

- c. What new program capability is needed to give expression to our theological commitments as a Peace Church, and how will effective peace ministries be coordinated, structured and funded?
2. Upholds the right of every person to have food, shelter, health care, education and employment, as well as the right to security and freedom from war, as the minimal elements of justice for all, and thus commits itself to the work of establishing economic systems that are just, democratic and sustainable, making peace the parent of justice and justice the parent of peace;
3. Calls upon Christians everywhere to consider peacemaking as central to their identity as Christians and to their Christian community, joining in a global commitment to end the institution of war.

The Moderator indicated that time had expired for considering the Report of the Committee on Peace Resolutions and called on the Rev. Martha Baumer, Chairperson of the Business Committee/Executive Council, to continue the report of the Business Committee.

Ms. Baumer reminded the General Synod that the matter of making the vote on the Youth and Young Adult Ministries Priority unanimous had been referred to and considered by the Business Committee. It is the judgement of the Business Committee that it should not bring a recommendation to make the Youth and Young Adult Ministries Priority unanimous because this Priority is owned and affirmed by this General Synod and will be widely owned by the whole church. The other three proposed priorities not voted by the General Synod nevertheless came through a long process involving many parts of the church. They also received significant numbers of votes at this General and there are significant messages for all parts of the church and that no action should be taken to take these messages away and therefore the Business Committee concluded that no action should be taken on this matter.

Ms. Baumer continued the report of the Executive Council and introduced the Rev. Barbara Brown Zikmund, a member of the Historical Council for the report of the Historical Council.

15. REPORT OF THE HISTORICAL COUNCIL

Ms. Zikmund reported for the Historical Council. The report is printed in the Appendix.

16. AMENDMENT OF BYLAW 171

Ms. Baumer continued the report of the Executive Council and referred the delegates to Advance Materials IV, page 25, to the proposed amendment to Bylaw 171 by deleting the word "less" in the third sentence of the paragraph and by substituting the word "fewer", and by deleting the words in section (b) of the fourth sentence and by substituting the words (b) "the delegation shall reflect the United Church of Christ's commitment to affirmative action; it shall be representative of racial and ethnic persons (Blacks, Hispanics, American Indians, Asian Americans and Pacific Islanders), women and youth (at least twenty percent of each delegation shall be under 30 years of age at the time of the commencing of their terms)." She moved the adoption of Bylaw 171 as amended and called on Mrs. Susan Dickerman to speak to the amendment.

The Moderator recognized Edith O'Donnell (CT) who moved to amend the motion by adding the word "Caucasian" after Pacific Islanders in the new section (6). Upon being put to a vote, the motion to amend was adopted. It was

83 GS 74 VOTED: The Fourteenth General Synod adopts as amended Bylaw 171 so that it will read:

171 Conference delegates. The number of Conference delegates shall be allocated to each Conference by the Executive Council on the basis of the number of persons who have membership in the local churches of the Conference. There shall not, however, be fewer than three delegates allocated to any Conference. The total number of Conference delegates in any biennium shall not be fewer than 675 nor more than 725. Delegates and alternate delegates shall be chosen by their Conferences, which may invite and consider nominations from the Associations. From each Conference, except in Conferences having three delegates, (a) lay persons shall constitute at least fifty percent of the delegates and (b) the delegation shall reflect the United Church of Christ's commitment to affirmative action; it shall be representative of racial and ethnic persons (Blacks, Hispanics, American Indians, Asian Americans, Pacific Islanders, and Caucasians), women and youth (at least twenty percent of each delegation shall be under 30 years of age at the time of the commencing of their terms). In Conferences with three delegates, the above requirements for representation are recommended but shall not be mandatory. Despite any lack of exact compliance with these requirements, actions of a General Synod which is constituted in substantial compliance with these representation requirements, as determined by the Executive Council, shall be valid.

17. REPORT OF SECTION IV CONTINUED

The Moderator called on Mrs. Mary Ann Cope (PSE) Chairperson, to continue the report of Section IV.

18. RESOLUTION ON CHILD ABUSE AND EXPLOITATION OF YOUTH

Ms. Cope referred the delegates to Advance Materials V, pages 143-144, to the Section report, moved the adoption of the Resolution on Child Abuse and Exploitation of Youth, and called on Prudence Yagmin (NE) Chairperson of the small group that considered this resolution, to speak to the motion. There was discussion. It was

83 GS 75 VOTED: The Fourteenth General Synod adopts the Resolution on Child Abuse and Exploitation of Youth.

RESOLUTION ON CHILD ABUSE AND EXPLOITATION OF YOUTH

Background Statement:

The United Church of Christ is known to be a leader in many social issues that affect our nation. As of this time, no mainline Protestant church has developed a policy statement regarding child abuse and the exploitation of youth.

In Mark 9:36, Jesus told the disciples, "Who receives a child in my name, receives me." If we ignore the abused child, we ignore Jesus. Christ continually shows his love and concern for all children. We as Christians teach and preach justice for all people. We have adopted Peace and Family

Life as our priorities. An abused child knows no peace. Child abuse often stems from disintegration in the family. As committed Christians we cannot turn away from our responsibility to these abused children.

This crime against youth is growing in epidemic proportions. A report from the U.S. Department of Health and Human Services, National Center on Child Abuse and Neglect shows the following statistics:

416,033 substantiated cases in 1976; 516,142 in 1977; 614,291 in 1978; 711,142 in 1979; and 788,844 in 1980.

Many factors in our society have a bearing on this important concern. Economic influences, stress factors, mental-emotional health, social isolation, alcohol-drug abuse, the changes in the family, and the growing acceptance of violence-related sexual activities contribute to this problem. Children daily become run-aways, turning to prostitution, child pornography, alcohol and suicide because life at home has become unbearable.

WHEREAS, the United Church of Christ is called to minister to the needs of all people; and

WHEREAS, Jesus calls us to be responsible for what we do and do not do in his name, saying, "Inasmuch as you did it to one of the least of these, my children, you did it unto me"; and

WHEREAS, it is a known and documented fact that one out of every four children in the United States is a victim of physical, sexual, or mental abuse or neglect, or exploited through child pornography and prostitution; and

WHEREAS, a clinical case study of incest victims reveals long-term damage, leaving them with deep, unhealed emotional scars, who see themselves as socially "branded" or "marked"; and

WHEREAS, many members of the United Church of Christ at large are not aware that this problem exists in every community, both urban and rural, nor that the problem occurs in all economic and social strata; and

WHEREAS, the United Church of Christ has affirmed its calling to minister to the needs of the world; help make human life more human; seek justice and liberation for all, reflecting God's loving purpose for the world;

THEREFORE, the Fourteenth General Synod of the United Church of Christ:

Commits itself to raising the consciousness of members of local churches, Associations, Conferences, and national boards and agencies of the United Church of Christ, in regard to the issue of child abuse as exploitation of youth in our communities and the families of our churches.

Requests the United Church Board for Homeland Ministries and the Commission for Racial Justice and the Office for Church in Society to provide resources for study to help local church members become aware of this issue; and to encourage active participation by local church members in efforts to alleviate this problem.

Requests the Office for Church in Society to provide leadership in legislative settings where laws and policy concerning child abuse and exploitation of youth are at issue.

Requests that information concerning child abuse and neglect be shared through publications of the United Church of Christ for the widest possible circulation.

19. RESOLUTION ON CONCERN ABOUT THE MORAL AND ETHICAL IMPLICATIONS OF GENETIC ENGINEERING

Ms. Cope referred the delegates to Advance Materials V, pages 138-140, to the Section report, moved the adoption of the Resolution on Concerns About the Moral and Ethical Implications of Genetic Engineering, and called on Richard Mann (IS), Chairperson of the small group that considered this resolution, to speak to the motion. There was discussion. A motion to terminate debate was adopted, and it was

83 GS 76 VOTED: The Fourteenth General Synod adopts the Resolution on Concern About the Moral and Ethical Implications of Genetic Engineering.

RESOLUTION ON CONCERN ABOUT THE MORAL AND ETHICAL IMPLICATIONS OF GENETIC ENGINEERING

Summary:

This resolution expresses concern about the moral and ethical considerations raised by the rapid growth of knowledge and technology in the field of genetic engineering. It calls for appropriate instrumentalities to make relevant information available and for the members of the United Church of Christ to gather within their churches to study this subject.

Background:

Definition: Genetic Engineering is a system of scientific procedures and techniques for the purposeful modification of the hereditary apparatus of living organisms.

During the past two decades, our knowledge of genetic mechanisms has been doubling every 2½ years. Such a rapid growth has prohibited extensive screening of new procedures and techniques of genetic engineering for possible harmful or long-term side effects. Thus, application of genetic engineering techniques entails certain, not yet completely defined, degrees of risk.

The scientific community has recognized the significant potential for the applications of genetic engineering to alter the gene patterns of the entire biosphere. Since 1975, the research community, in cooperation with the National Institutes of Health, has sought to identify the benefits and risks of the planned modification of genetic patterns and has established a set of advisory guidelines for the conduct of both research and applications of genetic engineering methods.

The rapid advance of genetic engineering research persuades us that important ethical choices regarding its implementation are not very far off. Current application of genetic engineering involves such diverse subject areas as: agriculture, animal husbandry, pharmaceutical development and manufacturing, prenatal screening for human genetic linked diseases, preventive and curative medicine. These applications are the initial results of early research in genetic engineering. Current projections indicate many more advanced uses of these techniques in the very near future. To be ready to make these choices in a wise manner, we must be knowledgeable about the implications of our decisions.

Biblical and Theological Rationale:

Humankind is blessed by its creator with a questioning mind and creative nature. ". . . as co-creator and co-