

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.

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The Christian concept of stewardship, as delineated in scripture, is an essential ingredient in understanding the energy issue. Stewardship is in marked contrast to ownership—which is reserved for God alone. Stewardship is the privilege and responsibility of the faithful human creature.

As in all our attempts to be faithful, there is a sinful tendency to exalt our own interests at the expense of others. Yet our belief in the empowering presence of Christ enables us to act in the hope that God's will may be done. It is in recognition of our need for and acceptance of grace that the church struggles toward wholeness in all things.

III. *Recommendations*

It is recommended that the following criteria be endorsed and utilized as policy guidelines for the United Church of Christ in dealing with energy issues:

A. CONSERVATION AND MANAGEMENT OF ENERGY

1. Conservation should be the cornerstone of energy policy for the Church, the nation, and the world.
2. Intentional changes in the way most of us live our lives and conduct our business are essential, corresponding to a Christian call to the affluent for a more frugal lifestyle in harmony with the natural order. Such a shift will require hundreds of public policy changes as well as modifications in personal lifestyles. Indeed, unless institutional changes take place, it may often be impossible for individuals to conserve energy even when they want to.
3. Individuals, congregations, and agencies of the United Church of Christ should set a strong example of conservation and energy management in the use of their facilities and financial resources. 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.
4. Low interest loans, tax incentives, and building code revisions, in the interest of energy conservation are needed.
5. Patterns of residential and industrial development must be changed in harmony with energy conservation goals. At the same time, adequate public transportation systems must be developed and utilized.
5. Economic incentives should be provided to increase both re-use and recycling. In addition, government policies that encourage production of new materials over re-use of old materials should be ended.

B. DEVELOPMENT OF ENERGY RESOURCES

1. An energy policy should be based on innovative uses of alternative renewable energy sources, that can be continuously utilized without contaminating the environment.
2. At the present time, fossil and nuclear fuel resources enjoy a competitive edge over renewable sources through subsidies. These subsidies, obvious

and hidden, should be terminated or adjusted to support the development of renewable sources.

3. Research, development, and deployment of appropriate technologies, such as solar, biofuel (e.g. wood), and wind should be accelerated. This research and development should be accomplished, not only domestically, but through an international exchange of technological information.
4. More diversified energy systems and technologies should be given preference to enhance the possible development of self-sufficient communities.
5. Nuclear energy production creates a present threat and leaves a legacy to future generations:
 - a. of the increasing risk of accidents endangering the lives and health of persons;
 - b. of increased proliferation of weapons-grade nuclear material; and
 - c. of the accumulation of nuclear waste material which may remain highly toxic for centuries.

Therefore:

- a. present regulations regarding nuclear fission power use and safety should be strengthened and stringently enforced;
 - b. planning and construction of new nuclear fission power plants should be halted or significantly slowed down until the attendant technical, environmental, and social problems are solved.
6. The judicious extraction and use of coal must be done only in controlled ways that will:
 - a. insure personal health and safety of workers and the general populace;
 - b. cover all the costs of social dislocation;
 - c. rehabilitate lands to their original or improved sustainable food productivity; and
 - d. safeguard the aquifers and air quality.

C. DISTRIBUTION OF ENERGY

1. With the increasing scarcity of energy, the free market system alone cannot be relied upon for the just distribution of energy. A variety of energy distribution proposals should be examined, including:
 - a. allowing prices to rise on unnecessary usage, while meeting basic needs by rationing or other allocative schemes (including rate structures), and
 - b. by allowing prices to rise while developing an energy assistance program to remedy the inequities placed on low income persons.Any proposal must respect the dual concerns of both individual and social justice.
2. Every effort should be made to reduce U.S. reliance on imports of energy source materials through responsible conservation. The present level of U.S. energy consumption drives up the world market price of energy. This discriminates against energy-starved developing countries by sharply reducing growth, thus causing social and political instability.
3. The employment needs of the domestic and world economy should be considered in the production,

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distribution, and conservation of scarce energy resources.

IV. Program

The Twelfth General Synod, recognizing the centrality of energy conservation and production to the human concerns of the Christian faith, recommends the following:

1. That the above mentioned principles concerning energy be incorporated throughout the structures of the church.
2. That the appropriate agencies on the conference and national level gather accurate information on energy related issues and make it available to local churches through existing publications and channels of communication.
3. That local congregations, conferences, and national agencies, using all available means, to the best of their ability, seek to reduce energy usage for the next two years.
4. 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.
5. That the United Church Board for Homeland Ministries in cooperation with the Committee on Ecology and Christian Lifestyle be requested to monitor this effort and report to the Executive Council in the first year and General Synod 13 at the end of the biennium.
6. That the United Church Board for Homeland Ministries in cooperation with the Committee on Ecology and Christian Lifestyle be requested to recruit selected congregations to participate in a voluntary monitored program of energy conservation and management which other congregations can adapt to their use. (e.g. the Local Church Energy Watch program)

9. REPORT OF THE COMMITTEE ON THE PRONOUNCEMENT ON RURAL AMERICA: LIFE AND ISSUES

The Moderator recognized Mr. Vernard Frederick (ND), Chairperson of the Committee on Rural America: Life and Issues for the report. Mr. Frederick moved the adoption of the Pronouncement as revised and spoke to the report indicating the revised document is different from the document mailed to the delegates only in word and sentence changes. There was discussion, and it was:

79-GS-30 VOTED: The Twelfth General Synod adopts the Pronouncement on Rural America: Life and Issues as revised:

THE PRONOUNCEMENT ON RURAL AMERICA: LIFE AND ISSUES

I. Summary

This Pronouncement calls attention to four major areas of rural life and recommends policy statements which:

—Call for stewardship of natural resources:

—Support the strengthening of rural business economics while similarly affirming the right of workers to equity and justice.

—Renew support of the small and medium sized family farm as the predominant unit in American agriculture.

—Call for greater effort by government and the private sector to improve community services, cultivate human resources without discrimination and encourage community organization and development.

II. Background

Through its local churches the United Church of Christ and its predecessor bodies have served the spiritual and social needs of persons and communities in rural America. In recent General Synods, there have been references to aspects of life in rural America. Of particular note are the General Synod Ten and Eleven statements on health care, Christian life style and ecology, world hunger and energy.

Recognizing the need for a major policy statement on the quality of life in rural America, the General Synod Eleven in its statement on the "Quality of Life in Rural America" called upon the Office for Church In Society (OCIS) to develop such a statement for the consideration of the Twelfth General Synod. OCIS coordinated a national advisory committee, including representatives from eighteen conferences and four national agencies, to prepare this pronouncement.

III. Mandates of Faith

In every time and place, the Church is called to declare and embody the saving Word of God. This Word is the good news of the Gospel; the assurance that in spite of all contrary appearances, God's forgiving and transforming love is at work to make all things new in Christ. Received by faith through grace, this good news transforms and renews the Church in the covenant of God's faithful People. The People of God respond by giving thanks, by seeking to re-order their individual and corporate lives according to God's will and by making this good news known to others, that they too will hear and believe.

Like all local churches, rural congregations in modern America are called to a life of worship, prayer, community formation and service. The special call of God to the rural congregation is to bear the word of judgement and promise regarding the care of the land and other natural resources, rural employment and business, the conduct of agriculture and the development of community, human services and leadership.

A. *The Use and Care of the Land: From Tending the Garden to Exploiting Natural Resources to Responsible Stewardship*

According to the biblical account of creation (Genesis 1,2) God intends a harmony between human life and nature, a harmony which is broken by human disobedience. A part of God's promised restoration is a homeland for the wandering and enslaved people (Genesis 12:7, Exodus 33:1-3). The Exodus and the Exile—gaining the land and losing the land through disobedience, refusing to heed the warnings of the prophets—become the focal experiences for the vision of a New Age in which peace and justice will prevail among all people and in all creation (Isaiah 2:2-4, 55; Micah 4;. In the New Testament Jesus Christ both announces and initiates