

## MONDAY EVENING, JUNE 27

Moderator of the Southwest Conference, accepted the award for the church.

"The fifth recipient, the fastest growing middle-size church in the United Church of Christ, is the Congregational United Church of Christ of Algonquin, IL. In four-and-one-half years, the church had grown from 200 to 741 members." The Rev. Gary L. Miller, Pastor, accepted the award for the church.

"The sixth recipient is the fastest growing new church in the United Church of Christ, the Shaker Heights Community United Church of Christ of Shaker Heights, OH. In 1980 and 1981, this church received 359 new members." The Rev. Charles Reese, Sr., Pastor, accepted the award for the church.

"The seventh recipient, a new New Initiatives in Church Development church start, is the First Congregational United Church of Christ in Port St. Lucie, FL. In 1980-1981, this church received 135 members." The Rev. William Allen, Associate for Church Extension of the Florida Conference, accepted the award for the church.

"The eighth recipient, a new New Initiatives in Church Development church, is the Desert View United Church of Christ in El Paso, TX. In 1980-81, this church received 132 new members." The Rev. James E. Fredette, Pastor, accepted the award for the church.

"The ninth recipient, a new New Initiatives in Church Development church, is the First Filipino/American United Church of Christ in San Bruno, CA. In 1980-81, this church received 126 new members." The Rev. Erasto L. Arenas, Pastor, accepted the award for the church.

"The tenth recipient, a renewed church in the New Initiatives for Church Development program, is the St. John's Church of Reconciliation in St. Charles, MO. This church in the period of New Initiatives for Church Development funding has grown from 33 members to over 200 members." The Rev. Reuben Koehler, Conference Minister of the Missouri Conference, accepted the award for the church.

"The eleventh recipient, a renewed church in the New Initiatives in Church Development program, is the Mt. Zwingli United Church of Christ in Wadsworth, OH. The current pastor is the first full-time pastor that the church has had in 122 years, under whose leadership the membership has

tripled." The Rev. Jerald W. Baker, Pastor, accepted the award for the church.

The Moderator congratulated the churches and their representatives for the awards received.

The Moderator called on Assistant Moderator Carl Schroer who assumed the chair.

### 18. CONSIDERATION OF AMENDMENTS TO THE CONSTITUTION AND BYLAWS

The Moderator reminded the delegates that when time had expired during the Monday afternoon session for considering the amendments to the Constitution and Bylaws, the General Synod was discussing the amendments to paragraphs 3 and 17-26 as recommended by the Executive Council. Consideration of the amendments would now continue.

The Moderator recognized Pamela White (MA) who moved to amend the motion by changing in paragraph 23 the word "student(s)" to "persons." There was discussion. Upon being put to a vote, the Moderator was unable to determine the vote and called for a division of the house. The delegates were counted and on a vote of 312-yes and 241-no, the Moderator declared the motion was adopted.

Prior to indicating the count on the previous motion, on a point of personal privilege, a delegate questioned whether the motion was appropriate. The Moderator ruled that the motion was appropriate and when challenged, the General Synod sustained the ruling of the Moderator.

The Moderator recognized Harold Landwehr (MA) who moved that all proposed amendments to Article V, the Ministry, be sent to the local churches for further study and a report be given at the Fifteenth General Synod.

Delegates continued to question the appropriateness of the last vote and before a vote was taken on Mr. Landwehr's motion, the Moderator referred the matter to the Business Committee on a call for the Order of the Day.

### 19. ANNOUNCEMENTS

The Moderator called on Secretary Evans for the announcements.

### 20. RECESS

The Moderator declared the General Synod in recess until 8:30 a.m., Tuesday, June 28.

## TUESDAY MORNING, JUNE 28

### 1. CALL TO ORDER AND WORSHIP

The General Synod was called to order at 8:35 a.m., by the Assistant Moderator, Mr. Richard F. Boyer.

The Moderator called on the Rev. Ann Suzedell and the Rev. Hartland H. Helmich who led the Synod in worship based on the theme of Pentecost. The Rev. Hector Lopez, Pastor of Immanuel United Church of Christ, participated in the service.

### 2. REPORT OF THE AGENDA COMMITTEE

The Moderator called on the Rev. Cally Rogers-Witte, Chairperson of the Agenda Committee, who indicated the items of business to be considered at this morning's session

including an outline of the total business to be considered during the remainder of the afternoon and evening.

### 3. REPORT OF SECTION III

The Moderator called on Mr. Donald H. Kludy (SOC) Chairperson for the report of Section III.

### 4. RESOLUTION ON THE SOUTH AFRICAN COUNCIL OF CHURCHES

Mr. Kludy referred to the report of the Section, to Advance Materials V, moved the adoption of the Resolution on the South African Council of Churches, and called on Ellen Hinton (CAC) Chairperson of the small group that considered this resolution, to speak to the motion. There was

discussion. A motion to terminate debate was adopted. It was

83 GS 51 VOTED: The Fourteenth General Synod adopts the Resolution on the South African Council of Churches.

RESOLUTION ON THE SOUTH AFRICAN COUNCIL OF CHURCHES

*General Background:*

The South African Council of Churches, which traces its history back to 1904, represents 22 church bodies, 80% of them, Black. Recent calls for the SACC to be declared an affected organization (barring it from receiving funds from outside of South Africa) jeopardize the Council's right to religious freedom.

Headed by Anglican Bishop Desmond Tutu, the South African Council of Churches conducts programs to aid political prisoners and their families; provide scholarships to Black students; furnishes development and disaster relief in rural areas, especially to those forcibly relocated to so-called "homelands" and deals with mission and evangelism and women's and family issues. It has taken a strong stand against apartheid with an emphasis on ending the segregated system by peaceful means.

Bishop Tutu, whose passport was revoked in 1981, is internationally known as an outspoken critic of apartheid, publicly calling it an "evil" and a "heresy." Because of their opposition to South Africa's segregationist policies, he, along with the Council, has been accused by the Government of having pro-Communist, pro-African National Congress sympathies and of being anti-government.

The most recent charge was lodged by South African Police Chief Johan Coetzee in testimony before hearings conducted by the South African Government-appointed Eloff Commission. These hearings, begun in fall of 1982, were set up ostensibly to investigate the financial affairs of the Council, but the Commission has been given the authority to examine and judge all aspects of the South African Council of Churches' work. Supporters of the Council fear that the Government will use the Commission's findings as an excuse either to ban the South African Council of Churches entirely or to effectively halt its mission and ministry by cutting off its sources of funding.

*Theological Background:*

The founders of the predecessor denominations which have evolved into the United Church of Christ came to this country because of their heartfelt conviction that Christians must be free to carry out their religious activities without interference by any government. The denomination's Statement of Faith affirms the importance of religious freedom when it points to Christ's call "to proclaim the Gospel to all the world." As persons inspired to spread the "good news" of Christ's ministry to "make disciples of all nations" (Matthew 28:19), Christians take responsibility for seeing that people of faith are not prevented from living or acting according to their consciences or the promptings of their God by any government or any other force which seeks to silence them.

Bodies throughout the United Church of Christ have also been vocal in their opposition to apartheid, to the systemic oppression of one people by another, when all are children

of God and beloved of Christ. The denomination expresses this in its Statement of Faith when it expresses gratitude for the Holy Spirit "binding in covenant faithful people of all ages, tongues and races." And it reminds United Church of Christ members that since Christ has called believers into the church to "accept the cost and joy of discipleship" and "be servants in the service" of God, they are moved to "resist the powers of evil" and to participate in the "struggle for justice and peace."

The courageous acts of the South African Council of Churches in opposing apartheid and the support of churches in this country for its mission of equality and reconciliation also reflect the reaffirmation Jesus Christ made early in his ministry of the message of Isaiah: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." (Luke 4:18-99).

WHEREAS apartheid is contrary to the teachings and Spirit of Christ;

WHEREAS the South African Government is maintaining its practices of forcibly moving Blacks to so-called "homelands," stripping them of South African citizenship and violating their most basic human rights;

WHEREAS the South African Government not only is continuing its apartheid policies, but is now moving to stifle religious freedom;

WHEREAS the South African Government has already succeeded, in 1977, in banning the Christian Institute of Southern Africa, an alliance of Christians working for social change, and is now moving against the South African Council of Churches;

WHEREAS the South African Council of Churches is in the forefront of seeking a peaceful end in South Africa to the subjugation of one people by another;

WHEREAS the United Church of Christ has historically been a defender of the rights of all peoples to equality and freedom of religion, and

WHEREAS in 1982, the United Church Board for World Ministries adopted a resolution protesting to the Government of South Africa, to the Eloff Commission and to the Reagan Administration the efforts of the South African Government to suppress the work of the South African Council of Churches,

THEREFORE the Fourteenth General Synod:

1. Declares its solidarity with the South African Council of Churches in its struggle for a peaceful solution to apartheid;

2. Registers its strong support for the programs of the Council that aid political prisoners and their families and provide development and disaster relief funds to rural areas and to people forcibly removed to so-called "homelands";

3. Calls upon the President of the United States and the Secretary of State, as the foreign policy leaders of this nation, with its historical commitment of religious freedom, to interest themselves in the current investigation of the South African Council of Churches;

4. Registers its disapproval of efforts by the South African

or any other government to silence the voice of the church;

5. Commends the Office of Communication for petitioning the Congress to pass a resolution, in the spirit of the First Amendment to the U.S. Constitution, to express the right of the churches of South Africa to speak out against apartheid and to indicate the fervent opposition of the U.S. people to any government that abridges religious freedom.

6. Calls upon the President of the United Church of Christ to communicate this resolution to all involved with all possible speed.

**5. RECONSIDERATION OF AMENDMENT TO PARAGRAPH 23 OF THE CONSTITUTION**

The Moderator recognized Curtis S. Ackley (PSE) who moved to reconsider the vote taken near the end of the Monday night session to amend Paragraph 23 of the Constitution. There was discussion. As a part of the discussion, the Moderator recognized Martha Baumer, Chairperson of the Business Committee, who indicated that the Business Committee would like to see the delegates work through the amendments which have been developed over a two-year period and longer with great care by the Executive Council and the Office for Church Life and Leadership, and come to a decision at this General Synod. A motion to terminate debate was adopted and upon being put to a vote, the motion to reconsider the vote on paragraph 23 was adopted. The Moderator indicated that reconsideration would occur later in the morning session.

**6. RESOLUTION ON ECONOMIC JUSTICE: THE CRISIS AND A RESPONSE OF THE CHURCH**

Mr. Kludy continued the report of Section III, moved the adoption of the Resolution on Economic Justice: The Crisis and A Response of the Church and called on Fred Pease (MA) Chairperson of the small group that considered this resolution, to speak to the motion. There was discussion.

The Moderator recognized Susan Elliott (IL) who moved to amend the motion by inserting the phrase "leaders of organizations of poor and working people" after "church leaders" in the sixth line of the first resolved paragraph. A motion to terminate debate on the amendment and the main motion was adopted. Upon being put to a vote, the motion to amend the motion was adopted. It was

83 GS 52 VOTED: The Fourteenth General Synod adopts as amended the Resolution on Economic Justice: The Crisis and A Response of the Church.

**RESOLUTION ON ECONOMIC JUSTICE: THE CRISIS AND A RESPONSE OF THE CHURCH**

**I. Introduction:**

A. Christian faith declares that God is Creator of all the world, that God's grace and judgment are active in all life, the God has entered human life decisively in Jesus Christ, that God calls the church to respond to God's love in all aspects of life, that God's providence guides human beings through the trials and opportunities of history, that God destines human life for fulfillment in the Kingdom of God which is an ever-present and ever-promised reality.

B. Whenever the Church acknowledges this faith, it seeks to understand the demands of God for the economic relations among human beings. It remembers the constant concern of the Bible for human economic needs, for justice,

for sharing of the material goods of life, and that the God of Biblical faith makes a "strategic concentration" of love on the poor, the needy, the helpless, the oppressed. In the Lord's Supper it brings food into the central sacrament of the faith. It knows that there is no love of God that is not love of neighbor. To avoid the theological and ethical issues of economics is to diminish and distort the Gospel.

**II. What is the context of our economic concerns?**

A. We are in a critical moment in the United States and world economy. The crisis is not easily responded to by traditional economic paradigms.

B. In 1971, the Bretton Woods International Money Standard of 1944 was dissolved and the United States dollar floated. In 1973, moreover, the organization of Oil Producing and Exporting Countries (OPEC) quadrupled the price of oil and inaugurated a new age of crisis. Subsequently, in the U.S., gold fluctuated between \$500 and \$800 per ounce; inflation went into double digits; interest rates rose over 20%; business failures and unemployment rose to a post-depression high. Developing countries contracted debts that strain their capacity to repay and inhibit development.

C. The world economy is now interdependent to the point that nations no longer can manage their economies in isolation. Transnational corporations which increasingly control the world's resources, production, and marketing operate in a world-wide rather than national context without international accountability.

D. There exists an increasing chasm between the affluence of some and the desperate need of many, both within the United States and the whole human family. The World Bank estimates that there are 800 million people living in absolute poverty without adequate shelter, food, clothing, and health care, with apparently no prospect for improvement.

E. Persistent economic discrimination based on color, ethnic background or sex, and changing patterns of economic participation bring new problems and opportunities in creating just economic systems.

F. The world is spending \$600 billion for military expenditures each year which suppresses economic development for basic human needs. The economies of the United States and the Soviet Union, which together account for half of this expenditure, are both producing abundant weapons while failing to meet other economic goals.

G. On the one hand, technology provides the means to address many problems. On the other hand, technology changes the means of production, the nature of work, and human relationships, and is making many jobs obsolete.

H. There is an increasing awareness of ecological problems and limited natural resources which undermines traditional economic assumptions about the possibilities of unlimited growth.

I. There are those who read these complex signs of the economy and see long-range improvement—"light at the end of the tunnel." There are other influential voices that read these same signs and see us on the brink of a major world economic collapse.

**III. Why must the church engage in this basic study of economics and theology?**

A. The United Church of Christ believes that all live