL), a member of the Committee, spoke in support of the report.

Mrs. Ann Kear (OHIO) was recognized and moved to amend the report by substituting new paragraphs F and G for paragraphs F, G, and H of the report, to read: "F. Requests the Council for Higher Education to continue and deepen dialogue between representatives of the United Church of Christ and the UCC-related colleges, academies and seminaries, which will lead to a clearer understanding of the meaning and implications of church relationships and which will define more explicitly the standards of the Council for Higher Education for member institutions and the responsibilities of the institutions to the Church and of the Church to the institutions." "G. Requests the Council for Higher Education to report on progress towards the implementation of this Pronouncement to the Thirteenth General Synod." When put to a vote, the amendment with the substitutions was adopted. There was discussion, and it was

79-GS-28 VOTED: The Twelfth General Synod adopts the Pronouncement on Church-Related Higher Education as amended:

THE PRONOUNCEMENT OF CHURCH-RELATED HIGHER EDUCATION

I. Summary

The United Church of Christ's involvement in higher education is long and proud. Our heritage is rich. Our roots are deep. Throughout the varied histories of all four predecessor communions which merged to form our United Church of Christ we have valued education, learning, truth. And as expressions of these commitments, we founded schools—for the training of clergy for professional leadership of our churches, and for the education of laity for responsible citizenship throughout our communities.

Currently, there are 46 independent educational institutions which reaffirm their continued commitment to dialogue and partnership on the promotion of Christian higher education as an integral part of the church's mission: 2 academies, 30 colleges, 14 seminaries. The Church does not need colleges for its own sake, alone; it is our society which needs them—and desperately so. However, if the Church's mission is to uplift human society as well as to proclaim the Good News, it can do so in no more appropriate way than through supporting quality educational enterprises. This was its great vision in the 17th, 18th, and 19th centuries. This was its vision again in the early 1960's, in the form of seed support from the United Church Board for Homeland Ministries toward the founding of several experimental colleges. And though the times and realities have changed, the vision must remain the same.

The Eleventh General Synod recognized the crucial and urgent importance of the United Church of Christ reaffirming its commitment to church-related education by voting the resolution which was submitted by the Council for Higher Education. The Twelfth General Synod is asked to pronounce to the Church and to the broader society our renewed commitment as a College-Related Church. Indeed, our heritage holds the key to the future—a better world, for our own, and for posterity.

II. Background and Theological Rationale

One of the significant concerns of the Christian church today is still its relationship to institutions of higher learning. This concern is one which arises from the nature and purpose of the church itself. Among the compelling reasons for this concern are these: 1) Persons created in the image of God have intellectual capacities, potentialities and responsibilities given to no other creatures, and the fullest possible development of human intelligence is a major dimension of the work of the church; 2) a prime tenet of the Christian faith is that God is the source of all wisdom and truth. The free pursuit of knowledge, therefore, is necessary if we are to perceive God and understand God's will. In its effort to glorify God, the church is inescapably committed to the free and persistent quest for truth and to the development of the moral, spiritual and intellectual resources of the human family.

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

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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 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 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 whenever 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 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 seem 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 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, 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 reaffirms commitment to church-related higher education and reaffirms support for its related educational institutions. Here lies the greatest promise for humanizing, liberating, and redeeming persons and society.

The Twelfth General Synod calls upon the United Church of Christ, extending the spirit of concern expressed by the Sixth General Synod and voted by the Seventh General Synod and the Eleventh General Synod, to reaffirm commitment to church-related education and support for the covenantally related educational institutions; to explore anew the meaning of church-related education, and additional strategies for celebrating and affirming both historic and continued cooperative relationships among the churches and the related educational institutions, especially those located within their geographic proximity.

The Twelfth General Synod urges the United Church of Christ through the conferences, national agencies, associations and local churches:

A. To affirm our historic belief in the value and necessity of quality education for intelligent, rational and responsible living;

B. To affirm the United Church of Christ as a college-related Church in which relationships among churches and schools as independent partners foster cooperative programs and mutually supportive services;

C. To affirm sustained commitment to the forty-six UCC 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 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;

F. Requests the Council for Higher Education to continue and deepen dialogue between representatives of the United Church of Christ and the UCC-related colleges, academies, and seminaries which will lead to a clearer understanding of the meaning and implications of church relationship and which will define more explicitly the standards of the Council for Higher Education for member institutions and the responsibilities of the institutions to the Church and of the Church to the institutions;

G. Requests the Council for Higher Education to report on progress towards the implementation of this Pronouncement at the Thirteenth General Synod.

8. REPORT OF THE COMMITTEE ON THE PRONOUNCEMENT ON ENERGY: POLICY AND PROGRAM.

The Moderator recognized the Rev. H. Lynn McDowell (RM), Chairperson of the Committee on Energy: Policy and Program for the report. Mr. McDowell moved the adoption of the Pronouncement on Energy: Policy and Program as revised and spoke to the report indicating the changes in the document. Mr. McDowell invited the Rev. Horace Sills, Conference Minister of the Penn Central Conference, to speak on the significance of the Three Mile Island accident near Harrisburg, Pa., and the effect of that accident on the community and the Church. Delegates spoke in support of and against the report.

Mr. Fred Abben (IL) was recognized and moved to amend the report by adding a sentence to section III A3, "Delegates to the Twelfth General Synod affirm their personal commitment to a modification of their individual standards of living so as to conserve energy and use it more efficiently." It was agreed to include this amendment as a part of the report.

Mrs. Barbara Backman (CT) was recognized and moved to amend the report by adding the word "fission" in lines 51 and 53 after the word "Nuclear". It was agreed to include this amendment as part of the report.

Mr. A. Gary Melville (MA) was recognized and moved to amend the report by deleting the words "or significantly slowed down" from lines 54 and 55. There was discussion and when put to a vote the Moderator declared the motion was lost.

The Rev. Gail Hendrix (CAC) was recognized and moved to amend the report by substituting for section B 5B the following words "Licenses for construction of new nuclear fission power plants should not be granted until the attendant technical environmental and social problems are solved." There was discussion and when put to a vote the Moderator declared the motion was lost.

The Rev. Dale Hempen (IA) was recognized and moved to amend the report by adding a new number 4 in section IV line 97 to read: "That the instrumentalities and agencies related to the United Church of Christ establish and implement an investment policy which would support the development of renewable energy and seek to avoid financial involvement in companies having interests in nuclear fission power production." It was agreed to include this amendment as a part of the report. There was discussion, and it was

79-GS-29 VOTED: The Twelfth General Synod adopts the Pronouncement on Energy: Policy and Program as amended:

THE PRONOUNCEMENT ON ENERGY: POLICY AND PROGRAM

I. Summary

The people of God are called to make visible the power and love of God in all the created order. In its concern for justice, for meeting material human needs, and for upholding the dignity, freedom, and safety of all persons, the church finds that the issue of energy is inevitably involved.

II. Background

The issues of energy and resources—development, distribution, and management—confront us as citizens and as Christians, as we struggle to live the faith individually and corporately. The 10th and 11th General Synods acknowledged this fact, and endorsed the concepts contained in the following recommendations as appropriate in dealing with energy issues from a Christian perspective. Beyond reaffirming those concepts, the recommendations below treat the key energy issues more specifically. More importantly, the recommendations attempt to address the issues rationally and consistently, so that there may be guidelines for intelligent and just decisions on the part of individuals, congregations, conferences, and instrumentalities of the UCC.

Theological Rationale

We recognize the relationship between energy issues and those of social justice. This recognition grows from a theological conviction that human creatures are distinct by their divinely-appointed responsibility to care for the whole of God's creation.