

These materials shall not refer to proprietary products covered by the code, but may bear company name and logo.

5. *General Public and Mothers*

- 1-3) Prohibited are all forms of promotion to the general public, including advertising, product samples and point-of-sale promotion.
- 4) Manufacturers shall not distribute gifts which may promote bottle-feeding to pregnant women or mothers.
- 5) Marketing personnel shall not contact pregnant women or mothers.

6. *Health Care Systems*

- 1-3) Health care facilities shall not be used for promotion of infant formula. Product displays, posters and other company materials are not permitted.
- 4) Use by health care systems of company personnel shall not be permitted.
- 5-7) Breastmilk substitute *supplies* may be provided by manufacturers for use by infants who "have to be fed on breastmilk substitutes." Steps shall be taken to ensure adequate supplies.
- 8) Equipment donated by companies shall not refer to proprietary products covered by the code.

7. *Health Workers*

- 1-2) Health workers shall promote breastfeeding. Information supplied by manufacturers shall be scientific and factual.
- 3) No financial or material inducements to promote from companies to health workers are allowed.
- 4) Samples are allowed only for professional evaluation or research.
- 5) Contributions for fellowships, study tours, research grants, etc., are allowed providing both manufacturers and recipients disclose such donations to the health worker's institution.

8. *Company Personnel*

- 1) Bonuses and quotas for sales of breastmilk substitutes are not permitted.
- 2) Company marketing personnel shall not "educate" mothers. Upon request of government authorities, marketing personnel may perform other functions in the health care system.

9. *Labelling*

- 1-2) Labels must intelligibly communicate the superiority of breastfeeding and the hazards of inappropriate artificial feedings. Labels shall not have pictures of infants nor shall they idealize formula use.
- 3) Products which can be modified for use as infant foods shall include a warning that unmodified it is not a sole source of nourishment. Sweetened condensed milk (SCM) labels should not include instructions for infant feeding use.
- 4) Labels shall also include information on product composition, required storage conditions, batch number and expiration date.

**5. RESOLUTION ON TOWARD A COVENANT IN MISSION AND FAITH: THE UNITED CHURCH OF CHRIST AND THE EVANGELICAL CHURCH OF THE UNION, GERMAN DEMOCRATIC REPUBLIC AND FEDERAL REPUBLIC OF GERMANY.**

Mrs. Richards moved the adoption of the Resolution Toward a Covenant in Mission and Faith. It was

81-GS-49 VOTED: The Thirteenth General Synod adopts the Resolution Toward a Covenant in Mission and Faith: The United Church of Christ and the Evangelical Church of the Union, German Democratic Republic and Federal Republic of Germany.

**TOWARD A COVENANT IN MISSION AND FAITH:  
THE UNITED CHURCH OF CHRIST (USA)  
AND THE EVANGELICAL CHURCH  
OF THE UNION  
GERMAN DEMOCRATIC REPUBLIC,  
FEDERAL REPUBLIC OF GERMANY**

*Summary*

The resolution recalls the history of UCC relationships with the ECU and places them in the context of our partnerships with churches around the world. It acknowledges with gratitude the Kirchengemeinschaft action taken by the ECU Synods in 1980, and responds by calling for the development of a UCC/EKU covenant for joint action in faith enrichment and mission outreach.

*Preamble*

A gift is offered to the United Church of Christ by an overseas partner.

- This gift comes in a form which can have a very significant impact upon our life as a church.
- It emerges from the pattern of richly diverse partnerships in mission which the United Church of Christ sustains around the world. It will move the United Church of Christ toward another pilgrimage in mission and faith.

*Background*

For more than 170 years the United Church of Christ fellowship has responded to the great commission to make disciples of all nations. Through the Board for World Ministries the witness of the United Church of Christ is now joined to that of nearly 50 churches and church councils abroad. This globally shared "doing and telling of the Word" calls the United Church of Christ into a style of faithfulness which discloses ever new horizons in the shedding abroad of God's grace.

The Lord of all people in all places is present in the Church as we share with these many partners. The Lord of all creation is present in this global mission.

These partnerships include ties with those fellowships which are the ancestors in faith of the United Church of Christ.

One of our ancestors in faith is the Evangelical Church of the Union (EKU). In 1972 the EKU organized the Synod, the Council and the Secretariat into regional bodies. The Regions are: Region German Democratic Republic/Region Federal Republic of Germany

and Berlin (West). The UCC has maintained a close relationship with the EKU since the Uniting Synod of 1957. This contact has been sustained primarily in the form of regular exchange visits of pastors and laity and in theological study projects with both regions.

In 1975, the EKU and the UCC were participants in a consultation among "united churches" and "committees on union" in Toronto, Canada. Leaders of these communions joined with others in affirming the value of deepening our relationships and building a firm foundation for unity in Christ.

In 1976, the EKU and the UCC designated official working groups to explore our common history and the meaning of our unity in the faith for today. The UCC/EKU Working Group has served through the United Church Board for World Ministries and is carrying out its work with the support of and in regular consultation with the President of the United Church of Christ.

In June 1980, representatives of these three fellowships shared dialogue, prayers, and explorations during a crucial meeting in Berlin (East), German Democratic Republic.

In May and June of 1980, the Synod meetings of the EKU in both regions respectively, voted a recognition of their deepened relationship with us — acknowledging the integrity of the faith and mission of the United Church of Christ. The vote was based upon twenty years of dialogue, mutual visits, and concerted theological work. This action, "*Kirchengemeinschaft*", (the shaping of full community within the church — "full communion") recognizes and affirms the members, the ministers, and the sacraments of the United Church of Christ.

This ecumenical moment offers us new possibilities among the pathways of global Christian witness to the truth:

- In renewing our common faith in Jesus Christ as the Lord of history;
- In sharing our heritage as reformed and reforming churches;
- In responding together to the Gospel call to enact hope for all humankind.

This is also a moment of stark realism and urgency:

- A world agonizing in the pain of East/West and North/South conflicts;
- A world teetering on the threshold of nuclear destruction;
- A world with hundreds of millions of person suffering violent oppression and living in absolute poverty.

All of these elements have served to move these working groups to believe that within the wholeness of our global mission, this ecumenical moment comes as one more gift from the Spirit.

THEREFORE, the United Church of Christ continues to "acknowledge as kindred in Christ all who share" in the confession of Jesus Christ, Son of God and Savior, as sole Head of the Church (Constitution, p. 2),

and aspires to be a "uniting church" (Constitution, p. 33).

The Thirteenth General Synod of the United Church of Christ:

1. Celebrates the global partnerships in the one mission which the U.C.B.W.M. makes possible for the whole United Church of Christ, and recognizes each of these partners as "kindred in Christ;"
2. Affirms the U.C.B.W.M. and the President of the UCC in deepening our relationships with the Evangelical Church of the Union;
3. Gratefully acknowledges and celebrates the action of *Kirchengemeinschaft* voted by the EKU, and looks forward to shared ministries and the sacrament;
4. Recognizes a growing relationship between our churches as a mandate for renewal in mission and faith:
  - Renewal in mission coming from stirring one another up to respond together to the world's cry for justice and peace;
  - Renewal in faith as, mindful of our roots in the Reformation, we seek to meet the complex needs of faith today and to revitalize the local congregation in the whole range of its witness;
5. Urges the U.C.B.W.M., in continuing consultation with the Council for Ecumenism and the President, to pursue the development and implementation of a covenant with the EKU, in which our two churches will:
  - a) Develop, in cooperation with the Office for Church In Society and EKU counterparts, strategies for witness in common tasks of justice and peace for the whole world;
  - b) Develop, in cooperation with the Office for Church Life and Leadership and EKU counterparts, strategies for exploring and recasting the catholic, evangelical, reformed, and covenantal aspects of our theology for issues of faith today; and for providing resources to local churches for performing the tasks which God requires of us now;
  - c) Explore these forms of mission and faith action for their possible significance in the relationships of our two churches with the other churches with whom we are jointly called to discipleship.

The delegates enthusiastically supported the vote by standing and singing the Doxology as Frau Ilse Kellerhoff, member of the Evangelical Church of the Union Council, GDR, Pastor Klaus-Heinrich Kanstein, minister of the Evangelical Church of the Union, FRG, Bishop Martin Kruse, President of the Evangelical Church of the Union, FRG, Dr. Joachim Rogge, President of the Evangelical Church of the Union, GDR, and the members of the EKU-UCC Working Group assembled on the platform.

President Post said this is an historic moment in the World Ecumenism demonstrating in a bold way the unity we have in Christ. In the spirit of *Kirchen-*

*gemeinschaft*, President Post and the Rev. Frederick Trost presented gifts to the guests from the Evangelical Church of the Union of Germany who in turn presented gifts to President Post and Mr. Trost and acknowledged the significance of this historic event as the delegates sang, "They Shall Know We Are Christians By Our Love" and "Now Thank We All Our God."

#### 6. REPORT OF SECTION D — RESOLUTION ON AFFIRMATIVE ACTION IN CHURCH AND SOCIETY

The Moderator recognized the Rev. John Wilson (CAC), Chairperson of the Section for the report. Mr. Wilson called on Ms. Faith Johnson (MASS), Chairperson of the small group that considered the resolution on Affirmative Action in Church and Society, to make the report. Ms. Johnson indicated that the resolution as presented is a combination of the two resolutions appearing in Advance Materials II, pages 36 and 127, and moved the adoption of the resolution.

The Moderator recognized Marvin Morgan (Business Committee) who moved to amend the motion by adding a paragraph E on the 3rd page of the resolution to read: "Reviewing and, if necessary, modifying their General Synod delegate selection processes in order to guarantee some sustained minority representation on each and every delegation from Conferences where minority United Church of Christ members reside." There was discussion and upon being put to a vote, the motion to amend was adopted.

The Moderator recognized Greg Beck (PC) who moved to amend the motion by adding a parenthetical phrase in the second paragraph on the second page of the resolution to be inserted following the word "disabilities" to read "(physical, learning and/or mental retardation)." The Moderator recognized Mrs. Beverly Zengel (WIS) who offered a friendly amendment to add the words "speech disabilities" to the end of the parenthetical phrase which was accepted by Mr. Beck. Upon being put to a vote the motion to amend was adopted. It was

81-GS-50 VOTED: The Thirteenth General Synod adopts as amended the Resolution on Affirmative Action in Church and Society.

#### RESOLUTION ON AFFIRMATIVE ACTION IN CHURCH AND SOCIETY

The United Church of Christ, in the Tenth, Eleventh, and Twelfth General Synods, declared its commitment to model out before the institutions and structures of our day our Christian belief in an inclusive and pluralistic church and society. This commitment is predicated upon recognition of the fact that in our church and in society persons are still denied opportunities because of their race, gender, and physical disabilities. The Church's prophetic call to proclaim justice in social, national, and international arenas and to denounce and oppose injustice everywhere challenges the United Church of Christ to become a living witness in church and in society that indeed all may be one.

The outlook from the Congress, the courts, and the

White House do not look very promising. The final report on the Equal Employment Opportunities Commission (EEOC), prepared by the transition team of President Reagan's Administration, contains the following chilling excerpts:

"We believe that:

1. The entire philosophy of 'Affirmative Action,' which is found no place in legal statutes, but only in an Executive Order and administrative regulations should be reconsidered.
2. Intent to discriminate must be proven in any discrimination suit, with the burden of proof to be borne by those initiating the suit. Innocence is to be presumed until guilt is proven.
3. Numbers of individuals of particular racial or sexual identity will not be considered proof that a pattern of discrimination has been present unless individuals can prove that they were denied employment or advancement because of discrimination.
4. Tests and biographical histories are to be considered legitimate basis upon which to consider the merits of potential employees. The fact that members of one group score higher on particular tests than members of another group is not sufficient basis for finding such tests to be discriminatory.
5. The employer's obligation is not to seek out certain percentages of workers of each group to fulfill a 'quota' or 'goal' which does not exist in law but which has been mandated by government regulation. . . "

Additionally, Senators Richard Schweiker and Orrin Hatch and Representative John Ashbrook have submitted recommendations attacking EEOC's Guidelines on equal pay for women, prohibition of sexual harassment, national origin discrimination, religious discrimination, and pregnancy discrimination.

As a denomination which is committed to Affirmative Action and equality of opportunity for all persons, it is imperative that the United Church of Christ affirms its commitment and continues to implement Affirmative Action policies, procedures and programs in its life. Moreover, it is imperative that we join with other faith communities and civil rights organizations in urging the President of the United States and Congress to make or strengthen their commitments to Affirmative Action.

Therefore, the Thirteenth General Synod declares its commitment to an Affirmative Action policy that affirms the full participation of Asians, Pacific Islanders, Blacks, Hispanics, American Indians, women, and persons with disabilities (physical, learning and/or mental retardation and speech disabilities) in the life and leadership of the United Church of Christ.

The Thirteenth General Synod reaffirms its commitment to an Affirmative Action program for the United Church of Christ, including a fulltime minority person serving as the Affirmative Action Officer whose duties shall include:

Advising and assisting the Executive Council and