

as sinful. But on the other, women and children were regarded as property—at the mercy of husband or father. Hence, stories of the rape, mutilation, and murder of women or children are common in Scripture, and often leave the impression that these are normal acts. The most frequently expressed Old Testament attitude related to violence against women is concern for the degree of damage in terms of their property value. Thus our religious tradition, with its patriarchal bias, often seems an ambiguous resource for addressing the relationship of violence and women.

We are people of the New Covenant: Jesus' teachings call us to oppose violence and abuse at all levels of our life. His attitude toward women and children was one of compassion and caring, and his outrage at the abuse he saw in the Temple surely parallels our outrage at violence against the most sacred of temples, the human person.

We are called by our Baptism to respond to that abuse, for by Baptism, we are One in the body of Christ. When any member of that body is abused or violated, the whole of Christ's body is injured. As members of that body, we are called to seek justice, but not revenge, to righteous anger, but not blind rage. We are called to works of compassion, justice, and mercy; we are called to pastoral and prophetic ministries in response to victims of violence. We are called as a Church to be a sanctuary for those who are abused.

Jesus foreshadowed this ministry in his story of the Good Samaritan, who cared for one victimized by the violence of his society. Among us today the victims of violence and abuse lie by the side of the road: beaten, humiliated, bruised, and exploited. Too often the Church, like the Priest and the Levite of the Gospel story, has passed by on the other side. We are called to be the Samaritan—to support, shelter, love, and heal those who are victims of violence of this world.

V. Statement of Christian Conviction

We are people of the New Covenant. We are all members of the human family of God and each of us should be loved and affirmed as children of God with the same inalienable rights to justice and equality in life. In a violent world, we have declared peace and family life to be priorities for our church. But there can be no peace in the world or in families while violence against women continues.

Therefore, the Fourteenth General Synod calls upon its clergy, laity, and seminarians to educate themselves and others on issues of violence against women, to be advocates for equality between women and men, and to work for the elimination of violence against women.

21. PROPOSAL FOR ACTION RELATED TO THE PRONOUNCEMENT ON VIOLENCE IN RELATION TO WOMEN

Mrs. Vasquez continued the report and moved the adoption of the Proposal for Action related to the Pronouncement on Violence in Relation to Women. There was discussion, and it was

83 GS 42 VOTED: The Fourteenth General Synod adopts the Proposal for Action related to the Pronouncement on Violence in Relation to Women.

PROPOSAL FOR ACTION RELATED TO THE PRONOUNCEMENT ON VIOLENCE IN RELATION TO WOMEN

WHEREAS, the Fourteenth General Synod of the United Church of Christ has adopted the Pronouncement on Violence Against Women and since Peace and Family Life are priorities of the United Church of Christ; we experience increasing awareness of violence against women, children and the elderly, and we are called as Christians to be Good Samaritans, to take action on behalf of those who suffer.

THEREFORE, the Fourteenth General Synod of the United Church of Christ calls upon all United Church of Christ churches, Conferences, national Instrumentalities, and other bodies:

- to address the issue of violence against women, by raising consciousness among clergy and laity;
- to work with ecumenical and secular agencies to develop and support hot lines, rape crisis centers, shelters for abused women and children, and programs for abusers;
- to work with schools, churches and hospitals to establish programs to educate prospective parents, parents, and other caretakers of children in the realities of child development, parenting skills, and human sexuality;
- to advocate legislation to protect abused persons and to bring abusers into rehabilitation programs, seeking all prompt, compassionate and just legal remedies for this abuse.
- the local United Church of Christ churches to minister to the victims of violence and to their abusers and to develop and support, in cooperation with other agencies, shelters for victims and programs for abusers;
- the Conferences to advocate on the state level for legislation that addresses the issues of violence against women and to advocate for shelters for victims and programs for abusers;
- the Board for Homeland Ministries to recommend and /or publish materials that can be used in churches to help people of all ages understand and oppose sexual and domestic violence, and to examine critically those factors which perpetuate sexual stereotypes destructive to both female and male personhood and which lead to violence both in families and society; and to encourage schools to examine these issues;
- the Coordinating Center for Women to inform the churches of programs and resources that will increase their understanding of violence against women and coordinate work among Instrumentalities and other bodies in relation to this issue;
- the Office for Church and Society, in collaboration with Instrumentalities, Conferences, and churches, to advocate for legislation that addresses the issues of violence against women;
- the Commission for Racial Justice to address the relationship of cultural, psycho-social, economic, and racial conditions to violence against women and children of color;
- the Office of Communication to publish articles and reports that will inform the churches and community about the issues of violence against women, and to

address directly images of violence against women in the media;

- the Board for World Ministries to search out reports concerning the relationship between violence against women and the global exploitation and subordination of women and children and to make the churches aware of that information;
- the Office for Church Life and Leadership to provide pastors with opportunities and resources to enable them to understand issues of violence against women and to initiate a dialogue with our closely related seminaries that would stimulate theological work and encourage preparation of students concerning the issue;
- the Stewardship Council to include in its interpretation of the mission of the whole Church, the Church's work in relation to Violence Against Women.

22. CREATION OF THE COUNCIL FOR RACIAL AND ETHNIC MINISTRIES (COREM)

The Moderator called on the Rev. Martha Baumer for a continuation of the report of the Executive Council. Ms. Baumer referred the delegates to Advance Materials V, page 36 to the recommendation in Vote 83-3-EC-39 of the Executive Council and to the background material in Advance Materials II, page 32. She moved the adoption of the recommendation and called on Mrs. Susan Dickerman of the Executive Council to speak to the motion. There was discussion. A motion to terminate debate was adopted, and it was

83 GS 43 VOTED: The Fourteenth General Synod creates the Council for Racial and Ethnic Ministries (COREM) and authorizes its purpose and organization as follows:

1. COREM shall be composed of two representatives each from the Pacific Island and Asian American Ministry (PAAM), the Council for Hispanic Ministries (CHM), the Council for American Indian Ministry (CAIM), United Black Christians (UBC), and Ministries for Racial and Social Justice (MRSJ), who shall be accountable to the groups who send them.

2. COREM shall be accountable to the Executive Council through the President's Office, report annually, and be evaluated biennially by a procedure established by the Executive Council. At the close of the 1986-87 biennium, the Executive Council will review the channel of accountability.

3. COREM shall provide a structural relationship to the United Church of Christ for PAAM and CHM, and the administrative relationship through which PAAM and CHM are funded for administrative purposes.

4. COREM shall meet twice each year, receive staff assistance from the President's Office and will not develop program.

5. COREM shall have at least the following purposes:

- a. Provide a place where the racial and ethnic groups can develop their common agenda.
- b. Collaborate with appropriate program and mission bodies of the United Church of Christ so that resources for racial and ethnic ministries will be effective and relevant.
- c. Discern appropriate ways by which the many and varied gifts of the racial and ethnic groups may be made

available to the United Church of Christ.

d. Advocate for the racial and ethnic concerns within the United Church of Christ.

6. COREM shall be funded through the Budget of General Synod so long as it is accountable to the Executive Council.

23. AMENDMENTS TO CONSTITUTION AND BYLAWS ON THE MEANING OF MINISTRY

Ms. Baumer continued the report of the Executive Council and referred to Advance Materials IV entitled "Proposals of the Executive Council to the 14th General Synod Amendments to the Constitution and Bylaws of the United Church of Christ," page 7, and moved the adoption of the amendments to paragraphs 3, 17, 18, 19, 20, 21, 22, 23, 24, 25, and 26 and called on the Rev. Reuben Sheares II to speak to the motion. Mr. Sheares referred to the action of the Thirteenth General Synod which returned the proposed amendments to the Executive Council for further work and consultation. The Executive Council asked the Office for Church Life and Leadership to handle this matter and Mr. Sheares described the two-year process of implementing the referral made by the Thirteenth General Synod.

The Moderator recognized Kenneth Fuller (NH) who moved to amend the motion by adding a sentence at the end of paragraph 24 to read: "Voting membership may be granted by that Association." There was discussion. A motion to terminate debate was adopted. Upon being put to a vote, the motion to amend the motion was lost. A division of the house was called for and upon being put to a vote, the Moderator declared the motion lost.

The Moderator recognized Bertram Miller (FL) who moved to amend the motion by inserting the word "lay" between the words "Commissioned Minister" and "Licensed Minister" wherever they appear in paragraphs 25 and 27 so that they shall uniformly read "Commission Lay Minister" and "Licensed Lay Minister." There was discussion. A motion to terminate debate was adopted. Upon being put to a vote, the motion to amend the motion was lost.

The Moderator indicated that time for consideration of this matter had expired and called for the Order of the Day indicating that consideration of the amendments to the Constitution and Bylaws would continue at a future plenary session.

24. PRESENTATION OF THE PILGRIM PRESS AWARD

The Moderator recognized Dr. Nanette Roberts, General Secretary, Division of Higher Education and the American Missionary Association, United Church Board for Homeland Ministries, who described the award process and called on the Rev. Howard E. Spragg, Executive Vice President, United Church Board for Homeland Ministries, to make the award.

Mr. Spragg indicated something of the scope of the book to be published and said that it is a literary study which calls upon history and sociology to analyze dominant images of Black women in selected novels written by Black women from 1946 to 1976. It is guided by the belief that, in lieu of any major work on racism and sexism in the lives of real Black women, fictional treatment of the phenomena is an accessible and useful avenue to a larger and more sensitive understanding of Black womanhood—a beginning, if you