

Recorders

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**DIRECTORY OF OFFICERS AND COMMITTEES
OF THE TWENTY-SECOND GENERAL SYNOD**

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President: Rev. Paul S. Sherry
Secretary: Ms. Edith A. Guffey
Director of Finance and Treasurer: Rev. Doris R. Powell

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The Honorable Denise Page Hood, Moderator
Rev. Jana Norman-Richardson and Mr. Robert B. Frieberg, Assistant Moderators

PARLIAMENTARIANS

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Floor Parliamentarian: Rev. Malcolm C. Bertram

WORSHIP COMMITTEE

Mr. Arthur G. Clyde, Rev. Thomas E. Dipko, Ms. Bernice Powell Jackson, Rev. Wallace Ryan Kuroiwa,
Rev. Lois M. Powell, Rev. John H. Thomas
assisted by:
Rev. Pat de Jong, Rev. Raymond Hargrove, and Rev. Luis Pérez

BIBLE STUDY LEADER

Rev. Jana Norman-Richardson

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Vice Chair: Ms. Iris M. Branch

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Ms. Bernice Powell Jackson, OHIO
Rev. Earl D. Miller, OHIO
Rev. Lois M. Powell, OHIO
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Nicole Syster, FLA
Leslie Taylor, OHIO
Linda Turner, IS
Precious Witherspoon, ILL

CONFERENCE SYMBOLS USED IN THESE MINUTES

Note: In many of the lists of names in these Minutes, the individual's conference membership is indicated by capital letters following the name.

California Nevada, Northern	CA NV,N	New Hampshire	NH
California Nevada, Southern	CA NV,S	New York	NY
Calvin Synod	CA.SY	Northern Plains	NOPL
Central Atlantic	CAC	Ohio	OHIO
Connecticut	CONN	Penn Central	PC
Florida	FLA	Penn Northeast	PNE
Hawaii	HI	Pennsylvania Southeast	PSE
Illinois	ILL	Penn West	PW
Illinois South	IS	Puerto Rico	PR
Indiana-Kentucky	IK	Rhode Island	RI
Iowa	IOWA	Rocky Mountain	RM
Kansas-Oklahoma	KO	South Central	SC
Maine	ME	South Dakota	SD
Massachusetts	MASS	Southeast	SE
Michigan	MICH	Southern	SOC
Minnesota	MIN	Southwest	SW
Missouri	MO	Vermont	VT
Montana-Northern Wyoming	MONT-NO.WYO	Washington North Idaho	WASH
Nebraska	NE	Wisconsin	WIS

**MINUTES OF THE
TWENTY-SECOND GENERAL SYNOD
UNITED CHURCH OF CHRIST**

**Providence Convention Center
Providence, Rhode Island
July 1 - 6, 1999**

THURSDAY EVENING, JULY 1, 1999

1. SOUNDINGS

At 3:00 PM the delegates and visitors participated in Soundings, a time to provide feedback, express concerns, and offer suggestions on a number of issues and concerns on the agenda of the General Synod. These included the proposed amendments to the Bylaws, conversations with the nominees for officers, the search process for new officers, the Nominating Committee, the proposed budget for restructuring, and resolutions entitled, "Licensed and Ordained Ministries of the United Church of Christ," and "Creating Four Special Mission Giving Opportunities."

2. OPENING PLENARY WORSHIP

Opening worship began at 7:30 PM in the Providence Convention Center. The theme for the Twenty-second General Synod was based on Esther 4:9-17. Rev. Hector E. Lopéz preached on the theme of "For Such a Time as This." (*The complete text of Rev. Lopéz' sermon is located in Appendix B.*)

3. GENERAL SYNOD CALL TO ORDER

Following worship Moderator Denise Page Hood called the First Plenary of the Twenty-second General Synod of the United Church of Christ to order at 8:30 PM.

4. INITIAL REPORT OF THE CREDENTIALS COMMITTEE

The Moderator introduced Rev. John M. Gantt (OHIO), Chair of the Credentials Committee. Mr. Gantt reported there were 647 voting Delegates, 115 Associate Delegates and Honored Guests, 38 on the Business Committee, 955 Visitors, and 131 General Synod staff for a total of 1,886 present at General Synod. Mr. Gantt moved that the Twenty-second General Synod receive and adopt the report of the Credentials Committee.

99-GS-1 VOTED: The Twenty-second General Synod adopts the report of the Credentials Committee.

5. QUORUM DECLARED

Moderator Hood declared a quorum was present and the Twenty-second General Synod was in session.

6. GREETINGS FROM RHODE ISLAND CONFERENCE

The Moderator introduced Rev. H. Daehler Hayes, Rhode Island Conference Minister, who welcomed the delegates and visitors to the Twenty-second General Synod and introduced the host conference's thirty-four faith communities in a video, with banners and standards carried by youth, and with a musical presentation.

Mr. Hayes introduced the Mayor of Providence, Mr. Vincent A. Cianci Jr., who welcomed the delegates and visitors to Providence. Mr. Hayes then welcomed a wide variety of guests and clergy from the Providence area. Mr. Hayes also introduced Rev. Barry Fleet, President of the Rhode Island Conference who introduced Mr. Frank Drake, designer of the logo for the Twenty-second General Synod, Ms. Kathy Jellison, Chair of the Local Arrangements Committee; and members of the Board of Directors of the Rhode Island Conference.

7. DESIGNATION OF RESOURCE PERSONS GRANTED VOICE WITHOUT VOTE

Moderator Hood introduced Rev. Linda S. Gruber (PSE), Chair of the Executive Council.

Ms. Gruber stated that on occasion persons who do not have voice would be asked to make reports, speak to certain issues, serve as resource people or introduce nominees. Ms. Gruber moved that voice-without-vote be granted to these persons.

99-GS-2 VOTED: The Twenty-second General Synod grants voice-without-vote to those persons who have been approved by the Business Committee as designated resource persons for the presentation of reports, resolutions or other concerns that are on the

THURSDAY EVENING

agenda of the General Synod. The privilege of voice for these persons extends only for the time that the particular item of business is under consideration and at the invitation of the appropriate committee chair, other Synod delegate or the moderator and/or assistant moderators.

8. ANNOUNCEMENT REGARDING THE BYLAWS

The Moderator called on Ms. Edith A. Guffey, Secretary of the United Church of Christ, who spoke about the error in mailing of the Bylaw amendments and offered an apology. Ms. Guffey also assured the delegates that steps had been taken to prevent future occurrences of this type.

9. ADOPTION OF THE GENERAL SYNOD AGENDA

Before the adoption of the Agenda, Moderator Hood reminded delegates that Bylaw 209 states that the Executive Council acts as the General Synod “ad interim” and that the Executive Council “shall serve as the Business Committee and Committee of Reference of the General Synod during its sessions, and as such shall prepare the agenda and schedule of all meetings of the General Synod, (and) recommend changes therein during sessions. . . .” She stated that in order to complete the business of the Twenty-second General Synod, it was essential to remain on schedule. The Moderator urged delegates to be succinct in their comments and explained the rules pertaining to microphone usage.

Moderator Hood called on Ms. Gruber, who, on behalf of the Business Committee, moved the adoption of the Agenda for the Twenty-second General Synod.

Ms. Kathy Bryant (NY) moved to amend the Agenda so that the vote on “Designation of Groups Granted Voice Without Vote” will occur prior to the vote on the Standing Rules.

99-GS-3 VOTED: The Twenty-second General Synod amends the Agenda so that the vote on “Designation of Groups Granted Voice-Without-Vote” will occur prior to the vote on the Standing Rules.

No further discussion followed and the Moderator called for the vote.

99-GS-4 VOTED: The Twenty-second General Synod adopts the Agenda as printed in the Program/Worship

and Business Book and as amended, and authorizes the Business Committee to make any necessary adjustments.

10. ELECTION OF TELLERS

Ms. Gruber referred delegates to the Executive Council Report dated June 7, 1999, and the listing of delegates who agreed to serve as Tellers during the Twenty-second General Synod. Ms. Gruber moved their election as Tellers.

99-GS-5 VOTED: The Twenty-second General Synod elects the following delegates to serve as Tellers. The Secretary is authorized to make changes as needed.

Ron Ashworth (ME), Grace Brown (MASS), Jobari Brown (FLA), Jim Bock (MINN), Virginia Child (CONN), Minnie Davis (CAC), Elizabeth Easley (ILL), Luis Enriquez-Diaz (MASS), Jon A. Fogel (PC), James Foucher (FLA), Gerald Fritz (ME), Phyllis Hand (NOPL), Marlene Helgemo (MINN), Jillian Hoppel (PNE), Arnold Hosbach (OHIO), Bill Ingraham (MICH), Wylentha Johnson (IS), Sara Lane (NH), Scott Martin (KO), Linda Miller-Pretz (PW), Don Nettleton (WASH), Linda Nicholas-Whitney (MASS), Doug Nielson (ILL), Juan Roman (CONN), Marvin Silver (CAC), Nicole Syster (FLA), Leslie Taylor (OHIO), Linda Turner (IS), Precious Witherspoon (ILL).

11. DESIGNATION OF GROUPS GRANTED VOICE WITHOUT VOTE

Ms. Gruber referred to the Recommended Standing Rules for the Twenty-second General Synod, Rule 11 and moved that the groups be granted voice without vote.

99-GS-6 VOTED: The Twenty-second General Synod grants voice-without-vote status to the following groups and to their stated representatives:

Association of United Church of Christ Intentional Interim Ministers

Ann Cohen
Roger Nicholson

Association of United Church Educators

Ruth Hainsworth
JoAnne Bogart

Biblical Witness Fellowship
David Runnion-Bareford

THURSDAY EVENING

Steven Clifford

Christians for Justice Action
James Smucker
Donna Schaper

Council for Hispanic Ministries
Lilia Enriquez
Jeannette Zaragoza

Focus Renewal Ministries
Vernon Stoop
Eugene Ziegler

Housing & Community Development Task Force
George Calvert

Ministers for Racial, Social and Economic Justice
William Land
Pamela June Anderson

National Committee on Persons with Disabilities
Billie Louise Bentzen
Rita Fiero

Network for Environmental & Economic
Responsibility
Douglas Hunt
Donald Clark

Pacific Islander Asian American Ministries
Ron Fujiyoshi
Ferdinand Rico

Spiritual Development Network
Craig T. McClellan

Student Ecumenical Partnership
Nicole Lake
Jerry Yasuko Ogawa

United Black Christians
David Mann
Dory Lingo

United Church of Christ Coalition for Lesbian, Gay,
Bisexual and Transgender Concerns
Keith Haithcock
Mitzi Eilts

United Church of Christ Chaplains in Health Care
Jan Summers
Allan Kramer-Moyer

United Church of Christ Expression of Marriage
Encounter
Roland Turnbach

United Church of Christ Fellowship of Reconciliation
Mark Lukens

United Church of Christ Military Chaplains
Anthony Carpenter
Lilton Marks

United Church of Christ Parents of Lesbians and Gays
Fred Anderson
Bob Strommen

United Friends for Life
Michael Allen
John Brown

UCC Office Support Staff Network
Phyllis Anderson
Betsy Hosbach

UCC Urban Ministries Network
Gregory Smith
John Selders

12. ADOPTION OF THE STANDING RULES

Ms. Gruber directed the delegates to the Recommended Standing Rules for the Twenty-second General Synod and moved the adoption of the Standing Rules for the Twenty-second General Synod as contained in the Delegate Handbook.

Ms. Genavieve Heywood (CA NV,N) offered as a friendly amendment that the Recommended Standing Rules be amended by inserting on page 22, 13.B(4)(g) and on page 24, 13.C(4)(e) the following replacement text: "Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available." Ms. Gruber did not accept this as a friendly amendment. Discussion followed.

99-GS-7 VOTED: The Twenty-second General Synod adopts the amendment to the Recommended Standing Rules for the Twenty-second General Synod as follows: the insertion on page 22, 13.B(4)(g) and on page 24, 13.C(4)(e) the following replacement text: "Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available."

THURSDAY EVENING

99-GS-8 VOTED: The Twenty-second General Synod adopts the Standing Rules as contained in the Delegate Handbook and as amended.

13. INTRODUCTION OF GENERAL SYNOD LEADERSHIP

Moderator Hood introduced General Synod Leadership including Assistant Moderators Rev. Jana Norman-Richardson and Mr. Robert B. Frieberg; and the Parliamentarians Dr. Annie Wynn Neal and Rev. Malcolm C. Bertram.

Mr. Bertram instructed delegates on the role of the Floor Parliamentarian and Parliamentary procedure. Dr. Neal spoke about her role in supporting the moderator and assistant moderators.

Moderator Hood introduced Mr. E. Chris Montaña, Chair of the Program and Planning Committee, who introduced members of the Twenty-second General Synod Program and Planning Committee. The members of the Committee are: Winifred Boub (SD); Iris M. Branch (CONN); Linda S. Gruber (PSE); Donald G. Hart (United Church Foundation Inc.); H. Daehler Hayes, Rhode Island Conference Minister; Kathy Jellison, Chair of the Local Arrangements Committee; Corey L. Larson (IOWA); Kekapa P. K. Lee (HI); Holly S. Nelson (SE); Raymond Reid (SOC).

Mr. Montaña reminded the delegates that any business remaining unaddressed will be acted on by the Executive Council.

Moderator Hood introduced Reflectors for the Twenty-second General Synod, Dr. Mary Luti, and Rev. Norman W. Jackson (HI).

14. INTRODUCTION OF GENERAL SYNOD STAFF LEADERSHIP

The Moderator introduced the Administrator of the Twenty-second General Synod, Ms. Edith A. Guffey, who introduced the General Synod staff leadership as follows:

EXHIBITS

Ken Daniel, Bob Sandman

SERVICE PROJECTS

Susan Sanders

AV COORDINATORS

Eric Caldwell, Bob Chase, and Barbara Fryman

YOUTH STEWARDS

Katie Crown, Marisia Dufault, Ann Erkinan, Katie Ghelli, Craig Godfrey, Evan Hall, Lauren Hogberg, Justin

Koonz, Karen Landry, April Lau, Katelyn McCrae, Rachel Pike

RECORDERS

Dana Downs, Michell Farrow, Lisa Izzo, Christopher Noffke, Robert Snyder, Jacqueline Wilkins

REGISTRAR STAFF

Laurinda Hafner, Darrell Ludwig

STAGE MANAGER

Terry White

FACILITIES COORDINATOR

Florence Coppola

WORSHIP STAFF AND COORDINATORS

Arthur Clyde, Raymond Hargrove, Pat de Jong, Luis A. Pérez, John H. Thomas

MUSIC

Othniel Clark

COMMITTEE PROCESS STAFF

Lorin W. Cope, Sheldon W. Culver, Karen A. Mosby, Robert O. Ullman

FLOOR COORDINATOR

Richard O. Sparrow assisted by Joan VanderVilet

AGENDA COORDINATORS

Sheila Kelly, Laura Nyala

OFFICE STAFF

Byron and Pat Light, Christiana Chapple

SIGNERS

Betty Colonmos, Mary Ann Morehouse

YOUTH PROGRAM

Gordon J. Svoboda, II

DISCIPLES COUNTERPART

Donald B. Manworren

15. INTRODUCTION OF NEW BUSINESS

Moderator Hood explained the procedure for introducing new business, referring to the Standing Rules on page 24 of the Delegate Handbook, Rule 13.C(3)(b) and reminded the delegates that this is the only time to introduce New Business, and this New Business will be introduced by title only. Items introduced will be referred to the Business Committee for recommendation. The recommendations will be brought to the Plenary on Friday morning.

The Moderator asked delegates introducing new business to give their name, conference, title of the new business being introduced and the name and conference of the two delegates who are seconding the introduction of the item. Three items of new business were offered:

Resolution “Against the Apparel Industry Partnership’s Workplace Code of Conduct”

Submitted by Anne R Hurd (NY)

Vivian Hamm (NY)

Gerald Frotz (ME)

Resolution “On Name Recognition”

THURSDAY EVENING

Submitted by Gloria Crowder (CAC)
Aladrain Crowder (CAC)
Walter Gibson (SOC)

Resolution "Regarding Election of New Leadership for the United Church of Christ"

Submitted by David Henry (CAC)
Minnie Davis (CAC)
Ronald McClean (MASS)

16. INTRODUCTION OF HONORED GUESTS

Moderator Hood called on Ms. Gruber who moved that previous Officers, Instrumentality Executives, and Moderators be designated as Honored Guests and granted Voice without Vote.

99-GS-9 VOTED: The Twenty-second General Synod grants Voice without Vote to the following Honored Guests:

Former Officers: Rev. and Mrs. Joseph H. and Harriette Evans, Rev. and Mrs. Avery and Peg Post, Rev. Carol A. Joyce and Mr. Neal Leubke, Mr. and Mrs. Charles and Catherine Lockyear. Past Moderators: Ms. Charlotte Pennfield Gosselink and Mr. Charles Gosselink, Rev. John H. Krueger, Mr. Robert Nace. Former Instrumentality Executives: Ms. Marilyn Breitling, Rev. Mary Susan Gast and Rev. Roger Straw, Rev. Larry Schultz, Rev. and Mrs. Harold and Peg Wilke, Rev. and Mrs. David and Virginia Stowe, Rev. and Mrs. Scott and Jean Libbey, Rev. and Mrs. Sheldon and Mary Mackey, Rev. Charles Shelby Rooks, Mr. John Ordway, Rev. C. Everett Parker.

Rev. Robert Chase and Rev. Carol Joyce led the Synod in prayer thanking God for the gifts of both past and present leaders of the church.

17. ANNOUNCEMENTS AND RECESS

The Moderator recognized Ms. Guffey for announcements. One of the announcements made by Ms. Guffey to the General Synod was that Rev. Karl H. Meyer of the Calvin Synod who may have been the oldest living United Church of Christ minister, died this past week.

Moderator Hood declared the First Plenary of the Twenty-second General Synod to be complete and in recess at 9:48 PM. Ms. Hood announced that the Second Plenary will begin at 8:15 AM Friday.

FRIDAY MORNING, JULY 2, 1999

1. CALL TO ORDER

Assistant Moderator Robert B. Frieberg called the Second Plenary of the Twenty-second General Synod to order and invited Rev. Jana Norman-Richardson to lead the delegates and visitors in Bible Study.

2. SPEAK OUT!

The Assistant Moderator reviewed the rules to be observed for Speak Outs!

Rev. Harold H. Wilke (CA NV,S) urged the church to be more intentionally accessible to all in addition to being multiracial and multicultural.

Ms. Connie J. Meixsell (PNE) shared what the United Church of Christ means to her and her feeling of the need to stop labeling people and acknowledge the whole human race.

Ms. Claire M. Hoffman (CA NV,S) urged the delegates to include the issue of gun control in the two resolutions on violence that are being considered.

THURSDAY EVENING

Rev. Jeffrey P. Kistler (PNE) stated his concern that we should use the word “inclusive” to describe membership, but not ministry, in United Church of Christ.

Rev. C. William Wealand (FLA) expressed his excitement about Faith Works, September 1999, to be held in Daytona Beach, Florida, and invited all to attend.

3. REPORT OF THE DIRECTOR OF FINANCE AND TREASURER AND REPORT OF THE SECRETARY OF THE CHURCH

Assistant Moderator Frieberg called on Rev. Doris R. Powell, Director of Finance and Treasurer, and Ms. Edith A. Guffey, Secretary, for their reports.

Ms. Powell began her report by thanking her staff for all their work for the church. Ms. Powell suggested that, like Esther, we are called by God in extraordinary circumstances and on a daily basis to care for one another through many faithful acts of kindness and justice; and to give of our tithes and offerings. She reviewed the functions of the Office of the Director of Finance and Treasurer and expressed gratitude for having the opportunity to serve the church. *[The complete text of the Report of the Director of Finance and Treasurer is located in Appendix B.]*

Ms. Guffey thanked her staff and described their responsibilities. She stated that the Office of the Secretary works in partnership with many in the national setting. Ms. Guffey described her responsibilities with the Transition Coordinating Committee, the Constitution and Bylaw Revision Team, as General Synod Administrator and her presence in local churches, conferences and associations representing the church. She thanked the Executive Council for their countless hours of work and their commitment to the Gospel of Jesus Christ and God’s mission in this world. *[The complete text of the Report of the Secretary is located in Appendix B.]*

4. PRESIDENT’S REPORT

The Assistant Moderator called on Rev. Rosemary McCombs Maxey (CAC) to introduce Rev. Dr. Paul H. Sherry, President.

Mr. Sherry thanked his staff and expressed his gratitude for having the privilege to serve as President of the Church for the past 10 years. He thanked the church for the support shown to him and his wife,

Mary. Mr. Sherry reflected that there have been many changes in the church during the forty-one years since his ordination, yet the church remains the same. Mr. Sherry suggested this is a time of dramatic contrasts; a time to trust; a time to love; a time to dare and a time to hope. *[The complete text of the Report of the President is located in Appendix B.]*

5. REPORT OF THE EXECUTIVE COUNCIL

Assistant Moderator Frieberg referred to the written report of the Executive Council found in the Program/Worship and Business Book, and introduced Rev. Linda S. Gruber, Chair of the Executive Council.

Ms. Gruber reported that the Executive Council began its work for this biennium the day after the close of the Twenty-first General Synod. While much of the Executive Council’s work has been devoted to transition issues, a number of other issues were dealt with.

- # filled vacancies on boards
- # reviewed and received reports on the biennial budgets
- # engaged in theological reflection
- # heard reports from officers at each meeting
- # had conversation with representatives of many agencies, including the Council and the Council for Youth and Young Adult Ministries and had conversation with Conference Ministers who serve on the Executive Council
- # reviewed and received reports from the Assistant to the President for Ecumenical Concerns and the Affirmative Action Officer
- # through the Personnel Committee, completed performance reviews for the officers.

Ms. Gruber reviewed the responsibilities given for the restructure process which was given to the Executive Council by the Twenty-first General Synod, including the search process for the five officers in the new structure. She also reviewed events leading to the presentation of five nominees at the March 1999 meetings of the Boards/Directorates and Executive Council for confirmation and following those meetings. Ms. Gruber explained that while the final decision regarding moving ahead with restructure was up to the General Synod, the Nominating Committee went forward with the job of placing names into nomination for the Boards and Committees of the new structure. *(The complete text describing the process for the search is located in Appendix B.)*

THURSDAY EVENING

6. NOMINEES TO THE NOMINATING COMMITTEE

Ms. Gruber presented the names of the nominees to the General Synod Nominating Committee, Class of 2005, including the names of persons who are nominated to serve on the Nominating Committee from Groups. Ms. Gruber reminded the delegates that while no nominations can be made from the floor for representatives from groups, nominations would be accepted from the floor for conference positions.

Of the list of twelve, the General Synod will elect three clergy and three lay persons and all nine of the nominees from the historically underrepresented groups. Biographies can be found on pages 93-95 of the Program/Worship and Business Book.

CLERGY

Class of 2005
Betsy Brauw, PC
Linda Mines Elliot, CPC
Elaine Greensmith, SW
Randy Heckman, IS
Valentino Lassiter, OHIO
Kent Siladi, CONN

LAYPERSONS

Class of 2005
Richard Allen, NOPL
Margaret Ellis, SOC
Pierson Kemp, CAC
Jordan M. Patterson, HI
Katie Tabler, IK
Joan Vander Vilet, MASS

NOMINEES FROM GROUPS

Class of 2001
Winifred Boub, CAIM
Wilfredo Torres Mecado, CYYAM
Mary J. Fairley, MRSEJ

Class of 2003 Mildred Pruna, CHM Clifford John, UBC Diane Darling, UCCC / LGBTC	Class of 2005 David Mann, COREM Doris Dunn, NCPWD Tyrone Reinhardt, PAAM
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7. REPORT OF THE GENERAL SYNOD NOMINATING COMMITTEE

The Assistant Moderator called on Ms. Martha Mendóza-Morales (ILL) and Rev. Peter S. Shober (MONT-NO.WYO), Co-chairs of the General Synod Nominating Committee. Mr. Shober recognized the members of the Nominating Committee:

Rev. Jean Andrews	Rev. Ramón Hernández
Rev. Mary Jane Barber	Ms. Jan Libby
Mr. Robert Bock	Rev. Vilma Machín
Mr. Terry Brino-Dean	Rev. Rosemary McCombs Maxey
Mr. Benjamin Broadbent	Mr. Akela Neumaier
Ms. Sandy Casmey	Rev. Yvonne Samuel
Rev. Julio Filomeno	Rev. Kim Wells

Ms. Sachi Fujita
Ms. Nancy Godfrey

Terry White

Ms. Mendóza-Morales directed the Synod to the Program/Worship and Business Book and the report of the General Synod Nominating Committee including the listing of nominees and their biographical data. She noted the following changes: Justice and Witness Ministries, Illinois South will have an open slot; remove Carmen Wooster, leaving Connecticut with an open slot; Executive Council, replace Albert Kovacs with Bela Poznan (CA.SY); Wider Church Ministries, add Denby M. Deegan, Sr. (NOPL).

Mr. Shober concluded the Report of the Nominating Committee stating there is still work to be done in the coming years to fully reflect the work of restructure in the nominating process.

Assistant Moderator Frieberg announced that the Twenty-second General Synod receives the report of the General Synod Nominating Committee.

8. NOMINATIONS FROM THE FLOOR FOR BOARDS

Following the review of the Standing Rules for the Twenty-second General Synod, the Assistant Moderator entertained nominations from the floor. There were no nominations. The nominations were declared closed.

9. INTRODUCTION OF NOMINEES FOR OFFICERS

Assistant Moderator Frieberg explained the procedure for presenting the five persons nominated by respective Boards for call by election to the General Synod as Officers of the United Church of Christ. The five nominees are Rev. John H. Thomas for General Minister and President; Dr. Edith A. Guffey for Associate General Minister; Dr. Bernice Powell Jackson for Executive Minister of Justice and Witness Ministries; Dr. Dale L. Bishop for Executive Minister of Wider Church Ministries and Rev. José "Joe" A. Malayang for Executive Minister of Local Church Ministries.

10. INTRODUCTION OF DR. DALE L. BISHOP, NOMINEE FOR EXECUTIVE MINISTER OF WIDER CHURCH MINISTRIES

THURSDAY EVENING

The Assistant Moderator called on Rev. Daniel F. Romero, Conference Minister of the Southern California- Nevada Conference, to present the nominee for Executive Minister of Wider Church Ministries. Mr. Romero was accompanied by Mr. Richard A. Hopkins, President of the Corporation of the United Church Board for Homeland Ministries; Rev. Barbara Kershner Daniel, Chair of the Board of Directors of the United Church Board for World Ministries; and Ms. Jacqueline Smith, President of the Corporation of the United Church Board for World Ministries.

11. REMARKS BY DR. DALE L. BISHOP

Dr. Bishop spoke of his experiences while serving the Middle East Council of Churches and his faith journey. He hopes we can recapture that sense of connection with the United Church of Christ and unity with others. *[The complete text of Rev. Romero's introduction and Dr. Bishop's speech are located in Appendix B.]*

12. BLESSED INTERRUPTION

Assistant Moderator Frieberg called on Mr. Phil Porter (CA NV,N) for a time of community building.

13. CONTINUATION OF THE REPORT OF THE EXECUTIVE COUNCIL

The Assistant Moderator called upon Ms. Gruber to continue the report of the Executive Council and to introduce the Transition Coordinating Committee (TCC).

Ms. Gruber called on Mr. Sherry, who serves as Chair of the TCC, to begin the report of the Committee and to introduce Rev. Robert D. Witham, Coordinator of Structural Transition. The members of the TCC are:

Elizabeth Aguilar	William A. Hulteen
David D. Anderson	Meredith A. Hutchison
Joan F. Brannick	Susan J. Ingham
Mary M. Brueggemann	Bernice Powell Jackson
Dollie Burwell	Wallace Ryan Kuroiwa
Marguerite Carlson	Laura A. Loving
Arthur L. Cribbs	Earl D. Miller
William F. Dalke	Carmin D. Ross-Murray
Barbara Kershner Daniel	Doris R. Powell
Thomas E. Dipko	Lois M. Powell
Patricia Eggleston	Federico Ranches
Ronald L. Eslinger	Raymond Reid
Robert Goodchild	Leticia P. J. Rouser
Ha'aeo Guanson	Paul H. Sherry
Edith A. Guffey	Henry T. Simons
Donald G. Hart	Lyle J. Weible
David Y. Hirano	Rene Whiterabbit-Cutinella

Previous members were Rev. A. Gayle Engle, Ms. Veronica Wilson, Ms. Valerie Russell and Mr. Clifford John.

Mr. Sherry thanked the members of the TCC for their work and offered additional words of thanks for Rev. Robert D. Witham and his extraordinary leadership in this process. Mr. Witham reviewed the work of the TCC since the last General Synod stating there were many opportunities throughout Synod for questions, including the hearing scheduled in the afternoon.

14. INTRODUCTION OF ECUMENICAL DELEGATES AND VISITORS

Assistant Moderator Frieberg called on Mr. Sherry to introduce Ecumenical Delegates and Visitors.

Ecumenical Delegates: Rev. Orlando Marcal, Sinode Gereja Kristen Timor Timur; Rev. Steven Titus, United Congregational Church of Southern Africa; Rev. Robert Welsh, Christian Church (Disciples of Christ); Rev. Irvin Moxley, Presbyterian Church (USA); Bishop Marcus Miller, Evangelical Lutheran Church in America; Rev. Alvin Johnson, African Methodist Episcopal Church; Rev. Dr. Richard Hamm, General Minister and President, Christian Church (Disciples of Christ).

Ecumenical Visitors: Rev. Stan Hasteley, Alliance of Baptists; Rev. Hanns Peter Keiling, Church of the Rhineland; Superintendent Rainer Stuhlman, Evangelical Church of the Union; Rev. Elder Pita Elisara II, Rev. Elder Masalosalo Sopoaga, Rev. Elder Panama Mutu, Congregational Christian Church in American Samoa; Dr. Lynn Saomga, Reformed Church in America; Rev. Samson Almarez, United Church of Christ, Philippines.

Mr. Sherry moved that the Twenty-second General Synod grant Voice without Vote to the Ecumenical Delegates and Visitors.

99-GS-10 VOTED: The Twenty-second General Synod grants Voice without Vote to the Ecumenical Delegates and Visitors.

The Assistant Moderator called on Rev. Hamm who greeted the Synod on behalf of all of the Ecumenical Delegates and Visitors.

15. INTRODUCTION OF OVERSEAS PERSONNEL

THURSDAY EVENING

Assistant Moderator Frieberg introduced Rev. David Y. Hirano, Executive Vice President of the United Church Board for World Ministries, who introduced the following Overseas Mission Personnel:

Andrea Caño de Vargas, Latin America/Caribbean/Mexico; William & Veronica Kyle, Latin America/Caribbean/Mexico; Alan & Sally McCain, Middle East/Turkey; Alison Stendahl, Middle East/Turkey; Lori Hayes, Middle East/Israel/Palestine.

Ms. Lori Hayes greeted the Synod on behalf of the Overseas Personnel.

16. INTRODUCTION OF DR. BERNICE POWELL JACKSON, NOMINEE FOR EXECUTIVE MINISTER OF JUSTICE AND WITNESS MINISTRIES

The Assistant Moderator called on Ms. Ameenah Shareef and Mr. Justin Deegan to present the nominee for Executive Minister of Justice and Witness Ministries, Dr. Bernice Powell Jackson. Ms. Shareef and Mr. Deegan were accompanied by Rev. Henry T. Simmons, Chair of the Commission for Racial Justice; Mr. Steven Lederer, Chair of the Board of Directors of the Office of Communication; Ms. Brenda D. James, Chair of the American Missionary Association Division of the United Church Board for Homeland Ministries; Ms. Dollie Burwell, Chair of the Board of Directors of the Office for Church in Society; and Rev. Wanda Veldman representing the Coordinating Center for Women in Church and Society.

17. REMARKS OF DR. BERNICE POWELL JACKSON

Ms. Jackson thanked Ms. Shareef and Mr. Deegan for their introduction. She spoke of her vision for the United Church of Christ for becoming a just peace, multiracial and multicultural church accessible to all and reflected on her personal faith journey that has led her to this position. *(The complete text of Ms. Shareef's and Mr. Deegan's introduction and Dr. Jackson's speech are located in Appendix B.)*

18. CONTINUATION OF THE REPORT OF THE EXECUTIVE COUNCIL

Assistant Moderator Frieberg introduced Mr. David D. Anderson, Chair of the Committee of Reference.

Mr. Anderson directed the delegates to the Committee of Reference Report on pages 90-92 in the

Program/Worship and Business Book, the Executive Council Minutes from the June 30, 1999, meeting and the Second and Third Reports of the Committee of Reference and moved the adoption of the reports and minutes.

99-GS-11 VOTED: The Twenty-second General Synod receives items of business submitted to it and assigns them to committees, or directly to plenary, as follows:

- Committee 1: Prevention of Lesbian, Gay, Bisexual, and Transgender Youth Suicide Violence in our Schools - Beginning an Ending
- Committee 2: Access to Health and Disability Insurance for UCC Pastors and Lay Employees and their Families Open Enrollment in the Health Care and Dental Plans
- Committee 3: Calling of Clergy with Disabilities Calling the People of God to Open Wide their Hearts to Persons with Serious Mental Illness (Brain Disorders)
- Committee 4: Border Justice Issues: A Challenge for the 21st Century Church Boarder Justice Resolution In Support of the Farm Labor Organizing Committee's Boycott of Mt. Olive Pickles
- Committee 5: Alliance of Baptist Partnership in Mission and Ministry Between the Congregational Christian Church in American Samoa and the United Church of Christ
- Committee 6: Bringing Justice and Peace to the Middle East In Solidarity with the Persecuted Church
- Committee 7: Affirming Marriage Men's Ministry in the United Church of Christ
- Committee 8: Creating Four Special Mission Offerings
- Committee 9: Bylaws A Resolution Regarding Election of New Leadership for the United Church of Christ
- Committee 10: Call for the Abolition of the Death Penalty Reaffirming the Fourth Amendment in the Wake of the Diallo Shooting

FRIDAY AFTERNOON

Committee 11: Licensed and Ordained Ministries in
the United Church of Christ

Committee 12: Hearing the Voice of the Churches
Redressing the Effects of 1996
Welfare Legislation: A Resolution
Presented to the Twenty-second
General Synod of the United
Church of Christ

Committee 13: Interfaith Relations and the Churches
Resolution Against the Apparel
Industry Partnerships Workplace
Code of Conduct

Committee 14: Global Debt
Global Warming
Legacy of U.S. Atomic Testing in the
Marshall Islands: U.S.
Accountability

Directly to Implementing Bodies:

Justice and Civil Rights for
Lesbian/Gay/Bisexual Persons
On Name Recognition

Directly to Plenary:

Continuing Need for Hispanic
Ministries
Partnership with the Protestant
Church in East Timor
Affirmation of Partnership Between
the United Congregational Church
of Southern Africa and the United
Church of Christ

19. REFLECTION

The Assistant Moderator called on Dr. Mary Luti and
Rev. Norman W. Jackson, who offered their personal
reflections on the proceedings.

20. ANNOUNCEMENTS AND RECESS

Assistant Moderator Frieberg called on Ms. Guffey for
announcements. Following announcements, the
Assistant Moderator declared the Second Plenary of
the Twenty-second General Synod to be in recess.

FRIDAY AFTERNOON, JULY 2, 1999

1. CALL TO ORDER

Assistant Moderator Jana Norman-Richardson called
the Third Plenary of the Twenty-second General Synod
to order at 2:30 PM.

2. SPEAK OUT!

The Assistant Moderator called upon those participating
in the Speak Out!

Rev. Richard Hammond Price (PSE) spoke of a
gathering sponsored by Phoenix Consultants at First
Universalist Church for those who wish more

FRIDAY AFTERNOON

information regarding how to deal with congregations that abuse their pastors.

Rev. M. Dositia Carlson (SW) invited all to join her and others in forming an older adult network to share ideas and concerns about aging.

Rev. Ruth M. Brandon (MASS) urged delegates to attend a variety of events sponsored by Christians for Justice Action.

Mr. Ferdinand Rico (CA NV,N/PAAM) invited all to join two special workshops on Saturday: Pacific and Asian Theology and Toward Pacific Islander and Asian American Theology.

Mr. Benjamin Motz (PSE) shared concerns arising out of an article written by William Winslow entitled "Churches Face Shortage of Clergy."

Rev. Norma S. Mengel (PC) spoke on behalf of the resolution for persons with serious brain disorders and the need for organ transplants.

Mr. Sam Stafford (NY) shared concerns about the continuing AIDS pandemic. He urged HIV prevention and sexuality education in churches.

Rev. George E. Calvert (NY) urged participation in programs which make affordable housing possible in every community.

Rev. Barron P. Barley (PC) asked that those who speak from the floor of the Synod not be interrupted by the ten-second warning, or even when they exceed the time limit.

Rev. Darren R. Erickson (WASH) thanked the United Church of Christ and the Evangelical Lutheran Church in America for the Formula of Agreement that made his church's yoked ministry possible.

Mr. John H. Scott, III (CONN) cited Deuteronomy 6, as he expressed the need to teach our children that Congregationalists came together to end racism through a variety of historical events in America.

3. INTRODUCTION OF BYLAWS

Assistant Moderator Norman-Richardson explained to the delegates that the Constitution and Bylaws Revision Team (CBRT) was charged with the responsibility to recommend revisions to the Constitution and Bylaws which would be necessary for restructuring. She

introduced Rev. Charlotte L. Frantz, Chair of the Committee on Structural Planning, and Rev. Mary Ann Neevel, Chair of the Constitution and Bylaws Revision Team, who would facilitate the hearing. Other members of the Structural Planning Committee were also available to respond to questions.

Ms. Neevel stated that the other members of the CBRT were Charlotte L. Frantz, Edith A. Guffey, Douglas Hatfield, Heidi Mattos, Paul H. Sherry and Frank Thomas. Rev. Robert D. Witham served as staff. Ms. Neevel described the multi-step process of restructuring and the role of bylaws in an organization. She stated that there were several concerns which were brought to the attention of the CBRT, but the work and proposed amendments were limited to those changes that were necessary for restructuring. Ms. Neevel stated that those members of the CBRT who were present and on stage would respond to questions. These persons included Ms. Neevel, Charlotte L. Frantz, Edith A. Guffey, Douglas Hatfield, and Paul H. Sherry.

Ms. Frantz reviewed the content of the individual proposed amendments. She directed delegates' attention to information that summarized the changes involved in the restructuring. Ms. Frantz described the differences and explained them, including changes in the representation of youth in the church. Ms. Frantz moved that the Synod recess to an open hearing.

99-GS-12 VOTED: The Twenty-second General Synod votes to recess to an Open Hearing on the proposed Bylaws.

4. OPEN HEARING ON PROPOSED BYLAWS

Ms. Frantz declared the end of the open hearing when the time had elapsed, and the Assistant Moderator called the General Synod back to order.

5. BLESSED INTERRUPTION

A Point of Personal Privilege was granted to Rev. David P. Hansen, Conference Minister, Hawaii. He gave thanks and Aloha from the Hawaii Conference to those who have served as our national leaders and are retiring or moving on in the new structure. Leis were presented to: Paul H. Sherry, David Y. Hirano, Thomas E. Dipko, Edith A. Guffey, John H. Thomas, José (Joe) Malayang, Bernice Powell Jackson, Dale L. Bishop, and the moderators, Robert B. Frieberg and Denise Page Hood, and Jana Norman-Richardson.

SATURDAY EVENING

6. BUDGET ALLOCATION FOR THE NEW STRUCTURE

The Assistant Moderator called Mr. Roger B. Arend (NH), Chair of the Finance and Budget Committee of the Executive Council, to introduce the discussion of the budget allocations in the new structure.

Mr. Arend made a presentation of the new budget, highlighting the differences between the new and old structures, as well as explaining the process used to develop the budget. A visual presentation entitled "The Mission Spending Plan of the United Church of Christ" was shown detailing the amounts of money included in the budget and how it is distributed among the churches.

Mr. Arend explained the need for equitable distribution of both the resources and allocations of funding for the various ministries of the United Church of Christ. He pointed out that many of the changes in the new structure will result in substantial economic savings so that this funding can be reallocated. The presentation

closed with a brief litany of praise after which Mr. Arend moved that the General Synod recess to an Open Hearing on the proposed budget.

99-GS-13 VOTED: The Twenty-second General Synod recesses to an Open Hearing on the proposed Budget Allocation.

7. OPEN HEARING ON THE BUDGET

During the Open Hearing many concerns were raised. Mr. Arend and other members of the Budget and Finance Committee responded to the questions.

At the close of the Open Hearing on the Budget the Assistant Moderator Norman-Richardson called General Synod back to order.

8. ANNOUNCEMENTS AND RECESS

The Assistant Moderator called upon Ms. Guffey for the afternoon's announcements and declared the Third Plenary to be in recess following worship.

SATURDAY EVENING, JULY 3, 1999

1. CALL TO ORDER

Assistant Moderator Jana Norman-Richardson called the Fourth Plenary of the Twenty-second General Synod to order at 7:30 PM.

The Assistant Moderator announced this session as the fourth opportunity for a Speak Out! and invited those participating to come to the microphones. The Assistant Moderator asked that anyone approaching the microphone give their name and conference.

2. SPEAK OUT!

Rev. Elaine L. Mikesell (OHIO) spoke of camping programs at two campsites and stated there are approximately 18,000 who participate in this program, an operating budget of approximately 1.2 million dollars, and 85 employees. There is a search for a new minister for the outdoor ministries, and all who qualify are invited to apply. Contact the Conference Minister of the Ohio Conference.

Mr. William Deranleau (IOWA) spoke about the laws on gun control and access to weapons by children and stated his belief that no matter how many laws are passed, the laws are useless unless they are enforced.

Mr. Teamous L. Newberne (ILL) announced that the Illinois Conference is seeking a new Conference Minister and offered an invitation for qualified persons to apply. The deadline to submit applications is September 1, 1999.

Rev. Tyrone L. Reinhardt (HI) referenced this church's 1993 apology for the United States' complicity in the overthrow of Hawaii. He called on General Synod delegates to remember the loss of independence of Hawaii, and made a request for prayer for the continued journey of the native Hawaiian sovereignty.

Rev. J. David Menchhofer (SE) spoke about mental health awareness. He requested that this General Synod submit a pronouncement calling for the United Church of Christ to join with sister denominations in asking Congress to strengthen mental health education resources throughout our country, and to seek guidance for this effort from the Association of Professional Chaplains.

Mr. Thomas Lyon (NY) is looking for volunteers to accompany the stone engraved "To All Unknown Civilians Killed in War," that is being unearthed in Sherbourn, MA, and will begin a 33-day journey to Arlington National Cemetery, where it will be installed

SATURDAY EVENING

near the Tomb of the Unknown Soldier.

Mr. Matthew Small (ME/CYAAM) expressed the importance of exposing children to music and called for the Church to support music in our schools for children and make it a priority. He stated his opinion that when schools fail, it is the Church's duty to educate.

Ms. Nicole Lake (IOWA/STEP) invited visitors to visit the Student Ecumenical Partnership booth in the Exhibition Hall to learn more about how to get conferences, churches, etc., involved in young adult activities.

Mr. Timothy J. Brown (NY), a commissioned minister serving as the Youth and Young Adult Program Coordinator for the United Church of Christ Coalition for Lesbian, Gay, Bisexual and Transgender Concerns, noted how "coming-out stories" have helped young gays in the Church who are on their faith journeys. He pointed to the importance of sharing their stories with other youth. Ms. Ann Tucker will co-edit stories of coming out experiences. Guidelines can be obtained at the Exhibit Booth.

Ms. Heather M. Arcovitch (CONN) asked delegates to join her in a quiet moment of prayer that as we bring life to a new paradigm of leadership for the new millennium and we prepare to vote that we find a safe harbor in which to find the words to purge the pain we are experiencing as a natural part of the birthing process. She suggested we need to claim this pain and speak its name because only then will healing be found.

Rev. Yvonne V. Schaudt (MASS) lead visitors in a short prayer of healing.

Mr. Ron Fujiyoshi (PAAM) invited delegates to join the PAAM dinner Sunday night for Korean food. Tickets are available at the PAAM booth.

At the conclusion of the Speak Out! Assistant Moderator Norman-Richardson expressed thanks to all, and announced the next Speak Out! would be held Sunday afternoon.

3. AWARDS AND PRAYER OF THANKSGIVING

On behalf of on the local churches, conferences and communities across the country and the world, the Assistant Moderator highlighted the importance of recognition and thanksgiving for those who have been selected to be honored at this General Synod for a

variety of gifts and accomplishments. She invited Rev. Paul H. Sherry to lead the General Synod in a Prayer of Thanksgiving for the recipients of the awards. Following the prayer Mr. Sherry introduced those who were being recognized for their gifts and accomplishments by various instrumentalities and groups during this General Synod.

- C The Just Peace Award from the Office for Church in Society: Irma E. Romero, Chicago, Illinois; Pilgrimage UCC, Marietta, Georgia; Carlos Marentes, Father Roy Bourgeois.
- C The Antoinette Brown Award from the Coordinating Center for Women in Church and Society: Rev. Janet M. Griesinger, Rev. Dr. Marilyn L. Stavenger.
- C From the National Committee on Persons with Disabilities: Rev. Russell C. Schmidt, John Selmar, Rev. Dr. Harold H. Wilke.
- C From the Board for World Ministries: Latin America and the Caribbean - Naomi Ruth and Madrid de Espinoza; Middle East - Canon Naim Ateek; Africa - St. Georges United Church of Hillbrow, Johannesburg, South Africa; Southern Asia - Asmora Nababan; East Asia and the Pacific - Bishop Erme Camba; Europe - the Monks of the Servian Orthodox Monastery Decani
- C From the Board for Homeland Ministries: The Arthur Tappan Justice Award to the United Church of Santa Fe; Excellence in Teaching Awards to Larry Allen, E. Eugene Montague, Fay Conlee Oliver, Rev. Fe R. Nebres and Rev. A. Hale Schroer.
- C All laywomen who were recognized as Honored Laywomen by the Coordinating Center for Women in Church and Society.

Mr. Sherry expressed thanks and appreciation to all of the recipients of awards. He urged delegates and visitors to stop by the "Awards Board" near the Registration Area to learn more about the awards and the recipients.

4. RESOLUTION "CONTINUING NEED FOR HISPANIC MINISTRY"

The Assistant Moderator announced the beginning of the voting process on resolutions that have been submitted to General Synod. She then called upon Mr. John W. Lardin (MICH), Chair of the Planning and Correlation Committee of the Executive Council, to address a resolution that was referred directly to a plenary of the General Synod.

SATURDAY EVENING

Mr. Lardin referred the delegates to the resolution "Continuing Need for Hispanic Ministry" on page 159 of the Program, Worship and Business Book, moved its adoption, and yielded the remaining time to Rev. Ann Calvin Rogers-Witte (SW) to speak to the resolution.

Ms. Rogers-Witte spoke to the resolution and the importance of supporting its focus as we move forward into the future.

The Assistant Moderator called for discussion. Ms. Linda M. Jaramillo (CPC) urged the passage of the resolution and recognition of the Hispanic Ministries Implementation Team as a team working with Instrumentalities Executives, and the Council for Hispanic Ministries. She said the key is the need to strengthen the relationship with conferences and in local settings.

There being no further discussion, Assistant Moderator Norman-Richardson called for the vote.

CONTINUING NEED FOR HISPANIC MINISTRY

99-GS-14 VOTED The Twenty-second General Synod adopts the Resolution "Continuing Need for Hispanic Ministry."

WHEREAS, Hispanics* continue to be a growing membership group in the United Church of Christ and one of the fastest growing demographic groups in the United States;

WHEREAS, the United Church of Christ continues to strive to become a truly multiracial, multicultural church, as called for in the Pronouncement and Proposal for Action adopted by the Nineteenth General Synod in 1993;

WHEREAS, the Sixteenth General Synod in 1987 voted a Pronouncement and Proposal for Action, "The Hispanic Ministry of the United Church of Christ," and created the Hispanic Ministries Implementation Team to develop a Plan of Action to commend to all settings of the United Church of Christ;

WHEREAS, the current and past Plans of Action developed by the Hispanic Ministries Implementation Team and received by the Twentieth and previous General Synods have been useful in encouraging and evaluating the United Church of Christ's progress in ministries with and by Latinas*;

WHEREAS, the current Plan of Action, adopted by the Twentieth General Synod in 1995, identifies leadership development and other goals on which progress has been made, with much work remaining to be done; and

WHEREAS, the Hispanic Ministries Implementation Team has revised its Plan of Action to include updated goals and objectives through 2005 and has submitted this revised Plan as part of its report to the Twenty-second General Synod;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod:

1. Receives the 2001-2005 Plan of Action presented by the United Church of Christ Hispanic Ministries Implementation Team and commends it to the covenanted ministries envisioned for the future of the national setting, conferences and other bodies named within the Plan with the recommendation that they adopt it as a guide to ministries for, with and by Latinos*;
2. Extends the United Church of Christ Hispanic Ministries Implementation Team for the 1999 - 2001 Biennium and requests that the Team report to the Twenty-third General Synod on its progress.

* This title refers to all the constituencies of the Council for Hispanic Ministries. It includes Hispanic, Latino, Latina, Chicano, Chicana, and other names we choose to use to identify our cultural or national backgrounds.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

The Assistant Moderator thanked Mr. Lardin and Ms. Rogers-Witte and called on Mr. Sherry to introduce Mr. Jonathan Kozol as speaker for the evening plenary.

5. ADDRESS BY JONATHAN KOZOL

Mr. Sherry introduced Mr. Jonathan Kozol as an educator, a writer, a prophetic figure and a compassionate human being. He referred to Mr. Kozol's writings, in particular *Amazing Grace*, which resulted from a two-year conversation with children, pastors and parents in the impoverished area of the South Bronx, New York. The youth were of African-American and Hispanic descent. Mr. Sherry thanked Mr. Kozol for his work and his presence.

Mr. Kozol thanked Edith Guffey and Faith Johnson for making his appearance possible and stated that the United Church of Christ has had an important role in his life because of its commitment to civil rights, gender issues, welfare, environmental issues, etc. He stated that other denominations have been afraid to defend such issues. Mr. Kozol applauded the United Church of Christ's courage, and expressed his support. He feels this is a cold season for activists, but said he is not apologetic or frightened because of his activist role. There are other old liberals who are scared to be called liberals. He suggested that they are ex-liberals who are tired or frightened. He spoke about how wonderful it is to see youth here saying there is no real celebration without the youth.

Mr. Kozol then addressed the Synod focusing on his personal experiences and encounters with poor children, primarily in the South Bronx. He spoke of the need for quality education and systemic justice. *(The complete text of Mr. Kozol's address is located in Appendix B.)*

As Mr. Kozol was escorted from the stage with applause and the General Synod singing "This Little Light of Mine."

6. ANNOUNCEMENTS AND WORSHIP

Assistant Moderator Norman-Richardson called on Ms. Edith A. Guffey for announcements. Ms. Guffey

invited delegates and visitors to a reception and book-signing for Mr. Kozol. Following announcements the Assistant Moderator declared the Fourth Plenary of the Twenty-Second General Synod to be complete following the evening Worship.

The choir of First Congregational Church of Norwalk, CT, directed by Mrs. Cutie-Mae Jordan performed "I'm Free" and "Give God the Praise." Rev. Lois M. Powell offered the Prayer of Confession and a moment of reflection and read from Luke 5.1-11. The Anthem was sung by the Gospel Choir of First Congregational Church, Norwalk, CT. Ms. Mi Jin Chung was the evening preacher. *(The complete text of Ms. Chung's address is located in Appendix B.)*

SUNDAY AFTERNOON, JULY 4, 1999

1. CALL TO ORDER

Moderator Denise Page Hood called the Fifth Plenary session to order at 3:00 PM.

2. SPEAK OUT!

Moderator Hood called on the participants for Speak Out!

Rev. Elizabeth Bueschel (ILL) and Ms. Andrea Mason (ILL) representing the Community Renewal Society said that the time for "erasism" is now. Caps and shirts regarding this issue are available. Proceeds of this sale will fund anti-racism training.

Ms. Carrie Ann Lucas (RM) reminded delegates that we neglect the fact that people with disabilities are treated as second-class citizens.

Mr. John Smayda (CONN) pointed out that one of the "hurts" people are feeling is the nomination process.

He asked that the feelings of those not chosen be considered and that we look to changing the process.

Rev. John F. Hudson (RI) spoke on behalf of Rev. Patricia L. Liberty (RI) who had laryngitis. He recognized that we are busy people, but reminded us that we need healthy ministers. He challenged the delegates to not fail to be the church for those who have been wounded by the church.

Ms. Linda Nicholas-Whitney (MASS) cautioned that domestic violence fades from our consciousness and reminded the Synod that we are called to stand for children whose homes are a battle ground and that we are called to educate others and help people to be survivors rather than victims.

Rev. Ronald H. MacLean (MASS) thanked delegates for their direct support of the Heifer Project and Church World Service.

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Rev. Melodee Smith (FLA) urged the delegates to sign and support a petition asking for a moratorium on the death penalty.

Rev. Arthur E. Kaufman (MASS) expressed his concern after reading an article which suggested that restructuring is being done to preserve the status quo. He is convinced this is so because he sees very little new being created.

Rev. Paula M. Gustafson (NY) informed delegates that the New York Conference is in the process of restructuring and as part of that process they are looking for new conference staff. She encouraged anyone who senses God's call to any of those positions, to watch the Employment Opportunities for further information.

Mr. Robert Gilchrist (WASH) and Ms. Joy Hamilton (WASH) told delegates that polar fleece vests with the United Church of Christ logo are available as a fundraiser for the youth for \$50, and water bottles for \$2.

Rev. Bharat Surender (KO) used Ghandi as a reference to voice support for partnerships with the United Church of Christ.

Rev. Carole L. Baker (MASS) extended an invitation to delegates to visit 35 pre-civil war church sites in New Bedford, MA, which is near Providence.

At the close of Speak Out! The Moderator thanked the participants and reminded the delegates that the next Speak Out! would be at the evening plenary.

3. POINT OF PERSONAL PRIVILEGE

Rev. Shepard A. Parsons (CONN) rose to a Point of Personal Privilege with a concern that delegates were not seated as Conferences and asked that the members of the Connecticut Conference please join him in an area where there was room for them all.

4. GENERAL SYNOD COMMITTEE REPORTS

Moderator Hood explained the procedures to be followed in receiving and acting on the committee reports and reminded delegates of the colors and meanings of the microphones. Ms. Hood recognized the Committee Process Facilitators: Rev. Robert O. Ullman (WIS), Rev. Sheldon W. Culver (MO), and Rev. Karen A. Mosby (ILL) and asked the Committee chairs to stand to be recognized.

The Moderator called Rev. Talitha J. Arnold (SW) to present the recommended actions from Committee Nine. Ms. Arnold stated that Committee Nine was assigned "A Resolution Regarding Election of New Leadership for the United Church of Christ," found in the material distributed Friday morning, and "Recommended Changes to the Bylaws of the United Church of Christ," found in a purple booklet mailed to delegates prior to the General Synod.

5. RESOLUTION "REGARDING ELECTION OF NEW LEADERSHIP FOR THE UNITED CHURCH OF CHRIST"

Rev. Arnold introduced herself and stressed the similarity between the work of the General Synod and the work of local churches, including the fact that everyone is doing the best they can. She presented a description of the work of Committee Nine, including the fact that the committee extended the time allowed for their work in order to ensure that the work was done thoroughly.

Ms. Arnold introduced the resolution "Regarding Election of New Leadership for the United Church of Christ" and moved that the resolution not be approved. She explained the concerns of the committee regarding the resolution and reported that the committee vote was 34 to disapprove, five persons in favor of adoption of the resolution, one member abstained and the Chair did not vote. Discussion of the resolution followed from the floor.

Rev. Charles L. Wildman (CAC) expressed gratitude for the consideration of this resolution and for the five candidates who have been nominated for the leadership positions.

Ms. Ina Isobe (CAC) respectfully reminded the Executive Council that it requested that the Office for Church Life and Leadership examine the policies regarding the term "acting" and its relationship to "interim."

Mr. Marvin Silver (CAC) reaffirmed the importance for future search processes to include a strong pool of candidates.

Rev. Anne G. Cohen (CA NV,S) defined intentional interims and explained how they need to work, both nationally and locally.

Rev. Rebajean Armstrong (IK) told a story of change that happened too quickly, without the full support of the fellowship. She recognized the hard work of the

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Transition Coordinating Committee, but stressed the need to slow down and let the local churches “catch up.”

Rev. F. Russell Mitman (PSE) spoke in favor of the committee’s recommendation not to approve the resolution.

Mr. Tony D. Lewis (CA NV,N) urged the defeat of the resolution. He understands trauma and was part of the discussion regarding the second round of search committees.

Rev. Jon A. Fogle (PC) said that to move ahead means to provide leadership that will flesh out a new vision. Interim leadership will not help this process.

Rev. Donna E. Schaper (MASS/CJA) stated her belief that interim leadership will have a better chance at closing the chasm than acting leadership will.

Mr. Roger Brooks (WIS) member of Committee Nine, introduced himself as an interim ministry specialist. He stated that interim ministers have limited authority and do not make too many changes, but that’s not what is needed at this time in the national setting.

Rev. Phil Campbell (RM) spoke to the issue of “spin” and suggested we have a broken situation but we are moving ahead anyway. While he will vote in favor of the resolution, his vote will be a protest vote. Mr. Campbell acknowledged that we are making the best of a bad situation.

Rev. Paul D. Schippel (IS) moved to close debate.

99-GS-15 VOTED: The Twenty-second General Synod votes to close debate.

99-GS-16-VOTED: The Twenty-second General Synod defeats the Resolution “Regarding Election of New Leadership for the United Church of Christ.” (*The text of this resolution is located in Appendix D.*)

Rev. Genavieve M. Heywood (CA NV, N) moved that the Executive Council begin immediately to develop a search process for the Office of General Minister and President. In speaking for the motion Ms. Heywood explained her belief that the time during the next two years may be fully used to develop a better feeling of connection with the process.

Rev. Thomas Higgins (MO/Business Committee) pointed out that this would be a moot issue if the

Bylaws pass because the Executive Council will not be responsible for the process.

Moderator Hood suggested deferring this motion until discussion of the Bylaws and Ms. Heywood agreed.

6. POINT OF PERSONAL PRIVILEGE

Rev. Bennie E. Whiten, Jr. (MASS) rose to a Point of Personal Privilege and stated that while he appreciates people wanting to move forward and being happy when decisions are made in their favor, it is not appropriate for applause to follow the decisions and asked that there be no applause following decisions and votes.

7. POINT OF PERSONAL PRIVILEGE

The Moderator called on Rev. Paul H. Sherry for a Point of Personal Privilege. Mr. Sherry stated that he recognizes we all have experienced pain during this process and the journey has not been easy, but if we are to be the people we have been called to be, we will continue to reach out to those who are hurt. Mr. Sherry closed with a prayer asking God’s presence with all those who are in pain over the events of recent months, weeks, and days.

Mr. Sherry invited Mr. Arthur G. Clyde (OHIO) to lead the Synod in singing “Great is Thy Faithfulness.”

8. POINT OF ORDER

Rev. Merle C. Alderfer (PSE) reported that access to microphones is difficult due to seating arrangements. He requested that delegates be allowed to use improper microphones for debate today. Moderator Hood granted the request but asked that delegates state their purpose before they speak.

9. INTRODUCTION OF REV. JOSÉ A. “JOE” MALAYANG, NOMINEE FOR THE ACTING EXECUTIVE MINISTER OF LOCAL CHURCH MINISTRIES

The Moderator welcomed Ms. Annie Malayang (MICH) and Rev. Lynne Smouse López (CPC) to introduce the Nominee for Executive Minister, Local Church Ministries, Rev. José A. (Joe) Malayang.

Ms. Malayang and Rev. Smouse López were accompanied on stage by Mr. Richard A. Hopkins, President of the United Church Board for Homeland Ministries; Mr. Tony D. Lewis, Chair of the Directorate of the Office for Church Life and Leadership; Mr.

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Marvin Mangham, Jr., Vice-chair of the Directorate of the Stewardship Council, and Rev. Wanda Veldman, representing the Coordinating Center for Women in Church in Society.

Ms. Malayang shared the history of Rev. Malayang's personal journey to this time of God's call.

Rev. Smouse López shared her own experiences with Rev. Malayang's concern about the local congregation and his professional journey to this time in God's call to him.

10. REMARKS BY REV. JOSÉ A. "JOE" MALAYANG

Rev. Malayang thanked Ms. Malayang and Rev. Smouse López for their kind words. He also thanked God for his family: wife Bennie; second daughter, Benjie; son, James and wife Jill; and his sister. He shared how his family participates in the lives of their local churches, including softball, choir director, etc. and in the greater Church. Rev. Malayang spoke of the importance of the local church and his commitment to supporting, encouraging and resourcing the ministry of our local churches. *(The complete texts of Ms. Malayang's Rev. López' and Rev. Malayang's remarks are located in Appendix B.)*

11. INTRODUCTION OF REV. JOHN H. THOMAS, NOMINEE FOR ACTING GENERAL MINISTER AND PRESIDENT

Moderator Hood called on Rev. Bertrice Y. Wood (OHIO) to introduce the Nominee for the position of Acting General Minister and President of the United Church of Christ. Ms. Wood was joined by Mr. Frank L. Morris, Sr., Chair of the Board of Directors of the United Church Board for Homeland Ministries; Rev. Linda S. Gruber, Chair of the Executive Council; Mr. Steven Lederer, Chair of the Board of Directors of the Office of Communication and Rev. C. Jack Richards (NY), Chair of the Directorate of the Stewardship Council.

Ms. Wood spoke about the future and our need to focus on God's call and direction. She spoke of her 27 year friendship with Rev. Thomas and the varieties of gifts he has for the building of and service to the church. She shared some of the gifts of the spirit she believes Mr. Thomas will share with the church.

12. REMARKS BY REV. JOHN H. THOMAS

Mr. Thomas stressed the meaning and significance of the care of the Church. He remembered the meaning of baptism and the gift of identity it gives, the confirmation comfort that he belongs to Jesus Christ, and the covenants and commitments of his ordination. He shared the ways in which some churches and individuals have served others in special ways. He identified people and events in his life which inspired his own ministry. Mr. Thomas outlined the many ways in which the vitality of the United Church of Christ has been expressed throughout the last few days of the General Synod. *(The complete text of Rev. Wood's and Rev. Thomas' remarks are located in Appendix B.)*

13. REFLECTION

The Moderator called on Dr. Mary Luti and Rev. Norman W. Jackson to reflect on the proceedings. Ms. Luti reminded delegates that there is no rule that we not inflict pain on one another, either intentionally or unintentionally. It is true that it is not acceptable to leave it at that. We must consider that we are flawed

and sometimes unfair, but what is it that we all want? We must be accountable for what we do. We owe each other a good faith effort. We need to be as ethical in our dealing with each other as we are with those in the rest of the world.

Mr. Jackson shared that “life is messy” and so is church decision-making. In the midst of messiness, it occurred to him that it’s probably a good thing that we can be this passionate about our church and its leadership.

14. ANNOUNCEMENTS AND RECESS

Moderator Hood called on Ms. Edith A. Guffey for announcements and declared the Fifth Plenary to be complete following announcements with the next session beginning Sunday evening at 7:30 PM.

Ms. Guffey announced the Saturday evening offering was \$15,661.85 and the Sunday morning worship offering was \$13,350.35.

The Saturday evening offering was designated to the Education Action Fund, a fund created by Jonathan Kozol to support the children he has worked with and described in his books and in his presentation to the Synod.

The Sunday offering will be divided equally between the Rhode Island Organizing Project and the Black Heritage Museum.

Delegates responded with applause.

SUNDAY EVENING, JULY 4, 1999

1. CALL TO ORDER

Assistant Moderator Robert B. Frieberg called the Sixth Plenary of the Twenty-second General Synod to order at 7:30 PM.

2. SPEAK OUT!

Assistant Moderator Frieberg called on the first Speak Out! participant.

Mr. Fred A. Tilinski (MO) representing Christians for Justice Action commented on the social problem of stress in the workplace and invited delegates to a workshop about stress October 8-10 in Madison, CT, at the Mercy Center.

Rev. Rochelle A. Stackhouse (CAC) addressed her concern regarding the lack of communication to the wider church regarding the recent search process.

Rev. Roger S. Nicholson (CONN) spoke about the new Intentional Interim Ministers Association and invited all to stop by their display.

Rev. Daniel L. Hatch (MO) expressed his opinion regarding the sanctification of holy unions.

Rev. James R Smucker (WASH) representing Christians for Justice Action invited delegates to the first Valerie Russell lecture on July 5 at 10:00 PM.

Mr. James Kallas (ILL) invited delegates and visitors to submit names of persons interested in the Associate

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Conference Minister position for the Illinois Conference.

Ms. Ruth S. Hainsworth (RI) representing the Association of United Church Educators urged appreciation of church school educators.

Ms. Virginia Breedlove (CA NV,N) shared her experience of a recent visit to Germany and brought greetings.

Rev. Alicia S. Rapp (FLA) and Rev. Mark H. Miller (SC) asked for prayers for the families of murdered Texas pastor Rev. Skip Sirnic and his wife, Karen, and for the murderer who is still at large.

Rev. Jeffrey S. Dick (MICH) lifted up the ministry of the program Partners in Education.

Ms. Mary Hathaway (ILL) stated she was grateful to be part of this historic Synod.

3. INTRODUCTION OF DR. EDITH A. GUFFEY, NOMINEE FOR ASSOCIATE GENERAL MINISTER

The Assistant Moderator welcomed Rev. Bennie J. Whiten, Jr., Massachusetts Conference Minister, to who introduce Ms. Edith A. Guffey, nominee for the position of Associate General Minister. Mr. Whiten was accompanied by Rev. Linda S. Gruber, Chair of the Executive Council; Steven Lederer, Chair of the Board of Directors of the Office of Communication; Ms. Marguerite Carlson, representing the Directorate of the Stewardship Council; and Frank L. Morris, Sr., Chair of the Board of Directors of the Board for Homeland Ministries.

Mr. Whiten explained to the delegates that Ms. Guffey was not the first African-American who was elected as Secretary to the United Church of Christ; not the first woman elected as Secretary, but she is the first layperson elected to the position of Secretary and she happens to be an African-American woman. He explained the reasons for the Search Committee's selection.

4. REMARKS BY DR. EDITH A. GUFFEY

Ms. Guffey began by asking the question, "How is it that an African-American woman who grew up in the inner city of Kansas City, Missouri; a member of Starlight Baptist Church, comes to be the nominee for Associate General Minister of the United Church of

Christ?" Ms. Guffey explained her journey and reminded the delegates and visitors to never underestimate the importance of our churches' involvement in the community; evangelism happens in many ways and simple and pure hospitality can be the beginning of transformed lives. She stated she is not much different from other members in the church as we all go where we feel called and we are grateful and often surprised at the hand of God in our lives as God takes what we each have to offer and uses it in ways we never imagined possible. *(The complete text of Mr. Whiten's and Ms. Guffey's remarks are located in Appendix B.)*

5. DELETION OF "ACTING" FROM TWO OFFICERS TITLES

Following the presentation by Ms. Guffey, Moderator Hood recognized Rev. John Henry Scott, III (CONN). Mr. Scott moved to delete the word "acting" from the designation of both General Minister and President and Executive Minister for Local Church Ministries. Mr. Scott spoke to the motion. Discussion followed.

Rev. David R. Henry (CAC) stated he saw the motion as an act of grace, an opportunity to tell all elected that they are accepted and recognized as the officers of the United Church of Christ and to say to the whole world that we can recognize that there were mistakes made and give some grace to the future as we go forward.

Rev. Genavieve M. Heywood (CA NV,N) spoke against the motion stating that since the process was truncated she felt there needs to be a fuller process where more involvement and more connection is felt.

Rev. Charles L. Wildman (CAC) affirmed eliminating the term "acting" and moving forward with fully installed and affirmed officers of the church.

There being no more discussion, the Moderator closed debate and called for the vote.

99-GS-17 VOTED: The Twenty-second General Synod adopts the motion to delete the word "acting" from the designation of both General Minister and President and Executive Minister for Local Church Ministries.

6. BYLAWS - COMMITTEE NINE REPORT (continued)

Assistant Moderator Frieberg invited Rev. Talitha J. Arnold to return to the podium to continue the work of Committee Nine. Ms. Arnold directed the delegates to the pages in the Proposed Amendments booklet and the

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green Packet A including white pages titled “Editorial and Typographical Corrections.” The Assistant Moderator and Ms. Arnold reminded the delegates that there has been ample opportunity prior to this session to review the proposed changes to the Bylaws and that a 2/3 vote is required to pass these proposed changes. Ms. Arnold described the rationale driving the changes to the Bylaws.

On behalf of Committee Nine, Ms. Arnold moved that the Twenty-second General Synod resolve itself into a quasi committee of the whole to take under consideration the proposed amendments to the Bylaws of the United Church of Christ.

Assistant Moderator Frieberg explained the meaning of “quasi committee of the whole.”

GS-99-18 VOTED: The Twenty-second General Synod resolves itself into a quasi committee of the whole to take under consideration the “Proposed Amendments to the Bylaws of the United Church of Christ.”

7. QUASI COMMITTEE OF THE WHOLE/PROPOSED AMENDMENTS TO THE BYLAWS

Mr. Frieberg invited Ms. Arnold to make the first motion in this process.

Ms. Arnold explained that at the beginning of each article she will move the passage of the article and then take the article section by section before concluding with the vote on the article. Mr. Frieberg invited Ms. Arnold to make the first motion in this process.

Motion One

Ms. Arnold moved the adoption of the Preamble as printed on page 1 in the booklet “Proposed Amendments to the Bylaws of the United Church of Christ” and spoke to the motion. She explained that one of the concerns raised in the discussion in both the hearing and the committee session, was the role of other settings of the United Church of Christ, especially the local church role, and if those roles would lessen as a result of these changes to the Bylaws. There was concern for the deletion of the language “recognized, established by, or responsible to it” on page 1, line 9. She explained that the language refers to the old instrumentalities and their relationship to the General Synod, not to the local church and that the purpose of the Preamble is to describe the relationships among all

the various settings of the United Church of Christ, including as it continues to say, local churches, associations, conferences, ordained, commissioned and licensed ministers with the General Synod and with one another.

There was no discussion and The Assistant Moderator called for the vote. The Preamble was passed as submitted.

Motion Two

Ms. Arnold moved the adoption of “Article I. The Ministry” and spoke to the motion. She explained the changes in each section were primarily editorial.

There was no discussion and Assistant Moderator Frieberg called for the vote. Article I passed.

Motion Three

Ms. Arnold moved the adoption of “Article II. Associations and Conferences” and spoke to the motion. She noted the changes in each section.

There was no discussion and The Assistant Moderator called for the vote. Article II passed.

Motion Four

Ms. Arnold moved the adoption of “Article III. General Synod” and explained the changes.

Rev. George W. LaVoo (FLA) moved to amend proposed Article III as follows:

Paragraph 185, line 30f, “Voting delegates shall all be members in good standing of local congregations of the United Church of Christ. At the General Synod all voting delegates, those elected by the various conferences, conference representatives on the Boards of Directors of the Covenanted Ministries, and other voting delegates, shall be considered members of a conference delegation and seated with their conference delegation. Each voting delegate to the General Synod shall be entitled to a single vote at the General Synod.”

Mr. LaVoo stated the change to the first sentence about membership in local congregations was necessary because the following paragraph stipulates only that those delegates elected directly by the Conferences be members of churches and does not cover the additional 20% or so of delegates that are being added as members of the boards of directors of the covenanted ministries. He continued clarifying that he feels this

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change will demonstrate more effectively the unity amongst the various expressions of the United Church of Christ which the whole new arrangement is designed to promote. Secondly, it offers better ways to facilitate communication and understanding within the body of the church amongst the various expressions of the United Church of Christ with all of the delegates together and the members of the covenanted ministries as part of those delegations and incorporated more organically. Thirdly, it begins to address the issue of fragmentation Dr. López raised on Thursday evening, to facilitate some healing process, to prevent, perhaps in the future, some of these fragmentations from developing at all.

Rev. James E. Foucher (FLA) spoke in favor of the motion to amend Article III stating his profound hope that at this Synod we can reaffirm both who we are and who we hope to be. He shared his belief that we are a church who, for his whole life, has stood for justice, equality and loving transformation and that as we seek to find truth in who we are we admit first and foremost that we are claimed by Jesus Christ. Only if we struggle to create and maintain diverse communities that include folk from all backgrounds on the floor of Synod and everywhere else, only then can we become who God is really calling us to be. There is room at the communion table for everyone. Let us live our dream and let us live the vision of being the multiracial, multicultural, fully accessible, open and affirming church we are called to be for this new millennium.

Ms. Arnold pointed out that the concern about members in good standing was raised during the hearing and is addressed by paragraph 287, page 26, Other Provisions: "All members of the governing boards of the Covenanted Ministries elected and affirmed by the General Synod, with the exception of the representatives from the Christian Church (Disciples of Christ), shall be members of the United Church of Christ."

Ms. Jacqueline Smith (OHIO) President of the Corporation of the United Church Board for World Ministries, spoke against the motion to amend Article III stating that the Boards will have representation from many settings and separating those who come from conferences from other members would not be good.

Rev. Charlotte L. Frantz (MINN) Constitution and Bylaws Revision Team, spoke to the confusion in the language as a resource person. She pointed out that the designation of conference delegates and delegates who come to the General Synod because they are on the board of directors of a covenanted ministry, come to the

General Synod by two different routes. Those who come as conference delegates are elected by whatever means each conference elects delegates to the General Synod. Members who become part of the General Synod by virtue of serving on the board of directors of the covenanted ministry come to the General Synod because they are elected by the General Synod through a nominating process. Therefore, to take those persons who are classified as members of the board of directors and subsume them as conference delegates begins to confuse the issue around how it is they have been selected and then come to be a part of the General Synod. Therefore, the language which says they become part of their conference delegations seems to be a confusing issue. If the question and the intent of the amendment is to talk about how these delegates are seated once they get to General Synod, the seating of delegates has normally been a part of the Standing Rules of each General Synod.

Rev. Yvonne V. Schaudt (MASS) stated she is becoming quite disturbed and has the sense that we are stratifying. She asked if we are not the body of Christ gathered here? Does it now matter what conference we come from if we come as part of the body of Christ? Is it now going to matter that what board we sit on that somehow we are not all concerned about the same issues and working together toward the well-being of the body? She expressed her concern about this direction.

Rev. Carl J. Richter (PW) spoke in favor of the motion to amend the Article III as it will strengthen conference support of the issues at hand when we meet as General Synod, regardless of by which means delegates come to the table--we are a united and uniting church and to be united with everyone in our conference is important to our business here.

Mr. Kevin Myers (RM) moved to close debate on the motion to amend the Article III.

Debate was closed. The motion to amend Article III was defeated.

Discussion continued on Article III. Ms. Arnold stated there were no changes to the section on moderators. She reviewed the changes to the section "Committees of the General Synod," which are mainly regarding the size of the committees.

Rev. Donnelly P. Dutcher (ILL) spoke regarding paragraph 197, in the listing of editorial and typographical corrections, paragraph d), which states "Nominations from the floor will be accepted for at-

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large positions. Any nomination must meet age, gender, racial-ethnic and lay/clergy criteria for the position as established by the Nominating Committee.” Mr. Dutcher stated he did not feel this was either editorial or typographical but substantive and asked Ms. Arnold to speak to this.

Ms. Arnold indicated the reason “d)” was deleted was that it was covered in line 7 which states “Nominations for these positions will be accepted from the floor provided they fully comply with the criteria for the contested positions.”

Rev. Robert S. Grove-Markwood (ME) made a motion to amend Proposed Bylaws of the United Church of Christ, page 8, paragraph 190, line 14, related to associate delegates: add “(s)” to “minister and executive.” He explained that the Maine Conference has a staffing arrangement with two persons of equal authority and position as co-ministers, as well as the New Hampshire and the Washington-North Idaho Conferences. The language of the proposed amendments recognizes basically only hierarchical staffing of one principal minister or executive. The Maine Conference appealed for an exception to allow both their principal ministers to be seated with their delegation, but this appeal had been either forgotten or not included and also is not reflected in the Standing Rules recommended for the Twenty-third General Synod. The Maine Conference is looking for something that has minimal impact but also substantially affirms the cooperative ministry that we enjoy.

Ms. Arnold deferred to the Constitution and Bylaws Revision Team as to whether or not they would see this as a friendly amendment.

Ms. Frantz stated the Constitution and Bylaws Revision Team cannot accept this as a friendly amendment because our task was limited to those amendments required for restructure and this is not required for restructure and therefore would fall outside of the committee’s purview. Ms. Frantz reported that this issue has come before the Executive Council and the Council decided not to involve this biennium with issues that were not related to restructure because they, too, were simply trying to limit the amount of material being brought to General Synod relating to the Bylaws. She also reported that the discussion at Executive Council was supportive of this action and if the Assistant Moderator rules we can move beyond the restructure amendments, this can be the business of the General Synod.

Rev. C. Thomas Ingham (IOWA) questioned the amendment asking if those conferences have additional votes at General Synod?

Ms. Arnold clarified that these would be voice-without-vote positions, but that the amendment does raise the question whether or not the General Synod is going to consider amendments that go beyond restructuring. One way of handling this for the next biennium would be to refer this issue to the Executive Council to be considered for amendment for the next General Synod.

Mr. Grove-Markwood stated he did not feel the Conference wanted to wait for two years and that the issue is that a number of months ago this was raised and they are feeling as if the issue has been ignored or not approved. His concern is that the minimal impact of it at most would be two or three people and it is not a substantive issue but a simple issue and it seems logically fair in its simplicity. He stated that in Maine they do not want to hear “We can’t get there from here.”

Rev. Karl Limvere (NOPL) raised a Point of Order and asked whether or not this General Synod can act on an issue that was not distributed as a proposed Bylaw amendment and not within the scope of any of those that were distributed to the churches earlier?

Assistant Moderator Frieberg acknowledged the Point of Order and stated the House would be at ease and under advisement by the Parliamentarians. After consultation with the Parliamentarians, the Assistant Moderator overruled Mr. Limvere’s Point of Order.

Mr. Don Nettleton (WASH) spoke in favor of the motion to amend.

Assistant Moderator Frieberg determined there was no one to speak against the amendment and terminated debate.

The motion was adopted to amend the Proposed Bylaws to add “(s)” to “minister and executive” on page 8, paragraph 190, line 14.

Ms. Arnold continued with the section “Committees of the General Synod” and reviewed the changes proposed. She went on to discuss the next section, “Officers of the Church and of the General Synod.” There being no discussion, Ms. Arnold proceeded with the section “General Minister and President” and highlighted key points.

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Rev. Anthony B. Robinson (WASH) moved to amend paragraph 211, line 56 to read “Three candidates for the position of General Minister and President are nominated by a Nominating Committee of the United Church of Christ broadly representative of the church and appointed by the Executive Council. The Nominating Committee. . .” Page 12, omit lines 3-7 beginning with “The candidate” and ending with “choosing a successor.”

Mr. Robinson spoke to his amendment stating he found it ironic that even as the words open and inclusive and accessible are used commonly among us, our new Bylaws move, at least in several critical respects, toward less openness. He particularly referenced the search and election process for officers of the church. Mr. Robinson stated that our existing Bylaws allow a nominating committee to bring “one or more nominees for the Office of President” and allows for nominations from the floor. On page 12, paragraph 211, lines 5 and 6 in the proposed Bylaws reads “Only one nominee may be presented for election, and nominations may not be made from the floor.” He regrets this change and explained that instead of one nominee who would be voted up or down, the Synod needs to hear from three candidates for the Office of General Minister and President; thereby creating a welcome opportunity for discussion of issues and challenges facing the church for delineation of different visions for the future of the church and for healthy dialogue.

Mr. Douglas Hatfield (NH) representing the Constitution and Bylaws Revision Team (CBRT) clarified that the decision to establish the General and Minister and President and the other officers of the church by call was an intentional one. The CBRT, as well as the Constitution that has already been adopted, intended to establish the program that the Collegium, the five officers, would be equal persons and that their relationships to the Synod would be the same. By using the search process and not nominations from the floor we are able to assure the diversity and representation that the Constitution requires; it honors the call provision that is set forth in the Constitution we have already adopted; and it honors the covenantal relationship that we have with various instrumentalities. He expressed his belief that this amendment would be contrary to that spirit and on behalf of the CBRT would urge its defeat.

Rev. Thomas C. Lacey (FLA) spoke in favor of the motion stating his belief that it is absolutely essential that we have dialogue, that we have candidates who will give different ideas of the church.

Rev. C. W. “Bud” Walther (IK) spoke in opposition to the amendment stating that while the goal of dialogue and exchange and sharing is a wonderful goal, he would not want this to become a political process.

Ms. Lisa Weida (PNE) stated that as member of a Search Committee she had faith in the system and that she is in opposition to the motion.

Rev. Arthur E. Kaufman (MASS) spoke in favor of the motion for many of the reasons already stated and also so this denomination can remain an open denomination with open discussion and open debate and given a choice.

Rev. Harold Jackson (CA NV,S) spoke in opposition to the motion stating his belief that we ought to know well in advance who is being selected for the position that we are going to elect. He pointed out “the General Minister and President nominated by the Search Committee. . .” and moved that it be changed to “selected” instead of “nominated” as it would give a clearer designation of what we are really doing.

The Assistant Moderator did not accept this as a separate motion at this time.

Rev. Patricia L. Helmer (SD) moved to close debate.

Debate was closed and Assistant Moderator Frieberg called for the vote on the amendment to paragraph 211. The amendment was defeated.

Ms. Arnold continued reviewing the section for associate general minister and explained that this was the job description.

She continued to the section for executive ministers of the covenanted ministries, which is also the job description, but paragraph 216 articulates that the “Executive Minister serves at the will of the Board of Directors of the Covenanted Ministry. . . .” Ms. Arnold explained this statement fulfills agreements with the predecessor boards and also can be terminated by that body in accordance with procedures after consultation with the Executive Council. She explained one concern raised by the Committee which was to be referred to Executive Council came from paragraph 218, line 9, “. . .search committee. . .appointed by and from the Board of Directors of the Covenanted Ministry. . . .” The Committee has asked if the words “and from” can be eliminated to allow for at-large members of the search committee.

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Ms. Arnold continued stating paragraph 219 introduces the language of “acting executive minister” and the Committee referred to the Executive Council for referral to the Office for Church Life and Leadership to clarify the definition of “acting” within the United Church of Christ.

Ms. Arnold referred to the section on the Executive Council of the General Synod and stated the major change is the increase of the Executive Council from 44 persons to a possible 78 and also all persons serving on Executive Council have vote. She explained that the Committee did make a change by adding “accessible to all” at the appropriate places in the wording “multiracial and multicultural Church, reflecting the racial and ethnic diversity of society. . . .” as in line 11.

Rev. Mary Susan Gast (CA NV,N) gave background explaining that when she was an instrumentality executive and sat with the Transition Coordinating Committee there was discussion about and an agreement to add the phrase “with a balance of leadership between women and men” to the sentence “reflect the commitment of the United Church of Christ to be a multiracial and multicultural church” and that this phrasing would appear in all of the places where the more limited formulation occurred. She asked why this phrasing does not appear in the proposed Bylaws.

Ms. Arnold stated she did not know what happened to the phrasing and she felt the Committee would be happy to refer this to the Executive Council for their consideration during the next biennium.

Rev. Ann Marie Coleman (ILL) made a motion to amend Article III, paragraphs 223, 247d, 254 and 272 and any other place where the more limited phrasing appears by adding “. . .with a balance of leadership between women and men, open and accessible to all.” to the end of the sentence “reflect the commitment of the United Church of Christ to be a multiracial and multicultural church.”

Ms. Coleman spoke to the motion affirming that the motion speaks for itself as something that the church does have as its vision and that all who are committed to a truly open and accessible church in all the senses are also committed to its being a reflection of the balance of leadership between women and men.

Rev. Holly W. Whitcomb (WIS) and Rev. Paige Cantwell (IK) spoke in support of the motion.

The Assistant Moderator suspended debate to ask the Synod if the session should be extended to complete the Bylaws discussion. The Synod overwhelmingly agreed to extend the session.

Discussion continued on the Coleman motion with several persons speaking in favor of the amendment.

Rev. Jon A. Fogle, a member of Committee Nine, stated that while he supports the intention of this amendment, he hesitates supporting this amendment because later in the Bylaws under Justice and Witness Ministries, the Bylaws prescribe that more than half of that committee shall be women. He asked if, under the rubric of this particular amendment, we are going to reduce the composition of that covenanted ministry to be equally men and women?

Rev. Mary Susan Gast (CA NV,N) clarified that that particular paragraph is not one of the ones listed to change the wording, so the amendment would not effect Justice and Witness Ministries.

Assistant Moderator Frieberg called for the vote. The amendment was adopted.

Rev. Virginia H. Child (CONN) reminded the delegates of the importance of this work and asked that we not rush through it or worry about getting to a late night event.

Rev. C. Thomas Lacey (FLA) offered an amendment stating it would close the real and/or perceived gap between the national setting and local churches and conferences and moved to amend the Bylaws to give each conference three delegates to the Executive Council and each of the covenanted ministries. Mr. Lacey spoke to his amendment stating that we need to grant each conference three delegates in order to represent fully and adequately the life of that conference and of the conferences’ local churches in the national settings.

Mr. Adam Weeks (NH) stated it appears there are too many cooks in the kitchen if we are to support this amendment. He felt 100 people on a committee is not an effective use of anybody; people’s votes are diluted too thinly and it makes it so that no one is able to make changes as necessary.

Ms. Debra Joseph (SC) stated she is not sure Mr. Lacey gave a reason why three people are needed from a conference because if a conference has a competent person who will bring the word back to all

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the churches, she did not understand the need for three. She also had a concern about the budgetary implications that will be on the Executive Council for the additional people. She urged defeat of the amendment.

Rev. Mary Ann Neevel (WIS), Chair of the Constitution and Bylaws Revision Team, pointed out that this proposed amendment is in conflict with our already adopted and ratified Constitution and referenced Article X, paragraph 60, page 7 in the lavender book entitled "Proposed Amendments to the Bylaws of the United Church of Christ."

The Assistant Moderator declared the motion to be out of order.

Ms. Arnold continued with the Proposed Amendments and referenced paragraph 221, the composition of the General Synod Nominating Committee and explained the changes. She explained that the youth and young adults raised a concern about what happens if someone moves or goes away to college. Ms. Arnold described the tradition has been that if the youth or young adult keeps their membership in their home church while away at college they would still be considered for that particular role. She commented about a concern that the Coordinating Center for Women will no longer be in existence and there had been in the past a women's caucus and that this was referred to the Executive Council, along with the concerns about how groups were designated in the historically underrepresented groups category.

Mr. Hugh C. McLean (CONN) asked the body to set a time certain for adjournment, perhaps 10 PM. Assistant Moderator Frieberg acknowledged this concern.

Ms. Arnold clarified that under the categories from "e" through "n" in paragraph 221, the terms of office for the different councils were different because the councils themselves have different needs and the terms of office are what the councils requested. Under "o" "Terms for Council for Youth and Young Adult Ministries members, and high school youth, shall be two years, with eligibility for re-election." This was made in consultation with the Council for Youth and Young Adult Ministries to reflect the role of youth and young adults and also the fact that they do age.

Ms. Heidi Manner (IOWA) moved that the phrase "A person elected from a Conference shall resign when moving to another Conference" be replaced with "A person elected from a Conference shall resign when he

or she declares a permanent change of address" in paragraph 256, line 55-56, page 21; paragraph 265, line 28-29, page 23, and paragraph 274, line 1-2, page 25 and wherever this phrase is found within the Proposed Bylaws.

Mr. Tony D. Lewis (CA NV,N/OCLL) asked a formal interpretation of the phrase "moving to another Conference."

Ms. Arnold explained that the committees interpret the definition of "move" as the transfer of membership from one's home church to another church. The concern about not changing that language but honoring the tradition when it came to youth and young adults was because there are some instances where an adult will move and not bother to change their membership for 15 or 20 years, therefore the sentence was left in.

Ms. Debra Joseph (SC) agrees with the young adult piece because they are in college but there are scenarios with adults who will move to another conference and the way the new structure is the conference will not have representation on the new ministries and new bodies so that the information will not be brought back to their conference. Ms. Joseph urged defeat of the motion but urged keeping the understanding that youth and young adults as they move in college settings are totally exempt from this kind of situation.

Mr. Matthew B. Small (ME/CYYAM) and Ms. Petra Mallies-Sternberg (SW) spoke in favor of the motion. There was no further discussion and the Assistant Moderator called for the vote on the amendment "A person shall resign when he or she declares a permanent change of address to another conference." and to make that change wherever it is found in the proposed Bylaws. The motion was defeated.

Ms. Arnold continued with paragraph 220, which states the responsibilities of the Executive Council, and stated that basically the incorporation of language from the committee section is incorporated into paragraph 226. Advisory Commissions is the same which brings us to the end of this article.

Rev. Barron P. Barley (PC) moved to amend paragraph 226, line 48 as follows: ". . . an annual informational report to the local churches and conferences." He spoke to his motion stating it is a practice now that local churches receive information from our instrumentalities and the national church.

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Rev. Stephanie A. Thompson (PNE) spoke in favor of the motion stating communication with local churches is important.

The motion to amend paragraph 226, line 48 as follows: “. . . an annual informational report to the local churches and conferences” passed.

Assistant Moderator Frieberg called for the vote on Article III as amended. Article III was adopted.

The Assistant Moderator stated that since there were no more amendments to the remaining Articles the Synod will continue with the Bylaws despite the lateness of the hour.

The Parliamentarian suggested the Synod vote on the remaining Articles as there were no amendments.

Motion Five

Ms. Arnold moved that Articles IV, V and VI be approved as submitted.

Jeffrey Dick (MICH) referred to page 23, paragraph 22, and asked for an explanation of the reasoning for more than half of the board of directors of Justice and Witness Ministries to be women.

Ms. Neevel stated this wording came from the structures report and was part of the original plan for the restructuring that was outlined.

Mr. Dick asked why an imbalance is permitted on this board when we have just fought and had discussions about making things balanced and equitable.

Rev. Rosemary McCombs Maxey (CAC/CAIM) suggested that Article VI, paragraph 291, page 27 be prefaced with “Created by the Eighth General Synod in 1971 and given its present mandate by the Sixteenth General Synod. . . .” Ms. Arnold accepted this as a friendly amendment.

Assistant Moderator Frieberg called for the vote and declared Articles IV, V, VI were adopted as submitted.

7. CALL TO ORDER

At the conclusion of the work of the Quasi Committee of the Whole, the Assistant Moderator declared it adjourned and called the General Synod back into session to continue with the main motion on the revision of the Bylaws.

8. ADOPTION OF THE PROPOSED AMENDMENTS TO THE BYLAWS

Ms. Arnold moved the adoption of the proposed amendments to the Bylaws with the understanding that the amendments will become effective upon the declaration of the Executive Council that the new structure is in effect, which is expected to be July 1, 2000.

A motion was made to close debate.

99-GS-19 VOTED: The Twenty-second General Synod votes to close debate.

99-GS-20 VOTED: The Twenty-second General Synod adopts the proposed amendments to the Bylaws. The amendments will become effective upon the declaration of the Executive Council that the new structure is in effect. Although the actual date will be determined by the Executive Council acting as the General Synod ad interim, it is anticipated that the date will be July 1, 2000.

BYLAWS OF THE UNITED CHURCH OF CHRIST

PREAMBLE

100 These Bylaws, consistent with the Constitution of the United Church of Christ, further define and/or regulate the General Synod and its relationships with the Covenanted, Affiliated, and Associated Ministries and Other Bodies which are related to the General Synod, and the Executive Council, and describe the free and voluntary relationships which the Local Churches, Associations, Conferences, and ordained, commissioned and licensed Ministers sustain with the General Synod and with one another. The pattern of relationships and procedures so described is recommended to Local Churches, Associations, Conferences, and ministers to enable them more effectively to accomplish their tasks and the work of the United Church of Christ.

ARTICLE I. THE MINISTRY

Students for the Ministry

101 A person desiring to prepare for the ordained ministry applies to be received as a Student in Care of an Association. Application is made to the Association through the student's pastor and the Local Church of which the student is a member.

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102 The Committees on the Ministry of the student's Conference and Association cooperate in examining the applicant with respect to fitness, aptitudes, Christian experience, and commitment. If found to be qualified, the applicant is received into the care of his or her Association. A student is expected to be in care for at least one year prior to ordination.

103 The Association extends fellowship, counsel, and assistance to the student during the time of the student's academic preparation for the ministry. The student is responsible to the Association.

104 A student preparing for the ordained ministry is expected to pursue a course of study leading to a bachelor's degree, or its equivalent, and a Master of Divinity degree, or its equivalent, from a theological seminary approved by Local Church Ministries.

Ordained Ministry

105 Not more than six months prior to the completion of theological training, a student preparing for the ordained ministry applies through his or her Local Church to its Association for approval as a candidate for ordination. If the service of ordination is to be performed within an Association other than that of the student, the procedure, including that described in the following paragraph, is initiated by that Association and its Conference after consultation with the Association which holds the student in care.

106 The Committees on the Ministry of the Conference and Association cooperate in examining the candidate to determine ability; reasons for seeking the office of the ordained Christian ministry; educational and theological attainments; knowledge of the history, polity, and practices of the United Church of Christ; and growth in Christian faith and experience; and make their recommendation of fitness to the Association. If upon acceptance of the recommendation or upon further examination and decision by the Association itself, the candidate is found to be qualified, ordination thereby is authorized, subject to a call recognized by the Association.

107 Ordination by an Association of the United Church of Christ, in cooperation with the Local Church, confers ordained ministerial standing as an Ordained Minister of the United Church of Christ and status as an Ordained Ministerial Partner of the Christian Church (Disciples of Christ).

108 After the ordination or in anticipation of it, a certificate is issued bearing the signatures of the proper officers of the Association and the General Minister and President of the United Church of Christ.

Ordained Ministerial Standing

109 An Ordained Minister moving from the bounds of one Association to another applies for a transfer of ordained ministerial standing to the new Association.

110 An Ordained Minister engaged in parish ministry has standing in the Association in which the Local Church served has standing. An Ordained Minister engaged in other than the parish ministry has standing in the Association where his or her Local Church membership is held.

111 An Ordained Minister engaged in a ministry requiring prolonged absence from the United States, or one that does not permit a fixed residence, is entitled to have ordained ministerial standing in the Association of his or her choice.

112 An Ordained Minister who withdraws from active service in the ordained ministry prior to retirement applies to his or her Association for leave of absence. The Association may grant such leave of absence for one year at a time. Except in special cases such leave of absence is not granted for more than five years in succession.

113 An Ordained Minister retiring from active service by reason of age or disability retains ordained ministerial standing in the Association of his or her choice.

114 An Ordained Minister of the United Church of Christ serving a Local Church not affiliated with the United Church of Christ or the Christian Church (Disciples of Christ) or serving a local church of the Christian Church (Disciples of Christ) without ordained ministerial partner standing retains ordained ministerial standing in the United Church of Christ so long as his or her Association approves.

115 A pastor's church membership is in the Local Church which he or she serves, but such membership shall not affect his or her standing in the United Church of Christ or disqualify that pastor from serving as a delegate to the General Synod or holding elective office in that body.

Calling, Installing and Terminating a Pastor

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116 It is the responsibility of a committee of the Local Church to seek a candidate for a vacancy in the office of pastor.

117 In filling a vacancy or in securing pastoral services during the period of a vacancy, the committee of the Local Church, through its Conference Minister, seeks the counsel of the placement committee. This placement committee consists of the Conference Minister and other officers elected or appointed by the Conference.

118 The committee of a Local Church requests the Conference Minister to secure relevant information about any Ordained Minister or Ordained Ministerial Partner whom it wishes to consider for the vacancy.

119 Any Ordained Minister or Ordained Ministerial Partner may confer with the Conference Minister concerning a pastoral vacancy. At the Ordained Minister's request or at the request of the Ordained Ministerial Partner, his or her name shall be submitted by the Conference Minister for consideration by the committee of any Local Church where there is a pastoral vacancy.

120 All vacancies within the Conference shall be reported promptly to the Office of General Ministries by the Conference Minister.

121 The Committee of the Local Church presents to the church the name of a candidate it recommends to fill the vacancy. The Local Church determines whether or not it wishes to call the person recommended.

122 In the call the terms of the pastoral relationship are stated, including the agreement of the Local Church to participate in the pension fund on the pastor's behalf. The pastor, the Local Church, and the Conference Minister should each receive a copy of the call. The Conference Minister shall inform the Office of General Ministries when the call has been accepted.

123 When an Ordained Minister accepts a call to a Local Church, the Ordained Minister and the church join in requesting the Association to arrange for a service of installation or recognition.

124 Report of the service of installation or recognition is signed by the proper officer of the Association and by the Conference Minister, and is forwarded to the Office of General Ministries.

125 When a pastor or a Local Church decides to terminate the pastoral relationship, notice of the decision is sent to the Conference Minister and the Association. The Association takes action appropriate to the dissolution of the pastoral relationship. The Conference Minister promptly informs the Office of General Ministries of these actions.

Ordained Ministers from Other Denominations

126 A person has ordained ministerial partner standing in the United Church of Christ only when serving a United Church of Christ calling body.

127 Upon demonstrating knowledge of, and appreciation for, the history, polity, and practices of the United Church of Christ to the Association in which the person resides, an Ordained Ministerial Partner may seek a call in the United Church of Christ.

128 An Ordained Ministerial Partner who accepts a call in the United Church of Christ applies for ordained ministerial partner standing to the Association in which Local Church membership is held.

129 When an Ordained Ministerial Partner accepts a call to a Local Church, the Partner and the Local Church join in requesting the Association to arrange for a service of installation.

130 A person who holds ordained ministerial partner standing in an Association shall hold membership in a Local Church of the United Church of Christ.

131 A person who holds ordained ministerial partner standing in an Association shall maintain ordained ministerial standing within the Christian Church (Disciples of Christ) Region in which the United Church of Christ calling body is located.

132 A person who has ordained ministerial partner standing in the United Church of Christ, and who accepts a call in another Association, shall apply for a transfer of ordained ministerial partner standing to the new Association.

133 When a disciplinary review is instituted in relation to a person holding ordained ministerial partner standing in the United Church of Christ, the Region of the Christian Church (Disciples of Christ) in which the person's ordained ministerial standing is maintained shall be informed and invited to participate in the procedures.

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134 A person who holds ordained ministerial partner standing in the Christian Church (Disciples of Christ) shall maintain ordained ministerial standing in the United Church of Christ. Ordained ministerial standing shall be held in the Association in which local church membership is held.

135 A person who holds ordained ministerial partner standing in the Christian Church (Disciples of Christ) shall hold local church membership in a local church of the Christian Church (Disciples of Christ).

136 A person who holds ordained ministerial partner standing in the Christian Church (Disciples of Christ) shall relate to the Christian Church (Disciples of Christ) for his or her primary support and accountability in ordained ministry.

137 A person who holds ordained ministerial partner standing in the Christian Church (Disciples of Christ) is subject to periodic review by the Association in which ordained ministerial standing is maintained.

138 When a disciplinary procedure is instituted by a Region in relation to a person holding ordained ministerial partner standing in the Christian Church (Disciples of Christ), the United Church of Christ Association in which standing is held shall be informed and invited to participate. The Association may accept the procedures and outcome of the Region or utilize its own procedures to determine the person's ongoing standing in the United Church of Christ.

139 When a person no longer has ordained ministerial standing in either the United Church of Christ or Christian Church (Disciples of Christ), that person is no longer an Ordained Ministerial Partner and ordained ministerial partner standing is nullified.

140 An ordained minister of another denomination who desires to enter the ordained ministry of the United Church of Christ applies for Privilege of Call to the Association within whose bounds he or she resides.

141 The Committees on the Ministry of the Conference and Association cooperate in examining the applicant as to his or her abilities, reasons for desiring to enter the ordained ministry of the United Church of Christ, educational and theological attainments, knowledge of the history, polity, and practices of the United Church of Christ, and Christian faith and experience. If the applicant is found to be qualified, the Association grants Privilege of Call, thereby commending said applicant for placement in the United

Church of Christ. Privilege of Call shall be granted for a period of one year and may be renewed. After accepting a call, the Ordained Minister applies for ordained ministerial standing in the United Church of Christ to the Association of which the Local Church extending the call is a part.

142 A certificate granting Privilege of Call is issued bearing the signatures of the proper officer of the Association and the General Minister and President.

143 An ordained minister of another denomination other than the Christian Church (Disciples of Christ) who wishes to retain ordained ministerial standing in that denomination and who has become pastor of a Local Church of the United Church of Christ, or serves in a Covenanted, Affiliated or Associated Ministry of the United Church of Christ, or has become pastor of a yoked charge or a federated church one part of which is affiliated with the United Church of Christ, or has been called to an ecumenical ministry one constituent of which is the United Church of Christ, may apply to the Association for dual ordained ministerial standing which is limited to duration of that pastorate or that responsibility, and during that period may have all the rights and privileges of such membership.

Commissioned Ministers

144 A person seeking initial recognition and authorization as a Commissioned Minister applies through his or her Local Church to the Association of which that church is a member.

145 The Committees on the Ministry of the Conference and Association cooperate in examining the applicant with respect to Christian faith, character, ability to do the work expected, and as to education and training to meet the responsibilities of the office to be filled, and make their recommendation of fitness to the Association. If upon acceptance of the recommendation or upon further examination and decision by the Association itself, the applicant is found to be qualified, commissioning thereby is authorized.

146 A certificate designating the applicant as Commissioned Minister is issued bearing the signatures of proper officers of the Association and the General Minister and President.

147 A Commissioned Minister is listed separately from Ordained Ministers and from Licensed Ministers on the rolls of the Association which has commissioned him or her. A Commissioned Minister is eligible for

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service only in the category of laymen or laywomen for all positions referred to in the Bylaws.

148 A Commissioned Minister moving from the bounds of one Association to another and who continues in the specific church-related ministry, applies for a transfer of the commission to the new Association.

149 A Commissioned Minister seeking to be commissioned for a new or different church-related ministry applies to the Association for commissioning for the new ministry.

150 A Commissioned Minister who ceases to function in the specific church-related ministry to which he or she was commissioned resigns the commission or applies to the Association for leave of absence. Leave of absence is granted for one year at a time, but not more than three consecutive years.

Licensed Ministers

151 A person seeking recognition and authorization as a Licensed Minister applies through his or her Local Church to the Association in which that church is a member.

152 The Committee on the Ministry of the Association examines the applicant with respect to Christian faith, character, ability to do the work expected, and knowledge of the history, polity, and practices of the United Church of Christ. If the applicant is found to be qualified, a license is granted by the Association for not more than one year at a time to serve in a designated Local Church or within that Association. Following a review by the Committee on the Ministry, the license may be renewed.

153 In special cases and at the request of the Local Church which the person serves, the Association may grant the Licensed Minister the right to administer the sacraments and rites of the Church for this Local Church.

154 A Licensed Minister is listed separately from Ordained Ministers and from Commissioned Ministers on the rolls of the Association which has licensed him or her. A Licensed Minister is eligible for service only in the category of laymen or laywomen for all positions referred to in the Bylaws.

Discipline of Ministers

155 The discipline of Ordained Ministers, persons with ordained ministerial partner standing, Commissioned Ministers, and Licensed Ministers is the responsibility of the Association in which their current ecclesiastical authorization is held.

156 All authorizations for ordained ministerial standing, for ordained ministerial partner standing, and for commissioned and licensed ministry granted by an Association are subject to periodic review by that Association.

ARTICLE II. ASSOCIATIONS AND CONFERENCES

Associations

157 An Association elects officers and elects or appoints such committees as it deems necessary for the transaction of its business and the correlation of its work with that of the Conference and the General Synod.

158 An Association determines its own method for securing financial support.

159 An Association is concerned with the welfare of all Local Churches within its boundaries.

160 An Association seeks ways and means to assist Local Churches when they are undergoing unusual difficulties requiring help beyond their own resources.

161 An Association offers encouragement, guidance, and assistance in the organization of new Local Churches.

162 An Association, with the counsel of the Conference, receives Local Churches into the United Church of Christ.

163 An Association receives under its care students for the ordained ministry and extends to them fellowship, counsel, assistance, and supervision during their academic preparation.

164 An Association ordains, commissions, and licenses qualified candidates; grants, certifies to, transfers, and terminates ordained ministerial standing and ordained ministerial partner standing; installs Ordained Ministers and persons with ordained ministerial partner standing; grants privilege of call and leaves of absence; reviews and disciplines Ordained, Commissioned, and Licensed Ministers and persons

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with ordained ministerial partner standing; and verifies that an Ordained Ministerial Partner has demonstrated knowledge of, and appreciation for, the history, polity, and practices of the United Church of Christ.

165 An Association receives and acts upon business referred to it by its Local Churches, its Conference, the General Synod, and other bodies.

166 An Association may petition and overture its Conference or the General Synod.

Conferences

167 A Conference elects officers and elects or appoints such committees as it deems necessary for the transaction of its business and the correlation of its work with that of the General Synod.

168 A Conference employs such salaried personnel as its program may require.

169 A Conference receives and acts upon business, requests, counsel, and references from Local Churches, Associations, the General Synod, and other bodies.

170 A Conference provides names to the General Synod Nominating Committee as requested.

171 A Conference may petition and overture the General Synod.

172 A Conference chooses delegates and alternate delegates to the General Synod in accordance with the Constitution of the United Church of Christ and these Bylaws.

173 A Conference receives from the Local Churches contributions for Our Church's Wider Mission and keeps detailed records of the same.

174 A Conference consults on a regular basis with the Office of General Ministries, acting on behalf of the General Synod, to reach mutual agreement upon the percentage, or the dollar amount, of the undesignated gifts for Our Church's Wider Mission to be retained for its own support.

175 Upon the basis of the agreed upon percentage, or dollar amount, the Conference each month retains the amount necessary for its own support and forwards the balance to the Treasury.

176 A Conference, in the interest of the Local Churches, discharges those duties and provides those services which will strengthen the witness of the United Church of Christ, such as:

a) Coordinating the work and witness of the Local Churches and Associations;

b) Rendering counsel to Local Churches and ministers in situations calling for help beyond their own resources;

c) Rendering an advisory service to Local Churches and to ministers with reference to pastoral placement;

d) Establishing and maintaining Conference offices, Conference centers, institutions, and other agencies needful to its growth and welfare;

e) Sponsoring in-service training for ministers; and

f) Conducting conferences, retreats, clinics, and workshops.

177 A Conference maintains relations with other Christian fellowships within its boundaries to the end that mutual understanding and cooperation may be advanced.

ARTICLE III. GENERAL SYNOD

Meetings of the General Synod

178 Regular meetings of the General Synod shall be held biennially.

179 Special meetings of the General Synod may be called by resolution of the General Synod, by the Executive Council, or upon receipt of a petition from at least seven Conferences. A special meeting so petitioned shall be convened not earlier than sixty days nor later than one hundred and twenty days after the petition is received by the General Minister and President of the United Church of Christ. The petition and the call for a special meeting shall contain a statement of the purpose of the meeting. In any special meeting only such business may be transacted as is specified in the call.

180 The time and place of all meetings of the General Synod shall be determined by the Executive Council unless otherwise directed by the General Synod.

181 The call for any meeting of the General Synod shall be signed by the General Minister and President of the United Church of Christ. Such call shall be issued at least six months prior to a regular meeting and at least forty-five days prior to a special meeting of the

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General Synod. All calls shall be sent to the Conferences and the Covenanted, Affiliated, and Associated Ministries, and notice of these calls shall be transmitted to the Local Churches and published in a United Church of Christ publication of general circulation.

182 All proceedings of the General Synod shall, unless otherwise provided for, be governed by the current edition of Robert's Rules of Order Newly Revised, as amended.

183 Expenses of meetings of the General Synod including the travel expense of Conference voting delegates as negotiated with the Conferences shall be borne by the General Synod. Other expenses of Conference delegates are the responsibility of the Conferences. Expenses of Covenanted Ministry voting delegates shall be borne by the Ministry they represent. Expenses of Executive Council members named in paragraph 221a-d and 222b-c shall be borne by the Executive Council. Expenses of members named in paragraph 221e-l and paragraph 222d-f will be borne by the entity from which they were nominated to the Executive Council. Expenses of associate delegates shall be borne by the Conference or Covenanted Ministry they represent.

Membership of the General Synod

184 The membership of the General Synod shall consist of voting delegates and associate delegates. Visitors shall be welcome.

185 **Voting Delegates** Voting delegates consist of Conference delegates, the Members of the Boards of Directors of the Covenanted Ministries elected by the General Synod, and Other Delegates as these are hereinafter defined. Each voting delegate to General Synod shall be entitled to a single vote at the General Synod.

186 **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 each Conference from among its ordained ministers in full standing or ordained ministerial partner standing and the members of its Local

Churches. Conferences may initiate 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, and Pacific Islanders), women and youth and young adults (at least twenty percent of each delegation shall be under 30 years of age at the time of the commencing of their terms, and where possible, be represented equally by (1) youth, persons of high school age; and (2) young adults, persons graduated from high school or over 19 years of age. 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.

187 The term of Conference delegates, other than any elected to fill unexpired terms, shall begin at the opening of the next regular meeting of the General Synod following their election and shall continue for a period of four years, terminating at the opening of the third regular meeting of the General Synod following such election; provided, however, that each Conference delegation shall be divided into two classes with terms expiring in alternate bienniums. When the number in one class from a given Conference exceeds the number in the other class by more than one, the Conference shall at the earliest possible opportunity make use of a two-year term for one delegate or fill any delegate vacancy that may occur in such a way as to equalize the two classes. No delegate who has served a second consecutive four-year term shall again be elected until after at least two years have elapsed. Delegates shall be members of all regular and special meetings of the General Synod which are held during their term of office unless they have become separated from the Conference which elected them.

188 **Covenanted Ministry Delegates** Voting members of the Boards of Directors of Justice and Witness Ministries, Local Church Ministries and Wider Church Ministries elected by the General Synod shall be voting delegates at General Synod, and their term shall be concurrent with their membership on the particular Board which they represent.

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189 **Ex-officio Delegates** Members of the Executive Council, shall be ex-officio delegates with vote.

190 **Associate Delegates** Unless otherwise serving as a voting delegate to General Synod, the chairperson of the governing body and the principal minister(s) or executive(s) of each Conference; the chairperson of each Task Force created by the General Synod not otherwise represented on the Executive Council or on a Board of a Covenanted Ministry; the chairperson of each General Synod standing committee; a representative of the Christian Church (Disciples of Christ); and one representative of each of the seminaries of the United Church of Christ not otherwise represented, chosen by the seminary, shall be Associate Delegates, with voice but without vote.

191 **Ecumenical Delegates** In each biennium the Executive Council may invite up to seven (7) communions to name a representative as an associate delegate to the General Synod of the United Church of Christ. These associate delegates shall be accorded the same privileges as associate delegates. Board and lodging for the Ecumenical delegates shall be borne by the General Synod or through other appropriate means.

Moderators of the General Synod

192 The Moderator shall be elected by the General Synod. The office of Moderator shall be filled alternately by lay persons and Ordained Ministers or persons with ordained ministerial partner standing. The Moderator shall take office upon the adjournment of the regular meeting at which he or she is elected and shall hold office through the next regular meeting or until a successor has been qualified and installed.

193 The Moderator shall preside at the sessions of the General Synod. As a representative of the fellowship of the United Church of Christ, the Moderator may visit and address such groups as Local Churches, Associations, and Conferences.

194 There shall be elected two Assistant Moderators of the General Synod to assist the Moderator in presiding at sessions of the General Synod. The Assistant Moderators shall take office upon adjournment of the regular meeting at which they are elected and shall hold office through the next regular meeting or until their successors have been qualified and installed.

195 The Moderator and Assistant Moderators shall include an Ordained Minister or a person with ordained ministerial partner standing, a layman, and a laywoman.

Committees of the General Synod

196 The General Synod shall have such Committees as it may deem necessary, including but not limited to those named hereafter.

197 **Nominating Committee** The Nominating Committee shall consist of 27 members elected as follows:

a) Eighteen members will be nominated from a pool provided by the Conferences, as follows: At least nine months before each regular meeting of the General Synod, the Executive Council shall invite each Conference not currently represented on the Nominating Committee to submit the name of an Ordained Minister or a person with ordained ministerial partner standing and the name of a layperson for possible membership on the Nominating Committee as an at-large member. The Executive Council shall submit 12 of these names, (six Ordained Ministers or persons with ordained ministerial partner standing and six laypersons) to the General Synod. From these the General Synod shall elect three Ordained Ministers or persons with ordained ministerial partner standing and three laypersons to serve on the Nominating Committee for terms of six years. Not more than one of the at-large members of the Nominating Committee shall be from any one Conference. Notwithstanding this requirement, if a member of the Nominating Committee moves to a Conference from which there is another member of the Committee currently serving, the member moving to the Conference currently served by another member shall continue to serve as a member of the Nominating Committee until the end of the biennium. The position on the Nominating Committee held by the member who moved becomes vacant at the end of the biennium during which the above change in Conference occurs. Nominations for these positions will be accepted from the floor provided they fully comply with the criteria for the contested positions.

b) Nine members will be nominated from a pool provided by the following groups: the Council for Racial and Ethnic Ministries; the Council for American Indian Ministry; the Council for Hispanic Ministries; Ministers for Racial, Social and Economic Justice; Pacific Islander and Asian American Ministry; United Black Christians; the United Church of Christ Coalition for Lesbian, Gay, Bisexual, and Transgender Concerns; the National Committee on Persons with Disabilities; and the Council for Youth and Young Adult Ministries.

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At least nine months before each regular meeting of the General Synod, the Executive Council shall invite each of the nine groups whose representative's term on the Nominating Committee is about to expire, to submit the names of an Ordained Minister or a person with ordained ministerial partner standing and a layperson for possible membership on the Nominating Committee. The Executive Council shall submit three of these names to the General Synod for election to the Nominating Committee so that, in each biennium, the nine representatives from these groups shall include five lay persons and four Ordained Ministers. Their Conference affiliations will not affect the determination of the Conference affiliation of the at-large members elected in accordance with paragraph 197(a).

c) A member of the Nominating Committee who has served a full term shall not be eligible for re-election until a biennium has elapsed. Terms of members shall begin at the close of the General Synod at which the members have been elected and continue to the close of the third regular General Synod after their election. The Chairperson of the Nominating Committee shall be named by the Executive Council from the members of the Nominating Committee within six months after each regular meeting of the General Synod.

198 The Nominating Committee of General Synod, prior to the call for nominations, reviews the make-up of the continuing membership of each Board of Directors of a Covenanted Ministry and of the Executive Council and determines the needed nominations to each Board. In its call for suggestions of names, the Nominating Committee will indicate the criteria consistent with the provisions of these Bylaws which will be used for filling positions on the Boards of Directors and the Executive Council. Each Conference or group to be represented shall provide at least three names for each of the positions, except for positions on the Executive Council, for which one name is provided.

199 The Nominating Committee shall make all nominations for election by the General Synod for which the Constitution and Bylaws do not otherwise provide. The Nominating Committee shall maintain records of suggested nominees and their qualifications.

200 The Nominating Committee is responsible for ensuring that the membership of each Board of Directors and of the Executive Council embodies the commitment of the United Church of Christ to diversity and balance, both in its overall composition and in its internal segments. In order to achieve this end, the Nominating Committee may, if necessary, approach any group submitting and/or recommending names with the

request that they assist in that task by presenting additional names.

201 For the position on each Board or the Executive Council identified for a particular Conference or group, the Nominating Committee may consider only names submitted by that Conference or group. Notwithstanding, all names submitted to the Nominating Committee for positions identified for Conferences and groups, as well as any other nominations submitted, may be considered by the Nominating Committee for at-large positions.

202 When selecting candidates for offices, the Nominating Committee shall consider all names submitted.

203 The Nominating Committee shall submit its report to the General Synod at least twenty-four hours before the elections are scheduled to take place, unless the General Synod, by a three-fourths vote, consents to an earlier election.

204 **Credentials Committee** The Credentials Committee shall consist of ten delegates to the General Synod, five of whom shall come from each of the two Classes of General Synod delegates. At least three months before each regular meeting of the General Synod the Executive Council shall appoint five members from the latest class of delegates and shall designate one of the ten members of the Committee as chairperson. Terms of members shall be for four years, beginning with their appointment and terminating with the appointment of their successors.

205 **Budget Committee, Business Committee, and Committee of Reference** The Budget Committee, the Business Committee, and the Committee of Reference at each regular and special meeting of the General Synod shall be the Executive Council or persons designated by the Executive Council from its own membership.

Officers of the Church and of the General Synod

206 The General Synod shall call by election, from among the members of the United Church of Christ, the following Officers of the United Church of Christ who shall also be members of the Collegium of Officers, the Mission Planning Council, the Executive Council, and General Synod: General Minister and President, Associate General Minister, Executive Minister for Local Church Ministries, Executive Minister for Justice

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and Witness Ministries, and Executive Minister for Wider Church Ministries.

207 Every Officer of the United Church of Christ serves at the will of the General Synod, and may be terminated as an Officer of the United Church of Christ by the Executive Council acting as the General Synod ad interim in accordance with the Executive Council's procedures. Notwithstanding the foregoing, if an Officer of the United Church of Christ is also the Executive Minister of a Covenanted Ministry (other than the Office of General Ministries), the Executive Council acting as the General Synod ad interim may terminate such Executive Minister as an Officer of the Church, only after consultation with the Board of Directors of such Covenanted Ministry. Responsibility for the termination of an Executive Minister as executive officer of a Covenanted Ministry rests with the Board of Directors of that Covenanted Ministry. The General Minister and President may be terminated as the President of the Common Services Corporation of the United Church of Christ, only by the voting membership of the Common Services Corporation of the United Church Christ.

*208 The term of each Officer of the United Church of Christ shall be four years, not to exceed three terms, and shall commence ninety days following call by election by the General Synod. Officers shall hold office until their successors have been elected and qualified and have assumed the duties of their office. Notwithstanding the foregoing, in the initial election by the Twenty-second General Synod, in order to achieve staggered terms among the Officers, the terms of the three individuals who are elected at the Twenty-second General Synod to serve as the General Minister and President, Executive Minister of Local Church Ministries, and Executive Minister of Justice and Witness Ministries shall be, and shall be limited, as follows: an initial term of two years, and two additional terms of four years each (if elected) for the General Minister and President; an initial term of two years, and two additional terms of four years each (if elected) for the Executive Minister of Local Church Ministries; and an initial term of six years and one additional term of four years (if elected) for the Executive Minister of Justice and Witness Ministries. All successors to such individuals in these Offices shall serve four-year terms, not to exceed three terms each.

(*NOTE: paragraph 208 was amended by the General Synod on Monday morning as 99-GS-26 and is reflected above.)

General Minister and President

209 The General Minister and President, who shall be an Ordained Minister of the United Church of Christ or a person with ordained ministerial partner standing, is called to ministry in and on behalf of the United Church of Christ upon election by the General Synod. The General Minister and President is the spiritual leader and pastor, the Minister of the United Church of Christ; the chief executive officer of the General Synod, the principal executive of the Office of General Ministries, the President of the Common Services Corporation of the United Church of Christ, the presiding officer of the Collegium of Officers and a member of the Mission Planning Council. The General Minister and President shall be charged with the care and nurture of the spiritual life of the Church, and is responsible for guiding the development of envisioning and planning that will enable the United Church of Christ to be more effective in God's mission. The General Minister and President is the principal spokesperson for the General Synod. The General Minister and President serves as an ex-officio member, with voice but not vote, in the meetings of all Covenanted Ministries of the United Church of Christ and in all meetings of the Affiliated Ministry. The General Minister and President shall serve as an ex-officio member, with vote, in all meetings of the Associated Ministry, and shall have voice, but not vote, in the meetings of all Commissions, Councils, and Committees of the United Church of Christ, except as otherwise provided in the Constitution and Bylaws of the United Church of Christ and as may be otherwise provided in the Bylaws of the Covenanted Ministries; except that he or she shall not participate in the work of the Search Committee for the General Minister and President. The General Minister and President shall be the official representative of the Church in ecumenical, interdenominational, and interfaith relations. The General Minister and President may appoint a representative for such occasions as he or she deems advisable.

210 As the principal executive of the Office of General Ministries, the General Minister and President works closely with the Associate General Minister in exercising responsibility for the broad life and work of the Office of General Ministries, but is not responsible for the day-to-day operations. The General Minister and President is accountable to the General Synod and its Executive Council, acting as General Synod ad interim, and to the voting membership of the Common Services Corporation of the United Church of Christ.

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211 The candidate for the position of General Minister and President is nominated by a search committee of the United Church of Christ, broadly representative of the Church, and appointed by the Executive Council. The search committee includes one Executive Minister of a Covenanted Ministry selected by the Collegium of Officers; at least one Conference Minister named by the Council of Conference Ministers; one representative of the Council for Racial and Ethnic Ministries to be selected from the COREM members on the Executive Council, each with voice and vote. At least one member shall be a youth or young adult. The affirmative action commitment of the Church is to be fully respected in the search process and diversity maintained in the membership of the Collegium of Officers. The candidate chosen by the search committee is confirmed by a two-thirds vote of the Executive Council before his or her name is placed before the General Synod. Only one nominee may be presented for election, and nominations may not be made from the floor. An affirmative vote of at least sixty percent of the General Synod is necessary for election and call. The General Minister and President does not participate in the work of the search committee choosing a successor. She or he is evaluated regularly through a process approved by the Executive Council. The evaluation process includes an Executive Minister of a Covenanted Ministry on a rotating basis. In the event that the General Minister and President is unable to discharge the responsibilities of that Office, or if there is a vacancy in that Office, the Executive Council shall name the Associate General Minister or one of the Executive Ministers to serve as Acting General Minister and President until the General Minister and President returns to service or is replaced by a successor elected by the General Synod after a search process.

Associate General Minister

212 The Associate General Minister, who may be a lay person, an Ordained Minister, or a person with ordained ministerial partner standing, is called to ministry in and on behalf of the Church upon election by the General Synod. The Associate General Minister serves as the operational executive of the Office of General Ministries. In that role she or he will have day-to-day responsibility for the overall work of the Office of General Ministries. He or she will work with the Board of Directors of the Common Services Corporation of the United Church of Christ and the Executive Council to implement policies and operational procedures. Through the General Minister and President, the Associate General Minister will be

accountable to the General Synod and its Executive Council, and to the Board of Directors of the Common Services Corporation of the United Church of Christ.

213 As an Officer of the Church, the Associate General Minister is a member of the Collegium of Officers and Mission Planning Council.

214 The Associate General Minister is nominated by a search committee of the United Church of Christ broadly representative of the Church and appointed by the Executive Council. The search committee shall include the General Minister and President, an Executive Minister of a Covenanted Ministry selected by the Collegium, one Conference Minister named by the Council of Conference Ministers, and one representative of the Council for Racial and Ethnic Ministries to be selected from the COREM members on the Executive Council, at least one member of the Board of Directors of the Common Services Corporation of the United Church of Christ, and at least one additional member of the Executive Council, each with voice and vote. At least one member shall be a youth or young adult. The affirmative action commitment of the Church is to be fully respected in the search process and diversity maintained in the membership of the Collegium of Officers. The candidate chosen by the search committee is to be confirmed by a two-thirds vote of the Executive Council before his or her name is placed in nomination before the General Synod. Only one nominee may be presented for election, and nominations may not be made from the floor. An affirmative vote of at least sixty percent of the General Synod is necessary for call by election. The Associate General Minister does not participate in the work of the search committee choosing a successor. The Associate General Minister is evaluated regularly by a process approved by the Executive Council. The evaluation process includes the General Minister and President. In the event that the Associate General Minister is unable to discharge the responsibilities of that position, or if there is a vacancy in the position, the Executive Council, in consultation with the General Minister and President, names a person as Acting Associate General Minister and as an Acting Officer of the Church until the Associate General Minister returns to service or is replaced by a successor elected by the General Synod after a search process.

Executive Ministers of Justice and Witness Ministries, Local Church Ministries, and Wider Church Ministries

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215 Each Executive Minister is the principal minister and executive officer of one of the Covenanted Ministries and is responsible for guiding and leading that Ministry's activities under the direction of its Board of Directors and as may be prescribed in the articles of incorporation, rules, and bylaws of that Covenanted Ministry. The Executive Minister may be a lay person, an Ordained Minister, or a person with ordained ministerial partner standing. An Executive Minister serves as ex-officio member, with vote, in all meetings of the respective Board of Directors and committees except as otherwise provided in the rules and bylaws of the respective Covenanted Ministry.

216 Each Executive Minister serves at the will of the Board of Directors of the Covenanted Ministry to which she or he is accountable and may be terminated as an Executive Minister by that body in accordance with its procedures after consultation with the Executive Council acting as General Synod ad interim.

217 As an Officer of the Church, each Executive Minister is a member of the Collegium of Officers and the Mission Planning Council.

218 Each Executive Minister is to be nominated by a search committee of the United Church of Christ broadly representative of the Church, appointed by and from the Board of Directors of the Covenanted Ministry to which she or he is accountable. The search committee shall include the General Minister and President; one Conference Minister, named by the Council of Conference Ministers; and one representative of the Council for Racial and Ethnic Ministries to be selected from the COREM members on the Board of Directors, each with voice and vote. At least one member shall be a youth or young adult. The affirmative action commitment of the Church is to be fully respected in the search process and diversity maintained in the membership of the Collegium of Officers. The candidate chosen by the search committee is to be confirmed by a two-thirds vote of the appropriate Board of Directors before his or her name is placed in nomination before the General Synod. Only one nominee may be presented for election, and nominations may not be made from the floor. An affirmative vote of at least sixty percent of the General Synod is necessary for the call by election. An Executive Minister does not participate in the work of the search committee choosing a successor. The Executive Minister is evaluated regularly by a process approved by the appropriate Board of Directors. The evaluation process shall include the General Minister and President, with voice and vote. Terms of office

shall begin ninety days following their election. An Executive Minister shall hold office until her or his successor has been elected and qualified and has assumed the duties of the Office.

219 In the event that an Executive Minister is unable to discharge the responsibilities of that position, or if there is a vacancy in the office, the Board of Directors of that Covenanted Ministry, in consultation with the General Minister and President, shall appoint an Acting Executive Minister according to the rules and procedures of each Covenanted Ministry. Said Board of Directors shall recommend its Acting Executive Minister to the Executive Council acting as General Synod ad interim for appointment as an Acting Officer of the Church. An Acting Executive Minister shall serve until the Executive Minister returns to service, or is replaced by a successor called by election by the General Synod.

The Executive Council of the General Synod

220 The Executive Council shall consist of no fewer than seventy-six and no more than seventy-eight members, consisting of members nominated by the General Synod Nominating Committee and elected by General Synod, and of ex-officio members affirmed by General Synod. The composition of the Executive Council shall embody the commitment of the United Church of Christ to be a multicultural and multiracial church with a balance of leadership between women and men, open and accessible to all. All members of the Executive Council shall be voting members.

221 Members, nominated by the General Synod Nominating Committee and elected by the General Synod as members of the Executive Council, shall include:

a) Thirty-nine members, one from each Conference, elected by the General Synod for a term of six years, terms beginning at the end of the General Synod. Each Conference provides a name according to criteria determined by the Nominating Committee. The Nominating Committee confirms each name before nominating that person to the General Synod. The expectation is that those elected have or are to have a relationship with the governing board of their respective Conferences. A person elected to the Executive Council from a Conference shall resign when moving to another Conference;

b) One member from the Council for Racial and Ethnic Ministries elected by the General Synod for one term of six years, beginning at the next meeting of the Executive Council after election. The General Synod

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Nominating Committee nominates this person after submission of the name by the Council for Racial and Ethnic Ministries according to the criteria determined by the Nominating Committee;

c) Eight members, one from each of the historically under-represented groups:

- ! Council for American Indian Ministry
- ! Council for Hispanic Ministries
- ! Ministers for Racial, Social and Economic Justice
- ! Pacific Islander and Asian American Ministries
- ! United Black Christians
- ! United Church of Christ Coalition for Lesbian, Gay, Bisexual and Transgender Concerns
- ! National Committee on Persons with Disabilities
- ! Council for Youth and Young Adult Ministries;

d) One high school age youth, elected at large to serve a two-year term, eligible for re-election to a two-year term;

e) Three members, one from the Board of Directors of each Covenanted Ministry (other than the Office of General Ministries), nominated by the respective Board of Directors, for a term of two years and not to exceed three terms;

f) One representative of the Council of Theological Education, nominated by the Presidents of the Seminaries of the United Church of Christ for a term of two years and not to exceed two consecutive terms;

g) One representative of the Council for Health and Human Service Ministries nominated by that Council for a term of two years and not to exceed two consecutive terms;

h) One representative of the Council for Higher Education, nominated by that Council for a term of two years and not to exceed two consecutive terms;

i) One representative from the Historical Council, nominated by that Council for a term of two years and not to exceed two consecutive terms;

j) One representative from the Council for Ecumenism, nominated by that Council for a term of two years and not to exceed two consecutive terms;

k) One member of the Board of Directors of the United Church Foundation, Inc., nominated by the Board of Directors, for a term of two years and not to exceed three terms;

l) One member of the Board of Trustees of The Pension Boards—United Church of Christ, nominated by the respective Board of Trustees, for a term of two years and not to exceed three terms;

m) Pursuant to paragraph 220a-1, of the members elected to the Executive Council, one-third shall be

ordained ministers, who may include persons with ordained ministerial partner standing, one-third laymen, and one-third laywomen. Not fewer than twenty percent of the members are to be youth or young adults; where possible representation shall be equally divided between (a) youth, persons of high school age, and (b) young adults, persons graduated from high school, or over 19 years of age, but under the age of 30;

n) The General Synod Nominating Committee nominates these persons after submission of names by the respective group, according to the procedures established in paragraphs 198-201 of these Bylaws, and criteria determined by the Nominating Committee. In order to fulfill its responsibilities to ensure that the membership of the Executive Council reflects the diversity to which the United Church is committed, the Nominating Committee may ask for another name to be submitted by any group; and

o) Terms of office, unless otherwise designated in these Bylaws, shall be for six years and shall commence at the close of the General Synod at which the person is elected and qualified and shall terminate at the close of the General Synod in which a successor is elected and qualified. Members shall be divided into three classes, sixteen to be elected at each General Synod. No elected member who has served a full term shall be elected again until at least two years have elapsed. Terms for Council for Youth and Young Adult Ministries members, and high school youth, shall be two years, with eligibility for re-election.

222 Ex-Officio members of the Executive Council with vote, affirmed by vote of the General Synod, include:

a) The Officers of the United Church of Christ;

b) The Moderator and the two Assistant Moderators of the General Synod;

c) One member designated by the Christian Church (Disciples of Christ) to serve a term of two years. Any such member shall be eligible to serve up to two additional terms and not to exceed three terms;

d) Six principal ministers of Conferences, one to be elected from each Region by the Council of Conference Ministers for a term of two years, provided, however, that if any such member ceases during his or her term of office on the Executive Council to be the principal minister of a Conference within the Region from which said member was elected, a vacancy shall be thereby created to be filled by election by the Council of Conference Ministers;

(e) The Executive of the United Church Foundation, Inc.; and

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(f) The Executive of The Pension Boards–United Church of Christ

223 Although members of the Executive Council may be nominated or selected by particular groups, each member serves on behalf of, and bears responsibility for, the well-being of the whole Church.

224 Immediately after the General Synod, and whenever membership in the Executive Council changes in the course of a biennium, the composition of membership shall be reviewed. If the Executive Council determines that its composition does not adequately reflect a balance of racial, ethnic, age, sexual orientation, and persons with disabilities, up to two additional members at large may be elected without regard to Conference residence, either by the Executive Council at its next meeting, or by its administrative body, acting as the Executive Council ad interim. Such members shall be elected for the remainder of the biennium and may be re-elected by the General Synod.

225 The Executive Council shall elect, from its members who are elected by General Synod, a chairperson and a vice-chairperson according to its own Standing Rules.

Responsibilities of the Executive Council

226 The Executive Council shall act for the General Synod ad interim, and, in cooperation with the Collegium of Officers, shall provide coordination and evaluation of the work of the Church and shall carry out such other responsibilities as may be from time to time delegated to it by the General Synod, provided that such responsibilities are not otherwise delegated to a Covenanted Ministry in these Bylaws or provided for in the Constitution. It is responsible for policies relating to the mission of the United Church of Christ in its national setting. It shall support the on-going work of the General Synod through its various ministries, planning for and encouraging cooperation among those ministries, with Local Churches, Associations, and Conferences, and with other expressions of the Church which contribute to and embody God's mission in Jesus Christ. It shall support the spiritual and financial health of the Church, and shall ensure the presence and implementation of policies which contribute to the health of the Covenanted Ministries in relationship with one another and their accountability to General Synod. It shall receive reports from the Collegium of Officers and provide oversight and support for the work of that body. It shall facilitate the business of General Synod and assume such other tasks as may be assigned to it by the

General Synod. It shall be a focal point for decision-making, overall planning and evaluation, and budgeting in the national setting. It shall receive and report upon divergent points of view and maintain an open channel for the consideration of minority or dissenting opinion. It shall serve as the Business Committee and Committee of Reference of the General Synod during its sessions, and as such shall prepare the agenda and schedule for all meetings of the General Synod, recommend changes therein during sessions, and appoint committees not otherwise provided. It shall submit a report of its work to the General Synod at each regular meeting. In cooperation with the Covenanted, Affiliated, and Associated Ministries it shall make an annual informational report to the Local Churches and the Conferences about the total program of the Church in the national setting.

227 Vacancies occurring in offices, commissions, committees, and Boards of Directors of Covenanted Ministries of the United Church of Christ, or of the General Synod, or in the membership of the Executive Council, shall, unless otherwise provided, be filled temporarily by the Executive Council. Officers of the Church so chosen shall serve until ninety days after the next regular meeting of the General Synod. Others shall serve only through the next regular meeting of the General Synod. At that meeting the General Synod shall elect persons for all such temporarily filled vacancies.

228 The Executive Council shall make such elections, nominations or appointments as the Bylaws or action of the General Synod may require.

229 Acting as the Budget Committee for the General Synod, the Executive Council shall receive and review the report and recommendations regarding the budget of any council or committee organized by Covenanted, Affiliated, and Associated Ministries and Conferences for the purpose of recommending mission priorities and budget allocations. The Executive Council shall prepare and submit to the General Synod the biennial United Church of Christ budget for the support of Our Church's Wider Mission. It shall determine annual allocations for the biennium which, on the basis of funds anticipated to be available, implement the actions of the General Synod and the program authorized in the biennial budget adopted by the General Synod. In preparation of the budget it shall make recommendations for appropriate support of organizations not directly related to one of the Covenanted, Affiliated, and Associated Ministries of the

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United Church of Christ but approved by the General Synod.

230 The Executive Council shall be an incorporated body in order to ensure that it may effectively and expeditiously perform all legal functions of the General Synod. The membership of the Corporation shall consist of those persons described in Section 221-222 of the Constitution and Bylaws of the United Church of Christ, who shall be elected or affirmed in the manner therein provided and who shall have the right to vote only to the extent granted by such sections. Those members shall also be the Directors of the Corporation. The Corporation shall have such officers as required by law and as otherwise elected by the Directors. The Corporation may adopt for its government and the management of its affairs bylaws and rules not inconsistent with its Articles of Incorporation nor with the Constitution, Bylaws, Rules and regulations of the General Synod of the United Church of Christ.

231 The membership of the Executive Council shall serve as the voting membership of the Common Services Corporation of the United Church of Christ.

232 **Regions.** The Executive Council shall make an appropriate assignment of the several Conferences into six Regions. The Regions as thus determined shall form the basis for Conference representation on national bodies wherever required by the Bylaws.

Organization of the Executive Council

233 The Executive Council shall organize itself as it deems necessary to carry out its responsibilities and fulfill its mandates.

Advisory Commissions

234 The Executive Council may provide for special advisory commissions on subjects of pervasive interest to the entire Church on which the Executive Council and/or the General Minister and President need policy or substantive advice. Members of such commissions shall be appointed by the Executive Council and shall include at least one member of the Executive Council. The chairperson shall be designated by the chairperson of the Executive Council.

ARTICLE IV. ORGANIZATION

235 The work of the United Church of Christ and its General Synod shall be carried out by the Executive Council, the Covenanted, Affiliated, Associated

Ministries, Councils, and other such bodies as may from time to time be created by, or related to, the General Synod or its Executive Council.

COVENANTED MINISTRIES

236 The Covenanted Ministries are the Office of General Ministries, Local Church Ministries, Justice and Witness Ministries, and Wider Church Ministries.

Office of General Ministries

237 **Purpose and Mission** The purpose and mission of the Office of General Ministries shall be to care for the spiritual life, unity, and well-being of the Church; to nurture its covenantal life, and its ecumenical and interfaith relationships; to provide regular processes which focus on theological reflection throughout the church; and to facilitate the visioning, planning, coordination, and implementation of the total mission of the United Church of Christ.

238 The Office of General Ministries shall provide pastoral, administrative, and collegial leadership for the Church's internal life and ecumenical vocation. It shall encourage mutual accountability, mutual responsibility, and careful stewardship of resources among the national expressions of the Church. The Office of General Ministries shall guide financial planning and development which invites and secures annual, deferred, and special gifts. It shall work in collaboration with Conferences and other expressions of the Church in determining and meeting goals for the financial support of Our Church's Wider Mission. It shall oversee the internal and public communication of the Church and encourage a free flow of communication and dialogue about the church. It shall foster theological reflection and participation in ecumenical and interfaith partnership and dialogue in all expressions of the Church. The Office of General Ministries shall provide affirmative action leadership and guide the church's work toward becoming a multiracial, multicultural church, accessible to all.

239 The legal responsibilities and functions of a corporate secretary and treasurer of the General Synod of the United Church of Christ, and of its Executive Council, shall be assigned to the Office of General Ministries.

240 The Office of General Ministries shall have responsibility for relationships with the member groups of COREM: Council for American Indian Ministry

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(CAIM); Council for Hispanic Ministries (CHM); Ministers for Racial, Social and Economic Justice (MRSEJ); Pacific Islander and Asian American Ministries (PAAM); United Black Christians (UBC); or their successors.

241 The annual operating budget of the Office of General Ministries, including the budget of the Common Services Corporation of the United Church of Christ, shall be determined and approved by the Executive Council.

242 The Office of General Ministries shall work in interactive partnership with Local Churches, Associations, Conferences and other national expressions.

243 All responsibilities and functions of the Office of General Ministries, other than common services, will be carried out under the corporate authority and direction of the Executive Council.

244 **Common Services** In covenant with the other Covenanted Ministries, the Office of General Ministries, through and by the Common Service Corporation of the United Church of Christ, shall provide for common services, including, but not limited to, common treasury services, accounting services, personnel services, logistical services, information services and office support services. It shall also provide for a common salary program and shall provide common personnel policies.

245 Each Covenanted Ministry shall use the aforementioned common services, program and policies whenever legally permissible and otherwise appropriate, all as determined by its own Board of Directors.

246 A nonprofit corporation shall be formed for the purpose of providing the above-described common services. The corporation, to be named the Common Services Corporation of the United Church of Christ, shall be governed by its articles of incorporation, rules, and bylaws, and the Constitution and Bylaws of the United Church of Christ, and its actions must be consistent with actions of the Executive Council. The General Minister and President shall be the principal executive and the Associate General Minister shall be the operational executive of the Common Services Corporation of the United Church of Christ.

a) The membership of the Executive Council shall be the voting membership of the Common Services Corporation of the United Church of Christ, and as

such shall be responsible for electing the Board of Directors of the Common Services Corporation of the United Church of Christ.

b) The Board of Directors of the Common Services Corporation of the United Church of Christ will have not fewer than 13 nor more than 19 voting members, consisting of:

(i) members of the Executive Council in such number(s) as necessary to comprise at all times at least 51% of all Directors of the Common Services Corporation of the United Church of Christ;

(ii) General Minister and President, and Associate General Minister. The General Minister and President will serve as chair;

(iii) at least one representative from each Covenanted Ministry (other than the Office of General Ministries), and a representative from the Affiliated Ministry, the Associated Ministry, and the Council for Health and Human Service Ministries, each nominated by the respective Ministry; and

(iv) such individuals possessing pertinent operational expertise as may be elected by the voting membership of the Common Services Corporation of the United Church of Christ;

c) The Board of Directors shall appoint such committees, with such responsibilities, as it deems necessary to carry out its work.

d) The membership of the Board of Directors shall reflect the commitment of the United Church of Christ to be a multiracial and multicultural church with a balance of leadership between women and men, open and accessible to all.

e) The corporate officers of the Common Services Corporation of the United Church of Christ shall be the following:

(i) General Minister and President, who as President shall be accountable to the voting membership of the Common Services Corporation of the United Church of Christ;

(ii) Associate General Minister, who as Vice-President shall report to the General Minister and President;

(iii) Treasurer, a voluntary, unpaid position, who shall be elected by, and accountable to, the Board of Directors; and

(iv) Secretary, a voluntary, unpaid position, who shall be elected by, and accountable to, the Board of Directors.

247 Policy decisions related to the Common Services Corporation of the United Church of Christ shall be the responsibility of the Board of Directors,

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providing they shall not be inconsistent with the policies of the Executive Council.

Local Church Ministries

248 **Purpose and Mission** The purpose and mission of Local Church Ministries shall be to encourage and support the Local Churches of the United Church of Christ in the fulfillment of God's mission. It continues the work of, and acts as agent for, predecessor bodies, and continues other ministries, as specified in paragraph 65 of the Constitution of the United Church of Christ and as described in its articles of incorporation.

249 Local Church Ministries shall encourage local churches to shape their life and mission in partnership with one another, with other expressions of the Church, and with ecumenical and interfaith communities. Local Church Ministries will work to promote the vocation of all members, leadership of laity and clergy, and facilitate a system of placement. Local Church Ministries will nurture stewards, and will coordinate and promote denomination-wide mission funding. Local Church Ministries will work with local churches in striving for the vitality of local churches as inclusive and accessible communities of mission, evangelism, church development, education, unity, worship, nurture, and justice so that the good news of Jesus Christ will be proclaimed in word and deed.

250 Local Church Ministries shall work in interactive partnership with Local Churches, Associations, Conferences, and national expressions of the Church.

251 **Governance and Leadership** Pursuant to paragraphs 57-62 of the Constitution of the United Church of Christ, Local Church Ministries shall be incorporated and governed by a Board of Directors, of which not fewer than fifty-five nor more than fifty-eight of said Directors are elected by the General Synod. Its executive officer shall be an Executive Minister, who is also an Officer of the Church, called by election of the General Synod. It shall act pursuant to the provisions as defined in the Constitution and Bylaws of the United Church of Christ, its own articles of incorporation and bylaws, and by the rules of its Board of Directors. The Board of Directors of Local Church Ministries performs the functions normally associated with boards of directors, and such additional tasks necessary to carry out its purposes and mandates, including the formation of associated auxiliary corporations. Pursuant to paragraph 59 of the Constitution of the

United Church of Christ, it has legal corporate status for the purpose of holding, receiving, and managing unrestricted, restricted, and designated allocated funds, and funds donated to it from all sources. It is responsible for its articles of incorporation and required corporate documents, and establishes its own rules and bylaws. It has responsibility for organizing its ministries in order to carry out its mandates, for providing necessary staffing, and for determining the manner and site(s) of its office(s). The Board of Directors may grant authority to sub-units, ministry teams, or other appropriate entities, to speak and act on its behalf within its own broad policy statements and those of the General Synod of the United Church of Christ. The Board of Directors may form task groups representing a variety of groups of the Church necessary for implementing its mission. The Board of Directors shall consult regularly and collaborate with the Boards of Directors of the other Covenanted Ministries.

252 The composition of the Board of Directors of Local Church Ministries will have not fewer than fifty-five nor more than fifty-eight members elected by the General Synod, consisting of:

- a) 39 local church members representing Conferences, one from each Conference;
- b) 1 member from the Council for Racial and Ethnic Ministries;
- c) 1 member from each of the historically under-represented groups:
 - ! Council for American Indian Ministry
 - ! Council for Hispanic Ministries
 - ! Ministers for Racial, Social and Economic Justice
 - ! Pacific Islander and Asian American Ministries
 - ! United Black Christians
 - ! United Church of Christ Coalition for Lesbian, Gay, Bisexual, and Transgender Concerns
 - ! National Committee on Persons with Disabilities
 - ! Council for Youth and Young Adult Ministries;
- d) 2 members at large, one of whom shall be a high school youth, to serve a term of two years not to exceed two terms;
- e) 2 members from the Council of Conference Ministers, selected by that Council, to serve a term of two years not to exceed two terms. Each Region shall be represented within the group of six Conference Ministers named to the Board of Directors of the Covenanted Ministries;
- f) its Executive Minister;
- g) the General Minister and President;

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h) 1 representative chosen by the Christian Church (Disciples of Christ), to serve a term of two years not to exceed two terms;

i) 1 representative from The Pension Boards–United Church of Christ (voice, without vote), chosen by the Board of Trustees of The Pension Boards, to serve a term of two years not to exceed two terms;

j) 1 representative from the Seminaries of the United Church of Christ, chosen by the Presidents of those seminaries, to serve a term of two years not to exceed two terms; and

k) 1 representative from the Council for Higher Education, chosen by that Council, to serve a term of two years not to exceed two terms.

253 The composition of the Board of Directors of Local Church Ministries shall embody the commitment of the United Church of Christ to be a multiracial and multicultural church, reflecting the racial and ethnic diversity of society with a balance of leadership between women and men, open and accessible to all.

254 One-third of the members elected to the Board of Directors will be Ordained Ministers or persons with ordained ministerial partner standing, one-third laywomen, and one-third laymen. Twenty percent of the members are to be under 30 years of age at the time elected. Where possible, representation shall be equally divided between (a) youth, persons of high school age; (b) young adults, persons graduated from high school or over 19 years of age.

255 Terms of office, unless otherwise designated in these Bylaws, shall be for six years and shall commence at the close of the General Synod at which members are elected and qualified and shall terminate at the close of the General Synod in which a successor is elected and qualified. Members shall be divided into three classes, sixteen members to be elected at each General Synod. No elected member who has served a full term shall be elected again until at least two years have elapsed. Terms for Council for Youth and Young Adult Ministries members, and high school youth members, shall be two years, with eligibility for re-election. A person elected from a Conference shall resign when moving to another Conference.

256 Members of the Board of Directors of Local Church Ministries serve on behalf of the whole Church.

Justice and Witness Ministries

257 **Purpose and Mission** The purpose and mission of Justice and Witness Ministries shall be to enable and encourage Local Churches, Associations, Conferences, and national expressions of the United Church of Christ to engage in God's mission globally by direct action for the integrity of creation, justice, and peace. It continues the work of, and acts as agent for, predecessor bodies, and continues other ministries, as specified in paragraph 66 of the Constitution of the United Church of Christ and as described in its articles of incorporation.

258 Justice and Witness Ministries shall encourage the Church in all of its expressions to speak prophetically on matters of justice, power, and public policy. Justice and Witness Ministries shall assist the Church in all of its expressions to confront racism, sexism, ageism, classism, and other expressions of injustice and alienation in the Church and in society. Justice and Witness Ministries shall provide support for the Church's ministry of service on behalf of those who are poor, the forgotten and the oppressed, and for those marginalized by stigma and discrimination because of their sexual orientation or their disabilities, including mental illness. Justice and Witness Ministries may provide public witness on behalf of the justice and witness policies of the General Synod.

259 Justice and Witness Ministries shall work in interactive partnership with Local Churches, Associations, Conferences, national expressions of the Church, and with ecumenical and interfaith groups, and community organizations.

260 **Governance and Leadership** Pursuant to paragraphs 57-62 of the Constitution of the United Church of Christ, Justice and Witness Ministries shall be incorporated and governed by a Board of Directors, of which not fewer than fifty-five nor more than fifty-eight of said Directors are elected by the General Synod. Its executive officer shall be an Executive Minister, who is also an Officer of the Church, called by election of the General Synod. It shall act pursuant to the provisions as defined in the Constitution and Bylaws of the United Church of Christ, its own articles of incorporation and bylaws, and by the rules of its Board of Directors. The Board of Directors of Justice and Witness Ministries performs the functions normally associated with boards of directors, and such additional tasks necessary to carry out its purposes and mandates, including the formation of associated auxiliary corporations. Pursuant to paragraph 59 of the Constitution of the United Church of Christ, it has legal corporate status for the purpose of

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holding, receiving, and managing unrestricted, restricted, and designated allocated funds, and funds donated to it from all sources. It is responsible for its articles of incorporation and required corporate documents, and establishes its own rules and bylaws. It has responsibility for organizing its ministries in order to carry out its mandates, for providing necessary staffing, and for determining the manner and site(s) of its office(s). The Board of Directors may grant authority to sub-units, ministry teams, or other appropriate entities, to speak and act on its behalf within its own broad policy statements and those of the General Synod of the United Church of Christ. The Board of Directors may form task groups representing a variety of groups of the Church necessary for implementing its mission. The Board of Directors shall consult regularly and collaborate with the Boards of Directors of the other Covenanted Ministries.

261 The composition of the Board of Directors of Justice and Witness Ministries will have not fewer than fifty-five nor more than fifty-eight members elected by the General Synod, consisting of:

- a) 39 local church members representing Conferences, one from each Conference;
- b) 1 member from the Council for Racial and Ethnic Ministries;
- c) 1 member from each of the historically under-represented groups:
 - ! Council for American Indian Ministry
 - ! Council for Hispanic Ministries
 - ! Ministers for Racial, Social and Economic Justice
 - ! Pacific Islander and Asian American Ministries
 - ! United Black Christians
 - ! United Church of Christ Coalition for Lesbian, Gay, Bisexual and Transgender Concerns
 - ! National Committee on Persons with Disabilities
 - ! Council for Youth and Young Adult Ministries;
- d) 2 members at large, one of whom shall be a high school youth to serve a term of two years not to exceed two terms;
- e) 2 members from the Council of Conference Ministers, selected by that Council, to serve a term of two years not to exceed two terms. Each Region shall be represented within the group of six Conference Ministers named to the Board of Directors of the Covenanted Ministries;
- f) its Executive Minister;
- g) the General Minister and President;
- h) 1 representative chosen by the Christian Church (Disciples of Christ), to serve a term of two years not to exceed two terms;

i) 1 representative from The Pension Boards–United Church of Christ (voice, without vote), chosen by the Board of Trustees of The Pension Boards, to serve a term of two years and not to exceed two terms; and

j) 1 representative from the Seminaries of the United Church of Christ, chosen by the Presidents of those seminaries, to serve a term of two years and not to exceed two terms;

262 More than half of the members of the Board of Directors of Justice and Witness Ministries shall be persons of color and more than half shall be women.

263 One-third of the members elected to the Board of Directors will be ordained ministers or persons with ordained ministerial partner standing, one-third laywomen, and one-third laymen. Twenty percent of the members are to be under 30 years of age at the time elected. Where possible, under-30 representation shall be equally divided between (a) youth, persons of high school age; (b) young adults, persons graduated from high school or over 19 years of age.

264 Terms of office, unless otherwise designated in these Bylaws, shall be for six years and shall commence at the close of the General Synod at which members are elected and qualified and shall terminate at the close of the General Synod in which a successor is elected and qualified. Members shall be divided into three classes, sixteen members to be elected at each General Synod. No elected member who has served a full term shall be elected again until at least two years have elapsed. Terms for Council for Youth and Young Adult Ministries members, and high school youth members, shall be two years, with eligibility for re-election. A person elected from a Conference shall resign when moving to another Conference.

265 Members of the Board of Directors of Justice and Witness Ministries serve on behalf of the whole church.

Wider Church Ministries

266 **Purpose and Mission** The purpose and mission of Wider Church Ministries shall be to encourage and support Local Churches, Associations, Conferences, and national expressions of the United Church of Christ to participate in the global, multiracial, multicultural church, accessible to all, and to support United Church of Christ ministries around the world and the nation. It continues the work of, and acts as agent for, predecessor bodies and continues other ministries,

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as specified in paragraph 67 of the Constitution of the United Church of Christ and as described in its articles of incorporation.

267 Wider Church Ministries shall strengthen relationships with partner churches and oversee participation in the Common Global Ministries Board in joint venture with the Christian Church (Disciples of Christ). Wider Church Ministries shall provide support for institutional ministries in health care, education, disaster relief, and social services in the United States and internationally. It shall also coordinate volunteer ministries in all expressions of the Church. In cooperation with partner churches it shall promote interfaith dialogue and global education and advocacy issues. Through the Common Global Ministries Board, Wider Church Ministries shall oversee the sending and receiving of missionaries.

268 Wider Church Ministries shall work in interactive partnership with Local Churches, Associations, Conferences, and national expressions of the Church and of the ecumenical and interfaith bodies.

269 **Governance and Leadership** Pursuant to paragraphs 57-62 of the Constitution of the United Church of Christ, Wider Church Ministries shall be incorporated and governed by a Board of Directors, of which not fewer than fifty-five nor more than fifty-eight of said Directors are elected by the General Synod. Its executive officer shall be an Executive Minister, who is also an Officer of the Church, called by election of the General Synod. It shall act pursuant to the provisions as defined in the Constitution and Bylaws of the United Church of Christ, its own articles of incorporation and bylaws, and by the rules of its Board of Directors. The Board of Directors of Wider Church Ministries performs the functions normally associated with boards of directors, and such additional tasks necessary to carry out its purposes and mandates, including the formation of associated auxiliary corporations. Pursuant to paragraph 59 of the Constitution of the United Church of Christ, it has legal corporate status for the purpose of holding, receiving, and managing unrestricted, restricted, and designated allocated funds, and funds donated to it from all sources. It is responsible for its articles of incorporation and required corporate documents, and establishes its own rules and bylaws. It has responsibility for organizing its ministries in order to carry out its mandates, for providing necessary staffing, and for determining the manner and site(s) of its office(s). The Board of Directors may grant authority to sub-units, ministry teams, or other appropriate entities, to speak and act on its behalf within

its own broad policy statements and those of the General Synod of the United Church of Christ. The Board of Directors may form task groups representing a variety of groups of the Church necessary for implementing its mission. The Board of Directors shall consult regularly and collaborate with the Boards of Directors of the other Covenanted Ministries.

270 The composition of the Board of Directors of Wider Church Ministries will have not fewer than fifty-five nor more than fifty-eight members elected by the General Synod, consisting of:

- a) 39 local church members representing Conferences, one from each Conference;
- b) 1 member from the Council for Racial and Ethnic Ministries;
- c) 1 member from each of the historically under-represented groups:
 - ! Council for American Indian Ministry
 - ! Council for Hispanic Ministries
 - ! Ministers for Racial, Social and Economic Justice
 - ! Pacific Islander and Asian American Ministries
 - ! United Black Christians
 - ! United Church of Christ Coalition for Lesbian, Gay, Bisexual and Transgender Concerns
 - ! National Committee on Persons with Disabilities
 - ! Council for Youth and Young Adult Ministries;
- d) 2 members at large, one of whom shall be a high school youth to serve a term of two years and not to exceed two terms;
- e) 2 members from the Council of Conference Ministers, selected by that Council, to serve a term of two years and not to exceed two terms. Each Region shall be represented within the group of six Conference Ministers named to the Board of Directors of the Covenanted Ministries;
- f) its Executive Minister;
- g) the General Minister and President;
- h) 1 representative chosen by the Christian Church (Disciples of Christ), to serve a term of two years and not to exceed two terms;
- i) 1 representative from The Pension Boards—United Church of Christ (voice, without vote), chosen by the Board of Trustees of The Pension Boards, to serve a term of two years and not to exceed two terms;
- j) 1 representative from the Seminaries of the United Church of Christ, chosen by the Presidents of those seminaries, to serve a term of two years and not to exceed two terms; and

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k) 1 representative of the Council for Health and Human Service Ministries, to serve a term of two years and not to exceed two terms.

271 The composition of the Board of Directors of Wider Church Ministries shall embody the commitment of the United Church of Christ to be a multiracial and multicultural church reflecting the racial and ethnic diversity of society with a balance of leadership between women and men, open and accessible to all.

272 One-third of the members elected to the Board of Directors will be Ordained Ministers or persons with ordained ministerial partner standing, one-third laywomen, and one-third laymen. Twenty percent of the members are to be under 30 years of age at the time elected. Where possible, representation shall be equally divided between (a) youth, persons of high school age; (b) young adults, persons graduated from high school or over 19 years of age but under 30 years of age..

273 Terms of office, unless otherwise designated in these Bylaws, shall be for six years and shall commence at the close of the General Synod at which members are elected and qualified and shall terminate at the close of the General Synod in which a successor is elected and qualified. Members shall be divided into three classes, sixteen members to be elected at each General Synod. No elected member who has served a full term shall be elected again until at least two years have elapsed. Terms for Council for Youth and Young Adult Ministries members, and high school youth members, shall be two years, with eligibility for re-election. A person elected from a Conference shall resign when moving to another Conference.

274 Members of the Board of Directors of Wider Church Ministries serve on behalf of the whole Church.

COLLEGIUM OF OFFICERS

275 The Collegium of Officers, defined in Article IV of the Constitution of the United Church of Christ, supports the Covenanted Ministries in carrying out their work in a spirit of coordination and cooperation. It is responsible for providing leadership for mission programming in the United Church of Christ and for the proper implementation of General Synod actions. Composed of the Officers of the United Church of Christ meeting as peers, the Collegium of Officers provides a setting for mutual accountability, mutual reporting, and for assessing the on-going programs of the United Church of Christ. The Collegium of

Officers coordinates research, long-range planning, and program evaluation. In consultation with the Boards of Directors of the Covenanted, Affiliated, and Associated Ministries, it develops and submits to the Executive Council a proposal for the budget of the General Synod. It meets regularly with the Cabinet of the Council of Conference Ministers.

276 The Collegium of Officers is convened by the General Minister and President as the presiding officer and consults with the Boards of Directors of the Covenanted Ministries, the Executive Council, and the General Synod. It shall consult regularly with the leaders of the Affiliated and Associated Ministries of the United Church of Christ.

MISSION PLANNING COUNCIL

277 The Mission Planning Council provides a multi-missional setting which brings together the Officers of the United Church of Christ, and principal staff, leaders, or designated representatives of the Covenanted, Associated, and Affiliated Ministries of the United Church of Christ, for planning coordinated ministries and for visioning and exploring new perspectives over a wide range of mission, theological, ecumenical, spiritual, stewardship, financial, justice, communications, gender, disability, and racial issues and concerns. The Mission Planning Council is responsible for the coordination and correlation of mission and purpose and for maintaining mutual trust, mutual accountability, and the wise use of leadership and talents. It is designed to encourage cooperation and sharing of talents among the Ministries. The Mission Planning Council may invite others to participate, including representatives of Conferences and partner churches, as it deems appropriate. The Collegium of Officers coordinates the tasks, meetings, agendas, and follow-up actions of the Mission Planning Council.

AFFILIATED MINISTRY

278 Pursuant to paragraphs 68, 70 and 71 of the Constitution of the United Church of Christ, The Pension Boards—United Church of Christ is an Affiliated Ministry of the United Church of Christ and serves the church and its Covenanted Ministries as separate corporations.

279 The purpose of The Pension Boards—United Church of Christ is to make available ministerial welfare activities and a system of employee benefit programs designed to assist authorized ministers and lay

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workers in achieving financial security during working and retirement years.

280 The Pension Boards–United Church of Christ continues as a nonprofit membership corporation which determines its own governance and leadership. The Pension Boards–United Church of Christ will have membership on the Executive Council. It will have Ex-Officio, voice without vote, membership on the Boards of Directors of Local Church Ministries, Justice and Witness Ministries, and Wider Church Ministries.

ASSOCIATED MINISTRY

281 Pursuant to paragraphs 69, 72 and 73 of the Constitution of the United Church of Christ, the United Church Foundation, Inc., is an Associated Ministry of the Executive Council of the United Church of Christ, and serves the church and the Covenanted Ministries as a separate corporation related to the Executive Council.

282 The purpose of the United Church Foundation, Inc., is to provide a means by which individuals and organizations of the Church may further exercise their stewardship of resources for the sake of strengthening the mission of the Church as set forth in paragraph 72 of the Constitution of the United Church of Christ.

283 The United Church Foundation, Inc. will work cooperatively with the Office of General Ministries to facilitate comprehensive financial planning and development; and will continue its relationship with The Pension Boards–United Church of Christ.

284 The corporate membership of the United Church Foundation, Inc., shall consist of fifteen persons nominated and elected by the Executive Council of the United Church of Christ for terms of six years, one-third to be elected each biennium and to serve until their respective successors are elected and qualified. The General Minister and President of the United Church of Christ and the Chairperson of the Executive Council of the United Church of Christ shall be ex-officio members with vote. At least two of the members elected each biennium shall not be members of The United Church Foundation, Inc. at the time of their election. The Executive Council of the United Church of Christ may remove a member of the Foundation for cause and shall fill vacancies for unexpired terms.

OTHER PROVISIONS

285 No person shall serve in more than one General Synod elected position simultaneously. Further, no employee of a Covenanted, Associated, or Affiliated Ministry shall serve as a voting member of the Executive Council, or of a Board of Directors of any of the Covenanted Ministries, except in an ex-officio capacity, or as otherwise set forth in these Bylaws.

286 All members of the governing boards of the Covenanted Ministries elected and affirmed by the General Synod, with the exception of the representatives from the Christian Church (Disciples of Christ), shall be members of the United Church of Christ.

ARTICLE V. INDEMNIFICATION

287 Any Officer of the United Church of Christ, or any member, including officers and directors, of the General Synod, the Executive Council or the Councils, Commissions, and Committees of the General Synod may, to the full extent allowed by law, be indemnified by the Executive Council against all judgments, fines, and amounts paid in settlement of, and against all reasonable expenses, including attorney's fees, actually and necessarily, incurred in defense of any lawsuit, proceeding or prosecution (including appeal thereof) wherein such person is made a party by reason of being such officer or member to the extent such person is not otherwise indemnified by another entity. This provision shall also extend to any lawsuit, proceeding, or prosecution in which such officer or member is made a party in such person's capacity as an officer or member of another organization in which the person serves at the request of any of the above entities or bodies.

288 In all other lawsuits, proceedings, or prosecutions, indemnity shall not be made unless the officer or member acted in good faith and for a purpose which the person reasonably believed to be in the best interests of the Entity or body of which he or she is an officer or member and in criminal actions or proceedings only upon the additional requirement that the person had no reasonable cause to believe that the operative conduct or inaction was unlawful.

289 These indemnity provisions shall also operate for the benefit of anyone duly serving in a representative capacity for such member or officer.

290 The Executive Council is authorized to purchase insurance providing indemnification pursuant to the provisions of the preceding. Any such contract

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of insurance may afford coverage for matters as to which the Executive Council may not give indemnity.

ARTICLE VI. OTHER BODIES

The following groups are identified as related in covenant to the United Church of Christ, through a primary relationship with a Covenanted Ministry to be determined.

GROUPS CREATED BY GENERAL SYNOD WITH A SEAT ON EXECUTIVE COUNCIL

291 **Council for American Indian Ministry**

Created by the Eighth General Synod in 1971 (71-GS-77) and given its present mandate by the Sixteenth General Synod in 1987 (87-GS-58), the Council for American Indian Ministry (CAIM) is a national body with primary responsibility for providing Christian ministry and witness in American Indian settings, and is a resource to the whole United Church of Christ in understanding and supporting American Indian churches and communities. The Council for American Indian Ministry supports and gives general direction to the American Indian members and congregations of the United Church of Christ, advocating with them, through CAIM's Recognized Unit of Ministry, to embody their own cultures and values and to be vital parts of the United Church of Christ and the Conferences in which they are located. The Council for American Indian Ministry encourages and supports the identification, enlistment, and support of American Indian candidates for authorized ministry in the United Church of Christ. Working with American Indian people throughout the United Church of Christ, the Council seeks to develop broad bases of visibility, nurture and support for American Indian people, communities, and churches. The Sixteenth General Synod vote calls for CAIM to be accountable to the General Synod through the Executive Council and to be funded from one-third of the net income of the Neighbors in Need Offering.

292 **Council for Ecumenism** The Council for Ecumenism (CE) shall be composed of twelve persons elected by the Executive Council for terms of six years, one-third to be elected each biennium to serve until their respective successors are elected and qualified. The Executive Council shall name from these members the Chairperson of the Council. The Council, subject to approval by the Executive Council, may add up to three co-opted members on the basis of demonstrated need. It shall act in an advisory capacity to the General

Minister and President and shall assist the General Minister and President and the Executive Council in preparing ecumenical and inter-faith policies, in determining the level of contributions to ecumenical agencies and activities, and in keeping the commitment of the United Church of Christ as a united and uniting Church before its membership and its fellow denominations. The Council shall receive its financial support through the Executive Council and staff support as assigned by the General Minister and President.

293 **Council for Higher Education**

The Council for Higher Education (CHE) shall be composed of the academies, colleges, and theological schools that indicate their desire to be recognized as related to the United Church of Christ and that are accepted by the Council as conforming to its standards; and of representative(s) from Local Church Ministries. For purposes of business and policy making, member academies, colleges, and theological schools shall be represented by each institution's executive head or other key officer as designated by each institution's executive head. The Council shall organize with its own chairperson, secretary, and any other officers needed to carry on its work. All officers shall be executive heads of their institutions. The Council shall be administratively related to the General Synod through the Local Church Ministries; this provision not precluding Council's right to direct access to the Executive Council and to the General Synod concerning any matters in which it may feel that its interests in program or budget require the exercise of such access. The Executive Minister of Local Church Ministries shall be an advisory member of the Council with voice but without vote. The Council shall be organized in two sub-sections: College and Academy Section, and Seminary Section. The Council for Higher Education shall advance and interpret higher education in the United Church of Christ, including the cultivation of closer relationships between the educational institutions and the church, the expression of the connection between faith and knowledge in those institutions, and, in cooperation with Local Church Ministries, the promotion of education as an integral part of the Church's mission.

294 **Council for Racial and Ethnic Ministries**

Created by the Fourteenth General Synod (83-GS-43) the Council for Racial and Ethnic Ministries (COREM) provides a place where racial and ethnic groups can develop their common agenda, collaborate with appropriate program and mission bodies of the United Church of Christ so that resources for racial and ethnic ministries will be effective and relevant, discern

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appropriate ways by which the many and varied gifts of racial and ethnic groups may be made available to the Church, and advocate for racial and ethnic concerns within the United Church of Christ. It is composed of two representatives each from the Pacific Islander and Asian American Ministry (PAAM), the Council for Hispanic Ministries (CHM), the Council for American Indian Ministry (CAIM), United Black Christians (UBC), and Ministers for Racial, Social and Economic Justice (MRSEJ), who are accountable to the groups that send them. COREM is accountable to the Executive Council of the United Church of Christ.

295 Council for Theological Education The Council for Theological Education (CTE) shall be responsible for fostering mutual accountability between the United Church of Christ and the Seminaries of the United Church of Christ, for periodic reviews of the criteria for being designated as a Seminary of the United Church of Christ, and for the general well-being of the relationship between the seminaries and the United Church of Christ. The Council will exercise care for the Seminaries, explore ways by which theological education contributes to the leadership needs of the Church, foster cooperation among the Seminaries, and facilitate communication and appropriate engagement between the Seminaries of the United Church of Christ and Historically Related Seminaries and with other seminaries which provide theological education for persons preparing for authorized ministry in the United Church of Christ. Seminaries of the United Church of Christ retain full membership and responsibility in the Council for Higher Education and its seminary section. The Council will provide comment to Local Church Ministries whenever that Ministry prepares to recommend a seminary for recognition as a Seminary of the United Church of Christ. The Council shall be composed of the President and one additional representative from each of the Seminaries of the United Church of Christ, a representative from one of the Historically Related Seminaries, two representatives from the Council of Conference Ministers elected by that Council, two conference staff persons who relate to a Committee on the Ministry and/or work with the search and call process from a conference not otherwise represented on the Council, four persons who serve on a Committee on the Ministry, the General Minister and President, the Executive Minister and two staff persons from Local Church Ministries, one staff person from Justice and Witness Ministries and Wider Church Ministries. An intentional effort will be made to ensure that those who have been historically under-represented be present in

the membership of the Council. The Council shall meet annually and shall elect its own officers each biennium.

296 Council for Youth and Young Adult Ministries The Council for Youth and Young Adult Ministries (CYYAM) shall serve to advocate and network for youth and young adult ministries throughout the United Church of Christ and shall report to the Executive Council and to the General Synod on issues, developments, and concerns in youth and young adult ministries in church and society. It shall monitor to ensure that the unique gifts and talents of youth and young adults are present in all aspects of the life of the Church. The Council shall organize itself as needed in order to carry out its work and shall have direct access to the Executive Council and the General Synod in areas of program and budget.

The Council shall be composed of at least twenty-two but no more than twenty-six voting members, elected at General Synod or appointed to a two-year term of office, such membership consisting of persons, who for the majority of their term are youth (persons of high school age or younger) or young adults (persons graduated from high school, or 19 years of age, through age thirty). Members may serve one additional term, subject to age criteria. Membership shall include a) Four persons, two youth and two young adults, one person to be appointed respectively by the Council for American Indian Ministry, the Council for Hispanic Ministries, Pacific Islander and Asian and American Ministries, and United Black Christians. Each of these bodies shall appoint alternately a youth or young adult to be a member of the Council. b) Up to twelve persons (one youth and one young adult from each of the six regions), with each Conference nominating one youth and one adult, and said election conducted by the outgoing members of the Council; c) Up to six persons (three youth and three young adults) may be appointed by the outgoing members of the Council from among those persons nominated by the Conferences, but not elected, and d) Up to four persons, two youth and two young adults, may be appointed by the outgoing members of the Council as they in their judgment deem appropriate in order that the Council's membership reflect the United Church of Christ's commitment to affirmative action. The persons so appointed shall have been nominated by the Council for American Indian Ministry, the Council for Hispanic Ministries, Pacific and Asian American Ministries, and the United Black Christians, each of whom may nominate one youth and one young adult. e) One youth or one young adult appointed by the Board of Directors of Local Church Ministries from its Board of Directors, who will serve

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as a member, voice without vote, to provide liaison between the Council and Local Church Ministries; f) Up to three co-opted members, voice without vote, may be selected as resource to the Council.

Vacancies shall be filled by the Council from among those persons previously nominated by the appropriate body corresponding to that vacancy.

297 Council of Conference Ministers The Council of Conference Ministers (CCM) shall be composed of the Conference Ministers of the several Conferences. The General Minister and President shall be a member ex-officio, without vote, of the Council and its Cabinet. It shall select a Chairperson and such other officers and committees as it shall deem necessary. It shall elect from its members those who are to serve on Boards of the Covenanted Ministries and in other representative positions, distributing those positions among the Regions. It shall maintain a close relationship with the Officers of the Church, the Executive Council, national units, the Covenanted Ministries, the Affiliated Ministry, and the Associated Ministry with respect to matters affecting the life of the Church.

298 Historical Council The Historical Council (HC) shall be composed of twelve members, three elected by each of the Historical Societies, Congregational Christian and Evangelical and Reformed, and six at large appointed by the Executive Council. One-third shall be named each biennium for a term of six years, to serve until their respective successors are named and qualified, and not to exceed two terms. The Executive Council will name from these twelve members the chairperson. The Council shall meet at the call of the General Minister and President or the Chairperson. It shall act in an advisory capacity to the General Minister and President and the Executive Council in overseeing the archives of the United Church of Christ and of the two Historical Societies, in expressing interest and concern for all archival collections related to the several heritages of the denomination, in recommending the amount to be allocated in the contributions budget for the Historical Societies, and in reminding the United Church of Christ of its traditions. The Council shall receive financial support through the Executive Council and staff support as assigned by the General Minister and President.

SELF-CREATED GROUPS WITH A SEAT ON THE EXECUTIVE COUNCIL

299 Council for Health and Human Service Ministries The Council for Health and Human Services Ministries (CHHSM) was recognized by the Fifteenth General Synod as an organization composed of institutions and programs in health and welfare related to the United Church of Christ and accepted by the CHHSM as conforming to its standards. The CHHSM is organized with its own Directorate and Officers. The purposes and functions of the CHHSM shall include: 1) The support and nurture for its member institutions and programs in fulfillment of their ministries as part of the mission of the United Church of Christ; 2) Representation of the ministries of its member institutions and programs to the General Synod and Executive Council; 3) Representation on the Directorate of Wider Church Ministries and collaboration with that Ministry and all of the Covenanted Ministries in the conduct of the mission of the United Church of Christ in health and welfare; 4) Cooperation with the Conferences and the Office of General Ministries in the process of Conference recognition of health and human service ministries, monitoring the authorization to seek funds within Conferences, and approval of requests to conduct capital campaigns; 5) Provision, annually, to the Office of General Ministries, the names of those member institutions and programs which conform to the standards set by CHHSM; 6) Cooperation with the Office of General Ministries in collecting information on institutions and programs in health and welfare to be listed in the *United Church of Christ Yearbook*; and 7) Participation in secular, ecumenical, and inter-faith networks in the field of health and welfare.

300 Council for Hispanic Ministries The Council for Hispanic Ministries (CHM) is an autonomous body working cooperatively with Local Churches, Associations, Conferences, Regions and other Ministries of the United Church of Christ. It offers a perspective that honors the context and culture of its members while encouraging inter-cultural, inter-faith, and international dialogue among all constituencies. The Council shall promote its mission within the United Church of Christ and work with the Church to monitor boards and ministries that deal with concerns and issues important to Hispanics/Latinos/Latinas in the USA, Puerto Rico, Mexico and other nations of the Caribbean and Central and South America.

301 Ministers for Racial, Social and Economic Justice Ministers for Racial, Social and Economic Justice (MRSEJ) is a group which brings together clergy who advocate on behalf of African-

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Americans in church and society, providing a caucus of ministers for fellowship, for sharing mutual concerns, and for actions regarding the agenda of the black constituency within the United Church of Christ. MRSEJ challenges, monitors, initiates, and supports the cause of African-American involvement to the fullest possible measure in the life of the United Church of Christ.

302 National Committee on Persons with Disabilities The National Committee on Persons with Disabilities (NCPWD) strives for the full inclusion of persons with disabilities in the life and mission of the Church. The NCPWD encourages Local Churches to be open, inclusive, affirming, and accessible in their buildings, worship, education, fellowship, and service so that they may proclaim God's word to and with all persons, including those with disabilities. It seeks to enable all members of the United Church of Christ to affirm the theological/biblical affirmations of the wholeness of all people, and to recognize the ministry to and with persons with disabilities as a part of the ministry of all the baptized. The NCPWD is composed of between twenty-five and fifty active and associate members. These representatives include persons with disabilities, members of families of persons with disabilities, experts on disabilities, and other persons from the United Church of Christ who support the purposes of the NCPWD.

303 Pacific Islander and Asian American Ministries Pacific Islander and Asian American Ministries (PAAM), organized in 1974 and recognized by the Tenth General Synod, advocates for the presence, participation and contributions of PAAM in the life of the United Church of Christ and serves its constituent members and churches, initiating and supporting their life, and working for greater representation in wider church settings. It seeks to strengthen local churches, to nurture and develop lay and clergy leadership for the church, and to address issues of justice. As an advocate group for the rights of people, PAAM is involved in issues of the rights of Pacific Islander and Asian people in the United States and in the United Church of Christ and works in the areas of rights for women and children, the poor on welfare, institutional racism, and political prisoners.

304 United Black Christians United Black Christians (UBC) is a special interest group which represents over 50,000 African-American members of the United Church of Christ. It stands in the affirmation that each person has gifts to offer to the Church, and that each is entitled to full rights and

privileges as children of God. UBC dedicates itself to providing voice for all African-American members of the United Church of Christ, seeking to witness to, and preserve the history and legacy of the African-American people and churches. UBC is an active advocate for liberation and social justice at home and abroad.

305 United Church of Christ Coalition for Lesbian, Gay, Bisexual, and Transgender Concerns

The United Church of Christ Coalition for Lesbian, Gay, Bisexual, and Transgender Concerns (The Coalition) is composed of members and friends of the United Church of Christ who affirm the good news that all persons of all sexual orientations are loved and empowered by God. The Coalition actively works to combat prejudice and seeks justice for, and the full inclusion and involvement of, lesbian, gay, bisexual and transgendered Christians in all expressions of the United Church of Christ. In its leadership and outreach, The Coalition is committed to ending exclusion based on sexual orientation, gender, gender identity, race, age, size, class and/or ableness. It promotes mutual ministries of pastoral care, education, and advocacy within the United Church of Christ and society as a whole; encourages Local Churches, Associations and Conferences to become "Open and Affirming" (ONA); and organizes within Conferences to make resources of The Coalition available to all.

306 Relationships Unless otherwise designated in these Bylaws, each of the aforementioned bodies shall have a primary relationship with one of the Covenanted Ministries which shall serve as its primary linkage to the national expressions of the United Church of Christ, to which it shall report annually. This primary relationship shall be defined by the Executive Council in consultation with the Boards of Directors of the Covenanted Ministries and with the respective group. The designated relationship shall be reviewed each biennium by the appropriate partners, and may be changed upon the mutual consent of those partners, and so declared by vote of the Executive Council. The Collegium of Officers shall be responsible for initiating said review.

9. EDITORIAL CHANGES

Ms. Arnold moved that the Secretary of the Church be empowered to make editorial changes in wording and changes for consistency providing the intent of any paragraph is not changed and that such changes be reported to the Executive Council.

99-GS-21 VOTED: The Twenty-second General Synod empowers the Secretary of the Church to make punctuation, spelling, grammatical and formatting corrections prior to publication. The Secretary may also make wording changes to ensure consistency throughout the Bylaws provided that the intent of any paragraph is not changed. Such changes shall be reported to the Executive Council.

10. SEARCH PROCESS

Assistant Moderator Frieberg called on Rev. Genavieve M. Heywood (CA NV,N) for the action regarding the search process which was deferred until after consideration of the Bylaws.

Rev. Genavieve M. Heywood (CA NV,N) moved that the Twenty-second General Synod request the appropriate bodies to begin as soon as possible to develop a search process for the office of General Minister and President and for Executive Minister of Local Church Ministries, and that the design of this process be friendly, open, inclusive and equitable.

99-GS-21 VOTED: The Twenty-second General Synod requests that the appropriate bodies begin as soon as possible to develop a search process for the office of

General Minister and President and for Executive Minister of Local Church Ministries. The design of this process is to be friendly, open, inclusive and equitable.

11. ANNOUNCEMENTS AND RECESS

The Assistant Moderator called on Ms. Guffey for announcements and declared the Sixth Plenary of the Twenty-second General Synod to be in recess following the announcements.

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1. CALL TO ORDER

Assistant Moderator Robert B. Frieberg called the Seventh Plenary of the Twenty-second General Synod to order at 8:30 AM.

2. BIBLE STUDY

Assistant Moderator Frieberg invited Rev. Jana Norman-Richardson (FLA) to assist in leading Bible Study. She was joined by members of the First Congregational United Church of Christ Wind & Fire Confirmation Group from Winter Park, Florida.

3. REFLECTIONS

The Assistant Moderator called on Dr. Mary Luti (MASS) and Rev. Norman W. Jackson (HI) for reflections.

4. SPEAK OUT!

Rev. Charlie L. Bamforth (KO) invited delegates to encourage their congregations to participate in Access 2000.

Rev. Davida Foy Crabtree (CONN) alerted the delegates to the replica of the "Amistad" being built at Mystic Seaport. The United Church of Christ has been a major sponsor in this program.

Ms. Billie Louise Bentzen (OHIO) reminded the delegates that whenever we extend Plenaries beyond the normal time, interpreters for the hearing impaired are no longer available.

Rev. T. Michael Rock (RI) announced that the Rhode Island Conference is seeking candidates for an Outdoor Ministries Conference Minister.

Ms. Katelyn B. Macrae (ME) expressed appreciation for the involvement of Youth Stewards.

Rev. Robin Keating (IS) expressed appreciation to those who had offered support, encouragement, care, and prayer for the Westin family during their recent tragedy.

Rev. Bary R. Fleet (RI) invited delegates to participate in an act of repentance for our participation in the slave trade. A bell specially mounted on a rock in Abbot Park next to Beneficent Church is being tolled

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continuously. A service will commemorate our participation in slavery, and following the service, the bell will be tolled in celebration of our freedom.

Ms. Debra Joseph (SC) invited delegates and visitors to participate in the South Central Conference's hosting of the Regional meeting of United Church of Christ Women October 15-17 in Mississippi.

Rev. Lilton J. Marks, Sr. (ILL) representative of the United Church of Christ Military Chaplains, reminded the delegates that there is a need for United Church of Christ Ministers in the Military Chaplaincy.

Assistant Moderator Frieberg reminded the delegates that the next Speak Out! will be during the afternoon plenary.

5. POINT OF PERSONAL PRIVILEGE

Rev. Henry T. Simmons (NY) responding to a question from the Sunday Evening Plenary, offered an explanation of the composition of the Board of Directors for Justice and Witness Ministries.

6. FUTURE SEARCH COMMITTEE PROCESS WHEN A CANDIDATE IS NOT CONFIRMED

Ms. Kristen Kleiman (CONN) moved to request the Executive Council and the Board of Directors of the Covenanted Ministries to create a detailed plan for a circumstance in which the Executive Council or the Board of Directors for a Covenanted Ministry does not confirm the search committee's candidate, and that that plan be fully reported to the church at least six (6) months before a candidate's name is submitted for approval.

99-GS-23 VOTED: The Twenty-second General Synod adopts the motion requesting the Executive Council and the Board of Directors of a Covenanted Ministry to create a detailed plan for a circumstance in which the Executive Council or Board of Directors for a Covenanted Ministry does not confirm the Search Committee's candidate. The plan is to be fully reported to the church at least six (6) months before a candidate's name is submitted for approval.

7. POINT OF PERSONAL PRIVILEGE

Rev. Thomas N. Payden (WIS) expressed concern that we have been remiss in not thanking people for their

work, particularly Committee Nine, the Chair of Committee Nine, Ms. Arnold, and the Transition Coordinating Committee. The delegates responded with applause

8. ELECTIONS

The Assistant Moderator called on Ms. Kausalya Samuel White (OHIO) of the Executive Council. Ms. White explained the role of the Nomination and Election Committee, and the Standing Rules pertaining to nominations and elections.

Ms. White informed the delegates that elections will be conducted in two stages. The first stage is for those positions on Boards that are uncontested. The second stage will be for those positions which are contested, (the Nominating Committee) and for the Officers.

Ms. White moved the election of the nominees for the Moderators, for the Secretary of the United Church of Christ, Edith A. Guffey; the nominees for the Executive Council and the nominees for the Boards of Directors for Justice and Witness Ministries, Local Church Ministries, and Wider Church Ministries, and affirmation of those persons listed for the Executive Council.

99-GS-23 VOTED: The Twenty-second General Synod elects the nominees for the Moderators; for the Secretary of the United Church of Christ, Edith A. Guffey; the nominees for the Executive Council; and the nominees for the Boards of Directors for Justice and Witness Ministries, Local Church Ministries, and Wider Church Ministries, and affirms those persons listed for the Executive Council.

Assistant Moderator Frieberg read the names of persons on Boards from the Christian Church (Disciples of Christ): Ms. Janice Hale for the Local Church Ministries Board, Dr. William Edwards, for the Wider Church Ministries Board, and Ms. Norma Ellington Twitty for the Justice Witness Ministries.

Ms. White then instructed the Tellers to distribute the ballots for the Nominating Committee and the Officers, noting that the ballot was a six-page packet. Ms. White indicated that the results would be announced in the afternoon plenary.

Mr. James Forster (MASS) asked for clarification of the length of the term for the General Minister and President and the Executive for Local Church

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Ministries, pointing out that the Bylaws just adopted state the terms are six and four years, respectively. The Assistant Moderator reminded the delegates of his previous statement that those would be two-year terms as they were nominated.

Rev. Robert D. Witham, Executive Coordinator for Structural Transition, offered clarification about the process developed in March and the resulting decision for these positions to be two-year terms. He agreed that the two-year term is in conflict with paragraph 208.

Mr. Forster moved to defer balloting until such time as it is clear whether the Bylaws can be modified or should be modified to handle this issue.

Rev. Charlotte L. Frantz of the Constitution and Bylaws Revision Team (CBRT) clarified that the CBRT had an amendment they would be glad to present to the General Synod that would bring paragraph 208 into compliance with the actions that General Synod has taken.

Assistant Moderator Frieberg ruled Mr. Forster's motion out of order on advice of the Parliamentarian because the balloting had been started. He asked the delegates to proceed with their ballots.

The Assistant Moderator recognized Ms. Carol Rausch (IK) for a Point of Order regarding the elections. Ms. Rausch stated that the Bylaws as they were adopted at the Sixth Plenary clearly state that the General Minister and President elected by the Twenty-second General Synod would serve a six-year term as shall the Executive Minister elected to Justice and Witness and that the Local Church Minister shall serve a four-year term. She stated that this is not the way the ballots read and asked for a ruling that the Bylaws take precedent.

9. VOTE TO RECONSIDER BYLAW 208

Rev. Charlotte L. Frantz (MINN) moved to reconsider paragraph 208 of the Bylaws adopted Sunday evening.

Assistant Moderator Frieberg explained to the delegates that reconsideration of the Bylaws will permit the delegates to consider the concern Ms. Rausch raised in her Point of Order.

99-GS-24 VOTED: The Twenty-second General Synod votes to reconsider Bylaws Amendment 208.

Ms. Rausch rose to a Point of Order stating it is not possible to retroactively change the Bylaws to effect the election.

Ms. Frantz clarified that the motion to be presented was prepared prior to the plenary where the Bylaws were adopted and would have been introduced but was not due to the lateness of the hour. Legal counsel advised that it would be legally appropriate at this point to bring the Bylaws into compliance with the actions of General Synod. She moved to adopt the amendment "The Proposed Addition To Proposed Bylaw Amendment 208 In Order To Correct Staggered Terms Formula."

The concern was raised that at the Sunday Evening Plenary many were under the impression that when they voted to eliminate the term "acting" in the executive ministers' titles they were voting the executive ministers into full term.

Ms. Betsy Bennett (MASS) stated that at that plenary the delegates voted the Bylaws in good faith and felt we should stay with the Bylaws and that we agreed not to amend them during this Synod.

A delegate rose for point of clarification asking if the terms are extended for the two-year positions, would the candidates be willing to accept an extended term.

A lengthy discussion continued with delegates speaking both in support of and against the amendment. Mr. Witham spoke and gave a detailed summary and explanation of the history of the proposed two-year term, the actions of Synod on Sunday evening and where things are now. He explained that in order to achieve staggered terms initially so that all candidates were not elected at the same time every time, a staggered formula was created and this is in paragraph 208 in the purple book. That formula calls for three of the officers terms to be four years and two to be six years, initially, which would result in the terms coming up for new election at different times. The one-time exception in the Bylaws was needed since regular terms are four years and persons in regular terms will be restricted to the maximum of three terms for any person, assuming they are elected each time. The schedule in paragraph 208 would have been sufficient had things gone differently in March.

Mr. Witham continued stating that we arrived at the current place where it was agreed that there would be two-year terms for two positions to give the Synod an opportunity after two years to speak on these two positions. He said that language in paragraph 208 was

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not changed; maybe it should have been but it was not because we had already sent out the Bylaws and it was getting more and more confusing for people.

Mr. Witham continued to explain that at the Sunday Evening Plenary, the Constitution and Bylaw Revision Team had prepared this particular proposal because we did not know that an action to remove the word “acting” was going to the floor. When it did come to the floor our understanding was that the action just eliminated the word “acting” from the positions, but did not change the length of terms. This amendment was ready to be introduced, if indeed it was needed to be in order, to help us move on. As we moved through the process it appeared to the attorneys who are working with us and in consultation with persons here, that in one sense this is a compliance question as no one had changed the two-year assumption. It was agreed not to present this amendment to the Synod at 10:30 PM at night but to wait and let the Executive Council deal with it in their responsibility to bring things into compliance. Again, that was a judgement call. The delegates may have made a different judgement call, but that is how we arrived at this point. When the question was raised in this plenary, CBRT decided to present this amendment to the Synod. This now says to you, again in a way that was not said at the Sixth Plenary, this is going to bring the Bylaws into compliance with the assumption of two-year terms. It is the Synod’s right to determine if it wants these two positions to be two-year terms or six and four-year terms as currently described in Bylaw 208. If the proposed amendment is passed, the terms will be two years. If it is defeated, the terms will be six years for the General Minister and President and four years for the Executive Minister for Local Church Ministries.

Ms. Frantz stated she had been asked to clarify whether passage of this amendment would mean all five officers would come up for election at the same time. She referred to the portion of Bylaw 208 which is not being replaced, the first part, which calls for the normal term to be four years each. The Executive Minister for Wider Church Ministries and the Associate General Minister are not referenced in this substitute portion because their terms will follow the four year formula so all five officers terms do not expire at the same time and, in fact, this does establish staggered terms.

Mr. Nicholas L. Pence (SOC) moved to close debate.

99-GS-25 VOTED: The Twenty-second General Synod votes to close debate.

The Assistant Moderator called for the vote on the amendment to Bylaw 208.

99-GS-26 VOTED: The Twenty-second General Synod adopts the amendment "The Proposed Addition To Proposed Bylaw Amendment 208" in order to correct the staggered terms formula."

AMENDMENT TO BYLAW 208

Delete from paragraphs 208 the entire sentence beginning with "Notwithstanding the foregoing. . ." and substitute in place thereof the following:

“Notwithstanding the foregoing, in the initial election by the Twenty-second General Synod, in order to achieve staggered terms among the Officers, the terms of the three individuals who are elected at the Twenty-second General Synod to serve as the General Minister and President, Executive Minister of Local Church Ministries, and Executive Minister of Justice and Witness Ministries shall be, and shall be limited, as follows: an initial term of two years, and two additional terms of four years each (if elected) for the General Minister and President; an initial term of two years, and two additional terms of four years each (if elected) for the Executive Minister of Local Church Ministries; and an initial term of six years and one additional term of four years (if elected) for the Executive Minister of Justice and Witness Ministries.”

Assistant Moderator Frieberg called on Assistant Moderator Jana Norman-Richardson to moderate the remainder of the plenary.

10. RESOLUTION “AFFIRMATION OF PARTNERSHIP WITH THE PROTESTANT CHURCH IN EAST TIMOR”

Assistant Moderator Norman-Richardson called on Ms. Iris M. Branch (CONN) for action on partnership affirmations.

Ms. Branch called the delegates’ attention to page 158 in the Program/Worship and Business Book and the Resolution entitled “Affirmation of Partnership with the Protestant Church in East Timor” and moved its adoption.

99-GS-27 VOTED: The Twenty-second General Synod adopts the Resolution "Affirmation of Partnership with the Protestant Church in East Timor."

AFFIRMATION OF PARTNERSHIP WITH THE PROTESTANT CHURCH IN EAST TIMOR

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WHEREAS, the United Church of Christ has been in a partnership with the Protestant Church in East Timor (Gereja Kristen di Timor Timur) along with other North American denominations through the Southern Asia Office of the National Council of Churches of Christ in the USA since 1995;

WHEREAS, Church World Service and Witness of the National Council of Churches of Christ in the USA, through its colleague agencies in Indonesia, has been serving the people of East Timor for over 25 years;

WHEREAS, the more than 800,000 indigenous people of East Timor have been denied the determination of their own political, cultural and social destiny, first because of the colonial rule of Portugal and currently by the continued illegal military occupation by Indonesia, an occupation condemned by the international community;

WHEREAS, the United Church of Christ entered into this partnership with the Protestant Church in East Timor to show its solidarity with the East Timorese people and churches, to assist in the leadership development of the Protestant Church in East Timor and generally to respond, through Church World Service and Witness, to the economic and health needs of the East Timorese;

WHEREAS, through the initiative of the Common Global Ministries Board of the Christian Church (Disciples of Christ) and the United Church of Christ, a special link has been formed between the Protestant Church in East Timor and the Northwest Region of the Christian Church (Disciples of Christ);

WHEREAS, the Southern Asia Office of the United Church of Christ is a participating member and supporter of the East Timor Working Group which addresses the issues of self-determination and the welfare of the East Timorese;

WHEREAS, because there is current political ferment in Indonesia and consequent hopes for greater self-determination for the East Timorese people coupled with the uncertainties for the future from potentially destabilizing elements in the East Timorese society into which there has been a significant influx of non-East Timorese; and

WHEREAS, the Protestant Church in East Timor with its over 25,000 members has been facing these social and political challenges and will now be facing them at a new level of intensity and involvement;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ affirms with a new sense of responsibility this ecumenical partnership with the Protestant Church in East Timor as an expression of our on-going solidarity and desire for shared life and faith;

BE IT FURTHER RESOLVED that the Twenty-second General Synod give thanks for the faithful witness of a church and its leadership which despite its relatively small size and potential vulnerability has spoken the prophetic word and lived the life of the heaven; and

BE IT FINALLY RESOLVED that the Twenty-second General Synod of the United Church of Christ encourages the appropriate units of the church to continue their advocacy and support of the cause of the East Timorese people and the expressions of solidarity with the Protestant Church in East Timor.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

11. RECOGNITION OF PARTNERSHIP WITH EAST TIMOR

Ms. Norman-Richardson called on Rev. Eric Gass, Area Executive for Southern Asia. Mr. Gass reviewed the history leading to the resolution and called on the Assistant Moderator of the Protestant Church in East Timor, Rev. Orlando Marcal. Rev. Marcal brought greetings from East Timor and expressed gratitude for the partnership with the United Church of Christ. Mr. Marcal asked the General Synod to pray for the people of East Timor.

On stage with Rev. Marcal was Rev. David Y. Hirano, Executive Director of the Board for World Ministries, and Rev. Paul H. Sherry. Documents of the Partnership Agreement were signed, and gifts were exchanged. The delegates responded with a standing ovation.

12. RESOLUTION "AFFIRMATION OF PARTNERSHIP BETWEEN UNITED CONGREGATIONAL CHURCH OF SOUTHERN AFRICA AND UNITED CHURCH OF CHRIST"

Ms. Branch referred the delegates to page 157 of the Program/Worship and Business Book and presented the Resolution "Affirmation of Partnership Between United

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Congregational Church of Southern Africa, and United Church of Christ" and moved its adoption.

Rev. Richard W. Cowles, Jr. (NY) requested that the delegates hear from the person representing the partner church prior to voting.

Ms. Norman-Richardson called on Rev. Daniel Hoffman, Area Executive for Africa to introduce the General Secretary of the United Congregational Church of Southern Africa, Mr. Steve Titus.

Mr. Hoffman explained the history of the involvement of the United Church of Christ with the United Congregational Church of Southern Africa (UCCSA) and introduced Rev. Steve Titus, President of the UCCSA, who spoke to the Synod.

99-GS-28 VOTED: The Twenty-second General Synod adopts the Resolution "Affirmation of Partnership between United Congregation Church of Southern Africa and United Church of Christ."

AFFIRMATION OF PARTNERSHIP BETWEEN UNITED CONGREGATIONAL CHURCH OF SOUTHERN AFRICA AND UNITED CHURCH OF CHRIST

WHEREAS the United Congregational Church of Southern Africa (UCCSA), numbering 235,900 members, carries out ministries of witness and service in Botswana, Mozambique, Namibia, South Africa and Zimbabwe;

WHEREAS, the partnership of the United Church of Christ with the UCCSA has continued uninterrupted since 1833, when the first American Board missionaries were sent to South Africa;

WHEREAS, both the UCCSA and United Church of Christ have worked together diligently to oppose apartheid in South Africa and to establish democracy in South Africa;

WHEREAS, the UCCSA will commemorate its 200th anniversary in 1999, celebrating the arrival of the first British Congregational missionaries in southern Africa; and

WHEREAS, the UCCSA and the United Church of Christ have repeatedly committed themselves through the United Church Board for World Ministries to engage together in partnership;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ congratulates the UCCSA on its 200th anniversary;

BE IT FURTHER RESOLVED that the Twenty-second General Synod reaffirms the historic relationship between the United Church of Christ and the UCCSA.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

The Assistant Moderator Norman-Richardson returned the podium to Assistant Moderator Frieberg.

13. RESOLUTION "INTERFAITH RELATIONS AND THE CHURCHES"

Assistant Moderator Frieberg called on Mr. David Cavanaugh (CA NV,N), Chair of Committee 13.

Mr. Cavanaugh referred the delegates to page 124 in the Program/Worship and Business Book and the Report on "Interfaith Relations and the Churches," and page 87 of the Program/Worship and Business Book for the recommendation of the Executive Council regarding this resolution. Mr. Cavanaugh moved receipt of the report and asked Rev. Randi J. Walker, Chair of the United Church of Christ Council on Ecumenism to speak to this motion. One change in wording was noted on page 130, paragraph 11 replacing the words "available for the common good" with the word "respected for the common good."

99-GS-29 VOTED: The Twenty-second General Synod receives the policy statement of the Interfaith Relations Commission of the National Council of Churches of Christ in the USA titled "Interfaith Relations And the Churches;" and requests its constituent bodies to engage in a two-year study of the statement utilizing resources developed by the NCCCUSA and to develop a mechanism for providing feedback to the United Church of Christ Council on Ecumenism so that a United Church of Christ statement on Interfaith Relations may be developed for report to and consideration by the Twenty-third General Synod.

INTERFAITH RELATIONS AND THE CHURCHES A POLICY STATEMENT OF THE NATIONAL COUNCIL OF CHURCHES OF CHRIST IN THE USA

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Developed by the Interfaith Relations Commission of the National Council of Churches of Christ in the USA, this statement is the result of a four-year process of consultation with member communions and with NCCCUSA program units, in particular the Faith and Order Commission and the Ecumenical Networks Commission, and the Black Church Liaison Committee. At a number of stages, representatives of other religious traditions also shared responses to the document, which have been helpful in its creation.

This Statement provides policy guidelines for the National Council of Churches, and is offered for the consideration of its member communions as a source for guidance, reflection, and action. When approved, this document will be made available with accompanying material for study and discussion. It is our hope as well that it will contribute to the wider discourse on religious diversity and community in our national life.

PREAMBLE

"As you have sent me into the world, so I have sent them into the world" (John 17:18). As disciples, we seek to testify to the love of God in Jesus Christ our Lord, to embody that love in the world, and to respond to the leading of God's Holy Spirit. We seek God's grace in our common effort to understand ever more fully how to live as the body of Christ in this religiously plural and culturally diverse time and place.

We speak out of a changing experience of religious diversity in our country. Events in the United States and across the world have made us more aware of the significance of the world's religions and their influence on politics, economics, and cultures. We speak out of what we have been learning in our shared ecumenical life. At home and abroad, the work of building Christian unity and our efforts for peace and human development are increasingly intertwined with questions regarding our relationships with those of religious traditions outside the historic Christian church.

Historical, Political and Social Context

The Americas have always been religiously plural. For millennia, their indigenous peoples have practiced their religions, diverse yet all based on respect for and connectedness with the earth and all of creation. Christians of various backgrounds made up the bulk of the settlers from Europe. But Jews were also among the original colonists and participated in the American Revolution. Muslims and practitioners of African

religions arrived with those brought from Africa, most as slaves. Asian immigrants who came from Asia in the 19th century to work on the railroads and in the mines brought with them Buddhism, Confucianism, Taoism and Shinto.

The USA's history has not always been marked by tolerance or inclusivity. Religious liberty and freedom developed here only slowly, despite the protections of the First Amendment to the Constitution. Early visions of that freedom were (and unfortunately still are) often infected with triumphalism and racism. We must confess that Christians participated in attempts to eradicate indigenous peoples and their traditional religions. We must acknowledge the complicity of many of our churches in slavery, a system in which most African Americans were prohibited from practicing Islam or African traditional religions.

Today the spectrum of religious tradition and practice in the United States is wider and more complex than ever before. Islam, Buddhism, Judaism, Hinduism, Sikhism, Native American traditions, Baha'i, and other faiths are now part of the American landscape. Many factors have contributed to this increased diversity. These include changes such as the U.S. Immigration Act of 1965 and subsequent immigration policy, increasing global inter-connections, the growth of American-born religious movements and the increasing willingness of Americans to make religious commitments outside their tradition of birth.

This increased religious diversity is a result of the changed cultural and ethnic makeup of our communities and our churches. For many of our congregations, interreligious and intercultural relations are an integral part of community and family life. Many church members have children, parents, sisters and brothers, spouses or other relatives who belong to another religious tradition. People of other faiths confront, as do many Christians, discrimination in access to housing, job opportunities or political and social position. In their efforts to address community problems, provide hope for a better society and work for justice, Christians find themselves working side-by-side with men and women who practice religions other than their own.

Interfaith relations also play a prominent role in our international concerns. In many parts of the world, religion plays an important role in politics, in economic and social development or the lack of it, in communal strife or reconciliation. We see the growth of fundamentalism among Christians, Muslims, Jews, Buddhists, Sikhs, and Hindus. We note the central role

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religion often plays in a community's understanding of justice, moral good and its own identity and we see the involvement of religion for good and for ill in the struggles in many places in the world. News reports often reinforce our stereotypes and provide an erroneous base of information from which many form lasting impressions of other religious traditions and those who practice them.

In our community institutions and in the public sphere, we increasingly face issues involving interreligious understanding and cooperation. Too often, people of other faiths experience stereotyping based on both religious difference and ethnicity. The interpretation and implementation of religious freedom is a matter of lively debate. The National Council of Churches relates to other religious communities on a broad range of public policy issues and questions of fundamental social dignity. New voices and new issues are challenging traditional understandings of who and what we are as a people in the United States. The churches struggle to understand their relation to this diversity of views and people, taking their part in our society's current efforts to discern a new and more inclusive civic identity.

A Continuing Dimension of the Church's Life

Although this situation in which we live may seem to be new, it has many parallels throughout biblical history. In the stories of the Hebrew Scriptures, God relates to the Jewish people against a backdrop of religious diversity. In early Christian writings, we see that Christianity originated as a Jewish movement often in tension with other Jewish movements of the time. These tensions are often reflected in the Christian Scriptures. The life, death, and resurrection of Jesus took place in one of the most religiously complex environments of the ancient world.

The Church of Christ has always lived among peoples of many different cultures and religions. Thus we join Christians of many times and places when we ask, How do we live in faithfulness to the Gospel when our friends and neighbors, colleagues and associates, parents and children are members of other religious traditions or no religion at all?

Interfaith relations and the challenge of ministry in a religiously plural world raise a number of ecumenical questions. Some questions divide the churches in terms of theology, or practice, or a mixture of the two. These include the relationship between evangelism and dialogue, concerns about intermarriage, and issues regarding interfaith worship or common prayer. These issues warrant further consultation among the churches.

As we become increasingly aware that the whole Church of Christ stands together in a common ministry in relation to men and women of other religions, these questions become more urgent.

There are two aspects to this challenge. Theologically, as a fellowship of Christian communions, we ask new questions about our religious identity: How do we understand our relationship to God, to other Christians and to those of other religious traditions? How do we understand the relationship between these men and women and God? Practically, we ask about Christian discipleship: How can we best live a life of faithful witness and service in a multi-faith context?

REFLECTIONS ON THEOLOGY AND PRACTICE

We are indebted to the efforts of Christians from many different confessional traditions and ecumenical bodies who have struggled with these questions. We are instructed by the thinking of the Second Vatican Council, in particular its document *Nostra Aetate* (1965) and subsequent reflections and the attention given to this issue by bodies such as the Lambeth Conference of the Anglican Communion, the Lutheran World Federation and the World Alliance of Reformed Churches. Our efforts to think and work together in this area of interfaith relations as the National Council of Churches owe much also to the pioneering work of the World Council of Churches. In its *Guidelines on Dialogue* (1979, #12) that body noted that its member churches "will need to work out for themselves and with their specific partners in dialogue statements and guidelines for their own use in particular situations."

Some member churches of the NCCC have developed policies or study documents on interfaith relations or on specific bilateral interreligious relationships. The Faith and Order Commission of the NCCC has studied those elements within particular confessional traditions which might inform their theological understanding of our relations with other religious traditions. In addition, the Ecumenical Networks Commission and many of the member churches maintain ties with local and regional ecumenical and inter-religious councils. Some member communions also have ties to national and international multi-religious efforts. Christians take part in many inter-religious efforts of social ministry and advocacy. We are grateful for, and indebted to all of this work.

God and Human Community

Understanding the churches' relationship to people of other religious traditions begins in the recognition of God's many gifts to us, including that of relationship.

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All are made in the image of God (Genesis 1:27). When we meet a human being, no matter what her or his religion, we are meeting a unique creation of the living God. "One is the community of all peoples, one their origin, for God made the whole human race to live on all the face of the earth." All are equal in God's sight; each is equally the object of God's love and potentially open to receive "a ray of that truth which enlightens all [humanity]." Because we are all children of the one God we are all related to one another. It is in this sense that we may call all men and women our brothers and sisters. (We also recognize a specific use of this familial language to refer to those within the household of Christian faith.) Community is itself a divine gift which we are called to make real in our lives.

In our Christian understanding, relationship is part of the nature of God. In God's own essence, Father, Son and Holy Spirit are in dynamic interrelationship, a unity of three in one. Similarly, humanity is created in diversity. In the scriptural account of creation, it is the first humans in community who together constitute the image of God. Being made in God's image we are created to live a life of relationship, and called to claim the unity in our human diversity.

We recognize, however, that though we are given this gift of community, we act in ways that break or undermine it. Too often we set ourselves against each other. We become separated from God and alienated from God's creation. We find ourselves in seemingly irreconcilable conflict with other people. We confess that as human beings we have a propensity for taking the gift of diversity and turning it into a cause of disunity, antagonism and hatred often because we see ourselves as part of a unique, special community. We sin against God and each other.

This is part of the reality of our human condition. We see it in the ease with which our father Adam accuses our mother Eve: "The woman you gave me for a companion, she gave me the fruit" (Genesis 3:12). Within a generation, the vision of the community for which we are created had become so distorted that Cain can challenge God with the question, "Am I my brother's keeper?" (Gen. 4:9).

Scripture suggests that our responsibility extends not only to a brother or sister, but also to the stranger. Hebrew Scripture celebrates the wider community to which humanity is called in the stories of Melchizedek, Jethro, Rahab and Ruth, and the Hittites who offered hospitality to Abraham. In the Torah God enjoins the Jewish people to treat the sojourner as part of their own

community. Throughout the Bible, hospitality to the stranger is an essential virtue. We recall both the words of the Epistle to the Hebrews, "Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it," and the example Jesus gives in the parable of the Good Samaritan (Luke 10: 25-37).

In the churches' long history with people of other religions, as we have struggled to make actual God's gift of community, we have acted both faithfully and unfaithfully. While Christians have suffered persecution at the hands of those of other faiths and from each other, we have much to repent. Christians have persecuted Jews, and crusaded against Muslims. Christians have enslaved Africans and other peoples and have participated in subordinating indigenous peoples and erasing their religious traditions. Many Christians have accepted or perpetuated the use of their religion to bless the imposition of Western culture and economic domination. Anti-Semitic and anti-Muslim biases, together with racism and ethnic biases, have flourished among us.

We can rejoice that Christians were leaders in the anti-slavery movement and have worked for the human and communal rights of many peoples. Christians have fought oppressive economic and social systems of many societies, including our own, and have resisted injustice without regard to cost. Christians also have invited transformation of those ways of living that damage others and undermine the one human community. In many of these efforts Christians have worked closely with people of other faiths.

Our experience, therefore, is a mixture of successes and failures in building loving community and in exercising our stewardship of God's creation in justice and peace. We must struggle to reject or reform all those human actions and systems that destroy or deny the image of God in human beings or that tear down the structures of human community. On the other hand, we must seek to affirm all human impulses which build up true community.

Because God is at work in all creation, we can expect to find new understanding of our faith through dialogue with people of other religions. Such interaction can be an opportunity for mutual witness. However, mutual witness does not always take place in a context of mutual respect. We may fail in our efforts to reflect God's love for all; and even on those occasions when we succeed in the practice of a respectful presence, we

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do not always find our success mirrored by our conversation partners.

We find ourselves in need of repentance and reconciliation. Again and again we are reminded "of the Christian Church as a sign at once of people's need for fuller and deeper community and of God's promise of a restored human community in Christ." As we wait for the fulfillment of God's promise, we commit ourselves to work for fuller and deeper community in our own time and place.

Jesus Christ and Reconciliation

The revelation of God's love in Jesus Christ is the center of our faith. Incarnating both the fullness of God and the fullness of humanity, Jesus Christ initiates a new creation, a world unified in relationship as God originally intended. We believe that Jesus Christ makes real God's will for a life of loving community with God, with the whole human family and with all creation. Through Jesus Christ, Christians believe God offers reconciliation to all. "In Christ God was reconciling the world to [God]self" (2 Corinthians 5:19).

It is our Christian conviction that reconciliation among people and with the world cannot be separated from the reconciliation offered in Jesus Christ. Jesus, addressing the crowds and the disciples on the mountain (Matthew 5:1 and 7:28), teaches that any who would offer their gift at God's altar must first be reconciled to their brothers and sisters in the human family (Matthew 5:24). The hope of a cosmic reconciliation in Christ is also central to Christian scripture: "The creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the Children of God" (Romans 8:21).

Jesus Christ is also the focus of the most vexing questions regarding how Christians understand their relationship with men and women of other religions. Christians agree that Jesus Christ incarnated--and incarnates still--the inexhaustible love and salvation that reconciles us all. We agree that it is not by any merit of our own but by God's grace that we are reconciled. Likewise, Christians also agree that our discipleship impels us to become reconciled to the whole human family and to live in proper relationship to all of God's creation. We disagree, however, on whether non-Christians may be reconciled to God and if so, how. Many Christians see no possibility of reconciliation with God apart from a conscious acceptance of Jesus Christ as incarnate Son of God and personal savior. For others, the reconciling work of Jesus is salvific in its own right, independent of any particular human

response. For many, the saving power of God is understood as a mystery and an expression of God's sovereignty that cannot be confined within our limited conceptions. One question with which we must still struggle is how to define the uniqueness of God's self-revelation in Jesus Christ in the light of such passages as "I am the way, and the truth, and the life. No one comes to the Father except through me" (John 14:6); "There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved" (Acts 4:12); "In him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things" (Colossians 1:19-20); and "as all die in Adam, so all will be made alive in Christ" (1 Corinthians 15:22).

As Christians we recognize that Jesus is not central to other religious traditions. For men and women in other communities, the mystery of God takes many forms. Observing this, we are not led to deny the centrality of Christ for our faith, but to contemplate more deeply the meaning of St. Paul's affirmation: "Ever since the creation of the world, (God's) eternal power and divine nature, invisible though they are, have been understood and seen through the things [God] has made" (Romans 1:20). Christians disagree on the nature and extent of such "natural revelation" and its relation to salvation. No matter what our view on this may be, we can be open to the insights of others.

We recognize that scripture speaks with many voices about relationship with men and women of other religious traditions. We need to devote further attention to issues of interpreting scriptural teaching. But as to our Christian discipleship, we can only live by the clear obligation of the Gospel. When Jesus was asked, "What must I do to inherit eternal life?" he, referring to his Jewish tradition, answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength, and with all your mind; and your neighbor as yourself" (Matthew 22:37-39). Love of God and love of neighbors cannot be separated. We rejoice in our common conviction that Jesus calls us to ministries of reconciliation.

The Spirit of God And Human Hope

The presence and power of the Holy Spirit fill us with hope. The realities of religious fragmentation and conflict could become a cause of despair, especially in a world of broken community, racked by division and hate based on color, language, ethnicity and class. We are pained when our religious traditions do not empower us to build community. Yet we have hope because of

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the Holy Spirit, who hovered over the waters when the earth was void and without form (Genesis 1:2), who brings order out of chaos and can reshape our warped societies.

We believe that our relationships with people of other religious traditions are being shaped by the Spirit who, like the wind, "blows where it chooses" (John 3:8). Though we do not always understand the Spirit's purposes, we need never be without hope, for neither we nor the rest of creation are ever without the Spirit of God.

In this time of constant change, a sometimes bewildering variety of technologies, cultures, religions and languages impinges upon our lives. The ways in which we should witness and act to bring about reconciliation in our torn world are not always clear. But the Spirit enables us to discern how to nurture the loving community of persons, which is God's intention for creation, and gives us the strength to keep working toward it.

Our experience of the transforming power of God's love overflows in joyous anticipation of a renewed and reconciled humanity. As the Body of Christ, we are called to live out this new reality and to be a sign of the restored community to which all people are called. Through the power of the Holy Spirit, we witness in word and deed to this hope.

This witness will be as varied as the many circumstances in which we meet men and women of other faiths. We meet them in our families and among our friends and colleagues; at the corner store and the doctor's office, in community action groups and at work. We meet in boardrooms and schoolrooms, facing common agendas and concerns. Since God is the Lord of history, we can be open to the presence of God's Spirit in these encounters. They invite us to faithful service and witness.

We are aware that our churches are part of the body of Christ throughout the world. Our encounters with people of other faiths here in the U.S. are informed by the experience and reflection of our sisters and brothers living among men and women of many religious traditions in many nations. We stand in solidarity with each other, taking a role in international dialogue and seeking in our own circumstances to be faithful to the gospel.

We do not always agree, however, on how best to love our neighbors. Commitment to justice and mutual

respect is the paramount consideration for some. For them the practice of Christian love is the most powerful witness to the truth of the Gospel. Others, while not denying the witness of faithful lives, believe that love demands the verbal proclamation of the Gospel and an open invitation to all people to be reconciled to God in Christ. Still others understand evangelization as our participation in God's transformation of human society. As we seek to respond to God's call to love our neighbor, we all must seek to avoid ways of interaction which do violence to the integrity of human persons and communities, such as coercive proselytism, which "violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters." We pray for the inspiration of the Holy Spirit that through our life with all men and women, of every religion, color, language and class, we will be instruments of God to build that time in which "steadfast love and faithfulness will meet; righteousness and peace will kiss each other" (Psalm 85:10).

Clearly, a basic aspect of our relationship to people of religious traditions other than our own must be to engage in the struggle for justice, as the prophet Amos challenges us: "Let justice roll down like waters, and righteousness like an overflowing stream" (Amos 5:23-24). Our actions must be based on genuine respect for all men and women. "The wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy" (James 3:16-17). And beyond respect, we are called to love all people so that, by the working of the Holy Spirit, we may "above all, clothe [our]selves with love, which binds everything together in perfect harmony" (Colossians 3:14).

MARKS OF FAITHFULNESS

In the light of our reflections on Christian discipleship, we can discern ways to approach the challenges of our multi-religious society. We will serve faithfully, meeting others with open hearts and minds.

1. All relationship begins with meeting. The model for our meeting others is always the depth of presence and engagement which marked Jesus' meeting with those around him. In our everyday lives, we will meet and form relationships with men and women of other religious traditions. At times these may be difficult relationships, based on bitter memories. However, we have been created for loving community and will not disengage from trying to build bridges of understanding and cooperation throughout the human family.

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2. True relationship involves risk. When we approach others with an open heart, it is possible that we may be hurt. When we encounter others with an open mind, we may have to change our positions or give up certainty, but we may gain new insights. Prompted to ask new questions, we will search the Scriptures and be attentive to the Spirit in new ways to mature in Christ and in love and service to others. Because those we meet are also God's beloved creatures, this risk is also opportunity. Our knowledge and love of God can be enriched as we hear others proclaim to us how God has worked and empowered their lives.

3. True relationship respects the other's identity. We will meet others as they are, in their particular hopes, ideas, struggles and joys. These are articulated through their own traditions, practices and world-views. We encounter the image of God in the particularity of another person's life.

4. True relationship is based on integrity. If we meet others as they are, then we must accept their right to determine and define their own identity. We also must remain faithful to who we are; only as Christians can we be present with integrity. We will not ask others to betray their religious commitments, nor will we betray our commitment to the gospel of Jesus Christ.

5. True relationship is rooted in accountability and respect. We approach others in humility, not arrogance. In our relationships we will call ourselves and our partners to a mutual accountability. We will invite each other to join in building a world of love and justice, but we will also challenge each other's unjust behavior. We can do both only from an attitude of mutual respect.

6. True relationship offers an opportunity to serve. Jesus comes among us as a servant. We too are given the opportunity to serve others, in response to God's love for us. In so doing, we will join with those of other religious traditions to serve the whole of God's creation. Through advocacy, education, direct services and community development, we respond to the realities of a world in need. Our joining with others in such service can be an eloquent proclamation of what it means to be in Christ.

RECOMMENDATIONS

In response to the situation of religious plurality in which our churches minister, in light of the convictions expressed above and in order to live out our faith commitment more fully, we, the General Assembly of

the National Council of the Churches of Christ in the United States, affirm the following guidelines and recommendations.

I. In regard to the life and programs of the Council: We commit the Council to continue its relationships with people of other religious traditions. In particular the Council should:

1. Maintain relations with national bodies of other religious communities in the United States, in order to foster mutual understanding and regard, examine issues affecting our communities in the course of our national life and identify common concerns and appropriate coordinated responses to them;

2. Initiate conversations with people and organizations of other religious traditions in the United States, for example, the Hindu and Sikh communities, and others;

3. Continue to encourage dialogue with Americans of other religions to promote peace and justice around the globe and in particular with American Jews and Muslims as integral to the churches' efforts for peace in the Middle East (Policy Statement on the Middle East, Nov. 6, 1980); and to encourage interreligious dialogue in other situations in which religion is identified as a factor in conflict situations;

4. Reinvigorate ongoing work with institutions and people of other religions and cultures in public policy advocacy; refugee resettlement and overseas programs; the prevention of family violence and abuse (Policy Statement on Family Violence and Abuse, November 14, 1990); and to initiate work in other program areas as appropriate;

5. Encourage the efforts of existing interreligious entities within the life of the Council, such as the Interfaith Center on Corporate Responsibility, the Interfaith Broadcasting Committee and the Task Force on Religious Liberty;

6. Continue to work through collaborative bodies, including the Washington Interfaith Staff Committee, the U.S. Chapter of the World Conference on Religion and Peace and the North American Interfaith Network;

7. Participate in international efforts to further interreligious relations, especially through the World Council of Churches and organizations such as the World Conference on Religion and Peace;

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8. Affirm that the integrity of our Christian faith and commitment is to be preserved in all our interfaith relationships and recognize that religious commitments of many traditions, like the Christian, have political implications of which we should be aware. We should recognize and consider the political aspects of the others' religious claims and be ready to explain the religious roots of our own behavior and policies;

9. Recommit ourselves to pursue religious liberty and religious freedom for all and to defend "the rights and liberties of cultural, racial and religious minorities" (Religion and Civil Liberties in the U.S.A., October 5, 1955); and call again for "interfaith dialogue on the nature and meaning of human rights" and on "the patterns of inter-religious intolerance and practices that lead to inter-faith conflict" (Human Rights, Nov. 12, 1994), including both intolerance toward Christians and Christian intolerance of others;

10. Condemn all forms of religious, ethnic and racial bias, especially anti-Semitic, anti-Muslim, anti-Asian and anti-Native American bias, and other forms of sinful bigotry which turn religious differences into excuses for defamation, stereotyping and violence; and defend their victims (cf. Resolution on Prejudice Against Islam and Muslims, November 6, 1986); and commit the Council and our churches to uproot all that might contribute to such prejudice in our teaching, life and ministries;

11. Continue our efforts to achieve mutuality of understanding and growth toward maturity in relation to Native American people, so that the spiritual heritage, political reality and cultural uniqueness of each group or nation may be respected for the common good (Indian Affairs, November 4, 1978); and promote the protection of sacred sites and rituals; and

12. Recommit ourselves to the development in public schools of "an intelligent understanding and appreciation of the role of religion in the life of the people of this nation," while also defending the principle that "neither the church nor the state should use the public school to compel acceptance of any creed or conformity to any specific religious practice" (The Churches and the Public Schools, June 7, 1963);

II. We charge the Interfaith Relations Commission of the National Council of Churches of Christ to:

1. Work with the churches to identify or create study resources, organize and facilitate consultations and educational conferences, offer workshops, etc.;

2. Gather information on existing programs, activities, and relationships on national, regional, and local levels;

3. Promote and participate regularly in bilateral and multilateral consultations with other religious communities to explore practical and theological concerns; and

4. Coordinate the Council's interfaith work and report to the NCCC General Assembly at least biennially.

III. In service to each other as a community of communions:

We call on member communions to work together and with the broader ecumenical community, to equip congregations and Christian leaders to understand and engage with people of other religious traditions and in particular to:

1. Provide study resources, sponsoring consultations, and organizing conferences to further this aim;

2. Participate in the Interfaith Relations Commission, a forum in which the churches may take counsel, make plans and undertake joint work in this field; and

3. Engage in interreligious relations ecumenically whenever and wherever possible and share these experiences with each other, the Council and partner churches and ecumenical bodies around the world.

IV. To member communions and their congregations, to the wider ecumenical community and to all those of good will who seek further understanding or participation in interfaith relations, we:

1. Recommend study and use of the World Council of Churches' Guidelines on Dialogue (1979), the declaration *Nostra Aetate* of the Second Vatican Council (1965) and other statements of the churches. These documents offer theological insights and practical suggestions that can undergird efforts to understand and properly engage with people of other religious traditions;

2. Call attention to the statements of our member communions and of the wider Christian community regarding interreligious relations;

3. Recommend ecumenical consideration and study of our divided understandings of the nature of salvation, of appropriate forms of evangelism, of the bases in scripture and tradition for relations with those of other

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religious traditions and of the concerns among us regarding interfaith marriage, worship and prayer;

4. Urge member communions, their congregations and local ecumenical and interfaith gatherings to use the "Marks of Faithfulness" in this policy statement as a statement of commitment for study and affirmation;

5. Commend this policy statement to member communions, congregations and local ecumenical and interreligious gatherings for study and as a catalyst to reflection and action; and

6. Commend this policy statement to other religious communities in the United States for their study and invite their reactions to it in the hope and expectation of deepening friendship.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

14. RESOLUTION "AGAINST THE APPAREL INDUSTRY PARTNERSHIP'S APPAREL INDUSTRY PARTNERSHIP AGREEMENT (THE FAIR LABOR ASSOCIATION AND THE WORKPLACE CODE OF CONDUCT)"

Mr. Cavanaugh then directed delegates to the resolution entitled "Against the Apparel Industry Partnership's Apparel Industry Partnership Agreement (The Fair Labor Association and The Workplace Code of Conduct)" and moved its adoption. Mr. Cavanaugh yielded his time to Rev. Noelle Damico (NY). The Assistant Moderator granted voice to Ms. Damico for the purposes of addressing this motion only.

Ms. Damico reported the history leading to the presentation of this resolution. Rev. Rollin O. Russell, Southern Conference Minister, spoke in favor of the resolution stating that the minimum requirements requested in the resolution are the LEAST we can require or hope to require from other nations where we have no control of the child labor laws.

99-GS-30 VOTED: The Twenty-second General Synod adopts the Resolution "Against the Apparel Industry Partnership's Apparel Industry Partnership Agreement (The Fair Labor Association and The Workplace Code of Conduct.)"

AGAINST THE APPAREL INDUSTRY PARTNERSHIP'S APPAREL INDUSTRY PARTNERSHIP AGREEMENT (THE FAIR

LABOR ASSOCIATION AND THE WORKPLACE CODE OF CONDUCT)

WHEREAS, the People of Faith Network (PFN), a national interfaith network of clergy, congregations, and faith activists who work together on campaigns for social and economic justice, have been organizing an educational and letter-writing campaign to expose sweatshop conditions and unfair labor practices condoned, or at least tolerated, by major U.S. corporations, including but not limited to Phillips Van Heusen and Liz Claiborne (current members of AIP);

WHEREAS, Phillips Van Heusen summarily closed the only plant in Guatemala with a union contract illegally without notice, two weeks before Christmas, forcing the majority female workforce to return to sweatshop conditions in non-union plants producing the same Van Heusen shirts;

WHEREAS, these women reported to PFN in late March of this year that, even working sixty or more hours a week, they are barely able to get by;

WHEREAS, similarly, young women working at Liz Claiborne's Doall factory in El Salvador earn 60 cents an hour though they work 13 to 15 hours per day, an amount which is just half what they need to live;

WHEREAS, many people in the U.S. became aware of the horrible conditions under which children and impoverished women and men labor during the Kathie Lee Gifford sweatshop exposé in 1996;

WHEREAS, President Clinton convened The White House Apparel Industry Partnership (AIP) bringing together business leaders, human rights groups, consumer and religious organizations and labor unions to establish a standard for safe, fair, child-free manufacture of products in the U.S. and abroad;

WHEREAS, in November 1998, the AIP established an Apparel Industry Partnership Agreement (the Fair Labor Association and the Workplace Code of Conduct) which purported to address concerns about sweatshop conditions, child labor, and labor rights;

WHEREAS, the AIP Agreement provides neither credible standards for public disclosure of workplace conditions nor adequately addresses the use of child labor and fails to support workers' right to organize or to receive a living wage; and

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WHEREAS, the Interfaith Center for Corporate Responsibility, an instrumentality of the National Council of the Churches of Christ in the U.S.A. which is supported by the United Church of Christ, and labor groups, refused to support this "Agreement" and withdrew in protest from the AIP;

THEREFORE, BE IT RESOLVED that, while the United Church of Christ seeks to eliminate child labor, the Twenty-second General Synod of the United Church of Christ supports the following principles for a meaningful AIP Agreement: allow children under the mandatory educational age, who are working in the apparel industry, to complete their schooling; establish a regular work week of forty-eight hours, the common standard world-wide; all overtime should be voluntary; for those corporations choosing to operate in countries run by dictators, require these corporations to support workers' rights to organize, and stand up to, rather than profit from dictatorships; pay employees a living wage that can sustain an individual and his or her family; establish a monitoring organization that is totally independent from the corporations, neither controlled by those corporations nor utilizing the accounting firms or reporting services of those corporations for its work; and establish a grading system or other process that would reliably differentiate companies based on their human rights records; and

THEREFORE, BE IT FURTHER RESOLVED that the Twenty-second General Synod of the United Church of Christ encourage its members, and others sympathetic to the plight of disadvantaged clothing workers, to become more discerning consumers willing to pay for the increased costs of goods manufactured in accord with the guidelines of this resolution; that the Twenty-second General Synod of the United Church of Christ affirm the People of Faith Network's statement against the Apparel Industry Partnership Agreement (the Fair Labor Association and the Workplace Code of Conduct); that the Twenty-second General Synod of the United Church of Christ send this resolution to the members of the Apparel Industry Partnership; that the Twenty-second General Synod of the United Church of Christ encourage member Conferences, Associations and local churches to sign the PFN Statement against the AIP Agreement and contact the People of Faith Network to educate themselves further on these issues; and that the Twenty-second General Synod of the United Church of Christ request that the Secretary of the United Church of Christ send a copy of this resolution to the President of the United States.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

15. BLESSED INTERRUPTION

Assistant Moderator Frieberg called on Mr. Phil Porter (CA NV,N) for a "Blessed Interruption."

16. RESOLUTION "HEARING THE VOICE OF THE CHURCHES"

The Assistant Moderator called on Rev. David W. Biebighauser (SD) for the report from Committee 12.

Mr. Biebighauser referred the delegates to the resolution and moved that the Twenty-second General Synod adopt the Resolution on "Hearing the Voice of the Churches." Mr. Biebighauser spoke briefly to the resolution.

Rev. Barron P. Barley (PC) moved to amend the resolution by adding the words "and that the same or a successor mechanism shall be in effect for all General Synods to come." following the words "Twenty-third General Synod." Mr. Barley expressed concern that without this amendment the Twenty-third General Synod might be the only Synod where this happens. He stated that was not the intent of the original resolution and that this General Synod should share its intention that this mechanism or a successor mechanism be in effect for the General Synods to come.

Rev. Anne L. Ferrugio (PNE) spoke against the motion to amend stating that the delegates did not know what that mechanism was going to look like, whether it would be effective or not or whether it was a good one; and therefore, she did not think we should saddle all future General Synods with an unknown mechanism.

Bruce Swanson (CAC) spoke against the amendment for the same reasons as stated earlier.

There being no further discussion, Assistant Moderator Frieberg called for a vote on the amendment.

99-GS-31 VOTED: The Twenty-second General Synod defeats the amendment.

The Assistant Moderator asked for further discussion on the main motion.

Rev. Virginia H. Child (CONN) spoke in opposition to the resolution. Ms. Child explained her concern that

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resolutions which come to Synod are actually pieces of work in process waiting for us to gather under the guidance of the Holy Spirit to consider, discuss and understand where God is leading the Synod of the United Church of Christ. She felt that if the resolutions were sent to local churches before Synod, they may be misled into believing that local churches are having to decide on things which have not yet really come before the Synod. Ms. Child also felt it is a premature action to expect them to read these things and understand them without having the input at Synod and described that many who have been to Synods in the past know that many resolutions come here and are substantially modified under the guidance of the entire church gathered. Ms. Child urged defeat of this resolution.

Ms. Wynnie Johnson (IS) spoke in favor of the resolution stating she feels as a member of a local church who does not know much outside of the local church, having the resolutions before Synod would help her church know what the church as a whole is doing. Ms. Johnson explained that she was on Committee 12 and the words were added in such a way as it would be clear to the local church that giving delegates feedback would not sway votes of the General Synod. She clarified that the resolution is not asking local churches to tell delegates how to vote, but give feedback and allow small churches to feel they have an opportunity to be heard and feel as if they have some say about what happens outside of the local church.

Discussion continued with persons speaking for and against the resolution. Assistant Moderator Frieberg called for the vote.

99-GS-32 VOTED: The Twenty-second General Synod adopts the Resolution "Hearing the Voice of the Churches."

HEARING THE VOICE OF THE CHURCHES

WHEREAS, the basic unit of the United Church of Christ, the local congregation, and the other expressions of the church within the United Church of Christ are bound together by faith in Jesus Christ, the head of the Church, and by covenant commitments;

WHEREAS, this Covenantal relationship holds the local churches and the General Synod, as well as all other expressions of the church, spiritually accountable to one another in respect to discerning God's will;

WHEREAS, the Holy Spirit's movement is important in discerning God's will and in strengthening Covenantal relationships;

WHEREAS, the Holy Spirit moves in both the local congregations, in the General Synod deliberations and in deliberations of other expressions of the church;

WHEREAS, many local churches either are not confident that the General Synod and national leadership of the United Church of Christ are concerned about their thoughts and concerns or believe that the General Synod and national leadership are not concerned about their thoughts and concerns;

WHEREAS, it is important to strengthen the Covenantal relationship and the trust levels within the United Church of Christ;

WHEREAS, the intent of the General Synod process and its standing rules is to facilitate both accountability and responsiveness to the movement of the Holy Spirit within its deliberations;

WHEREAS, the delegates to the General Synod function in a creative tension between giving voice to the concerns of their local churches and attending to the voices of fellow delegates and their own consciences as together they seek to discern and follow the movement of the Holy Spirit;

WHEREAS, the General Synod process does provide a means for local churches to communicate their critical responses to each pronouncement and proposal for action to the appropriate committee of the General Synod; and

WHEREAS, the General Synod does not provide such a process for resolutions of witness, prudential resolutions and other formal motions mailed to delegates in advance of the General Synod;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ urges the Executive Council to develop a mechanism by which local churches can respond to the resolutions that will be submitted to the Twenty-third General Synod. This mechanism will seek to honor the voice of the churches even as it honors the deliberations of those gathered delegates who are empowered to act.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

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17. RESOLUTION “REDRESSING THE EFFECTS OF 1996 WELFARE LEGISLATION”

Mr. Biebighauser introduced the Resolution “Redressing the Effects of 1996 Welfare Legislation” and on behalf of Committee 12 moved its adoption. He explained that the Committee had only positive conversation on the intent of this resolution; however the Committee did make some changes. Mr. Biebighauser reviewed the changes made by the Committee.

There was discussion and questions for clarification were asked and answered.

Mr. Tony D. Lewis (CA NV,N) offered a friendly amendment that following the first “THEREFORE” insert the words, "including those" following families to read “which would assist low income families including those with one or more members employed.”

This amendment was accepted as friendly.

Rev. Zoltan D. Szucs (CA.SY) offered a friendly amendment, that in the previously added editorial paragraph add “ethnic origin” just before the word “gender” so the statement reads “race, class, ethnic origin, gender and disability.”

This amendment was accepted as friendly.

Mr. Drew Carouthers (WIS) raised a concern about using the word “including” because the original intention was to state that welfare reform has not worked the way we would like it to. He said that one of the things about welfare reform he liked was that it attempts to help people who are trying to help themselves. While supporting race, class, ethnic origin, gender and disability issues, he urged retention of the original wording, “one or more members employed.”

There being no more discussion, the Assistant Moderator called for the vote on the motion.

99-GS-33 VOTED: The Twenty-second General Synod adopts the resolution on "Redressing the Effects of 1996 Welfare Legislation."

REDRESSING THE EFFECTS OF 1996 WELFARE LEGISLATION

WHEREAS, Temporary Assistance for Needy Families (TANF), which replaced Aid for Families with

Dependent Children, is now systematically being terminated, according to the specific plan of each state, for families not meeting work requirements within two years of receiving benefits, increasing poverty, hunger, homelessness and lack of child and health care for affected households;

WHEREAS, even among families which have succeeded in meeting the established work requirements, fewer than 24 percent are receiving a level of pay sufficient to raise them above the poverty line for a family of three, and 56 percent are receiving incomes less than three-fourths of the poverty line;

WHEREAS, such earnings are too low to provide the supports which are necessary in order for parents to sustain their employment, particularly child care and transportation, and co-payment requirements to receive assistance are too high (so that in Pennsylvania, for instance, co-payments for child care have increased by 200 percent for families at 80 to 90 percent of the federal poverty level);

WHEREAS, the provisions of the 1996 PRWORA for exemptions from termination of benefits is insufficient to serve the number of families in need of exemption in many states;

WHEREAS, the impact of these policies and practices is especially severe on families with children, above all, mentally and developmentally challenged children, as well as families with unanticipated health care crises and victims of domestic violence, whose nutrition, education, health and family life are adversely affected by the consequent hardships and lack of access to resources;

WHEREAS, the needs and suffering generated by these conditions are too often treated as acceptable consequences by legislators and implementing governmental agencies, ignored by Americans with more adequate incomes, and all too often ignored also by the church;

WHEREAS, the dismantling of federal oversight and the transfer of power and responsibility to the states has led to an inability to adequately measure and track the results of welfare change, and particularly has led to some former beneficiaries "disappearing" in the sense of being neither employed nor receiving Temporary Assistance for Needy Families benefits, perhaps indicating tragic circumstances for individuals and a failure of the TANF program;

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WHEREAS, many persons continue to be disadvantaged by prejudice and institutionalized oppression based on race, class, ethnic origin, gender and disability;

WHEREAS, attempts of public, private, religious and other non-profit sectors to increase the provision of such supports, particularly child care, transportation, and ultimately homelessness prevention, have not come near to keeping pace with the needs;

WHEREAS, according to Second Harvest, the largest organization of food banks and soup kitchens in the USA, the number of persons depending upon these sources of food now exceeds 21 million persons per week;

WHEREAS, the Twenty-first Synod of the United Church of Christ adopted a resolution calling upon its instrumentalities and agencies, conferences, associations, local churches and covenanted institutions to study, monitor and take appropriate action to support the benefits and counter the adverse effects of the 1996 federal and state welfare "reform" enactments;

WHEREAS, General Synod 16 affirmed the pronouncement "Fulfilling the Covenant With All God's Children" and General Synod 17 affirmed the pronouncement "Christian Faith: Economic Life and Justice", and General Synods 6, 9, 10, 11, and 13 affirmed resolutions supporting improvements in the provision of welfare; and

WHEREAS, the United Church of Christ Welfare Working Group, convened by the United Church Board for Homeland Ministries and the Office for Church in Society, has collaborated with the Family Income Division of the Children's Defense Fund in drafting a legislative proposal entitled, "The Right Balance: Helping Families Who Work to Escape Poverty While Preserving the Safety Net for Families with Children Unable to Support Themselves Through Work" which calls for federal legislative action to address three major problems:

- 1) the gap between wages and the poverty level;
- 2) the increasing gap between the numbers of exemptions allowed and needed; and
- 3) the health, developmental and educational problems of children in families who have been terminated;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of

Christ calls upon all expressions of the United Church of Christ to advocate for policies which would assist low income families including those with one or more members employed in the following ways:

improve formulas concerning the provision of welfare assistance in addition to employment income so that benefits do not drastically decline as income from employment increases;

increase the minimum wage and provide living wages for workers;

provide regular employment with adequate pay and benefits including full employee rights and protections;

provide education, training, and substance abuse rehabilitation when necessary to improve the employability and to support beneficiaries in the contributions they make to the common good;

provide access to child care, food stamps, health care, subsidized housing, and transportation support;

increase the amount of child support that is passed through to the family from the government; and

increase federal and state earned income tax credit.

FURTHER, BE IT RESOLVED that the Twenty-second General Synod calls upon all expressions of the United Church of Christ to engage in advocacy to take full advantage of new opportunities to promote the goals listed above and to oppose all restrictions and limitations by states or local governments which restrict or oppress beneficiaries of TANF.

BE IT FURTHER RESOLVED that the Twenty-second General Synod calls upon the United Church Board for Homeland Ministries, the Office for Church in Society, the Commission for Racial Justice, the Coordinating Center for Women, and, upon its creation, Justice and Witness Ministries to develop staff, program and other resources that will enable and empower all settings of the United Church of Christ to be effective advocates to federal and state legislatures; and calls upon all expressions of the United Church of Christ to become servants to and advocates for persons who for various reasons will continue to need assistance.

BE IT FINALLY RESOLVED that the Twenty-second General Synod requests the Justice and

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Witness Ministries to submit a detailed report of the implementation of this resolution to the Twenty-third General Synod of the United Church of Christ in 2001.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

18. RESOLUTION “BRINGING JUSTICE AND PEACE TO THE MIDDLE EAST”

Assistant Moderator Frieberg called on Rev. Susan P. Townsley, Chair of Committee Six, for two pieces of business.

Ms. Townsley directed the delegates to the Resolution “Bringing Justice and Peace to the Middle East” and, on behalf of Committee Six, moved its adoption.

Rev. Sharon K. Prestemon (WIS) shared that just days before General Synod began she returned from a brief time of service/study in Israel/Palestine. She shared observations from her trip and urged passage of this resolution.

Rev. Eric Kirkegaard (WIS) offered a friendly amendment adding to the first paragraph of the "Be it resolved" the words "non-violent" in the sentence which then would read in part, "to use financial resources in non-violent ways that deter development of Israeli settlements in Palestinian areas."

The Committee accepted this as a friendly amendment.

Rev. Deanna J. Lewis (KO) spoke as a member of Committee 6 stating the Committee's commitment to be sure that both the Israelis and Palestinians would be monitored according to this resolution and that there would be justice and fairness to all parties involved.

Other persons spoke in support of the resolution.

Rev. William E. Miles (WIS) moved the previous question.

99-GS-34 VOTED: The Twenty-second General Synod votes to close debate.

99-GS-35 VOTED: The Twenty-second General Synod adopts the Resolution "Bringing Justice and Peace to the Middle East."

BRINGING JUSTICE AND PEACE TO THE
MIDDLE EAST

BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ calls on the Executive and Legislative branches of the United States Government to monitor closely types of aid to the State of Israel and Palestinian areas, to use financial resources in non-violent ways that deter development of Israeli settlements in Palestinian areas, and to use financial resources to promote peace and justice for both Israelis and Palestinians.

BE IT FURTHER RESOLVED that the Twenty-second General Synod of the United Church of Christ calls upon the Executive and Legislative branches of the United States Government to provide funding to rebuild infrastructure and homes for the Palestinian people.

FINALLY, BE IT FURTHER RESOLVED that the Twenty-second General Synod of the United Church of Christ calls upon the covenanted ministries of Justice and Witness, and Wider Church to publish articles regularly in United Church of Christ publications which give balanced reports of events in Israel and Palestinian areas.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

19. ORDER OF THE DAY, ANNOUNCEMENTS AND RECESS

The Assistant Moderator called the Order of the Day. He called on Secretary Guffey for announcements and declared that, following announcements, Synod would be in recess until 2:30 PM.

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1. CALL TO ORDER

Moderator Denise Page Hood called the Eighth Plenary of the Twenty-second General Synod to order at 2:30 PM.

2. SPEAK OUT!

Moderator Hood called upon the participants for the Speak Out!

Mr. Gordon Sherman (NH) spoke on behalf of Parents of Gays and Lesbians. He shared sorrow that some are unable to continue to love their children. He urged the gay and lesbian persons who were present to see one of the parents at Synod should they feel the need to talk to a parent.

Mr. Chad Cote (ME) spoke concerning the relationship of the United Church of Christ and the Evangelical and Reformed Church of Honduras and the way in which the United Church of Christ assisted the Hondurans in their recovery from Hurricane Mitch.

Ms. Patricia Jackman (NY) wished a Happy Birthday to Rev. George Z. Frobig, pastor of Hope Congregational Church in East Providence, RI, and thanked the volunteers from Rhode Island who have made the Twenty-second General Synod a wonderful event.

Rev. Gerald W Metzger (SC) reported that on October 16, 1998, his church and community were affected by a high water event, a time of emotional and physical devastation and it was a new 100 year flood record, following another flood 18 months earlier. He thanked the United Church of Christ churches throughout the country for the outreach of prayers and financial support and the power of God's spirit moving across the waters.

Rev. Lillian F. Daniel (CONN) expressed the importance of applying the same standards of economic justice that we lift up in Synod resolutions to our own institutions, from our nursing homes to our hotel. She explained that a few weeks ago the United Church of Christ signed a neutrality agreement with the Hotel Employees and Restaurant Employees Union at our United Church of Christ hotel in Cleveland, thus insuring the workers the right to organize free from intimidation. She said that this came about through the efforts of local United Church of Christ members and clergy and our national staff, Ron Stief, Tom Dipko and Paul Sherry, all of whom are to be commended. She

stated that what remains is to create denominational policies of neutrality in other United Church of Christ institutions, in particular our nursing homes, because there are trends of union busting, as well as cases of health care workers who have no health care insurance and care givers for the elderly with no pensions.

Mr. Geoffrey Smith and Ms. Kim Mather (CONN) advised that the youth and young adults of the Connecticut Conference were sponsoring an activity for the General Synod youth and young adults. They encouraged delegates to find the Connecticut Conference youth and young adult delegates and visitors and ask each of them their name, home church and what they think about Synod so far. Mr. Smith invited all who complete this activity to come to the Connecticut Conference delegation table for a prize.

Mr. Richard Allen (NOPL) and Rev. Patricia L. Helmer (SD) extended an invitation to, and a request for prayer for, the Dakota Faith Works on November 5-7, 1999.

Rev. Betty Jane Bailey (CAC) shared that Bethlehem is the starting place for the Millennium, a place where many Palestinians live. We need to visit living Christian Communities when we visit the Holy Land. Stop at the Board for World Ministries booth for more information.

Rev. Michael D. Schuenemeyer (CA NV,S) cheered the hard work of our young people who have done so much to make sure they are integrated into our new structure. He appealed for more adult leadership for the youth and young adult ministries of the United Church of Christ. Mr. Schuenemeyer expressed gratitude for the staff at the national setting but that is not enough to provide the leadership and leadership development and resources are needed. He challenged the delegates to mobilize the whole church and stated he is appalled by the lack of United Church of Christ youth ministry resources.

Ms. Mickey Stone (CA NV,S) stated her love of the Outdoor Ministry program and appealed to church members to support and utilize Outdoor Ministry programs throughout the United Church of Christ.

Mr. Gale Monson (SD) stated that in the 1980's rural America experienced its worst economic crisis since the great depression and ten years later we are in a similar situation as people are leaving the land in droves. He suggested that corporate farming, giant agricultural conglomerates, depressed farm prices and a population increasingly out of touch with where our food supply

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comes from are only the tip of the iceberg and challenged the General Synod to take a few moments to contemplate what is going on in rural America.

Ms. Irma E. Romero (ILL) spoke on behalf of our sister, Alejandrina Torres, who is still a prisoner of conscience after 19 years because Puerto Rico is a colony of the United States, and also our brother who is one more prisoner of conscience. She urged delegates to be aware and sign the petition to President Clinton to free the prisoners of conscience.

The Moderator thanked the Speak Out! participants and reminded delegates that the next Speak Out! would be during the next plenary.

3. LETTER TO THE GENERAL SYNOD FROM PRESIDENT WILLIAM J. CLINTON

Moderator Hood called on Rev. Paul H. Sherry for a moment of Presidential Privilege.

Mr. Sherry read a letter to the General Synod from the President of the United States, William J. Clinton. The letter expressed thanks for the ongoing work of the church to make our country stronger. Mr. Clinton expressed gratitude for the commitment of the United Church of Christ to improve the lives of children and stated there is much more to be done to insure that every child has the opportunity to live up to his or her God-given potential. He expressed gratitude to the United Church of Christ for confronting these issues.

(The complete text of President Clinton's letter is located in Appendix B.)

4. RESOLUTION "IN SOLIDARITY WITH VICTIMS OF RELIGIOUS PERSECUTION"

The Moderator recognized Rev. Susan P. Townsley (CONN), Chair of Committee Six, to continue the report of that committee.

Ms. Townsley directed the delegates to the resolution entitled "In Solidarity With Victims of Religious Persecution" and moved its adoption. Ms. Townsley spoke to the resolution and explained that the committee struggled with how to be specific in our support for persecuted Christians without being exclusive and concerned solely for those who share our faith.

Discussion followed.

Rev. William S. Chote (CA NV,N) spoke in favor stating that we are all concerned about persecution of

Christians around the world and he is especially concerned for over 300,000 new Christians in Northern India who daily face persecution born of a vicious caste system and the political turmoil of a rising Hindu fundamentalism.

Rev. William E. Miles (WIS) stated that in order to make the background material consistent with the resolution the following changes needed to be made: In the second sentence of the Background material delete the words "of the church and her leaders" and replace with the words "of people of faith and their leaders" so the sentence reads "Organized persecution of people of faith and their leaders is a rising. . . ." and in the last sentence delete the words "churches under" and change "persecution" to "persecuted" so the sentence reads "Some of those persecuted are. . . ."

The committee accepted this as a friendly amendment.

99-GS-36 VOTED: The Twenty-second General Synod adopts the Resolution "In Solidarity with Victims of Religious Persecution."

IN SOLIDARITY WITH VICTIMS OF RELIGIOUS PERSECUTION

WHEREAS, Christians and people of other faith expressions continue to be martyred for their faith in the 20th century and organized persecution, including rape, murder, false prosecution, and destruction of property, has arisen in several countries with the overt or passive assent of the government;

WHEREAS, this persecution has impacted sister churches with whom we are in partnership and takes place in nations whose governments are supported by the United States; and

WHEREAS, we believe that all people are created and loved by God, and that if any suffer, all suffer;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ calls on the instrumentalities and their successors, conferences, associations, and local churches of the United Church of Christ to listen to the voices of our partners in faith in their need for appropriate intercession, and to stand in solidarity with Christians and people of other faith expressions by reporting acts of violence and oppression against those persons; and

BE IT FURTHER RESOLVED that the Twenty-second General Synod encourages instrumentalities and

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their successors, conferences, associations, and local churches of the United Church of Christ to protest the plight of oppressed Christians and other victims of religious persecutions to their respective governments, and to support U.S. legislation and government policy toward other governments that reward religious freedom and discourage religious tyranny and persecution.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

Moderator Hood reminded the Synod of the time constraints and that any unfinished business at the end of Synod will go to the Executive Council.

5. RESOLUTION “DIALOGUE BETWEEN THE ALLIANCE OF BAPTISTS AND THE UNITED CHURCH OF CHRIST”

The Moderator called on Ms. Frances Carreon (MO), Chair of Committee Five, for recommended actions.

Ms. Carreon directed the delegates to page 132 in the Program/Worship and Business book for the Resolution “Dialogue Between the Alliance of Baptists and the United Church of Christ.” She thanked the members of Committee Five for their work, especially those individuals who provided personal witness to their work with the Alliance of Baptists. Ms. Carreon shared the positive feeling of the Committee and moved its receipt and adoption of the recommended actions.

Discussion followed.

Rev. Yoshikuni Kanda (SC) expressed his pleasure to support this resolution with passion. He explained that recently delegates from their partner church in Okinawa Japan were in Austin and he approached their immediate neighbor church to hold a global worship service on Sunday morning. However, the church said “No” because of their fear regarding the huge military bases there. He approached a nearby University Baptist Church and they said “Yes” immediately. There was a great worship service with the Okinawa pastor preaching and the joint choir singing. This Baptist church was removed from the Southern Baptist Convention two years ago because the church ordained a gay member as a Deacon.

Rev. Timothy C. Downs (SE) spoke with enthusiasm on behalf of this resolution. The kinds of issues that have separated these churches from the Southern

Baptists are the kinds of issues that are important to us in the United Church of Christ: inclusion of women in ministry and inclusion of gay, lesbian and transgendered peoples. He stated that the Alliance of Baptists preaches a gospel that reconciles, frees and unites. He urged support and welcomes a dialogue with sisters and brothers in Christ who have been very important to us in the South and with whom we share a great deal.

Rev. Dorothy Gager (SE) stated that as a resident of Nashville, the home of the Southern Baptist National Offices, she has known many life-long Baptists who are deeply committed to the idea of a church with congregational based polity which invites its members to think for themselves about matters of scripture and social justice. She reported that these people have found themselves excluded from teaching positions in church-related seminaries and from pulpits in their denomination; their pain is palpable. Our predecessors in the faith did a great injustice to their predecessors in the faith and we now have the opportunity to right that wrong. She urged support of the resolution.

There being no further discussion, Moderator Hood called for the vote.

99-GS-37 VOTED: The Twenty-second General Synod receives the report “Dialogue Between the Alliance of Baptists and the United Church of Christ” and adopts the recommended action.

DIALOGUE BETWEEN THE ALLIANCE OF BAPTISTS AND THE UNITED CHURCH OF CHRIST

WHEREAS, the Alliance of Baptists has been a faithful witness to the Good News of Jesus Christ;

WHEREAS, a two-year consultation process between leaders of the Alliance and the United Church of Christ has revealed significant shared theological convictions as well as potential opportunities for mutual support in common mission; and

WHEREAS, this consultation has identified important issues requiring further exploration;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ authorizes a formal dialogue between the United Church of Christ and the Alliance of Baptists;

BE IT FURTHER RESOLVED that the President of the United Church of Christ, in consultation with the

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Council for Ecumenism, name a dialogue team to meet with counterparts from the Alliance of Baptists to explore a possible future ecumenical relationship between the two bodies; and

BE IT FINALLY RESOLVED that the President be requested to report the recommendations of this dialogue to the Twenty-third General Synod of the United Church of Christ.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

The Moderator invited Rev. Stan Hasteley, Executive Director of the Alliance of Baptists, to address the Synod. Mr. Hasteley's remarks are as follows: "On behalf of the Alliance of Baptists, its affiliated congregations and individual members I thank you for the courtesy of making these brief remarks to General Synod Twenty-two of the United Church of Christ. You are a generous and gracious people who for three years have engaged our small group of progressive, Baptist Christians in preliminary conversation about possible mutual interests in partnership and ministry. Thanks to the work of a joint consultation team created by the Executive Council and our Board of Directors we have come to the point of recommending this formal dialogue you have just approved and was approved by our annual membership in March. This two-year process will give us the chance to consider at a still deeper level what it is the Spirit is saying to our churches as we seek joint prospects for the future. Although none of us knows, none of us has set out to determine the outcome of this conversation. What is clear is that the Spirit is ever moving the whole church of Jesus Christ to become, in the words of your inspired and inspiring motto, God's united and uniting people. Please permit me one other observation. I feel it is particularly appropriate that you have taken this action in Providence where the founder of the Baptist movement, Roger Williams, found his refuge as did other lovers of freedom and religious dissenters such as the Quaker sister, Ann Hutchison. Their freedom cry was for what they called 'soul liberty,' the foundational theological principle of all true Baptists then and now. How wonderful, how magnanimous that here in their city we, the Alliance of Baptists, have come to find in you truly soul sisters and brothers. We gave thanks to God and to the United Church of Christ."

The delegates responded to Rev. Hasteley with prolonged applause and a standing ovation. Moderator Hood thanked Rev. Hasteley for his words.

6. RESOLUTION "PARTNERSHIP IN MISSION AND MINISTRY BETWEEN THE CONGREGATIONAL CHURCH IN AMERICAN SAMOA AND THE UNITED CHURCH OF CHRIST"

Ms. Carreon directed the delegates to page 191 of the Program/Worship and Business Book the text of the Resolution "Partnership in Mission and Ministry Between the Congregational Church in American Samoa and the United Church of Christ." She shared some of the discussion of the Committee and moved the adoption of the resolution.

The Committee allowed the resolution to speak for itself. There being no discussion the Moderator called for the vote.

99-GS-38 VOTED: The Twenty-second General Synod adopts the Resolution "Partnership in Mission and Ministry Between the Congregational Church in American Samoa and the United Church of Christ."

PARTNERSHIP IN MISSION AND MINISTRY BETWEEN THE CONGREGATIONAL CHRISTIAN CHURCH IN AMERICAN SAMOA AND THE UNITED CHURCH OF CHRIST

WHEREAS, the Twenty-first General Synod of the United Church of Christ "declared its intention to work toward partnership with the Congregational Christian Church in American Samoa;"

WHEREAS, the General Synod recognized that there has been a growing relationship between members of the Congregational Christian Church in American Samoa and the United Church of Christ, both in the Pacific and in North America;

WHEREAS, since 1984 the Congregational Christian Church in American Samoa has expressed its desire to be in closer relationship to the United Church of Christ;

WHEREAS, in 1996 the General Assembly of the Congregational Christian Church in American Samoa adopted a resolution approving a relationship with the United Church of Christ as mutual partners in God's mission;

WHEREAS, representatives of the two churches have met in 1997 and 1998 to discuss the nature of a proposed partnership and to develop a theological foundation for the partnership; and

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WHEREAS, pastors of Samoan congregations that are local churches of the United Church of Christ have been consulted in this process;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ adopts the following statement, approved by representatives of both churches at a consultation in Hawaii, November 23, 1998, and titled "Partnership in Mission and Ministry," as the basis for a Partnership between the United Church of Christ and the Congregational Christian Church in American Samoa:

Foundational Affirmations

Unity

In our common confession of Jesus Christ and in our baptism, we celebrate that we are children of God, disciples of Christ, and members of the Church of Jesus Christ. Responding to this shared confession and baptismal identity, obedient to Christ's prayer "that they may all be one that the world may believe," and accepting mutual responsibility to bear witness in our world to the Good News of Jesus Christ, the Congregational Christian Church in American Samoa and the United Church of Christ enter into a Partnership in Mission and Ministry agreement, giving expression to our unity in Jesus Christ.

Sacraments

This Partnership celebrates the truth that we share a common sacramental life. We recognize the baptism of each church as baptism by water and the Holy Spirit into the One Church of Jesus Christ. We invite each other to the common Table as we celebrate Christ's presence in Holy Communion. In this shared sacramental life, we receive the grace of God and the renewing power of the Holy Spirit. We covenant to seek opportunities to gather at Table and Font.

Mission

This Partnership celebrates the truth that we participate together in the one mission of God. We will support one another in this common responsibility and will extend support to one another through the ecumenical sharing of resources and people. We will encourage each other in the proclamation of the Gospel, invite people into discipleship and will work together for justice, peace and the integrity of God's creation. We covenant to identify appropriate means of consultation and decision-making within the existing structures of

our churches so that our partnership in mission can grow.

Ministry

This Partnership celebrates the truth that all members of the church, by virtue of baptism, are called to ministry in Christ. We recognize that lay and ordained ministries requiring authorization are full and valid ministries and we will seek to discover ordered ways by which the ministers of one church may serve effectively, when invited, in the partner church. We covenant to extend honor and respect to those our partner church has authorized for lay and ordained ministry.

Diversity

This Partnership celebrates the truth that our two churches share a common faith. We have received the faith of the Apostles through diverse histories, cultures and traditions. We each claim the responsibility to make this historic faith our own in our differing historical and cultural contexts. Through this rich variety of theological expression, liturgical style and church governance, we recognize in our Partnership that the faith that has nurtured, sustained, and challenged each of our churches is one faith in Jesus Christ. We believe that God intends our differences to be enriching rather than dividing. We covenant to share in teaching and dialogue to encourage mutual enrichment, nurture and growth with full regard for the self-determination of our churches.

Related Recognitions

This Partnership is a way for both churches to be enriched as we share together in faithfulness to God's mission as churches in partnership with each other. It is not a merger of the two churches.

Knowledge and Appreciation

This Partnership recognizes that Partnership is advanced by greater knowledge about and appreciation for each other. Interpretive materials need to be developed by appropriate persons or units within each church. While interpretive materials can be of interest to an even wider constituency, those materials need to be distributed in such a way that the Congregational Christian Church in American Samoa (CCAS) and the Samoan constituency within the United Church of Christ (UCC) receive both sets of interpretive materials at the same time. The materials will help local churches and their leaders and members better

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understand their own church and begin to understand the partner church as descriptions of history, ecclesiology, governance, structure, mission, program and ethos are characterized.

Role of Regional Judicatories in Mission

This Partnership recognizes that, where there is significant overlap of congregations and of Districts and Sub-Districts of the CCCAS with United Church of Christ congregations comprised of Samoans within Associations and Conferences of the United Church of Christ, the need for knowledge about and appreciation for the partner church is critical for the success of the Partnership. Knowledge and appreciation of each other fosters a greater likelihood of partnerships in mission and program within overlapping judicatory boundaries and effort that is more regional or global in character. Judicatory leadership in both churches plays a crucial role in brokering and interpreting how regional, national and global mission concerns, program possibilities and resources of each church can be understood, joined and utilized.

Authorization for Ministry

This Partnership recognizes that ministries on behalf of each church for which authorization is needed have similarity and distinguishing factors. Both churches authorize persons for ordained ministry. The CCCAS also authorizes persons to serve as Lay Preachers and the United Church of Christ authorizes persons to serve as Commissioned Ministers or as Licensed Ministers. The Authorizing processes are different in that there is a single national authority for granting authorization in the CCCAS, the Committee of Elders, and that in the United Church of Christ such authority is regional with Associations granting authorization. While honor and respect must be accorded to the authorizations for ministry in each church, the Licensed Ministry of the United Church of Christ and the Ordained Ministry of the CCCAS are different, as are the Lay Preacher and the Licensed Ministry of our respective churches.

Protocol

This Partnership recognizes the need for leadership of the CCCAS and United Church of Christ, in conjunction with appropriate partners within the structures of each church, to assure the presence of appropriate and mutually-respected protocols for the temporary reception of an ordained minister of one church to serve in the other. Should an ordained minister or a local church seek relocation in the partner church, relocation

or reception is not to proceed without awareness of both churches. Once relocation of a local church or ordained minister takes place, issues of covenanted ecclesial accountability and support need to be clearly understood and honored.

Ecclesial, Spiritual and Cultural Ties: Accountability for Ministry and Support

This Partnership recognizes that there are cultural and spiritual ties among local churches and authorized ministers of the CCCAS and the United Church of Christ that are Samoan by heritage. Local churches and authorized ministers are encouraged to have clear ecclesial ties, holding authorization or standing in one or the other church while, at the same time, having spiritual and cultural ties to both churches. Spiritual and cultural ties have to do with valued heritage and partnership in mission and program. Ecclesial ties have to do with accountability and support associated with membership and standing. When ecclesial ties include dual affiliations, issues of accountability and support need to be clearly understood among all parties so as to avoid confusion.

Partnership Committee

The Partnership recognizes the need to have a Partnership committee comprised of representatives from both churches to provide leadership to our Partnership in Mission Agreement. This committee will meet at least once a year to advance the relationship and the partnership. The committee's mandate will be reviewed by the two churches after six years and may be renewed. The committee will monitor efforts on behalf of the Partnership as being faithful to the agreement and its recognitions as well as the adequacy of the Partnership as a faithful expression of life together in the Church of Jesus Christ. The committee will report its findings and offer suggestions growing out of ongoing experience to the leadership of both churches on an annual basis. The committee will also plan consultations that bring together a larger group to address issues that benefit the faithfulness of the Partnership. The Partnership Committee will be composed in equal numbers of not less than five or more than ten members from each church.

BE IT FURTHER RESOLVED that this Partnership will be established upon approval of the Partnership in Ministry and Mission by the General Assembly of the Congregational Christian Church in American Samoa; and

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BE IT FINALLY RESOLVED that the Office of the President of the United Church of Christ be requested to coordinate the implementation of this Partnership.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

Following the adoption of the resolution, Mr. Sherry introduced guests from the Congregational Christian Church in American Samoa: Rev. Elder and Mrs. Pita Elisara, II, and Rev. Elder and Mrs. Masalosalo Sapoga. They were accompanied by Rev. Lynne S. Fitch, Conference Minister of the Washington North Idaho Conference; and Rev. Mary Susan Gast, Conference Minister of the California/Nevada Northern Conference. Mr. Sherry explained that after he signs the partnership document on behalf of the General Synod he would present the guests with a silver chalice. He stated that in a few weeks the American Samoans will vote on the same document which will bring together both communions. Mr. Sherry and the guests signed the partnership agreement. Rev. Elisara brought greetings from the Congregational Christian Church of American Samoa. He shared the history of the church and thanked the delegates for their support.

The delegates responded with a standing ovation.

The Synod granted the privilege of voice to Rev. Grant Shao Chi Lee (HI) who spoke and led the Synod in a brief litany with Rev. Sapoga. The litany ended with a song.

7. BLESSED INTERRUPTION

Moderator Hood called upon Rev. Christopher R. Grundy (KO) to lead the delegates and visitors in a time of community building.

8. ELECTION RESULTS

The Moderator announced the results of the elections as follows:

John H. Thomas
General Minister and President
646 Yes, 56 No, 8 Abstentions

Dale L. Bishop
Executive Minister, Wider Church Ministries
677 Yes, 15 No, 5 Abstentions

José A. Malayang

Executive Minister, Local Church Ministries
659 Yes, 47 No, 7 Abstentions

Edith A. Guffey
Associate General Minister
698 Yes, 12 No, 2 Abstentions

Bernice Powell Jackson
Executive Minister, Justice and Witness Ministries
667 Yes, 29 No, 17 Abstentions

9. WELCOME OF NEW OFFICERS

Moderator Hood recognized Mr. Sherry to welcome the officers-elect.

Mr. Sherry invited the new officers-elect to join him on the stage. The delegates welcomed the newly elected officers with extended applause and a standing ovation. Mr. Sherry charged them with the responsibility of leading the Church into the next century, and asked for God's blessing upon these new leaders. He closed with prayer.

10. NOMINATING COMMITTEE ELECTION RESULTS

The Moderator announced the names of the persons elected to the Nominating Committee.

Class of 2005-Clergy
Betsy Bruaw (PC), Valentino Lassiter (OHIO), Ken Siladi (CONN)

Class of 2005-Laypersons
Margaret Ellis (SOC), Jordan M. Patterson (HI), Katie Tabler (IK)

Class of 2001-Historically Underrepresented Groups
Winifred Boub (CAIM), Mary J. Fairley (MRSEJ), Wilfredo Torres Mercado (CYAAM)

Class of 2003-Historically Underrepresented Groups
Diane Darling (The Coalition), Clifford John (UBC), Mildred Pruna, (CHM)

Class of 2005-Historically Underrepresented Groups
Doris Dunn (NCPWD), David Mann (COREM), Tyrone Reinhardt (PAAM)

11. RESOLUTION "THE LEGACY OF U.S. ATOMIC TESTING IN THE MARSHALL ISLANDS: U.S. ACCOUNTABILITY"

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Moderator Hood recognized Rev. John M. Gantt to present the work of Committee 14.

Rev. Gantt directed the delegates' attention to the packet which held the material. He asked the delegates to make the following corrections:

On the page 1, column 2, line 24, the phrase "2-3 times higher" should be "2-30 times higher.

On the page 2 lines 5 and 7, the word "successors" should be "successor."

Rev. Gantt reported some of the information the committee had learned regarding this issue. He then moved the adoption of the Resolution "The Legacy of U.S. Atomic Testing in the Marshall Islands: U.S. Accountability."

Mr. Gantt stated that Committee 14 appreciated the resources available and were blessed by the courage, compassion and patience of Mr. Rumo-rati Ten Ten, a pastor on the Marshall Island of Kilibati, and Mr. Johnny Johnson, also from the Marshall Islands.

Mr. Gantt yielded his time to Johnny Johnson from the Marshall Islands, who was granted Voice without Vote for the purpose of speaking to this issue.

Mr. Johnson stated he was a member of the United Church of Christ in the Marshall Islands which was begun by missionaries of the BCFM and he is a consultant to the Bikini Counsel. He explained the history of testing in the Marshall Islands and life on Kili Island as a result of the U.S. nuclear testing program. He stated that after 53 years the people of the Marshall Islands are still waiting for the promise to be fulfilled. He quoted from Jeremiah 29:11. Mr. Johnson urged passage of this resolution and support for the resolution on global warming as the rising sea levels are threatening all island nations.

Rev. Ronald Fujiyoshi (PAAM) spoke in favor of the resolution. Mr. Fujiyoshi explained that after sharing this resolution with the Marshallese church in the Marshall Islands and even government officials there was a warm response and the Marshall Islanders feel that after this long now the church is responding.

Rev. William E. Miles (WIS) offered an amendment in the second "THEREFORE BE IT RESOLVED," adding the words "each member of the United States Congress" after the words "Secretary of State." The

amendment was accepted by the Committee as a friendly amendment.

Several persons spoke in support of the resolution, including Rev. Henry K. Boshard (HI), Ms. Helen Bajo (HI), Rev. Saitumua Tafaioalii (RM) and Rev. John Henry Scott, III (CONN).

99-GS-39 VOTED: The Twenty-second General Synod adopts the Resolution "The Legacy of U.S. Atomic Testing in the Marshall Islands: U.S. Accountability" as amended.

THE LEGACY OF U.S. ATOMIC TESTING IN THE MARSHALL ISLANDS: U.S. ACCOUNTABILITY

WHEREAS, in the Old Testament the Lord spoke to Moses, saying: "Speak to the Israelites: When a man or a woman wrongs another, breaking faith with the Lord that person incurs guilt and shall confess the sin that has been committed. The person shall make full restitution for the wrong, adding one fifth to it, and giving it to the one who was wronged." (Numbers 5:5-7 NRSV) And in the New Testament Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." (Luke 19:8 NRSV)

WHEREAS, the Marshall Island government has indicated that new information on the health of its people exposed to radiation from atomic and nuclear testing in the Marshalls requires more just compensation and expansion of medical care than the \$150 million trust fund provided in the Compact of Free Association;

WHEREAS, evidence from recently declassified U.S. government reports and studies shows that many more Marshall Islanders were exposed to nuclear fallout from the 67 U.S. atomic and nuclear tests than American negotiators admitted when the compensation package in the Compact was negotiated in the early 1980's;

WHEREAS, many questions are arising about the accuracy of medical research done by U.S. Government labs on Marshall Islanders who were exposed to fallout from atomic and nuclear testing;

WHEREAS, although the U.S. Government provided full compensation to Americans citizens living downwind of the Nevada Test Site, Marshall Islanders have not received more than 61 percent of their total awards because the compensation level is inadequate;

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WHEREAS, fully one-third of the 1,574 Marshall Islands recipients of nuclear test awards have died without receiving full compensation;

WHEREAS, the U.S. Government provided full compensation to American citizens living in a significantly larger area compared to the Marshall Islands, despite the fact that the total tonnage of U.S. tests in the Marshall Islands was almost 100 times greater than the yield of tests at the Nevada Test Site;

WHEREAS, documents now show that the people of Ailuk and other nearby islands were exposed to dangerous amounts of radiation, yet purposely were not evacuated;

WHEREAS, the Marshall Islanders are increasingly becoming aware that Islanders were not evacuated DESPITE information that prevailing wind would blow fallout over a number of inhabited islands and that they were likely being used as “guinea pigs” in radiation studies;

WHEREAS, U.S. Government representatives deceived the people of Bikini Atoll by telling them that their island would be used “for the benefit of mankind;”

WHEREAS, the March 1, 1954, "Bravo" hydrogen bomb test at Bikini Atoll was detonated despite weather reports the previous day that winds were blowing to the east toward the inhabited atolls of Rongelap, Utrik, Ailuk and others;

WHEREAS, a 1985-1989 health survey in the Marshall Islands revealed cancer rates 2 to 30 times higher among Marshall Islanders than in the U.S.;

WHEREAS, a nationwide survey of thyroid problems in the Marshall Islands in the mid-1990's by doctors from Tohoku University in Japan confirmed a high rate of thyroid disorders among Marshall Islanders;

WHEREAS, the economic provisions of a Compact of Free Association implemented in 1986 will expire in 2001 and are up for renegotiation in 1999;

WHEREAS, the U.S. Government has not yet apologized to the Marshallese people for the death of Marshallese citizens and for the damage done to the homeland and people;

WHEREAS, the United Church of Christ is the main religious denomination in the Marshall Islands;

WHEREAS, there are many United Church of Christ Marshall Islanders in Hawaii and other western states;

WHEREAS, the \$150 million trust fund provided in a Compact of Free Association with the Marshall Islands is woefully inadequate and not just compensation for the health injuries and deaths caused by U.S. nuclear testing to the population and the loss of their use of their atolls because of radiation contamination since 1946; and

WHEREAS, U.S. funding for medical surveillance and treatment programs is inadequate to meet the needs of the exposed population in the Marshall Islands;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ calls upon the United Church Board for World Ministries and its successor to work closely with the Marshallese people, our ecumenical partners, and the Office for Church in Society and its successor to bring about an official apology and full redress including all necessary funding from the U.S. Government; and

BE IT FINALLY RESOLVED that a copy of this resolution be sent to the President of the United States, the U.S. Attorney General, the Secretary of the Department of Energy, the Secretary of Defense, the Secretary of State, and each member of the U.S. Congress, with copies to the Republic of the Marshall Island Embassy Office in Washington, D.C., and to the people in the Marshall Islands.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

12. RESOLUTION “ENDING THE STRANGLEHOLD OF GLOBAL DEBT ON IMPOVERISHED NATIONS”

The Moderator asked Mr. Gantt to present the next piece of business from Committee 14.

Mr. Gantt presented the Resolution “Ending The Stranglehold of Global Debt on Impoverished Nations” and moved its adoption. Mr. Gantt reported some of the information the delegates had learned regarding the impact of the global debt on impoverished nations, as well as the history of the church in addressing this issue. Mr. Gantt yielded his time to Ms. Dorothy G. Berry (KO), the resource person to the Committee.

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Ms. Berry told the delegates that for the last 20 years the distribution of wealth throughout the world has become more and more inequitable and that the debt burden on the most impoverished nations in our world becomes more and more crushing despite their best efforts to meet their obligations. She continued, stating that those most adversely effected have been the desperately poor in these nations, deprived of basic food needs, adequate health care and basic education. Ms. Berry spoke about the biblical concept of debt forgiveness that we know as Jubilee and is reaffirmed by the prayer of Jesus in which constantly we pray "forgive us our debts as we forgive our debtors" that has caught the imagination of the world.

Ms. Berry reported that at the Assembly of the World Council of Churches in Zimbabwe more than 300 churches voted decisively to see cancellation of these debts. In Europe the churches have collected 19 million signatures supporting debt cancellation and their anxious question is "Where are the American Christians?" She urged passage of the resolution.

Rev. Wallace Ryan Kuroiwa (OCIS), Executive Director of the Office for Church in Society, spoke in favor of the resolution asking delegates to imagine paying back-breaking debt for loans their great-grandparents were encouraged to take, received no benefit from and which prevented them from maintaining the basic necessities of life for themselves and their families. He stated that that is precisely what citizens of the poorest countries in our world are forced to endure. Rev. Kuroiwa urged support of the resolution.

Rev. James R. Smucker (WASH/CJA) and Rev. John R. Deckenback (CAC) also spoke in support of the resolution.

There was no further discussion and Moderator Hood called for the vote.

99-GS-40 VOTED: The Twenty-second General Synod adopts the Resolution "Ending the Stranglehold of Global Debt on Impoverished Nations."

ENDING THE STRANGLEHOLD OF GLOBAL DEBT ON IMPOVERISHED NATIONS

WHEREAS, delegates from over 300 national churches at the Eighth Assembly of the World Council of Churches, meeting in Harare, Zimbabwe, in December 1998, unanimously voted to "Let the Trumpet Sound a

Jubilee Call to End the Stranglehold of Debt on Impoverished Peoples;"

WHEREAS, the United Church of Christ seeks to be in solidarity with those who have taken up this international call to address the crushing burden of global debt;

WHEREAS, this indebtedness of the poorest nations of the world has escalated to such a degree as to make repayment impossible;

WHEREAS, such indebtedness imposes an unjust burden on people struggling for the basics of existence, with an unequal burden falling primarily on women and children;

WHEREAS, the rules and regulations of the debt management are placed in the powerful hands of the wealthiest nations and their institutions, the World Bank and the International Monetary Fund, which have focused on debt repayment rather than debt cancellation; and

WHEREAS, the debtor nations are not included in the decision-making regarding lending and debt repayment, placing these nations in an unjust and unfair position concerning their own destiny;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ, meeting in Providence, Rhode Island, July 1-6, 1999, encourages its members, congregations, associations, conferences to be involved in the Jubilee 2000 campaign, and calls upon them to strive to:

1. Work for the cancellation of the major debt of the most severely impoverished nations by the end of the year 2000, enabling their economies to experience new life;
2. Encourage the institutions involved in granting loans and debt repayment to devise policies aimed at preventing future debt crises and to include the debtor nations in the formulation of said policies;
3. Call upon the leaders of the richest countries, the commercial banks, the IMF, the World Bank, regional and international financial institutions to cancel these debts in a way that benefits the ordinary citizens of the countries and without conditions that would perpetuate and/or deepen poverty; and

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BE IT FINALLY RESOLVED, to commend the Office for Church in Society and the United Church Board for World Ministries for their work on Jubilee 2000 and urge that they and their successors continue their work to cancel the debt;

To urge the President or General Minister and President of the United Church of Christ and the Council of Conference Ministers to give strong leadership to encourage Jubilee 2000; and

To encourage the local churches to study and become advocates for Jubilee 2000.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

13. RESOLUTION “GLOBAL WARMING”

The Moderator called on Rev. Gantt for the final piece of business from Committee 14.

Rev. Gantt presented the resolution entitled “Global Warming” and on behalf of the Committee moved its adoption. Rev. Gantt spoke for the motion reminding delegates of the history of the United Church of Christ in responding to environmental issues. A short video presentation, narrated by Maya Angelou, highlighted some of the issues raised because of global warming.

Ms. Jill White (CAC), a member of Committee 14, spoke in favor of the resolution challenging delegates to demonstrate their stewardship of the earth by supporting the resolution.

Rev. Robert T. Strommen (OHIO) spoke in favor of the resolution stating that the Western Reserve Association of the Ohio Conference adopted a similar resolution at the spring meeting.

An amendment was proposed in line 35, the sixth “WHEREAS” which would make the “WHEREAS” more scientifically correct by replacing it with the following: “WHEREAS, such gases released into the atmosphere absorb some of the out-going infrared radiation from the surface of the earth causing the atmosphere to warm; . . .” Rev. Rollin Russell (SOC) asked that Dr. David Barber be granted voice to speak to this amendment.

Moderator Hood ruled that this amendment was substantive and because the committee had exceeded

the time allowed, she deferred this issue to another plenary session, at a later point in the Synod.

14. INSTRUMENTALITY PRESENTATION

The Moderator called the attention of the delegates to the Agenda stating it was time to hear the report of the work of the instrumentalities.

Moderator Hood recognized Rev. Robert Chase, Executive Director of the Office of Communication, and Dr. Rose Anne Grasty, Deputy Director of the Office of Communication, to begin the report. Rev. Chase and Dr. Grasty explained some of the work of the Office of Communication, highlighting the web site; a video, “Images of Race at the Movies,” which was aired as a network special; and six awards received by “United Church News.”

Ms. Joan F. Brannick, Executive Vice President of The Pension Boards—United Church of Christ, explained the mission of The Pension Boards and some of its tasks, including retirement, health, life, and disability plans, as well as responding to clergy requests for income grants or emergency financial assistance.

Mr. Donald G. Hart, Financial Vice President and Treasurer of the United Church Foundation, Inc., shared the parable of the talents as a metaphor for the work of the United Church Foundation, Inc. He explained how the Foundation invests money and ended with the Synod singing “I Love to Tell the Story.”

Rev. Donald G. Stoner, Director of Planned Giving, shared the work of the Commission on Development which includes encouraging members to be good stewards and engage in estate planning which benefits the church.

Rev. Earl D. Miller, Steward and Executive Director of the Stewardship Council, explained how the Stewardship Council provides a network between churches, conference staff, and national staff, as well as among churches. Mr. Miller ended the presentation with the Synod singing the hymn “God Whose Giving Knows No Ending.”

Rev. Thomas E. Dipko, Executive Vice President of the United Church Board for Homeland Ministries, shared with the delegates the work the Board does helping the local church. He stated that three of the basic tasks of the Board are evangelism, education, and publication. Mr. Dipko highlighted the way existing

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local churches are sponsoring new ones as one way we continue to be partners with God and with one another.

environmental justice and strengthening the African American family.

Rev. Lois M. Powell, Executive Director of the Coordinating Center for Women in Church and Society (CCW), shared some of the resources developed by CCW; including a new approach to providing multiracial and multicultural program resources for women, and “Women to Girlz to Women: Experiences in Mentoring.” Ms. Powell extended an invitation to attend the Fourth National Meeting of United Church of Christ Women, which will be held in Charlotte, North Carolina, April 27-30, 2000.

Following the presentations, the Moderator asked each

Rev. David Y. Hirano, Executive Vice President for the United Church Board for World Ministries, shared some of the history of the church’s global work. He spoke of some of the work that is currently in process, as well as how the church is growing in Asia, Africa and Latin America. His presentation ended with the delegates singing “Santo, Santo, Santo.”

Rev. Thomas E. Dipko, Executive Vice President of the United Church Board for Homeland Ministries, shared with the delegates the work the Board does helping the local church. Mr. Dipko highlighted the way existing local churches are sponsoring new ones as one way we continue to be partners with God and with one another.

Rev. Wallace Ryan Kuroiwa, Executive Director of the Office for Church in Society, used three words to illustrate the work of the Office for Church in Society: PRESENCE, emPOWERment, and PROACTIVENess.

The delegates joined in singing “In the Midst of New Dimensions.”

Rev. William A. Hulteen, Jr., Executive Director of the Office for Church Life and Leadership, reported on the history and work of the Office for Church Life and Leadership. This work includes circulating ministerial profiles, leadership and financial support for three regional gatherings of seminarians, and revisions to the Leadership Box.

Ms. Bernice Powell Jackson, Executive Director of the Commission for Racial Justice, informed the delegates of the mandate of the Commission for Racial Justice which includes assisting the United Church of Christ in becoming a multiracial and multicultural church and training lay and clergy leaders around issues as diverse as training Hispanic church leaders, HIV/AIDS education in the African American church,

of the Instrumentality Executives to step forward to be thanked for their years of service to the church. Ms. Hood noted that this is the last Synod that we will have Instrumentality Executives as we now know them. She thanked the Instrumentality Executives for their work and the work of the agencies they represent.

Moderator Hood invited General Synod participants to attend a reception honoring these leaders following worship Monday evening. The delegates and visitors expressed their appreciation by applause and a standing ovation.

15. ANNOUNCEMENTS AND RECESS

The Moderator called upon Ms. Edith A. Guffey, Secretary of the Church, for announcements and declared the Twenty-second General Synod to be in recess until 7:30 PM.

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1. CALL TO ORDER

Assistant Moderator Jana Norman-Richardson called the Ninth Plenary of the Twenty-second General Synod to order at 7:30 PM.

Assistant Moderator Norman-Richardson called on the first Speak Out! participant.

2. SPEAK OUT!

Rev. Kent H. Gilbert (CONN) enthusiastically thanked all who support One Great Hour of Sharing (OGHS) and gave \$3,000,000. He challenged the churches to raise \$5,000,000 - Come Alive for Five!

Rev. Jacelyn Richard-Livingston (ILL) spoke of the importance of our youth in the restructuring process.

Ms. Claire Merriam Hoffman (CA NV,S) expressed disappointment with worship services not including persons of different theological viewpoints. She stated she is a "new reformation Christian" and does not go to church to worship Jesus but goes to church as Jesus did to worship God.

Ms. Elizabeth McNenny (MASS) compared the Restructuring to the birthing process. Her gathered group was prepared to act collectively as coaches in transitional breathing with the gift of life, the breath of God.

Rev. Douglas B. Hunt (CAC) spoke on behalf of the United Church of Christ Network for Environmental

and Economic Responsibility (NEER) and thanked the delegates for passing the resolution on debt and for supporting the resolution on global warming.

Mr. James Eller (OHIO) spoke about Old McDonald's grandkids and family farm issues.

Rev. Mary H. Joseph (OHIO) spoke about issues facing rural and small town communities: lack of health care, underfunded schools, lack of jobs or low-paying jobs, drugs, loss of land, expansion of landfills, destruction of the environment and the growth of industrial farming operations which use cheap labor and transport all profits outside the community and move on when resources are depleted.

Mr. James Kallis (ILL) stated he had seen honored lay women but he missed the honored laymen; there are booths for racial equality but had not seen a booth for men's ministries; recognition of the gay, lesbian, bisexual and transgendered coalition; lamented the lack of the men's dinner; heard there was a youth breakfast but he did not attend a men's breakfast. Mr. Kallis stated that men are spiritual people and witnesses to the Word and asked that men not be pushed aside.

Rev. Jeanette Olmstead-Sawyer (CONN) stated when she came to Synod she was placed in contact with a whale in the form of Jonathan Kozol and has been tossed up on the floor of General Synod to ask the question, "How is it that so many of our young Black and Hispanic men are spending jail or prison time while Euro-Americans the same age who do similar crimes are given community hours?" She challenged delegates

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to go back to the churches and begin to work with committees to prayerfully make plans to call to task a rehabilitation plan of incarceration that is not a profit-making business.

Rev. George C. Martz (PC) stated he served three congregations for 14 months who have been on the fringe of the United Church of Christ for at least five years. They originated the resolution “Hearing the Voices of the Churches.” Rev. Martz thanked the Synod for the compassion shown in supporting this resolution and for restoring hope in our covenantal relationship with many congregations.

Rev. Barron P. Barley (PC) stated that while it is bad when someone is gunned down or dies of cancer through another’s activity, it is worse when a person is not helped to see the way of abundant blessing, when they are not helped to see how Jesus is the Christ, when a person is not given to hear or understand the scriptures. He encouraged faith in the Salvation of Jesus Christ.

Moderator Norman-Richardson thanked the Speak Out! participants and stated that the next Speak Out! would be Tuesday morning.

Moderator Norman-Richardson invited Rev. Norman W. Jackson and Dr. Mary Luti to the stage for a time of reflection.

3. REFLECTIONS

Mr. Jackson asked how we look at structure, since we have spent so much time talking about restructure. He observed there is a real need to see precisely where we are and what kind of priorities we will have in the new structure. He stated that there is also grief because structures are dying and some people will no longer be working in positions they have been competent at and called to. Gary Oniki said there are two ways to look at structure: the way it looks on paper and the way it looks with whomever it is that is implementing and living that structure. At this moment we only have the structure on paper. We do know that the new structure has extraordinary potential and what it becomes depends not just on the five new officers, but on all of us.

Ms. Luti reflected on a recurring theme at General Synod: the Gap. She explained this is shorthand for the opinion that there is a debilitating distance between and among the various settings of our church. She hears there are many gaps, sometimes attributed to the nature

of our structure, sometimes attributed to the people who staff those structures or to the way we do process. No matter where you sit in our church it seems that at some time or another we all fall into the gap and at some time or another everyone is deeply disappointed, angry, resigned or just plain cynical. The gap is a many headed creature. Ms. Luti encouraged us all, always courageously, to name the gaps, to denounce them if they need denouncing and to work hard to amend them, to bridge them. She also encouraged that we exercise generosity with one another and give credit where credit is due.

Moderator Norman-Richardson thanked the Reflectors and reminded the delegates that the final piece of business from Committee 14 will be addressed at the end of the agenda when the remaining agenda has been completed. She called upon Mr. Antoine Crenshaw, Chair of Committee Eight, to present the recommendations of the Committee.

4. RESOLUTION “CREATING FOUR SPECIAL MISSION OFFERINGS”

Mr. Crenshaw presented the Resolution “Creating Four Special Mission Offerings” and explained the process the Committee followed. He indicated several changes the Committee made: changed the subtitle of the Strengthen the Church Offering to “Faithfully Building the Body of Christ;” added the words “through its local congregations and conferences” in the fourth paragraph of the first “BE IT FURTHER RESOLVED” and in the same paragraph added the words “accessible to all;” changed the word “our” to “the” in the subtitle “Remembering those who serve the Church” under the Christmas Fund and used biblical and theological rationale to create three “WHEREAS” statements at the beginning of the resolution to add scripture reference in the text of the resolution.

Mr. Crenshaw moved the adoption of the resolution “Creating Four Special Mission Offerings.” Mr. Crenshaw yielded his time to Rev. Earl D. Miller of the Stewardship Council to speak to the resolution.

Mr. Miller spoke about a 90-year-old woman in Montana who made a pledge to that conference’s million dollar capital campaign of \$15 a month for as long as she lived. When asked why she came to that decision, she said that earlier she had pledged \$14 a month for as long as she lived to the Make A Difference! campaign and she believed she could and should do better. Mr. Miller explained that this resolution is a result of the Twenty-first General Synod

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asking the Stewardship Council to lead the Church to do better with our offerings. Research indicated support for reducing six offerings to four saying they would personally support the four and believed their congregations would, as well. He asked for support for this opportunity to continue doing good, to expand God's mission, to create a new set of four special mission offerings, to make true the Apostle Paul's call to Christians to complete an offering and to excel in generous undertakings.

Moderator Norman-Richardson recognized delegates for discussion.

Rev. Nancy L. Swanson (WIS) spoke as a member of Committee Eight stating she was impressed with the research study and that the proposal is a good response to the study. Ms. Swanson stated the largest concern she has heard is the dropping of the Just Peace and Hunger Appeals and this concern was addressed. She urged support of the resolution.

Mr. Don Driemeier (MO) spoke in favor of the resolution, making note that his church now conducts all six offerings. He explained that a slight increase in giving to the four offerings could compensate for the elimination of the two because the costs of the promotion of the two will not be incurred. He urged support of this resolution.

Seeing no one in opposition to the resolution, Moderator Norman-Richardson called for the vote.

99-GS-41 VOTED: The Twenty-second General Synod adopts the Resolution "Creating Four Special Mission Offerings."

CREATING FOUR SPECIAL MISSION OFFERINGS

WHEREAS, Jesus spoke frequently about the use of money, invited people to give, and celebrated those who did;

WHEREAS, Hebrew scriptures call upon God's people to give, through tithes and offerings, to religious institutions and to the needs of the poor;

WHEREAS, in Paul's letters, there are frequent references to the need for Christians to give gladly and generously, such as in 2 Corinthians where Paul asks the Corinthian Christians to complete a special offering and "excel also in this generous undertaking,"

commending the Macedonian Christians for their extreme and voluntary generosity;

WHEREAS, we celebrate that members and friends of the United Church of Christ understand the call to engage in and financially support God's mission;

WHEREAS, we celebrate the many varied special offerings received by congregations as they address needs and issues in their communities and we affirm these efforts as the work of the whole United Church of Christ;

WHEREAS, we celebrate the special offerings planned and encouraged by the conferences of the United Church of Christ for ministry and mission unique to their particular settings;

WHEREAS, we celebrate that for years members and friends of the United Church of Christ have given faithfully to four All-Church Offerings and to two Special Appeals;

WHEREAS, the Twenty-first General Synod passed a resolution, "*Toward a New Vision of Giving*," that directs the Stewardship Council, in partnership with the All-Church Offerings Committee of the Executive Council, to redesign the current All-Church Offerings and Special Appeals with a view to making the new Special Mission Offerings easily promoted, widely inviting, consistent with new structural realities, and able to invite giving that enables special mission to be undertaken;

WHEREAS, the resolution called for the redesign to be completed by the Spring of 1999 with approval of any changes, including the time line for implementation, to be made by the General Synod in 1999;

WHEREAS, the Stewardship Council and the All-Church Offerings Design Team that it formed and staffed have carefully studied and broadly tested ideas for a new design of offerings;

WHEREAS, the extensive research shows that a high percentage of people called for continuity in the names of the offerings;

WHEREAS, the extensive research shows that a high percentage of people called for as much specificity and description in the name of each offering as possible; and

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WHEREAS, the extensive research shows that a high percentage of people expressed a strong willingness to contribute to the new Special Mission Offerings and to encourage support from their congregations;

THEREFORE, BE IT RESOLVED that the United Church of Christ will begin a new denomination-wide pattern of four Special Mission Offerings on February 1, 2001, replacing the denomination-wide pattern of four All-Church Offerings and two Special Appeals;

BE IT FURTHER RESOLVED that the four new Special Mission Offerings be as follows:

ONE GREAT HOUR OF SHARING

Giving Help, Hope and Life

Through this offering we will support ministries of disaster relief, economic development, refugee resettlement, health care and social service in over 70 countries, including the United States and Canada. Gifts to this offering will provide the hope and help that keep individuals and communities working to transform the quality of their lives.

People will be invited to give to **ONE GREAT HOUR OF SHARING** during Lent each year.

Gifts received for **ONE GREAT HOUR OF SHARING** will be allocated by Wider Church Ministries. A report of the mission made possible will be given to the church each year.

STRENGTHEN THE CHURCH

Faithfully Building the Body of Christ

Through this offering we will share in the growth and future of the United Church of Christ through its local congregations and Conferences. We will further our commitment to be a multi-racial/multi-cultural church, accessible to all. We will strengthen and renew existing congregations and fund leadership for new congregations. We will provide for exciting new programs for youth and young adults and fund leadership development for the whole church.

People will be invited to give to **STRENGTHEN THE CHURCH: Faithfully Building the Body of Christ** on Pentecost Sunday each year, or on an optional

date - Thanksgiving, the United Church of Christ Anniversary, or the local church anniversary.

After promotional costs are paid, gifts received for **STRENGTHEN THE CHURCH: Faithfully Building the Body of Christ** will be shared -- with Conferences allocating 50% of the receipts and Local Church Ministries, in collaboration with the Office of General Ministries, allocating 50%. A report of the ministry made possible in each Conference and through the national allocations will be given to the church each year.

NEIGHBORS IN NEED

Justice and Compassion Like a Mighty Stream

Through this offering we will express our deep commitment to reaching out and touching neighbors with justice and compassion. This will allow us to speak prophetically to those in power and to advocate for a society where all people have a voice in the decisions that affect their lives. In the spirit of Christ, we will seek to confront evil in the world and to alleviate suffering. We will do this through direct service as well as advocacy. This offering will include support for the work of the Council for American Indian Ministry, efforts to eradicate hunger, and the promotion of justice, peace and reconciliation.

People will be invited to give to **NEIGHBORS IN NEED: Justice and Compassion Like a Mighty Stream** during the period between American Indian Ministry Sunday (third Sunday in September) and World Communion Sunday (first Sunday in October) each year.

Gifts received for **NEIGHBORS IN NEED: Justice and Compassion Like a Mighty Stream** will be allocated by Justice and Witness Ministries and the Council for American Indian Ministry. A report of the mission made possible will be given to the church each year.

THE CHRISTMAS FUND

Remembering Those Who Serve the Church

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Through this offering we will help meet a variety of compelling needs, including emergency grants for active or retired clergy at times of financial crisis as well as gift checks at Christmas to low-income retired clergy and widowed spouses. Through this fund we will also be able to assist both lay and clergy retirees by supplementing their unusually low pensions and providing needed assistance with health insurance premiums for those with low retirement incomes.

People will be invited to give to **THE CHRISTMAS FUND: Remembering Those Who Serve the Church** during Advent/Christmas each year.

Funds received for **THE CHRISTMAS FUND: Remembering Those Who Serve the Church** will be allocated by The Pension Boards of the United Church of Christ, in collaboration with the Conferences as appropriate. A report of the ministry made possible will be given to the church each year;

BE IT FURTHER RESOLVED that the Twenty-second General Synod directs that promotional materials for these four Special Mission Offerings will be sensitive to the variety of languages and cultures of the constituents and they will be distributed to every congregation;

BE IT FURTHER RESOLVED that General Synod requests congregations and congregational leaders to promote all four offerings and invite all members and friends to contribute;

BE IT FURTHER RESOLVED that all giving to these offerings will be credited to congregations as *Our Church's Wider Mission, Special Support*;

BE IT FURTHER RESOLVED that the proceeds of the offerings will be used for the announced purposes, after the necessary promotional costs have been deducted; and

BE IT FINALLY RESOLVED that the Twenty-second General Synod directs the Stewardship Council, in partnership with the All-Church Offering Committee of the Executive Council, to begin the process of planning for, instituting and promoting the four Special Mission Offerings in order to begin this new offering process in February 2001.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

Moderator Norman-Richardson called on Mr. Dennis Johnson (MASS) to present the recommended actions from Committee Four.

5. RESOLUTION "BORDER JUSTICE ISSUES: A CHALLENGE FOR THE 21ST CENTURY CHURCH"

Mr. Dennis Johnson, Chair of Committee Four, presented Resolutions "Border Justice Issues: A Challenge for the 21st Century Church," on page 163 and "Border Justice Resolution," on page 165 in the Program/Worship and Business Book. Mr. Johnson stated that since both resolutions parallel one another, the committee formed a subcommittee to create one resolution but keep the spirit of both. Mr. Johnson moved the adoption of the resolution "Border Justice Issues: A Challenge for the 21st Century Church." Mr. Johnson yielded his time to Ms. Petra Malleis-Sternberg (SW) and Mr. Ron Stief (UCBHM) who spoke on behalf of Committee Four.

Ms. Malleis-Sternberg explained that the resolution is a combination of the Committee for Racial Justice and the Southwest Conference resolutions. She reported that the Committee worked hard to incorporate the concerns of both resolutions and the final product is a faithful addressing of the issues. She spoke about the benefits of this resolution and urged its passage.

Mr. Stief explained that since 1994 the Southwest Conference, the United Church Board for World Ministries and the United Church Board for Homeland Ministries have been engaged in a process to educate ourselves on globalization, to analyze border economics and to reflect on our biblical mandate to do justice. He stated that this resolution is about "doing" justice, and thanked God for the individuals and churches of the Southwest Conference who have taken on a controversial issue fraught with the potential of division and brought a unified voice to this General Synod. Mr. Stief also urged passage of this resolution.

Mr. Matthew Leathers (CA NV,S) proposed a friendly amendment to add the word "legally" in the description of Mexican Americans crossing the border in the ninth "WHEREAS." He feels there is ambiguity in the resolution and an assumption that all Mexicans crossing the border are illegal.

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Mr. Johnson did not receive this as a friendly amendment.

99-GS-42 VOTED: The Twenty-second General Synod defeated the motion to amend.

Discussion returned to the main motion.

Mr. Hugh C. McLean (CONN) offered a friendly amendment to substitute at the second "THEREFORE BE IT RESOLVED" the words "BE IT FURTHER RESOLVED."

The friendly amendment was accepted by Mr. Johnson.

Ms. Linda Jaramillo (CPC) urged passage of the resolution stating she found it exciting that the resolution included the issue of transforming minds, changing hearts and making ourselves aware of what is really going on there.

Mr. Matthew Leathers (CA NV,S) offered a friendly amendment to read "harassment of Mexicans and legal Mexican Americans crossing the border" in the ninth "WHEREAS."

Mr. Johnson did not receive this as a friendly amendment.

Persons spoke both for and against the amendment.

Rev. Zoltan D. Szucs (CA.SY) spoke against the amendment. He stated his belief that it is totally irrelevant whether you are legal or illegal because at the Mexican American border if you speak with an accent you will be harassed and delayed for hours. He said that the issue is harassment and human rights.

Rev. Henry T. Simmons (NY/CRJ) indicated he is the chair of the Board of Directors of the Commission for Racial Justice and spoke against the amendment because the issue is whether or not there are legal or illegal actions relative to border officials as they relate to individuals who are crossing the boarder.

Rev. Catherine J. Foot (CA NV,N) spoke in favor of the amendment stating that there is a young man who is clearly trying to give some information that is important to him and she wants to encourage this group to find a way to listen to him. She suggested that even if the amendment is defeated what he is trying to say to us is that there are the experiences of some people trying to cross the border who are detained and harassed regardless of their status in crossing the

border. The wording of the amendment may be awkward but she appreciated his attempt to make a statement to the Synod that he has experienced that kind of discrimination.

Moderator Norman-Richardson, recognizing there was no one to speak in opposition to the amendment, called for the vote and restated the amendment. Seeing there were delegates who wished to speak against the amendment, Moderator Norman-Richardson invited further discussion.

Ms. Marilyn Pagán (ILL) spoke against the amendment stating that we need not only to hear our young people, but also educate them and the word "illegal" just feeds into the racism that American Society already has. She declared that no human being is illegal.

Mr. Mark Walz (IS) called the question.

99-GS-43 VOTE: The Twenty-second General Synod voted to close debate.

Moderator Norman-Richardson called for the vote on the amendment.

99-GS-44 VOTED: The Twenty-second General Synod defeated the amendment.

Moderator Norman-Richardson returned to the main motion and asked for further discussion.

Mr. Matthew Leathers (CA NV,S) proposed a friendly amendment in the ninth "WHEREAS" to read "There are increasing instances of harassment of documented or undocumented Mexicans and Mexican Americans crossing the border, including the building of three fences between the two nations, as well as illegal and unjust searches and detentions."

Mr. Johnson received this as a friendly amendment.

Moderator Norman-Richardson called for the vote.

99-GS-45 VOTED: The Twenty-second General Synod adopts the Resolution "Border Justice Issues: A Challenge for the 21st Century Church," as amended.

BORDER JUSTICE ISSUES: A CHALLENGE FOR THE 21st CENTURY CHURCH

WHEREAS, the people of the United States and Mexico share a common border that runs some 2000 miles and where they are deeply intertwined in a unique

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common multiracial, multilingual culture, economy, and geography;

WHEREAS, the concept of a political border meant to exclude one group from another, sometimes in the most oppressive manner, runs counter to biblical teachings, including the Hebrew Bible, the imperative of Jesus in his warning “for I was a stranger and you welcomed me” and the urging of Paul to break down the walls between us;

WHEREAS, the history of the people who have had the courage to cross that "boundary" line is rich in tradition and contributions made to the growth and development of the United States, in our economic sphere, as well as in the areas of leadership, education, quality of life and when their sons and daughters have made the supreme sacrifice;

WHEREAS, the economics of globalization has led to exploitive labor practices, environmental degradation, human rights abuses and inadequate social infrastructure along the U.S. - Mexico border;

WHEREAS, organized labor and the corporate sector must continue to be prepared to assist in the development of a skilled and competitive workforce and the search for world markets must be compatible with those values of an equitable and humane concern for the workers and the country that has given them the capacity they now enjoy in the global marketplace;

WHEREAS, examples of economic, social, and racial injustice exist in the many *colonias* - communities without water or electric utilities, environmental safeguards, schools, healthcare, or other social services - that have sprung up in the many twin cities along the U.S. - Mexico border;

WHEREAS, there has been historical exploitation of Mexican workers in the form of migrant farm labor, a livelihood that has been designated by the U.S. Department of Labor as the most dangerous in the United States;

WHEREAS, the U.S. - Mexico border is an environmental calamity in progress with mounting instances of hazardous landfills and illegal disposal of chemical wastes, unsafe working conditions resulting in exposure of workers, serious cases of air pollution, and - in many cases - the virtual nonexistence of any environmental safeguards;

WHEREAS, there are increasing instances of harassment of documented or undocumented Mexicans and Mexican Americans crossing the border, including the building of three fences between the two nations, as well as illegal and unjust searches and detention;

WHEREAS, Latino/Latina/Hispanic persons from many nations, including the United States, are being harassed by law enforcement and other officials not only along the border, but also hundreds and even thousands of miles away from the actual border;

WHEREAS, there exist indigenous nations whose sovereign lands are divided by the building of fences on the politically-imposed U.S. - Mexico border which disrupt sacred practices;

WHEREAS, the National Council of Churches conducted a Border Justice Hearing in 1994 at El Paso, Texas; the Commission for Racial Justice of the United Church of Christ held its 1998 Annual Board Meeting in El Paso, Texas and Ciudad Juarez, Mexico and witnessed many economic and racial injustices; and the United Church Board for World Ministries (UCBWM) held a board meeting in El Paso / Juarez, followed by a United Church Board for Homeland Ministries and United Church Board for World Ministries-sponsored consultation in El Paso in 1994;

WHEREAS, the Southwest Conference of the United Church of Christ and the El Paso United Church of Christ churches have sponsored several conferences and convocations to inform local, national, and regional bodies and persons from both the United States and Mexico about border ministry;

WHEREAS, the United Church of Christ and its antecedents have had a close relationship with the Iglesias Cristianas Congregacionales de México (Congregational Christian Church of Mexico) and has been involved with Centro Alberto Rembao in Guadalajara and its educational activities about U.S. - Mexico relations and theology in the Americas;

WHEREAS, there exist fertile opportunities for building a common ministry inclusive of religious community, economic development, labor, human rights, youth and students, and cooperative development organizations;

WHEREAS, there is a need for a holistic ministry that recognizes that Latino/Latina/Hispanic, Native American, African-American, Asian-American and Anglo-American sisters and brothers must join in the

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implementation of a common ministry on the border; and

WHEREAS, to initiate this ministry, we need a broader base of knowledge to provide a better understanding of the multifaceted reality of the Mexican and American border, and we must seek ways to fully commit ourselves to the concept of a common border ministry as well as explore the extraordinary opportunity for ecumenical partnership with those who seek the same;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ expresses its concern about the myriad national and international issues of border justice and condemns the unjust treatment and harassment of Latino/Latina/Hispanic persons both at the border and away from the border;

BE IT FURTHER RESOLVED that it is time for a complete transformation and revolution in our minds, that we learn theology and ethics from people who have been pushed to the margins of our society and religion; for example, recent immigrants from south of the border, ministers and members of churches in Mexico and Latin America;

BE IT FURTHER RESOLVED that it is time for a complete transformation and revolution in our hearts, that we care for all members of our family across racial and cultural boundaries; that we risk our emotions, our relationships, our livelihoods, among the oppressed of our nation and the Americas;

BE IT FURTHER RESOLVED that it is time for a complete transformation and revolution in our political will, that we contact and collaborate with churches, civic groups, businesses, non-governmental organizations, social entrepreneurs and with the government officials in other countries which are experiencing serious poverty and population problems, to assist in developing policies and programs for alleviating poverty and the oft-accompanying sense of desperation which propels many people to leave in hopes of finding a better life elsewhere; and

BE IT FURTHER RESOLVED that it is time for a complete transformation and revolution in our bodies, that we give our time, talents and treasures: to end human rights abuses against immigrants; to stop environmental racism, especially near the U.S. - Mexico border; to support organizations in both countries that work for justice; to lobby U.S. and Mexican legislative and executive branches - national,

state and local - as well as testify before respective judiciaries; to dialogue with business owners and managers who work near the border;

BE IT FINALLY RESOLVED that the Twenty-second General Synod of the United Church of Christ thanks local churches who have already been working on these critical issues and invites other local churches, covenant partners, conferences, and associations to a call to conscience in relation to border ministries in our own settings during the next two years. We call on the Commission for Racial Justice, the Board for World Ministries, the Board for Homeland Ministries, and their successors, the Southwest, South Central, and California/Nevada Southern Conferences, and the Council for Hispanic Ministries to coordinate activities and be responsible for a report to the Twenty-third General Synod of the United Church of Christ in 2001.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

6. RESOLUTION "IN SUPPORT OF THE FARM LABOR ORGANIZING COMMITTEE'S BOYCOTT OF MT. OLIVE PICKLES"

Moderator Norman-Richardson called on Mr. Johnson to present the final action from Committee Four.

Mr. Johnson directed the delegates' attention to the location of the resolution and moved the adoption of the Resolution "In Support of the Farm Labor Organizing Committee's Boycott of Mt. Olive Pickles."

Mr. Johnson yielded his time to Ms. Olga Sierra Sandman (ILL) to speak in support of the resolution.

Ms. Sandman stated she was a member of the National Farm Worker Ministry Board. She reminded the delegates that it is a well-known fact that farm workers are a poor and powerless people and yet extremely vital to our survival and sustenance as they harvest the food we eat. She stated that a consumer boycott called by the farm workers is only a tool, a non-violent strategy and a proven, effective way to bring the employer to the bargaining table. Ms. Sandman reminded the delegates of the United Church of Christ's support of the Campbell's boycott in the early '80's and that the strength of that boycott helped the Farm Labor Organizing Committee to obtain a collective bargaining agreement. Ms. Sandman quoted César Chávez and urged passage of the resolution.

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Mr. James Forster (MASS) proposed an amendment to replace the second statement of the resolution with the following two statements: “BE IT FURTHER RESOLVED that the Twenty-second General Synod calls upon the United Church of Christ in all of its settings to pray for the migrant workers of Mt. Olive Pickle Co. in their struggle to earn a decent, living wage.” “BE IT ALSO FURTHER RESOLVED that the Twenty-second General Synod calls upon the United Church of Christ in all its settings to pray for the owners and managers of the Mt. Olive Pickle Co. that they may discern a way to provide decent wages and working conditions for the workers upon whom their business depends, and to write to Mt. Olive Pickle Co., CEO, William Bryan, informing him of the same.”

Mr. Forster spoke to the amendment stating that if we vote the resolution as written, we are presuming to judge the intentions of the Mt. Olive Pickle Co. and by calling for a boycott we are enacting a sentence that will ultimately hurt those we are attempting to minister to. He reminded the delegates that as a church it is not our place to judge. If the company has violated the laws of the land, then those laws have penalties attached. If the owners and managers of Mt. Olive have violated laws against humanity, then God will judge them.

Rev. Rollin O. Russell (SOC) spoke in opposition to the amendment stating he had just finished a term on the North Carolina Council of Churches as its president and moderated a meeting last month in which this matter was discussed, including the matter of the boycott. Mr. Russell agreed that we do not know how God will judge the owners and managers of Mt. Olive pickles or us but we do know what will happen if something is not done to help the farm workers in North Carolina. He further stated that where the Farm Labor Organizing Committee has secured contracts with growers and farm workers in the Midwest, the conditions for those farm workers have improved dramatically. The reason for the boycott is to bring people to the table and that without letting the workers organize this company has an unfair advantage over other companies in the marketplace.

There being no more discussion, Moderator Norman-Richardson called for the vote on the amendment.

99-GS-46 VOTED: The Twenty-second General Synod defeated the amendment.

Moderator Norman-Richardson asked for further discussion on the main motion.

Rev. Patrick W. Morris, Sr. (PSE) reminded delegates that two groups of individuals are being discussed, the farm workers and the processors. One group being left out is the farmers and the General Synod needs to remember that this is another group of people involved.

Rev. William E. Miles (WIS) moved the previous question.

99-GS-47 VOTED: The Twenty-second General Synod voted to close debate.

Moderator Norman-Richard called for the vote on the main motion.

99-GS-48 VOTED: The Twenty-second General Synod adopts the Resolution “In Support of the Farm Labor Organizing Committee’s Boycott of Mt. Olive Pickles.”

IN SUPPORT OF THE FARM LABOR ORGANIZING COMMITTEE’S BOYCOTT OF MT. OLIVE PICKLES

WHEREAS, the United Church of Christ has a long history of support for farmworkers in their quest for justice and dignity, including past boycotts of lettuce, Campbell's products, and a continuing boycott of non-union California grapes;

WHEREAS, the Farm Labor Organizing Committee, AFL-CIO (FLOC), is organizing the migrant farmworkers who harvest the crop for the Mt. Olive Pickle Co. of Mt. Olive, North Carolina, and more than 2,000 of these workers have signed union authorization cards;

WHEREAS, the only way these workers can improve their lives and achieve the dignity they deserve is to win union representation and negotiate a fair contract;

WHEREAS, FLOC's organizing drive is supported by more than 60 organizations such as the national AFL-CIO, the National Council of Churches, the National Farm Worker Ministry, the North Carolina AFL-CIO, the North Carolina Council of Churches, and local organizations and churches across the United States;

WHEREAS, Mt. Olive Co. CEO, William Bryan, as a leader in this industry, has the ability to recognize FLOC and bargain a contract to improve the lives of the workers who harvest his crops, but to date has steadfastly refused to do so;

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WHEREAS, the only resource left these workers is to appeal to the American people's spirit of fairness and justice, and urge them to join the boycott, launched by the Farm Labor Organizing Committee on March 17, of Mt. Olive Co. products;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod calls upon the United Church of Christ in all its settings to support FLOC in its efforts to organize a union among North Carolina farmworkers in order to bring a greater measure of justice and dignity to those who work in the agricultural industry; and

BE IT FURTHER RESOLVED that Twenty-second General Synod calls upon the United Church of Christ in all its settings to boycott all Mt. Olive Pickle Co. products until such time as a contract is signed between the FLOC and the Company, and to write to Mt. Olive Co. CEO, William Bryan informing him of the same. (Address letters to: William Bryan, CEO, Mt. Olive Pickle Co., P.O. Box 609, Mt. Olive NC 28365. Send copies to: Baldemar Velásquez, President, FLOC, 1221 Broadway, Toledo OH 43609.)

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

Ms. Olga Sierra Sandman (ILL) asked that the Synod grant voice to Ms. Roberta Perry, a staff member of the National Farm Worker Ministry, who brought a letter for Paul H. Sherry sent by Virginia Nesmith, the Executive Director of the National Farm Worker Ministry.

Moderator Norman-Richardson stated that voice is granted to Ms. Robert Perry by consensus.

Ms. Roberta Perry read a letter from Virginia Nesmith, Executive Director of the National Farm Worker Ministry thanking Dr. Sherry for his support during the years.

7. ANNOUNCEMENTS AND RECESS

Moderator Norman-Richardson called on Ms. Edith A. Guffey, General Synod Administrator, for announcements. Following announcements Moderator Norman-Richardson declared the Ninth Plenary of the Twenty-second General Synod to be complete following worship with Rev. Jerald M. Stinson preaching.

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1. CALL TO ORDER

Assistant Moderator Robert Frieberg called the Tenth Plenary of the Twenty-second General Synod to order at 8:30 AM.

Assistant Moderator Frieberg invited Rev. Jana Norman-Richardson to the stage to lead the Synod in Bible Study.

The Assistant Moderator thanked the Office of Communication for their work and assistance with the Bible Study.

2. SPEAK OUT!

Rev. Bennie E. Whiten, Jr. (MASS) Conference Minister, reported on the April 25 Bicentennial

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celebration at Worcester, Massachusetts. He said there were 11,500 people present with a choir of 1,200 voices. Mr. Whiten also said there was a video available.

Ms. Lilia L. Enriquez (CA NV,S) was joined by several members of the Planning Committee for the Fourth National Women's Meeting. The theme is "From Many Streams— A New River" and is scheduled for April 27-30, 2000 in Charlotte, NC. She extended an invitation to delegates and visitors to attend the meeting. They are hoping for 2000 women to attend.

Rev. Mary Kay Sauter (MINN) introduced herself as an intentional interim pastor. She informed the delegates that interim pastors are not waiting until something better comes along and she is a "real" pastor doing all the things a "settled" pastor does. She suggested a new understanding of the time between settled pastors as an interim time during which and at the appropriate time after healing and visioning a search is begun to help a community of faith answer their call to God's ministry.

Mr. James Forster (MASS) reminded the delegates of the many committed, Christian executives, men and women, white and non-whites, gay and straight and persons with disabilities in the corporate world. At this Synod he has heard corporations vilified; and stated that generalizations and stereotypes of corporate managers are unfair.

Mr. Paul Godt (MO) brought two suggestions for improving relationships between our national organizations, conferences, associations, and local churches. First is to think of each of these entities as a chain with links having equal importance, strength, and responsibility, then identify creative ways to energize, communicate, and dialogue throughout this chain. The second is to think of these entities as a prayer chain and be in constant prayer with each other.

Rev. David Runnion-Bareford (NH) explained the task of the Biblical Witness Fellowship is to bear witness faithfully in the United Church of Christ. Mr. Runnion-Bareford stated that among the business both usual and unusual we have had God-exalting worship, gave thanks for the many sisters and brothers we have seen in intense prayer, and for the testimony of our new President to know and raise up Christ Crucified. He encouraged all to continue in the Word and to participate in a prayer group.

Rev. Marilyn L. Stavenger (MO) spoke representing Back Bay Mission in Biloxi, MS. She highlighted the

ministry of this group and invited all to join with the Back Bay Mission in its commitment to meet deep human needs by participating in their \$5,00,000 capital campaign.

Mr. Rich Fluechtling (WIS) reported First Congregational UCC, Madison, is seeking a senior pastor and an interim.

Mr. Walker Hughes (SOC) spoke of the Southern Conference and its many accomplishments and saluted Rev. Rollin O. Russell as he leaves for a new position at Lancaster Theological Seminary.

Mr. Richard Conser (ILL) asked that all lawyers jokes be discontinued and reported that the United Church of Christ Attorney's Network is being formed under the auspices of the American Missionary Association. He explained this is a separate group from the group of attorneys serving conferences and churches. This network is organized to address issues within the 19 issues identified by the Justice and Peace Network. For information contact Rev. Dr. Allison Phillips through the United Church Board for Homeland Ministries.

Ms. Beverly Brindle (RI) on behalf of the New England Conference on Mission Planning Committee invited all attending Synod to attend and participate in the First New England Conference on Mission of the new century - NECOM 2000. This is an intergenerational, five day event from July 31 to August 4, 2000 inclusive of all in the family and taking place at the Geneva Point Center on the shores of Lake Winnepesaukee in New Hampshire. The theme for the next year is "Towards oneness, joining heart and hands."

Rev. Joanne M. Graves (MASS) reported on the crisis dealing with the amount of debt incurred by ministers while they are training for the ministry. She identified the report on the state of indebtedness of those recently ordained and encouraged support of seminaries. She and suggested adopting a seminarian from your association or conference if your church doesn't have one of its own stating that the future health of our churches is at stake.

Ms. Terry Yasuko Ogawa (SE) described Project Oikos, which began three years ago with 16 young adults from Germany, Canada, the Philippines and the United States spending nine months together studying issues of justice. She encouraged financial support for youth and young adult programs.

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Assistant Moderator Frieberg thanked the speakers for their contribution and announced the final Speak Out! will be during the Eleventh Plenary.

The Assistant Moderator invited Ms. Susan M. Sanders to report on the Volunteer Service Projects that were held on Saturday.

3. VOLUNTEER SERVICE PROJECTS

Ms. Sanders reported people from ages 10 to 72 painted a new shelter for homeless teens, dug trenches and set footings for a three-family Habitat for Humanity house, filled ditty bags and delivered them to a crew of Filipino Seafarers. Others painted fences, cut weeds, beautified a cemetery, engaged residents in a Providence neighborhood, sorted food, assembled health kits for Church World Service, and even donated their own blood so that others may live. Thanks be to God for the opportunity to serve.

Assistant Moderator Frieberg thanked Ms. Sanders and all who participated in the service projects.

4. RESOLUTION “ACCESS TO HEALTH, DENTAL, AND DISABILITY INSURANCE FOR UNITED CHURCH OF CHRIST CLERGY AND LAY EMPLOYEES AND THEIR FAMILIES”

The Assistant Moderator called on the Chair of Committee Two, Rev. Bienvenida V. Sevilleja.

Ms. Bennie Sevilleja directed the delegates to the Resolution “Access to Health, Dental, and Disability Insurance for United Church of Christ Clergy and Lay Employees and Their Families” and moved its adoption.

Ms. Sevilleja spoke to the motion and thanked Vermont and the Florida Conferences for raising the issues and she thanked the resource persons for Committee Two. Ms. Sevilleja stated that the Committee recognized the complexity of these issues and of the larger context of health care accessibility in the United States. They addressed the two major issues of eligibility and competitiveness as limiting access to the United Church of Christ health, dental and disability plans.

The Committee acknowledges the pain and confusion arising from lack of affordability and lack of awareness regarding our health, dental and disability plans.

Ms. Sevilleja continued stating that The Pension Boards—United Church of Christ is responsible for administering pensions and allied benefit plans such as

health, dental and disability insurance for United Church of Christ clergy and lay employees and their families. These benefits are governed by a board of trustees elected by its members and responsible solely to the members. Therefore, in its relationship with the General Synod the Synod requests actions of the Pension Boards which as a recognized instrumentality covenanting with the United Church of Christ and it takes seriously any requests made. The health care plan depends upon the participation of all, it is advantageous from all perspectives to promote access to clergy, lay employees and their families. Ms. Sevilleja stated that the Committee holds in high regard the covenantal nature of our relationships within the health care plan. She said the Committee also wished to emphasize the responsibility of all of those involved at all levels, the conferences, churches and employees, to be fully informed of options and consequences as they make decisions which have long-term implications for themselves and for those with whom they have covenanted.

Assistant Moderator Frieberg called for discussion.

Rev. Gerald Bortsch (WIS) spoke on behalf of the Wisconsin Conference stating they have prepared what they believe to be a friendly amendment. The amendment is to be added after the last “BE IT FURTHER RESOLVED.” A new paragraph as follows: “BE IT FURTHER RESOLVED that the Twenty-second General Synod urge all Conferences to be enrolled in The Pension Boards—United Church of Christ’s insurance and pension programs, and all congregations be encouraged and supported by their conferences to enable 100% enrollment of eligible church employees.”

The Committee did not accept this as a friendly amendment.

Mr. Bortsch spoke to the amendment stating that the Wisconsin Conference feels strongly about this because they think “that the rubber hits the road” on this issue not on access but on participation. About five or six years ago the Wisconsin Conference converted to the national program and their participants have received many benefits as well as others in the program, by adding to the broader base of participation.

There being no one to speak against the amendment the Assistant Moderator closed debate and called for the vote.

99-GS-49 VOTED The Twenty-second General Synod adds an additional paragraph after the last “BE IT

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FURTHER RESOLVED” to read “BE IT FURTHER RESOLVED that the Twenty-second General Synod urges all conferences to be enrolled in The Pension Boards—United Church of Christ insurance and pension programs, and all congregations be encouraged and supported by their conferences to enable 100% enrollment of eligible church employees.

The Assistant Moderator asked for further discussion on the main motion.

Rev. Ann Marie Coleman (ILL) reported that the Illinois delegates met with Joan Brannick of The Pension Boards—United Church of Christ to talk about this resolution and other related questions. Ms. Coleman spoke in support of the resolution, but also pointed out that many of our continued concerns have to do with the need for universal access to health care. She stated that since we do not now have that access our churches continue to face increases in the cost of our plan. Ms. Coleman urged all to remember the connection by voting for this resolution and by continuing to work for universal access to health care.

Assistant Moderator Frieberg, seeing no one to speak against the resolution, closed debate and called for the vote.

99-GS-50 VOTED: The Twenty-second General Synod adopts the Resolution “Access to Health, Dental, and Disability Insurance for United Church of Christ Clergy and Lay Employees and Their Families” as amended.

ACCESS TO HEALTH, DENTAL, AND DISABILITY INSURANCE FOR UNITED CHURCH OF CHRIST CLERGY AND LAY EMPLOYEES AND THEIR FAMILIES

WHEREAS, the United Church of Christ, through its General Synod, Board for Homeland Ministries, Office for Church and Society, as well as many of its Conferences, Associations and local churches, has long advocated for adequate and equitable medical care for all Americans, regardless of their income level or individual disabilities;

WHEREAS, The Pension Boards—United Church of Christ offer medical, dental and disability insurance programs designed to serve the needs of the ordained clergy and lay employees in the United Church of Christ;

WHEREAS, congregations are expected to provide such insurance as a benefit of employment for all pastors and many lay employees;

WHEREAS, The Pension Boards—United Church of Christ have established a very limited open enrollment period for this insurance in the absence of "proof of incurability," specifically a period of 90 days following the initial employment of a person in his or her first place of ministry in the United Church of Christ;

WHEREAS, a number of United Church of Christ clergy and lay employees and/or their families have been denied insurance coverage because they failed to apply for coverage within this 90 day period, either because their employer did not offer to pay for such coverage, or because coverage was available from another source; and

WHEREAS, "proof of incurability" has often been denied on the basis of a history of relatively minor medical problems and/or problems not likely to recur in the future, under standards set by The Pension Boards—United Church of Christ under their contract with the Metropolitan Life Insurance Company as the "gatekeeper" for these insurance programs;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ convey its strong concern about access to health, dental, and disability insurance for United Church of Christ clergy and lay employees and their families to The Pension Boards—United Church of Christ, the Executive Council, and all other settings of the United Church of Christ;

BE IT FURTHER RESOLVED that the Twenty-second General Synod encourage all settings of the church - national, conferences, associations, and local churches - to advocate for and interpret the rules of the United Church of Christ health, dental, and disability plans to all eligible; and to assist churches in exploring options for funding their employees' United Church of Christ health, dental, and disability plans;

BE IT FURTHER RESOLVED that the Twenty-second General Synod requests The Pension Boards—United Church of Christ to review the enrollment rules for their health, dental, and disability insurance plans and to continue to investigate the impact of permitting open enrollment without "proof of incurability" for a period of 90 days following the beginning of employment of clergy and lay employees in any new position or setting of ministry, and to report

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to the Executive Council of the United Church of Christ;

BE IT FURTHER RESOLVED that the Twenty-second General Synod urges all Conferences to be enrolled in The Pension Boards—United Church of Christ insurance and pension programs, and all congregations be encouraged and supported by their conferences to enable 100% enrollment of eligible church employees; and

BE IT FINALLY RESOLVED that the Twenty-second General Synod of the United Church of Christ requests that The Pension Boards—United Church of Christ continue to examine the impact of changing policies regarding medical histories and "preexisting conditions" in relation to eligibility for participation in the United Church of Christ health, dental and disability plans with a view toward making these plans more accessible to clergy and lay employees and their families in the United Church of Christ; and request that The Pension Boards—United Church of Christ continue to investigate ways to make these plans more competitive with regard to costs and benefits.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

5. RESOLUTION "OPEN ENROLLMENT IN THE HEALTH CARE AND DENTAL PLANS OF THE PENSION BOARDS—UNITED CHURCH OF CHRIST"

Ms. Sevilleja directed the delegates to page 190 in the Program/Worship and Business Book for the Resolution "Open Enrollment in the Health Care and Dental Plans of The Pension Boards—United Church of Christ" and moved its defeat. Ms. Sevilleja yielded her time to Ms. Barbara Van Ausdall (IS).

Ms. Van Ausdall reported that the Committee feels the body should defeat this resolution because the spirit and intention of that resolution has been included in the action just passed. She continued that the Florida delegation also talked about that with the Committee and the Committee felt that due to rising expenses and a myriad of other reasons this resolution needs to be defeated.

The Assistant Moderator called for discussion and seeing none called for the vote.

99-GS-51 VOTED: the Twenty-second General Synod defeats the Resolution "Open Enrollment in the Health Care and Dental Plans of The Pension Boards—United Church of Christ." (*The text of this resolution is located in Appendix D.*)

6. PRESENTATION IN SUPPORT OF PUERTO RICAN PRISONERS

Assistant Moderator Frieberg called on Rev. Paul H. Sherry, President of the United Church of Christ for a presentation.

Mr. Sherry gave a brief presentation describing the plight of fifteen Puerto Rican men and women who have been in prison nearly two decades because of their acts and beliefs in favor of independence for Puerto Rico. Mr. Sherry stated that two of the prisoners have a special relationship to the United Church of Christ through their relationship with the First Congregational Church in Chicago. He reminded the delegates of the years the United Church of Christ has supported these prisoners and declared that it is long past time for their release.

Dr. Thomas E. Dipko, Executive Director of the United Church Board for Homeland Ministries, also described the support these prisoners have received within the United Church of Christ. He stated that all the major denominations in Puerto Rico, well-known persons such as Coretta Scott King, Desmond Tutu, Rigoberta Menchu, elected officials in the United States and from all political parties in Puerto Rico and celebrities such as the popular musician, Ricky Martin, have joined in calling for the release of these persons. Mr. Dipko also reported that a recommendation from the Justice Department to the White House is imminent.

Ms. Linda Jaramillo (CHM) reported that throughout this time, and especially since its adoption of the resolution supporting the release of these prisoners in 1991, the United Church of Christ has played a leading role regarding this issue in the ecumenical community and for that reason a moment is taken to provide this update to the Synod. During a visit, Rev. C. Nozomi Ikuta (United Church Board for Homeland Ministries) was told by one of the political prisoners there would be a package waiting for her to take to Drs. Dipko and Sherry as a token of their appreciation to them and the entire United Church of Christ. Ms. Jaramillo added her thanks on behalf of the Council for Hispanic Ministries for the solidarity and the support and the constant vigil that the United Church of Christ has had on this issue.

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Mr. Dipko and Mr. Sherry were presented candle holders made by one of the political prisoners.

Ms. Ikuta stated that to the prisoners and to many other people struggling for justice the United Church of Christ represents a beacon of hope and light. She stated that the candle holders are being presented to Mr. Dipko and Mr. Sherry for their commitment to the Gospel's hope as it says on these candelabra: "Freedom, Justice and Peace - Now." She thanked Mr. Dipko and Mr. Sherry.

The Assistant Moderator thanked the participants at the end of the presentation.

7. BIENNIAL BUDGET

Assistant Moderator Frieberg called on Rev. Linda S. Gruber for the continuation of the Executive Council Report.

On behalf of the Executive Council Ms. Gruber moved that the Twenty-second General Synod adopt the Biennial Budgets as presented.

The Assistant Moderator called for discussion and asked for questions.

Rev. William E. Miles (WIS) moved to amend the Budget on page 195, line 27, of the Program/Worship and Business Book by deleting 50% of the amount allocated to The Pension Boards—United Church of Christ (\$434,159) making the amount \$217,079.50.

Mr. Miles spoke to the amendment stating the amendment is proposed because The Pension Boards has insisted on remaining in New York City which is a much more expensive location; therefore arguing for such high salaries of over \$200,000 for some employees. Mr. Miles continued that in an electronic age The Pension Boards do not need to be in New York City at the site of the stock exchange since that can very easily be done by computers from other locations. He stated his belief and feeling that The Pension Boards has tended to be somewhat unresponsive to the church in general and acted very independently of the rest of the church, the Synod and pronouncements this Synod makes.

Mr. Tony D. Lewis (CA NV,N/OCLL) stated that the chart on page 195 is the distribution of national support and if one changes the amount being distributed in one line, it needs to go somewhere else.

Rev. John Deckenback (CAC) asked if the motion was in order as the rationale for the motion has nothing to do with the line in question as the line in question is subsidization of pensions.

Mr. Roger B. Arend (NH/EC) stated Mr. Deckenback was correct as the money that is listed on page 195 for The Pension Boards is money that comes from OCWM and helps to subsidize pensions of those who need subsidization and it is also money that helps to subsidize pensions for lay workers and has nothing to do with rent in New York.

Assistant Moderator Frieberg declared the amendment in order.

Ms. Joan F. Brannick (PB) stated the money that was previously indicated that is allocated from OCWM has two principle purposes: it is the basis for the plan of supplementation of small annuities. The only other reason there are funds allocated to The Pension Boards is because at the time of the basis of union there was a commitment to assure that both those ministers coming from the Evangelical and Reformed Church (E&R) would be treated equitably with those coming from the Congregational Christian Church (CC). The later had an endowment fund that helped pay their administrative costs for pension. In the Basis of Union it was agreed that comparable amounts would be given from the church so that both the E&R and CC pastors would be treated equitably. Ms. Brannick further explained that a few years ago the Synod agreed that to treat lay workers differently was intolerable and therefore that was extended to include lay workers also, but at that time The Pension Boards—United Church of Christ requested no additional money. With regard to rents,

The Pension Boards is in a not-for-profit building and the rent is comparable to what is being paid in Cleveland. She requested that for these reason the Synod defeat this amendment.

Rev. Gerald Bortsch (WIS) spoke against the amendment because budgets are an exceedingly blunt instrument for doing policy or fine tuning policy.

Seeing no one to speak in favor of the amendment The Assistant Moderator called for the vote on the amendment.

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99-GS-52 VOTED: The Twenty-second General defeats the motion to amend the Biennial Budget on page 195, line 27, of the Program/Worship and Business Book by deleting 50% of the amount allocated to The Pension Boards—United Church of Christ (\$434,159) making the amount \$217,079.50.

Assistant Moderator Frieberg asked for further questions on the main motion and hearing none called for the vote.

99-GS-53 VOTED The Twenty-second General Synod adopts the Biennial Budgets as presented.

BUDGETS FOR 2000 AND 2001

The General Synod adopts the budget for 2000 in the amount of \$12,300,000 and for 2001 in the amount of \$12,400,000 to be allocated by:

a) the percentage allocations adopted by General Synod 21, currently in effect, for the portion of 2000 prior to the commencement of the new structure as follows:

**NATIONAL BASIC SUPPORT SUMMARY BY RECIPIENT
January through June 2000**

Instrumentality	12-Month Basis	Percent Share	Jan-June 2000
Budget of the General Synod	\$1,370,638	11.1434%	\$685,319
Budget of the General Synod for:			
Council for Racial and Ethnic Ministries	10,738	.0873%	5,369
Pacific and Asian American Ministries	17,836	.1450%	8,918
Council for Hispanic Ministries	17,836	.1450%	8,918
United Black Christians	[17,836] 1)	[.1450%]	[8,918] 1)
Council for American Indian Ministry	[17,836] 2)	[.1450%]	[8,918] 2)
National Council of Churches	42,532	.3458%	21,266
World Council of Churches	42,532	.3458%	21,266
Consultation on Church Union	13,874	.1128%	6,937
World Alliance of Reformed Churches	7,404	.0602%	3,702
Congregational Christian Historical Society	2,584	.0210%	1,292
Evangelical and Reformed Historical Society	2,584	.0210%	1,292
United Church Board for World Ministries	2,643,282	21.4901%	1,321,641
United Church Board for Homeland Ministries	2,505,534	20.3702%	1,252,767
The Pension Boards-United Church of Christ	868,318	7.0595%	434,159
Office for Church in Society	606,218	4.9286%	303,109
Office for Church Life and Leadership	967,518	7.8660%	483,759
Stewardship Council	1,010,912	8.2188%	505,456
Commission on Development	169,654	1.3793%	84,827
Office of Communication	839,044	6.8215%	419,522
Commission for Racial Justice	834,002	6.7805%	417,001

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Coordinating Center for Women in Church and Society	<u>326,960</u>	2.6582%	<u>163,480</u>
TOTAL PROPOSED 2000 BUDGET	<u>\$12,300,000</u>	100.0000%	<u>\$6,150,000</u>

NOTES:

- (1) Noted for clarification is the fact that the funding for United Black Christians is from grants from both the United Church Board for Homeland Ministries and the Commission for Racial Justice.
- (2) This portion of CAIM funding is a grant from the United Church Board for Homeland Ministries.

The bracketed dollar amounts are for informational purposes and do not change the dollar totals of the National; Basic Support recipients providing the funding. (Exclude bracketed amounts in calculating the column totals.)

BUDGETS FOR 2000 AND 2001

b) the percentage allocations, as reflected in the Mission Spending Plan, for the portion of 2000 after the commencement of the new structure and for 2001 as follows:

**NATIONAL BASIC SUPPORT SUMMARY BY RECIPIENT
July through December 2000**

Ministry	12-Month Basis	Percent Share	July-Dec 2000
Office of General Ministries	\$2,774,000	22.55%	\$1,387,000
Justice and Witness Ministries	2,134,000	17.35%	1,067,000
Local Church Ministries	3,616,000	29.40%	1,808,000
Wider Church Ministries	2,909,000	23.65%	1,454,500
The Pension Boards-United Church of Christ	<u>867,000</u>	7.05%	<u>433,500</u>
TOTAL PROPOSED 2000 BUDGET	<u>\$12,300,000</u>	100.00%	<u>\$6,150,000</u>

**NATIONAL BASIC SUPPORT SUMMARY BY RECIPIENT
Total Year 2001**

Ministry	Total Year	Percent Share
Office of General Ministries	\$2,796,200	22.55%
Justice and Witness Ministries	2,151,400	17.35%
Local Church Ministries	3,645,600	29.40%
Wider Church Ministries	2,932,600	23.65%
The Pension Boards-United Church of Christ	<u>874,200</u>	7.05%
TOTAL PROPOSED 2001 BUDGET	<u>\$12,400,000</u>	100.00%

The General Synod affirms the Summary 2000 Mission Spending Plan as a sufficient basis to proceed toward the distribution of funds to the Ministries at the commencement of the new structure on July 1, 2000.

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In affirming these projected budgets, it is understood that the specific dollar amounts to be distributed are subject to adjustment for the partial year of operation, actual funds at time of distribution, commonly agreed upon refinements necessary for funds following mandates, and estimates revised due to changed economic conditions.

This affirmation also means that these budgets reflect the intended distribution patterns for the Ministries and are not subject to re-negotiation by existing parties.

8. PROPOSED STANDING RULES FOR THE TWENTY-THIRD GENERAL SYNOD

The Assistant Moderator called on Ms. Gruber to present the Proposed Standing Rules for the Twenty-third General Synod.

Ms. Gruber explained that usually the Standing Rules for the Twenty-second General Synod would remain in effect until the next Synod convenes when new rules are approved. She stated that this year because we adopted new Bylaws, changes need to be made in the Standing Rules so they are consistent with the new Bylaws. Ms. Gruber further explained that the only change being recommended that is not related to the Bylaws is Rule 48 which relates to offerings at the General Synod.

Ms. Gruber moved for the adoption of the Recommended Standing Rules for the Twenty-third General Synod.

Assistant Moderator Frieberg asked for discussion.

Rev. Genavieve M. Heywood (CA NV,N) offered a friendly amendment which was originally brought before Synod on Thursday night, to add new wording at 12.B.(4)(g) and 12.C.(4)(e) as follows: A statement, if appropriate, that funding for the implementation of the Resolution or other Formal Motion will be made in accordance with the overall mandates of the affected agencies and the funds available. There is no financial guarantee of any kind other than the annual budget determined by the Executive Council.

This was accepted as a friendly amendment.

The Assistant Moderator asked for further discussion.

Rev. Virginia H. Child (CONN) asked for clarification if the Twenty-third General Synod Standing Rules are adopted today, can they be amended at the next General Synod?

Ms. Gruber indicated the Standing Rules can be amended at the next General Synod.

There being no further discussion, Assistant Moderator Frieberg called for the vote.

99-GS-54 VOTED: The Twenty-second General Synod adopts the Recommended Standing Rules for the Twenty-third General Synod.

RECOMMENDED STANDING RULES FOR THE TWENTY- THIRD GENERAL SYNOD

The Membership of the General Synod

1. The General Synod is the representative body of the United Church of Christ and is composed of delegates chosen by the Conferences, from among the members of its Local Churches, the voting members of the Boards of Directors of Justice and Witness Ministries, Local Church Ministries and Wider Church Ministries, and of ex officio delegates; these shall constitute the voting delegates. The ex officio delegates with vote are the members of the Executive Council, including the Officers of the United Church of Christ, the Moderator and Assistant Moderators. There are also associate delegates who have voice without vote (United Church of Christ Constitution, paragraph 53, and Bylaws 190-191).

Accreditation and Seating of Voting Delegates and Associate Delegates

2. Delegates will be accredited by the General Synod Registrar or the Assistant Registrar or their agents at the registration desk upon presentation of proper credentials.
3. Conference Ministers are responsible for certifying substitutes to fill vacancies in their delegation. These persons shall be registered by the Registrar or the Assistant Registrar and accredited as delegates.
4. Composition of delegations can be challenged by voting or associate delegates only. Delegate seats which are contested will remain

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vacant until the General Synod Credentials Committee (Bylaw 204) makes a recommendation to the Synod and a decision is made by majority vote of the Synod.

- A. A challenge of a delegation shall be made to the Executive Council and/or the Credentials Committee at least one month prior to the General Synod for appropriate consideration and recommendation to the General Synod.
 - B. In the event of a challenge to the composition of a delegation, the Credentials Committee shall consider the matter on the basis of the (1) provisions of the Conference for electing its General Synod delegates, (2) provisions as described in paragraph 186 of the Bylaws for the composition of the Conference delegations.
5. Voting delegates (Bylaws 185-189) wearing the proper badge will be seated in the specifically designated delegate section.
 6. Associate delegates (Bylaw 190 and 191) wearing the proper badge will be seated in the specifically designated associate delegate section, except the chairperson of the governing board and the chief executive officer of each Conference who may be seated with their Conference delegation.
 7. No other persons will be allowed in the delegate section except Non-Delegates having voice without vote as described below, and persons designated by the General Synod Administrator as General Synod staff, national staff liaisons and persons with press credentials. All delegates, associate delegates, non-delegates having voice without vote and other persons mentioned in this paragraph must have appropriate credentials from the General Synod Registrar

Accreditation and Seating of Non-Delegates Having Voice Without Vote

8. Any chairperson or chief executive officer of any national program agency, both temporary and permanent, created by General Synod action, who is not either a voting delegate or an associate delegate (Bylaws 184-191) shall be

accorded the privilege of voice without vote and of seating with the associate delegates.

9. When the interests of their respective institutions or groups are before the General Synod, the chief executive officers of the institutions related to the Council for Higher Education or the Council for Health and Human Service Ministries shall have the privilege of voice without vote.
10. A group is composed of at least 25 members of the United Church of Christ who have come together because they are persons of a particular constituency or interested in a specific issue or concern. Such groups may have voice without vote under the following conditions:
 - A. The General Synod may vote, on recommendation of the Business Committee, to grant to not more than two non-delegate representatives of a group the privilege of voice without vote and of seating with the associate delegates, if the group meets the following criteria:
 - (1) The group must consist of at least 25 members of the United Church of Christ and more than one Conference must be represented in its membership.
 - (2) The group must show cause to the Business Committee why elected delegates cannot effectively represent its cause or concern to the General Synod.
 - (3) The two non-delegate representatives given voice without vote will hold membership in a local church of the United Church of Christ.
 - B. Any request for voice without vote privileges at the General Synod must be made in writing to the General Synod Business Committee in care of the Office of General Ministries of the United Church of Christ no later than thirty days before the General Synod meeting. A list of at least 25 current members including local church membership reflecting membership in more than one conference must accompany all requests.

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- C. For groups not formally related to the United Church of Christ, privilege of voice without vote ends with the adjournment of General Synod.
11. Honored Guests, Former Officers of the United Church of Christ and the Moderator of each past General Synod; Chief Executive Officers of formerly Recognized and Established Instrumentalities, and the Commission of Racial Justice, who retired from these positions, and Ecumenical Guests who are not associate delegates may be accorded the privilege of voice without vote and of seating with the associate delegates by vote of the General Synod.

Procedures for Communicating and Considering Formal Motions

12. Matters of concern to members of the United Church of Christ may be presented in the form of Formal Motions for consideration by a General Synod. Formal Motions are Proposed Pronouncements; Proposals for Action; and Resolutions and Other Formal Motions.

A. Proposed Pronouncements

- (1) Definition: A Pronouncement is a statement of Christian conviction on a matter of moral or social principle and has been adopted by a two-thirds vote of a General Synod. It is based on biblical, theological and ethical grounds. Until adopted, the statement presented for consideration by a General Synod is a Proposed Pronouncement. Proposals for Action shall not be included in Proposed Pronouncements. (See B. Proposals for Action, below.)
- (2) Sources: A Proposed Pronouncement may be submitted only by:
- (a) a General Synod delegate or delegate-elect with the written concurrence of at least ten additional General Synod delegates or delegates-elect from two or more Conferences;
 - (b) a Local Church, with the written concurrence of at least five other

- Local Churches of the United Church of Christ;
- (c) an Association;
 - (d) a Conference;
 - (e) a Covenanted, Associated or Affiliated Ministry, or other body as defined in Article VI of the Bylaws of the United Church of Christ.

(3) Procedures for Considering Proposed Pronouncements are:

- (a) A Copy of the Proposed Pronouncement must be sent to the Office of General Ministries at least eight months before the opening of a General Synod.
- (b) The Office of General Ministries will send the Proposed Pronouncement to the Local Churches, Associations, Conferences, and delegates at least six months in advance of a General Synod. It shall be labeled "Proposed Pronouncement--Circulated for Discussion and Comments."
- (c) The Executive Council shall designate a committee or other group to review the Proposed Pronouncement and make recommendations to a General Synod. The initiator(s) of the Proposed Pronouncement shall designate a person to support the Proposed Pronouncement before the committee or group designated by the Executive Council. Additional persons may provide support or opposition.
- (d) The Office of General Ministries will receive responses to the Proposed Pronouncement from Local Churches, delegates, delegates-elect, Associations, Conferences, Covenanted, Associated, or Affiliated Ministries, or other bodies as defined in Article VI of the Bylaws of the United Church of Christ including the record of any votes taken. The Office of General Ministries will provide one copy of each response to the committee or group

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- designated to review the Proposed Pronouncement, retaining one copy in the Office of General Ministries. A report shall be made to the General Synod of the volume and character received.
- (e) The committee or group designated by the Executive Council to review the Proposed Pronouncement shall have the following duties:
1. To coordinate the responses received;
 2. To hold open hearing(s) after proper notice.
 3. To present, after such hearing(s), to a plenary session of the General Synod its recommendations for action. Such action may be approval, disapproval, amendment, consolidation, referral or no action. A substitute motion or other amendment which radically alters the basic intent or direction of the original Proposed Pronouncement, however, shall be ruled out of order.
- (f) Copies of the Proposed Pronouncement and the recommendations of the committee or group reviewing the Proposed Pronouncement must be distributed to the delegates before action can be taken.
- (g) If adopted, the Pronouncement shall be communicated throughout the United Church of Christ and to the public.
- (4) Format: A Proposed Pronouncement and its supporting materials shall be submitted and circulated in the following format: (Proposed Pronouncements and supporting materials which do not follow this format will be returned for revision.)
- (a) A brief title with an information sheet indicating the source of the Proposed Pronouncement, date of submission, and any other information pertinent to the Proposed Pronouncement.
 - (b) A brief summary (an abstract).
 - (c) Background statement indicating significance and rationale for the Proposed Pronouncement.
 - (d) Biblical, theological and ethical rationale for the Proposed Pronouncement.
 - (e) The statement of Christian conviction upon which the General Synod will vote.
- (5) The Statement of Christian Conviction is the only portion of the Proposed Pronouncement which will be voted on by the General Synod. Committees functioning for the General Synod, however, shall consider and may amend any portion of the Proposed Pronouncement.

B. Proposals for Action

- (1) Definition: A Proposal for Action is a recommendation for specific directional statements and goals implementing a Pronouncement. (A Proposal for Action may be submitted and circulated in anticipation of the adoption of a Proposed Pronouncement.)
- (2) Sources: Proposals for Action may be submitted only by
 - (a) a General Synod delegate or delegate-elect, with the written concurrence of at least ten additional General Synod delegates or delegates- elect, from two or more Conferences;
 - (b) a Local Church, with the written concurrence of at least five other Local Churches of the United Church of Christ;
 - (c) an Association;
 - (d) a Conference;
 - (e) a Covenanted, Associated or Affiliated Ministry or other body as defined in Article VI of the Bylaws of the United Church of Christ.
- (3) Procedures for Considering Proposals for Action are:

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- (a) A copy of the Proposal for Action must be sent to the Office of General Ministries at least eight months before the opening of the General Synod.
 - (b) The Office of General Ministries will send the Proposal for Action to the Local Churches, Associations, Conferences, proposed implementor(s), and delegates at least six months in advance of a General Synod. It shall be labeled "Proposal for Action--Circulated for Discussion and Comments."
 - (c) The Executive Council may designate a committee or other group to review the Proposal for Action and make recommendations to the General Synod, or the Executive Council may present the Proposal for Action with its own recommendation to the General Synod. The initiator(s) of the Proposal for Action shall designate a person to support the Proposal for Action before the committee or group designated by the Executive Council. Additional persons may provide support or opposition.
 - (d) The Office of General Ministries will receive responses to the Proposals for Action from Local Churches, delegates, delegates-elect, Associations, Conferences, Covenanted, Associated, or Affiliated Ministries and other bodies as defined in Article VI of the Bylaws of the United Church of Christ including the record of any votes taken. The Office of General Ministries will provide one copy of each response to the committee or group which may have been named by the Executive Council to review the Proposals for Action, and one copy to the initiator(s) of the Proposals for Action, retaining one copy in the Office of General Ministries. A report shall be made to the General Synod of the volume and character of the responses received.
 - (e) The proposed implementors shall be required to provide to the General Synod a statement of feasibility and an estimate of the financial implications for the Church at the national level of the Proposal for Action.
 - (f) Copies of the Proposal for Action and the recommendations pertaining to it, including a statement of financial implications, must be distributed to the delegates before action can be taken.
 - (g) If adopted, the Proposal for Action shall be communicated throughout the United Church of Christ, to the public and to those named as implementors.
- (4) Format: A Proposal for Action shall include the following: (Proposals for Action and supporting materials which do not follow this format will be returned for revision.)
- (a) A brief title with an information sheet indicating the source of the Proposal for Action, date of submission, and any other information pertinent to the Proposal for Action.
 - (b) A brief summary (an abstract).
 - (c) Background statement indicating the Pronouncement(s) or the Proposed Pronouncement(s) on which it is based, the Synod(s) at which it was adopted or is proposed, and the rationale for the Proposal for Action.
 - (d) The names of the implementor(s) expected to develop the strategies and program to carry out the Proposal for Action.
 - (e) The directional statements and goals upon which the General Synod will vote.
 - (f) A statement that the implementing body is responsible to develop the strategy and program of the directional statements and goals.

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(g) A statement that the funding for the implementation of the Proposal for Action will be made in accordance with the overall mandates of the affected agencies and the funds available.

(5) The Directional Statements and Goals are the only portions of the Proposal for Action that will be voted on by the General Synod. Committees functioning for the General Synod, however, shall consider and may amend any portion of the Proposal for Action.

C. Resolutions and Other Formal Motions

(1) Definitions:

(a) Resolution of Witness: A Resolution of Witness is an expression of the General Synod concerning a moral, ethical or religious matter confronting the church, the nation, or the world, adopted for the guidance of the officers, Associated or Affiliated Ministries, or other bodies as defined in Article VI of the Bylaws of the United Church of Christ; the consideration of local churches, associations, conferences and other bodies related to the United Church of Christ; and for a Christian witness to the world. It represents agreement by at least 2/3rd of the delegates voting that the view expressed is based on Christian conviction and is a part of their witness to Jesus Christ. The text of the proposed resolution should be so phrased as not to bring into question the Christian commitment of those who do not agree.

(b) Prudential Resolutions: A Prudential Resolution establishes policy, institutes or revises structure or procedures, authorizes programs, approves

directions or requests actions by a majority vote.

(c) Other Formal motions include actions other than those provided for above by majority vote.

(2) Sources:. A Resolution or Other Formal Motion may be submitted by

(a) any three delegates or delegates-elect from two or more Conferences,

(b) a Local Church,

(c) an Association,

(d) a Conference,

(e) a Covenanted, Associated or Affiliated Ministry or other body as defined in Article VI of the Bylaws of the United Church of Christ.

(3) Procedures for Considering Resolutions and Other Formal Motions are:

(a) Proposed Resolutions and Other Formal Motions shall be submitted before the following deadlines:

1. A copy of the Resolution or Other Formal Motion must be sent to the Office of General Ministries by February 15 before the opening of the General Synod. The Office of General Ministries shall send copies to delegates by May 15.

2. A Resolution or Other Formal Motions which could not have been anticipated or submitted in conformance with the above deadline must be received by the Office of General Ministries at least three weeks prior to the opening session of the General Synod at which it is to be considered.

3. A Resolution or Other Formal Motion which could not have been anticipated or submitted three weeks prior to the opening session of the General Synod may be presented to the Office of General Ministries during those three weeks or by a voting delegate to the Executive Council on the day

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- of registration or at a designated point in the agenda of Synod where new business may be introduced by title only, or when there is no other business before the Synod, provided that there will remain twenty-four hours for study before action is taken by the Synod. The presenter must be accompanied by two other delegates, at least one of whom must be from a second conference, and must provide at least 1000 copies of the proposed Resolution or Other Formal Motion for distribution to the Executive Council, Business Committee, Officers, chairpersons of committees, delegates, and to each conference.
- (b) Every Resolution or Other Formal Motion received prior to the General Synod shall be referred to the Executive Council or, during the General Synod meeting, to the Business Committee. The Executive Council or Business Committee shall, in respect of each proposal, either (1) present its own recommendations to the General Synod or (2) assign it to a committee or other group for review and recommendation to the General Synod. Such recommendations may include approval, disapproval, amendment, consolidation, referral, or no action. (see Rule 22)
- (c) No Resolution or Other Formal Motion shall be considered by the General Synod if similar action has been taken during one of the two previous General Synods unless the proposal would significantly change the previous action. The burden of proof shall remain with the presenter.
- (d) Copies of each Resolution or Other Formal Motion and the recommendation pertaining to it must be distributed to delegates at least one-half day in advance before action can be taken.
- (4) Format: Resolutions and Other Formal Motions shall be presented in the following format:
- (a) A brief title with information providing the source of the Resolution or Other Formal Motion, the date of submission and any other information pertinent to the Resolution or Other Formal Motion. If presented at General Synod, the names and conferences of the delegates presenting the Resolution or Other Formal Motion shall be included.
- (b) A brief summary of the Resolution or Other Formal Motion, if appropriate.
- (c) The biblical, theological and ethical rationale; the financial implications; and the expected outcome, if appropriate.
- (d) The text of the motion.
- (e) A statement, if appropriate, that the funding for the implementation of the Resolution or Other Formal Motion will be made in accordance with the overall mandates of the affected agencies and the funds available. There is no financial guarantee of any kind other than the annual budget determined by the Executive Council (73 GS 81).
- (f) A statement, if appropriate, that the implementing body is responsible for developing the strategy and program designed to implement the Resolution or Other Formal Motion.
13. No more than four Proposed Pronouncements, Proposals for Action, Reports with Recommendations, Resolutions, and Overtures may be admitted to the agenda from any single source.
14. Reports to be made to succeeding General Synods on a Pronouncement, Proposal for Action, Resolution or Other Formal Motion may be requested for no more than the three General Synods immediately following that General Synod.

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Procedures for Proposed Amendments to the Constitution and Bylaws

15. Article XII of the Constitution of the United Church of Christ provides for and governs the amendments to the Constitution and Bylaws.

Reports to the General Synod

16. Reports to the General Synod with no action required shall be placed on file. All reports made within the context of the meeting shall be contained in the official minutes of the meeting.

Conduct of the Business of the General Synod

17. A quorum for the conduct of business at General Synod shall consist of one-third of the voting delegates, provided that in this number at least two-thirds of the Conferences are represented by at least one delegate each (United Church of Christ Constitution, paragraph 53).

18. All proceedings of the General Synod shall, unless otherwise provided for, be governed by the current edition of Robert's Rules of Order (United Church of Christ Bylaw 182).

19. Main motions, not in distributed printed material, and substantive amendments shall be presented to the moderator in writing, signed by the maker and seconder. Only voting delegates may make motions.

20. When a matter has been referred to a committee or group during the General Synod for review prior to its presentation to a plenary session for debate and action, the recommendation made to a plenary session by such committee or group shall be considered an original main motion fully open to amendment by the General Synod, except a recommendation which radically alters the basic intent or direction of the original matter referred to a committee or group shall be regarded as a substitute motion requiring a majority vote of the General Synod for consideration.

21. The agenda as adopted by the General Synod may be changed by two-thirds vote or general consent upon recommendation of the Business Committee or motion from the floor.

22. Debate shall conform to the following provisions

- A. Delegates and others wishing to be recognized shall obtain use of a microphone, address the moderator and identify themselves by name and Conference or other represented body.
- B. Pro and con microphones may be designated by the moderator as required.
- C. A delegate may not speak on an issue and conclude by moving the previous question.
- D. A delegate may not present a combined motion to close debate on an amendment to a motion and the main motion.
- E. No one may speak to the same debatable motion more than twice except to answer questions from the floor or the moderator.
- F. A maximum of three minutes for the first speech is allowed the maker of the motion; subsequent speakers are limited to two minutes each, which can be divided into two speeches.
- G. During timed floor debates and speak outs, microphones will be turned off at the expiration of a speaker's time provided for in the General Synod Standing Rules.
- H. When time restrictions on speakers are required by these Standing Rules, an extension of time may be granted by the presiding moderator to the following persons:
 - (1) Speakers requiring translation into English from another language (time needed for the translation shall not be counted in the time allotment) and speakers who require sign language translation;
 - (2) Speakers whose fluency in English is limited and for whom translation is not available;
 - (3) Speakers with disabilities which affect mobility and/or speech.

A request for an extension of time shall be indicated to the floor parliamentarian who shall notify the presiding moderator.

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- I. Opportunity will be provided for two delegates speaking in favor and two delegates speaking in opposition to a motion before an amendment can be made.
 - J. A motion to limit or extend the limits of debate is itself undebatable; such motion requires a second and a two-thirds vote unless decided by general consent.
 - K. Non-delegates, not otherwise authorized to speak, may speak only by a two-thirds vote of the General Synod.
23. Voting shall conform to the following provisions
- A. Votes shall be decided by the delegates present and voting. Abstentions shall not be counted in the total.
 - B. Voting shall be conducted on main motions, amendments and other motions, by the moderator by show of voting cards (not voice vote) except:
 - (1) When a standing vote is necessary as decided by the moderator; or
 - (2) When a counted vote is required by decision of the assembly or by the moderator.

Minority Resolutions

24. Requirements. In the case where a Formal Motion, Constitution and/or Bylaw amendment, or Priority is adopted by less than 75% of the votes cast, a minority resolution, expressing a minority viewpoint on the same subject matter, may be proposed at the same or the next business session of that General Synod.
25. Procedures to be followed when a minority resolution is to be considered shall conform to the following provisions:
- A. A delegate who plans to propose a minority resolution should, at the time of the consideration of the original proposal, request of the moderator that the percentage of votes in the affirmative be determined and recorded so that eligibility for proposing a minority resolution can be established.

- B. A minority resolution is to be voted only by those who voted in opposition to the original proposal. Each Conference shall be responsible to determine the eligibility of its own delegates in such a vote.
- C. To become a matter of record of General Synod, a minority resolution shall require a majority vote of those voting as designated in 26.B, above.
- D. An adopted minority resolutions shall be attached to the action to which it relates.

Procedures for Nominations and Elections

26. The Nominating Committee shall make nominations from the platform as provided by the Constitution and Bylaws. Nominations may also be made from the floor. (Members of the Nominating Committee are nominated by the Executive Council. These nominations are made from the platform by the Business Committee.)
27. Biographical information on each candidate shall be made available by the Nominating Committee for those it nominates, by the Executive Council and other National bodies of the United Church of Christ for those they nominate, and by a delegate making a nomination from the floor. The Nominating Committee, the Executive Council, and other National bodies of the United Church of Christ shall submit their information to the General Synod not later than the opening of the business session in which the Nominating Committee reports to the General Synod. A delegate making a floor nomination shall submit the required biographical information to the Office of General Ministries by the close of the business meeting during which the nomination is made.
28. Written consent of each nominee other than floor nominees is required prior to election and should be submitted to the Office of General Ministries.
- The person making the floor nomination shall provide verification of the consent of the nominee in a form acceptable to the Office of General Ministries pending receipt of written confirmation.
29. All nominations shall be presented by name only. Biographical information for all nominees shall be distributed in printed form.

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30. The Business Committee shall administer the nomination and election procedures. The Executive Committee of the Nominating Committee will be a resource to the Business

Committee in the nomination and election procedures. The Office of General Ministries shall provide adequate staff assistance to the Business Committee and the Nominating Committee.

31. Election by ballot shall be required only when an election is contested.
32. When the election is contested, the sequence of names shall be varied on the printed ballots. Nominations made from the floor shall be so identified on the ballots.
33. All elections shall be decided by plurality except for those specified in Standing Rule 35. Votes for write-in candidates and abstentions shall not be counted.

34. Requirements and limitations for nominations are set forth on the following chart:

	Bio.info. Required (Max.Words)	Floor Nominations Allowed	Nominating Speech (Max.Mins.)	No. of Seconding Speeches Allowed	Seconding Speech (Max.Mins.)
Moderator	50	Yes	5	2	2
Assistant Moderators	50	Yes	3	No	No
			(only when contested)		
Executive Council	50			No	No
Nominating Committee	50	No	No	No	No
Commissions, Committees, Covenanted Ministries	15	Yes	No	No	No

All nominating and seconding speeches shall be made from the platform.

35. The Moderator and Assistant Moderators of the General Synod shall be elected by majority vote, a majority being based on the number of votes cast for the office. The results and number of votes cast for each candidate, shall be announced to the delegates in a timely manner. If no candidate receives a majority of votes cast on any ballot, the next ballot will include the two candidates receiving the largest number of votes and all other candidates who receive more than the average number of votes cast per candidate on the previous ballot.

36. In the General Synod year in which the General Minister and President or the Associate General Minister of the Church is to be called by election or reelection, the candidate will be presented to the General Synod by the Executive Council. A single presentation for each candidate may be made, each to be no longer than 15 minutes.

37. In the General Synod year in which the Executive Minister for Justice and Witness Ministries, Wider Church Ministries, or Local Church Ministries is to be called by election or reelection as an Officer of the Church, a candidate will be presented to the General Synod by the Board of Directors of the appropriate Covenanted Ministry. A single

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presentation for the candidate may be made, to be no longer than 15 minutes.

38. Candidates for the Offices of General Minister and President, Associate General Minister, Executive Minister for Justice and Witness Ministries, Executive Minister for Wider Church Ministries and Executive Minister for Local Church Ministries, may each make a speech no longer than 10 minutes prior to the call by election.
39. An affirmative vote of at least 60% of the votes cast is necessary for each candidate to be called and elected by the General Synod to serve as an officer of the church. The results of the vote for each candidate shall be announced to the delegates in a timely manner.

General Rules

40. Meeting expeditors (such as pages) shall perform duties as designated by the Business Committee, and shall be non-delegates.
41. Only printed matter and other matter (including commercial) which has been approved by the Business Committee may be distributed on the floor of the General Synod and within its environs. Such material must contain the identity of the originator.
42. The Business Committee will announce any necessary rules pertaining to photographs being taken during the General Synod meetings. These rules may be changed in the manner as other General Synod Standing Rules.
43. Recording the procedures of General Synod is the responsibility of the Office of General Ministries.
44. Planned demonstrations and celebrations on the floor and visitor's gallery of the General Synod plenary sessions must have prior approval of the Business Committee or be ruled out of order.
45. There shall be no smoking in the meeting hall during the business meetings of the General Synod.
46. All sessions of the General Synod and its delegate committees are open to the public and the news media while the Synod is in session.

47. The Joint Planning Committee for the Common Gathering, in consultation with the host Conferences and Region (CC/DC), will determine the number of offerings to be received at General Synod 23 and shall announce the offering(s) at the Spring, 2001 meeting of Executive Council.

In the event that an exceptional need arises after the Spring meeting of the Executive Council or during the General Synod itself, the Business Committee of the General Synod may authorize an additional offering to meet that need during the General Synod.

48. These General Synod Standing Rules shall be originally adopted as a group by two-thirds vote. Thereafter, any rule(s) may be amended or rescinded by a two-thirds vote. Some rules may be suspended for a single instance by majority vote, bringing into effect the standard parliamentary rule, if one exists.
49. When General Synod is not in session, the Executive Council acting as General Synod ad interim may amend the Standing Rules, as necessary, to facilitate the collection, processing and distribution of items of business for a subsequent General Synod. Notification must be sent to local churches, conferences and delegates regarding such action(s) at least one year prior to the beginning of the subsequent General Synod.

9. RECOGNITION OF CONFERENCE MINISTERS AND INSTRUMENTALITY EXECUTIVES

The Assistant Moderator called on Mr. Sherry and Rev. Lynne S. Fitch, of the Washington North Idaho Conference, to introduce those Conference Ministers who began their ministry as Conference Minister since our last General Synod, and to recognize those who have retired since that time.

Those Conference Ministers new since the last Synod are: California Nevada, Southern Conference, Rev. Daniel F. Romero; Calvin Synod, Rt. Rev. Louis Medgyesi; Indiana-Kentucky Conference, Rev. Stephen C. Gray; Nebraska Conference, Rev. George S. Worcester; New Hampshire Conference, Rev. John W. Lynes, Jr.; Vermont Conference, Rev. Arnold I. Thomas; Washington North Idaho Conference, Rev. Randall L. Hyvonen.

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New Interim Conference Ministers since the last Synod are: Illinois Conference, Rev. Charlene B. Burch; New York Conference, Rev. C. Jack Richards; Penn Northeast Conference, Rev. Daniel A. Vander Ploeg.

Ms. Fitch acknowledged that since our last General Synod Rev. Donald E. Overlock of the Penn Northeast Conference has retired.

Ms. Fitch recognized those Conference Ministers who will retire before the next General Synod. They are: Massachusetts Conference, Rev. Bennie E. Whiten, Jr.; Northern Plains Conference, Rev. Jack J. Seville, Jr.

Mr. Sherry welcomed new Seminary Presidents and Instrumentality Executives: Rev. Susan B. Thistlethwaite, President of Chicago Theological Seminary; Rev. Wallace Ryan Kuroiwa, Executive Director of the Office for Church in Society, and Rev. Robert Chase, Executive Director of the Office of Communication.

Mr. Sherry invited the Synod participants to greet all with a round of applause.

10. INVITATION TO THE TWENTY-THIRD GENERAL SYNOD

Assistant Moderator Frieberg noted that in 2001 the General Synod will be hosted by the Missouri Conference and the Kansas Oklahoma Conference and that this will be the second time General Synod has met jointly with our Partners, the Christian Church, Disciples of Christ. The dates for the Twenty-third General Synod are July 12-17, 2001. The Assistant Moderator noted that this is a change not only in time, but in the length of the meeting as General Synod will begin Friday afternoon and conclude Tuesday evening. Rev. A. Gayle Engel, Missouri Conference Minister, Rev. John H. Krueger, Kansas Oklahoma Conference Minister, and others from their Conferences and the West Central Region, provided a glimpse of Kansas City, extending their invitation in song and story.

Assistant Moderator Frieberg thanked all at the conclusion of the presentation.

11. RESOLUTION “THE CALLING OF CLERGY WITH DISABILITIES”

The Assistant Moderator called on the Chair of Committee Three to introduce their action.

Rev. Bela Poznan (CA.SY) presented the resolution “The Calling of Clergy with Disabilities” and moved its adoption. Mr. Poznan yielded his time to Lauri Thomas (WIS) to speak to the resolution.

Ms. Thomas explained the action and requested voice for Rev. Charlie L. Bamforth (KO) who then spoke to the motion reminding the Synod that in addition to the call to be a multiracial and multicultural church we are also to be accessible to all. He urged support of the resolution.

The Assistant Moderator asked for further discussion.

Ms. Sylvia Dewitt (CA NV,N) spoke in support of the resolution and expressed particular concern about accessibility on the campuses of our seminaries.

There being no further discussion Assistant Moderator Frieberg called for the vote.

99-GS-55 VOTED: The Twenty-second General Synod adopts the Resolution “The Calling of Clergy with Disabilities.”

THE CALLING OF CLERGY WITH DISABILITIES

WHEREAS, in 1977 the Eleventh General Synod approved the Pronouncement, “The Church and Persons with Handicaps,” which encouraged all settings of the United Church of Christ to implement full employment of persons with disabilities;

WHEREAS, in 1981 the Thirteenth General Synod approved the Proposal for Action, “The Church and Persons with Handicaps,” which included calls for affirmative action in the hiring of persons with disabilities in our local churches and throughout the church;

WHEREAS, in 1985 the Fifteenth General Synod approved “Full Participation for Persons with Disabilities in the Life of the Church,” which “recommends that local churches, associations, conferences, instrumentalities and other national bodies seek out persons with disabilities to become actively involved in all aspects of the church;”

WHEREAS, in 1995 the Twentieth General Synod approved “Concerning the Church and the Americans with Disabilities Act of 1990 (ADA),” which challenges the United Church of Christ to embrace the spirit of the ADA and hold itself to be morally bound by the

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provisions of the ADA which prohibit employment discrimination against persons with disabilities; and

WHEREAS, despite the above General Synod actions, barriers remain within local churches, conferences, and national boards to calling clergy with disabilities to serve;

THEREFORE, BE IT RESOLVED that in the next two years, there be an aggressive campaign to assist clergy persons with disabilities in the call process. The Office for Church Life and Leadership and its successor body in partnership with the NCPWD is requested to lead this effort;

BE IT FURTHER RESOLVED that the Office for Church Life and Leadership and its successor body, in partnership with the NCPWD is requested to develop educational programs and resources for the church to address discrimination against clergy persons with disabilities and to include appropriate materials in search committee notebooks; and

BE IT FINALLY RESOLVED that all United Church of Christ related seminaries be urged to remove barriers – architectural, attitudinal, and cultural – which prohibit persons with disabilities from receiving the same training as non-disabled persons.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

12. RESOLUTION “CALLING THE PEOPLE OF GOD TO JUSTICE FOR PERSONS WITH SERIOUS MENTAL ILLNESSES (BRAIN DISORDERS)”

Mr. Poznan continued the report of Committee Three and presented the Resolution “Calling the People of God to Justice for Persons with Serious Mental Illness (Brain disorders)” and moved its adoption.

Mr. Poznan asked that voice be granted to Rev. Norma S. Mengel (PC) to speak in support of the resolution. Ms. Mengel urged support of the resolution

Rev. Dorothy Gager (SE) proposed a friendly amendment to add, in the first “WHEREAS” statement, the words “addictive disorders” in the list of serious mental illnesses. Ms. Gager spoke to the amendment and the issue of alcohol addiction.

There being no further discussion, the Assistant Moderator called for the vote on the amendment.

99-GS-56 VOTED: The Twenty-second General Synod defeats the amendment.

The Assistant Moderator called for discussion on the main motion.

Several persons spoke for and against the motion.

There being no further discussion the Assistant Moderator closed the debate and called for the vote.

99-GS-57 VOTED The Twenty-second General Synod adopts the Resolution “Calling the People of God to Justice for Persons with Serious Mental Illnesses (Brain Disorders).”

CALLING THE PEOPLE OF GOD TO OPEN WIDE THEIR HEARTS TO PERSONS WITH SERIOUS MENTAL ILLNESSES (BRAIN DISORDERS)

WHEREAS, serious mental illnesses - schizophrenia, bipolar disorder (manic depression), unipolar disorder (clinical depression), obsessive/compulsive disorder, panic-anxiety disorder - are biological brain disorders and need to be treated as any other biologically-based medical problem of any other organ of the body;

WHEREAS, the 1990's have been declared the decade of the brain and pioneering research has resulted in new knowledge and new effective medications;

WHEREAS, these brain disorders can now be treated as precisely and effectively as other medical disorders (e.g. a higher rate of success in such treatment than for cardiovascular disorders);

WHEREAS, there continues to be strong stigma and discrimination in society against people with these brain disorders in social relationships, health insurance coverage, employment, etc.;

WHEREAS, there is great inequality in health insurance coverage for these medical conditions compared to coverage of any other physical, medical illness/disorder (diabetes, Parkinson's, etc.);

WHEREAS, at least one in four families (including church families) has a family member with one of these brain disorders;

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WHEREAS, at least 30 million Americans, including at least 12 million children have these brain disorders; and

WHEREAS, the church is called to be a community which breaks through fear and isolation to offer love, hope, care and healing;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod requests the United Church Board for Homeland Ministries and/or its successor body to make it a priority to educate congregations about these disorders and encourage congregations to be truly inclusive, welcoming churches, ministering with and to persons with these disorders and their families;

BE IT FURTHER RESOLVED that the Executive Council is requested to petition The Pension Boards–United Church of Christ to establish health insurance policies which provide insurance coverage for these brain disorders equal to any other physical illness; and

BE IT FINALLY RESOLVED that the Office for Church in Society and/or its successor body is requested to promote advocacy in state legislatures and in Congress for equality in health insurance coverage and other anti-discrimination legislation which affects this population of people.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

13. MAKE A DIFFERENCE! PRESENTATION

The Moderator explained that beginning in 1985, the Fifteenth General Synod authorized a feasibility study which supported the decision made at the Eighteenth General Synod, to begin a special fund raising effort for the entire United Church of Christ known as MAKE A DIFFERENCE!. Ms. Nancy J. Fogal, Director of Special Giving with the United Church of Christ's Commission on Development was invited to present a concluding report on the MAKE A DIFFERENCE! campaign.

Ms. Fogal spoke of the importance of this campaign in the life of the church and thanked the staff members of local churches and conferences who made the campaign work. Special appreciation and acknowledgment was given to the persons on stage, Rev. W. James Halfaker, who was the original director of the campaign; Mr. Robert Polk, who worked on

Special Gifts, and Ms. Estella King, the administrative staff.

Ms. Fogal also thanked Honorary Co-chairs, Ambassador Andrew Young and Jean Young, (now deceased); authors of the Mission Study materials; and Mr. Ray Dezember, who served as Major Gifts Chair. Ms. Fogal stated that the goal for the Make A Difference! Campaign was \$30 million and the campaign is at \$21 million. She recognized the eleven conferences who exceeded their goal. These are: Central Atlantic, Central Pacific, Kansas-Oklahoma, Montana-Northern Wyoming, Northern Plains, Rocky Mountain, South Dakota, Southeast, California Nevada Southern, Southwest, and Vermont.

Ms. Fogal continued naming the work already being accomplished with gifts from the campaign. These include 38 scholarships for seminarians, \$16,000 for the on-going nurture of pastors and educators, grants totaling \$40,350 to nine projects in the United States and other countries, and \$208,000 to the Council of American Indian Ministries for repair and construction of churches.

Ms. Fogal thanked all who have in some way participated in the campaign and encouraged continued support to make the \$30 million goal a reality.

14. RESOLUTION “CALL FOR ABOLITION OF THE DEATH PENALTY”

Assistant Moderator Jana Norman-Richardson called on Ms. Sonia Baker (CA NV,S), Chair of Committee 10 to present their recommendation.

Ms. Baker directed the delegates to the Resolution “Call for the Abolition of the Death Penalty” and noted an editorial correction in the twenty-second “WHEREAS” statement, replace the word “Cristo” with the words “Puerto Rico” so the statement reads “”WHEREAS, the Iglesia Evangelica Unida de Puerto Rico. . .” Ms. Baker expressed appreciation for the Committee Process from which emerged care for documentation, perspective, wisdom, theological reflection, seriousness and commitment. All of these allowed the committee to prepare two documents which will be both a resource and a call to action for our national church, as well as for our conferences and local congregations. Ms. Baker presented the Resolution “Call for the Abolition of the Death Penalty” and moved its adoption.

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Ms. Baker spoke to the resolution stating the Committee felt strongly that this resolution is a teaching document. She presented facts relating to executions and urged passage of the resolution.

Assistant Moderator Norman-Richardson asked for discussion.

Mr. Jeffrey Burt (CONN) spoke in favor of the death penalty because our prisons are already overcrowded and holding more prisoners will not help and putting the serial killers on death row out on bail is not an option. He stated the “forgive and forget” thought but does not feel that will prevent a murderer from striking again. He urged defeat of this resolution.

Rev. Dianne L. Hudder (FLA) offered a friendly amendment in the second “WHEREAS” to delete the words “an eye for an eye” and in the second “BE IT FURTHER RESOLVED” after the end of the last sentence following “offenders;” add “, the mentally retarded and the mentally ill.” Ms. Hudder yielded her time to Rev. Melodee A. Smith (FLA) and asked that she be granted voice.

Assistant Moderator Norman-Richardson stated the Synod will grant voice to Ms. Smith.

Ms. Smith spoke in favor of the amendment.

Ms. Baker stated that the Committee considers the amendment a friendly amendment.

Rev. William L. Land (OHIO), co-chair of the United Church of Christ Coalition to Abolish the Death Penalty spoke in favor of the amendment stating that only God can give life and we need to do what we are called to do as children of Christ.

Rev. William E. Miles (WIS) offered a friendly amendment to the fourth “BE IT FURTHER RESOLVED” after “each state” to add the words “the leadership of each political party of each state,” and after the words “President of the United States” add the words “and each member of the United States Congress.” This was accepted as a friendly amendment by the Committee.

There being no further discussion Assistant Moderator Norman-Richardson called for the vote.

99-GS-58 VOTED: The Twenty-second General Synod adopts the Resolution “Call for the Abolition of the Death Penalty.”

CALL FOR THE ABOLITION OF THE DEATH PENALTY

WHEREAS, the Ten Commandments teach "Thou shall not kill," placing a profound respect for human life at the center of Jewish and Christian teaching;

WHEREAS, the Scriptures reveal that God desires not vengeance but repentance and Jesus explicitly rejects retribution, calling us instead to transformative forgiveness;

WHEREAS, Jesus challenged the death penalty of his culture, calling on those without sin to cast the first stone;

WHEREAS, Scripture repeatedly calls us to overcome evil with good and to transform hatred with love;

WHEREAS, the good news of Easter celebrates the triumph of life over evil and reminds us of the promise of redemption held out to all of creation;

WHEREAS, the death penalty undermines the fundamental respect for human life by sanctioning the deliberate act of killing an individual;

WHEREAS, the death penalty disregards the power of God's grace and sovereignty in human life which offers the possibility of transforming individuals and circumstances deemed "irredeemable" by human judgment;

WHEREAS, in imposing execution even on those who have been transformed in prison, the death penalty is revealed solely as an instrument of vengeance;

WHEREAS, such an instrument of vengeance negates the stated goal of change and rehabilitation as part of the criminal justice system;

WHEREAS, study after study demonstrates a clear racial and economic bias in applying the death penalty and this arbitrary administration of the death penalty contradicts its use as an instrument of justice (David Baldus “Racial Discrimination in the Administration of the Death Penalty in Georgia” 1986; Gross/Mauro “Discrimination in the Death Penalty” 1982; U.S. General Accounting Office Mauro “Discrimination in the Death Penalty” 1994);

WHEREAS, the financial cost to society of implementing the death penalty is significantly higher than the cost of lifetime incarceration; (Miami Herald

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“Cost of Execution” early 1980's; Jonathan Gradess, “Costs of Execution in New York” circa 1990)

WHEREAS, studies show that despite efforts to eliminate racial and socioeconomic bias in death penalty sentencing, people of color are still disproportionately represented among the death row population, with African Americans and Latinos and Latinas constituting almost half of the death row population but only 18% of the U.S. population;

WHEREAS, the race of the defendant and the race of the victim continue to be prominent factors in the application of the death penalty, with the death penalty imposed significantly more frequently when the victim is white, a pattern acknowledged by the U.S. Supreme Court in 1987 (*McClesky v. Kemp*, U.S. Supreme Court, April 12, 1987);

WHEREAS, documented evidence of racial and socioeconomic disparity in the application of the death penalty, as well as inadequate legal representation of death row prisoners, has led the American Bar Association to call for a moratorium on all executions until such time as death penalty cases are administered fairly;

WHEREAS, the arbitrary administration of the death penalty has led to the unjust execution of at least 23 innocent people since 1900 (*Bedau/Radelet Study*, *Stanford Law Review*);

WHEREAS, recent legislation and court rulings have further eroded access and availability of legal assistance and recourse to those charged with criminal offenses, particularly affecting the cases of death row inmates, thus exacerbating the racial and economic bias in the administration of the death penalty;

WHEREAS, judicial jurisdictions are executing more people and speeding the process of executions;

WHEREAS, many denominations and faith groups have long held positions in opposition to the death penalty, but have, with few exceptions, remained largely silent in the face of a record increase in executions and an alarming trend toward executing younger and younger people convicted of crimes;

WHEREAS, the United States is one of only five nations which have executed juvenile offenders in the 1900's (along with Iran, Pakistan, Saudi Arabia and Yemen) despite international treaties and conventions condemning such a practice;

WHEREAS, some states are considering an even lower age at which the death penalty may be imposed, in light of the Supreme Court ruling which allows the execution of individuals as young as 16;

WHEREAS, the death penalty is prohibited by the Constitution of the Commonwealth of Puerto Rico and the Universal Declaration of Human Rights;

WHEREAS, the Iglesia Evangelica Unida de Puerto Rico (the Puerto Rico Conference of the United Church of Christ) has expressed its opposition to the death penalty;

WHEREAS, the people of Puerto Rico have consistently rejected the death penalty;

WHEREAS, the death penalty has not proven to be an effective deterrent to crime, as evidenced by studies showing that states with the death penalty do not have lower murder rates than states without a death penalty in place;

WHEREAS, there is no conclusive evidence that the death penalty brings about real healing for victims' families and, in fact, public opinion strongly supports life imprisonment without parole along with some form of restitution for victims' families as a more meaningful gesture toward healing;

WHEREAS, many criminal justice and conflict resolution experts have found that the trend toward vengeance and punishment reflected in the increased number of executions in fact undermines the goals of accountability and true restoration by leaving victims' families and the community without a role in the justice process and by preventing the offender from experiencing the full consequence of pain caused; and

WHEREAS, in the midst of a violent world, the lament of Jesus that we would "know the things that make for peace" challenges us to move beyond such instruments as the death penalty to bring about true justice, healing and reconciliation;

THEREFORE, BE IT RESOLVED that the United Church of Christ Office for Church in Society, Commission for Racial Justice and the United Church Board for Homeland Ministries, in partnership with other national instrumentalities and agencies (and their successor bodies), continue advocacy efforts to address the racial and economic biases in the administration and continuation of the death penalty, including efforts to

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reverse the trend toward limiting access to legal counsel and recourse;

BE IT FURTHER RESOLVED that the United Church of Christ and the Office for Church in Society, in cooperation with congregations, conferences and the national instrumentalities, work with legislators to introduce a “moratorium on execution” legislation in the state and federal legislative bodies;

BE IT FURTHER RESOLVED that the Twenty-second General Synod calls upon United Church of Christ national instrumentalities (and their successor bodies), conferences, associations and congregations to speak out in opposition to the death penalty and work for its abolition, with an immediate focus on abolishing the death penalty for juvenile offenders, the mentally retarded and the mentally ill;

BE IT FURTHER RESOLVED that the United Church of Christ Office for Church in Society, Commission for Racial Justice and the United Church Board for Homeland Ministries, in partnership with all national instrumentalities and agencies (and their successor bodies), engage in renewed education efforts with United Church of Christ conferences, associations and congregations throughout the United States and Puerto Rico regarding the issue of capital punishment;

BE IT FURTHER RESOLVED that copies of this resolution be sent to the governor of each state, the leadership of each political party of each state, Puerto Rico, the President of the United States, and each member of the United States Congress; and

BE IT FINALLY RESOLVED that the Twenty-second General Synod of the United Church of Christ reaffirms the long-standing opposition within the United Church of Christ to the death penalty and urges the abolition of capital punishment as a means of working for justice and maintaining a faithful witness to remember “the least of these” our sisters and brothers.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

15. RESOLUTION “RE-AFFIRMING THE FOURTH AMENDMENT IN THE WAKE OF THE DIALLO SHOOTING”

Ms. Baker presented the Resolution “Re-affirming the Fourth Amendment in the Wake of the Diallo Shooting” and recommended its approval. In speaking to the

motion, Ms. Baker stated that while the focus is a specific incident, there have been similar events in many places in our country. She stated the hope of Committee 10 is that in being this specific about an event in one city this document will be a helpful tool to those working in other communities.

Assistant Moderator Norman-Richardson called for discussion.

Mr. Richard Conser (ILL) spoke in support of the resolution and related documented incidents of police violence in Chicago.

Rev. Zolton S. Sutto (CA.SY) spoke in support of the resolution and informed the Synod that he was a police officer for 26 years before going into the ministry and stated he deplored the actions in this incident.

Ms. Catharine C. Bryant (NY) offered a friendly editorial amendment in the third “WHEREAS” add comas after the word “shooting” and after the word “bullets” enclosing that phrase. Ms. Baker accepted this as a friendly amendment.

There being no further discussion Assistant Moderator Norman-Richardson called for the vote.

99-GS-59 VOTED: The Twenty-second General Synod adopts the Resolution “Re-affirming the Fourth Amendment in the Wake of the Diallo Shooting.”

RE-AFFIRMING THE FOURTH AMENDMENT IN THE WAKE OF THE DIALLO SHOOTING

WHEREAS, the Bible reminds us to “act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the alien, the orphan, and the widow, or shed innocent blood in this place” (Jer. 22:3); and the Parable of the Sheep and the Goats cautions, “As you did not do it to one of the least of these, you did not do it to me.” (Matt. 25:31-46);

WHEREAS, the Fourth Amendment to the Constitution of the United States of America guarantees “the right of the people to be secure in their persons, houses, papers and effects against unreasonable searches and seizures shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched and the persons or things to be seized;”

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WHEREAS, the fatal shooting, using 41 bullets, of an unarmed West African immigrant, Amadou Diallo, on February 4, 1999, by four police officers of the Street Crime Unit of the New York City Police Department is an example of a systemic problem that arouses national condemnation and outrage;

WHEREAS, this outrage has moved many people, including religious and elected leaders, to express their protest through non-violent civil disobedience, risking and experiencing arrest;

WHEREAS, it is believed that the overwhelming majority of police officers in the New York City Police Department, including members of our own churches, strive to protect and defend the City's inhabitants from harm and the actions of criminals;

WHEREAS, a police force is to be praised for these efforts and not condemned for the indefensible brutality of a few individual police officers;

WHEREAS, the "stop and search practices" of the Street Crime Unit, particularly in minority neighborhoods, although credited with 40% of illegal gun seizures by police, have raised serious civil rights questions, resulting in investigations by the New York State Attorney General, by the United States Attorney in New York City and by the U.S. Civil Rights Commission;

WHEREAS, the New York City Administration has announced efforts to address some of the concerns by requiring Street Crime Unit Officers to undergo new sensitivity training and by attempting to increase minority and residential representation on the police force;

WHEREAS, there has been a long-standing lack of communication and trust between the New York City Administration and residents of minority neighborhoods; and

WHEREAS, there have been many other instances of documented violations of the Fourth Amendment throughout the United States;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ re-affirms the vital importance of the Fourth Amendment's guarantee of protection from unreasonable search and seizure;

BE IT FURTHER RESOLVED that the Twenty-second General Synod of the United Church of Christ calls upon OCIS, CRJ or their successor body to join the National Coalition on Police Accountability and to develop or provide materials on these issues;

BE IT FURTHER RESOLVED that the Twenty-second General Synod of the United Church of Christ requests that copies of this resolution be sent to New York City Mayor Rudolph W. Giuliani and Police Commissioner Howard Safir and all other appropriate agencies and individuals; and

BE IT FINALLY RESOLVED that the Twenty-second General Synod of the United Church of Christ encourages all local churches of the United Church of Christ to be advocates in their communities to see that the Fourth Amendment protections are justly guaranteed for all persons by:

Calling upon political leadership at all levels of government - national, state, and local - to make vigilant and constant efforts to enforce the Fourth Amendment's protection for all persons;

Calling upon Police Departments in particular, through their selection, training and monitoring, discipline and enforcement procedures, to seek diligently to dismiss from their ranks those police who fail to protect individuals' Fourth Amendment rights;

Encouraging any constructive changes in police policy and procedures, including the training of special enforcement task forces in order to address the concerns of this resolution; and

Urging the city administration in all cities to make earnest, diligent and untiring efforts at dialogue with the leaders and the people of minority neighborhoods so that a relationship of trust can be restored.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

16. BLESSED INTERRUPTIONS

Assistant Moderator Norman-Richardson called on Ms. Valerie Tutson for a "Blessed Interruption." Ms. Tutson led the Synod in prayer and song.

17. RESOLUTION "LICENSED AND ORDAINED MINISTRIES IN THE UNITED CHURCH OF CHRIST"

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Assistant Moderator Norman-Richardson called on Ms. Cathleen Starck Wille, Chair of Committee 11, to introduce the resolution “Licensed and Ordained Ministries in the United Church of Christ.” She reported the Committee asked her to emphasize that the purpose of this resolution is for dialogue with the hope for possible future action. Ms. Wille therefore commended the resolution to the Synod as an invitation for dialogue.

Ms. Wille explained there was a large amount of discussion generated by the consultants; notably Rev. William A. Hulteen, Jr., who feels very strongly about this particular resolution, and other concerned persons who spoke to the committee during the Soundings and the hearing time of the Committee Process. She stated that there is a clear mandate for dialogue about the issues related to licensed and ordained ministries. She stated one concern of the Committee was to insure that future dialog would include the input of associations, conferences, seminaries, as well as others affected by future decisions and actions which will come from this dialogue. Therefore, in response to that concern the Committee added the words “and other affected persons” to several of the points in the “THEREFORE BE IN RESOLVED.” The Committee had another concern not to lose the research and dialogue which has already been generated by the Office for Church Life and Leadership; therefore, the committee added the “BE IT FINALLY RESOLVED” which expresses this reminder at the end of the document. Ms. Wille moved the adoption of the resolution.

Speaking for the resolution Ms. Wille stated that many Conferences have already developed programs which establish several paths of preparation for authorized ministries and these programs differ widely from one Conference to another. She pointed out that the programs established meet local and regional needs elicited by circumstances outside our normal operating guidelines and meet the need of an apparent shortage of clergy. In addition because we are a covenantal church where clergy may seek standing in another association and now clergy from our ecumenical partner churches may seek standing in our placement system, there is a need for dialogue about mutual recognition about ministerial standing. She stated the Committee was frustrated over the fact that it will take another biennium before action can be taken on these issues; therefore, the Committee recommends with some urgency that the Synod vote to support this resolution so that the on-going dialogue can be expanded to settings which will involve more people for implementation of

faithful alternatives to our understanding of authorized ministries.

Rev. Benjamin D. Motz (PSE) offered an amendment to insert a fourth point between the current third and fourth point which reads: “Calls upon local churches, conferences, seminaries, and other affected parties to work together over the next biennium with the Office for Church Life and Leadership and its successor to dialogue about how to empower, enable, and encourage potential ordained ministerial candidates to discern a call and complete a Master of Divinity degree, and this dialogue shall have priority in time, effort, and resolve over discussions concerning alternative routes to ordination;”

Mr. Motz spoke to the amendment stating his concern for local churches and the pastoral leadership of our church. He explained the intent of this amendment is to add an important piece to the table of discussion brought by Office for Church Life and Leadership which is the issue of empowering and enabling those who have a call to ordained ministry to pursue a Master of Divinity. Mr. Motz stated this is a better way to make the changes necessary so those people who have a call to be able to pursue the call. He stated the purpose of this amendment is to help us to make sure we do not spend too much time on the wrong road.

Two persons spoke in opposition to the amendment.

Assistant Moderator Norman-Richardson called for the vote on the amendment.

99-GS-60 VOTED: The Twenty-second General Synod defeats the amendment.

Rev. David J. Ackerman (PW) proposed amendments to the fourth and fifth points as follows: in the fourth point after the words “settings of the church” insert a comma and add a parenthetical phrase “(including our ecumenical partners),” delete the words “paths of” and then after the words “educated clergy” insert a period and delete the remainder of the fourth point. In the fifth point insert a period after the words “licensed ministry” and delete all that follows.

This was not received as a friendly amendment.

Mr. Ackerman spoke to the amendment stating he is aware that different Conferences have different arrangements for authorizing their ministries and in the Penn West Conference many small churches struggle to afford a full-time pastor and it is easier for many of

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these churches, they believe, to find the least costly leadership they can. In a number of cases they may call someone without a Master of Divinity degree from a seminary recognized by the National Association of Theological Schools or they may call someone who is ordained in an independent ecclesial tradition. He continued stating that congregations are sometimes tempted to pressure associations to ordain licensed ministers and have them serve as pastors because of cost concerns. This fails to challenge these churches to consider options and avenues of pursuing full-time ministry. He stated his concern that the wording in these two points leads the study in a way that may be harmful to the churches in our Conference.

Two persons spoke in opposition to the amendment. Seeing no one to speak in favor of the motion, Assistant Moderator Norman-Richardson called for the vote on the amendment.

99-GS-61 VOTED: The Twenty-second General Synod defeats the amendment.

Mr. Motz offered an amendment to the fourth point in line 10: following “partners and. . .” add the word “discuss” and change the word “provision” to plural. The sentence will now read “partners and discuss making provisions for persons who do. . .” This was accepted as a friendly amendment.

Following more discussion, Rev. Matthew W. Noffke (WIS) moved the previous question.

99-GS-62 VOTED: The Twenty-second General Synod voted to close debate on the main resolution.

Assistant Moderator Norman-Richardson called for the vote on the main resolution.

99-GS-63 VOTED: The Twenty-second General Synod adopts the Resolution “Licensed and Ordained Ministries in the United Church of Christ.”

LICENSED AND ORDAINED MINISTRIES IN THE UNITED CHURCH OF CHRIST

WHEREAS, the Church of Jesus Christ is called in every generation to call forth and equip faithful and effective leadership, honoring our various traditions while responding to current contextual needs;

WHEREAS, there are a variety of understandings and practices related to ordained and licensed ministries within the United Church of Christ; and the traditions

present in the United Church of Christ have various ways of recognizing and nurturing persons for ordained and licensed ministry;

WHEREAS, responses to two discussion papers and over a dozen consultations revealed support for:

- a) making changes and/or providing further clarifications of current understandings of licensed ministry;
- b) providing multiple paths that could lead to ordination in and on behalf of the United Church of Christ, including licensed ministry in some circumstances;
- c) strengthening knowledge of and appreciation for the United Church of Christ among candidates preparing for any authorized ministry; and
- d) finding ways by which candidates for licensed and ordained ministries can demonstrate their suitedness for ministry;

WHEREAS, United Church of Christ seminaries play a crucial role in the education of persons preparing for an authorized ministry of the United Church of Christ;

WHEREAS, the United Church of Christ values a variety of ways through which learnedness can be demonstrated and life-long learning cultivated;

WHEREAS, academic accomplishment, while highly valued, is not in itself the sole demonstration of suitedness for ministry;

WHEREAS, associations are responsible for the authorization of ordained, commissioned and licensed ministries; and conferences are responsible for working with placement-related matters within their bounds; and

WHEREAS, the Office for Church Life and Leadership develops and provides resources to assist associations, conferences, seminaries and individuals in matters related to ministerial authorization and placement;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod:

- ! calls upon associations, conferences and seminaries and other affected bodies to work together with the Office for Church Life and Leadership and its successor to articulate church-wide theological

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understandings regarding the nature and purpose of ministries requiring authorization by the United Church of Christ and the relationship among the authorized ministries, including the possibility of bringing a Pronouncement and Proposal for Action to the General Synod;

- ! calls upon associations, conferences and seminaries and other affected bodies to work together with the Office for Church Life and Leadership and its successor to explore ways to strengthen knowledge of and appreciation for United Church of Christ history, theological identity, polity and practice of ministry on the part of those persons preparing for an authorized ministry in and on behalf of the United Church of Christ;
- ! calls upon associations, conferences and seminaries and other affected bodies to work together with the Office for Church Life and Leadership and its successor to explore ways to strengthen the in-care process and the church's expectations of its candidates for all authorized ministries of the church;
- ! calls upon associations, conferences and seminaries and other affected bodies to work together over the next biennium with the Office for Church Life and Leadership and its successor to engage various settings of the church in dialogue about paths of preparation for ordained ministry that will meet the needs of a changing church while remaining faithful to the tradition of valuing an educated clergy, drawing on dialogue with our ecumenical partners and discuss making provisions for persons who do not have a Master of Divinity degree;
- ! calls upon associations, conferences and seminaries and other affected bodies to work together over the next biennium with the Office for Church Life and Leadership and its successor to clarify definitional work regarding licensed ministry, explore the possibility of its being a path which may, in some circumstances, lead to ordained ministry and adapt current materials to allow for an extended schedule of license renewal;
- ! calls upon the Office for Church Life and Leadership and its successor to report to the Twenty-third General Synod and to bring any recommended Constitution and/or Bylaw revisions related to ministries requiring authorization by the church to the Twenty-fourth General Synod; and

- ! calls upon the Office for Church Life and Leadership and its successor to continue revision of the *United Church of Christ Manual on Ministry* and to do so in a way that honors and addresses the broad affirmations growing out of the Ministry Issues consultations, the feedback on discussion documents, and lifts up theological foundations and church-wide theological understandings of the nature and purpose of those ministries requiring authorization by the church.

BE IT FURTHER RESOLVED that the Twenty-second General Synod calls upon those undertaking future work to review needs assessments done up to this point and to ascertain the adequacy of that work when addressing the issues being raised by this resolution.

All of this work is to be done in a way that is attentive to the ecumenical relationships and commitments of the United Church of Christ, that actively attends to the United Church of Christ's commitment to being a multiracial and a multicultural church, accessible to all, and that honors values widely affirmed in the United Church of Christ.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

18. RESOLUTION "VIOLENCE IN OUR SCHOOLS-BEGINNING AN ENDING"

Assistant Moderator Norman-Richardson called on Moderator Denise Page-Hood for the remaining business.

Moderator Hood called on Ms. Gynii Gilliam (CPC) for the recommended actions from Committee One.

Ms. Gilliam presented the Resolution "Violence in Our Schools - Beginning an Ending." Ms. Gilliam located the resolution for the delegates, described the process used by the Committee, explained the corrections made to the document and moved its adoption.

Ms. Gilliam spoke to the resolution explaining that the Committee addressed the issue of adding language referring to gun control and decided to stay within the spirit of the writer's intent of addressing issues of violence. Ms. Gilliam deferred her remaining time to Ms. Michele Bagby (CA NV,N), a Committee member.

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Ms. Bagby said it was her special joy to share this resolution with the General Synod because she has met a prophet and her name is Erin Stephens. Ms. Bagby explained that Ms. Stephens graduated from high school three weeks ago and is a member of the First Congregational Church of Northeast California. This resolution comes from Erin, her church and its youth as a result of their journey together in faith and grief after the shootings at Columbine High School. Ms Bagby shared a reading from Erin.

Mr. Jason Henderson (NH) proposed a friendly amendment in the last point of the “THEREFORE BE IT RESOLVED” insert the word “individuals” following “Call upon” so the last point would read “Call upon individuals, Local Churches, . . .” This was accepted as a friendly amendment.

Ms. Kelly Carter (RM) moved to strike the poem from the resolution stating that we should be about healing, reconciliation through Christ and forgiveness, not wishing for more torture for those who did the shootings.

99-GS-64 VOTED: The Twenty-second General Synod strikes the poem and the last sentence of the previous paragraph from the Biblical/Theological/Ethical Rationale.

Moderator Hood called for The Order of the Day stating the discussion on this resolution will be continued in the next plenary.

19. REFLECTION

Moderator Hood called on Dr. Mary Luti and Rev. Norman W. Jackson to reflect on the proceedings.

Mr. Jackson acknowledged possible resentment about interrupting that very important and solemn kind of deliberation and suggested that “For Such a Time As This. . .” it is appropriate to keep the order of the day and stop to think theologically about what we are doing. Mr. Jackson reviewed that we have revealed who we are at such a time as this and we have heard what the world is like to which we are addressing the mission of God. He suggested that “for such a time as this” points both to us, the depth of our faith, and to the nature of this hostile world in which we live.

Ms. Luti related that she overheard the conversation of a visitor who said “Resolutions? They are a dime a dozen.” The visitor also said “Resolutions never change anything.” The visitor went on to say

“Resolutions don’t go anywhere on the local level anyway.” She said there may be some truth in those comments. She invited all to gratitude and to offer thanks as a people who have been voted into existence to be reckoned with by God’s resolve to welcome in Jesus Christ and offered a resolution:

WHEREAS, we know Christ;
WHEREAS, the Spirit moves us to love Him;
WHEREAS, by God’s grace we share His mission;
WHEREAS, we hold that treasure in clay jars;
WHEREAS, we believe, God help our unbelief;
THEREFORE let us be resolved.

Moderator Hood thanked Ms. Luti and Mr. Jackson at the conclusion of the reflection.

20. ANNOUNCEMENTS AND RECESS

Moderator Hood called on Ms. Edith A. Guffey, General Synod Administrator, for announcements. Following announcements Moderator Hood declared the Tenth Plenary of the Twenty-second General Synod to be complete and in recess until 2:30 this afternoon.

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TUESDAY AFTERNOON, JULY 6, 1999

1. CALL TO ORDER

Moderator Denise Page Hood called the Eleventh and Final Plenary of the Twenty-second General Synod to order at 2:30 PM.

2. FINAL SPEAK OUT!

Moderator Hood called upon those who were participating in the Speak Out! to move to the microphones.

Rev. Anne G. Cohen (CA NV,S) an Intentional Interim Minister, said she is not a Trinitarian and worships God and believes there is no place or situation or person in which God does not reside. She has become a Christian by choice, affirmation, and recognition. She stated she does not worship Jesus but walks with Him and her liturgies are in praise of God. She asked that the United Church of Christ “break open our theological dialogue box” with mutual respect for our beliefs.

Mr. Daniel Smith (IK) reported Synod has been “truly awesome.” He shared the story of Moses leading the Israelites out of Egypt and compared it to Synod with many families coming together, trusting in the Lord. He thank God, his chaperones, members of the Indiana-Kentucky Conference and all Synod attendees.

Ms. Amanda Miller (IOWA), Rev. Homer E. Royer (PSE), and Ms. Lynn Spencer-Smith (IOWA) extended an invitation to the National Youth Event in Ames, Iowa, July 6-10, 2000. The theme is “Living in Christ, Creating our Future.”

Ms. Jessie Tomlinson (IOWA) expressed concern that we are not as united as we like to think we are. She asked that we again raise the issue of racism and take action.

Rev. Drew M. Willard (CONN) spoke on behalf of right brain ministries. He advocated for arts in all settings of the church, including conferences, regions, associations, and local churches.

Rev. Joyce Myers-Brown (SE) expressed concern that every 22 minutes someone, often a child, steps on a land mine, and they are killed or maimed. This is about 360 incidents since Synod began. She reported there are still 60-80 million land mines still hidden around the world. She advocated that the U.S. sign the International Land Mine Treaty.

Ms. Kelly Strampe (RM) shared some of her story related to mental illness. She was pleased that Synod had two resources for finding help with this issue, including the display by the Mental Illness Network, which she found in the exhibit area.

Rev. Homer E. Royer (PSE) will be going to the National Youth Event in Iowa, and he’s leading a planning committee for planning the workshops that will be provided. He invited delegates to share their hopes and thoughts regarding what workshops they’d like to see.

Rev. Mark E. Diters (CONN) urged our newly elected Collegium to help us go back to our homes, churches, and associations in celebration and praise of this United Church of Christ by also sensitively and gently telling the truth, as they see it, regarding the recent pain and upheaval we have felt in our nominating and electing new leaders.

Ms. Sandra K. Muller (MO) took the opportunity to thank the Rhode Island Conference for their hospitality. She invited people to visit Bethany Peace United Church of Christ on their way to Kansas City in two years.

Rev. Kent A. Meyer (MICH) shared the story of leaving the Missouri Synod Lutheran Church because it was not open to moderate and liberal voices. He expressed concern that we sometimes don’t remember to welcome our conservative voices and recognize there are people of good will on different sides of an issue and we are still sisters and brothers in Christ.

Rev. George J. Miller (PSE) congratulated the United Church of Christ on selecting great new leaders, especially Rev. John H. Thomas. He prayed that Rev. Thomas will use his talents to unite our church, paying particular attention to the chasm over the way we interpret our scriptures.

The Moderator recognized there were six remaining speakers for Speak Out! and asked the Synod if the time allotted for Speak Out! should be extended. The delegates chose to extend Speak Out!

Rev. Gary Lewis (VT) expressed that he was overwhelmed by all the “good stuff” done by our denomination, but reminded people that we need to define ourselves by the “why” and not the “what” of what we do.

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Rev. Ann N. Graves (PC), a member of the United Church of Christ Musicians Steering Committee, asked if delegates had enjoyed the drums and whether they'd like to learn more about including music in worship at home. She invited delegates to attend the Second United Church of Christ Musicians Network Workshop in Chicago next summer.

Rev. Bruce T. Salter (ILL) asked if people really believe that the Synod planners listen to ordinary folk and said that they did. After the last General Synod he expressed frustration over the colored packets, as he is not able to differentiate different colors. This year the packets were labeled with letters, as well as colors, and that has helped him. He thanked the church for its commitment to be accessible to all people. He challenged the local churches to be accessible also.

Rev. David K. Kaupu (HI) celebrated that Kanaaua Hou-Siloama Church, the Church of New Canaan and Healing, recently received recognition for their declaring themselves to be Open and Affirming.

Rev. Philip E. Campbell (RM) in the spirit of Purim, at such a time as this, invoked the God who laughs and accepted the challenge of neighboring conferences to arrive at the next Synod by horseback and stated they will be using resources found readily along the way and recommend their use to the Synod. . .disposable cowboy hats, one size fits all and found in leading restrooms everywhere.

At the conclusion of Speak Out! the Moderator thanked Rev. Richard O. Sparrow for his work as the coordinator of the Speak Out! process.

3. RESOLUTION "VIOLENCE IN OUR SCHOOLS" (continued)

Moderator Hood called upon Ms. Gynii Gilliam (MASS), the Chairperson of Committee One, to continue the report of that Committee and the Resolution "Violence in our Schools." The Moderator asked for further discussion of the main motion.

Mr. Zack Deal (MASS) spoke as a teacher in favor of the resolution, sharing his experiences in the schools. He challenged everyone not to be complacent.

Rev. Philip E. Campbell (RM) proposed an amendment to the fourth point, deleting the words "of children and youth." He spoke to the amendment, saying that access to firearms is not just a youth issue.

Moderator Hood stated this was not accepted as a friendly amendment.

Mr. Campbell spoke to his amendment stating that he supports the reduction in access of children and youth to firearms, but our school campuses, our world will only be save when access to firearms is reduced for anyone, firearms designed primarily for person-on-person violence, is not only a youth access issue but an access issue for anyone who would use firearms primarily for person-on-person violence.

Discussion continued with delegates speaking both for and against the amendment.

99-GS-65 VOTED: The Twenty-second General Synod defeats the amendment.

The Moderator called the attention of the delegates to the main motion.

Mr. Jason Henderson (NH) spoke in favor of the resolution because it speaks to things that are necessary to the whole process. He stated this resolution calls for more than discussion, investigation, legislature, good-natured lip service and posting the Ten Commandments in the Schools. It calls for each and every one of us to stop the violence and teach agape.

There being no further discussion, Moderator Hood called for the vote.

99-GS-66 VOTED: The Twenty-second General Synod adopts the resolution "Violence in Our Schools-Beginning an Ending" as amended.

VIOLENCE IN OUR SCHOOLS - BEGINNING AN ENDING

WHEREAS, the most recent example of youth violence in the schools occurred at Littleton, Colorado's Columbine High School which resulted in the death of 14 students and a teacher, the injury and disability of over 20 other students and trauma to an entire school and community;

WHEREAS, in response to school violence and the Columbine tragedy we are moved by the pastoral message of Rev. Paul H. Sherry, President of the United Church of Christ, who summons us to action: "Our children, all of us, need and deserve to live and mature in a world devoid of the ugliness of violence and death. Even as we grieve, let us all recommit to help build that world;"

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WHEREAS, the following are warning signs about youth gun violence in California:

- C The number one cause of death for youth in 49 states is automobile accidents, but, in California the number one cause of youth death is gun violence,
- C There are 18 times more gun dealers in California than there are McDonald's,
- C There are more restrictions on teddy bears in California than there are on guns;

WHEREAS, guns seem too accessible to children and youth who, lacking the motivation and skills for nonviolent conflict resolution, seem quick to use firearms in situations of personal conflict; and

WHEREAS, firearms are lethally effective tools of violence and are romanticized by a gun culture supported by "entertainment" and fantasy marketed to children and youth;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ:

- C Calls upon the United Church of Christ in all its settings to study causes of youth violence and to increase awareness of and resistance to the violence in schools rooted in the extension of cultural attitudes which stereotype, judge, marginalize, and exclude other people.
- C Requests the Local Churches, Associations and Conferences of the United Church of Christ, and all United Church of Christ-sponsored camps and youth events to help families, children and youth to understand their differences, expand their range of tolerance for others, resist the influences of violent content in media and entertainment, explore appropriate ways of dealing with anger and frustration and consider the violent effects of loneliness, isolation and persecution.
- C Calls upon the United Church of Christ in all its settings to raise the issue of youth violence ecumenically, particularly with, but not limited to, our partner churches, The Christian Church (Disciples of Christ), The Presbyterian Church (USA), The Evangelical Lutheran Church in America and The Reformed Church in America; and in local interfaith networks; and

- C Urges Conferences to call upon state and local governments to enact and enforce laws and policies that secure school campuses from firearms and reduce the access of children and youth to firearms designed primarily for person-on-person violence.

- C Calls upon Local Churches, Associations, Conferences, and the national offices, specifically the Justice and Witness Ministries, to implement and support programs to identify companies whose advertising dollars promote violence and degradation in the media so that the faith community, as a vehicle for positive change, can be in contact with those companies regarding their advertising practices; and

- C Calls upon all the investment instruments of the United Church of Christ to identify companies that support a culture of violence, particularly with guns, and to review our investment policies to ensure that United Church of Christ investment policies promote peace and respect for all life.

- C Calls upon individual Local Churches, Associations, Conferences, and the national setting, particularly the Justice and Witness Ministry to support and implement programs to train children and youth in skills of non-violent conflict resolution, awareness of and resistance to the effects of violence in fantasy and entertainment, and skills for the counseling and mentoring of peers, including the desire and ability to move as agents of reconciliation among campus groups.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

The Moderator asked for a moment of Moderator Privilege and asked Rev. Wallace Ryan Kuroiwa, the Executive Director of the Office for Church in Society, to lead the Synod in a time of prayer about the violence in our schools.

4. RESOLUTION "PREVENTION OF LESBIAN, GAY, BISEXUAL, AND TRANSGENDER YOUTH SUICIDE"

Moderator Hood called on Ms. Gilliam to present the second item of business for Committee One.

Ms. Gilliam assisted the delegates in locating the resolution and noted that along with the many delegates, visitors and staff, many youth and young adults came to

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the Friday hearings to voice their opinions on this issue. She reviewed changes to the original document and moved the adoption of the resolution “Prevention of Lesbian, Gay, Bisexual, and Transgender Youth Suicide.”

The Moderator stated this Committee had exhausted its time but the delegates agreed to an extension of time.

Ms. Gilliam spoke briefly to the resolution stating that the Committee as individuals and as a group recognized and discussed the need to address all youth suicide but chose to deal with the task at hand, that one out of every three teenage suicides is in the lesbian, gay, bisexual and transgender community. She shared a diary entry of a young man who was gay and had committed suicide.

Rev. Robert C. Hagan (WIS) offered a friendly amendment to the third “BE IT FURTHER RESOLVED;” after “The Reformed Church in America” insert the words “in local interfaith networks.” The amendment was accepted by the committee as friendly.

Mr. Matthew B. Small (ME), representing the Council for Youth and Young Adult Ministries, spoke urging the adoption of this resolution stating that our society while far more accepting of lesbian, gay, bisexual and transgendered persons, is by no means a safe zone. Mr. Small stressed the need for education on issues of acceptance. He challenged the church to begin with this focus on youth suicide and continue the campaign to stop youth suicide.

Mr. Douglas Fauth (PC) offered a friendly amendment to add the words “or when abandoned by their faith communities” to the end of the fifth “BE IT FURTHER RESOLVED.” This was accepted as a friendly amendment by the Committee Chair.

Rev. Barron P. Barley (PC) asked for clarification from the Committee the reference to “spiritual suicide” and what that means and what was intended by the Committee.

Ms. Gilliam stated that when the Committee wrestled with this concept they were discussing that not only physical suicide occurred. As the diary entries were read they realized that the youth were abandoning their faiths also because their faiths were abandoning them, so spiritual suicide is also experienced.

Ms. Susan Towner-Larsen (OHIO) offered an amendment to the fifth “BE IT FURTHER RESOLVED,” add the words “reflect on what leads youth to a loss of hope and faith” instead of “commit spiritual suicide by abandoning their faiths.” She suggested that the current wording made it sound like leaving faith or having questions about faith is a spiritual suicide. She stated that many youth and young adults have periods in their lives when questioning and doubting is very much a part of growing into faith and she is uncomfortable with current wording. This also was considered “friendly” by the Committee.

Seeing no one to speak against the resolution, Moderator Hood called for the vote.

99-GS-67 VOTED: The Twenty-second General Synod adopts the Resolution “Prevention of Lesbian, Gay, Bisexual, and Transgender Youth Suicide” as amended.
PREVENTION OF LESBIAN, GAY, BISEXUAL,
AND TRANSGENDER YOUTH SUICIDE

WHEREAS, the General Synod of the United Church of Christ has declared itself supportive of youth in the United Church of Christ;

WHEREAS, the General Synod of the United Church of Christ has called upon settings of the church to declare themselves Open and Affirming of gay and lesbian persons; and

WHEREAS, ignorance of, and silence about, youth suicide in general and in particular of gay, lesbian, bisexual, transgender and questioning youth is present in the United Church of Christ and churches of all denominations and in society in general;

THEREFORE, BE IT RESOLVED that we, the delegates to the Twenty-second General Synod of the United Church of Christ, meeting in Providence, Rhode Island, July 1-6, 1999, pledge to take actions that will increase awareness of and seriously address youth suicide and the link between youth suicide and sexual or gender identity, by encouraging open discussion of these issues in our families, churches, youth groups, associations, conferences and camps;

BE IT FURTHER RESOLVED that the United Church Board for Homeland Ministries (or its successor body) be requested to conduct a research study analyzing the role of religion in lesbian, gay, bisexual and transgender youth suicides and develop resources and educational materials concerning these issues and distribute them

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for use by local churches, associations, conferences and other settings of the United Church of Christ;

BE IT FURTHER RESOLVED that the ministries and various settings of the United Church of Christ be strongly encouraged to identify and use, as soon as possible, existing educational materials directed to youth, clergy, parents and laity, which will assist them in understanding:

- 1) youth suicide;
- 2) sexual orientation and gender identity; and
- 3) how the above two issues relate;

BE IT FURTHER RESOLVED that the ministries of the United Church of Christ in all its settings raise these issues ecumenically, particularly with, but not limited to, our partner churches, The Christian Church (Disciples of Christ), The Presbyterian Church (USA), The Evangelical Lutheran Church in America and The Reformed Church in America, and in local interfaith networks;

BE IT FURTHER RESOLVED that the United Church of Christ, in all its settings, reflect on what leads youth to a loss of hope and faith;

BE IT FURTHER RESOLVED that the ministries and various settings of the United Church of Christ work to make the existence of open and affirming churches known to lesbian, gay, bisexual, transgendered and questioning youths; and

BE IT FINALLY RESOLVED that the United Church of Christ in all its settings raise these issues with civil authorities, in their community and legislative settings, and with schools and families; and that the Office for Church in Society (or its successor body) facilitate these efforts and advocate in a similar fashion, to ensure that issues of lesbian, gay, bisexual, transgender and questioning youth suicide are adequately addressed in society at large.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

5. CELEBRATION 2000

The Moderator called for a presentation on "Celebration 2000." Ms. Dorothy M. Lester, Office for Church Life and Leadership, spoke about "Celebration 2000" stating that it will be a time to recognize and honor our past and to celebrate the work of the future

as the restructure actually happens. She invited the delegates to attend the June 22-25, 2000 event. The presentation was enhanced with a saxophone/piano jazz piece and ended with everyone singing "This Little Light of Mine."

6. RESOLUTION "MEN'S MINISTRY IN THE UNITED CHURCH OF CHRIST"

Moderator Hood called upon Rev. Dennis L. Frische-Mouri (IK), Chair of Committee Seven, to present the recommended actions from that Committee.

Mr. Frische-Mouri thanked the Indiana-Kentucky delegation and their youth delegation for their support. He directed the delegates to the tan packet, presented the Resolution "Men's Ministry in the United Church of Christ," and moved its adoption.

Mr. Frische-Mouri spoke to the resolution stating there was strong support for the original document and it was felt that there were a couple of issues which, if dealt with, would strengthen the resolution. The first change was to remove the name "brotherhood" from the original document and substitute "men's ministries" as the Committee felt that "brotherhood" was only one manifestation of the historical men's ministries of the United Church of Christ and that the term "men's ministries" might be more inclusive. The second change was in the "THEREFORE, BE IT RESOLVED" where the phrase "seeking alternatives to relationships based on patriarchy and dominance" was added to recognize that in the past many men often defined themselves by patriarchal roles and moving it from the "WHEREAS" to the "THEREFORE, BE IT RESOLVED." The Committee stands in affirmation of men's ministries throughout the United Church of Christ and lifts up the hope that men of our churches will find their spiritual journeys nurturing and life-giving.

Rev. Jean E. Rosewall (NOPL), a member of the Committee, stated the Committee was strongly interested and concerned that there be the opportunity for men's ministries. She stated that men's ministries should have similar resourcing that women's ministry has enjoyed, as well as the opportunity to utilize the resources amongst the men of our denomination to develop their program. Ms. Rosewall urged the passage of this resolution.

There being no one to speak in opposition, The Moderator called for the vote.

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99-GS-68 VOTED: The Twenty-second General Synod adopts the Resolution “Men’s Ministry in the United Church of Christ.”

MEN’S MINISTRY IN THE UNITED CHURCH OF CHRIST

WHEREAS, men and women are created in the image of God and endowed with personality, gender, race, culture, orientation and spiritual gifts for covenant relationships and service in church and society;

WHEREAS, since the mid-eighties there has been an increasing awareness of the need for men to find healthy ways to relate to one another, with women and with children;

WHEREAS, there is a need to support men as they seek growth in their relationship with God and to discover alternatives to relationships based on patriarchy and dominance;

WHEREAS, there are fewer and fewer men taking active roles in our congregations and attending corporate worship and their presence seems to be a key to having a growing congregation;

WHEREAS, in the early 90's the United Church Board for Homeland Ministries, under the leadership of Rev. Alan Johnson, convened meetings of concerned men, resulting in the “Silver Lake Challenge,” which called for instrumentalities, conferences, associations and local churches to “join with us in [a] vision of healing and transformation of men and the celebration of their gifts for God’s world;”

WHEREAS, there are remnants of a once thriving network of local and regionally-based men’s groups, which operate without recognition or support from the national setting of the church. Many are desperate for resources and programming reflecting the core values of the United Church of Christ;

WHEREAS, the Consultation on Men’s Ministry in the United Church of Christ, held October 9-10, 1998, by the United Church Board for Homeland Ministries, has outlined a men’s ministry which includes Spiritual Formation, (helping men discover the movement of God in their lives through prayer, bible study, spiritual friendships), Community (finding “safe places” where men can be in solidarity with one another as crucial issues are addressed such as ending patterns of emotional and spiritual isolation; confronting racism, sexism, homophobia, and violence); and Service

(supporting the various ministries of the church and especially connecting with children in general and mentoring younger men in particular); and

WHEREAS, there are important roles and tasks for the national setting of the United Church of Christ to fulfill in advancing this ministry, namely: articulating vision, serving as a clearinghouse of information and resources, equipping leaders, affirming and celebrating effective ministries, planning and organizing for men’s ministries with conferences, associations and local churches;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ expresses its support for men’s ministries in the United Church of Christ and encourages the United Church Board for Homeland Ministries and the Covenanted Ministry of the new structure, Local Church Ministries, to continue efforts to support and resource ministries for and with men seeking alternatives to relationships based on patriarchy and dominance.

Funding For this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

7. RESOLUTION “AFFIRMING AND STRENGTHENING MARRIAGE”

Mr. Frische-Mouri then directed the delegates’ attention to the Resolution “Affirming and Strengthening Marriage.” He thanked Rev. David Runnion-Bareford (NH) for his thoughtful and helpful presentation. Mr. Frische-Mouri stated there was spirited discussion during the hearing portion and participants were open, kind, often impassioned as they shared stories, concerns and questions. During the deliberation it became apparent that while they wanted to affirm marriage the definition of marriage in the original resolution was exclusive of the position taken in the Twenty-first General Synod. It was the unanimous decision of the Committee to bring this substitute resolution to the Synod. Mr. Frische-Mouri moved the adoption of the substitute resolution.

Mr. Frische-Mouri spoke to the resolution stating the Committee’s belief that this motion affirms marriage and as such maintains some of the spirit of the document received in the Program/Worship and Business Book. The Committee was also aware that the definition of marriage in the original resolution was limiting and exclusive and they were aware of the work of the Twenty-first General Synod. He stated the

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Committee crafted a resolution that would bring the Synod to a common ground, not middle ground. The Committee felt they emphasized the need to affirm both marriage and other covenanted relationships but also bore witness to the need for resources to help affirm and strengthen all such relationships.

Mr. Thomas McGrew (WIS) offered a friendly amendment at the end of the first “BE IT FURTHER RESOLVED” add the following words “or enter into other covenanted relationships.” Mr. Frische-Mouri accepted this as a friendly amendment.

Rev. Jeffrey P. Kistler (PNE) urged the defeat of this resolution as it was vague, and meant nothing more than was said at the previous General Synod. He said we have not found it in ourselves to affirm marriage as anything peculiar or unique so the resolution should be defeated.

Rev. Bruce G. Swanson (CAC) moved to amend the title of the resolution to read “Affirming Marriage and Covenanted Relations.” Mr. Frische-Mouri accepted this as a friendly amendment.

Ms. Vilma Thompson (MASS), a member of the Committee, offered an amendment to strike adding the last two friendly amendments that added the words “other covenanted relationships” in two places. She stated that this was discussed in Committee and it was felt that the previous General Synod adequately addressed other covenanted relationships and the Committee wanted to hold up marriage as one of the special relationships.

Rev. David Runnion-Bereford (NH) spoke indicating he was the author of the original resolution. He urged support of this most recent amendment to remove the two friendly amendments because as the Synod continues amending this resolution, it moves further and further away from the intent of those who sponsored the resolution which is to have this Synod encourage and affirm marriage in and of itself as a unique gift from God.

Delegates requested clarification asking if the motion pending was to remove “and covenanted relationships” out of the title and from the “BE IT FURTHER RESOLVED?”

The Moderator reviewed the events stating the chair asked if the two prior amendments were friendly and it was indicated to the Moderator that they were friendly amendments. It now appears that they are not.

Moderator Hood stated that these would now be treated as one amendment, so now the motion is to amend the resolution to include in those two places that had been previously accepted as friendly amendments the words “covenanted relationships.”

The Moderator called for the vote on the amendments to add the words “covenanted relationships” to the title and to the “BE IT FURTHER RESOLVED.”

There being no discussion amendment, the Moderator called for a vote.

99-GS-69 VOTED: The Twenty-second General Synod defeats the amendment.

Moderator Hood asked for further discussion on the main motion.

Rev. Gary H. Marcy (PW) spoke against the motion stating two points. He is aware that the title is “Affirming and Strengthening Marriage” and that is incorrect as covenanted relationships and singleness is not marriage. He has watched the General Synod repeatedly keep issues together in resolutions and asked why the Synod cannot vote on just marriage between husband and wife.

Mr. Drew Carouthers (WIS) asked for a Point of Order. Mr. Carouthers believed there was confusion about the previous vote and he questioned the vote. The Moderator asked if the delegates understood they were voting whether or not the motion should be amended to add covenanted relationships. The delegates indicated they understood and the motion was defeated.

Moderator Hood noted the Committee was out of time and asked the Synod if they were ready to vote.

Mr. Nicholas L. Pence, Jr. (SOC) offered a friendly amendment to add between the first and second “WHEREAS” statements “WHEREAS, marriage is a covenant between two persons before God called to be in a loving, supportive and nurturing relationship.” This was not accepted as a friendly amendment.

99-GS-70 VOTED: The Twenty-second General Synod defeated the amendment.

Rev. Homer E. Royer (PSE) called the question.

The Moderator called for the vote.

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99-GS-71 VOTED: The Twenty-second General Synod adopts the Resolution “Affirming and Strengthening Marriage.”

AFFIRMING AND STRENGTHENING MARRIAGE

WHEREAS the delegates of the Twenty-first General Synod of the United Church of Christ “affirmed that the standard for sexual and relational behavior for members of the United Church of Christ is fidelity and integrity in marriage and other covenanted relationships, in singleness and in all relationships of life;” and

WHEREAS marriage is recognized as one important covenant in the faith and life of the church;

THEREFORE BE IT RESOLVED that the Twenty-second General Synod encourages the use of resources produced by the United Church of Christ and other resources that affirm and strengthen marriage and other covenanted relationships;

BE IT FURTHER RESOLVED that the Twenty-second General Synod encourages local churches to provide counsel and preparation for those seeking to be married; and

BE IT FINALLY RESOLVED that the United Church Board for Homeland Ministries and the Covenanted Ministry of the new structure, Local Church Ministries, continue development and promotion of resources and programs to these ends.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

8. SCRIPTURE PROJECT PRESENTATION

Moderator Hood called for the Order of the Day and invited Rev. Leah F. Matthews (OHIO), Minister for Adult Education and Leadership for the United Church Board for Homeland Ministries to report on the United Church of Christ Scripture Project.

Ms. Matthews reported that nearly 8,000 people representing over 800 churches had responded to the invitation to participate in the project. Participants were asked to read and study six Bible passages and fill out a response form. Four basic themes were revealed: providing Bible study was central to the project; the use of the Bible is very important to those who participated; the value of the community gathered in Bible study is

central to faith nurture; deep appreciation that the national office facilitated a process where local churches were connected with one another and with the whole denomination in a common project.

9. HONORING RETIRING EXECUTIVES

The Moderator celebrated the ministries of four retiring executives of the Instrumentalities of the United Church of Christ: Rev. Thomas E. Dipko, Executive Vice President of the United Church Board for Homeland Ministries; Rev. David Y. Hirano, Executive Vice President of the United Church Board for World Ministries; Rev. William A. Hulteen, Jr., Executive Director and Minister for Church Life and Leadership; and Rev. Earl D. Miller, Steward and Executive Director of the Stewardship Council. The General Synod celebrated the work and years of service of these persons with a standing ovation.

10. FINAL BLESSED INTERRUPTION

Moderator Hood recognized Rev. Christopher R. Grundy (KO) to lead the final Blessed Interruption. Mr. Grundy thanked the General Synod for inviting him to participate and reported that he met a delegate last time he served at General Synod and they have since been married. The body joined in singing the song “For Such a Time as This.”

The Moderator thanked Mr. Phil Porter, Mr. Grundy, and Ms. Valerie Tutson for their leadership of the Blessed Interruptions throughout the General Synod. The delegates responded with applause.

11. REPORT OF THE CREDENTIALS COMMITTEE

The Moderator announced to the delegates that the final report of the Credentials Committee will be included in the Minutes of the Twenty-second General Synod which will be mailed to delegates and Conferences.

The final report of the Credentials Committee is as follows: Delegates, 716; Associate Delegates and Honored Guests, 143; Business Committee, 44; Visitors, 970; General Synod Staff, 37; Staff, 255.

12. POINT OF PERSONAL PRIVILEGE

Rev. Robert T. Strommen rose to a Point of Personal Privilege asking that the issue of Global Warming which was postponed from Monday afternoon’s plenary be

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addressed. Moderator Hood agreed that we had postponed that, as well as a group that had requested the opportunity to address the Synod. All this was dependent upon time in the agenda. She declared that time had been used and we needed to heed the Order of the Day. Rev. Strommen appealed the decision of the Moderator. The Moderator reminded delegates that a two-thirds majority would be required to alter the agenda and pointed out that work was left to be accomplished.

99-GS- 72 VOTED: The General Synod does not agree to set aside the Agenda for 10 minutes.

Rev. John H. Scott, III (CONN) called for a Division of the House.

The Moderator overruled the Call for Division and moved to the Order of the Day.

13. AMENITIES RESOLUTIONS

Moderator Hood called upon Ms. Iris M. Branch (CONN), Vice-Chair of the Executive Council, and Mr. E. Chris Montañó (SW), Chair of the Twenty-second General Synod Program and Planning Committee.

Mr. Montañó and Ms. Branch read the Amenities Resolutions, and moved the adoption of the Resolutions. The delegates expressed their affirmation for the Resolutions with a standing ovation.

99-GS-73 VOTED: The Twenty-second General Synod adopts the “Amenities Resolutions.”

“AMENITIES RESOLUTION I”

Having come as General Synod to the Rhode Island Conference and recognizing that it has taken the enthusiastic work of many to provide the gracious hospitality we have enjoyed so much, we offer the following Resolution:

WHEREAS, the Rhode Island Conference has provided myriads of hours of volunteer help, cheerfully given;

WHEREAS, the Local Arrangements Committee, Co-chaired by Kathy Jellison has offered hospitality in so many ways, from cookies to wheelchairs, encouragement, child care, shuttle arrangements, greetings at the airport, office workers, floor stewards, registration, the setting of the stage and backdrop and

all that has made this place welcoming and hospitable; and

WHEREAS, special acknowledgment must be made of the work of Cheryl Burke, People and Places; Sharon Burrill, Delegate Comfort; Carolyn Williamson, Logistics; Betty Prescott and Cindy Ashman, Office Support; and Pat Peirce, Conference Administrative Assistant;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod gives its heartfelt thanks to the Local Arrangements Committee; its chair, Ms. Kathy Jellison; the local churches of the hosting Rhode Island Conference and the Conference Minister, Rev. H. Daehler Hayes, and staff, and so we express our thanks and appreciation through a standing ovation.

AMENITIES RESOLUTION II

When the planning for this Twenty-second General Synod of the United Church of Christ began two years ago, we knew we weren't starting from scratch. Each General Synod marks a specific time in the life of our beloved church, carrying with it an historical continuity, as well as the essence, of each particular moment in time and, we hope, a fresh vision for the future. Our long list of things to be considered in our planning finally brought us to our theme: “For Such a Time as This.”

Now that we have come to the close of our meeting, it is good to consider again those places where hope and reality have met and to give thanks for the many gifts of God and for friends in Christ who have made this General Synod possible. For all the visible efforts made here, there have been many more which have been invisible -- extra and special labors of faith and love which have made it possible to do the work of General Synod.

WHEREAS, the correct and timely registration of delegates, visitors and guests was carried out by the Mr. Darrell J. Ludwig and Rev. Laurinda M. Hafner

WHEREAS, diligent and tireless support in the General Synod Office was provided by Byron and Pat Light;

WHEREAS, Records of the General Synod proceedings, Ms. Dana C. Downs, Ms. Michell Farrow, Ms. Melisa J. Izzo, Rev. Christopher P. Noffke, Rev. Robert C. Snyder, and Ms. Jacqueline D. Wilkins, the Records of the General Synod proceedings, provide accurate minutes of our work and were ably staffed by Ms. Julie A. Kraus and Ms. Ruth C. Radcliffe;

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WHEREAS, Mr. Lorin W. Cope worked carefully with the Committee of Reference to make sure all the pieces of business were handled by the General Synod;

WHEREAS, Mr. Ted F. Meurer helped the Director of Finance and Treasurer to make sure that all of our bills were paid;

WHEREAS, Rev. Kenneth V. Daniel, assisted by Mr. Robert Sandman, managed the exhibit area, providing us with the opportunity to learn more about the work of the United Church of Christ and related agencies by working out details of all the needs of the exhibitors;

WHEREAS, Rev. Richard O. Sparrow diligently and graciously managed the ever-popular, but not enough, Speak Out! and floor coordination;

WHEREAS, expert training of committee chairs and management of the committee process was provided by Rev. Sheldon W. Culver, Rev. Karen A. Mosby, and Rev. Robert O. Ullman;

WHEREAS, tireless support of the business on the floor was provided by the Agenda Committee and staff, Ms. Laura Nyala and Ms. Sheila M. Kelly, who attended to the details of each concern and assured that the agenda moved smoothly;

WHEREAS, the sometimes thankless job of facilities management, including making sure we all had rooms to sleep and work in was expertly done by Ms. Florence A. Coppola, as well as the staff of the Convention Center and hotels who worked early and late to accommodate us;

WHEREAS, Rev. Rodney L. Mundy recruited and coordinated technical support volunteers who initiated the use of lap top computers in committees;

WHEREAS, the Office of Communication has provided audio visual coordination with the able assistance of Ms. Barbara Fryman;

WHEREAS, the sign language interpreters and Spanish language translators have provided invaluable services;

WHEREAS, Ms. Christina L. Chapple provided technical support in the office and in preparing papers;

WHEREAS, the Parliamentarians, Dr. Annie Wynn Neal and Mr. Malcolm C. Bertram, provided thoughtful advice to the Moderators and were helpful to the

delegates, in making parliamentary process accessible and workable;

WHEREAS, Ms. Susan M. Sanders, with her experience and expertise, organized ways for the Synod to be of service in the Providence area;

WHEREAS, Mr. Phil Porter, Rev. Christopher Grundy and Ms. Valerie Tutson helped us to move, to relax and to rejoice in the midst of our work;

WHEREAS, Rev. Norman "Jack" Jackson and Dr. Mary Luti illuminated our thoughts with their insightful reflections and responses;

WHEREAS, the Youth Stewards with their nimble legs and their wonderful dancing moved about the floor with ease and expediency;

WHEREAS, the Stage Manager, Mr. Terry White, courteously moved persons into place and guided them to their places before us;

WHEREAS, Rev. Selena L. Blackwell of the Urban Ministries Network coordinated the Chaplains who were quietly and faithfully present with sympathy and listening ears;

WHEREAS, the Worship Committee: Rev. Thomas E. Dipko, Ms. Bernice Powell Jackson, Rev. Wallace Ryan Kuroiwa, Rev. Lois M. Powell joined and assisted at Synod by Rev. Pat de Jong, Rev. Raymond Hargrove and Rev. Luis Pérez, along with Mr. Arthur Clyde and Rev. John H. Thomas, provided us with ways to seek God's presence in our midst and to draw upon the Spirits and gifts in Bible study and worship with Rev. Jana Norman-Richardson;

WHEREAS, Rev. Linda Gruber has ably served as leader of the Business Committee;

WHEREAS, Rev. Don Manworren of the Disciples of Christ willingly and cheerfully assisted in all manner of ways in helping us;

WHEREAS, our Moderators, the Honorable Denise Page Hood; Mr. Robert Frieberg and Rev. Jana Norman-Richardson provided leadership in all of our business, both serious and lighthearted;

WHEREAS, the Administrator of the General Synod, Ms. Edith A. Guffey, who is also Secretary of the Church, has overseen and managed all that needed to

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be done at Synod with graciousness, insight and good humor;

WHEREAS, you, the delegates of this General Synod, have worked hard and thoughtfully on all of the business before you and have lent your wisdom, as well as your commitment, during committee and plenary sessions, as well as in work projects and workshops; and

WHEREAS, the Chair of the Program and Planning Committee and the Vice-chair of the Executive Council offers an apology to any persons whom we might have forgotten in this resolution, especially those who are part of the registered General Synod staff;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod provides a standing acclamation to these faithful servants and friends in recognition of their untold hours of service and diligence in support of the work of this General Synod.

14. RESOLUTION “GLOBAL WARMING”

Moderator Hood shared with the delegates that she had reconsidered the issues brought before her prior to the Amenities Resolutions, and it was determined that the business could be accomplished in about six minutes. With the Synod’s approval, she then recognized Rev. John M. Gantt (OHIO), Chair of Committee 14.

Mr. Gantt reminded the delegates of the amendment to the Resolution “Global Warming” which had been proposed Monday afternoon. He stated that initially there was confusion regarding where the substitute paragraph would go, and that is why it was not considered a friendly amendment on Monday. Since then, clarification had been made, and the Committee was prepared to accept the substitute paragraph as a friendly amendment. Mr. Gantt restated the amendment to replace the sixth “WHEREAS” with the following: “WHEREAS, such gases released into the atmosphere absorb some of the out-going infrared radiation from the surface of the earth causing the atmosphere to warm.”

The amendment was accepted as friendly.

Moderator Hood called for the vote:

99-GS-74 VOTED: The Twenty-second General Synod adopts the Resolution “Global Warming” as amended.

GLOBAL WARMING

WHEREAS, General Synod has voted broad environmental resolutions and the Integrity of Creation, Justice and Peace (ICJP) priority in the distant past but these broad policies do not give specific or timely policy guidance on current environmental issues such as global warming;

WHEREAS, the Bible is clear in its call to us to be caretakers (“stewards,” and “managers” in the NRSV) of God’s creation (Genesis 2:15), and in the covenant between God and Noah and “every living creature” we are called to care for God’s creatures and to protect the means of creation that we may “be fruitful and multiply” (Genesis 9:1);

WHEREAS, Psalms 24 declares, "the earth is the Lord's and the fullness thereof," we human beings do not possess the earth but are called to care for it as good stewards;

WHEREAS, the industrialized nations are the main producers of gases that cause global warming and the United States, with only 4% of the world’s population, still emits 22% of these gases;

WHEREAS, 2,500 scientists of the United Nations Intergovernmental Panel on Climate Change have concluded that these human-made gases are causing the earth’s temperature to rise and these scientists project an increase of 2-6 degrees Fahrenheit during our children's lifetimes;

WHEREAS, such gases released into the atmosphere absorb some of the out-going infrared radiation from the surface of the earth causing the atmosphere to warm;

WHEREAS, such gases released into the atmosphere block the natural reflection of the sun’s radiation from the earth back into space and thus cause a “greenhouse effect” just as our cars heat up when left in the sun with windows closed;

WHEREAS, the continued release of greenhouse gases will cause devastating effects on agriculture and natural ecosystems, the flooding of coastal regions and island nations, increased volatility of weather patterns with severe heat waves and storms, migration of tropical insects, diseases, deforestation, desertification and displacement of human populations; and

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WHEREAS, 160 nations agreed to a binding treaty to reduce greenhouse gases in December 1997 in Kyoto, Japan;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ:

recognizes the dangers of global warming and our biblical mandate as stewards of God's creation to be diligent in our efforts to decrease the emission of greenhouse gases;

affirms the greater responsibility of industrial nations and especially the United States to reduce greenhouse gas emissions;

encourages local churches, Conferences and national agencies to engage in efforts to educate and advocate for ratification of the Kyoto Climate Change Treaty and to address their own lifestyles (institutional and personal) to assure the minimum production of wastes that threaten the environment;

urges all members of the United Church of Christ to contact their U.S. Senators affirming the need to ratify this treaty as a first step in meeting the threat of global warming;

urges governmental representatives to support legislation that regulates and reduces pollution and provides for alternatives to the burning of fossil fuels; and

calls on the Office for Church in Society and the United Church Board for World Ministries and its successors to keep the global warming issue as a high priority in their educational and advocacy efforts.

Funding for this action will be made in accordance the overall mandates of the affected agencies and the funds available.

15. POINT OF PERSONAL PRIVILEGE

Moderator Hood recognized Ms. Jean Rogers-Yates (ILL) for a Point of Personal Privilege.

Ms. Rogers-Yates made a request of the General Synod regarding strengthening the presence of a multiracial, multicultural, open and affirming, equally accessible church. In her statement, Ms. Rogers-Yates

stated there are excellent things that the national staff have already put in place to be supportive of all employees. She requested that as we move to the continued development of the new structure, we request:

1) information on the outplacement support for current employees in the transition to the new structure;

2) report to the Twenty-third General Synod on the racial, ethnic, gender, disability and other traditionally underrepresented groups and other diversity aspects of the present structure and the new structure of covenanted ministries;

3) in the design of future search processes we ask that regular consultation with the Affirmative Action Officer be included to assist in ensuring that each pool of applicants has a diverse representation of the United Church of Christ.

16. FINAL REFLECTIONS

Moderator Hood asked Dr. Mary Luti and Rev. Norman W. Jackson for their final reflections on this General Synod.

Ms. Luti stated she began her reflections earlier in General Synod by sharing her unjaded joy at being a member of a Christian church free to discern its own life together under grace. Some might wonder if after days of watching General Synod in action this joy remained unjaded. She stated it was not always a lark, but it was no worse than the 19 years she spent in the convent. And most of the time she found it more than she had hoped. She told about the pills she has to take every day or else she is likely to weep in the meat aisle of the supermarket over beautiful pork chops and she reported she had been taking them faithfully during the Synod, so she knows it wasn't that that caused her eyes to tear up on any number of occasions during any number of presentations, debates and worship services.

Ms. Luti said that, with deep respect for the struggle and suffering of many at Synod, her faith has been rewarded by Synod, but she was not sure if she had an unnaturally prolonged case of "convert's first fervor," but she was still awed. She said whether this General Synod was a success is not in her or anyone else's competence to judge when the Synod ends in worship Tuesday night. She shared that nine years ago when she was preparing to leave her former communion, she found it was hard and she was afraid that outside that church there was no salvation for her. She was adrift

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for a long time, she said, and while she drifted the same Jesus Christ she had always loved came to meet her on new waters but in this encounter he had in tow a whole passel of new and interesting characters who, although they were not in lock-step, and a few weren't talking to each other, seemed all the same not to be sinking. She was encouraged, stepped out and joined the United Church of Christ and her footing has held ever since.

She stated that when she leaves Providence she will be asking herself not if Synod was good, was it a great success, was it miserable, or did it betray her trust. Rather, she stated, she would take a leaf from her old communion and examine her conscience and will ask herself how she can open herself, in her own circumstances, to the grace that animates this church. She will ask how can she, in her own circumstances and by her own behaviors and devotional life, share the joy and wonder, the sacrifice and the suffering that undergird this church. She asked how can she, in her own way, where she is, lessen its pain, participate in its repentance and edify its solidarity. How can she, alone and with others, carry out its mission and embody its vision.

She concluded by asking God how she could convince three or four people from the Rhode Island Conference to come home to Boston with her and bake her cookies, "Now and Ever, Now and Ever More." Amen

Mr. Jackson stated that he had so much to say and so many reasons to say it and so little time. He stated that he started out with a metaphor about a birth, how we were going to give birth to a litter of decisions. This has been done. He reflected that as we watched throughout all of this time it appeared there were moments when we were experiencing some toxemia, some morning sickness, some very healthy development, but with our three midwives we were able to get through it without disruption or falling apart.

He pointed out that in addition to a litter of decisions the Synod also birthed quintuplets who are going lead us in the new church. Mr. Jackson pointed out that this also had its pain because by way of getting there there were a couple of miscarriages and we experienced that pain. So now, he stated, there is this progeny out there and we all have the choice. Are we each going to claim our parentage of what has been birthed here or will we say "They did it?" Or will we go home and say, "I want you to understand what our part in this remarkable United Church of Christ is about at this moment in history so that we can make a difference, "For Such a Time as This." Mr. Jackson asked how does a modern

church live in a post-modern world? Mr. Jackson felt Synod has begun to ask and to answer that question with some of what was accomplished at Synod.

Mr. Jackson stated that he had one last word to future planners from a man who first attended a General Council of Congregational Christian Churches at Omaha in 1956. He said that this was the beginning of the way the United Church of Christ treats its members at meetings like this, so inhumanly. He stated he has been going to meetings since 1948 and, for some reason, we work ourselves to a frazzle; we start at 6 in the morning and we finish at 12 at night. Mr. Jackson asked if this was Christian? He lamented that we can't get in any serious playing.

He stated that he and Mary Luti did not know each other before this Synod and, if nothing else came of this Synod, he has found an extraordinary, good, new friend, a person of unique gifts and abilities for which we give thanks that the United Church of Christ is a magnet for such persons as Mary.

Mary cautioned that one should not make friends on the internet, but also shared that every now and then something holy happens when you do, and she thanked Jack.

The Moderator thanked Ms. Luti and Mr. Jackson for all the wonderful ways they have lead reflections during the Synod.

17. CLOSING WORDS BY PRESIDENT SHERRY

Moderator Hood called on President and Mrs. Sherry. President Sherry offered closing reflections about his ministry. He thanked his wife, Mary, and offered a blessing upon all. He said he sent them forth as a people of liberating trust to a God who saves, as a people of transforming love, as a people of venturesome daring, and as a people of shimmering hope that God will not abandon or deny. Following these reflections, those who were able were invited to stand and sing the hymn "God of Grace and God of Glory."

18. INSTALLATION OF THE MODERATORS

Moderator Hood thanked Rev. Jana Norman-Richardson and Mr. Robert Frieberg for sharing with her the duties of Moderator. She then called the Moderators-elect, Rev. Nancy S. Taylor (CPC), and Assistant Moderator-elect, Mr. Richard M. Harter

(MASS). The Moderator and the Assistant Moderators conducted the Service of Installation.

19. GENERAL SYNOD WRAP-UP

An audio/visual presentation, created by the Office of Communication, reviewed the events of the Twenty-second General Synod, giving the delegates a last look at the Synod experience. A copy of the video tape was given to each delegate and associate delegate for their use in interpreting the General Synod.

20. ANNOUNCEMENTS

Moderator Hood thanked Ms. Edith A. Guffey for her marvelous work as the General Synod Administrator and asked her to deliver the final announcements.

21. ADJOURNMENT

The Moderator, on behalf of all the moderators, thanked the delegates for their participation and commitment during the General Synod. She called upon Rev. Linda S. Gruber who moved the adjournment of the Twenty-second General Synod following the conclusion of the evening's worship service.

99-GS-75 VOTED: The Twenty-second General Synod votes to adjourn at the conclusion of the evening's worship service.

Moderator Hood declared the Eleventh Plenary of the Twenty-second General to be in recess at 5:00 PM and adjournment at the conclusion of the final worship service.

22. CLOSING WORSHIP

The closing worship was held on Tuesday evening, July 6, 1999 at 7:30 PM.

The message for the close of General Synod was offered by Rev. Michael Kinnamon. His sermon was based on Ecclesiastes 3:1-15 and Psalm 121. The General Synod delegates, staff, and visitors joined together in Holy Communion. *(The text of Rev. Kinnamon's sermon is located in Appendix B.)*

APPENDIX A

STANDING RULES FOR THE TWENTY-SECOND GENERAL SYNOD

STANDING RULES FOR THE TWENTY-SECOND GENERAL SYNOD

THE MEMBERSHIP OF THE GENERAL SYNOD

1. The General Synod is the representative body of the United Church of Christ and is composed of delegates chosen by the Conferences, from among the members of its Local Churches, and of ex officio delegates; these shall constitute the voting delegates. The ex officio delegates are the three elected Officers of the United Church of Christ, the members of the Executive Council, the Moderator and Assistant Moderators. There are also associate delegates who have voice without vote (United Church of Christ Constitution, paragraph 44, and Bylaws 169-175).

ACCREDITATION AND SEATING OF VOTING DELEGATES AND ASSOCIATE DELEGATES

2. Delegates will be accredited by the General Synod Registrar or the Assistant Registrar or their agents at the registration desk upon presentation of proper credentials.
3. Conference Ministers are responsible for certifying substitutes to fill vacancies in their delegation. These persons shall be registered by the Registrar or the Assistant Registrar and accredited as delegates.
4. Composition of delegations can be challenged by voting or associate delegates only. Delegate seats which are contested will remain vacant until the General Synod Credentials Committee (Bylaw 185) makes a recommendation to the Synod and a decision is made by majority vote of the Synod.
 - A. A challenge of a delegation shall be made to the Executive Council and/or the Credentials Committee at least one month prior to the General Synod for appropriate consideration and recommendation to the General Synod.
 - B. In the event of a challenge to the composition of a delegation, the Credentials Committee shall consider the matter on the basis of the (1) provisions of the Conference for electing its General Synod delegates, (2) provisions as described in Paragraph 171 of the Bylaws for the composition of the Conference delegations.
5. Voting delegates (Bylaws 170-173) wearing the proper badge will be seated in the specifically designated delegate section.
6. Associate delegates (Bylaw 174 and 175) wearing the proper badge will be seated in the specifically designated associate delegate section, except the chairperson of the governing board and the chief executive officer of each Conference who may be seated with their Conference delegation.
7. No other persons will be allowed in the delegate section except Non-Delegates having voice without vote as described below, and persons designated by the General Synod Administrator as General Synod staff, national staff liaisons and persons with press credentials. All delegates, associate delegates, non-delegates having voice without vote and other persons mentioned in this paragraph must have appropriate credentials from the General Synod Registrar.

ACCREDITATION AND SEATING OF NON-DELEGATES HAVING VOICE WITHOUT VOTE

8. Any chairperson or chief executive officer of any national program agency, both temporary and permanent, created by General Synod action, who is not either a voting delegate or an associate delegate (Bylaws 169-175) shall be accorded the privilege of voice without vote and of seating with the associate delegates.
9. When the interests of their respective institutions or groups are before the General Synod, the chief executive officers of the institutions related to the Council for Higher Education or the Council for Health and Human Service Ministries shall have the privilege of voice without vote.

10. Two representatives of the Council for Health and Human Service Ministries, an organization of institutions and programs in health and welfare related to the United Church of Christ, shall have voice without vote.
11. A group is composed of at least 25 members of the United Church of Christ who have come together because they are persons of a particular constituency or interested in a specific issue or concern. Such groups may have voice without vote under the following conditions:
 - A. The General Synod may vote, on recommendation of the Business Committee, to grant to not more than two non-delegate representatives of a group the privilege of voice without vote and of seating with the associate delegates, if the group meets the following criteria:
 - (1) The group must consist of at least 25 members of the United Church of Christ and more than one Conference must be represented in its membership.
 - (2) The group must show cause to the Business Committee why elected delegates cannot effectively represent its cause or concern to the General Synod.
 - (3) The two non-delegate representatives given voice without vote will hold membership in a local church of the United Church of Christ.
 - B. Any request for voice without vote privileges at the General Synod must be made in writing to the General Synod Business Committee in care of the Secretary of the United Church of Christ no later than thirty days before the General Synod meeting. A list of at least 25 current members including local church membership reflecting membership in more than one conference must accompany all requests.
 - C. For groups not formally related to the United Church of Christ, privilege of voice without vote ends with the adjournment of General Synod.
12. Honored Guests, Former Officers of the United Church of Christ and the Moderator of each past General Synod; Chief Executive Officers of Recognized and Established Instrumentalities, and Commission of Racial Justice, who retired from these positions, and Ecumenical Guests who are not associate delegates may be accorded the privilege of voice without vote and of seating with the associate delegates by vote of the General Synod.

PROCEDURES FOR COMMUNICATING AND CONSIDERING FORMAL MOTIONS

13. Matters of concern to members of the United Church of Christ may be presented in the form of Formal Motions for consideration by a General Synod. Formal Motions are Proposed Pronouncements; Proposals for Action; and Resolutions and Other Formal Motions.
 - A. Proposed Pronouncements
 - (1) Definition: A Pronouncement is a statement of Christian conviction on a matter of moral or social principle and has been adopted by a two-thirds vote of a General Synod. It is based on biblical, theological and ethical grounds. Until adopted, the statement presented for consideration by a General Synod is a Proposed Pronouncement. Proposals for Action shall not be included in Proposed Pronouncements. (See B. Proposals for Action, below.)
 - (2) Sources: A Proposed Pronouncement may be submitted only by:
 - (a) a General Synod delegate or delegate-elect with the written concurrence of at least ten additional General Synod delegates or delegates-elect from two or more Conferences;
 - (b) a Local Church, with the written concurrence of at least five other Local Churches of the United Church of Christ;
 - (c) an Association;
 - (d) a Conference;

(e) the policy-making body of an Instrumentality or National Body of the United Church of Christ.

(3) Procedures for Considering Proposed Pronouncements are:

- (a) A Copy of the Proposed Pronouncement must be sent to the Secretary of the Church at least eight months before the opening of a General Synod.
- (b) The Secretary will send the Proposed Pronouncement to the Local Churches, Associations, Conferences, and delegates at least six months in advance of a General Synod. It shall be labeled "Proposed Pronouncement --Circulated for Discussion and Comments."
- (c) The Executive Council shall designate a committee or other group to review the Proposed Pronouncement and make recommendations to a General Synod. The initiator(s) of the Proposed Pronouncement shall designate a person to support the Proposed Pronouncement before the committee or group designated by the Executive Council. Additional persons may provide support or opposition.
- (d) The Secretary will receive responses to the Proposed Pronouncement from Local Churches, delegates, delegates- elect, Associations, Conferences, Instrumentalities and National Bodies, including the record of any votes taken. The Secretary will provide one copy of each response to the committee or group designated to review the Proposed Pronouncement, retaining one copy in the Office of the Secretary. A report shall be made to the General Synod of the volume and character received.
- (e) The committee or group designated by the Executive Council to review the Proposed Pronouncement shall have the following duties:
 1. To coordinate the responses received;
 2. To hold open hearing(s) after proper notice.
 3. To present, after such hearing(s), to a plenary session of the General Synod its recommendations for action. Such action may be approval, disapproval, amendment, consolidation, referral or no action. A substitute motion or other amendment which radically alters the basic intent or direction of the original Proposed Pronouncement, however, shall be ruled out of order.
- (f) Copies of the Proposed Pronouncement and the recommendations of the committee or group reviewing the Proposed Pronouncement must be distributed to the delegates before action can be taken.
- (g) If adopted, the Pronouncement shall be communicated throughout the United Church of Christ and to the public.

- (4) Format: A Proposed Pronouncement and its supporting materials shall be submitted and circulated in the following format: (Proposed Pronouncements and supporting materials which do not follow this format will be returned for revision.)
 - (a) A brief title with an information sheet indicating the source of the Proposed Pronouncement, date of submission, and any other information pertinent to the Proposed Pronouncement.
 - (b) A brief summary (an abstract).
 - (c) Background statement indicating significance and rationale for the Proposed Pronouncement.
 - (d) Biblical, theological and ethical rationale for the Proposed Pronouncement.
 - (e) The statement of Christian conviction upon which the General Synod will vote.
- (5) The Statement of Christian Conviction is the only portion of the Proposed Pronouncement which will be voted on by the General Synod. Committees functioning for the General Synod, however, shall consider and may amend any portion of the Proposed Pronouncement.

B. Proposals for Action

- (1) Definition: A Proposal for Action is a recommendation for specific directional statements and goals implementing a Pronouncement. (A Proposal for Action may be submitted and circulated in anticipation of the adoption of a Proposed Pronouncement.)

- (2) Sources: Proposals for Action may be submitted only by
- (a) a General Synod delegate or delegate-elect, with the written concurrence of at least ten additional General Synod delegates or delegates-elect, from two or more Conferences;
 - (b) a Local Church, with the written concurrence of at least five other Local Churches of the United Church of Christ;
 - (c) an Association;
 - (d) a Conference;
 - (e) the policy-making body of an Instrumentality or National body of the United Church of Christ.
- (3) Procedures for Considering Proposals for Action are:
- (a) A copy of the Proposal for Action must be sent to the Secretary of the church at least eight months before the opening of the General Synod.
 - (b) The Secretary will send the Proposal for Action to the Local Churches, Associations, Conferences, proposed implementor(s), and delegates at least six months in advance of a General Synod. It shall be labeled "Proposal for Action--Circulated for Discussion and Comments."
 - (c) The Executive Council may designate a committee or other group to review the Proposal for Action and make recommendations to the General Synod, or the Executive Council may present the Proposal for Action with its own recommendation to the General Synod. The initiator(s) of the Proposal for Action shall designate a person to support the Proposal for Action before the committee or group designated by the Executive Council. Additional persons may provide support or opposition.
 - (d) The Secretary will receive responses to the Proposals for Action from Local Churches, delegates, delegates-elect, Associations, Conferences, Instrumentalities and National Bodies, including the record of any votes taken. The Secretary will provide one copy of each response to the committee or group which may have been named by the Executive Council to review the Proposals for Action, and one copy to the initiator(s) of the Proposals for Action, retaining one copy in the Office of the Secretary. A report shall be made to the General Synod of the volume and character of the responses received.
 - (e) The proposed implementors shall be required to provide to the General Synod a statement of feasibility and an estimate of the financial implications for the Church at the national level of the Proposal for Action.
 - (f) Copies of the Proposal for Action and the recommendations pertaining to it, including a statement of financial implications, must be distributed to the delegates before action can be taken.
 - (g) If adopted, the Proposal for Action shall be communicated throughout the United Church of Christ, to the public and to those named as implementors.
- (4) Format: A Proposal for Action shall include the following: (Proposals for Action and supporting materials which do not follow this format will be returned for revision.)
- (a) A brief title with an information sheet indicating the source of the Proposal for Action, date of submission, and any other information pertinent to the Proposal for Action.
 - (b) A brief summary (an abstract).
 - (c) Background statement indicating the Pronouncement(s) or the Proposed Pronouncement(s) on which it is based, the Synod(s) at which it was adopted or is proposed, and the rationale for the Proposal for Action.
 - (d) The names of the implementor(s) expected to develop the strategies and program to carry out the Proposal for Action.
 - (e) The directional statements and goals upon which the General Synod will vote.
 - (f) A statement that the implementing body is responsible to develop the strategy and program of the directional statements and goals.
 - (g) Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.
- (5) The Directional Statements and Goals are the only portions of the Proposal for Action that will be voted on by the General Synod. Committees functioning for the General Synod, however, shall consider and may amend any portion of the Proposal for Action.

C. Resolutions and Other Formal Motions

(1) Definitions:

- (a) **Resolution of Witness:** A Resolution of Witness is an expression of the General Synod concerning a moral, ethical or religious matter confronting the church, the nation, or the world, adopted for the guidance of the officers, instrumentalities and national bodies of the United Church of Christ; the consideration of local churches, associations, conferences and other bodies related to the United Church of Christ; and for a Christian witness to the world. It represents agreement by at least 2/3rd of the delegates voting that the view expressed is based on Christian conviction and is a part of their witness to Jesus Christ. The text of the proposed resolution should be so phrased as not to bring into question the Christian commitment of those who do not agree.
- (b) **Prudential Resolutions:** A Prudential Resolution establishes policy, institutes or revises structure or procedures, authorizes programs, approves directions or mandates actions by a majority vote.
- (c) **Other Formal motions** include actions other than those provided for above by majority vote.

(2) Sources: A Resolution or Other Formal Motion may be submitted by

- (a) any three delegates or delegates-elect from two or more Conferences,
- (b) a Local Church,
- (c) an Association,
- (d) a Conference,
- (e) the policy-making body of an Instrumentality or body related to the General Synod as noted in the "Constitution and Bylaws, United Church of Christ, Including Actions of the General Synod Creating or Recognizing Other Structures Related to the United Church of Christ."

(3) Procedures for Considering Resolutions and Other Formal Motions are:

- (a) Proposed Resolutions and Other Formal Motions shall be submitted before the following deadlines:
 - 1. A copy of the Resolution or Other Formal Motion must be sent to the Secretary of the Church by February 15 before the opening of the General Synod. The Secretary shall send copies to delegates by May 15.
 - 2. A Resolution or Other Formal Motions which could not have been anticipated or submitted in conformance with the above deadline must be received by the Secretary of the Church at least three weeks prior to the opening session of the General Synod at which it is to be considered.
 - 3. A Resolution or Other Formal Motion which could not have been anticipated or submitted three weeks prior to the opening session of the General Synod may be presented to the Secretary during those three weeks or by a voting delegate to the Executive Council on the day of registration or at a designated point in the agenda of Synod where new business may be introduced by title only, or when there is no other business before the Synod, provided that there will remain twenty-four hours for study before action is taken by the Synod. The presenter must be accompanied by two other delegates, at least one of whom must be from a second conference, and must provide at least 1000 copies of the proposed Resolution or Other Formal Motion for distribution to the Executive Council, Business Committee, Officers, chairpersons of committees, delegates, and to each conference.
- (b) Every Resolution or Other Formal Motion received prior to the General Synod shall be referred to the Executive Council or, during the General Synod meeting, to the Business Committee. The Executive Council or Business Committee shall, in respect of each proposal, either (1) present its own recommendations to the General Synod or (2) assign it to a committee or other group for review and recommendation to the General Synod. Such recommendations may include approval, disapproval, amendment, consolidation, referral, or no action. (see Rule 22)

- (c) No Resolution or Other Formal Motion shall be considered by the General Synod if similar action has been taken during one of the two previous General Synods unless the proposal would significantly change the previous action. The burden of proof shall remain with the presenter.
 - (d) Copies of each Resolution or Other Formal Motion and the recommendation pertaining to it must be distributed to delegates at least one-half day in advance before action can be taken.
- (4) Format: Resolutions and Other Formal Motions shall be presented in the following format:
- (a) A brief title with information providing the source of the Resolution or Other Formal Motion, the date of submission and any other information pertinent to the Resolution or Other Formal Motion. If presented at General Synod, the names and conferences of the delegates presenting the Resolution or Other Formal Motion shall be included.
 - (b) A brief summary of the Resolution or Other Formal Motion, if appropriate.
 - (c) The biblical, theological and ethical rationale; the financial implications; and the expected outcome, if appropriate.
 - (d) The text of the motion.
 - (e) Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available. There is no financial guarantee of any kind other than the annual budget determined by the Executive Council (73 GS 81).
 - (f) A statement, if appropriate, that the implementing body is responsible for developing the strategy and program designed to implement the Resolution or Other Formal Motion.
14. No more than four Proposed Pronouncements, Proposals for Action, Reports with Recommendations, Resolutions, and Overtures may be admitted to the agenda from any single source.
15. Reports to be made to succeeding General Synods on a Pronouncement, Proposal for Action, Resolution or Other Formal Motion may be requested for no more than the three General Synods immediately following that General Synod.

PROCEDURES FOR PROPOSED AMENDMENTS TO THE CONSTITUTION AND BYLAWS

16. Article X of the Constitution of the United Church of Christ provides for and governs the amendments to the Constitution and Bylaws.

REPORTS TO THE GENERAL SYNOD

17. Reports to the General Synod with no action required shall be placed on file. All reports made within the context of the meeting shall be contained in the official minutes of the meeting.

CONDUCT OF THE BUSINESS OF THE GENERAL SYNOD

18. A quorum for the conduct of business at shall consist of one-third of the voting delegates, provided that in this number at least two-thirds of the Conferences are represented by at least one delegate each (United Church of Christ Constitution, para. 43).
19. All proceedings of the General Synod shall, unless otherwise provided for, be governed by current edition of Robert's Rules of Order (United Church of Christ Bylaw 167).
20. Main motions, not in distributed printed material, and substantive amendments shall be presented to the moderator in writing, signed by the maker and seconder. Only voting delegates may make motions.
21. When a matter has been referred to a committee or group during the General Synod for review prior to its presentation to a plenary session for debate and action, the recommendation made to a plenary session by such committee or group shall be considered an original main motion fully open to amendment by the General Synod, except a recommendation which radically alters the basic intent or direction of the original matter

referred to a committee or group shall be regarded as a substitute motion requiring a majority vote of the General Synod for consideration.

22. The agenda as adopted by the General Synod may be changed by two-thirds vote or general consent upon recommendation of the Business Committee or motion from the floor.
23. Debate shall conform to the following provisions
 - A. Delegates and others wishing to be recognized shall obtain use of a microphone, address the moderator and identify themselves by name and Conference or other represented body.
 - B. Pro and con microphones may be designated by the moderator as required.
 - C. A delegate may not speak on an issue and conclude by moving the previous question.
 - D. A delegate may not present a combined motion to close debate on an amendment to a motion and the main motion.
 - E. No one may speak to the same debatable motion more than twice except to answer questions from the floor or the moderator.
 - F. A maximum of three minutes for the first speech is allowed the maker of the motion; subsequent speakers are limited to two minutes each, which can be divided into two speeches.
 - G. During timed floor debates and speak outs, microphones will be turned off at the expiration of a speaker's time provided for in the General Synod Standing Rules.
 - H. When time restrictions on speakers are required by these Standing Rules, an extension of time may be granted by the presiding moderator to the following persons:
 - (1) Speakers requiring translation into English from another language (time needed for the translation shall not be counted in the time allotment) and speakers who require sign language translation;
 - (2) Speakers whose fluency in English is limited and for whom translation is not available;
 - (3) Speakers with disabilities which affect mobility and/or speech.

A request for an extension of time shall be indicated to the floor parliamentarian who shall notify the presiding moderator.
 - I. Opportunity will be provided for two delegates speaking in favor and two delegates speaking in opposition to a motion before an amendment can be made.
 - J. A motion to limit or extend the limits of debate is itself undebatable; such motion requires a second and a two-thirds vote unless decided by general consent.
 - K. Non-delegates, not otherwise authorized to speak, may speak only by a two-thirds vote of the General Synod.
24. Voting shall conform to the following provisions
 - A. Votes shall be decided by the delegates present and voting. Abstentions shall not be counted in the total.
 - B. Voting shall be conducted on main motions, amendments and other motions, by the moderator by show of voting cards (not voice vote) except:

- (1) When a standing vote is necessary as decided by the moderator; or
- (2) When a counted vote is required by decision of the assembly or by the moderator.

MINORITY RESOLUTIONS

25. Requirements. In the case where a Formal Motion, Constitution and/or Bylaw amendment, or Priority is adopted by less than 75% of the votes cast, a minority resolution, expressing a minority viewpoint on the same subject matter, may be proposed at the same or the next business session of that General Synod.
26. Procedures to be followed when a minority resolution is to be considered shall conform to the following provisions:
 - A. A delegate who plans to propose a minority resolution should, at the time of the consideration of the original proposal, request of the moderator that the percentage of votes in the affirmative be determined and recorded so that eligibility for proposing a minority resolution can be established.
 - B. A minority resolution is to be voted only by those who voted in opposition to the original proposal. Each Conference shall be responsible to determine the eligibility of its own delegates in such a vote.
 - C. To become a matter of record of General Synod, a minority resolution shall require a majority vote of those voting as designated in b, above.
 - D. An adopted minority resolutions shall be attached to the action to which it relates.

PROCEDURES FOR NOMINATIONS AND ELECTIONS

27. The Nominating Committee shall make nominations from the platform as provided by the Constitution and Bylaws. Nominations may also be made from the floor. (Members of the Nominating Committee are nominated by the Executive Council. Some members of the Office of Communication are nominated by the Executive Council and other National bodies of the United Church of Christ. These nominations are made from the platform by the Business Committee.)
28. Biographical information on each candidate shall be made available by the Nominating Committee for those it nominates, by the Executive Council and other National bodies of the United Church of Christ for those they nominate, and by a delegate making a nomination from the floor. The Nominating Committee, the Executive Council, and other National bodies of the United Church of Christ shall submit their information to the General Synod not later than the opening of the business session in which the Nominating Committee reports to the General Synod. A delegate making a floor nomination shall submit the required biographical information to the Secretary by the close of the business meeting during which the nomination is made.
29. Written consent of each nominee other than floor nominees is required prior to election and should be submitted to the Secretary. The person making the floor nomination shall provide verification of the consent of the nominee in a form acceptable to the Secretary pending receipt of written confirmation.
30. All nominations shall be presented by name only. Biographical information for all nominees shall be distributed in printed form.
31. The Business Committee shall administer the nomination and election procedures. The Executive Committee of the Nominating Committee will be a resource to the Business Committee in the nomination and election procedures. The Office of the President shall provide adequate staff assistance to the Business Committee and the Nominating Committee.
32. Election by ballot shall be required only when an election is contested.

33. If more than one nomination is made for the Executive Council from any one Conference, the General Synod shall vote on which name shall appear on the final ballot. A three minute nomination speech shall be allowed for each nominee prior to this vote.
34. When the election is contested, the sequence of names shall be varied on the printed ballots. Nominations made from the floor shall be so identified on the ballots.
35. All elections shall be decided by plurality except for those specified in Standing Rule 38. Votes for write-in candidates and abstentions shall not be counted.

(In the event the proposed amendments to the Bylaws are passed, the following procedures will govern the election of the new officers.)

36. When there is more than one nominee for the office of Secretary, a speech of no more than five minutes may be given by each nominee prior to the election. (Note: General Synod Twenty-two will elect a person to serve as Secretary of the Church for a term to expire June 30, 2000.)
37. Nominees for the offices of General Minister and President, Associate General Minister, Executive Minister for Justice and Witness Ministries, Executive Minister for Wider Church Ministries and Executive Minister for Local Church Ministries may deliver a speech of no more than five minutes prior to the election.
38. Requirements and limitations for nominations are set forth on the following chart:

	Bio. Info. Required (Max. Words)	Floor Nominations Allowed	Nominating Speech (Max. Mins.)	No. of Seconding Speeches Allowed	Seconding Speech (Max. Mins.)
General Minister and President	50	No	No	None	None
Associate General Minister	50	No	No	None	None
Executive Minister for Justice and Witness Ministries	50	No	No	None	None
Executive Minister for Wider Church Ministries	50	No	No	None	None
Executive Minister for Local Church Ministries	50	No	No	None	None
Secretary	50	Yes	5	2	2
Moderator	50	Yes	5	2	2
Assistant Moderators	50	Yes	3	No	No
Executive Council	50	Yes	(only when contested) 3	No	No
Nominating Committee	50	No	No	No	No
Commissions, Committees, Instrumentalities	15	Yes	No	No	No

All nominating and seconding speeches shall be made from the platform.

39. The Secretary, General Minister and President, Associate General Minister, Executive Minister for Justice and Witness Ministries, Executive Minister for Wider Church Ministries, Executive Minister for Local Church Ministries, Moderator and Assistant Moderators of the General Synod shall be elected by majority vote, a majority being based on the number of legal votes cast for the office. The Secretary shall announce to the delegates the results and number of votes cast for each candidate, except when the Secretary is a candidate in a contested election, in which case the Moderator will announce the results. If no candidate receives a majority of votes cast on any ballot, the next ballot will include the two candidates receiving the largest number of votes and all other candidates who receive more than the average number of votes cast per candidate on the previous ballot.

Procedure and Call and Election

40. Candidates for the Offices of General Minister and President, Associate General Minister, Executive Minister for Justice and Witness Ministries, Executive Minister for Wider Church Ministries and Executive Minister for Local Church Ministries will be presented to the General Synod by the respective search committees. A single presentation speech for each candidate may be made, each to be no longer than 5 minutes.
41. Candidates for the Offices of General Minister and President, Associate General Minister, Executive Minister for Justice and Witness Ministries, Executive Minister for Wider Church Ministries and Executive Minister for Local Church Ministries, may each make a speech no longer than 5 minutes prior to election.
42. An affirmative vote of at least 60% of the legal votes cast is necessary for each candidate to be called and elected by the General Synod to serve as an officer of the church.
43. Once the candidate for General Minister and President has been called and elected by the General Synod, the chair of the Executive Council will place the candidate's name in nomination for election as President for a term beginning October 1, 1999, until the date determined for the new structure to become effective. There shall be no nominations from the floor. Election must be by majority vote.

GENERAL RULES

44. Meeting expeditors (such as pages) shall perform duties as designated by the Business Committee, and shall be non-delegates.
45. Only printed matter and other matter (including commercial) which has been approved by the Business Committee may be distributed on the floor of the General Synod and within its environs. Such material must contain the identity of the originator.
46. The Business Committee will announce any necessary rules pertaining to photographs being taken during the General Synod meetings. These rules may be changed in the manner as other General Synod Standing Rules.
47. Recording the procedures of General Synod is under the direction of the Secretary.
48. Planned demonstrations and celebrations on the floor and visitor's gallery of the General Synod plenary sessions must have prior approval of the Business Committee or be ruled out of order.
49. There shall be no smoking in the meeting hall during the business meetings of the General Synod.
50. All sessions of the General Synod and its delegate committees are open to the public and the news media while the Synod is in session.
51. The Program and Planning Committee is authorized to determine the number of offerings at a General Synod meeting. The purpose of the offering(s) will be determined by PPC in consultation with the host Conference and will be announced at the Spring meeting of the Executive Council immediately preceding the General Synod. The amount of the offering(s) shall be announced before the Synod is adjourned. In the event that an exceptional need arises after the Spring meeting of the Executive Council or during the General Synod itself, the Business Committee of the General Synod may authorize an additional offering to meet that need during the General Synod.
52. These General Synod Standing Rules shall be originally adopted as a group by two-thirds vote. Thereafter, any rule(s) may be amended or rescinded by a two-thirds vote. Some rules may be suspended for a single instance by majority vote, bringing into effect the standard parliamentary rule, if one exists.
53. When General Synod is not in session, the Executive Council acting as General Synod ad interim may amend the Standing Rules, as necessary, to facilitate the collection, processing and distribution of items of business.

for a subsequent General Synod. Notification must be sent to local churches, conferences and delegates regarding such action(s) at least one year prior to the beginning of the subsequent General Synod.

APPENDIX B
SERMONS, SPEECHES AND REPORTS

TWENTY-FIRST GENERAL SYNOD
Thursday Opening Worship
Sermon
Rev. Hector E. López

July 1, 1999

Thank you for the banners, this event and especially this incredible worship service. Friends! This is what the United Church of Christ is becoming. I celebrate that!

It is wonderful to be here, to see old friends who are getting older every year; to make new friends and acquaintances. It is good to be here at this Synod because those of us who have been here before can testify to the power of the Holy Spirit that takes place this week. It is good to do the business that God has commended us to do, no matter how difficult it is. Are you as glad to be here as I am?

Last night at the "Is It Well With Your Soul" celebration the power of the Holy Spirit was so apparent that I knew I was at home.

Well, friends. Esther. What an incredibly beautiful story which most of us have heard over the years of our faith life. An incredibly brave Israeli woman, and an even more incredibly brave prophet of God. The Book of Esther is a festival of remembrance for the people of Israel. It is called "Purim" and I ask forgiveness for those of you who know Hebrew - the dictionary did not help me with the pronunciation of that term. It is part of the five scrolls forming the writings of the Hebrew scripture. The events described in Esther took place during the first exile of Israel around 422 BCE. The Holy Temple had been destroyed. The Jews were in exile and the Jews were about to be annihilated. The key word here is annihilation and it was for just such a time as this that Esther was brought to royal dignity. Please take note that to the people of Israel these were not just moments of budget deficit or pastoral/congregational disagreement; nor of critical differences of theology. These moments had to do with the annihilation of the people of Israel. In the Festival of Purim commemorating this incredible act of salvation by God through the courageous intervention of Esther the book is read in its entirety twice, once in the morning and once in the evening. The celebration is a wild and joyous celebration of the overruling power of the providence of God. I wish I could have found a scroll in English because Esther can only be read from the scroll, not from a book.

Brothers and Sisters, I think it is appropriate to look at this scripture through the Festival of Purim, Purim times. The United Church of Christ has had its own "Purim" moments, times in the history of our church which saved us from annihilation. Many of our individual communities represented in the United Church of Christ have come close to annihilation; Native American Indians, African Americans, the indigenous people of the Caribbean, Latin America, Pacific Islanders, Asian Americans. European peoples have been decimated. Our denominational life, though different, has been challenged and if we had not responded to God's call for just such times as those, we may well have lost our life as a unique community of faith, called by God, to respond actively to threats to the body of Jesus Christ. What were those moments? You know them as well as I do: slavery, ordaining women, the issues of war and peace, poverty, civil rights. Remember James Foreman and the creation of the Commission for Racial Justice, MRSJ, the United Black Christians. Remember the women's liberation movement, the Council of American Indian Ministries, Pacific Island Asian American Ministries, Council for Hispanic Ministries, open and affirming, multiracial and multicultural church, persons with disabilities. . . I could go on. You know the litany better than I do. These people, when we responded to their cries I believe we saved the United Church of Christ as a community of faith. As we say so often at the communion table, it was God who invited us to the United Church of Christ. We have come to us. We have come bringing all our gifts.

Friends, you can't tell me that we don't relish the gift of these drums. You can't tell me that you don't relish the rhythm and sounds of languages and dance and music from all over the world. One of my favorite moments at my installation three years ago were the bagpipes.

For such a time as these. Determined. . . I heard on the radio and read in the newspaper, our economy is booming. Real estate is high. We just bought a house this year and in the short time we have owned it, one week, it has increased in value 8%! We now have in the United States of America the richest men in the world! Some person, I forget his name, who did something with computers is supposed to have \$200 billions plus! Michael Jordan, who

is somewhat of a good basketball player, makes about \$100,000 every ten minutes. If he were to save every penny that he made it would take him 300 years to make the \$200 billion plus the gentleman from--where is he from, Apple? Well, one of those gentlemen. The San Antonio Spurs won the National Basketball Association championship and this Sunday our women's soccer team may be competing for the World Cup championship. Wonderful times! Wonderful times! It is just gorgeous and wonderful to be part of this incredible nation at this time in history. Yet it is also at ease--kids killing kids with guns. The death of our young people must longer be the product of our weapons economy whose profit margin is determined by its proliferation of guns in society, whether it be State or personal weaponry, friends. Familial abuse at an epidemic stage throughout our states. Kids having kids. War continues to be the most popular strategy for conflict resolution in this world and in this country. I don't know if our leaders went to the Albin Institute to learn about conflict resolution but I know that is not where they found the answer of war. Millions continue to starve in this world. Millions continue to die of hunger at a time when we are producing more food than at any time in the history of the world. Jubilee 2000 presents its opportunity for those of us in this nation--an opportunity to forgive and forget debts that have accumulated to the place where most of the nations that owe these incredible debts cannot even pay off the interest in their next 100 years of life, let alone the principle of those loans. Our waterways and forests are being eradicated. Public education is under severe attack. Public schools are being resegregated faster than they were segregated, friends. I do not believe we can allow African American and Latino men to be the profit margin of the economy of prisons in this country. Racial and ethnic children can no longer be the fodder for the failure of our educational systems anywhere in this country. And we, as the United Church of Christ, find ourselves in the midst of cries "General Synod 22 - The Death of the United Church of Christ." Other friends are suggesting that this denomination is at one of the most critical junctures in its history. The chasms that separate us are awesome. We are wounded. We have heard that the process that has taken us here to this moment over the last ten years has been flawed.

Well! In the midst of that context what is God's call to the United Church of Christ? Are we on the edge of a new "Purim Moment?" Is our life so threatened that we are facing death? I believe we will die as a denomination faithful to God's call if we no longer embrace one another and honor the call that we hear from one another. I believe that we will die and that we will no longer hear the cries of people through the world who require a word, who require dollars, who require our love. This past week many United Church of Christ churches participated in a Gay Pride parade in Portland, Oregon. Those of us who come from churches thought it was appropriate to join our brothers and sisters and march in the parade. We were astounded when as we marched in front of the people they cheered and clapped for us! We didn't understand what that meant. We didn't think we were doing that big a thing. But what we were demonstrating is that the church is not just all against our brothers and sisters who are gay and lesbian, but that there are churches who stood in support and solidarity with all our brothers and sisters.

Well. We are going to be deliberating over some very incredibly difficult issues this week. Are they "Purim Moments?" I think they are very important, friends. I think they touch our lives at very many different places. But I don't think they are "Purim Moments." I don't think they are as important as trying to find a solution to keeping kids from killing each other. I don't think they are as important as solving poverty in this world. I don't think they are as important as loving and embracing one another and showing that we do trust and respect each other. It is clear to me that many of our past and current prophets understood that God meant that we are not called to just such a moment as this, but that the whole of life is filled with moments like these. We can never, never rest from responding to these moments as they present themselves, sometimes overlapping each other. But we are also called to celebrate--to celebrate the grace God has given us. To celebrate the incredible response that our church, the United Church of Christ, has taken to all of these incredible issues over the life of our denomination. And friends, I celebrate that! I love the United Church of Christ! I love the ministry and mission that we do! I know we are flawed! I know I am flawed! I know this sermon is flawed because it is going to take 25 minutes to finish instead of the 20 I was given! I confess it--I am flawed! But so be it! God works with us. God calls us, flawed as we are, to respond, to be attentive, to say "Yes" to brothers and sisters, "Here I am. All that we have is yours."

Oh my Lord, we have been called as Esther was to a place of royal dignity. Listen to those words. Royal Dignity. Oh yes, the United Church of Christ has been called to royal dignity. We do sit in the places of power and we do have access to the leadership of this country and we must continue to respond as we have all along to the cries of all the Mordecai's of history. We are called by God to be this weird, crazy, neurotic, daring yet compelling community of faith, called the United Church of Christ, inviting, welcoming, embracing, involving, becoming, attentive, committed to a ministry of engagement and encuentro--God sends these people to us, friends. We don't choose them. God

doesn't "Watch if they are clean or wearing good clothes." God just sends them. God just sends them. And all we are to do is open our arms and embrace them--stretch those arms and embrace them!

My Lord, it is time for courage and determination now more than ever, to continue being the church journeying toward being a multiracial and multicultural church, to continue to be a denomination journeying towards open and affirming, to continue to be a church that includes all people--conservative, progressive, middle-of-the-roaders— in such a way that love and affection are always a part of the arguments and the negotiations and the conflicts and the celebrations of which we participate. Do you believe that? I want you to do something right now, for yourselves. If you really believe that it is the love and grace of God that overwhelms us all our of our deliberations, if you really believe that forgiveness and grace and affection are the way we are meant to be no matter what our position on anything, I invite you, all of you who wish to and can, to stand up and hug your neighbor right now, and love them, and kiss them! Hug them!

All right. Let's get back to order. Enough of this loving. More than ever we must not be uncertain of God's providence in all that we do. After all it is God's providence that saved the people of Esther. It is God's providence that continues to sustain and save us. No matter what the difficulty, no matter what the barrier, no matter what the chasm before us, God's providence will provide salvation for us. It is finally and ultimately God's providence that reigns. After all that we do and accomplish, God's will prevails. It is God's grace and the love of Jesus Christ that binds us. Amen.

REPORT OF THE DIRECTOR OF FINANCE AND TREASURER

Doris R. Powell

July 2, 1999

Good Morning.

When I was a child I had a book titled "365 Bedtime Stories." Not a very original title. Some were contemporary stories about Bobbie or Susan or other children on a playground or stuck in a house on a rainy day or engaged in ordinary, daily activities. All learning lessons about leading a Christ-like life. Other stories were about people in the Bible. My special story, of course, was the one that was on my birthday. It was titled "Brave Queen Esther." The lessons I learned from **my** story were that sometimes God calls on us to care for others and if we are to do what God asks, we must put ourselves fully and trustingly into God's hands.

Now I believe God calls on us, not only in extraordinary circumstances like Queen Esther's, but on a daily basis, like Bobbie or Susan, to care for one another. Through many faithful acts of kindness and justice we are instruments in God's hands.

One of the basic, faithful acts, a foundation for growing in faith, is the act of giving our tithes and offerings. Our new yearbook informs us that the 1.4 million people of God in the United Church of Christ gave over \$750,000,000 in 1998. That was a 4.4% increase in a year when membership decreased by 1.2%. In the last 23 years of yearbook history total church support has increased save one. 1998 giving brought increased support for local church, conference and national use. The writer of the letter of James says "Every generous act of giving with every perfect gift is from above, so I give thanks to God for working in our lives that we might be grateful givers.

This afternoon at the agenda time for Budget Hearing you will learn more about how that giving is being used. In the General Synod Agenda book there are charts and detailed data on giving so I am not going to read those statistics in this report. Instead I want to be accountable to the church for the gifts that are forwarded to my office by telling you a little bit about the work of my office and my staff.

As I speak Gwen Solomon is receiving a check from one of our conferences in today's mail. At least I trust she is. It happens regularly. She will enter it into a new database in Lotus Notes, developed so that we are able to flexibly record Our Church's Wider Mission giving and ready to implement the action you may take at this Synod called "Creating Four Special Mission Giving Offerings."

During the past year Barb Fryman upgraded our payroll software. Barb is off to the side there (pointing stage right). Ted Meurer upgraded our General Ledger software, and I think Ted was hoping to be...ah, he is over there, so that we are year 2000 compliant. Barb is here all week working with the Office of Communication staff to bring the activities to the big screen and Ted is assisting with registration, making bank deposits, paying Synod bills and preparing for the receipt of our offerings.

As we prepare for restructure Ted has been working with the Treasurers of the World Board and the Homeland Board to select a single software package and develop a common chart of accounts for the new structure. We are preparing to provide common financial services for all of the new covenanted ministries and comprehensive reporting to the whole church, hopefully much improved reporting that will help you more clearly see the work that we are doing.

My special task over the last year was guiding the preparation of a mission spending plan for the new structure. But what I really want to say to you today isn't so much a focus on our work as on your role because you are the ones to adopt budgets and go from here as advocates. I would like you to go equipped to tell the story of the good that we will do with the generous giving of our members.

I want you to know that the annual report is sent to every church. Each page is an accounting of the ministry and mission work accomplished over the past year with your support.

I want you to know about the calendar of prayer sent to every local church. It is designed so the pages easily can be removed, one for every week. Your church could copy it and put it in the Sunday bulletin and then our church members could join our prayers with our dollars and important ministries of the church.

You'll hear instrumentality presentations on Monday afternoon. I hope you will listen to them carefully. We will celebrate Make A Difference! on Tuesday. You will hear about a wills emphasis being coordinated by our Commission on Development. Please don't let our churches say "We don't know what they are doing with our gifts." when there is so much to celebrate. To any church that requests it we will provide added reports, budget information. Your call rings right to my desk and I will answer it or see that the right person can help whoever calls. That is part of my ministry.

I want you to know the gratitude I have for the opportunity to serve as your Director of Finance and Treasurer. I don't take it for granted when I look at the religions of the world that in this denomination I can serve, I've been called to serve, I'm a woman, and I have disabilities. But in this denomination it is accessible to all and we are all affirmed.

It has been a challenging time since 1989. There were times when it was difficult to know how to lead. When Basic Support was decreasing each year in the national setting. You've probably faced that challenge in your own church. You need to be financially responsible, yet you need to be responsible not to back off from our mission and from our ministry. As we transition to a new structure I feel I am handing over to the future what Charles Lockyear faithfully handed over to me.

Our Audit of Financial Statements disclosed that each instrumentality, through careful administration of its staff and directorate is poised to carry from \$83,000 to over \$1.2 million in net assets forward at the end of 1998, On the brink of restructure in 1998 National Basic Support increased ended a decade long decline.

The General Fund, which includes Make A Difference! endowments, has over \$11 million of net assets. And this is in addition to the financial strength of the United Church Board for Homeland Ministries and the United Church Board for World Ministries, our Pension Boards, the United Church Foundation. God is truly blessing us with a firm foundation for our new ministries.

Today's General Synod theme is "Faith" recalling to my mind a passage from Hebrews: "Faith is the assurance of things hoped for, the conviction of things unseen..." Because our faith is placed in a trustworthy God we may hope with assurance for God to continue to work in and through us, through our lives, through our churches, through our conferences, our associations, our national ministries, our ecumenical partners, our partner churches, that our faith may be brought to completion by our good work.

Thank you.

REPORT OF THE SECRETARY

Edith A. Guffey

July 2, 1999

Good Morning.

People from the Executive Council know that before I give my reports I sort of wait for the Spirit to Move. It's cutting it a little close this morning!

I want to begin my report by saying a few words of thanks to my staff. The Secretary's Office is really four people, myself included. This is the office that has overall responsibility for the Yearbook, for maintaining the listing of churches and pastors, the annual report, the minutes of the Executive Council, receiving and processing all the business for General Synod and the General Synod Registration. It is this office that receives calls asking for copies for General Synod minutes or the Constitution and Bylaws and it is our office you are calling when you want to locate that pastor who confirmed you 25 years ago. And yes, those calls that ask that we Fax, this afternoon, copies of all of the official actions that would illustrate the position of the United Church of Christ, historically and today, on the social issues of our society. Well, those calls come to--you guessed it--our office. It is also our office that says to these callers "Can you narrow that request just a little." So I hope this gives you some idea of the scope and the amount of our work. You don't have to be a member of the United Church of Christ to work in the national offices but it just so happens that everyone in my office is and for us that is a bonus. Not only are they committed to their work as any good staff member would be, they are also committed to this church, so I want to "Thank You" to Darrell Ludwig, Ruth Radcliffe and Julie Kraus.

We work in partnership with many others in the national setting. Although our office does have the overall responsibility for Yearbook, that task is shared with the Research Office in the United Church Board for Homeland Ministries. The relationship with the Research Office is a natural one that has grown over the last six years. Together we continue to look for ways to make the Yearbook a more useful tool and for new and innovative ways to use the information that we gather. The new Yearbook that has just been published lists email addresses for churches. Did you know that if you are traveling you can look at the UCC Home Page and find a UCC church near you by entering a zip code. The source of that information is the church database from the Yearbook process. We know that our world is changing and we want the Yearbook to remain both a current and historical tool.

The Annual Report that Doris just spoke of continues to be a source of basic information about the work of the national setting. Again, the overall responsibility for that publication is in the Secretary's Office. But it, too, is a joint effort between the United Church Board for Homeland Ministries, United Church Board for World Ministries, and the Stewardship Council with the Stewardship Council serving as the production manager for this publication. The Annual Report has evolved over the years and is a wonderful piece that can be used for mission interpretation and education in our churches. Now I don't think I'm going really far out on a limb when I say there are members in our churches who don't really know and understand the work of the national setting. I'm a risk-taker, you can tell. The Annual Reports are free. They will be available here on Monday. Take one--take several--and share them as a way to spread the good news of what you are doing, what we are doing as partners in mission.

This biennium has been a busy time for all of us and that has been true for me as the Secretary, as well. I have served on the Transition Coordinating Committee and the Constitution and Bylaws Revision Team. In anticipation of restructuring I have worked with others to develop and present Transition Personnel Policies to Boards of Directors and the Executive Council. And I have served on a number of other committees and task groups related to the overall functioning and work of our offices in Cleveland.

If I am to be faithful and in being accountable to you about my work, I have to mention the responsibility of serving as General Synod Administrator. In a Synod year a significant part of my time is devoted to this. While it is work, it is a wonderful opportunity to work closely and get to know persons from local churches and from the host conference staff in a way that happens only over a period of time of working together toward a common goal.

I have continued to speak in churches and conferences and association meetings. These, too, have been special opportunities that I treasure and I usually leave these experiences feeling that I have gained much more than I have given.

In closing I would like to say two things. First, a special work of thanks and acknowledgment to the Executive Council. You are a wonderfully gifted, committed, and good-humored group of folk. And especially this biennium you have given countless hours of work. I know that you love this church and you are committed to the gospel of Jesus Christ and to God's mission in this world.

And finally, let me say that while I don't know what your actions will be on the Proposed Amendments to the Bylaws, I don't know what your votes will be on the nominees, I am still very aware that it is that this will be my last report to you as the Secretary of the church. It has been a tremendous honor for me to serve you in this way and I am so very grateful for all who have worked historically in this church to challenge and prepare us to receive leadership of persons of color, of women and of lay people. I am one who has benefitted from your tireless and committed work.

And there is still more work to be done. There is important work to be done in our world and we have some work to do in our internal life as a church, as well. We are not a perfect church. Another risk-taking statement. But you know, I'm not sure we are called to perfection, but I am positive we are called to be faithful. When all is said and done I trust we will have fulfilled that call.

REPORT OF THE PRESIDENT

Paul H. Sherry

July 2, 1999

FOR SUCH A TIME AS THIS

Before beginning my more formal remarks, I want to express to you all the sense of gratitude I feel for having had the privilege of serving as the President of this church these past ten years; and for the loving support you have given Mary and me.

I have been a member of this church my entire life and that life now stretches back sixty-five years. I have been an ordained minister of this church now for forty-one years. In those years I have witnessed, as have you, many changes in our common life. It is surely true that, in some ways, this is a very different church from the one I was born into and the one into which I was ordained. But, on the other hand, in many more ways it is not a different church; rather, it is a very similar church. Like that of my youth, it is a church firmly rooted in God's saving acts in Christ Jesus. It is a church committed to preach the Gospel with grace and power. It is a church that seeks God's forgiveness for our many short-comings. It is a church that seeks to help build a world of justice and mercy and peace. It is a church that seeks to be a church for all people, without exception. It is a church that not only believes that God always has more truth and light yet to break forth from God's holy Word; it seeks to embody that belief in its common life. Its grounding in an eternal Gospel provides the courage to venture forth into God's promised future. That was the church of my youth, at its best. That is the United Church of Christ today, at its best. I hope and trust that will be the United Church of Christ tomorrow and far into the future. So, once again I want to thank you for the privilege of serving with and among you and to tell you that Mary and I look forward to serving in yet other settings, with and among you, in the days that lie ahead.

Now to our theme for this, the Twenty-second General Synod of the United Church of Christ: For Such A Time As This. Several weeks ago, while on one of my frequent trips to one of our churches, I had a conversation with a church member about our theme in the course of which she asked me, "What is so peculiar about this time, anyhow?" So we talked about her question and we both came to the same conclusion. We decided, perhaps surprisingly, that in many ways this time is a time like any other time. Oh, we did agree that there were many particularities about this time that did set it apart, to some degree at least, from any other time; particularities known to all of us in this hall. But we also decided that, in fundamentals, this time is very little different from any other time; that, in fundamentals, the challenges that face us today are the challenges of every day. And that the way we respond will determine the very future of the United Church of Christ for many years to come.

What then is this time? Simply put, like every other time, it is a time of dramatic contrasts. On the one hand, for some it is a time of debilitating anxiety in the face of the unknown and the unknowable. But for others, it is a time of liberating trust in the God who saves. On the one hand, for some it is a time of destructive indifference in an often hostile and threatening world. But for others, it is a time of transforming love akin to the love of the Christ who saves. On the one hand, for some it is a time of fearful timidity in the face of seemingly unsurmountable odds. But for others, it is a time of venturesome daring so that we might go from where we are this day to where our God would surely have us be. On the one hand, for some it is a time of enervating despair as so many witness hope's demise. But for others, it is a time of shimmering expectation that God will neither abandon nor deny. That is the duality of the time in which you and I live; it is the same duality in which those who went before us have lived. Therefore, like our forebearers, through God's grace, let us - you and I, we of the United Church of Christ - turn away from anxiety, indifference, timidity, and despair. Let us, instead, choose life. Let us choose to trust, to love, to dare and to hope for in that choice rests the future that God through Christ Jesus has in store for us all. That choice places us at one with the intention of the good creation and very near to the heart of God. As we are this church, with these sacred commitments, we will be a church fit to face a new century and a new millennium, whatever that century and millennium might bring.

It is certainly true that we do live and minister in anxious times. Centuries ago, Blaise Pascal said that anxiety is our natural fallen state. One of our own theologians of a generation ago, Paul Tillich, eloquently echoed those words. This anxiety, both universal and particular, does threaten to debilitate and overwhelm. Think for a moment of the

anxiety we of the United Church of Christ oftentimes feel about our institutional future. What will we number ten or twenty years hence? What will our resources be? In the midst of the great and growing diversity that is our church, will the center - Christ Jesus - hold? Can we remain one people even as we sometimes contend with each other over challenging issues of personal and social moment? These are anxiety-producing concerns for us all and if these concerns are not to deny our ability to live and minister in the midst of them, we need the liberation from our anxieties that comes from an abiding trust in the God who saves. That liberating trust, God's gracious gift to an anxious people, provides the courage to be, the courage to minister in anxious days. To be sure, liberating trust does not relieve us of the responsibility for faithful living. It does not excuse us from addressing these concerns forthrightly and responsibly. But it does remind us that God in Christ holds the future of our blessed church snugly in God's loving arms so that, whatever the future holds, God's way for us will not be denied.

I remember the response of Harriet Tubman when her biographer, Sarah Bradford, asked her how she was able to accomplish so much in the face of so many seemingly insurmountable obstacles. She said, "'Twant me,' twas the lord. I always told him, 'I trust to you. I don't know where to go or what to do but I expect you to lead me,' and he always did." That is the testimony of so many down through the years. I don't know where to go but I expect you to lead me. And God always will. You will remember the words of scripture: "...the Lord went before (the Israelites) by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people." We need not fear. That same Lord will go before us of the United Church of Christ. In a time of both debilitating anxiety and liberating trust, there is the assurance we need. As we trust we will prevail.

It is a time to trust. It is also a time to love. For in a time of both destructive indifference and transforming love, those who love courageously bear the future. As you know, we of the United Church of Christ - centered in Christ - are committed to be and to become a fully inclusive church. We desire a church with a full range of theological expression. We desire a church for all people of whatever background and condition. We desire a church committed to tear down all that would separate and divide. We desire a church that will reach out in love to all the world. That vision has been criticized, sometimes severely, both from within our communion and beyond, because, it is said, that in our enthusiasm to become a fully inclusive church we have either watered down the Gospel message or we have reached beyond Gospel boundaries. The great majority of us, on the other hand, believe very differently. It is true that we have been far from perfect in our journey together. It may be true that, in our enthusiasms, perhaps sometimes our theological work may have been insufficiently rigorous. Surely, it is true that there are times when our commitments to full inclusivity are honored in the breach. Repentance does become us. But despite these shortcomings, we believe that we are on a sacred journey and to turn away would be to deny the central message of the Gospel, to participate in the destructive indifference that harms so many, and to deny ourselves and Christ's Church the presence and gifts of so many of God's beloved.

We are gathered not many weeks following the results of an initial search for new leadership that has been the source of some pain and anger in our church. As you are well aware, since that time we have worked diligently both to address that pain and to continue the search process so that we might have candidates to lead us into the future. As might be expected, there was not complete agreement on how best to proceed in the days following the results of that initial search process. We still have not reached full agreement. I am aware that there are some among us who feel we should have adopted an alternative course. All of us need to fully respect these differing opinions and acknowledge that there probably was no one perfect solution. At a later point in this gathering we will have the opportunity to express our will on this matter. I mention this in the context of a church committed to transforming love because that is what is required for us to heal the hurts and address the confusions, not only of this matter but of any other that we may confront in the days ahead. And there will be other hurts, other confusions. Life cannot proceed without confusions, without pain. Nor can the United Church of Christ. But the United Church of Christ can proceed with faithfulness if, in the midst of our contentions, we refuse to separate from each other; united in Christ, commit ourselves to reach out in love and compassion for each other all the way to the promised realm. That is a church of transforming love and that is the church that I hope and trust we will be.

Transforming love reaches out to the other in so many ways. Let me mention two in particular that are transforming our common life on the edge of a new millennium; our commitments, declared in previous assemblies, to be and to become a multi-racial, multi-cultural church, accessible to all, and an Open and Affirming Church. These commitments bear witness to our conviction that God desires a church wherein all might find a home, these commitments bear witness to the Gospel vision that we all may be one in Christ Jesus. We still have a long way to

go to fully embody those commitments, but we are on that Gospel road and I am firmly convinced we will not turn away. In a time of both destructive indifference and transforming love, as we stand for transformation, as we stand for courageous love for one another and for all people, everywhere, lives will be renewed; this church will be transformed; and the beloved community God desires for us all may yet emerge.

I remember the wisdom of Leo Tolstoy who said often that the reason for life itself is for each of us simply to grow in love, to expand our loving horizons. "This growth in love, he said, " will contribute more than any other force to establish the (reign) of God on earth." Surely, that is what a church with a full range of theological expression; a multi-racial, multicultural church; a church accessible to all; an Open and Affirming Church; a church for those who have much of the world's goods and those who have little; a church for those at life's beginning and life's midpoint and life's end; a church for those whom the world would deny; a fully inclusive church committed to a fully inclusive society is all about and since God goes before us, we will not be denied.

Not long after I released the Pastoral Letter, NOW, NO CONDEMNATION, The Rights of Gay, Lesbian, and Bisexual Persons in Society and Their Membership and Ministry in the Church, I received a phone call from a lay person who was struggling personally with the implications of that Letter. He said, "I still cannot entirely reconcile homosexual orientation with my faith." But," he continued, "increasingly I find that I also cannot continue to turn my back on Jesus' call to inclusive love." Living with Jesus, he could not remain indifferent. Living with Jesus, he was being transformed by love. I submit to you, we of the United Church of Christ are on that same journey to the future.

It is a time to trust. It is a time to love. And it is a time to dare. In many ways, as we gather in this Assembly, we might compare our situation to that of the Children of Israel, who after a long and challenging journey, reached the borders of the Promised Land. Moses sent spies out to scout out the terrain. The spies returned with what some have characterized as a majority report and a minority report. The minority report, submitted by Joshua and Caleb, said, "We can go ahead, we can do God's will if only we do not lose hope." The majority report, on the other hand, was far more cautious. It spoke of "giants" in the land; the sons of Anak, literally the "long-necked one". And, said those reporting, "...we seemed to ourselves like grasshoppers and so we seemed to them." The Children of Israel, frightened of the uncertain and challenging future that lay before them, accepted the majority report and said to one another, let us "go back to Egypt". Fearful timidity in contention with venturesome daring, the story of that time, of our time, of every time.

Timidity in the face of challenge is understandable. To dare is to make oneself vulnerable and that is never easy for any of us. Egypt may be unforgiving but it is at least familiar. But this is not a time for timidity. The future beckons and if we of the United Church of Christ are to greet that future with grace we will stand with Joshua and Caleb. We will dare. In this time I hope and trust that we of the United Church of Christ will do just that. I hope and trust that we will stand with Joshua and Caleb.

Bill Coffin says that the story of Joshua and Jacob:

shows that while love seeks truth, fear seeks safety. And fear distorts the truth not by exaggerating the ills of the world ...but by underestimating our ability to deal with them...(but) if we do not lose our passion for the possible, we might indeed create a world (that God desires) a world without famine; a world...without borders; a world, at last, at one and at peace.

The ills of the world are great. The resources resident in the God who creates and renews and sustains that world are greater still. Someone once said that courage is fear that has said its prayers. So, let us fall on our knees, say our prayers, and, despite the presence of giants that roam the land, choose to dare.

There is much to dare in this time. There is much to dare during this meeting. I hope we will dare to bring into being a new national setting for our church to meet the needs of our churches and the world we seek to serve. I hope we will dare to re-energize our commitments to help build a more just international and domestic economic order; a church and world free of racism and sexism and handicapism and homophobia, all the isms that deny and demonize and destroy. I hope we will dare to participate in helping build a world fit for children. All this will take venturesome daring. The pursuit of peace and justice is not - it never has been - for the timid. But it is - and always has been - the way of the Christ.

This is a time to trust. This is a time to love. This is a time to dare. And, finally, this is a time to hope. Crippling anxiety, destructive indifference, fearful timidity - these lead inexorably to enervating despair and the world has far too much of despair already. On the other hand, liberating trust, transforming love, venturesome daring lead inexorably to shimmering hope; God's way for the United Church of Christ. I hope and I trust we will follow God's lead. Hope, says Emily Dickinson, "is the thing with feathers that perches in the soul." As hope perches in the soul of our church, we need have no fear of the future.

We know the future we face is far from clear. All of us, including the so-called expert prognosticators, are far less confident about our predictions than before. Modesty in these matters does become us. But we need not be modest about our trust that God through Christ Jesus will be in that future so that come what may we will not fear. It is that trust that provides the hope we need for the future we face.

"God is our refuge and strength," says the Psalmist, "a very present help in trouble. Therefore, we will not fear, though the earth do change, and though the mountains be moved into the heart of the sea: though the waters thereof roar and foam, though the mountains shake at the swelling thereof." (Psalm 46:2-4)

That liberating trust provides the shimmering hope we need. And as we hope, so shall we be.

In sum, we of the United Church of Christ, forty-two years young, on the edge of a new century and a new millennium, were born for such a time as this. Together, let us seize this time, God's time, so that the Gospel will be proclaimed with grace and integrity and joy; so that the sick will be healed and the dying comforted; so that the excluded and the denied will be lovingly received; so that our children and our children's children will live and grow and mature in safety; so that peace with justice and compassion for all people will prevail; so that God's way may be known and God's people served. May God through Christ Jesus make it so.

My Lord, what a morning when the sun begins to shine!

DESCRIPTION OF THE OFFICER SEARCH PROCESS

(Following is the description of the officer search process given by Rev. Linda S. Gruber, chair of the Executive Council, during the Friday morning Plenary at the Twenty-second General Synod.)

In some ways our work was not very different from that of other years. In one significant way, however, it was very different. We were charged with oversight responsibility for the structural transition. A good deal of time has been spent in this effort, but I want to focus on one specific dimension of this work in this report: The search process to select nominees for presentation to this General Synod for call by election to be Officers of the United Church of Christ. The initial process was authorized by the Twenty-first General Synod in its adoption of an “Extension of the Structural Transition Timeline.” That Timeline outlined the essential elements of a process for selecting candidates for Officers. Following the General Synod the Executive Council, in collaboration with the Boards and Directorates of the Instrumentalities, designed the specifics of that process, which began last summer and reached its completion in February with the selection of five candidates to be recommended in March to the Boards/Directorates and the Executive Council for confirmation as nominees.

You are aware, I know, of the March meetings, and the resulting confirmation of three of the five recommended candidates presented by the Search Committees. It has been a difficult time for all of us in the leadership of this church as we have tried to act responsibly and faithfully, keeping ever before us the best interest of the whole body as we discussed and decided. It has been a difficult and painful time for the two persons recommended but not confirmed, for the Search Committees who nominated them, and for a host of individuals who support and care for them. It is always difficult when people make decisions different from what one expects. In those times there is frustration, there is anger, there is hurt, there is confusion, there is misunderstanding. In the weeks following those meetings, there have been many questions asked about the process and the reasons for it. The March meeting raised numerous issues and concerns that do need to be discussed in our church and we need to create forums for those discussions.

Since those March meetings, you have received two mailings that speak directly to the process for electing Officers and to the transition. The first was entitled “A Report of the Search Process for Officers of the UCC” and was sent to provide you full information on the actions in March and to inform you of the steps that were being implemented to form new search committees to nominate an Acting General Minister and President and an Acting Executive Minister for Local Church Ministries. This plan for a continued search process was designed and affirmed by the Administrative Committee of the Executive Council as the Executive Council ad interim in cooperation and consultation with the Chairs of the Boards of the affected Instrumentalities. The second mailing was entitled “Some questions and Answers About Bylaws, Standing Rules and Elections.” Though this paper focused broadly on a number of issues related to restructure, it also reviewed the search process being followed to bring five names to you at this Synod. Both of these documents provided you with primary information about the background, decisions and direction of the journey we have been making.

After the composition of the Search Committees was completed, the committees met and moved immediately to design the process by which the work would be done. The names of the committee were posted on the UCC Home Page, announcements of the position were on the home page and in UCNews, including information on how to nominate another or self-nominate for these positions. The committees met four times, with the initial meeting being a telephone meeting. At the fourth meeting, in early June, candidates were interviewed, and one was selected for recommendation for confirmation as nominees. Those Boards or Directorates, and the Executive Council, gathered individually over a five day period--some in face-to-face meetings, others by telephone--to interview the recommended candidates. Since each of the groups met at different times, each member present at the meeting voted by written ballot. Each ballot was sealed and held until Thursday, June 9 when they were opened and counted by a committee which included Denise Page Hood, Moderator of this General Synod, and myself, with Bob Witham as recording clerk. Invitations were extended to each Instrumentality to have representatives present if they wished. Two observers were present: Earl Miller from the Stewardship Council and Robert Chase from the Office of Communication. The counted votes showed that both of the recommended candidates were confirmed as nominees for presentation to this Synod. Last week each of you received a video report introducing the five nominees being presented to you for call by election: John H. Thomas, nominee for Acting General Minister and President; Edith A. Guffey, nominee for Associate General Minister; Bernice Powell Jackson, nominee for Executive Minister of Justice

and Witness Ministries; José “Joe” A. Malayang, nominee for Acting Executive Minister of Local Church Ministries; and Dale L. Bishop, nominee for Executive Minister of Wider Church Ministries.

So that is the journey and here we are. The Executive Council has worked hard and, we hope, with faithfulness, to get us to this place where we can present to you these five members of the United Church of Christ to you for call by election to these offices. Lest you think we have been inattentive to other matters (!), let it be known that we have also worked to review the proposed Amendments to the Bylaws, adopted Transition Personnel Policies, reviewed and approved a proposed budget for restructuring, supported the work of the Nominating Committee as it sought to develop a slate of nominees for the Boards of Directors of the new Covenanted Ministries and considered numerous other items related to transition and restructuring.

Serving on any Board of the national setting requires a tremendous gift of time by all. This has been especially true for those who have worked over the past two years on transition. In addition to the ongoing board meetings, many have had numerous extra meetings, telephone calls, and email messages as we sought to work through the myriad of issues and concerns related to this process. A word of profound thanks is due to many who have joined in this effort and have participated in numerous additional meetings, telephone calls and time to bring us to this point.

We know that final decisions about structure rest with this Synod as we focus on the proposed amendments to the Bylaws. But out of necessity, preparations regarding nominations have been focused on what the composition of Boards and Committees will be in the new structure. That has also been true as we planned for the Nominating Committee itself. The composition of the Nominating Committee in the new structure is listed on pages 8 and 9 of the Booklet containing the proposed amendments to the Bylaws.

Based on proposed Bylaw 197, it is now my task to place before you the names of the nominees to the General Synod Nominating Committee, Class of 2005, including the names of persons who will serve on the Nominating Committee from Groups. The Executive Council is charged with bringing these nominations to the General Synod. No nominations are allowed to be made from the floor for the positions that represent groups. Nominations from the floor are allowed for the positions from conferences, but persons nominated from the floor must fit the same “category” as the nominee that comes from the Executive Council.

TWENTY-SECOND GENERAL SYNOD
Introduction of Dr. Dale L. Bishop
Nominee for Executive Minister Wider Church Ministries
by
Rev. Daniel F. Romero

July 2, 1999

Mr. Moderator, Synod Delegates and Staff Colleagues, it is with great joy and enthusiasm that I introduce Dr. Dale Bishop, General Secretary of the Global Ministries of the United Church of Christ, Christian Church (Disciples of Christ).

For over ten years Dale and I served as colleagues for the United Church Christ Board for World Ministries where we worked closely on coordination, planning and the development of a global mission agenda, dealt with many administrative and financial challenges and worked to strengthen our mission partnerships. We have engaged in dialogue and debate, endless meetings, adventurous travel, and even written and starred in many staff skits.

Dale Bishop is a person of great talent. He is also a person of great intellectual capacity, having earned his undergraduate degree at Heidelberg College, a “real” doctorate from Columbia University where he taught Middle Eastern studies in New York. Yet association with that prestigious institution has not made him inaccessible or unapproachable, but only produced an occasional absent-minded professor. Today we call those “senior moments.” Having been raised in a place called Canton, Ohio, he has deep roots in the United Church of Christ.

He is a highly respected global and ecumenical leader having traveled widely, written extensively and consulted with church partners in every conceivable setting. He is able through his engaging personality and wonderful sense of humor to establish the trust and credibility that is required in maintaining cross-cultural and interfaith relationships. He has been an advocate for and regular participant in several forums on interfaith dialogue. Dale was involved with our partner in global ministries, the Division of Overseas Ministries of the Christian Church (Disciples of Christ) long before the dream and vision of a common ministry was born and is deeply committed to it. He has served as the Middle East Council of Churches Executive in an attempt to model new ecumenical cooperation. Therefore his global and ecumenical connections are well in place and he is ideally suited to bring leadership and vision to the Wider Church Ministries unit.

But that is not all. When the General Secretary of the UCBWM decided to seek greener, much warmer pastures elsewhere, it was to Dale Bishop that the Board turned for leadership. He has provided continuity, competence, skill, and experience during this time of transition. Although I do understand that the quality of chocolate to which the staff has become accustomed has suffered considerably. As General Secretary he managed a complex administrative and financial system and I assure he will provide for us confidence and integrity throughout the function of this unit.

Dale feels deeply and cares enormously about God’s world and our responsibility to be engaged with God and brothers and sisters of all backgrounds creating a just and peaceful life. He has devoted most of his own life to educating and informing and challenging us to extend ourselves openly to others of diverse backgrounds, embracing and responding to the crises of our times and to being present with those in their time of need. This is an endless task and he has done so with a clarity of purpose and with a passion for mission. Dale has developed a theological depth and the ability to articulate God’s claim on our personal lives, as well as God’s mission, and he will be a team player. He is an outstanding speaker. I encourage you to have him visit your conferences. So highly regarded has he become that even the podiums have been known to adjust automatically to his height, as happened in my own conference. It is with obvious respect and much affection that I present to you the nominee for the position of Executive Minister for the Wider Church Ministries Unit, Dr. Dale Bishop.

TWENTY-SECOND GENERAL SYNOD
Nominee Speech - Executive Minister Wider Church Ministries

Dale L. Bishop

July 2, 1999

“Without hope, we die.”

One of the best theologians I have ever met is a Palestinian woman, a mother of nine children, who lives in a refugee camp just outside the Biblical city of Sidon, now in Lebanon. As a Palestinian in Lebanon, she and the other inhabitants of this camp, ironically named the Spring of Sweetness, face a dire, some would say hopeless, future. She has no prospects of returning to the place she calls home in historic Palestine, and very dim prospects of a better life in a Lebanon that just wishes that all the foreigners would go home. She can't work, and her children face a future pretty much like the past this woman has already lived through—hunger, misery, charity from the U.N., and, perhaps worst of all, the continual assault by the powers and principalities on whatever sense of human dignity may have survived displacement and war .

I was walking through this camp two years ago, perhaps entertaining the assumption that my presence there, with the Middle East Council of Churches, was a kind of Christian witness to desperate and hopeless people. As almost always happens in the enterprise of mission, the one who thought he was ministering ended up being ministered to. I asked Samida, "Where do you find hope?" Her response was, "Without hope, we die." And thus, this woman of the district of Tyre and Sidon, an outsider, kept alive a biblical tradition of reminding a visitor with religious credentials of the fundamentals of the faith. Look up the Syro-Phoenician woman in Matthew 16 .

Without hope, we die.

In the Wider Church Ministries of our Church, we will, of course, do those things that our church has done in the past: we will feed hungry people, we will advocate for justice, we will help to educate children, we will attempt to energize our churches to be concerned about global issues. But for all of these good works that we will continue to do, the most important thing we will do is to witness to the hope that we have in Jesus Christ. We will witness to the truth that death never has the last word, that even the most desperate people in the world, those crucified on crosses of poverty and injustice, intolerance and hatred, that even and especially those people are promised God's grace and love. We will witness that out of the deepest despair comes the promise and the reality of new life .

Without that hope, we die.

I was baptized in Zion Evangelical and Reformed Church in North Canton, Ohio. I was confirmed in Zion United Church of Christ in North Canton, Ohio. Our congregation, in those days, listed "our missionary" on the church bulletin, along with the names of the pastor, the associate, and the minister of music. I remember our church's joy and pride when one of our members was chosen to be a delegate to General Synod. We were reminded that in 1825 the congregation had taken out a loan of \$25 to enable the pastor to attend the General Synod in Harrisburg, Pennsylvania. It took four years to repay that debt .

The sense of connection to something wider than the experience of the local church, but something that nevertheless informed our self-understanding as being a part of the church in the world—this sense of connection, of participation, is something I hope that we can recapture at all levels of our United Church of Christ. I hope as well that we will begin to explore and take joy in the paradox of our identity—that part of what distinguishes us, in a way sets us apart—is our passionate commitment to unity with others—to our partnership with the Disciples of Christ and other ecumenical partners, to our companionship with churches around the world and with other peoples of faith .

What a witness of hope that can be, a witness to others and to ourselves, that God continues to break down the barriers that human beings so methodically try to erect—barriers of race, class, nationality, language, sexual orientation. And that God's chosen instrument to do that, amazingly, awesomely, is the church .

Without hope, we die.

Friends, let's choose to live. Let's live out the hope that is in us. Let's breathe life into the structure that so many have so lovingly attempted to fashion as a tool of unity and faithfulness. Let's fill it with hope and with hopeful people. Because the structure of the church is an empty shell without the people of the church.

I am honored by this nomination, and at the same time almost terrified by it. But, regardless of how this all comes out, I have been heartened by my experience in this church, an experience of love and support. I thank you for that, and pray God's blessing on this beloved church.

TWENTY-SECOND GENERAL SYNOD
Introduction of Dr. Bernice Powell Jackson
Nominee for Executive Minister Peace and Justice Ministries
by
Ms. Ameenah Shareef and Mr. Justin Deegan

July 2, 1999

My name is Ameenah Shareef and I am with the People of Color gathering. I represent the United Black Christians and the Michigan Conference.

Good morning. My name is Justin Deegan. I am originally from Fort Berthold Indian Reservation, North Dakota. My Indian name, my traditional name is We Cha Sha Naji, and what that translates into is "Standing Man." The reason why I got this name is because when I was thirteen years old I almost died of scarlet fever and by God's good work, the Creator's good work, Creator God, for some reason He brought me back. And for that reason I have the name Standing man because when a man falls down, I am told by my elders, we have to get back up and stand on our own two feet.

Ameenah Shareef

I am reading from Luke 4:18

"The spirit of the Lord is upon me because He has anointed me to preach the Gospel to the poor. He has sent me to heal the broken-hearted, to proclaim liberty to the captives and recover the sight of the blind, to set the liberty to those who are oppressed, to proclaim that this is the acceptable year of the Lord. This is the mark of a true Christian who seeks justice for all of God's people."

This scripture is the essence of Dr. Bernice Powell Jackson.

Justin Deegan

Dr. Bernice Powell Jackson is a graduate of Wilson College in Chambersburg, Pennsylvania. She holds Masters Degrees from the Columbia University Graduate School of Journalism and from Union Theological Seminary. Dr. Bernice Powell Jackson also received an honorary doctorate degree from Defiance College in 1994.

Ameenah Shareef

For three years Dr. Jackson was the director of the Bishop Tutu Southern African Refugee Scholarship Fund. She also served as the Archbishop's representative in the United States. Dr. Jackson served on the staff of the New York Governor Hugh L. Carey, where she worked in the Women's Division and on the Communication Staff of the National Urban League.

Justin Deegan

Dr. Bernice Powell Jackson formally served as the Executive Associate to the President of the United Church of Christ. She also writes a weekly newspaper column "The Civil Rights Journal" which is carried by more than 200 newspapers across the country. Dr. Bernice Powell Jackson most recently served as the Executive Director of the United Church of Christ Commission for Racial Justice.

Ameenah Shareef

Today my heart is happy. Can I get an “Amen?” I have had the privilege of working with Bernice for two years on the Commission for Racial Justice, but to her, she showed me, it is not work. It is a passion for service. Every social issue, to Bernice, is yet another way that she not only lives, but teaches others how to live out their Christian faith in action. In a society that portrays Black women as less than others, Dr. Jackson stands strong as a virtuous role model. There is not a minute that goes by that she is not “Dr. Jackson.” Every step she takes she is “walking the walk,” a Christian walk that I am blessed to have seen in action. I can only hope to live a life that has provoked such positive change in this body of Christ.

Justin Deegan

In the 1800's Lakota/Dakota warrior societies often staked themselves to the ground to show their commitment for their people. Dr. Bernice Powell Jackson is a warrior in the twenty-first century. She has and will continue to stake herself to the ground for racial justice, social justice, gender justice and economic justice. Dr. Bernice Powell Jackson has and will lead our denomination with integrity to be a multiracial/multicultural, open and affirming, accessible for all.

Both

Therefore, the 1999 General Synod 22 People of Color Summit of the United Church of Christ proudly presents Dr. Bernice Powell Jackson as the Executive Minister for the Justice and Witness Ministries.

TWENTY-SECOND GENERAL SYNOD Nominee Speech - Executive Minister Peace and Justice Ministries Bernice Powell Jackson

July 2, 1999

“We can work for a world where justice is neither delayed or denied.”

The following is the text of Bernice Powell Jackson's address July 2 to the 22nd General Synod of the United Church of Christ in Providence, R.I. Ms. Jackson is the nominee for Executive Minister of Justice and Witness Ministries. General Synod will vote on the nomination Monday, July 5.

First, I want to say to Justin and Ameenah and to all of the young people that I am so proud of you, we are so proud of you because you are not only the future of our church, you are the present. You are God's gift to us and we treasure your energy, your commitment, your love of the Lord, your impatience with injustice. Thank you for all that you are and thank you for that wonderful introduction.

How do I say all that I want to say in only five minutes? How do I tell you who I am, what I have experienced and what I envision for our church? How do I tell you my expectations and my fears? How do I tell you of my great love for the United Church of Christ and my greater love of Jesus Christ? In the 4 minutes now left? Let me just tell you a few of the things I tried to say in March when I interviewed with the five boards which are becoming the Justice and Witness Ministry.

I am the older child of Otis and Bernice Fletcher and a products of Peoples' Congregational Church in Washington, D.C., which my parents joined when I was only five. My mother only finished 8th grade because there was no black high school in the area of Virginia where she grew up and my father was promoted only to grade 7 in the federal government because that was as high as any black man working in our government could go in the 1950's. So you see, for me affirmative action is not about some far away time or the days of slavery, but about my lifetime.

I sometimes call myself a Brown vs. Board of Educations baby because I went to kindergarten in the first year of integrated schools—yes, schools even in our Nation's Capital City were segregated—and on my first day of school

I was asked whether I was colored or white. I had to go home to ask my mother the answer to that question and that began my lifelong quest to understand questions of race and racism.

My life took various twists and turns. I worked in the government and non-profit and corporate worlds, I was active in civil rights and anti-war and anti-apartheid and the women's movements, I got a graduate degree in journalism and I married an Episcopal priest who helped me bring an immature and inherited faith into a mature and very personal one. When he died very suddenly when I was 32, I began to ask what God wanted from me and for me. Charles Cobb, whose presence I feel now, hired me as a consultant to CRJ to direct the Forgotten Women project and then I worked for Archbishop Tutu, a time which had a profound impact on my life. I realized that these weren't twists and turns, they were pathways on my journey with God.

That journey led me to Union Theological Seminary and to the scripture which I carry deep in my heart every day. It is a passage connected with the birth of the baby Jesus, but it echoes the prophet Jeremiah, a passage that must be thousand of years old. It comes from Matthew, chapter 3, verse 18:

A voice was heard in Ramah, waiting and loud lamentation,
Rachel weeping for her children; she refused to be consoled
because they are no more.

Studying that passage of scripture, I understood for the first time what I had been hearing in the back of my mind my whole life. It was the weeping for the children which had been driving me to be involved in justice work. It is the weeping of the children which gives me the passion and the energy to work for justice.

In the 12 years since I rejoined our national staff, first returning to CRJ, then in the President's office, then back to CRJ yet again, I have learned so much. I have learned first hand the great blessing of the UCC—that we are a multiracial and multicultural church, even as we seek to be ever more so. So many of you have shared your stories—stories of your ancestors and your people, the stories of your faith and your particular kind of love for the United Church of Christ. I have learned the stories of the pain and suffering and the stories of joy and gratitude. And the weeping that I now hear is not only the weeping for our children, but of our children—all our children—weeping for justice, for love, for reconciliation, for peace.

And what is my hope for our beloved UCC? I believe that God is calling us to share our vision of being a justice-seeking, multiracial, multicultural, anti-racist, accessible, open and affirming, just peace church with the nation and with the world., I believe God is calling the UCC to bring a word of hope and challenge to this fearful, increasingly alienated, spiritually confused, consumer obsessed, wildly-affluent and shamefully poor, increasingly imprisoned, racially oppressive, broken nation and world. I believe God is calling us to live up to the rich and inspiring legacy of Charles Cobb and Everett Parker and Harold Wilke and Antoinette Brown and Mitchell Whiterabbit and Cinque and Orlando Costas and Queen Liliuokalani and Lewis Tappan and Valerie Russell and Bill Johnson and Yvonne Delk and all those unnamed warriors for justice on whose shoulders we now stand. I believe God is calling us to challenge ourselves anew—to stand with the poor and the oppressed, with those who are marginalized and deemed expendable and impure. For, as Kosuke Koyama told us at the World Council of Churches meeting last year, it is there—on the periphery—that we will find Jesus.

As I look back over my life, I believe that God has been preparing me to be the Executive Minister for Justice and Witness. Through all these experiences, through your stories and through the nurturing and love of my families, including my church families at Peoples' Congregational in Washington and Riverside Church in New York City and Mt. Zion Congregational in Cleveland, through the love and support of Franklyn Jackson, whom God brought me to Cleveland to meet and to marry, through the support of so many of you, God has been preparing me for such a time as this.

With your wisdom and your guidance and your patience and your courage, I believe I can help make this the legacy and the church we pass on to Justin and Ameenah and to all of our young people. Together, we can work for a world where justice is neither delayed or denied, a world where all God's creation lives in harmony and peace, a world where there is no weeping for or by the children, a world where we simply do justice and love kindness and walk humbly with our God. May it be so.

TWENTY-SECOND GENERAL SYNOD
Presentation by Jonathan Kozol

Saturday, July 3, 1999

Thank you, Paul, very much. And, thanks to Edith Guffey and Faith Johnson, and everyone who made my visit possible, and thanks to all of you for giving me a chance to be with you tonight.

The United Church of Christ had an important role in my life over the years because of your commitment, not just to the parishes you serve, but to the works of mercy. In civil rights, in education, gender, welfare, environmental issues, you have taken brave and unconventional positions that too many mainstream churches have been frightened to defend. And, I am one of many people not in your denomination who are grateful for your solidarity, and I applaud you for your courage. I hope you never lose it and am proud to stand beside you in this struggle as we face the century ahead.

You know, these have been lonely times for some of us who have been in the trenches all our lives. It has been a cold season for an old activist like me. These days even the old liberals are scared to be called liberals. They are ex-liberals, or neo-liberals, or tired liberals, or frightened liberals, or apologetic liberals. But, I'm not apologetic, and I'm not frightened, and I'm not tired, and tonight, you are stuck with the real thing.

You know, it is wonderful to see all these young people here. I was going to say, "kids," because at my age they look like kids, teenagers, their yellow jerseys hopping all around. I love it. There are no real celebrations without children. But, I was looking at their faces and then I was looking out in the audience before I came up to speak, and I was thinking about how young everybody looks, at least to me. It makes me feel like someone very, very old. I suppose the truth is that I am compared to most of you.

I'll be 63 years old in a couple of months, and I have to admit that I feel kind of old, and sometimes, to be honest, I feel lonely. Because I live alone with nobody except my dog, Sweetie Pie, is her name. A beautiful dog. She is nice, smart, kind, theologically profound. She is a Golden Retriever, what do you expect. But, she is a dog, and I get lonely.

At least last year, I got some birthday cards. The birthday that was really hard for me to face was three years ago when I was 60 – an intimidating age for anyone. Almost everyone I knew forgot me. I did get a visit from a priest who was very loyal to me. But, except for that, I was alone. When I went out to get the mail that day, in my town, you have to go to the post office to get the mail, I found this birthday card from a little boy in the South Bronx named, Mario. A seven-year old boy whose face is very round, looks like a light brown olive with a smile painted on it. One of the sweetest kids I have ever known. It was the only birthday card I got. My publisher forgot, my editor forgot, my mother forgot, but Mario remembered. I am very grateful for this card, I carry it with me everywhere I go. Whenever I struggle to fight off despair and weariness after a day in Washington, for instance, trying to convince the politicians to support our schools, not to back down on the health needs of our children, I think of Mario, and I thank God for giving wise hearts to small children.

I have spent most of my life among the poorest of poor children. I started back in 1964, 35 years ago, in the segregated public schools of Boston. I just walked in and said, "I want to be a teacher." I knew nothing about teaching. I said, "I want to be a teacher," they said, "Where did you go to college?" I said, "Harvard." Then, they said, "You can't be a teacher. You didn't learn anything useful at Harvard." But, I wanted to teach, and I said, "Is there no way I can teach?" They said, "You could be a sub." So, I said, "Why not," and I became a substitute teacher. And, let me tell you, that was the hardest thing I had ever done. I had been a Rhodes Scholar by that point, been briefly at Oxford, but getting a Rhodes scholarship was easy compared to substitute teaching in an inner-city school.

I came out of that year with the an undying admiration for public school teachers. It was tough the very first time I ever taught in my life I got a phone call like six or seven o'clock in the morning and said you are going to teach Advanced German in Roxbury, an all black neighborhood. I never studied German. They said, "Just do something." A week after that, they sent me to teach kindergarten in South Boston. I was terrified. I had no idea what. . . with inner-city kids. Much of the past six years with children in New York in the South Bronx. In all, I have made about

two hundred visits to the South Bronx to talk with children, mothers, fathers, teachers, and preachers who face challenges I couldn't even dream of 30 years ago.

I usually go up on the No. 6 train from Manhattan. If you are ever in New York, you can make the same trip on your own. You get on in front of Bloomingdale's, Lexington Avenue, 59th St., probably the wealthiest twenty-block square neighborhood in the entire world. You get off fourteen minutes later at Brook Ave. in the South Bronx, the poorest section of the poorest Congressional District in America. Also, sad to say, one of the most unhealthy places for a child in our nation or, indeed, in all of the developed world.

Pediatric AIDS is common in the neighborhood, although less, thank God, than five years ago. Still, probably the highest rate of pediatric AIDS in the United States. Chronic depression among children is common. Asthma among children is endemic. That's happening in urban neighborhoods all over the United States. You see so many kids who start to talk to you and they seem fine and they then they get into an area that is emotionally loaded and you can see anxiety building and you then hear them starting to wheeze and they reach into their pocket to pull out a little pump, that's what they call it, a little asthma pump, a little yellow pump, it's called Preventol. Everybody seems to have it in the neighborhood. I have never been anywhere in the United States where so many children have to carry these little pumps in order to breathe.

I am convinced that it is not only the toxins in the air but also the emotional tension that the children undergo. After I had been visiting there about six months, I started to get chronic asthma also. I went back to Boston, went to my doctor, only unlike the people in the South Bronx, I don't have to wait in line at a crowded clinic and go to my nice Cambridge physician so sees me right away. She looks at me and says, "Well, you will have to get a pump." I say, "Could I have a yellow one?" I have the same one that the children do.

A lot of the kids don't have their fathers in their homes because so many are incarcerated. Rykers Island, the prison of New York City, is now the largest penal colony in the entire world. 20,000 people out there virtually all of them Black and Hispanic. Not only men, women too. There are so many women out there now that there is a nursery. Children are born there, and in some cases, die there. There is a breathtaking view of Rykers Island from one of the rooftops in the neighborhood I visit sometimes. You can't see the Statue of Liberty from the South Bronx, but from some locations you can see the prison all too clearly.

It is, of course, as you would expect, a totally segregated neighborhood. A little elementary school in the neighborhood that I first visited, had 800 children. One white child in the whole school. I asked that child's teacher, "How many white kids have you taught over the years?" I have to say to you that I am very grateful to school teachers who talk to me honestly and candidly. Many have known me now for many years. Or, if they haven't, they feel as though they have and I am very grateful for without the trust and confidence of teachers I couldn't write my books. I said to this good, young teacher, "How many white kids have you taught over the years?" And, she said, "I have been here fifteen years and this is the first white student I have ever had."

These children go on for years and years and never know white children. They live in an entirely separate universe. I talk about this issue all the time. It is not in fashion any more, no one wants to speak of it. Nobody talks of racial segregation in New York, or Boston, or any other major city now. It is not on the agenda. I bring it up repeatedly. Not when I am with people of color, obviously they know. But, when I am with white people, when I am with affluent white people in Manhattan, I still know a few, and some of them still like me. They get nervous with me. These are like old friends from Harvard who have known me for many years, they are still fond of me. But, they are worried about me. They always look at me in this nervous way. They think that I want to redistribute their wealth, which I do, but they like me still. We talk about these issues all the time and they are very ethical and decent when you talk about other cities, other sections of the nation, but not when you speak about New York. And, that's why I speak of New York because, as you know, it is very easy to deplore injustice in the abstract, but is always hard to speak about it here and now. In Boston, people like to talk about racism in Chicago. And, in Chicago, they speak about racism in Philadelphia. And, in New York, they speak of Mississippi. But, when I'm in New York, I speak about New York.

My white friends get mad at me. They get very defensive. They squirm. Because these old friends of my, you see, are liberals. Actually, they are not real liberals, they are ex-liberals. They are tired, old liberals. It's something that drives Black people crazy, what they do is they pull out their credentials from the 1960's. They look at you and say, "Jonathan, you know me, I am on your side. I was there. I was with you. I was in the struggle." And then it starts

and it builds a rhythm like in an old-time Baptist church. They remember all the marches they went on. “I was in Washington. I was in Greensboro.” And, then the jewel in the crown of liberal nostalgia, “I was on the bridge at Selma, Alabama.” I always think that if all the ex-liberals who say they were on that bridge really were, it would have collapsed.

But, I like even better the words of a Black teacher in Harlem, who put it to me like this, “You see, Jonathan, to the very, very poor Black and Latino kids I teach today, it doesn’t matter much what bridge you stood on 30 years ago. They want to know what bridge you stand on now.”

I am old fashioned in this respect, yes, I am old. I remember. One of the proud moments of my life was when I walked just a few feet behind Dr. King when he came to preach in Boston Commons in one of the great rallies of the 1960’s. I know, looking at me you won’t believe this, but I was one of his bodyguards. Yes, the Black leaders in Boston, NAACP and SNICK, and SCLC leaders asked me if I would like to help guard Dr. King. I was so honored, I said, “Sure!” They didn’t need me. I was just a little skinny guy, what your kids would call a “dweeb.” But, they had big guys. They just needed to be inclusive, to make me feel that I belonged, and I was grateful.

I remember his words. I remember his words about the dream. They talk about his dream now every year in January. They haul it out to celebrate his dream, but they’ll never tell you what it was. So, every mean spirited, right-wing politician in American can refer to the dream of Dr. King. But, Dr. King’s dream, its substance, they don’t dare to spell out. Dr. King didn’t say, “I have a dream that some day in a divided nation we will build more prisons to incarcerate your sons.” Dr. King didn’t say, “I have a dream that some day in our segregated public schools we will give more examinations to punish the children of the poor.” Dr. King didn’t say, “I have a dream some day we will take away the mothers of the poor and put them to work sweeping leaves in order to show their self-worth to the segregating population.” Dr. King said, “I have a dream that some day little black children and little white children will sit together at the table of brotherhood.” That was the dream. It almost never happens in America these days.

Now, I am not romanticizing everybody poor. Right-wing critics always accuse me of that. They say, “He is just in love with inner-city kids so he doesn’t see their flaws.” No, I am not romanticizing people who are poor. Poor people, black people, Hispanic people have equal rights with white people to do the stupidest things sometimes. There is no romanticizing the infinite variety of human life, but I do think there is something strange about a social order which has made a new art form, a new field of social science out of analyzing the deficiencies and value deficits of people in poor neighborhoods. There is something about it that strikes me as macabre.

You go into almost any school in the South Bronx. You look around you at a panorama which is demographically identical to what you would have seen in Mississippi fifty years ago. The schools in the South Bronx are 99.8% Black and Hispanic. You look around the classrooms in those schools and you tell me that this modernized millennial apartheid is what Dr. King and Schwerner Goodman and James Chaney and our other martyrs died for.

Despite the sad things I have said to you tonight, I want to testify that there are many miracles to be discovered in the poorest places in this land. Those miracles are the resilient souls and luminous spirits of those small children who defy the sorted stereotypes of inner-city life by their inherent decency and kindness and capability for love. I think of little Mario who sent me my birthday card. Tiny little boy. So, big kids pick on him inevitably. When they do, he has like a two-stage reaction. First, he bursts into pitiful tears, sobs, heartrendingly. Then, there is like a 20 second delay, and suddenly he reaches back and punches a kid in the nose. Then, he runs to the priest and asks for blessing. Now, the priest of this church where I know Mario, it’s an after school program. The priest is a woman, it’s an Episcopal church, St. Anne’s, the kids call her Mother Martha. She is a real priest, she’s not a nun, she’s a priest. She does the Mass. They call her Mother Martha. So, little Mario runs to her. He says, “Mother Martha, Mother Martha, will you give me blessing so I won’t fight?” She says, “You don’t need my blessing, you are blessed by God already.” He says, “Could I have another one just in case?” She says, “Wait a minute.” She goes upstairs and she comes down a moment later with a big silver bowl. The bowl is full of water, holy water. Well, I’m not Christian, I happen to be Jewish, so I don’t understand these things. I don’t know where that water comes from. I don’t understand it. I once asked Mario where does the holy water come from. He thought for a while and then said, “From a special faucet.” I thought it was funny like there was an Episcopal water system. I asked Mario, “How could you get hooked up to that? He said, “From underneath the church.” I asked the priest once but she wouldn’t tell me.

I don't know what makes the water holy. I am not ordained, but if you were there and saw the faces of the children as the priest sprinkles holy water on their heads, you wouldn't have a doubt in the world that that water is holy. It is a beautiful thing to see. She sticks a stick of some sort into the bowl. It has a Latin name. I think it is called aspergillum or something like that. I just call it a silver thing. She sticks it in, lifts it up and then she shakes it wildly in all directions in the air. It has much less solemnity than I would have expected. And all the kids come running. "Mother Martha, Mother Martha, bless me, bless me." And she shakes it back and forth like mad. And Mario is standing there, his head drenched in water, and he is beaming with joy and the priest is beaming, too. I asked her once, "What do you love most in your labors as a priest?" She said, "Of all the things I have to do, this is the part I love the most, blessing children who are blessed by God already."

These children don't get too many blessings from America. The Congress doesn't bless them, the economy doesn't bless them, the culture doesn't bless them, the newspapers do not bless them. Their mothers bless them, their grandmothers bless them, the priest blesses them, good teachers bless them. Children learn to get their blessings where they can, and they return those blessings to us in abundance.

Other grown-ups come with me sometimes to meet the children. I do this on purpose. I always wonder, am I a romantic, am I too naive? So, I ask other grown-ups to go with me. I don't do that too often because it seems like everyone who read *Amazing Grace* wants to go there and meet the children and you can't flood a neighborhood with strangers. You can't put poor children on display. If you did, their parents would resent it. But, every so often, when there is somebody wonderful, I think they would like to meet, I do bring that person with me. I have brought a wide diversity of people, not just people who agree with me politically, although those folks especially.

I had a wonderful evening there once with Rev. Jesse Jackson. Jesse told me that his wife had read *Amazing Grace* and he wanted to go up and meet the children. He is very humble. He said, "Do you think they would like to meet me?" I said, "I think they would." And, you know, it was a wonderful thing to see because there were no speeches, there was no TV crew following him. There was none of that public ruckus that forces people to perform. It was Jesse Jackson at his very best, the true, good man he really is, sincere and humble, beautiful, listening to those children. I will always treasure my memory of that evening.

But, I have gone up there with conservatives as well. Yes, I have friends that are conservatives. Yes, I have Republican friends. One wonderful man, David Gergen, who is a conservative news columnist went up there with me once and his reaction was similar to Rev. Jackson's. It is interesting, a sense of real humility, almost awe, I felt, in the presence of the children. It is wonderful how ideology collapses in the face of the real thing.

But, of all the people who have gone up there with me, the one who certainly meant the most to all the kids, and somebody I'd bet everyone in this room would love to spend a day with, was a man named "Mr. Rogers," Fred Rogers. A wonderful guy who is as sweet and genuine in person as he is on public television. He was in New York. We went up on the train, no limousine for Mr. Rogers. And, alas, no trolley either. He is very shy. He a genuinely humble man. Did you know that Mr. Rogers is a minister? He is an ordained minister. He was ordained with a ministry to children and one that he has fulfilled, I think, quite beautifully. He is so shy, he said on the train, "I hope this won't seem like an intrusion." Can you imagine Mr. Rogers intruding on anyone? So sweet. The thought went through my mind that, good God, what if nobody remembers who he is. Because, you know, you hear sometimes that we are so culturally divided you wonder even against your own immediate knowledge if perhaps it is true. I wondered whether to them he will just be some other white guy who looks something like me. Will they remember him? And, I got worried on the train. Boy, I didn't need to worry.

We walked out of the subway station, went one block, a sanitation truck came screeching to a halt. The driver was a 50 year old man who jumped out and gave him a hug. We went to the local public school. I always visit public schools, because I support the public schools. We went to a wonderful little elementary school, a good one in the neighborhood, PS30, and we went in and spent the time in kindergarten. There it was, good Mr. Rogers, just sitting on the floor playing with kids and having a good time. At the end of school, we went to St. Anne's, to the church where the children go after school. When we walked in, the place was packed, because a lot of children go there to be safe all afternoon and to have their supper and say prayers and do their studies until their parents can come home. The place was jammed with kids and Mario was across the room. But, he spotted Mr. Rogers the minute we came in. When he sees somebody he likes, he goes right at you like, I always think of a WWII attack plane, like a jet-powered bumble bee. Comes right at you with his wings spread wide and at the moment of collision, he wraps

his arms around Mr. Rogers, gives him a big hug, kisses him, looks him in the eyes and says, "Welcome to my neighborhood, Mr. Rogers." Mr. Rogers never forgot that.

The children there are so darn generous. They give away their love and kindness freely. They study grown-ups all the time. They are always trying to figure us out. They worried about Mr. Rogers because they noticed he had a few gray hairs. At one point, he got weak and had to sit down and have some milk and cookies. The children were concerned. They do that with me, too. This one little girl climbs up on a chair beside me, she's a tiny little thing, she climbs up and stands on a chair next to me and tries to figure out my age. Studies my ears, my eyes, my nose, looks in my nostrils, like horse. When I first met Mario, I said, "How old are you Mario?" He said, "I'm six, how old are you?" I said, "I'm sixty." He immediately crossed himself. "Jonathan, I hope you don't die!"

I want to make clear to you that little kids like Mario are not unique. They are not unusual exceptions. They are not poster children for the poor. They're hundreds of thousands, probably millions, of poor children like them all over this nation. And, the tragedy today is not only that these kids are cheated of so many of the good things a rich democracy could give to all its children, but that our society itself is cheated of the gifts these kids could give us. And, that the tragedy.

The business leaders look at inner-city kids and they see only economic bottom lines. They have only one question to ask of inner-city kids these days and that is how many of these kids will grow up to be useful workers? That's what it all comes down to in this cold age that we live in. I ask a different question, how many of these children might grow up to be our future poets, priests, and prophets, artists and musicians. I hate it when the business world looks at its own kids and sees them as a generation of physicians, lawyers, or philosophers. But, looks at the inner-city kids and sees them only as their future entry-level workers. Do you ever listen to the language the business leaders use? They always speak of educating their own children, but of training inner-city kids. I majored in English at Harvard, that's one thing I learned was to look at verbs.

Some people describe the kids I write about as little miracles. I use that term sometimes, as well, because they seem like miracles. But, a good society, my friends, cannot be built on miracles or random acts of philanthropic intervention. It can only be built on systematic justice. There is no systematic justice for the poorest of poor children in our nation. Even in something as empirical and obvious as education finance, children in poor places like the Bronx are miserably cheated. New York City can afford to spend about \$6,000 each year on a little boy like Mario - third grade. \$6,000 is about what they spend on a child in the lower elementary grades. \$6,000 for one of the poorest children in America.

Take Mario in your gentle grown-up arms, your decent arms, your Christian arms and lift him up and put him down within a classroom in the richest suburb of New York and he will be getting \$18,000 every year. We say that in the eyes of God all children are of equal worth and in the eyes of God, I am sure, they are. But, not in the eyes of America. In the eyes of America, Mario is a \$6,000 baby. If we want to see a \$16,000 or an \$18,000 baby, we will have to go out to the suburbs.

To me, that is an unspeakable injustice. But, if Mario grows up illiterate and unemployable, unable to hold down a job, and goes out some night in despair ten years from now and commits an awful crime, and ends up in the prison system of New York, then we'll spend real money. You know what we spend on a prison inmate in New York today, \$60,000 for one year. \$6,000 to educate this child, \$60,000 to incarcerate the ruined man. What good society, what wise society, what just society, what ethical society, what genuinely Judeo-Christian society would ever spend ten times as much to penalize a human being as it would to bless him when he is still an infant, innocent and clean?

Now, as I say, I still have wealthy friends, a few. They always tell me they are not sure that money really matters when it comes to education. Some of these friends, as I said before, like me. So they say things to me they really shouldn't say. I guess on the assumption that I won't repeat them. But, I do. Because, they will tell me that they agree with almost everything I write. They will say it isn't fair, it isn't just, it is not the way it is supposed to be. But, but, and then there is this pause and then I always know what is coming next. They look at me and say, "Just tell me one thing, Jonathan, can you really solve this kind of problem by throwing money at it?" They never speak of throwing money at the Pentagon. They allocate money for the Pentagon. Throw money at anything that has to do with human decency. When they say that to me, "Can you solve this kind of problem by throwing money at it?" I always say, "Sure, that's the best way to do it. Throw it, dump it from a helicopter. Give it to me, I'll bring it there myself." I

don't know a better way to fix the roof of a dilapidated school, or pay a wonderful young teacher right out of college enough money so that she will stay there for a lifetime.

But, I have friends, even in Massachusetts, who are very affluent and still ask me this question. These are people who don't just send their kids to the expensive suburban public schools, these are people who send their kids like Exeter and Groton. You know what those schools cost, if you don't, I know. I just worked to get one of the kids from the Bronx into one of those schools. Those schools now cost almost \$30,000 a year, for one year, for one child. Still, these guys look at me and they say, "Jonathan, I don't know, can you really buy your way to better education." I'm always polite, I say, "It seems to do the trick for your kid doesn't it."

I am not a rude person. I'm not proposing that we should cultivate instability or malice, but I do think candor is in order and I do think the word "civility" is often used these days not only in New York but elsewhere in our nation as a euphemism for ethical suffocation. It is my own belief.

To me these issues are not simply matters of social policy or politics, I think they are questions of theology. Now, you realize by this point that I am not a Christian theologian. As I said, I am not a Christian, I am a Jew. But, I read the Gospels. I have to read them because the children make me read them. The children of the Bronx have given me my religious education and I bless them for that. When Jesus said to Simon Peter, "If you love me, feed my sheep," he didn't say only the sheep who dwell in the green pastures. He didn't say only the sheep whose mothers please us by acceptable behavior. He didn't say only the sheep whose fathers have good jobs and mothers come to PTA. He didn't say only the sheep whose parents make smart choices. He didn't say only the sheep that have two parents in the pen. He just said, "If you love me, feed my sheep."

Sad to say, there has been silence from the press on many of these issues, especially the flagrant and intensifying racial segregation of our northern cities now. *New York Times* never talks about it. Unsparingly precise about segregation, when it speaks about Chicago, Philadelphia, or St. Louis, or the South. Speaking about New York, it does the most remarkable semantic somersaults in order to avoid the terrifying word. Even at the good old *Boston Globe*, my hometown paper, which I like, increasingly colludes and acquiesces in re-segregation of the city's public schools. And, like an historical amnesiac, now praises the supposed merits of the neighborhood school, the local school of choice, which are today, as they were thirty years ago, the pedagogic banners of apartheid. Everybody knows it very well. *The Globe* is still, for those of you who aren't from this area, in my belief, one of the most courageous, decent daily papers in our nation, but fashions change, and journalists, alas, change with them.

Sad to say, there has been silence from much of the clergy, too. Priests and ministers of wealthy congregations in New York are far more inclined to speak of philanthropic interventions in particular during the convenient weeks preceding Christmas than to undermine the equanimities of their parishioners by asking questions that might be suggested by words of Gospel or those of the Hebrew prophets like Isaiah about matters of essential justice. Perhaps some of these pastors who have often been outspoken in the past at length grow weary of polemic and resolve at length to do what good they can in incremental ways that will not utterly de-stabilize their own ability to function. Perhaps, at certain times, this is my state of mind as well. Still, it saddens me to see so many wonderful preachers in New York and other cities all over the nation dodging the issue of re-segregation in these cities, refusing to speak openly and bravely of the savage inequalities of public health and public schools. And, then appeasing ethical concerns among their congregants by offering a token program once a year to bring some charitable gifts like toys or food on Christmas Eve to children whom they'd never welcome in the schools their own children attend. To me, that's sheer hypocrisy.

I realize that every time I say that I have said that before to religious audiences, I always gulp and say, "Good Lord, kiddo, you are a Jew. What right do you have to preach to the Christians?" I think, well, I don't know that's in an old tradition. When I go to the synagogue, I say the same thing there. I love religion. I have rediscovered it amongst the children of the Bronx. I am so grateful to them. You know, I was a religious child. That all got washed out of me at Harvard and that's the truth. When I was at Harvard, nobody dared to admit that they believed in God. I had one friend in my class who actually believed in God, he was a Mormon from Utah, poor guy, he nearly died at Harvard. In fact, he quit after the first year. When you spoke of God, they would give you this funny look. It was a clinical look, as if you needed a referral to the psychiatric service. You were terrified to speak of God at Harvard. People would say, haven't you taken Philosophy 101? I am so grateful that these little kids in the South Bronx have given me back something that was stolen from me in the Ivy League.

Well, let me end this on a personal note. A lot of the people who have mattered deeply in my life have died in the past few years. It has been a season of dying in a way. Beloved physician, doctor, a friend, sweet man, Benjamin Spock, an old friend I met in jail, I am proud to say, during the Vietnam war died last year. I was very fond of him. Met him in Washington during the Vietnam war when I went down one night to join a protest at the U.S. Senate, was arrested, put in jail. I found myself in the cell next to Dr. Spock and I don't know if they still do this, but in those days, they said you could make one call to tell someone where you are. So, I called my father in Boston, collect naturally. I said, "Dad, well I think I am staying over in Washington an extra night." My father, being very ambitious for his son said, "Are you meeting with one of the Senators?" He always wanted me to be respectable so he hoped I was back at the Kennedy compound or something. I said, "No, Dad, I am in jail." My father is a wonderful man, very sophisticated man that has a great way of humiliating his son. He said, "Who else is in jail?" I said, "Dr. Spock's right next to me." He said, "That's perfect. That's exactly what you need is a pediatrician. Why don't you stay there for a while?"

Anyway, dear, old Ben Spock whom I really came to love as a dear friend died last year. The same time he died a great educator from Latin America, the philosopher liberating education, Paulo Freire died. Only a few people here, probably the Hispanic educators here, will know his name. He was like a father to me and I miss him deeply. Also, a lot of the people in the South Bronx, including many children, countless children, some of whom I never met but knew after they lived through the bereaved words of their mothers and grandmothers. My oldest friend in New York City, Alice Washington, I called her, who is the heroine of *Amazing Grace*, died in the South Bronx two years ago. A wonderful woman who succumbed to AIDS and cancer after a heroic struggle of ten years. She was a proud, courageous woman like so many of the older women in the Bronx with a face made wise by suffering and seasoned by endurance. I loved her and never felt I came to her with gifts to give as great as those she gave. But, now she is gone. I thought of her and I think of some of the other grandmas in the Bronx the same way I think of my own mother.

My mother is 95 years old. Yes, she lives in Boston. Still cogent, still tyrannical with me when I forget to call. A real old-fashioned liberal, too. No neo-liberal for her, she's the real thing. A religious woman also. Prays every night. She has been a rock of strength to me for my entire life. When I was in the fight for civil rights as a young man, she came out and joined the picket lines and marched with us. A middle-class lady from Newton, MA in her Lord and Taylor suit and sensible shoes. She came out and marched on the picket line and locked arms with Alan Jackson and the other Black leaders of our struggle and clapped her hands and tried to sing the theme songs, but didn't know the words. But, sang anyway the way so many of us did and learned the songs by singing the way we learn to live. "This little light of mine, I'm going to let it shine, I'm going to let it shine, I'm going to let it shine, I'm going to let it shine." I love those songs, "Just like a tree standing by the water we shall not be moved."

My mother helped me so much then, helps me still. And scolds me still. To be honest, I can't bear the thought of losing her. I pray like a child five years old that she'll live forever. But, of course, I know she can't. We all know we will die and lose the ones we love the most to death. The old trees and the foolishness of children will outlive us. My friends, life goes so fast, use it well!. God bless you. Good luck.

TWENTY-FIRST GENERAL SYNOD

Saturday Worship

Sermon

Mi Jin Chung

July 3, 1999

I bring greetings from all the PAAM churches across the continental United States and the Kingdom Island of Hawaii.

I feel honored and privileged to be here tonight, and I want to thank the General Synod Worship Committee for inviting me to share with you this evening. I also want to thank my elders and PAAM for their support and prayers, and, for their confidence in me even when I didn't have it in myself.

Please join me in a word of prayer:

Lord, we know that in all things you are in control and your desire is to bless your people today. We ask that your words would be spoken and touch the hearts of your people so that we may draw closer to you. Lord, may the words of my mouth and the meditations of my heart be pleasing and acceptable to you. Amen.

As you examine Peter's life, one thing that is evident all throughout his life is that Jesus is pursuing Peter. From the very beginning, it is Jesus who is actively seeking to meet Peter individually. When Jesus goes to speak to the crowd, it is Simon Peter's boats that he goes to to preach. Jesus wants to show how he can catch fish. It is Simon Peter that he asks to go out into deep water and cast down the nets to catch fish. And, it is for Peter that Jesus shows his power and ability on the boat.

Event after event in Peter's life, Jesus was chasing after Peter. He sought out Peter individually and specifically. Why do you think it is Jesus kept chasing after Peter? Jesus consistently and insistently sought after Peter so that Peter might know God. I am not talking about just meeting Jesus, knowing him as an acquaintance, the man who performs miracles and heals people. Peter met him in Chapter 4 when he came to his house and heals his mother-in-law. But, Jesus wanted Peter to experience him and know him personally as his Lord and Savior.

So, in obedience to Jesus, when Peter cast down the nets, one of the most amazing things that a fisherman would ever have witnessed happens. Although the group of fisherman had worked all night to catch fish with no success, at Jesus' simple request to let down the nets, an overabundance of fish filled the nets to the point that it began to break. Peter witnessed an amazing event. And, because he was a fisherman, knew that this wasn't just some sort of fluke. Not any person could make what he saw happen. And, that was when Peter knew that Jesus was Lord. Peter was touched by the power of God and in verse 8 it says, "When Simon Peter saw this, he fell at Jesus' knees and said, 'Go away from me, Lord, I am a sinful man.'" Why is it that Peter calls himself sinful? Peter calls himself sinful because as he stands in the presence of Jesus, awestruck by the mercy and love bestowed upon him through the abundance of the catch of fish that night, he realizes that he should never have doubted in the first place. He missed Jesus' first invitation to mercy and love when Jesus asked him to go deep. Peter lacked faith. But, even in that state of faithlessness, Jesus still bestowed blessing.

Such an awesome story of the love and mercy of God and even after hearing the story for over fifteen years, I still get blessed. I think the reason why I still get blessed is because the same God that chased after Peter centuries ago, is the same God who chases after you and the same God who chases after me.

The life of Peter and the way he came to be a follower of Jesus Christ is the same way that Jesus calls us to follow him. So, how can we be followers of Jesus Christ? Well, according to what it says in the scripture, the foundation of our following needs to be based in our personal relationship with God. We need to be touched by God in order to be a servant of God. Peter was touched by God. When he realized that although he was a sinner and an unrighteous man, Jesus loved him and had been seeking after him all along. Something moved him within his heart. He was touched by the love of God and it overwhelmed him and brought him to his knees.

Just like Peter, we need to be touched by God and fall down on our knees. We need to recognize our need for a Savior, the need of our souls, so that Jesus can come and touch our lives. If we are proud and think we are doing OK without God, we cannot truly be followers of Christ. But, when we come to him as weak people who are humble, we are ready to follow Jesus.

I have found this to be true in my own life and even in this past week. I just wanted to share with you such an experience. During my own faith journey, I have a very difficult time depending on God. I am an extremely self-dependent person and I try to do things on my own. But, last Friday, I got a call from one of the pastors I work closely with in UCC and she was wanting to know how I was doing in preparing for this sermon and reminding me of the spiritual responsibility and seriousness of what was going on this week. So, she prayed for me and we hung up, I was so overwhelmed and I just broke down and started to cry. I really didn't know why I was crying but then I realized it was because I was filled with so much fear and I was just so scared. I broke down because I know I was incapable of carrying out this large task. I am not a preacher, I am a college student, and I lack knowledge in the word of God. I am young and immature in my faith. What did I possibly have to preach about or share? There was no way that I could pull this off. I still didn't even have a sermon ready. I was convinced that I, Mi Jin Chung, just could not do it. But, then, my friend reminded me of Moses in Exodus 2 and 3 and just how God called Moses to lead the people out of Egypt. Moses said, "Lord, I can't do it, send someone else." But, God said he would provide all the resources that Moses would need.

I lack so much faith in God and what he can do and I let my fear reign in my heart, but then the minute I took focus off of myself and my capabilities, and admitted to God that I couldn't do it and that I was weak, God met me. God gave me comfort and reassurance that he was in control. That night, I went to church and I was worshipping God and God just touched my heart so much. As I was praising him, he showed me his love and mercy and reminded me that I had nothing to fear. I had to repent because why did I doubt in the first place. Why did I have to be afraid when God said he would be with me? I really felt that he was telling me, Mi Jin, all I want you to do is to worship me. All I want you to do is give me all of your heart and I had realized that all along all God wanted from me was that I would know him.

That is why I especially wanted to address the youth and young adults tonight. I think most of them are sitting over there. I know that many times as young people we are not certain of how God can use us and, in fact, that God can use us to work for the Kingdom of God. Trust me, I completely relate. I doubt many, many, many times. Believe me, if you only knew.

Last week, I was so scared of standing here to share tonight, but God gave me the courage. God strengthened me and I believe God is in control of this night and working right now in the midst of us. Remember that when Jesus asked Peter to cast the net, he told him to go deep into the water. For the fishermen, that was an even more uncertain place to go find fish, because they are supposed to be fishing along the shorelines. But, they took that step of faith and obeyed and what happened? God delivered. God always delivers.

God is calling us to go deep into areas where there is uncertainty. So, in faith, we can learn to depend on God and witness the mighty work of God's hands. My challenge to you today is to ask are you willing to go out deep like the fishermen, perhaps into areas of great uncertainty so that God can use you? Although you may feel weak, in Christ, remember, you are strong. Do you believe that? I pray that you believe that. And, if you don't, I pray that God will give you the faith to believe that. Because, it is God who promises to strengthen us and it is God who will enable us to do Kingdom work. Jesus says to us, "My grace is sufficient for you for my power is made perfect in weakness." So let us hold onto Jesus' words and go out in faith to live for the Kingdom of God.

And, remember that we do all these things to follow so that we may live lives that worship and glorify the Lord. Let us remember Jesus doesn't ask for perfect people who are skilled and capable of being good disciples. But, he calls the sinners, prostitutes, criminals, and everyday people to follow him. We need to be honest before the Lord, humbly coming to him with a repentful heart and that is when we experience the mercy and grace of God.

So, when our hearts are right and we have faith in what God can do, all we need to do is go out there and obey. I pray that we can be a church that does just that. Will you join me in prayer:

Lord, we thank you so much for your words and prayer that we may be changed through them. Please help us to be humble people who follow you and live a life of worship and praise to you. Lord, won't you give us faith, especially for the young, so that we will not be scared but lean on your strength. We thank you and love you and pray these things in Jesus' name. Amen.

TWENTY-SECOND GENERAL SYNOD
Introduction of Rev. José A. Malayang
Nominee for Executive Minister Local Church Ministries
by
Annie Malayang and Rev. Lynne Smouse López

July 4, 1999

ANNIE MALAYANG

Good afternoon. For a Time Such as This. Today's theme, Providence, capital of Rhode Island, care or preparation before hand, divine direction, a manifestation of God's foresightful care for God's creation.

My grandparents, my Lolo and Lola who lived in a small town in the Philippines were, converted by Congregationalists to Protestantism, a rarity in a country ruled for over 400 years by Spaniards with their Catholic religion. They had ten children. As teachers they knew the importance of an education. They decided to assign a profession to each of their children. They went down the line. Sam, the oldest, a lawyer. Next, a nurse, an engineer, and so on and to Fe, the youngest, a teacher. They said we need to give an offering to God, a tithe, ten percent of what we have. But we don't have any money. In fact, we don't own anything other than a family Bible. They saw the seventh child, Joe. He's lousy at math, doesn't have a head for science, but he's the chubbiest. We'll offer him to God. He'll go to the seminary. It will do him good. He's always getting into trouble - stealing the neighbors fruits, a prankster. Joe had other ideas of what he wanted to be: a bus conductor hanging around the bus, a detective from reading mystery novels, a cowboy from reading Zane Grey novels. Because of the culture in the Philippines that you did what your parents told you to do, no questions asked, he went to the seminary at Silliman University, a UCC related college, after barely passing high school.

There he obtained a Bachelor of Theology and a wonderful wife and a partner in the ministry, my mother, Bennie. I, along with my siblings, Benjie, James and Nathie, have seen my parents' faith journey and their commitment to ministry of God's call. Every move they have made has been a call from God, not by personal ambition or by choice. They have and are continuing to discern God's will in all they do.

Beginning in a small mountain-top United Church of Christ in the Philippines church to a University of the Philippines chapel, 1,500 member UCCP church at age 27 to leaving behind their beloved country and family for the tundra of Michigan, we have seen my Dad as a pastor in Richmond, Michigan, for over 14 years, for a total of 28 years in local church ministry. His sermons, filled with justice issues and critiqued by his children every Sunday, his views in confirmation class ministries where we learned about the church, were also a lot of fun. I remember going canoeing, doing plays, slide presentations of music of the UCC Statement of Faith. He gives the youth respect and allows them to grow into their faith. He treats the elders with dignity, yet in a fun way, like playing cards with them. He took two all white churches, who weren't exposed to the world beyond their town, to a point where they personalized mission programs and embraced people from all over the world to their small churches. He has guided an all male church council to open up to women and youth. He has empowered church members to become strong lay leaders and to make their own decisions through a process, not just doing as the minister says. He treats everyone with respect, no matter how rich or poor, or the color of their skin.

We have seen him as a father, a father who was and is there for his children, who went to the piano recitals, band concerts, the baseball and football games, the graduations, who played with us in the back yard, who let the girls play with the boys in basketball and football. A midnight football game during New Year's Eve in the snow, putting on a white sheet and jumping out at us in the cemetery in the back of the parsonage, driving all over the U.S. sleeping in our donated station wagon and showing us the spots from Washington D.C. to the Golden Gate bridge, teaching us to appreciate the places we went, who taught us to love sports, especially the University of Michigan football — Go Blue! Who taught us to love writing and reading. Along with my Mom they gave us parameters, yet we made our own decisions and mistakes. When we made mistakes, he didn't condemn us but lovingly let us know he was there if we needed him. This gave us self-confidence.

Today in Providence my Dad has come full-circle from that fateful day when my Lolo and Lola told him he was their tithe from God. They had the Providence to dedicate my Dad's life to God. God has manifested God's foresightful care over my Dad to be able to help local churches of the UCC, God's ever changing church; to help you, the people of the UCC. God has asked the question "Who will bear my light to them? Whom shall I send? My Dad has answered the call, "Here I am, Lord. Is it I, Lord? I have heard you calling in the night. I will go, Lord, if you lead me. I will hold your people in my heart."

Rev. Lynne Smouse López

My first experience with Rev. José Malayang was not in person because I didn't even know him but he attended his first staff meeting when he started as Associate Conference Minister of the Southern California Conference. And in that meeting there was a somewhat heated discussion and his boss, the Conference Minister, asked him the question of who should serve in the pastoral leadership in this whole problem between the decision of who was going to serve a local church. Joe, and I'm sure he must have had some fear and trepidation in his answer as this was his first meeting, said, what I am concerned about is the integrity of the local congregation. What I am concerned about is the integrity of the local congregation. And with that statement he helped propel me into pastoral ministry. For you see, the question was would a pastoral leadership team be put at Immanuel United Church of Christ in South Central Los Angeles, or would there be other plans made. And Joe got me in place because I had been called by the congregation to serve that church, and with his response he helped that go on. It also got Joe the assignment of supporting the urban ministry of Immanuel and its pastoral team. I'm not sure he was always thrilled with that assignment, but he never showed anything else but full enthusiasm.

Joe went on to serve in the Southern California Conference for six years he was charged with church development work and he developed youth roundtable and helped bring some divided youth ministries programs together. He also worked with pastoring pastors. He worked with us as our pastor and supported churches throughout Southern California. It was there where I was blessed to work with him and to be pastored by him. With Joe's creative leadership, church development moved in new ways as we greeted new congregations whose members came from all over the world. He helped start new churches, helped revitalize other churches and helped adopt other congregations into the United Church of Christ of Southern California. He was also very much involved with the partnership with the Disciples/UCC as they developed a consultation for small churches. After Joe's ministry in Southern California, Joe was called by God and called by his family to join the national setting of the United Church of Christ. His family was in Michigan.

He joined the staff of the Office for Church Life and Leadership where, again, his commitment to local congregations and to pastors was foundational in his work. Joe staffed the development of the resolution on licensed ministry and developed process and guidelines for welcoming congregations into the United Church of Christ. Those of you who know Joe also know of his deep humility. And because of this humility often God needed help in trying to get Joe to answer a call. Annie talked a little bit about that. So again, family, colleagues and friends, encouraged him to answer another call, a call to be the General Secretary of the Division of Evangelism and Local Church Development of the Board for Homeland Ministries. Those of us who knew Joe and what the position required were more than happy to help Joe discern God's call to this ministry where his deep faith, his vision, his passion, his enthusiasm, his great sense of humor, his commitment to team ministry and his concern for the integrity of the local congregation were truly needed.

Joe gave in to God and to us and entered into this new chapter in his ministry as part of the Board for Homeland Ministries. And I, sitting on that Board, have been privileged to see and to hear and to experience what his presence has brought to that Board and to that Division. He has brought a wonderful spirit to the Division of Evangelism and Local Church Development where he has been able to make tough decisions and continues to work as part of a very diverse team with dignity and respect for his colleagues. Joe's ability to work effectively in cross-cultural settings and with respect for all people is an amazing strength that has been apparent throughout his life. Throughout his ministry he has maintained that same respect for the integrity of the local church.

José Malayang has always been and is part of the local church. He has grounded his deep Christian faith, strong in his identity as a United Church of Christ member, and is strongly committed to God's call for the United Church of Christ to be an open and affirming, multiracial/multicultural church accessible to all people.

And finally, Joe's vision and faith impel him, not into survival ministry, but into a ministry that is faithful to the ministry and mission of Jesus.

BOTH

We now present to you the nominee for the position of Executive Minister, Local Church Ministries, José "Joe" Malayang

TWENTY-SECOND GENERAL SYNOD
Nominee Speech - Executive Minister Local Church Ministries
José A. Malayang

July 4, 1999

“Celebrating our diversity, we can honor our differences.”

Sister and Brothers in Christ: this is simply the most awesome moment for me in my thirty-eight unbroken years in Christian Ministry—28 of those as a local church pastor in rural, university, urban, suburban setting, both in Philippines and U.S., the last 11 years of those in different wider church ministries but mainly devoted to serving, revitalizing and starting faith communities. Brothers and sisters, regardless of the result of your final discernment about this call, a discernment, I assure you, I shall honor and thank God for, this moment is still, and will always be, for me, awesome. And I thank God in Jesus Christ and the Church for it—particularly communions that have nurtured my faith and taught me so much, to wit, this United Church of Christ and the UCC in the Philippines!

My thanks to one of many local pastors, colleagues, and friends whose ministry I celebrate, Rev. Lynne Smouse López, wonderful, prophetic pastor of Ainsworth UCC in Portland, Oregon, for consenting to make part of the presentation. I'd like to thank our first-born daughter, Annie, whose love for this church is evidence by her active involvement in the Michigan Conference Board of Directors, the CRJ Board of Directors and the World Board, and of course her local church (Plymouth Congregational in Detroit—Rev. Nick Hood the third pastor. Nick, I believe you have something going on with the Moderator, the Hon. Denise Page Hood?).

Additionally and importantly, I thank and praise God for my family: Bennie, a seminary classmate and partner in ministry for almost four decades, licensed minister at Greater Cleveland Community UCC (a new church start) and choir director of Lake Avenue UCC (Rev. Stephanie Hinch, Interim Pastor) in Elyria, Ohio Conference; Bennie and I have official local church membership at First Congregational UCC (Rev. Dennis Fredricksen, Pastor) second daughter Benjie Johnson, member (together with husband and children) of the First Congregational UCC in Ypsilanti (Rev. John Rohde, Pastor) Michigan Conference, my only begotten son, James, member (with his wife, Jill) of the Congregational UCC in Shandon (Rev. Jonathan Pia, Pastor), Ohio Conference; our youngest in Nathie, Greater Cleveland Community UCC (Rev. Alan Ramos, Pastor) Lakewood, Ohio; my sister, Fe Pia, whose husband, Jonathan is a UCC Pastor in the Ohio Conference. In these local UCC congregations three are clergy, two serving local churches, one in the national setting; two direct choirs, six sing in a choir; a couple teaches church school, play the piano; one is a deacon (and a member of the church championship softball team!), another member of an Association Church and Ministry Committee, two produce the church newsletter, one a member of a Conference Board of Directors. One is an officer of a national ministry (PAAM). Two are on the staff of two different national instrumentalities. One serves on an instrumentality directorate and is a corporation member of another.

You see, for me and for each member of my family, the UCC local church is—has always been, will always be—as important to us as we are important to it. For me and my family, our relationship with the local church has never experienced a separation. As one family, we were part of my last pastorate in a local church for 14 years at St. James UCC in Casco Township, in Richmond, MI, in the thumb area, represented at this General Synod by a delegate from the Michigan Conference, Michael Callahan.

People sometimes forget that those of us who find ourselves being called to ministry in settings other than the local church, love, care for, and are active in it, and very often give leadership gifts to entrust us with these ministries on their behalf; that the primary responsibility in our positions is for the well-being of those local churches; more

importantly perhaps, that the *missio dei*, God's mission, is one and the same seamless mission with multiple expressions and settings—local church, its most basic community; Association, Conference and instrumentalities as we call them today—each as legitimate and as vital as all the other; together and all covenantally autonomous. What we all do, in any and all of these settings, is solely God's doing for there are no boundaries to God's missionary activity; there is no place where God is never present.

Most, no all of my life I have been shaped by the environment and group of which I have been part: family, culture, and faith communities and communions at any given time and place. I am who I am, I do what I do, I believe what I believe, behave how I behave, say what I say, shaped by the villages of my life and as I have internalized what is meaningful and truthful to me. I view and practice shared ministry, a concept driven by my biblical understanding of ministry as well as by an Asian culture that values the group, the village. If LCM's primary mandate is to affirm, celebrate, support and nurture local churches, it clearly and simply follows that its staff and directors shall always be in touch with their membership and leadership, with the folks in the pews and in the pulpits. The objective is to sustain and/or improve the creative and productive linkages. Just because church entities (local church, Associations, Conferences, National) are autonomous bodies does not have to mean UCC congregations and covenanted ministries cannot be generous in their ministry relationships and partnerships in the service of God and God's people. This is how I understand Shared Ministry, the sharing of power and authority and resources for the common good, for doing God's mission.

Guiding the work of the Ministry (LCM) for me is like any other setting throughout my ministry. First of all, it is a function of one's spiritual discipline: what is God's word for me and for my colleagues? What is the Spirit's guidance for me for certain particularities or decisions? And what is the wisdom from the community? Secondly, it is recognizing the multiplicity and variety of gifts of colleagues and the folks who constitute the governing or advisory board and, through them, the gifts of the wider church; what are those spiritual gifts doing for us about our life and mission as a church? How will they contribute to the well-ness of the Body of Christ? In what ways can they be employed to build up the communities of faith? (I Corinthians 12) Thirdly, I am not to fear change for change can often come bearing gifts. The God we know in the Bible is the God of creative and constant change. And change is at the very essence of the fundamental Christian doctrines and experiences of resurrection and reformation and transformation. Finally, recognizing and articulating the mission and vision of the ministries (and the church in all its settings) is always a communal activity, never just an individual activity albeit with a willingness on my part, of course, to ultimately decide and to decisively act.

If the restructuring proceeds at this General Synod with a favorable vote, there is a plan for current instrumentalities to make an offering to the new covenanted ministries. What then do we bring to the Lord God, to the new UCC? I have a prayer request, if you please.

It is my prayer that we shall offer the gift of thanksgiving and support for our current leaders who have been through difficult times to help flesh out the vision of a new structure for the new century, especially for those of them who shall be bringing to a closure their respective ministries, for the church to please enable them to do so in an honorable and fulfilling fashion.

It is my prayer that the whole church may lay on the altar and offering to strengthen those chosen by this Synod, the Conferences and the local churches and constituencies) to give leadership (as members of the governing boards) to the new structure of the church in a new century.

It is my prayer that we in celebrating our diversity, we can honor our differences but without being indifferent to one another; that we, meeting in this very city and state founded for those "distressed in conscience", a haven for religious freedom, can truthfully and courageously disagree with one another without being disagreeable to one another.

I make this prayer request in the safe knowledge that, the last time I checked, this is still the United Church of Christ consecrated by the spirit to fulfill the prayer of our Lord in the 17th Chapter of the Gospel of John, "that they may all be one."

Thank you. God bless us all!

TWENTY-SECOND GENERAL SYNOD
Introduction of Rev. John H. Thomas
Nominee for General Minister and President
by Rev. Bertrice Y. Wood

July 4, 1999

Thank you moderator, delegates and visitors of General Synod Twenty-two for this opportunity to address you this afternoon.

I stand here before you today reminded that we and our church are at the threshold of a new millennium. It is a threshold that we are marking as a way to help us focus on the future. I am aware that as the hymn reminds us that a thousand ages are like an evening gone in God's time, yet we mark this day as a way of disciplining ourselves to take the time to focus on where God is leading us. It is a time to be more conscious and intentional about discerning God's call and direction for mission. Seen in the context of God's time, we are a church on the threshold of establishing new ways of organizing our life, ways that will hopefully keep us faithful to God's word and prepare to follow God into the future. And in these moments of General Synod we attend to the task of selecting leadership which will be called upon not only to implement a structural framework for doing ministry, but also, and more important, to embody creatively the vision about how we might serve God through new patterns of organization and relationships for this time.

Perceiving the promises and challenges of these times and the future before us, it is an honor and joy to have been invited to present John Thomas as the nominee to the office of General Minister and President of our United Church of Christ. I have known John for many years. While startling to realize how many, 27 since we met and became friends during our first year at Yale Divinity School, it is not only the number of years, but also the opportunity to observe and work with John in many settings of ministry that bring me here to speak about him at this time. I speak on behalf of the many persons who have worked with him in the local, national, ecumenical and global settings of the church. I have known John as colleague, leader, as pastor and as friend, not only for me, but for many in our church and in the ecumenical family. Readers of the Apostle Paul in many times and in many places are always reminded of the varieties of gifts with which God's people have been bestowed for the building up and service of the church.

In the time allotted to me I will share with you the gifts of the spirit that I am confident John Thomas will bare as he serves as General Minister and President of our church. Some are certainly evident from even a summary reading of his resume. He served as a pastor and indeed in two of the predecessor denominations of the United Church of Christ. As pastor he found time for service in his communities, providing bridges for bringing people together across lines of divisiveness and for finding homes for those who are without shelter. He has been a delegate in previous Synods of the United Church of Christ. He has served on the Council for Ecumenism. He has been a member and delegate from the United Church of Christ to various ecumenical bodies; the National Council of Churches, at the World Council of Churches Assembly in Harare. He has been instrumental in recent agreements that have been formulated between our church and others in the reformed church family. And he has served the last seven and a half years with distinction as the Assistant to the President for Ecumenical Concerns. In all of these John has brought to and nurtured experiences and qualities that will serve us well.

John has the gift of advocacy. He has an ability to articulate and embody God's intent for a church and a world which are diverse and inclusive and characterized by justice. John is known throughout our church in the ecumenical movement as one who speaks up for the marginalized when structures and practices have blocked persons from speaking for themselves. He is an often needed thorn in the side of complacency and an effective one as well, but his goal and strategy are not that he continue to be a voice for those denied voice but that barriers would be broken down and that persons may be empowered to speak for themselves.

John has the gift of an extreme intellect. I knew that when we were students in school and I continue to see the ways that he disciplines the use of his time that he might be continually learning. He reads and becomes increasingly fluent in the various histories and traditions and cultures of our church and others. He settles not for what he knows but keeps abreast of issues and resources based on what more he needs to know.

John possesses the gift of love, in particular the love of his church. That is based not only on a lifetime of membership in our church, but also on a continuing search to know us in all of our diversity and particulars. And he comes with the gift of discernment for he understands and expresses convincingly the distinctive role the United Church can and should play in the religious community, Christian and interfaith and in society, reminding himself and others of the gifts and insights that God has bestowed upon us and the gifts and insights that God has bestowed upon others, that we might grow in partnership and in service to the whole human family.

John bears the gift of one who has the heart and mind of a pastor. He served not only for fourteen years as a local pastor, but he also possesses a pastoral perspective that he brings to all settings in which he lives and ministers. He is a pastor that cares in a personal way. He is also one who can be pastors to peoples and communities. He is not one to coddle, but he does offer and empower acceptance of God's invitation to grow in faith and faithfulness, with a deep caring for the impact of life's experiences on people, able to be consoling in times of struggle, helping persons speak with each other and work through matters of controversy and leading to celebration in times of accomplishment and joy.

The limits in time require that I mention only briefly some other gifts of the spirit that I discern John possesses. He has the gift of integrity and honesty and loyalty in his personal, professional and vocational relationships. He brings the gift of hospitality, one who knows that he invites others to a the table that is shared and not owned by one or any group of God's people, and the ability and delight to respond to others invitations. He possesses the gift of graceful capacity to be respected and respectful, a marvelous gift of organization, which I envy, as he is able to accomplish much and will do so in a job that will demand much in time of small and large tasks. John is collegial by nature and nurture and perhaps it comes from being a twin, learning perhaps even from the moment of conception that you have to be in this thing together. And he has the gifts of confidence in himself and in others. There is the gift of a spiritually rich and prayerful way of living that characterizes John's life. He knows the Gospel as good news that comes to us as challenge and invitation. He comes with the gift of recognizing that the heart of ministry for all people is, in his words, extending the ministry of Jesus.

Members of this General Synod, sisters and brothers in this household of faith, knowing that he is one that understands and embraces fully the import of the language of our Statement of Faith and its reminder of our call into the church to accept the costs and joys of discipleship and the reassurance of the promises of God that to those who trust in God there will be courage in the struggle for justice and peace, I stand before you this afternoon. It is with pride, confidence and delight that I present to you the Rev. John Harmon Thomas as the nominee for General Minister and President of the United church of Christ.

TWENTY-SECOND GENERAL SYNOD
Nominee Speech - General Minister and President
John H. Thomas

July 4, 1999

“We will give and receive the cross as priests to one another.”

For forty-eight years the United Church of Christ has surrounded me with love, nurture, and care, but I have never experienced that sense of regard and support more than in these past days from so many of you here. So I come before you today with a profound sense of gratitude for your generous spirits and for a lifetime in the church's embrace. More than that, however, I come with a strong sense of the identity given to me in my baptism - “Child of God, disciple of Christ, member of the Church” - as well as with the comfort of my confirmation, that “I belong, body and soul, in life and in death, not to myself, but to my faithful Savior, Jesus Christ.”

Twenty-four years ago, a Lutheran ecumenical pioneer, who also happens to be my father-in-law, chose a text from Paul's letter to the Corinthians for the charge at my ordination in Stamford, Connecticut:

“When I came to you I did not come proclaiming the mystery of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified.”

For someone frequently accused of carefully hiding his "exuberant charisma" behind a cool New England reserve, there is probably no more apt text! But Paul's words in those first two chapters of Corinthians have also become important for more profound reasons. I recalled them in the bitter cold of a January morning a few months after my graduation from divinity school, when members of Center Congregational Church in Torrington, Connecticut where I had done my field work, gathered around the ruins of their sanctuary, covered with ice from the firefighters' hoses and still smoldering from an arsonist's match. They came to me as a wonderful laywoman in Cheshire Connecticut challenged, cajoled and led First Congregational Church into becoming a remarkable community of welcome that helped resettle over thirty refugees from Southeast Asia. They were heard season after season in the kitchen of a home in Easton, Pennsylvania, where Ken assisted me in giving communion to his wife, Ruth, a victim of Alzheimer's, transforming a battered kitchen table into an altar where the Spirit enabled her ruined memory to "do this in remembrance of me." They come to me as I take my turn running the chair life at Pilgrim Congregational Church in Cleveland accompanying some of our older members up to the sanctuary, listening to their wistful remembrance of the days when they could bound up those steps two at a time. Year after year in the local churches of my ministry, amid weakness, frailty, pain, grief and struggle, knowing Christ, and him crucified, has borne to me and to others the gift of God's wisdom, the assurance of God's power.

What has been true in these intimate pastoral moments, is also true for our United Church of Christ and for communities among us that, over many years, have carried the cross into our midst. Our life is graced by Native Americans who greeted my European forebears on these shores, whose own crucifixion began not far from here in the destruction of the Narragansett at the Great Swamp Fight. Our life is gifted by African Americans whose freedom walk in the great struggles against slavery and racism invited generations in our churches into the cost and joy of discipleship. Among us are Germans whose ancestors would not allow the orphaned, the aged, the ill, or the mentally disabled to be forgotten or discarded. We cherish the profound spiritual presence of fifteen men and women in our own generation whose vision of independence for Puerto Rico has meant incarceration for nearly two decades. Among us, too, are those who have challenged the church to recognize both their baptism and their sexual orientation in a society and indeed a church that all too often has too little regard for either. And there is the courageous remnant of island people in Hawaii who awakened a church to its own complicity in their suffering, as well as freedom fighters who faced tanks in Budapest and so followed their Reformed ancestors who were martyred at the oars of galley slave ships. And so many more! Each community has borne the cross to us, borne the cross among us, and sometimes when we have been at our best, borne the cross with us—Christ and him crucified—and because of that we have come to know not weakness but wisdom, not frailty, but the faithfulness and the power of God.

A cherished possession carried by several of us here who attended the 8th Assembly of the World Council of Churches is a small, wire cross, crafted by Zimbabwean street artists whose work represents at once the grim economic struggle of Africans burdened by the crushing load of debt as well as marvelous persistent, and playful creativity. During a service of recommitment held on the 50th Anniversary of the Council, a day celebrated with Nelson Mandela and several thousand Christians from around the world, we each exchanged our cross with another, a giving and receiving of our shared, global experience of Christ, whose way was always the way of the cross. In this assembly there have also been such moments of exchange, of encounter, encuentro, koinonia. I will not soon forget our worship on Friday afternoon. As I listened to the Coalition choir, surrounded particularly by dear friends among our ecumenical delegates and visitors, I was profoundly aware that the United Church of Christ is one of the few churches in the world that can joyfully receive the gifts of faith and music from gay and lesbian people. We know that for each person in that choir there has been an experience of cross bearing. Yet because of that, Christ has been borne into our lives in grace-filled ways. Or will we soon forget the exultant shout of a young man from Elon Homes, whose drumming grows out of the painful rhythms of a broken childhood, whose fist pumping triumphantly in the air offered the cross, bearing witness not only to the immense pain of a young life, but also and above all to a promise of healing and hope and joy.

The memory of Stewart's charge at my ordination teaches me that the United Church of Christ will not journey faithfully into the twenty-first century merely because we pass the right resolutions, craft the right structure, profess the right theology, or even elect the right leaders, important as all of that is for the health and integrity of our life together. No, we will journey into God's future with grace because in our local churches, in our global and ecumenical partnerships, in our institutions of compassionate care, in our witness for justice, in our full and enthusiastic embrace of the diverse gifts and the varied struggles of all God's people, in the dying and rising of our baptismal identity, and in the body and blood of our sacramental meal, we will give and receive the cross as priests to one another and to the world, and in that risky, vulnerable exchange encounter Christ and him crucified, the very One who is our wisdom and our power, our joy and our life.

TWENTY-SECOND GENERAL SYNOD
Introduction of Dr. Edith A. Guffey
Nominee for Associate General Minister
by Rev. Bennie J. Whiten, Jr.

July 4, 1999

Moderator, General Synod Delegates and friends, I want to say by way of beginning the presentation of Edith Guffey that Edith is a person, her first quality that I would lift up for you is that she is a person who lives at risk. To ask me to introduce her is, indeed, a risky business because she will be subjected to all the accumulated baggage that I have accumulated over some 40 years in the life of this United Church of Christ.

I cannot say, like some others have said, that I have known Edith for an extended period of time. Our paths intersected in 1991 at the General Synod at Norfolk. In that year I was the elected, but not yet installed, president of the Massachusetts Conference of the United Church of Christ and came to General Synod where Edith Guffey was elected as Secretary of the Church, in which capacity she has served us so ably since then.

It would be nice if I could say that Edith Guffey was the first African American that was elected Secretary of the United Church of Christ. That honor goes to the Rev. Dr. Joseph Evans, whom we elected in 1967 when he was not the nominee of the search committee. It would be nice if I could say that she was the first woman who was elected to that position, but that honor goes to the Rev. Carol Joyce Brun whom we elected in 1983 in Pittsburgh. But she is the first layperson we elected to that signal office who happens to be African American and who happens to be a woman and we elected her the fourth Secretary of the United Church of Christ.

In that capacity you have seen her before you many, many times. But I was also a member of the search committee that presented Edith Guffey as a candidate for confirmation in the process that was established early on. As a member of that committee I was impressed, as were the other members of the committee, by several things. First of all was the knowledge that Edith Guffey brings to this position, the knowledge that she has brought to her duties as Secretary of the church. And by knowledge I mean not just the knowledge, the mechanisms that make an organization go forward, but the kind of detail stuff that is so necessary for us and the kind of knowledge that sees administration and the smooth functioning of infrastructure as necessary for the well-being of the United Church of Christ. And Edith has done that with great diligence and great joy.

I think the second thing that impressed many of us was that though Edith is not ordained, we sense in her a "pastoral heart." She does "pastoral work" by "walking around." Being sensitive to the needs of persons, whether they are under her direct supervision or whether they work in other localities within 700 Prospect, she is a pastoral person, sensitive to the hurts, the needs, the pains and seeks, as a shepherd of the church, to minister to those people. In addition I would say that Edith, in addition to being knowledgeable and pastoral, is a person who has a great love and affection for this church as has become so evident to you.

The other thing that I like about her is her good sense of humor. There is a twinkle in her eye and there is something about that that I like because I always feel there is a small imp standing on her shoulder saying "Do it this way, Edith. Do it this way." You see it in that twinkle of her eye and that pixie-ish smile that is so captivating that has captured my heart.

Biographical stuff you do know about her. She is a graduate of Baker College in Kansas, holds a Masters Degree from the University of Kansas. Prior to her election she was an administrator at the University of Kansas, was elected to her position in 1991 and has served us faithfully since then.

It is my great pleasure to present to you the nominee for Associate General Minister of the United Church of Christ, Ms. Edith Guffey.

**TWENTY-SECOND GENERAL SYNOD
NOMINEE SPEECH - ASSOCIATE GENERAL MINISTER**

Edith A. Guffey

July 4, 1999

“Where would I be today if I hadn't been in that drama group?”

Thank you Bennie [Whiten, Jr.]. I asked Bennie to introduce me because he was a member of the Search Committee and a conference minister. I wanted to thank the Search Committee and honor those Conference ministers who have been pivotal in my growth and development in this church. I stand here this evening humbled and honored by the trust of the Search Committee that nominated me and the Boards of Directors who confirmed that nomination and I am grateful for their presence on stage with me this evening.

Well, I'm the last of five and my colleagues have set an exceptionally high standard. You would think that as the administrator of Synod, I'd have enough pull not to end up having to follow four wonderful presentations! But this is the way that it has worked out. You have already heard quite a bit from me over the last several days, you know some about the work I have done as the Secretary, you know my strengths and fortunately you have been gracious to me as you have experienced some of my growing edges as well. In some sense, many of you know me already. So I struggled with what to say to you tonight. But last night, I met with the Iowa youth delegation and one young man asked me, how is it that you have come to be the nominee for this position? I gave him a fairly brief and not too well-thought-out answer, but his question was with me throughout the night. How is it that a person who grew up in the inner city of Kansas City, Missouri as a member of Starlight Baptist Church stands before you tonight as the nominee for the Associate General Minister of the United Church of Christ? Just what is a nice woman like me, doing in a place like this? I am amazed as I look back at the twists and turns in my life. The Church has been a part of my life since I was a very young child, but I grew up never having heard of the United Church of Christ.

But when I went to college I got involved in a religious drama group. I'd never been in drama in high school, so there's no logical reason for me to have been in the group. It wasn't like I was following some kind of passion, at least not for drama—but I did like the looks of a young man that was in the group. That group performed in many different churches on Sunday mornings and one of the churches we performed at was Plymouth Congregational Church in Lawrence, Kansas. This was an especially generous church, in fact we were there often as they opened their doors for us every year and let our group have their year end banquets in their fellowship hall. So when I graduated from college, and married that young man I spotted in the drama group, we moved to Lawrence, Kansas and I began to look for a church. What church did I go to? I went to the church where as a college student, I had experienced incredible hospitality. We must never underestimate the importance of our churches being involved and welcoming to the community. Evangelism happens in many ways and simple and pure hospitality can be the beginning of transformed lives.

But even after joining Plymouth Congregational Church, I was one of those members who knew nothing about the national setting. I really learned about the United Church of Christ through a program in the Stewardship Council called Mission Alive. Being very young and not knowing how to say no to a pastor, I agreed to go to a training event. Have you ever gone to an event, not really knowing what it was going to be like and getting the surprise of your life—maybe like you're having right now? Earl Miller who introduced the offering last night was the person who led that event: he told me for the very first time, some of the profound and powerful stories of the United Church of Christ. The stories of this church captured my heart that weekend and now I too, like Earl, love to tell the stories of this church. Today, Earl, as the Executive Director of the Stewardship Council is one of my valued colleagues. We are often mentors unaware.

If I had time, I could take you step by step through my involvement in the Kansas-Oklahoma Conference to fully answer that young man's question last night. But the point is that I'm not all that different from you. We all go where we feel called, don't we? And we are grateful and often surprised at the hand of God in our lives as God takes what we have to offer and uses it in ways we never imagined possible.

I believe that I have been well prepared for the role of Associate General Minister. I intentionally changed my focus from clinical social work to administrative social work back in 1982. I was prepared for crisis management by the

University of Kansas as I managed the enrollment center. If you have never had responsibility for an enrollment center of 24,000 students, you don't know what you've been missing. Scheduling of classes and classrooms, dealing with students who have been closed out of classes or who have just learned that they don't have the required course for graduation and it's May 15th, makes General Synod look like a cakewalk....and not many things make Synod look easy. No, I did not lie on the videotape...I do love administration. I like putting pieces together. I like juggling lots of different tasks and I am to the dismay of many, deadline driven. If you are familiar with the Meyers Briggs, I am an off the charts "J." Now I know we all like program, and we always look carefully at how many dollars are being spent on "administration" but without good administration, program work is less effective. When I first learned about the UCC, I called the national offices on many occasions to request information and resources. Those weren't program people who were answering the telephones and sending me information that I needed - they were administrative assistants, support staff, order takers and receptionists. I don't know that I ever spoke to an Instrumentality Executive or a program person when I called the national offices from Lawrence, Kansas. I didn't need to. My needs were met fully by people you rarely see up on this stage. But they connected me as much to the United Church of Christ as Earl Miller did. There's a whole infrastructure that is crucial to the overall health and life of the national setting.

One of the things that I have loved about being the Secretary of the Church is the duality of the role. That position of Associate General Minister has that same kind of duality. The administrative responsibilities fit for me like a comfortable shoe. But through work over the last several years, I have learned to value and appreciate my capacity beyond administration. I am excited about being a part of the Collegium and the Mission Planning Council as we will look strategically at how we are resourcing the local church, how we are developing leaders, how we can empower youth and young adults to be fully present and participating in the life of this church. How can we work strategically to continue to address the needs of the children like Mario that Jonathan Kozol spoke about last night. I could go on and on, as there is no shortage of issues and concerns that are begging for hope and healing and care. But our work is not only "out there;" it's in here too. I am ready and willing for us to find ways to sit down together and talk about the painful, scary issues of race, of classism, homophobia, ableism and sexism that are with us in ways that are very different than they were in the 1960's, but still very much a part of our life as a church. And what will we do about the mistrust and suspicion that we have experienced over the last several months. Unaddressed, we will simply build on it. Addressing it is hard to do. We will leave here and return to our homes with our Synod memories and we won't be together again until 2001. I don't have all the answers, but trust that God will guide us and direct us and empower all of us as leaders to work our way through this. Doing our internal work will serve us well and we will be stronger, more effective witnesses to the gospel of Jesus Christ.

Where would I be today if I hadn't been in that drama group? I don't know. I only know that I am grateful for the journey this far and I look forward to the possibility of joining Dale, and Bernice, Joe, John and all of you as we wait expectantly for what God holds in store for us as the United Church of Christ in the months and years ahead.

THE WHITE HOUSE

WASHINGTON

JUNE 29, 1999

Warm greetings to everyone gathered in Providence, Rhode Island, for General Synod 22 of the United Church of Christ.

Religion has always been a vibrant and important part of our national life. I am heartened by the strength of faith and the dedication to community that you have shown throughout the years, and I appreciate your ongoing efforts to make our country stronger.

Your commitment to improving the lives of children is one which we all share. There is much more that we can and must do to ensure that every child has the opportunity to live up to his or her God-given potential. We must strive to eradicate the problems of poverty — including inadequate health care, nutrition, and education — that bar too many of our children from success. We must also work together to prevent the violence that too often afflicts young lives across our nation.

I am deeply grateful for your willingness to confront these vital issues as we look toward the new century. We will be an infinitely better, stronger nation if our decisions are informed by, driven by, and advanced by people of faith, and I thank each of you for taking advantage of this opportunity to help shape the policies that will so profoundly affect our future.

Best wishes for a productive meeting.

Bill Clinton

TWENTY-SECOND GENERAL SYNOD

Rev. Jerald Stinson

Pilgrim United Church of Christ

Carlsbad, California

**A WIFE WHO WAS NOT A HAT, SAMUEL SEWELL,
AND THE LEGACY OF SOME OF OUR
RHODE ISLAND FOREBEARS**

Text: Deuteronomy 32:1-4,7

Sermon

July 5, 1999

My mother has Alzheimer's Disease, a diabolical affliction that in her case has severely affected the memory on which she depends for day-to-day existence. She had to move into a care facility because, living on her own she couldn't remember whether she had fed the dog, whether she had eaten breakfast, whether she had put toast in the toaster, or whether she even had a toaster or what room it might be in.

It must be awful to be without memory. Several years ago I read a fascinating book by Oliver Sachs, professor of Clinical Neurology at the Albert Einstein College of Medicine. Sachs is a student of neurological disorders and is most famous for his book, *Awakenings*, which was turned into a film. But the book that caught my attention focused on memory loss. Sachs wrote of a patient, Dr. Porter, formerly a talented musician. Suddenly Dr. Porter stopped being able to recognize his students, he couldn't remember what they looked like. Then he began to see faces where they were no faces, stopping to pat the head of a fire hydrant thinking it a child.

When Dr. Sachs examined Porter, he seemed quite normal until the exam ended and he was told he could put his shoes back on. He looked down and couldn't remember which were his shoes and which were his feet. And then as he prepared to leave, reaching for his hat, he grabbed his wife's head and tried to lift it off. He had mistaken his wife for a hat; he had forgotten who she was. You can imagine the despair in which this man found himself, a person without a memory.

Our memories define who we are and what we know. Scholar Mark Van Doren once wrote, "Memory performs the impossible for us: it holds together past and present, gives continuity and dignity to human life. It is the companion, the tutor, the poet, the library with which we travel."

Chaim Potok, in his novel *In The Beginning* has a young orthodox rabbinical student say: "I want to know who I was, so I can understand better who I want to be." You see, memory links who we have been with who we are becoming.

And I think that is one of the reasons that memory is constantly lifted up in the biblical tradition. Over and over the Hebrew people were told to remember their history. To remember the good parts: Moses and the liberation from slavery, Ruth's love for her mother-in-law, Abraham and Sarah's venture into the unknown. But they are also to remember the bad - the enslavement, the exile, their weak and corrupt leaders, the trampling upon the poor.

Think of the words from the Torah's Song of Moses read a few minutes ago: *Remember the days of old, consider the years long past; ask your parents, and they will inform you; your elders, and they will tell you.*

Tonight, I want us to remember some of the days of old; to journey back to the early years of American history, to a location not far from here, to the Massachusetts Bay colony, to the roots of one stream in our denominational heritage; to focus on Judge Samuel Sewall, a prominent lay leader in the Puritan Church.

Sewall's father was among the first Puritans to come to the colonies in 1634. Samuel graduated from Harvard and debated between a career in the ministry or a more secular calling. He chose business and did well at it, and then made his way into the political world too, eventually becoming a deputy in the General Court, a member of the Colonial Council. Then he was appointed a justice of the superior court. A wise man, he was held in high esteem by all.

In 1692, the year he became a justice, strange occurrences were taking place in a Salem parsonage where Rev. Samuel Parris, a rigid Puritan minister, resided with his family. Parris' daughter Betty, his niece Abigail and several other Puritan children got caught up in a kind of mass hysteria. As the frenzy careened out of control, accusations of witchcraft arose, and one of the bleakest chapters in our denominational history began. Two Puritan magistrates were called to examine the girls, one was Samuel Sewall. And when the matter reached the point of actual trials for those charged with witchcraft, Sewall was one of the judges sitting on the bench. This learned Congregational leader joined in the verdicts that led to the execution of 19 people.

Sewall had not acted out of malice. He truly believed there was witchcraft afoot. But this honorable person became part of a horrendous moment. Later Samuel Sewall, filled with remorse, was the only judge to offer public penitence for his role in the travesty. He lived with guilt for the rest of his life.

But let me tell I you another story about a judge whose courageous act of conviction took place less than a decade after the horrors of Salem. This judge, with Congregational roots, stood against slavery. Most of us think of slavery as something only a part of the history of the American south. 90% of the slaves were indeed in the south. But New England was not oblivious to slavery. There were both African and Native American slaves in Massachusetts as early as 1646, and here in Rhode Island as early as 1652.

Many famous Puritan ministers owned slaves, and even those who didn't own slaves benefitted from the slave trade. The church gave justification for slavery. Its leaders said Christians were brothers and sisters of one another, but not of African "pagans" and Native American "pagans" who could be rightly enslaved. Cotton Mather and other Puritan preachers said Africans were inferior humans; their enslavement ordained by God.

But in 1700, eight years after the Salem trials, a courageous American judge wrote the first Anti-Slavery document in the American colonies - a controversial and widely distributed pamphlet entitled *The Selling of Joseph*. That judge challenged Puritan theology by offering Biblical evidence to repudiate slavery. He said slavery was morally wrong and Jesus would condemn it. For a while, that judged seemed a lone voice crying in the wilderness. Who was he - Samuel Sewall.

At one moment a participant in an extraordinarily evil event; at another moment one who acted out of conviction and moral integrity. The same person. And our memory must lift up both the good and the bad.

Tonight we are assembled in Rhode Island and must call forth memories from this location's past. Steven Spielberg shot his film about the Amistad here because of the Colonial architecture. But according to writer Jody McPhillips, "[That] made sense for other reasons. Rhode Island played a bigger role than any other state in the Atlantic slave trade and had the only slave plantations in New England." According to historian Jay Coughtry, "Throughout the 18th century, Rhode Island merchants controlled between 60 and 90 percent of the American trade in African slaves." More than 900 Rhode Island slaving voyages were made carrying 106,000 slaves.

It was a triangular trade. Ships left Rhode Island loaded with rum; the rum was traded in Africa for slaves; then the slaves taken to the Caribbean where they were dressed in Rhode Island-made slave cloth and sold for money and molasses. Then the molasses would be used to make more rum.

Why did Rhode Island get so involved? Money. The state had good ports and skilled seafarers, but not much good farmland. Money had to be made off the sea, and no sea trade was as profitable as slaving. Slave traders gathered great fortunes and became the colony's leading citizens: Newport's John Bannister (Bannister's wharf) and Abraham Redwood (Redwood Library). John Brown of Providence (Brown University) and the DeWolfs of Bristol who built Linden Place.

Most of the wealth came through the slave trade, but there were some here in Rhode Island whose prosperity came through slave labor - slaves served as artisans in Newport and worked the plantations of the Narragansett Country. In fact there were so many slaves that one Rhode Islander in nine was black, the highest percentage north of the Mason-Dixon line.

Now over the years, historians have created sanitized and romantic histories of Rhode Island's plantations; planters and slaves were said to have lived in idyllic harmony. But now, as scholars dig deeper, they are finding that life on a Rhode Island plantation was really no better than on a southern plantation - no less demeaning, no less harsh.

And the church for the most part, continued to give its endorsement to slavery. For instance, in 18th century Narragansett, slaves were expected to follow their masters to church remaining a respectable distance behind. The white church members entered and sat in their assigned pews and the slaves climbed up to a slave balcony. In one church that balcony was completely boarded up, the slaves could hear but not see, and thus no white folks would be offended by seeing them there. On communion Sundays, the whites were served and left. Then the slaves were served separately.

We who are gathered here tonight need to remember this chapter in our national, and in some cases, denominational history. It is a sad narrative, yet one we can't forget. But paralleling it, is the story of some courageous resistance to this dehumanizing treatment of God's children. For there were indeed some Rhode Islanders who were repelled by this human commerce. And they worked so that in 1744, Rhode Island outlawed importing slaves into the state, and a decade later Rhode Island, ironically, was one of the first states to free children born of slave mothers.

And in Newport, in 1770, Rev. Samuel Hopkins of the First Congregational Church preached his first sermon against slavery. He, out of our tradition, would become a key figure in ending slavery in Rhode Island. Several years later he would join with Moses Brown, slaver John Brown's brother, in founding the Providence Abolition Society, working for anti-slaving laws and suing those who broke them, including Moses Brown's own brother.

Newport Gardner, who migrated from West Africa near the end of the 18th century, helped create the Union Colored Church and Society in Newport, a self-help and spiritual center critical to Rhode Island's black community and to those resisting slavery. Gardner founded that institution with the support and assistance of that Congregational minister, Rev. Samuel Hopkins. The Union Colored Society would lead to the formation of Rhode Island's first black church.

So you see, doing what Deuteronomy calls us to do, considering the years long past, remembering the days of old, we recall both behavior that demeaned and hurt people, as well as occasional courageous resistance to that behavior. That's what the liturgy in this service is centered around.

But I want our reflections on Rhode Island history to shift now to a different era and a different form of dehumanization - one even less familiar to most of us than the slave tradition. Few New England towns rival the attractiveness of Newport, Rhode Island. Founded in 1639, only ten years after the first Puritans arrived in the colonies, Newport developed a prosperous fishing industry, a cosmopolitan population and a cultural sophistication that dominated the region.

Industrialization during the 19th century seemed to bypass Newport and following the civil war, this nation's wealthiest folks discovered the town's quiet and unspoiled beauty. Newport was said by one local historian to be "the most palatial, extravagant, and expensive summer resort the world had seen since the days of the Roman Empire." Now that might have been a slight exaggeration. The Astors, the Vanderbilts, the Van Rensselaers all erected summer mansions in Newport. There were lawn parties, intimate teas, lavish banquets.

But the U.S. Navy also discovered Newport, and found it as attractive as did the affluent power elite. In 1884, Newport became the home of the Naval War College. The size of the naval station increased slowly. In the early years of this century, it accommodated only **about** 2,000 sailors. But when the United States entered the First World War, the military presence in Newport expanded dramatically. Almost overnight, 25,000 sailors appeared. Their arrival tested Newport's traditionally open-minded atmosphere. There was suddenly new concern about the sinful behavior of the sailors.

Now there was one sailor, Chief Machinist's Mate, Ervin Arnold, stationed in Newport, who seemed especially obsessed with what he felt were the evils of homosexuality. His hatred of gay men was incredible, he said he could spot a gay man simply by appearance. And Arnold began a crusade to rid Newport of all gay men, civilian and military.

His crusade was approved through the military chain of command all the way up the Assistant Secretary of the Navy, Franklin Delano Roosevelt. A special investigation team was formed, young sailors who were ordered to lure and entice others into acts of same-gender sexuality. The investigators, acting upon military orders, were to actually engage in sexual acts so they could prove the guilt of those they pursued.

Historian Lawrence Murphy has written a whole book chronicling this awful period in Newport's naval history. It was indeed a 20th century form of the Salem witch trials. People spied upon, trapped, hounded, persecuted. And in the end, sailor after sailor was charged with crimes such as having oral sex or engaging in lewd acts, and several were sentenced to 20 or 30 years in prison, and then dishonorably discharged.

And ultimately what finally brought this witch trial to an end was the activism of a newly formed committee of Newport clergy, including Methodists, Episcopalians, Baptists, Presbyterians and Congregationalists. This whole matter became a source of embarrassment for Franklin Roosevelt, the investigation unit was closed and sentences given to a number of sailors were reduced, reduced mind you, not eliminated.

So this evening we gather remembering events here in Rhode Island, events that reveal the ugliness of racism, as well as courageous resistance to that ugliness, the ugliness of homophobia and resistance to that ugliness as well.

We need to remember those stories this night, because that ugliness, that dehumanization of others, still thrives in our midst this day. Our nation has just been at the forefront of a NATO military effort that has caused great pain and death for lots of people, lots of innocent people on trains, in embassies, in hospitals, in refugee caravans. Now we did that, we claim, because we were so appalled at human rights violations in Kosovo. And indeed we should have been appalled by those violations, and we should have found ways of resisting that oppression - in my mind we could have done it without using that lethal military machine of ours. But you see, what I really wonder is why were we much less appalled by horrendous human rights violations in Burma; why no troops in Rwanda - could it be that we just don't get as upset when the victims of oppression are Asian or African, have brown or black skins.

In the early months of this year, rebels in Africa's Sierra Leone systematically murdered, mutilated and raped civilians while the world's attention focused solely on Kosovo. Human Rights Watch said rebels of Sierra Leone's Revolutionary United Front rampaged in the capital of Freetown, gunning down families in the street, using machetes to chop off limbs. More than 5,000 people died in the capital city in January. The head of the Africa office of Human Rights Watch said, "This is not a war in which civilians are accidental victims. This is a war in which civilians are the targets." But we didn't send troops; you didn't hear impassioned speeches in Congress about Sierra Leone. Could it be that we still dehumanize those with black skins? Those in West Africa's Sierra Leone are no more regarded as brothers and sisters today than they were in the 17th and 18th centuries when the Rhode Island slave ships arrived in West Africa.

Racism! We still have Chief Wahoo; we still have folks in Atlanta's stadium with their tomahawk chops. The stereotypes aren't gone, we still dehumanize people because of their race.

I live in California. It seems with each election and each new session of the state legislature, my state finds new ways to dehumanize people. With Proposition 187 we said foreigners, keep out - now of course we know which foreigners Californians and most Americans want to keep out. We really don't care if Canadians come here, or Europeans - but it's those brown folks, poor folks, from Mexico, that have us so scared. That's why an hour from my home there's that huge wall, that triple fence guarded by the Border Patrol. In the last couple years, more than 400 people have died crossing that border, seeking work to feed their families. They have tried to evade the border patrol and died of starvation, of heat strokes, of the cold in winter. Or in increasing numbers they have been shot to the death by the border patrol. How many UCC churches have said anything about that? How many of us have looked into our own memory banks and reflected on the fact that we too come from immigrant stock? How many of us have recalled all the biblical mandates to welcome the stranger - not just white, educated, affluent strangers, but all who would come, especially those in need?

And then when we finished with Proposition 187, in California we went on to pass a civil rights initiative, at least that's what it was called in political doublespeak. A proposition that destroyed affirmative action. White folks in general were frightened because there were too many people of color in our universities, too many Asians at Berkeley. And white

men, well, true gender equality might begin finally to threaten those glass ceilings, so we had to get rid of affirmative action.

And just this spring, our legislature decided it couldn't pass a Dignity for all Students bill that would have prohibited discrimination in education based on sexual orientation. The legislature, with that vote, made it clear that it's still okay to hate and discriminate against gays, lesbians and transgendered folks.

And then we have a new initiative we'll get to vote in the future, the Knight initiative, which will seek to make sure that loving caring relationships between same-gender couples won't receive the state's blessing. I'll tell you, I'm going to keep doing weddings for gay folks in my church because I and my congregation know they have God's blessing even if they don't have the blessing of the state.

Oh, yes, and folks in California are burning down synagogues again - but people have done that so often, we get used to it.

You see, when our memories go back to the slave ships that left the Rhode Island wharves, and to the witch hunt at the Newport Naval Station, what we find is people missing the whole point that all persons are God's children. And that realm of God so integral to Jesus' teaching is a realm that includes and welcomes and affirms everyone. And I'm not sure that we understand that any more now than in days gone by.

I'm proud of the United Church of Christ and all that it stands for. I am proud that our Commission on Racial Justice, years ago, courageously challenged those who stuck all our toxic dumps in poor communities. I am proud of the ways that the Coordinating Council on Women has challenged the sexism of our world. I am proud that Paul Sherry stood up to the torrents of homophobia at the World Council of Churches Assembly in Zimbabwe.

But I also know that we in the United Church of Christ have spent an awful lot of time focusing on restructure. When I chaired the directorate of the Board for World Ministries, it seemed all I did was go to meetings about restructuring: restructuring the National Council of Churches, restructuring Church World Service, restructuring our whole denomination, restructuring the World Board in partnership with the Disciples of Christ. And there was and is good reason for all of that. But we've also got to make sure we don't lose what it means to be the church in the midst of our restructuring. That we don't give up on the quest to end the racism and homophobia and sexism and anti-Semitism all around us.

And where we must do that the most is in our local churches. How many of our local churches have really worked to welcome the stranger and resist our nation's cruel immigration laws? How many even care about that? How many of our local churches, count them, are open and affirming - only a few. And then, how many of our open and affirming churches are also truly multi-racial and multi-cultural? How many have even tried broadening their ethnic diversity? How many of our ethnic churches, quick to speak of civil rights in terms of race, have dared declare themselves open to and affirming of people of all sexual orientations, and passionate about the civil rights of gay, lesbian, bisexual and transgendered people? Or does the pursuit of civil rights stop when it gets uncomfortable?

Amos said, "Let justice roll down like waters and righteousness like an everflowing stream." Micah said that all God wants of us is to seek justice and to live mercifully. And Jesus said the essence of God's realm comes with bringing good news to the poor, and liberation to the oppressed, freeing the captives and healing the wounds of those who are hurting.

This evening we remember, we remember painful things done by people to one another, and we remember those who dared challenge the injustices. Viktor Frankl, the psychiatrist who himself survived Auschwitz, said this in the last line of his memoirs: "We have come to know humanity as it really is. People are those beings who invented the gas chambers at Auschwitz; however they are also those beings who entered those gas chambers with Shema Yisrael on their lips - Hear O Israel, our God is one."

The Torah is right, of course. We must remember the days of old; we must consider the years long past. As Simon Wiesenthal, the founder of the Los Angeles Museum of Tolerance has said, "Hope lives, only when people remember."

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TWENTY-FIRST GENERAL SYNOD Thursday Opening Worship Sermon Rev. Dr. Michael Kinnamon

July 6, 1999

There are persons who will tell you that this is not a good time to be the church. And, of course, they have a point. When reading the signs of the times in the life of the contemporary church, such adjectives as "defensive" and "shrinking" and "conflicted" at least occasionally come to mind. But I want to begin this evening by reminding us of the other side of the story.

For the past two centuries, if not longer, the church has generally defined "mission" as that which we pay someone to have someone do for us among those people "over there." But in our generation we have learned again that all congregations are missionary communities, whether they be in Providence or Pretoria or Sao Paulo. So I ask you this evening, friends, isn't this a good time to be the church?

For much of its history the church has born visible witness that Jesus Christ is not a sufficient center to unite us as one people. Our unity in Christ has apparently been regarded as less crucial to the Gospel than such things as the ordering of ministry or the mode of baptism or whether or not musical instruments can be used in worship, a skeleton from my church closet. But in our century, and even in our lifetime, the boundaries between churches have become more porous, denominational differences have begun to feel more enriching than threatening and it has just become plain harder, at least in some churches, to say that "ours is the only way." Isn't this a good time to be the church?

For much of this century main line Christians assumed that Christian values were part of the air that we breathe in this culture. It was always a lie, but in our generation this lie has been forcefully exposed and as a result there is in my experience a new resolve to teach the biblical story to ourselves and to our children. Isn't this a good time to be the church?

During the first world war and the second churches from the belligerent countries so identified with their nations political interests that they prayed against one another and proclaimed that God was uniquely in their corner. But over the past quarter of a century churches in this country, at least some of them, have developed a greater capacity for self-criticism and a global sense of solidarity with all those who suffer. Isn't this a good time to be the church?

For much of its history the church has excluded certain categories of persons from the extraordinary privilege and responsibility of ordained ministry. But within the lifetime of many of us in this room parts of the church have heard a new old word from God that while Jesus of Nazareth was a male Palestinian Jew, in the risen Christ in whose name we minister there is neither Jew nor Greek, male nor female, black nor white nor brown, gay nor straight, American, Iraqi, Cuban, Samoan or Nigerian. Isn't this a good time to be the church?

For much of its history the church in this culture, especially those branches of it that think of ourselves as "mainline," have served as chaplains to the powers that be and their version of the status quo. As communities we have often turned a blind eye to racism, helped foster sexism, given theological cover to homophobia and remained silent in the face of economic disparity so unjust you would think the very stones would cry out. But within our life time some churches have begun, tentatively, haltingly begun, to discover a prophetic voice. We don't yet know how to use it. We are often afraid of the fallout when we do use it. But at least we have learned that the Gospel challenges the idolatries of every society. Isn't this a great time to be the church?

I begin with these observations because I'm convinced that how we read the signs of the times is very important to the church's spiritual health. It seems to me that there are two dangers that we need to avoid. On the one hand, unduly negative assessments of our present condition can prevent us from seeing the signs and possibilities of new life that are there, thanks be to God. On the other hand, unduly romanticized assessments of our condition tempt us to glory in our achievements instead of celebrating what God has done, is doing, and will do even with the likes of us. Surely the United Church of Christ, like the Disciples of Christ, must continually pray that God will forgive our faithlessness, overcome our timidity, confound our self-centeredness and renew us to the core. New church structures can be useful and I have real appreciation for what I hear in this Synod. But no one, of course, should equate new structures with true newness of life. And so, our prayer this evening, I think, must go something like this:

"God, make us thankful for the new things you are doing in our midst and send us forth from here not only with new leaders and new structures, but with a renewed passion for the Gospel and for mission as your church."

Well, now that we have the preliminaries out of the way, Good Evening. That wasn't very strong. "Good Evening, partners in the Gospel." I give thanks to God for the ecumenical partnership between the Disciples of Christ and the United Church of Christ but you'll understand if I also say a word of thank you to persons such as Paul Sherry and John Thomas and others who have given real energy and leadership to our relationship. You will also note that during the sermon this evening I'm going to talk about "us." I suppose it is a little presumptuous for me, a member of the Disciples of Christ congregation to talk about "us" in the United Church of Christ, but isn't that what partnership means? And besides that, I feel so at home here that I find it impossible to say "you, UCC" and "we, Disciples." So I hope you will agree with that and now if only we celebrated communion more often, I would be happy.

For such a time as this. . . I prayed and pondered about this a great deal and gradually became convinced that Paul's letter to the Galatians has a special word for us for us at such a time as this for reasons that I hope will become very clear by the end of this sermon. And so it is Galatians that I want us now to turn our attention. We will start in Chapter 2 with the famous council in Jerusalem. Paul is so passionate about the issues at stake in this chapter that his prose gets almost incoherent. So if you get lost, it isn't Bob's reading. . . I don't know, it may be Bob's reading, but it probably is because Paul the Apostle is trying to say everything at once.

Listen now to the word of God as found in the second chapter of the book of Galatians beginning with the first verse. "Then after 14 years I went up again to Jerusalem with Barnabas, taking Titus along with me. I went up in response to a revelation. Then I laid before them, though only in a private meeting with the acknowledged leaders, the Gospel that I proclaim among the Gentiles in order to make sure that I was not running or had not run in vain. But even Titus who was with me was not compelled to be circumcised, though he was a Greek, but because of false believers secretly brought in who slipped in to spy on the freedom we have in Jesus Christ so that they might enslave, we did not submit to them even for a moment, so that the truth of the Gospel might always remain with you. And from those who were supposed to be acknowledged leaders, what they actually were makes no difference to me, God shows no partiality, those leaders contributed nothing to me. On the contrary when they saw that I had been entrusted with the Gospel for the uncircumcised, just as Peter had been entrusted with the Gospel for the circumcised, for he who works through Peter making him an Apostle to the circumcised also worked through me in sending me to the Gentiles and when James and Cepheus and John who were acknowledged pillars, recognized the Grace that had been given to me, they gave to Barnabas and me the right hand of fellowship agreeing that we should go to the Gentiles and they to the circumcised, they asked only one thing that we remember the poor, which was actually what I was eager to do. But when Cepheus came through Antioch I opposed him to his face because he stood self-condemned. For until certain people came from James, he used to eat with the Gentiles, but after they came he drew back and kept himself separate for fear of the circumcision faction. And the other Jews joined them in their hypocrisy so that even Barnabas was led astray by their hypocrisy.

But when I saw that they were not acting consistently with the truth of the Gospel, I said to Cepheus before them all, if you, though a Jew, live like a Gentile, and not like a Jew, how can you compel the Gentiles to live like Jews?" This ends the lesson for this evening, or at least part of it.

Think about the question that so preoccupies the apostle. Are Gentiles welcome in the church of Jesus Christ and if so, must they first become Jews? The simplest alternative to requiring that all Gentiles be circumcised and observe the Jewish law was the development of separated churches. And in fact, this seems to be what James and the other pillars of the church thought they were agreeing to when they entrusted Paul with the Gospel for the uncircumcised, just as Peter had been entrusted with the Gospel for the circumcised. I can imagine the conversation in Jerusalem when they figure out what's going on in Antioch. "What in the world is this guy, Paul, up to? We agreed that Gentiles can be evangelized and baptized, even that they don't have to be circumcised but nobody said anything about us eating together. If they don't keep the law they are still unclean and the law doesn't allow us to eat with those who are unclean." To put it in contemporary terms, they apparently favored an apartheid church. You can be Christians, but do it someplace else. Any of that sound familiar?

Peter, we learn in this passage, waffles. Not the last time that this has happened in the church. And Paul is furious, partly I suspect because it is a slap at him, but primarily because the Gospel itself is now threatened. What is the Gospel? Well, in Chapter 1 Paul tells us it centers on some of the words we have along this wall. It centers, for example, on the grace of God in Jesus Christ, a grace which is sufficient even for Gentiles. It is through the faith we have in Christ and **His** faithfulness, **His** faithfulness, not anything that we do, that even we are justified before God and incorporated into the covenant as descendants of Abraham. The old walls have been breached. Gentiles are included, not because they are worthy or because Paul is generous, but because God is gracious. Enemies are now bound together by shared faith in Christ, creating an unheard of kind of community, and here is the punch line, whose mark and sign is table fellowship.

Now I realize that this is familiar territory for many of you, for most of you. But if you are like me, this very familiarity makes it easy to overlook just how breath-taking, how revolutionary this letter actually is. Remember that Paul, in his society, was a privileged character with a special status that came from three identity markers. You know them. He was a Jew, he was free-born, and he was a man. But on the road to Damascus Paul had an experience of grace so overwhelming that it turned his life around. He was not defined, he saw, as one who is "in Christ" and this new identity made him one, he realizes, with people that he once would have despised.

You follow with me? Are you with me so far on this? Now to this point what I have been emphasizing is the theme of unity, which I think runs through the first part of this letter. But as you know there is another key theme that we have to look up from Galatians in order to understand its message. That is the theme of freedom. So listen now to these verses, again powerful versus, from Chapters 4 and 5.

"These are much clearer. Formerly when you did not know God you were enslaved to beings that by nature are not God's. Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and the beggarly elemental spirits? For freedom Christ has set us free. Stand then, firm and do not submit again to the yoke of slavery for you were called to freedom, brothers and sisters, only do not use your freedom as an opportunity for self-indulgence but through love, become servants to one another. For the whole law is summed up in one single commandment 'You shall love your neighbor as yourself.' If, however, you devour and bite one another, take care that you are not consumed by one another."

I read that last verse just for the heck of it. Paul knows that human beings are by nature in bondage. And the sure sign of our bondage, he tells us here, is fear. Fearful that we don't measure up we surround ourselves with possessions and power and prestige, butting our trust in idols. And this fearfulness inevitably extends to other persons, especially those who are not like us, with consequences that we know only too well. But this is precisely where the grace of God comes in. Last week when I was preparing this sermon the newspapers ran the story of a Christian missionary, you may have seen it, named Herbert Gregg, who was freed after being held hostage for seven months in Chechnya. During that time you may remember one of his fingers had been cut off in order to prompt ransom. When asked what he would like to say to his captors when he was released Mr. Gregg replied that "God really loves you." Now I don't know anything about this missionary, Herbert Gregg, but I do know that this is the word of grace. Our worth is already established as loved children of God. Life is not a zero sum game. Grace abounds and therefore we are free to forego the cheap thrill of one-upping our neighbors. Paul's opponents apparently maintain that

obligation, keeping the law leads to freedom. Paul passionately insists that they have it backwards. You **are** accepted. You **are** loved. You **are** set free. Therefore **live** as those whose lives are marked by freedom.

As some of you know I have had some experience with the trials of being nominated for leadership in the church. The message that I tried to preach during my nomination to become General Minister and President of the Disciples of Christ was the “amazingness of grace,” which led to more than a few letters accusing me of moral relativism. If this letter to the Galatians is any indication, some people also heard Paul’s preaching as an invitation to relativism, or to put it another way, lawlessness. If we are already free, why not just live it up? But this, of course, misses the point he wants to make. Obligation does not lead to freedom, but freedom leads freely to obligation. You are free, as he puts it, through love to become servants of one another. You are freed from the cramped life of self-confirmation in order to treat every neighbor as an infinitely valued child of God. That is why Paul is so upset with the Galatians. The way they treat each other, their visible lack of love, denies the very freedom that is their’s in Christ. Well, why have I chosen for us to read and think about this passage from Galatians for such a church as this, at such a time as this? I have three brief reasons which I pray will be useful as we leave this General Synod.

I’ve got to begin the first one by trying to clarify this slippery term “freedom.” Since Paul expected the imminent return of Christ, he doesn’t worry much about transforming society, but the implications of his preaching are surely transformative. It is God’s freely given grace that has the power to transform us in order that we might live no longer for ourselves. Those who know themselves to be free, says Paul, free from the outward requirements of the law, free from the power of sin, must use that freedom for the freedom of others. Not that we are liberators, but that we participate in the liberation which God is doing. The problem is, as you know, that for far too long much of the church in this culture has preached inner freedom while neglecting the outward, social implications of the Gospel. I am very thankful that the United Church of Christ, as a community, has recognized that there is more to the Biblical message. Listen, for example, to Leviticus. You shall not oppress the alien for you were aliens in the land of Egypt; that is, you were enslaved and now have been set free. Therefore, you shall proclaim liberty throughout the land to all its inhabitants. But our distinctive temptation, I think, may be to so emphasize the social dimensions of freedom that we overlook the spiritual and Galatians reminds us that they cannot be separated. For those whose lives are impoverished, for example, by the greed of others, we have good news. We have freeing news. But for those whose lives are controlled by greed, we also have good news. Freeing news. The deepest root of all servitude writes Gustavo Gutiérrez is the breaking of friendship with God and with other human beings and it therefore cannot be eradicated except by the unmerited, redemptive love of God which we receive as a gift through faith. Are you with me so far?

The second point I want to make, if I’m not mistaken, the UCC’s two deepest commitments, along with the Gospel, are freedom and unity. Our concern for freedom is evident throughout the docket at this Synod and our unity heritage is even enshrined in our logo. The problem, of course, is that these commitments are at times played off against one another and indeed humanly speaking, they often seem downright incompatible. Please allow me to use a personal story. Last Thursday I was a speaker at a lengthy public hearing which lasted until 1 o’clock in the morning, on a proposed amendment to Lexington, Kentucky’s, my home town, fairness ordinance; an amendment that if passed will ban discrimination in housing, employment and public accommodation on the basis of sexual orientation. By the way, I add parenthetically, ten of the 15 members of Lexington’s Urban County Council have now indicated that they intend to vote in favor of this amendment when the vote is taken this Thursday. During this hearing most of the opposition, as you might expect, came from Christians, at least one of whom raised unflattering questions about my appreciation for scripture, my faithfulness to Christ, and even the future destiny of my soul. I’ve run into this particular man before, at which time he raised questions about my paternal lineage, so this was probably preferable.

Now, I’ll admit that I would not choose to be related to this guy, but that is precisely Paul’s point. What he reminds us in Galatians and elsewhere is that the church’s unity is a gift. I’m thankful for the ecumenical resolutions which we put on the General Synod agenda, but our oneness with all those who confess Jesus Christ really isn’t an option on which the General Synod gets to vote. Nor is it an achievement built on human agreement. We are members of the one body, in the words of the World Council’s First Assembly, because Christ has made us his own, and Christ is not divided. Our willingness to receive this gift testifies as nothing else possibly can that our trust is in God and not in the things or even the communities of our devising. The same is true with freedom. I love the way the Shakers put it. Will you say it with me, “‘Tis a gift to be simple, ‘tis a gift to be free.” We are the United and Freed Church of Christ. Thanks be to God. And God’s gifts are inseparable, no matter how difficult it may seem to hold them together. If we would be an ecumenical people, then we will work for freedom. If we would be a freedom orientated people, then we will live for unity. I want to add parenthetically that this same tension between unity and freedom, which is at the heart of Galatians, also has obvious implications for the structure of the church. The UCC, like the Disciples, has a spiritually healthy aversion to ecclesiastical coercion. Did I say this the right way? Any news to

John? Maybe we should ask him. But as Paul the Apostle knows, this does not mean we are independent or autonomous. Freedom will lead to fragmentation, even chaos, unless it is coupled with a recognition of our given unity. We are free to bear with one another even when the other isn't bearable.

So my first point is that Paul's conception of freedom, both spiritual freedom, the inner freedom from sin, and the external freedom from sin that we wish for all God's creatures are inseparable, and that the unity and freedom of the community are inseparable. My final point is that I commend this letter to all of us because of its passion. Remember that Paul is willing to risk direct confrontation with Peter, no less, to defend the integrity of the Gospel. But breaking communion would never have crossed his mind because unity, even with disagreement, is part of what he is passionately defending. To put it another way, Galatians reminds us that passionate disagreement is never the problem. Lukewarmness is the problem. Half-way commitment and waffling hypocrisy are the problem. Do you believe in the unity of the church? Yeah, sure. Live and let live. Unless it means living with "those" people." Do you believe that the Gospel calls us to show our freedom by working for the freedom of others? Yeah, sure. Unless it means risking something. In a world filled with oppression, both physical and spiritual, how can we not be passionate about the gift of freedom? In a world filled with fragmentation, both spiritual and physical, how can we not be passionate about the gift of unity? When I think of the United Church of Christ there is a theme from a past World Council of Churches Assembly which comes immediately to mind. Jesus Christ frees and unites. Please say it with me, Jesus Christ frees and unites. This is the word which comes to us from Galatians. This is the essence of the Gospel and this must be our passionate witness for such a time as this.

APPENDIX C

RESOLUTIONS SUBMITTED DIRECTLY TO IMPLEMENTING BODIES

JUSTICE AND CIVIL RIGHTS FOR LESBIAN/GAY/BISEXUAL PERSONS

WHEREAS, those who are the Body of Christ are called to be in the world but not of the world (John 17);

WHEREAS, the world continues to prove itself inhospitable, oppressive and often unsafe for lesbian, gay and bisexual persons as evidenced by: the so-called, "Don't Ask, Don't Tell" military policy which has resulted in a higher rate of dismissal of lesbian/gay service personnel; the rise in anti-gay violence; the passage of the Federal Defense of Marriage Act (DOMA), which limits the benefits of marriage to mixed gender couples; and the defeat of the Federal Employment Non-Discrimination Act of 1996 which would have offered limited protection from discrimination in employment; and

WHEREAS, the world's oppression of lesbian, gay, and bisexual persons is heavily carried by young people in that one-third of all teen suicides are related to issues of sexual identity and fear of disclosure;

WHEREAS, people of faith are called by both Hebrew and Christian scriptures to create justice, love tenderly and walk humbly with God (Micah 6:8);

WHEREAS, Martin Luther King, Jr. once described justice as the "correction of love's failure;" and

WHEREAS, the General Synod of the United Church of Christ has faithfully and repeatedly stood steadfastly for civil liberties and declared itself to be Open and Affirming, as steps in the furthering of justice;

THEREFORE, BE IT RESOLVED that the delegates to the Twenty-second General Synod of the United Church of Christ, once again reaffirm the historic commitment to justice and civil rights for all persons including lesbian, gay and bisexual people;

BE IT FURTHER RESOLVED that we call upon the churches, the instrumentalities and the conferences of the United Church of Christ to actively labor:

- 1) to prevent abridgement and erosion of justice and civil liberties for lesbian, gay, and bisexual persons by working to defeat DOMA-type legislation on state levels;
- 2) to advance the civil rights of lesbian, gay and bisexual persons by supporting the Federal Employment Non-Discrimination Act;

BE IT FINALLY RESOLVED that we call upon the churches to create justice and love tenderly by providing opportunities for open, honest and respectful discussion within their Christian Education and youth programs of issues pertaining to human sexuality, utilizing curricula such as "Created In God's Image" by the United Church Board for Homeland Ministries.

ON NAME RECOGNITION

Summary

This resolution urges the expenditure of national United Church of Christ public relation funds to enhance the name recognition of the United Church of Christ for the purpose of membership growth and new starts at the local church level.

Theological Rationale

In the words of Jesus in his sermon on the mount, “Let your light shine before men, that they may see your good works. . . .”

Background

In many areas, particularly isolated and rural, local churches are frequently misidentified as the Church of God, Church of Christ, or buried in the newspaper listing under the heading of “other” as opposed to a mainstream denomination. Residents of a city with only one United Church of Christ church often find that although their fellow townspeople may recognize the name of their church, they have no idea of what the United Church of Christ means or represents. Lack of name recognition is an obstacle to promoting growth or new church starts.

Text of Resolution

WHEREAS, there is a world-wide decline in church membership and attendance;

WHEREAS, there is a perceived name recognition problem in our denomination;

WHEREAS, this confusion is an obstacle to attracting new members;

WHEREAS, the national United Church of Christ desires to halt the decline in membership and stimulate growth and new starts, and this activity must take place at the local level; and

WHEREAS, the local churches (particularly those struggling to survive) have neither the resources or the expertise;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod adopt a policy of expending public relations monies to enhance the name and image of the United Church of Christ; so that the American people will know who we are and be more receptive to local churches’ attempts to grow and offer their theology and services to the community.

Funding for this action will be made in accordance with the overall mandates of the affected agencies and the funds available.

APPENDIX D
RESOLUTIONS NOT PASSED

99-GS-16-VOTED: The Twenty-second General Synod defeats the Resolution “Regarding Election of New Leadership for the United Church of Christ.”

REGARDING ELECTION OF NEW LEADERSHIP FOR THE UNITED CHURCH OF CHRIST

WHEREAS, the United Church of Christ has been engaged in a significant restructuring process, in which five new officers are to be elected by the Twenty-second General Synod;

WHEREAS, a search process leading to the nomination of candidates for these positions was authorized by the Executive Council, and this search process included a complicated confirmation process;

WHEREAS, three of the five candidates were confirmed for nomination to the General Synod and two were not confirmed, causing significant trauma within the life of the United Church of Christ;

WHEREAS, policies and procedures were not in place which anticipated the non-conformation of nominees, and the Administrative Committee of the Executive Council, acting on behalf of the full Executive Council, enacted a “fast-track” search process to secure new nominees for presentation to the General Synod;

WHEREAS, the Administrative Committee has designated these positions as “Acting General Minister and President” and “Acting Executive for Local Church Ministries;”

WHEREAS, the Administrative Committee appears to have exceeded its proper authority in adopting and implementing new search procedures (since the United Church of Christ, through the Office for Church Life and Leadership has developed procedures for use by Associations and local church search committees which state that “Interim Ministers” should not be considered as candidates for the permanent position);

WHEREAS, there is no category within the United Church of Christ Constitution and Bylaws authorizing the designation of “Acting;” and

WHEREAS, it is essential to the future of the United Church of Christ that new leadership be elected which has the full backing and support of the membership;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod:

1. Ask that the chair of the Executive Council formally thank all participants in the search process;
2. Delete the term “Acting” from the two positions now being considered and replace the term with the term “Interim;”
3. Declares that individuals holding “Interim” positions shall not be considered as candidates for as long as these persons hold these “interim” positions; and
4. Calls upon the full Executive Council to develop and implement a new search process to fill the positions which are consistent with and fully representative of the search and call procedures commonly employed by local churches and conferences within the United Church of Christ;

BE IT FINALLY RESOLVED that in this new search and call process, significant attention be given to our commitment to become a multiracial/multicultural church that is accessible to all; and to that end the search committee will assemble an applicant pool that is reflective of the whole church racially, ethnically, gender-wise, and inclusive of disabilities and sexual orientation.

99-GS-51 VOTED: the Twenty-second General Synod defeats the Resolution “Open Enrollment in the Health Care and Dental Plans of The Pension Boards—United Church of Christ.”

**OPEN ENROLLMENT IN THE HEALTH CARE AND DENTAL PLANS OF THE PENSION
BOARDS—UNITED CHURCH OF CHRIST**

WHEREAS, there have been windows for Open Enrollment in the Health Care and Dental Plans offered through The Pension Boards—United Church of Christ in the past;

WHEREAS, there are cases throughout the denomination, where clergy and lay employees have moved from congregations and/or conferences in which they were not afforded the option of participation in the Pension Boards’ Plans; and

WHEREAS, some of those clergy and lay employees are now unable to meet the criteria for entry into the Pension Boards’ Plans in which their current employing body has historically participated and are now facing a hardship;

THEREFORE, BE IT RESOLVED that the Twenty-second General Synod of the United Church of Christ inform The Pension Boards—United Church of Christ that it is supportive of an Open Enrollment Period for the Health Care and Dental Plans and requests the Pension Boards—United Church of Christ to offer an Open Enrollment Period for the Health Care and Dental Plans.

APPENDIX E

**OFFICERS AND MEMBERS OF COUNCILS, COMMISSIONS AND BOARDS
ELECTED AT THE TWENTY-SECOND GENERAL SYNOD**

**OFFICERS AND MEMBERS OF COUNCILS, COMMISSIONS AND BOARDS ELECTED AT
THE TWENTY-SECOND GENERAL SYNOD**

In order to identify all nominees within the required categories, one or more of the following code numbers immediately follows the name of each nominee:

Clergywoman	1A	Laywoman	2	Minority (any)	4
Clergyman	1B	Layman	3	Under 30	5

SECRETARY

Four-Year Term

Edith A. Guffey 2/4 OH

Brian Lapis 3/5 CONN
Raymond Peirce 3 RI
Marilyn K. Serfass 2 PSE
Allison C. G. Smith 1A/5 ME

Groups

MODERATOR

Two-Year Term

Nancy S. Taylor 1A CPC

Elizabeth Aguilar 1A/4 CHM
Charles E. Brown 3/4 UBC
Reba Walker 2/4 COREM
Norman W. Jackson 1B/4 CAIM
Alexander Jamison 1B/4 MRSEJ
Iese Tuuao 1B/4 PAAM
Mitzi N. Eilts 1A The Coalition
Christina L. Thomas 2/4 NCPWD
June Bumanglag 2/4/5 CYIAM
Katie Lear 2/5 CYIAM at large

ASSISTANT MODERATORS

Two-Year Term

Marc D. Benoist 3 SD
Richard M. Harter 3 MASS

Elizabeth C. Nordbeck 1A CTE
Hector E. Lopéz 1B/4 CCM
Bryan W. Sickbert 1B CHHSM
Richard W. McBride CHE
Zaida Peréz 2/4 HC
Randi Walker 1A CE
Mary Anne Glover 1A CC/DOC
Sandra S. Hulse 1A UCF
Harold C. Smith 1B PB
Sandra Smith 1A UCF
Timothy C. Downs 1B SE
John Krueger 1B KO
Kent J. Ulery 1B MICH
Bennie E. Whiten, Jr. 1B/4 MASS
Donald G. Hart 3 NY
Joan F. Brannick 2 NY

EXECUTIVE COUNCIL

Class of 2001

Juan M. Gaud Pacheco 3/4 PR
Bela Poznan 1B CA.SY
Raymond C. Young 3 MONT-NO.WYO

Class of 2003

Krista Lynn Betz 1A/5 MO
Herbert B. Perry 1B VT
Elizabeth Rogers 2 CAC

Class of 2005

M. Winston Baldwin 1B NEB
Carol Barth-Schauss 1A IK
J. David Bishop 3 PC
Bernie Bliss 2 RM
Bill Draper 3/5 IS
Charles Hastings, Jr. 1B SC
Robin Henne 2 NH
Lauri Janke 2 SD
Laurie Shaw 2/5 WIS

LOCAL CHURCH MINISTRIES

Class of 2001

Dennis Apuan 3/4 RM
Hillary Barrett 1A PSE
Rugene Caldwell 3 PSE
Barbara A. Carter 2 VT
Brenda James 2/4 SOC
Wilma Jean Lawrence 2/4 MINN

Lynne Smouse Lopéz	1A	CPC
Marvin Mangham, Jr.	3/4	SE
Arnold Miller	3	FLA
Robert Mutton	1B	WIS
Aaron Sinay	3/5	CONN
Frank Stearns	3	PW
Julia Tipton Rendon	1A	IOWA

Donald A. Barnes	2	PB
W. Dow Edgerton	1B	UCC Seminaries
Robert Rue Parsonage	1B	CHE
Janice Hale	2	CC/DOC

JUSTICE AND WITNESS MINISTRIES

Class of 2003

Ixza Casillas	2/4	PR
Samuel E. Loliger	3	NY
Donald E. Mayer	1B	WASH
Gay McCormick	2	CAC
Esther Rendon-Portillo	1A/4	MASS
Ferdinand Rico	3/4	CA NV,N
Cynthia Slating	2	MICH
Eva Smith	2/4	ILL
Sam Taesali	1B/4	CA NV,S
Lewis Tait, Jr.	1B/4	PC
JoAnn Chance	2	KO
John F. Herman	1B	SW
Susannah Straw-Gast	2/5	CA NV,N

Class of 2005

Leigh Greenhaw	2	MO
James Henry	3	OHIO
Richard Hopkins	3	CONN
Krisanne Mogck	2	NOPL
Ruth Mojica-Hammer	2/4	SW
Frank Morris	3/4	SC
Robert Page	1B	IS
Amy Peters	2/5	RI
James Petersen	2B	MONT-NO.WYO
Ronald Ruggles	3	IK
Matthew Seeds	3/5	PNE
Yoshiko Shimamoto	2/4	HI
Victoria Komjathy	2/5	CA.SY
Margaret M. Slater	1A	ME

Groups

		COREM
Louis Bluecoat	3/4	CAIM
Alfonso Roman	1B/4	CHM
P. June Anderson	1A/4	MRSEJ
Remarr Sylvester	3/4	PAAM
Cheryl Cramer	2/4	UBC
Phil Porter	3	The Coalition
Jeanne Tyler	1A	NCPWD
Matthew Small	2/5	CYYAM
Jason Pierre Ollison	3/4/5	CYYAM at-large Youth
Stephanie Nakanishi	2/4/5	CYYAM at-large
Steven C. Gray	1B	CCM
John W. Lynes	1B	CCM

Class of 2001

Felicia Wilson		NY
Carol Brown	2/4	OHIO
Hosea Butler, Jr.	3/4	FLA
Teresa Campbell	2	RM
Efrain Cotto	3/4	PSE
Carmen Wooster	1A/4	CONN
John Leung	3/4	SW
Ilo Madden	1A/4	NOPL
Peter Plagge	1B	ME
Wesley Raney	1B/4	SOC
Leticia Rouser	1A/4	IK
Sheldon Whittle	3	RI
Bruce Beckwith	3	IOWA

Class of 2003

Leslie Bobtail Bear	1A/4	SD
Christopher Burdick	3/5	PNE
Dollie Burwell	2/4	SOC
Iris Colon	2/4	MASS
Antoine Crenshaw	2/4	ILL
John Gregory-Davis	1B	NH
Gailen Reeves	1B/4	CA NV,S
Ruth Krymkowski	1A	WIS
Stephen Patterson	3	MO
David Seymour	1B	PSE
Henry T. Simmons	1B/4	NY
John Dorhauer	1B	MO
Olivia White	2/4	SC
Ronald Weber	3/5	MINN

Class of 2005

		IS
Rose Lee	2/4	CA NV,N
Griselle Brenes-La Roche	2/4	PR
Mollie Chaffe	2	WASH
Yvonne Delk	1A/4	SOC
Lilia Enriquez	2/4	CA NV,S
Walt Gulick	2	MONT-NO.WYO
Helen MacIntyre	2/5	VT
Brice Johnson	3/5	SE
Ameenah Shareef	2/4/5	MICH
William L. Switzer, Jr.	1B	NEB
Zoltan Steve Sutto	1B	CA.SY
Kathleen Mitchell	1A	PW
Joaquin Willis	1B/4	CAC

Groups

Ronald S. Fujiyoshi	3/4	COREM
Kim Mammedaty	1A/4	CAIM
Yvette Flunder	1A/4	MRSEJ
Gynii Gilliam	2/4	PAAM
Karna Burkeen	2/4	UBC
Lisa Stedman	1A	The Coalition
Billie Louise Bentzen	2	NCPWD
Amber Hodges	2/5	CYYAM
Madison Shockley	1B/4	CYYAM at-large youth
Timothy C. Downs	1B	CCM
Lyle J. Weible	1B	CCM
Joan F. Brannick	2	PB
Karen Lebacqz	1A	UCC Seminaries
Norma Ellington-Twitty	2	CC/DOC

WIDER CHURCH MINISTRIES

Class of 2001

Dorothy Berry	2	KO
Paula Campbell	2/4	IK
Gary Corwin	1B	CPC
Steve Guy	3	PSE
David Hoppes	3	IS
Brent Lathrop	3	NEB
Sung Hwan Park	1B/4	RI
Monica Peters	2	WASH
Rita Wilbur	1A	SC
Milton Yee	3/4	HI
Zoltan D. Szucs	1B	CA.SY

Class of 2003

Manny de la Rosa	3/4	SW
Eppie Encabo	2/4	CA NV,N
Rodney Franklin	1B/4	SE
Kenneth Godfrey	3	PW
Roy V. Hill, II	3/4	VT
D. Scott Howell	1B	MO
Gordon A. Nethercut	3	MICH
Donna L. Papenhausen	1A	FLA
Erica Krenning	2/5	KO
Curtis Rueter	3	RM
Ruby-Joan A. Trouw	2	ME
Daniel R. Caplan	3	CAC
Alfonso Piacentini-Olan	2	PR
Christine D. Stout	2	OHIO

Class of 2005

Douglas Andrews	3/4	CONN
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Andrea Bateen	2	MONT-NO.WYO
Matilda Charging Eagle	3/4	SD
Eleazar Fernandez	1B/4	MINN
Deborah F. Tregea	2	PC
David L. Fleming	3	PNE
Todd Hensley-Weir	1B	NY
Elizabeth King		MASS
Denby M. Deegan, Sr.		NOPL
Gloria Reimherr	2/4	SC
Larry Small	3	SOC
Jackie Smith	2	WIS
Lois Sundeen	1A	NH
Gerald Ireland	1B	IOWA

Groups

Bill Land	1B/4	COREM
Adrian Maxey	3/4/5	CAIM
Jeanette Zaragoza	2/4	CHM
Marvin Morgan	1B/4	MRSEJ
Leona M. Isamo	3/4	PAAM
Jonathan Stith	3/4	UBC
Margaret Jacoby	2	The Coalition
Charles Bamforth	1B	NCPWD
Erika Dowd	2/5	CYYAM
Geoffrey Brace	3/5	CYYAM at-large Youth
Barbara K. Daniel	1A	At-large
Mary Susan Gast	1A	CCM
William K. Kaseman	1B	CCM
Donald A. Barnes	2	PB
Marilyn Stavenger	1A	UCC Seminaries
Bryan W. Sickbert	1B	CHHSM
William Edwards	1B	CC/DOC

GENERAL MINISTER AND PRESIDENT

John H. Thomas	1B	OHIO
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ASSOCIATE GENERAL MINISTER

Edith A. Guffey	2/4	OHIO
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EXECUTIVE MINISTER OF JUSTICE AND WITNESS MINISTRIES

Bernice Powell Jackson	2/4	OHIO
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EXECUTIVE MINISTER OF LOCAL CHURCH MINISTRIES

José A. Malayang 1B/4 OHIO

EXECUTIVE MINISTER OF WIDER CHURCH MINISTRIES

Dale L. Bishop 3 NY

NOMINATING COMMITTEE

Class of 2005

Clergy

Betsy Bruaw	1A	PC
Linda Mines Elliott	1A	CPC
Elaine Greensmith	1A	SW
Randy Heckman	1B	IS
Valention Lassiter	1B/4	OHIO
Ken Siladi	1B	CONN

Laypersons

Richard Allen	3	NOPL
Margaret Ellis	2/4	SOC
Pierson Kemp	3/4	CAC
Jordan M. Patterson	3/4/5	HI
Katie Tabler	2/5	IK
Joan Vander Vilet	2	MASS

Groups

Class of 2001

Winifred Boub	2/4	CAIM
Wilfredo Torres Mercado	3/4/5	CYYAM
Mary J. Fairley	1A/4	MRSEJ

Class of 2003

Mildred Pruna	2/4	CHM
Clifford John	3/4	UBC
Diane Darling	1A	The Coalition

Class of 2005

David Mann	3/4	COREM
Doris Dun	1A	NCPWD
Tyrone L. Reinhardt	1B/4	PAAM