

offering was presented to the General Synod in absolute integrity in keeping with the category of Designated Basic Support. We note from the Pattern of Giving that Designated Basic Support goes in its entirety to the purposes for which it is designated. It counts toward Basic Support allocation in the appropriate Conferences and national bodies. It is equalized and leveled which is noted in the Patterns of Giving and was noted in the presentation. It is acknowledged that "designated" and "directed" in this context is confusing and the Executive Council has requested that these be examined. It is imperative that we have this category of giving within the Pattern of Giving. Most major Protestant denominations are securing thirty to fifty per cent of their basic funds through this category by whatever name. He reminded the Synod that one of our predecessor bodies came into being called by the New York Conference in 1832 precisely over this issue of basic support of the mission rather than by competition of the various boards. The other General Synod gifts that have been directed gifts have been given to programs already established as being the recipients of directed gifts such as New Initiatives in Church Development by the Twelfth General Synod. The particular proposal this year was a proposal that fits within the category of Designated Basic Support.

Mr. Stowe indicated that there are two points at issue, one is whether the purpose of the Sunday offering was quite clear to those who were giving, and secondly, whether that purpose was an appropriate one. In the Executive Council meetings the Council was pressed to be sure it was absolutely clear what the purpose of the offering was to be. This was thoroughly discussed and it was decided to proceed with the existing description that would make it quite clear to all concerned and only those who gave can decide whether in fact their intentions were fulfilled by making the offering a contribution to Basic Support. It is important to keep faith with those who give. On the fundamental question as to whether it was appropriate to give this offering to Basic Support, there is no question. Basic Support is basic. It is the crucial element in making our whole Christian World Mission possible and all the United Church Board for World Ministries' people agree that our first priority in all our fund raising must be Basic Support.

The Moderator indicated that this information is received and time to discuss the issue would be provided later in this session of the General Synod.

**16. REPORT OF THE COMMITTEE ON THE PRONOUNCEMENT ON EMPOWERING THE LAITY FOR MINISTRY**

The Moderator recognized Mrs. Marian Toren (MINN), Chairperson of the Committee on Empowering the Laity for Ministry, for the report. Mrs. Toren moved the adoption of the Pronouncement on Empowering the Laity for Ministry as revised and spoke to the report indicating the changes from the original document.

The Moderator recognized the Rev. Nancy M. Klas-

sen of the Andover Newton Theological Seminary Laity project who was granted voice to speak in support of the Pronouncement.

It was

81-GS-42 VOTED: The Thirteenth General Synod adopts the revised Pronouncement on Empowering the Laity for Ministry.

**EMPOWERING THE LAITY FOR MINISTRY**

*Summary*

This pronouncement affirms the concept of ministry as the calling for all people of God (laos). "Ministry" is defined as service to others in the name of Christ through the use of one's gifts in response to the Holy Spirit. The ministry can be performed within, through, or beyond the institutional church.

*Background*

- A. Having experienced spiritual renewal, many laity have expressed the need for taking the further step of focusing their faith in concrete and viable forms of ministry which are validated and supported by the church. For laity there is seldom acknowledgment; for the clergy affirmation and validation come through ordination.
- B. The New Testament stresses the varying nature of gifts and callings. These differences are better interpreted positively as unique qualities of personal leadership, creativity, and concern, rather than in ways that stress division, politically, theologically, or as outreach orientations.
- C. Terms of critical importance for an understanding of lay ministry need redefinition. To illustrate:
  1. "Minister" and "ministry" should embrace both ordained and unordained forms.
  2. "Christian vocation" should include the calling of every Christian through baptism and confirmation.
  3. One's "calling" needs to be differentiated from one's "vocation," as commonly understood, which may or may not conform to one's setting for ministry.
- D. Liturgical language should direct one to a discovery of Christ's presence within everyday activities as well as in worship.
- E. There is the need for new and more appropriate models defining relationships between lay and ordained ministry. This becomes increasingly important in light of the multiple-role expectations of modern clergy and tendencies to equate a church's ministry with that carried out only by the professional.
- F. The experiences and theologies of minority and "Third World" peoples are offering insights into the use of lay gifts and talents in ministry.

*Biblical and Theological Dimensions*

The major elements in support of the ministry of the laity are best expressed through our Biblical and theological understanding of the *variety of gifts*, the

nature and purpose of *calling*, and the idea of *servanthood*;

A. *Gifts*

A proper understanding of lay ministry must begin with an examination of "gifts." Saint Paul refers to this *variety of gifts* in several of his letters (I Cor. 12:4-11, 21; Rom 12:4-8; Eph 4:11-13) and relates the distinctiveness of each to the activity of the Spirit within the life of the church.

B. *Calling*

We may distinguish *general calling*, symbolized by baptism and confirmation, and *specific calling*, known Biblically and historically by many examples. It is fundamental to our understanding of the nature of calling that all persons may experience these calls regardless of race, sex, age, condition, cultural or religious backgrounds, or origin.

C. *Service*

The service and servanthood of the people of God in the Judaeo-Christian tradition, preeminently exemplified and mandated by Jesus Christ, interpreted by the apostles, and reiterated historically in the idea of the priesthood of all believers, is being recovered and reinterpreted by the illumination of the Holy Spirit in the culture of our age, and must be appropriately emphasized anew to meet today's opportunities.

*Statement of Christian Conviction*

The Thirteenth General Synod calls upon the United Church of Christ to re-discover, examine, validate, promote, encourage, and enable the ministry of the laity within the framework of the mutual ministry of all the people of God (laos).

Empowering the laity raises many fundamental issues related to ministry: Biblical and theological foundations, baptism and confirmation, church structures, the effects of professionalism, validation and accountability.

This call requires that the United Church of Christ and its related institutions set forth at once to:

- A. Seek ways to restore the concept of the laos.
- B. Invest more of the church's resources in ways that equip the laity in the exercising of their gifts.
- C. Promote theological education for lay ministerial development. Support such skill training that equips clergy as enablers and facilitators of the laity. Provide decentralized locations for the education and training of persons engaged in varying forms of Christian ministry.
- D. Identify those forces within the life of the church and society which tend to block or hinder the ministries of the laity and examine ways to overcome them.
- E. Study and evaluate ways in which the laity may be validated and supported in the exercising of their gifts in ministry and means for holding them accountable for fulfilling the ministries to which they are called.

**17. REPORT OF THE COMMITTEE ON THE PRONOUNCEMENT ON INCREASED RACIAL VIOLENCE AGAINST BLACKS IN THE UNITED STATES**

The Moderator recognized the Rev. Mark R. Welch, Jr. (CONN), Chairperson of the Committee on Increased Racial Violence Against Blacks in the United States for the report. Mr. Welch moved the adoption of the Pronouncement as revised, noting the change in the title and spoke to the report indicating the changes and additions to the document.

The Moderator recognized Todd E. Maurer (OHIO) who moved to amend the motion by changing the first sentence under the Statement of Christian Conviction on page 5 to begin with the words, "being free persons in the whole family of God, who views all people as equal." Upon being put to a vote the motion was lost.

The Moderator recognized George Matthews (CAC) who moved to amend the motion that the title of the Pronouncement not be changed from the original title of the Proposed Pronouncement. There was discussion and upon being put to a vote the motion was lost. There was continued discussion, and it was

81-GS-43 VOTED: The Thirteenth General Synod adopts the revised Pronouncement on Increase Racial Violence Against Blacks in the United States.

**INCREASED RACIAL VIOLENCE AGAINST BLACKS IN THE UNITED STATES**

*Summary*

The pronouncement seeks to call attention to the national importance and significance of racial attitudes manifested in acts of violence and recommends proposals for action which confront discriminatory practices which for centuries have been based solely on skin color. This pronouncement provides a basis for the United Church of Christ to implement proposals for action which call forth federal participation in the enforcement and application of laws and constitutional guarantees protecting human and civil rights and reaffirms the responsibility of the United Church of Christ.

*Background Statement Indicating Significance and Rationale*

A. *United Church of Christ Involvement*

The United Church of Christ has historically through its General Synods, conference associations and local congregations addressed the spiritual and social needs of society's disenfranchised and has expressly censured race prejudice. During the first General Synod in 1957, delegates declared "the Church to be established for public worship, for witnessing. . . and for the universal propagation of the gospel, for the promotion of justice."

In 1963 at General Synod IV, delegates endorsed the Church's support and aid for those intimidated "because of their participation in activities on behalf of racial equality."

At General Synod VI in 1967, the Church was encouraged "to stand with the victims of racism and sup-