

revealer with God, he has to take into his hands to transform it (nature) in accordance with his goal to grow in his capacity to reciprocate love and to discern what enhances human dignity and what blocks it." (Bernard Haring, *Manipulation, Ethical Boundaries of Medical, Behavioral, and Genetic Manipulation*, p. 64.)

The question of limits of this call to co-creation is also dependent on the use of knowledge. Wisdom moderates where knowledge presses only for greatest potential understanding. Wisdom encourages the appropriate use and limits of knowledge.

"I am wisdom, and I have insight; I have knowledge and sound judgment." (Prov. 8:12 TEV)

In genetic engineering, we face knowledge increasing in quantum leaps—we seek the wisdom to act responsibly as Christians with wisdom born of God to use the knowledge responsibly.

"For the Lord gives wisdom; from his mouth come knowledge and understanding; he stores up sound wisdom for the upright; he is a shield to those who walk in integrity, . . ." (Prov. 2:6-7 RSV)

We ask for continued dialogue with scientists, researchers and regulatory agencies, to add to the decisions that have creative outcomes for generations ahead.

WHEREAS, scientific knowledge and technology in the field of genetic engineering has developed and continues to develop more rapidly than general understanding of this subject and its moral and ethical implications; and

WHEREAS, genetic engineering has a potential to affect all creation for good or for harm;

THEREFORE, the Fourteenth General Synod of the United Church of Christ calls upon the members of the United Church of Christ to gather within their churches for a disciplined study of the topic of genetic engineering and the accompanying moral-ethical questions and decisions that will be necessitated by future discoveries and implication.

The Fourteenth General Synod of the United Church of Christ requests the Office for Church in Society and the United Church Board for Homeland Ministries to coordinate their efforts in order to maintain a flow of information from the scientific community and government regulatory bodies to the membership of the United Church of Christ on the subject of possible long-term side effects of genetic engineering in order to promote responsible moral-ethical and theological choices as the necessity for such arises, and to bring together scientists, theologians and laypersons to study the moral-ethical-theological implications and report to the Fifteenth General Synod.

## 20. RESOLUTION ON HOSPICE CARE

Ms. Cope referred the delegates to Advance Materials V, pages 169-170, to Advance Materials VI, pages 12-13, to the Section report, moved the adoption of the Resolution on Hospice Care, and called on Shannon Clarkson (CT), Chairperson of the small group that considered this resolution, to speak to the motion. Ms. Clarkson indicated that the documents in the Advance Materials had been combined into a single resolution to be discussed and adopted. There was discussion.

The Moderator recognized Curtis Ackley (PCS) who moved to amend the motion by adding a new #5 to the resolution section to read "Recongizes the special need for members of the helping professions to serve as primary caregivers and for expert support to volunteers in the hospice movement." The Moderator indicated that time had expired for the report of this section and called for a vote on the amendment and the main motion. Upon being put to a vote, the motion to amend was lost. It was

83 GS 77 VOTED: The Fourteenth General Synod adopts the Resolution on Hospice Care.

### RESOLUTION ON HOSPICE CARE

WHEREAS, in the events of Holy Week, our Lord was, in part, teaching his followers how to face death with integrity and hope; and

WHEREAS, Jesus confronted his own death in a realistic and clear-eyed way, and began preparing his disciples for its coming well before going to Jerusalem; and in the story of Holy Week, we can find many of the elements of a "good death"; and

WHEREAS, the United Church of Christ Policy Statement on Aging adopted by the Twelfth General Synod in 1979 emphasized the fact that the increase in Americans living far into old age is dramatic, and that our continuing ministry with a sizable group of frail elderly will grow; and

WHEREAS, the church has ever sought to be a source for care and solace, and our church a long-standing history of care for the aged through retirement homes and nursing facilities for the frail elderly, and

WHEREAS, hospice care is a more humane way of caring for the terminally ill than the impersonal treatment prevalent in many hospitals and can be more cost effective; and

WHEREAS, hospice care is a program, ideally carried out in the home, which provides nursing, medical and spiritual care for persons facing imminent and inevitable death, and includes support and counseling for the families before the death as well as after,

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

Affirms the growing hospice movement in the USA by urging members of the United Church of Christ family to become involved in this movement and by encouraging and supporting those who are providing hospice care for the terminally ill and their families.

Urges the United Church of Christ Instrumentalities and related seminaries, medical schools and colleges to participate in the development of a theology which understands death as part of life and care for the dying as an integral part of the Christian mandate to love and care for all persons.

Encourages members of the health care professions, especially those related to United Church of Christ affiliated health care institutions to enlist their involvement in and support of the hospice concept.

Encourages the training of clergy and laity for ministry with the terminally ill and their families.

Urges the applicable entities of the United Church of

Christ to consider the coverage of hospice care under their medical insurance plans.

Requests the United Church Board for Homeland Ministries to inform members of the church and others about the hospice concept, to serve as liaison to hospice organizations and develop a resource and communications network for United Church of Christ members involved in hospice care.

Requests the United Church Board for Homeland Ministries to monitor the implementation of legislation which provides for hospice care for all dying persons seeking that care.

#### **21. REPORT OF SECTION II CONTINUED**

Assistant Moderator Carl F. Schroer assumed the chair and called on the Rev. Robert B. Curry (ME) Chairperson, to continue the report of Section II.

#### **22. RESOLUTION ON FAIR REPRESENTATION IN CONFERENCE DELEGATIONS TO THE GENERAL SYNOD**

Mr. Curry referred the delegates to the two documents listing new business, pages 32 and 62 respectively, to the Section report, moved the adoption of the Resolution on Fair Representation In General Synod Delegations, and called on Noel Gelm (IS) Chairperson of the small group that considered this resolution, to speak to the motion. Mr. Gelm indicated that the resolution is a consolidation of the two resolutions indicated as new business and is related to the recent action of the General Synod in adopting the amendment to Bylaw 171, but goes a step further and gives additional direction to the Conferences. There was discussion. A motion to terminate debate was adopted, and it was

83 GS 78 VOTED: The Fourteenth General Synod adopts as amended the Resolution on Fair Minority Representation in Conference Delegations to the General Synod.

#### **RESOLUTION ON FAIR MINORITY REPRESENTATION IN CONFERENCE DELEGATIONS TO THE GENERAL SYNOD**

WHEREAS, the constituency of the United Church of Christ is diverse in many ways, particularly racially, and

WHEREAS, Bylaw 171 directs that the delegations from each Conference to the General Synod "shall reflect the United Church of Christ' commitment to affirmative action", and

WHEREAS, it was brought to the attention of the Fourteenth General Synod that several Conference delegations fell short of fair representation of minority constituencies,

THEREFORE, the Fourteenth General Synod requests that:

A complete report of minority representation on Conference delegations to the Fourteenth General Synod be assembled by the United Church of Christ Equal Employment Opportunity/Affirmative Action Coordinator and sent to Conference Ministers and all committees responsible for nominating General Synod delegates prior to their 1984 Annual Conference meetings, so that Conference Nominating Committees may be challenged and called upon to respond in good faith to Bylaw 171 in the selection of succeeding Conference delegations;

The Equal Employment Opportunity/Affirmative Action Coordinator, in consultation with the Executive Council, shall develop guidelines for use by Conferences in the selection of General Synod delegates which will assure fair representation of race, based on the minority and disabled constituencies of the respective Conferences;

Each Conference shall, within two months following the election of its Synod delegation, report to the Equal Employment Opportunity/Affirmative Action Coordinator on the composition of the delegation, and on its efforts to implement the Affirmative Action guidelines for selecting Conference delegates to the General Synod.

#### **23. RESOLUTION ON THE STATUS OF THE FAMILY FARM**

Mr. Curry continued the report of Section II, referred the delegates to part II of the new business report, to the Section report, moved the adoption of the Resolution on the Status of the Family Farm, and called on Earlene Hentzel (IA) Chairperson of the small group that considered the resolution, to speak to the motion. Ms. Hentzel noted certain editorial changes in the document and emphasized the importance of the resolution. There was discussion, and it was

83 GS 79 VOTED: The Fourteenth General Synod adopts the Resolution on the Status of the Family Farm.

#### **THE STATUS OF THE FAMILY FARM**

##### *Introduction:*

One of the most complex problems facing the United States government today is the financial crisis in agriculture. Partly the product of farmers' success in improving productivity and partly the product of farm policies which have failed to stabilize farm income, this crisis threatens to erode the family farm<sup>1</sup> base of American agriculture more than any development in our lifetimes.

Neither recent Congresses nor recent administrations have responded responsibly to this growing crisis. To the contrary, there has been a tendency on the part of public officials to avoid the issue by opening public credit programs to an ever-wider group of larger farms and offering tax concessions which encourage further expansion on the part of these farms. The result is more concentration in production, diminished economic opportunity for farms of modest means, and greater financial vulnerability for our food system as a whole. These trends undermine an owner-operated system of agriculture which a substantial body of scientific literature has established as the most efficient unit of production.<sup>2</sup>

Particularly grievous has been: (1) the steady deterioration in the services afforded small farmers with limited resources by the FmHA and the corresponding shift in that agency's emphasis to larger-than-family farms; and (2) the expansion of the investment tax credit, a superfluous subsidy to capital which invites unneeded investment by tax-motivated investors in areas of agriculture already sufficiently capitalized. These policies have tended to reward the rich at the expense of the poor, and to diminish economic justice.

The general direction of these and other policies is therefore viewed as contrary to the Pronouncement on RURAL AMERICA: LIFE AND ISSUES adopted by the