

reported in local media, community agency reports and public hearings in places like Boston, New Orleans, New York, Philadelphia, Dallas and several California cities.

### ROOT CAUSES

Current incidents of racially motivated violence against Asians in America can best be understood when set in historical and sociological perspective. The truth is, such violence is not new in the history of Pacific Islanders and Asians in America. We are merely witnessing the resurfacing of a problem that has been present since the mid-nineteenth century. And this resurfacing is related to the present-day economic, cultural and political turmoils of the country.

Much of the agitation against Asians is a result of the current crisis in the restructuring of the American economy. The country is changing from a manufacturing to a service and information society, with important developments in high-tech fields. But service jobs are generally ill-paid, the information sector is not labor intensive and high-tech jobs require high skill levels. Thus tens of thousands of highly skilled steel workers are now unemployed or competing with unskilled minority and women workers for jobs in places like McDonald's. A great part of this restructuring of the economy is a result of the shift of manufacturing enterprises to lesser developed countries in order to take advantage of cheap labor sources. But rather than addressing these issues, many white Americans are accusing Asia (particularly Japan) and Asian and Hispanic immigrants for disrupting the economy and general well-being and taking jobs away from "real Americans." Vincent Chin was beat to death by a former auto worker who said, "It's because of you [expletive deleted] that we're out of work." Many of the calls for restriction of immigration reflect the sentiment, if not the fierceness, behind this charge.

Finally, racism itself is a cause of anti-Asian discrimination and violence. Contemporary white American attitudes towards Asians have been shaped by two centuries of misperceptions, stereotypes, and assumptions of Anglo American cultural, social and political superiority. Jingoism and nativism have gone hand in hand with racist sentiments towards Asians and other minorities in America. While there may have been some gains in race relations and civil rights over the years, in recent days the ability of America to be racially just and pluralistic is being put to the test again. With shifts in immigration patterns, more and more non-white, non-European groups are entering the country and changing its racial/ethnic face. There is more noticeable diversity than ever, and it appears that many white Americans are troubled by this. They find the changes in their once racially homogeneous, familiar and controlled communities threatening. They are overwhelmed by new sounds, foods, cultures and lifestyles. For many, the only response is hostility and violence. In times of economic well-being, perhaps tolerance (and even acceptance) of racial diversity might prevail. In times of economic turmoil, it is clear that racial intolerance increases. Racial/ethnic groups know that such intolerance has always been present in American society. Tough times in the nation merely exacerbates the problem. The violence directed against Asians is not an aberration in an otherwise pluralistic and just society, but is rather the symptomatic eruption of deeper problems.

### POSSIBLE SOLUTIONS

1) Education. There is a need to educate the American public about Asians in America—e.g. their culture and history.

There also needs to be education about racism and race relations in America. The schools are particularly important here, with faculty, administration and students needing this education. In some places, Asian Americans are working with the schools to develop cross-cultural programs. The media must also be educated, since many of the stereotypes and misunderstandings about Asian Americans is communicated by newspaper articles, cartoons, television shows and radio broadcasts. With both the schools and the media, the employment of Asians can be part of the solution.

2) Law Enforcement. There must be vigorous enforcement of the law in all cases of violence. There might also be consideration of stricter laws and penalties for racially motivated violence. In addition, there needs to be a reporting system in order to collect data and monitor the nature and scope of racially motivated violence. Such law enforcement responses have been proposed, but not enacted yet, in California.

WHEREAS, the resurgence of racially motivated violence against Asians in the United States is a growing concern that demands immediate attention,

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

1. Declares its opposition to racially motivated violence in any form and calls upon all UCC persons/churches to speak out against this sin;
2. Requests the United Church Board for Homeland Ministries and Commission for Racial Justice, working in cooperation, to bring the issue of racially motivated violence against Asians in America to the attention of conferences and local churches, utilizing the background paper as one resource.
3. Urges conferences and associations to take initiatives in finding ways to address racial violence against Asians in their respective regions. This should include both addressing the root causes and supporting the victims of such violence.
4. Urges all agencies and instrumentalities to work cooperatively with, and support the efforts of various local, regional and national community, governmental and ecumenical groups to monitor, analyze and resolve the issue of racially motivated violence.

No financial implications.

### 16. REPORT OF THE CLERGY IN CRISIS WORKING GROUP

The Moderator called on Rev. Jeffrey Nichols, Chairperson of the Committee, who referred to Advanced Materials II, page 21 and page 54-57, and Appendix 3. Mr. Nichols said the committee recommends that the Fifteenth General Synod receive the Report of the Clergy in Crisis Working Group with a number of amendments.

Mr. Nichols moved that the Fifteenth General Synod receives the Report of the Clergy in Crisis Working Group and adopts its recommendations with the consideration of further items. There was no discussion.

85-GS-63 VOTED: The Fifteenth General Synod receives the Report of the Clergy in Crisis Working Group and adopts its recommendations:

#### REPORT AND RECOMMENDATION OF THE CLERGY IN CRISIS WORKING GROUP

At the Fourteenth General Synod of the United Church of Christ, the Proposed Pronouncement on Clergy in Crisis pre-

sented by the Commission for Racial Justice, the Office for Church Life and Leadership, the Council of Conference Executives, and the Pension Boards, was revised and approved. The proposal called for "all parts of the Church to develop policies and strategies to help clergy and church educators, their spouses, and their family members through crisis situations," and requested the Office for Church Life and Leadership to "convene a working group on Clergy in Crisis" representing a broad spectrum of the church. This report offers a summary of the findings of the Working Group, and a recommendation to be acted upon by the delegates to General Synod 15.

The Working Group, composed of representatives from agencies and instrumentalities of the Church, and local pastors, included: The Reverend Verlyn Barker, Staff, United Church Board for Homeland Ministries; Ms. Joan Brannick, Staff, Pension Boards; The Reverend Joseph Copeland\*, Local Church Pastor; The Reverend Sheldon Culver\*, Local Church Pastor; The Reverend Howard Mills, Closely Related Seminaries President; The Reverend Marilyn Moore, Staff, Commission for Racial Justice; The Reverend Robert Naylor, Staff, Office for Church Life and Leadership; Mr. John Ordway, Staff Pension Boards; The Reverend Richard Price\*, Local Church Pastor; The Reverend Marwood Rettig, Conference Minister, Council of Conference Executives; The Reverend Richard Ryder, Local Church Pastor, United Church Board for World Ministries; The Reverend Lois Sundeen, Area Conference Minister, Coordinating Center for Women; and The Reverend Yoshio Fukuyama, Seminary Dean and Consultant

\* Appointed by the Executive Council

### CONTEXT

The concern for clergy in crisis, current in many denominations, reflects issues which are basic to being human and being Christian. The roots of the issues run deep, tapping into theological, sociological, and psychological questions of meaning and ministry in the Twentieth Century. While the Working Group recognized these dimensions and grappled with broader religious and social issues, it has not attempted to design a new and adequate definition of ministry and ordination. We hope that our work will direct attention to the need for future dialogue in this arena. The following report is limited to the tasks outlined in the Pronouncement.

### MISSION

One truth which emerged was the realization that clergy crisis concerns the entire Church. Every crisis has an impact on the spirit of the denomination, reaching beyond the initial event. No instrumentality, agency, congregation, or individual is immune from the crisis. Within this context, the Working Group determined that its mission would:

1. explore the complex dynamics and components of the clergy crisis,
2. define some major causes of clergy crisis,
3. brainstorm curative and preventive responses,
4. recommend specific action to General Synod Fifteen.

Much thought and time was given to defining the words "clergy" and "crisis." Except when specified otherwise, "clergy" includes church educators, as well as the ordained.

The definition of "crisis" is a matter of perception. Tension and conflicts occur in clergy/church relations in the normal rhythms of discussing and evoking the gospel. Any attempt to distinguish what produces crisis for the individual clergy is relative. For the purposes of this report, "crisis" is that personal, familial, vocational, or contextual condition which disrupts, interferes with, or undermines an individual's practice of ministry to the extent intervention is required.

### THE PROCESS

The Working Group followed a process which included research, dialogue, and struggle. The group was limited by time, distance, and breadth of task. Dialogue produced the definitions. Theological components were implicit in our thinking.

We concluded that clergy crisis is a real and present challenge to the United Church of Christ. Those in ordained ministry experience professional crises similar to those in other professions, with additional components distinctive to being "set apart" through ordination within the context of the ministry of all believers. A major consideration in our findings was the tension between prevention and cure. We are convinced that both must be addressed.

In our research, information on resources and programs available to clergy in crisis was solicited from Conference Executives. Over 100 clergy were interviewed. Two hundred fifty other clergy provided input in ministerium meetings and peer group settings. The agencies and instrumentalities represented in the Working Group provided their input. Information and reactions were gleaned through questionnaires sent to lay people, clergywomen, and special interest groups. UCC pastoral counselors and chaplains were asked to reflect on clergy crisis. Information was gathered on the studies and resources of other denominations.

As the Working Group wrestled with numerous issues and with the Spirit, questions included:

- What is the extent of clergy crisis?
- What settings for ministry are we to address?
- How do we live with the tension between the need for immediate solutions and long-term systemic change?
- What church and community resources are presently available?
- What parts of the Church can be summoned to aid clergy in crisis?

### FINDINGS

Research provided positive results. First, those in ordained ministry appear to face no more or less crisis than others in helping professions. Second, there are already systems in place in the United Church of Christ that respond to crisis (e.g. Pension Boards, Visitation Program for Retired Clergy, Conference advocacy programs for fair compensation). A folio outlining resources will be made available to Conferences and Associations. Much hope for the future rests on how the parts of our system function in covenant relationship to support clergy. Both clergy and the community, however, must take responsibility for the identification, development and use of these resources.

Some significant issues which require attention did emerge. They include:

—Emergencies: substance abuse; income maintenance in a particular church or following termination; marital and sexual problems; racism; sexism; "ageism"; prejudice against gay and lesbian clergy; cultural values placed upon ecclesiastical systems.

—Vocational/Occupational Realities: confusion concerning the meaning and nature of call "to ordained ministry" or to a "ministry of education"; role confusion of clergy and their relationship to lay ministries; limited mobility and competition for positions with adequate compensation; a sense of Biblical, theological, and vocational inadequacy because of limited, or no, access to opportunities for continuing education; lack of training in conflict management, negotiation skills, working collegially, sharing of decision making power; unclear roles for and expectations of seminaries; the issue of placement of women and ethnic minorities.

—Ecclesiastical Issues: confusion about where concerns for clergy are lodged and/or coordinated in the United Church of Christ; confusion about the role and responsibility of Committees on the Ministry - in care, clergy/laity relationships in destructive churches, multiple staff relationships; need for better understanding of the dual role of Conference Ministers as "pastor to pastors" and "placement official."

#### RECOMMENDATION

The Fifteenth General Synod establishes for a four year period a Clergy in Crisis Response Implementation Team composed of the heads or their designates of the United Church Board for Homeland Ministries, the United Church Board for World Ministries, the Commission for Racial Justice, the Coordinating Center for Women, the Office for Church Life and Leadership, the Pension Boards and the Stewardship Council. This team shall also consist of the Chairperson or designate of the Closely Related Seminaries, and the Council of Conference Ministers, and a lay and an ordained member of the Executive Council. This team, convened and staffed by the Office for Church Life and Leadership, shall coordinate and initiate strategies and program implementation in response to the following concerns identified by the Clergy in Crisis Working Group:

##### A. Personal/Familial need for:

- 1) emergency facilities available to clergy and families in crisis
- 2) access to competent counseling and/or therapy for persons in crisis
- 3) each clergy person to recognize and act upon his/her responsibility to covenant with peers, to find spiritual and ministerial renewal with a view to crisis prevention
- 4) each clergy person and their family units to be thoroughly informed of and use support systems made available in the wider church
- 5) clergy family events to foster perspective and understanding of problems and possibilities affecting them
- 6) encouragement and enablement of clergy and families as they struggle with the tension between societal pressures and gospel calling as this affects income, status, success images and other values

##### B. Occupational need for:

- 1) ways to help clergy to exit the ministry with dignity and to assist the church in softening its attitudes toward this

matter and for ways to identify clergy who need to be in other vocations and to help them in the process of transition

2) retraining programs to help clergy who have served in specialized contexts in or outside the church when they return to congregational ministry

3) financial planning, mid-career, and pre-retirement counseling for clergy at appropriate stages

4) bi-vocational ministries to be researched, modeled, encouraged, and enhanced with the intention of developing appropriate standards

5) improved status and compensation for pastors who have not acquired full academic credentials

6) advocacy in placement of church educators, persons over fifty, women, racial, ethnic and other minority groups, associate pastors. Such advocacy would emphasize sharing techniques and developing support systems

##### C. Vocational need for:

- 1) the Church to identify and uphold faithful and realistic models for ministry
- 2) creating models with the Association to coordinate regular covenant initiation, recognition renewal, and celebration among congregations, clergy, and associations
- 3) structured cooperation between seminaries and Committees on the Ministry
- 4) developing a variety of spiritual disciplines that are affirmed and followed by the clergy
- 5) clergy to participate fully in the covenantal procedures affecting a call through the placement system, as a crucial element in reducing pastor/parish crises, and for services to assist in the deployment of church educators in local churches
- 6) local churches/employing agencies to participate fully and faithfully in the placement process
- 7) local churches and their officers to affirm and participate fully in the procedures of the placement system and to recognize the continuing education of clergy as crucial to health in pastor/parish relations

##### D. Ecclesiastical need for:

- 1) training Committees on the Ministry to periodically evaluate and update their structure and procedures; and for resources to coordinate and train them for their tasks
- 2) providing significant training time to congregational search committees and to clergy seeking a call, with a view to improving the placement system and to fostering optimal pastoral relations
- 3) networks for clergy serving in specialized settings; and for the covenant of ministerial standing for these persons to include both "adjunct staff" relationship with a congregation and full services of the larger Church
- 4) the development of models of conference leadership which provide pastoral care for clergy that are distinct from placement responsibilities and adopts its recommendations with the following instructions to be communicated to the Clergy in Crisis Response Implementation Team:

1. Consider, along with those recommendations raised in the report, such items as:
  - a. Developing programs for the education of churches, associations, conferences and national bodies to encourage the calling of women clergy to every form of ministry
  - b. Rebuilding church/clergy relations following a crisis
  - c. Resourcing and training in conflict management for professionals and congregations
  - d. Giving significant attention to primacy of the pastoral role of the Conference Minister
  - e. Attending to the needs of professionals forced to resign who wish to remain in the ministry
  - f. Creating support mechanisms for those who take courageous and faithful stands
  - g. Developing models of healing intervention with "destructive" churches
  - h. Enabling professionals to be open to receive help
  - i. Meeting special needs of clergy couples (couples where both are clergy)
2. Keep in mind the special crisis-related needs of church educators, commissioned and licensed ministers.

The Fifteenth General Synod requests the Response Implementation Team to provide a progress update to the Sixteenth General Synod, 1987, and to present a full report to the Seventeenth General Synod, 1989, detailing programs developed in response to the identified concerns and recommending further response to the issue of clergy in crisis.

Financial Implications: Each part of the Church participating in the Response Implementation Team would be responsible for the financial obligations of its participation and its part in the implementation of programs resulting therefrom.

#### **17. RESOLUTION "THE TEACHING MINISTRY OF THE CHURCH"**

The Moderator called on Rev. Diane Dulin, Chairperson of the Committee, who moved that the Fifteenth General Synod adopt the Resolution on "The Teaching Ministry of the Church." This is a new business item and there was no reference.

Rev. Jann Weaver moved that the words, "in response to our covenantal relationship", be inserted after the words, "Board for Homeland Ministry" in the first sentence and in the last sentence. The motion was adopted.

An editorial change was made to change the word "Ministry" to "Ministries" wherever it occurs.

85-GS-64 VOTED: The Fifteenth General Synod adopts the Resolution "The Teaching Ministry of the Church."

#### **THE TEACHING MINISTRY OF THE CHURCH**

WHEREAS, the Board for Homeland Ministries document entitled "New Horizons in Christian Education" reasserts the historic Reformation belief that education is absolutely essential to Christian living throughout life; and yet

WHEREAS, the proposed reorganization of the Board for Homeland Ministries and the proposed reallocation of staff

resources within the Board for Homeland Ministries has caused concern among many Christian educators in the United Church of Christ that this may have an adverse effect on the teaching ministry of the church; and

WHEREAS, there exists within the United Church of Christ a rich variety of resources including pastors, local church teachers and officers, Conference staff, college and seminary faculties, and the staffs of instrumentalities and other bodies dedicated to the teaching ministry, as well as laypeople of varied specific skills, and professional Christian educators.

THEREFORE, the Fifteenth General Synod of the United Church of Christ encourages the Board for Homeland Ministries in response to our covenantal relationship to be in communication with, and to draw upon, all of the diverse resources within the United Church of Christ in further developing staff, and resourcing the educational mission and programs of the United Church of Christ to insure the highest quality teaching ministry possible.

The Fifteenth General Synod also asks the Board for Homeland Ministries in response to our covenantal relationship to report to the Sixteenth General Synod on the program made in this regard.

THEREFORE, the Fifteenth General Synod of the United Church of Christ encourages the Board for Homeland Ministries to be in communication with, and to draw upon, all of the diverse resources within the United Church of Christ in further developing, staffing, and resourcing the educational mission and programs of the United Church of Christ to insure the highest quality teaching ministry possible. The Fifteenth General Synod also seeks the Board for Homeland Ministries to report to the Sixteenth General Synod on the progress made in this regard.

Financial Implications: None.

#### **18. INTRODUCTION OF NEW CONFERENCE MINISTERS**

Mr. Douglas Hatfield, New Hampshire Conference, introduced two new conference ministers from that conference, Rev. Carole Carlson and Rev. Robert Witham. Rev. Curtis Minter, Vermont Conference Minister, was also introduced.

#### **19. PRONOUNCEMENT ON UCC FULL DIVESTMENT OF ALL FINANCIAL RESOURCES FROM ALL CORPORATIONS DOING BUSINESS WITH SOUTH AFRICA**

The Moderator called on Mr. Theodore Goble, Chairperson of the Committee, who referred to the Pronouncement in the Advanced Materials. Mr. Goble moved that the Fifteenth General Synod adopt the Pronouncement "UCC Full Divestment of All Financial Resources from All Corporations Doing Business with South Africa."

Mr. Goble spoke to the motion and there was further discussion.

Rev. Richard Vaught moved for voice for Ms. Audrey Smock to speak to this issue. It was voted to let her speak ahead of others standing in line.

Rev. Thomas Walter moved that the General Synod allow Mr. Larry Ham to come to the floor in order that he might speak to the issue. The motion was adopted and Mr. Ham was given the floor.