

## SATURDAY EVENING

WHEREAS, the farmers have acknowledged the benefit of their participation in this three-way bargaining and have expressed the need to extend this same relationship to other states such as North Carolina, Florida, and Texas;

WHEREAS, new farm worker organizing efforts have emerged across the country, including the United Farm Workers of Washington State (UFW-WS), the Pineros y Campesinos Unidos del Noroeste (PCUN) (Northwest Treeplanters and Farmworkers United) in Oregon, the Farm Labor Organizing Committee in North Carolina and the Farmworker Association of Central Florida (FACF) in Florida;

WHEREAS, the United Farm Workers of America (UFW) have continued the boycott of California table grapes in order to obtain contracts with pesticide protections;

WHEREAS, the United Farm Workers of Washington State (UFW-WS) have called for a boycott of Chateau Ste. Michelle and Columbia Crest wines to obtain union recognition and contracts for wine grape workers;

WHEREAS, the Pineros y Campesinos del Noroeste (PCUN) have called for a boycott of FLAV-R-PAC frozen foods, Santiam canned vegetables, and Steinfeld's pickles in order to obtain union recognition and a contract at Kraemer Farms in Oregon;

WHEREAS, the Farm Worker Association of Central Florida has called for support of post-Hurricane Andrew community organizing efforts among farm workers in South Florida; and

WHEREAS, the National Farm Worker Ministry, of which the United Church of Christ is an active member, has responded supportively to these emerging organizing efforts by endorsing these initiatives;

THEREFORE, BE IT RESOLVED that the Nineteenth General Synod of the United Church of Christ commemorates 20 years of ministry with farm workers, celebrates the gains that have been made and reaffirms its commitment to support justice and self-determination for farm workers through continued education about farm worker issues, advocacy and letter-writing, support for the boycotts of Chateau Ste. Michelle and Columbia Crest wines, FLAV-R-PAC frozen foods, Santiam canned vegetables, Steinfeld's pickles and California table grapes and affirms continued financial support for the National Farm Worker Ministry and farm worker organizing initiatives.

Subject to the availability of funds.

## 10. COMMUNITY BUILDING

Assistant Moderator Enriquez called on Mr. Arthur Clyde, UCC Hymnal Editor, who led the General Synod in a brief break and hymn sing. Mr. Clyde introduced Dr. Joyce Finch Johnson, from Atlanta, Georgia, who led the General Synod in a new hymn entitled "Glorious Is Your Name, O Jesus."

## 11. RESOLUTION "IN SUPPORT OF AMENDMENTS TO THE AMERICAN INDIAN RELIGIOUS FREEDOM ACT"

Assistant Moderator Enriquez recognized the Rev. Rodney Franklin (OH), Chairperson of Committee Three, who introduced and moved the adoption of the Resolution "In Support of Amendments to the American Indian Religious Freedom Act."

93-GS-22 VOTED: The Nineteenth General Synod adopts the resolution "In Support of Amendments to the American Indian Religious Freedom Act."

### RESOLUTION "IN SUPPORT OF AMENDMENTS TO THE AMERICAN INDIAN RELIGIOUS FREEDOM ACT"

#### BACKGROUND

WHEREAS, in 1988 the Supreme Court delivered a severe blow to religious freedom for Native Americans in Lyng v. Northwest Indian Cemetery Association, withdrawing constitutional protection from sacred sites;

WHEREAS, in 1990 the Supreme Court delivered a second blow to constitutional protection of Native American religion in Oregon State Employment Division v. Smith, ruling against the use of peyote, the central sacrament of the Native American Church, for use in religious ceremonies;

WHEREAS, the withdrawal of constitutional protection for these key elements of Native American religion makes necessary legislative protection, if there is to be any protection at all;

WHEREAS, Native American Religions generally place great importance on access to sacred sites, such as high places, lakes or isolated sanctuaries for prayer, guidance from the Spirit and conducting of special ceremonies on behalf of the whole people;

WHEREAS, the protection of these sites is severely threatened as more and more land is "developed" for non-Indian commercial, military and recreational use;

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WHEREAS, peyote, a hallucinogen used by some Native Americans in religious ceremonies for thousands of years, is considered the central sacrament and a vital pathway to spiritual enlightenment by the nearly quarter million-member Native American Church, incorporated in 17 states;

WHEREAS, Native American prisoners do not have access to their spiritual leaders, nor access to the necessary items and facilities such as sweat lodges and pipe ceremonies comparable to similar access by Christian, Jewish and Muslim prisoners;

WHEREAS, the religious use of eagle feathers has been threatened because of restrictions on their use due to the endangered species act, making necessary some compromise between these two values;

WHEREAS, the severe assault upon Native American religion, and the accompanying assault upon Native American culture is a direct continuation of the assault begun in 1492, and will only be reversed when the dominant culture repents of its treatment of Native Americans, their culture and religion, and develops a society based upon mutual respect for differences of religion and culture; and

WHEREAS, 1992 was the 500th Anniversary of this cultural and religious invasion, raising awareness of the need for repentance and new behavior which indicate respect for Native American religion and culture;

THEREFORE, BE IT RESOLVED that the Nineteenth General Synod of the United Church of Christ affirms the basic principles of the amendments being offered to the American Indian Religious Freedom Act, which seek to protect four key elements of Native American religion:

- \* sacred sites
- \* ceremonial use of peyote
- \* ceremonial use of eagle feathers
- \* religious rights of prisoners.

BE IT FURTHER RESOLVED that the Nineteenth General Synod calls upon the Office for Church and Society to commit itself to work with the Council for American Indian Ministries and other religious groups and with Native American organizations to work for the strongest possible legislation offering this religious protection.

Subject to the availability of funds.

## 12. REPORT OF THE "TOWARD THE 21ST CENTURY" PLANNING PROCESS COORDINATING COMMITTEE

Continuing the report of Committee Three, Mr. Franklin moved the adoption of the Report of the "Toward the 21st Century" Planning Process Coordinating Committee.

Mr. James Koch (MN) moved to amend the report by adding "intentionally reach out into the world and.." to the second line under "An Inclusive Church." The sentence to read: "Therefore, we will intentionally reach out into the world and lovingly invite all to Christ, and to participate fully in the ordering of our common life."

93-GS-23 VOTED: The Nineteenth General Synod adopts the amendment.

Ms. Carolyn Scheuer (FL) moved the previous question and the General Synod voted to close debate.

93-GS-24 VOTED: The Nineteenth General Synod adopts the Report of the "Toward the 21st Century" Planning Process Coordinating Committee as amended.

## REPORT OF THE "TOWARD THE TWENTY FIRST CENTURY" PLANNING PROCESS COORDINATING COMMITTEE

The Twenty First Century - what does that mean for the life of the United Church of Christ? What will we be in 2000? What should we be in 2000? How can we be the vital, faithful, spirit-filled community we are called to be?

When President Paul Sherry inaugurated a church-wide planning process in 1990, he shaped a means to listen and engage a broad cross-section of members of the United Church of Christ. Nine teams of clergy and lay members were gathered from the varied settings of the church to clarify and comment on critical issues facing our church. Draft Directional Statements developed by those Planning Process Issue Teams were shared extensively throughout the church for deliberation and response.

General Synod Eighteen discussed, engaged, struggled with and celebrated the work of the Toward the Twenty First Century Planning Process Issue Teams in a variety of ways. The nine draft Directional Statements were the subject of seminars attended by delegates and visitors to General Synod Eighteen. Each group was invited to share its response with the General Synod. Extensive feedback was collected and entrusted to a body created to oversee the Planning Process in its next stage of life.