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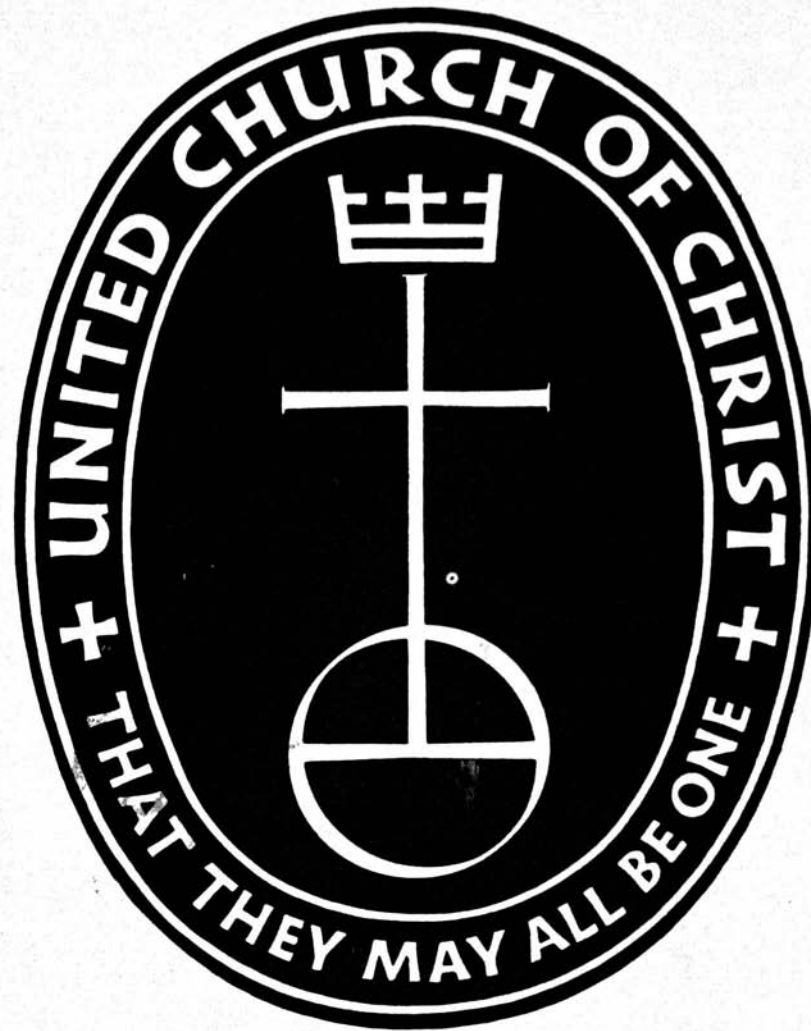
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Contents

Preface by Avery D. Post	2
The Emblem	3
Statement of Faith	4
A History of the United Church of Christ	5
Our Reformation Roots	6
The German Evangelical Movement	8
The Reformation in England	9
Congregationalism	12
The German Reformed Church	18
Education and Mission	23
The Christian Churches	29
The German Evangelical Synod	34
An Ecumenical Age	39
The Evangelical and Reformed Church	41
The Congregational Christian Churches	42
The United Church of Christ	45
National Instrumentalities and Other Bodies	53
General Synod	53
Executive Council	53
United Church Board for Homeland Ministries	54
United Church Board for World Ministries	55
Pension Boards	56
United Church Foundation	57
Office for Church in Society	58
Office for Church Life and Leadership	58
Office of Communication	59
Stewardship Council	60
A.D. Magazine	61
Commission for Racial Justice	62
Commission on Development	62
Coordinating Center for Women in Church and Society	63
Council for Ecumenism	63
Historical Council	64

CHART OF THE UNITED CHURCH OF CHRIST, 32-33

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Preface

This booklet tells a story—simply and directly. The story reaches back to the roots of the United Church of Christ and tracks our growth through long years. The story illuminates the present moment and shows how we work together in mission and ministry. It even steps toward the future, as it savors the hope that our charter is to be a united and uniting church.

The booklet is for you if you are inquiring about the United Church of Christ. It is also for you if you are in a confirmation or church membership class. It is even for you if you are a long-time member of the United Church and are eager to understand the fascinating story of our origins, development, and style of life as covenanted churches, associations, conferences, a General Synod, and national bodies through which our common work is done.

You may have the experience of others who have stepped briefly into the life and story of the United Church of Christ and found themselves captivated by the religious seriousness and mission-mindedness of this particular Protestant community. The way to be engaged in this family of the people of God is to join a local community of faith where the gifts of the Spirit, including yours, are employed in the work of Jesus Christ in the world.

Read on. May this slender volume inform and enrich you—and deepen your gratitude for the United Church of Christ.

AVERY D. POST
President



The emblem of the United Church of Christ is based on the ancient Christian symbol known as the Cross of Victory or the Cross Triumphant.

Traditionally, this symbol—the cross surmounted by the crown and all of it atop the orb—signifies the kingship of the Risen Christ over all the world. The orb, representing the world, is divided into three parts to signify Jesus' command to his disciples: "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

For the United Church of Christ, this emblem, rich in the traditions of the past and alive with hope for the future, is particularly appropriate. For this reason, there appear on the perimeter of the emblem both the name of the church and the text: "That they may all be one."

Statement of Faith

We believe in you, O God, Eternal Spirit, God of our Savior Jesus Christ and our God, and to your deeds we testify:

You call the worlds into being,
create persons in your own image,
and set before each one the ways of life and death.

You seek in holy love to save all people from aimlessness
and sin.

You judge people and nations by your righteous will
declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and
risen Savior,
you have come to us
and shared our common lot,
conquering sin and death
and reconciling the world to yourself.

You bestow upon us your Holy Spirit,
creating and renewing the church of Jesus Christ,
binding in covenant faithful people of all ages, tongues,
and races.

You call us into your church
to accept the cost and joy of discipleship,
to be your servants in the service of others,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

You promise to all who trust you
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
your presence in trial and rejoicing,
and eternal life in your realm which has no end.

Blessing and honor, glory and power be unto you. Amen.

Approved by the Executive Council in 1981 for use in the United Church of Christ in connection with the 25th anniversary.

A History of the United Church of Christ

All Christians are related in faith to Judaism and are faith descendants of the first apostles of Jesus who roamed the world with the good news of God's love. Within five centuries, Christianity dominated the Roman Empire. Until A.D. 1054 when the church split, it remained essentially one. At that point, the Eastern Orthodox Church established its center at Constantinople (Istanbul), the Roman Catholic Church at Rome.

During the 16th century, when Christians found the church corrupt and hopelessly involved in economic and political interests, leaders arose to bring about reform from within. The unintended by-product of their efforts at reform was schism in the Roman Church. Their differences over the authority and practices of Rome became irreconcilable.

Protestant reformers such as Martin Luther, Ulrich Zwingli, and John Calvin held that the Bible, not the Pope, was sufficient authority as the word of God. Paramount was the message of Paul that persons are justified by the grace of God through faith alone. Such faith did not lead to rank individualism or moral indifference, but to good works out of love for God.

Protestantism spread throughout Europe. Lutheran churches were planted in Germany and throughout Scandinavia; the Reformed churches, originating in Switzerland, spread into Germany, France, Transylvania, Hungary, Holland, England, and Scotland. The United Church of Christ traces its roots back to those movements to proclaim the good news based on biblical truths led by the Spirit of God. It presently binds in covenant nearly 6,500 congregations with approximately 1,800,000 members. One of the youngest American denominations, its background also makes it one of the oldest in Protestantism.

The United Church of Christ, a *united* and *uniting* church, was born on June 25, 1957 out of a combination of four groups. Two of these were the *Congregational Churches* of the English Reformation with Puritan New England roots in America, and the *Christian Church* with American frontier beginnings. These two denominations were concerned for freedom of religious expression and local autonomy and united on June 17, 1931 to become the Congregational Christian Churches.

The other two denominations were the *Evangelical Synod of North America*, a 19th-century German-American church of the frontier Mississippi Valley, and the *Reformed Church in the United States*, initially composed of early 18th-century

churches in Pennsylvania and neighboring colonies, unified in a Coetus in 1793 to become a Synod. The parent churches were of German and Swiss heritage, conscientious carriers of the Reformed and Lutheran traditions of the Reformation, and united to form the Evangelical and Reformed Church on June 26, 1934.

The Evangelical and Reformed Church and the Congregational Christian Churches shared a strong commitment under Christ to the freedom of religious expression. They combined strong European ties, early colonial roots, and the vitality of the American frontier church. Their union forced accommodation between congregational and presbyterial forms of church government. Both denominations found their authority in the Bible and were more concerned with what unites Christians than with what divides them. In their marriage, a church that valued the free congregational tradition was strengthened by one that remained faithful to the liturgical tradition of Reformed church worship and to catechetical teaching. A tradition that maintained important aspects of European Protestantism was broadened by one that, in mutual covenant with Christ, embraced diversity and freedom.

Our Reformation Roots

There were harbingers of the Reformation before the 15th century. In England, John Wyclif translated the Bible into English in 1382 so that all people could have access to it. John Hus encountered Wyclif's translation and writings when returning Oxford students brought them to the University of Prague from which he was graduated in 1394. After furthering the cause of biblical access and authority and opposing the Catholic sale of indulgences, Hus was burned in 1415. He claimed that Christ, not the Pope, was the head of the church; the New Testament, not the church, was the final authority; the Christian life was to be lived in poverty, not opulence.

In 1517, the German monk, university teacher, and preacher, Martin Luther nailed 95 theses of protest against certain doctrines and practices (such as the sale of indulgences) of the Roman Church to the door of the Wittenberg cathedral. His subsequent teaching, preaching, and writing spread Lutheran reform throughout northern Europe.

Almost simultaneously, Reformation winds blew to France and Switzerland. In Zurich, Ulrich Zwingli (1484–1531) and in Geneva, John Calvin (1509–64) took up the banner of reform. Their powerful ministries impressed leaders from Europe and Britain seeking a better way. From these churches of Switzer-

land, the German Reformed movement and the English Congregationalists would breathe deeply.

The Reformed churches differed from the Lutheran churches in avoiding the "Catholic use" of imagery and instrumental music. They differed in their interpretation of the Lord's Supper; rather than being the body and blood of Christ, Reformed faith held that the bread and wine were "seals" or remembrances of Christ's spiritual presence.

Luther and Zwingli had other differences besides their interpretations of the elements of Communion. Zwingli was more of a humanist and Luther considered his political activism dangerously radical and theologically unsound.

French refugee John Calvin arrived in Geneva, crossroads for exiles and expatriots, in 1536. He rapidly became more influential than Zwingli, second only to Luther. He wrote a popular, systematic presentation of Christian doctrine and life, *The Institutes* (1536, final edition in 1559). Most important of Calvin's *Institutes* was obedience to God's will as defined in the scriptures. Salvation, he wrote, came by faith in God's grace, mediated through word and sacrament by the power of the Holy Spirit. Good works were consequences of union with Christ in faith, not the means of salvation. Calvin considered the law an indispensable guide and spur to the Christian life; prayer provided nourishment for faith. He argued that faith was a divine gift resulting from God's unconditional decree of election.

Further, Christian life was maintained by the institutions of the church, the sacraments of Holy Communion and baptism, and discipline. Calvin followed the biblical model in providing pastoral care and church discipline through pastors, teachers, elders, and deacons.

The Reformed faith eventually reached the German Palatinate around Heidelberg. Elector Frederick III (1515–76) was forced to mediate between his own warring Zwinglian and Lutheran chaplains; he dismissed them both. Sympathetic to Calvinism, Frederick entrusted the writing of a new confession to two young protégés of Calvin and Melancthon, Casper Olevianus (1536–87) and Zacharias Ursinus (1534–83). The result was the remarkable *Heidelberg Catechism*, adopted in 1563, that unified the German Reformed Church and became a treasured resource for instructing the young, for preaching, and for theological teaching.

There also was wider social unrest in Europe. From 1618 to 1648, the Thirty Years War ravaged the continent. Before the fighting ceased, most of Germany, and especially the Palatinate where the Reformed Church had been influential, was reduced to a wilderness. Churches were closed, many pastors and people

starved or were massacred. The Peace of Westphalia in 1648 divided the spoils. The Roman, Lutheran, and Reformed churches were allowed to reclaim territories that had been theirs in 1624. Calvinist Reformed churches, for a time unrecognized, were honored along with Lutheran churches.

Protestantism in Germany had lost all its eastern territory. When two thirds of Hungary was regained for Catholicism, Hungarian Reformed Church Christians suffered intolerance. Their descendants emigrated to America and in 1890 began the first Hungarian Reformed Church in Cleveland. As the Magyar Synod, Hungarian churches united with the Reformed Church in the United States in 1921. Forty Hungarian congregations continue in the United Church of Christ as the Calvin Synod.

The German Evangelical Movement

No one liked the Westphalian settlement, but the lines were drawn, the Reformation over. Germany lay devastated, plundered by lawless armies, much of its population decimated. Commerce and industry had disappeared; moral, intellectual, and spiritual life had stagnated. Religion was dispirited and leaderless. A time for mystics and poets, much of German hymnody comes from this early 17th century.

Out of such sensitivities, a new Protestant movement, Pietism, arose. Pietism became the heart of a number of Lutheran-Reformed unions. In 1817, the Evangelical Church of the Prussian Union, by order of Frederick William III (1797–1840) of Prussia, united the Lutheran and Reformed Churches of his kingdom, giving birth to the ancestral church of the Evangelical Synod of North America, a grandparent of the United Church of Christ. The Evangelical Church of the Prussian Union became a model in other German kingdoms for Lutheran and Reformed unions. In 1981, the United Church of Christ recovered these roots when a *Kirchengemeinschaft* (church communion) with representative leaders of that church from the German Democratic Republic and the Federal Republic of Germany acknowledged with joyous celebration full communion with the United Church of Christ at the 13th *General Synod*.

The pathetic human condition in war-torn 17th century Germany awakened Pietism, a theology of the heart, balanced by moral stringencies for self-discipline. The Pietist movement was initiated by Philip Jacob Spener (1635–1705), a Lutheran pastor sensitive to the needs of his congregation demoralized by war. Drunkenness and immorality were rife, church services sterile. Spener inspired a moral and spiritual reformation, em-

phasizing personal warmth, Christian experience of everyday living, and the building up of Christian virtues. His "little churches" within the church successfully taught self-discipline, including abstinence from card-playing, dancing, the theatre. Similar proscriptions found their ways into Puritan churches of the British Isles.

Despite charges of heresy, Pietism held fast, and the University of Halle became its chief center. The warm heart and social concern of Pietism at Halle inspired the commission of missionaries to India, and at least one, a Lutheran, Henry Melchior Muhlenberg, to Germans in the American colonies.

Although the churches had been protected by the *Treaties of Westphalia*, they were isolated from one another in a divided Germany. Neither peace treaties nor the warming of hearts to social concern could erase the ravages of war. The population of Germany had been reduced from 16 million to six million. For lack of manpower, a third of German land still lay fallow between 1648 and 1680. Peasants existed on linseed and oilcakes or bread of bran and moss.

The 17th century was marked by greedy rulers bent on a lifestyle of opulent ease and aggressive attacks on neighboring states. German princes coined money and levied taxes on impoverished people to support it all. In small bands, thousands of German Reformed people, free in their faith in God, quietly slipped away in 1709, to find a haven in London. From there, most sought a permanent home among the American colonists in the New World. Having endured such pain and hardship, many found great promise in the ideal of brotherly love and joined William Penn's Pennsylvania Colony. Others, many of them indentured servants, went to New York, Virginia, and the colonies of North and South Carolina.

The Reformation in England

Reformation ferment crossed the English Channel within 15 years of its outbreak in Europe. In 1534, King Henry VIII (1491–1547) of England, for personal reasons, broke with the Church of Rome and established the Church of England, with himself as its secular head. He appointed an Archbishop of Canterbury as its spiritual leader. England moved beyond permanent Catholic control, although much of the Catholic liturgy and governance by bishops was adopted into the tradition of the Anglican Church (Episcopal, in America). Nevertheless, Lutheran and Reformed theology invaded Anglicanism during the short reign of Henry's son, Edward VI (1547–53), through Archbishop Thomas Cranmer's *Book of Common Prayer*.

Catholic Mary Tudor (1553–58) on becoming Queen of England, persecuted those who refused to abandon Protestantism and burned Anglican bishops, including Cranmer. Over 800 dissenters fled to the Continent and came under the tutelage of more radical reformers, especially John Calvin. Mary's half-sister, Queen Elizabeth I (1558–1603) succeeded Mary and re-established a more inclusive and tolerant Anglican Church. She warily welcomed from Europe the dissenters, who had become steeped in Reformed theology.

On their return, they joined others who felt that Elizabeth's reformation had not gone far enough. They sought to purify the church. The Puritans, so named in 1563, criticized Anglican liturgy, ceremonies, and lack of discipline, especially of the clergy. Their thrust toward independent thought and church autonomy laid the foundations for Congregationalism. Nevertheless, they remained members of the Church of England.

The Puritans held to Reformed belief in the sovereignty of God, the authority of scripture as the revelation of God's will, and the necessity to bend to the will of God. The Puritans regarded human rituals and institutions as idolatrous impositions upon the word of God. They wanted to rid the church of old remnants of papism. Puritan zeal in spreading their belief about God's confrontation with humanity conflicted sharply with the established church. Nevertheless, the Puritans thought of themselves as members of the church, not founders of new churches.

Elizabeth had no heir, and James I ruled England next (1603–25) and commissioned a new translation of the Bible, known as the *King James Version*. James's Church of England did not satisfy the Puritans. Yet, they could not agree among themselves about their differences with the church. They were called variously, Dissenters, Independents, Non-Conformists or Separatists. By this time, many Puritans were unwilling to wait for Parliament to institute ecclesiastical reform and separated themselves from the Church of England. Among them were groups that later were called Quakers, Baptists, and Congregationalists.

A civil war during the reign of Charles I (1625–49) was led by English and Scottish Puritans who beheaded the king and, under Oliver Cromwell as Lord Protector, seized English government (1649–60). For 11 years, Puritan radicals ruled England with excessive zeal and the monarchy was restored in 1660.

The "Congregational Way" probably was born in 1567 when a group of Separatists, calling themselves "The Privye Church," worshiped in London's Plumbers' Hall. They were persecuted

severely and their leader killed. Clandestine meetings of Congregationalists continued for simple worship in fields and unexpected rooms, dangerously subject to surveillance by spies for the government, who brought persecution upon the worshipers.

Robert Browne, an Anglican priest, was the first conspicuous advocate of Congregationalism in England. By gathering, in 1581, a congregation in Norwich, Brown expressed his conviction that the only true church was a local body of believers who experienced together the Christian life, united to Christ and to one another by a voluntary covenant. Christ, not the king or queen, was the head of such a church; the people were its governors, and would elect a pastor, teacher, elders, and deacons, according to the authority of the New Testament. Furthermore, each autonomous church owed communal helpfulness to every other church. Browne was imprisoned 32 times and fled to the Netherlands. Browne retained his beliefs but did not remain a Congregationalist; he returned from exile in Holland to pastor a small Anglican parish in England.

Among the early Separatists were John Smyth, founder of the Baptist Church, and John Robinson (1573–1625). The lives of both men became entangled with that of William Brewster, who became a leader of the Plymouth Colony in America.

Brewster lent his home at Scrooby Manor as a Separatist meeting place. Richard Clyfton became pastor and John Robinson, teacher. Brewster was ruling elder. In 1607 the Separatist Church was discovered and its members imprisoned, placed under surveillance, or forced to flee. They went first to Amsterdam and then to Leyden, Holland.

Concerned in Leyden that their children were losing touch with English language and culture, and beset by economic problems and threats of war, 102 of the Holland exiles became the Pilgrims who, under John Carver and William Brewster, migrated to the New World, arriving aboard the Mayflower in 1620. As the company left, John Robinson, beloved pastor and teacher who stayed with a majority in Holland, warned the adventurers not to stick fast where Luther and Calvin left them, for he was confident "the Lord has more truth and light yet to break forth out of his Holy Word." Arriving at Plymouth, their leaders realized that the Pilgrims' survival in an unknown, primitive wilderness rested on their remaining loyally together. The Pilgrims drew up and signed the *Association and Agreement*, the Mayflower Compact, thereby forming of the small colony a "Civil Body Politic" for laws and regulations.

In 1630, John Cotton, a brilliant young minister of Boston, Lincolnshire, England, preached a farewell sermon to John

Winthrop and his Puritan followers. Cotton reassured them of their clear call from God to follow Congregational principles, but insisted that they need not separate themselves from the Anglican Church. These Puritan emigrants set sail for Massachusetts Bay. At about the same time, a covenanting Puritan colony arrived in America from England under John Endecott to establish its church in Salem, across Massachusetts Bay, north of Boston. They sent a letter to the Separatist Church at Plymouth to ask for guidance. Commissioned delegates from Plymouth extended to the Salem Church "the right hand of fellowship" and so added fellowship in Christ to English Congregationalism's freedom in Christ.

Concerned that there be educated leaders, the Massachusetts Bay Colony voted in 1636 to give £400 to establish a college in Newtowne (Cambridge). Colonist John Harvard contributed his library and two years later left the institution half his fortune. The college was, and is, called by his name.

Congregationalism

Congregations determined the politics and social organization of communities. Only church members could vote at town meetings, and until 1630, one could become a church member only by the minister's endorsement. Most colonists were not church members. The majority of immigrants came for social, political, and economic reasons, not to found a more perfect Christian society. Nevertheless, Puritanism was dominant. Biblical injunctions were specific guides for spiritual life and church organization; biblical law was common law. Puritans undertook a holy mission to demonstrate the "right way" to order church and society.

John Cotton (1584–1652), considered the leading Puritan pastor in England, joined the Massachusetts Bay Colony in 1633. His *True Constitution of a Particular Visible Church*, describing Congregational life and polity (organization and government), was read widely in England and influenced John Owen, chaplain to Oliver Cromwell, to embrace Congregationalism. As a result of reading Cotton's work, five members of the Presbyterian Westminster Assembly, "the Dissenting Brethren," would sign, in 1643, what was to become the manifesto of all Congregationalism, *An Apologeticall Narration*. Thus, through Cotton's writing, New England affected the growth of Congregationalism in England. Quite the opposite of the vigorous and variable Puritans of England, many of the American Puritans become intolerant of alien ideas.

In 1634, Anne Hutchinson, daughter of a nonconformist min-

ister from north of London, arrived. Described by critics as a "woman of haughty and fierce carriage . . . of voluble tongue," she would influence Congregational practice and theological thought, such that the rigidly righteous shell of Massachusetts Puritanism, already damaged by Roger Williams (soon banished to Rhode Island), would be irreparably cracked. Opposing a doctrine of the elect, she held that anyone might receive the truth by direct revelation from God, and that the Bible was not its sole source. These ideas were greatly feared by the church because they easily could lead to irresponsible excesses. This "woman of ready wit and bold spirit," wife of gentle William Hutchinson, the mother of fifteen children, interrupted preachers with whom she disagreed. She gathered women regularly in her own home, where she preached to as many as 50 people at a time, often including men.

Hutchinson's criticism of Puritan sermons stirred up a frenzy of concern in Massachusetts Bay Colony. John Cotton, sent to stop her, merely warned her; but by that time, men of stature had taken her side, and the town of Boston was divided. John Winthrop believed that if Anne Hutchinson could not be reformed, she must be exiled.

Winthrop called a Synod of the Bay Colony churches in 1637, that once and for all "the breeder and nourisher of all these distempers, one Mistress Hutchinson," be silenced. She was charged with joining a seditious faction, holding conspiracies in her house, seducing honest people from their work and families and, worst of all, breaking the fifth commandment. Hutchinson exclaimed that Winthrop was neither her father nor her mother, to which Winthrop replied that "father and mother" meant anyone in authority. In the spring, John Cotton betrayed her trust by banishing her from the Colony. Mary Dyer was a friend who walked beside her through it all. She was later hanged for her Quaker faith on Boston Common. Anne Hutchinson settled with her children and husband in the Rhode Island Colony of Roger Williams, where laws were passed to ensure jury trials, to end class discrimination, and to extend universal suffrage and religious tolerance. This democracy was short-lived, for Rhode Island was soon annexed to the Bay Colony.

The colonists displaced Native Americans and invaded their ancestral territories. At first, because of their nature and because land was abundant, many Indians received the newcomers with charity and shared with them land and survival skills. Later, the proprietary aggression of some settlers kindled fear in the hearts of Indians.

The colonists brought not only their religion, government, and social patterns, but also diseases against which Indians had

little or no immunity. During the 17th century, New England Indians were plagued by a smallpox epidemic. There followed further decimation of their numbers in wars and skirmishes for possession of land. Distressed by wanton disregard for human beings, convinced that their mission was peacefully to carry the good news of Christ to their Indian neighbors, there were others like John Eliot, who was ordained as a pastor so that he might pastor and teach Indians. His concern for Indian neighbors was not only for their conversion to Christianity, but to raise their standard of living to a level enjoyed by the settlers. For 30 years, Job Nesutan, a Massachusetts Indian, was employed by Eliot as a language tutor and chief assistant in the ministry to Indians. With his help, the Bible was translated into the Indian language and Indians were taught to read.

By 1646, John Eliot drew increasingly large congregations each time he spoke. Churches in the colony were encouraged to support Eliot's work and Oliver Cromwell urged Parliament to help the movement financially. The "Corporation for the Promoting and Propagating of the Gospel of Jesus Christ in New England" was the result. A sum of £5,000 was sent to the colonies, much of this given to John Eliot for his work. Many Indian converts returned to the practices of their indigenous faiths, but others were filled with Christian missionary zeal and prepared the way for Eliot with the New England tribes. The chiefs and councils tried to discourage the spread of the gospel, and his aides used underhanded tactics to retain "converts." As a result, Eliot's work suffered. Finally, the Massachusetts General Court passed a law prohibiting the use of threats or force to ensure Indians' conversion to Christianity, but at the same time, required all Indians living within the colony to refrain from worshipping "false gods" and from conducting native religious services. Roger Williams became the advocate of Indian freedom to worship as they saw fit.

Thomas Mayhew and his clergyman son, Thomas, Jr., were instrumental in leading the eastern Cape Cod Indians to Christianity. By 1652, Mayhew had opened a school for Indian children.

Christian theology induced ferment and continued to challenge the essentially closed social patterns and purposes of the Puritans. There were blacks in Boston as soon as there were whites, and slavery was legal in New England until after the Revolutionary War. A certain number of blacks were admitted to membership in the churches when they were able to meet all the conditions for full communion, tests which did not include skin color, wealth, or social status. While slavery in New England had been dying out in the years prior to the Revolu-

tion, blacks felt keenly the reservations to their acceptance in the churches by the Puritans, who treated them as slaves outside the church, while within, members were called upon to regard one another as equal under the covenant of grace and united by God to one another. Under such ambivalence, many blacks withdrew from the churches in the late 18th century to form their own congregations for separate worship.

By 1789, the Boston selectmen allowed blacks to use a school for public worship on Sunday afternoons. Eventually, the black congregation built its own church, called the African Church, on the back slope of Beacon Hill and worshiped there from 1806 until mid-century when it became a center for abolitionist meetings for blacks and whites. Harriet Tubman, Frederick Douglass and Sojourner Truth were among the speakers at the church.

Religious exclusion was not confined to blacks or Catholics; Presbyterians had felt unwelcome as well. The *Westminster Confession* of 1646, the design for Presbyterian church government and an expression of Reformed faith and doctrine, was revised for church polity and discipline at the Cambridge Synod of 1648. Called the *Cambridge Platform*, it enabled a reconciliation between Presbyterians and Congregationalists and was highly venerated into the 19th century.

The *Platform* interpreted the church catholic as all those who are elected and called to salvation. A "militant visible church on earth" was understood to exist in particular congregations as "a company of saints by calling, united into one body, by a holy covenant for the public worship of God and the mutual edification of one another." Christ was head of the church; the congregation, independent of outside interference, had the right to choose its own officials. The office of the civil magistrate was subject to recognition by the church. Churches were to preserve communion with one another in mutual covenant with Christ. Such covenants stabilized churches establishing themselves under disparate leadership.

A remarkable succession of educated clergy provided strong leadership. Despite the circumstances that cast him in the role of villain in the excommunication and banishment of Anne Hutchinson, no Puritan teacher was more respected in England and in America than the gentle intellectual, John Cotton, minister of First Church, Boston. His colleague from days in England was the plain-spoken master of rhythmic rhetoric and the effective metaphor, Thomas Hooker (1586-1647). Hooker, committed to democracy and constitutional free government, was minister across the Charles River at Newtowne (Cambridge).

Concerned for human rights, Hooker became disenchanted

with the elitism of the Boston hierarchy. He led over 100 followers to migrate on foot to Hartford in 1636. There, buoyed by his Christian conviction and liberating ideas of democracy, he established a colony. Conservative Puritan minister, John Davenport, founder of the New Haven Colony, was so offended by Hooker's willingness to secularize, even to a limited extent, civil government, that he went to Boston when New Haven was gathered into the Connecticut Colony.

All these men were well educated, had high standards for church membership, and were clergy of the English establishment. Except for Cotton, their Reformed covenant theology had been nurtured on the continent. Hooker, who had been with the dissenters in Holland, diverged from the orthodox Puritan view that voting rights should be conferred only with church membership. He saw no justice in disenfranchising nine-tenths of the population, a proportion which included women, children, servants and apprentices, the unchurched who had migrated from England as non-land owners, as well as the sons of "the elect" who could not pretend to such a claim.

Under Hooker's leadership, the Connecticut Colony gave up the religious qualification for the franchise. New requirements were still restrictive. They gave the town meeting vote to "admitted inhabitants," "men" who could prove capable of "an honest conversation" and could swear that they were not "a Jew, a Quaker or an Atheist," and to "free men who were Trinitarians, land owners and of godly deportment." Nevertheless, Hooker is regarded by many as the father of democracy in America, for many of his ideas were embodied in the United States Constitution.

Later, Massachusetts adopted the controversial Half-Way Covenant of 1662, permitting children to be baptized whose grandparents had been members of the church, but whose parents were not. Males baptized under the Covenant could vote at town meeting when they came of age, but were not admitted to the Lord's Supper or allowed to vote for a pastor. Full church membership came with confession of faith. Its requirement to sit in judgment upon a person's Christian credentials would go to the extreme of the witchcraft delusion in Salem Village by 1692.

Later, Cotton Mather (1663-1728), John Cotton's grandson, sought to bring some authority to bear upon the waywardness of Congregational independence. He proposed that ministers in association with one another examine and license candidates for the ministry, and that a consociation of ministers and laymen have judicatory standing over the churches. A minister unpopular among his peers, Mather's proposal was at first unac-

ceptable. In 1705-6, Massachusetts finally adopted his plan for the examination of ministers. Connecticut issued the *Saybrook Platform* in 1708, making both of Mather's proposals binding colonywide. The establishment in 1701 of Yale College assured high educational standards for ministers and leaders alike.

Until the *Saybrook Platform* of 1708, upheld by the Connecticut General Court, imposed upon the independent, voluntary fellowship of the churches an obligation of "consociation," the Congregationalists drifted toward spiritual decline and anomaly. The consociation provided mutual aid and outside assistance in handling disputes. A penalty was provided for churches or pastors refusing consociation, a "sentence of non-communication," with less intent to control than to provide orderly procedures and mutual support. The new shape would enable Congregationalism as a denomination in the centuries to come, to maintain its integrity in the face of the American Revolution, religious revivals, the scandal of slavery, the challenge of cultural pluralism, and a call to mission that would carry the faith westward and world-wide.

The morality of Pietism, and the warm heart of England's Wesleyan revival that gave birth to the Methodist Church, helped to energize the American Great Awakening. Itinerant preachers of various denominations swept across religious America during the mid-18th century, winning Christian converts and planting hundreds of new churches. While the Coetus of Pennsylvania was giving nurture and support to a continuing influx of German settlers, over 150 new Congregational churches were formed from 1740 to 1760.

Yale-educated Jonathan Edwards (1703-58) of Northampton, Massachusetts, Congregational minister of keen philosophical intellect, believed that the Awakening was breathing new life into the churches. It replaced a view of the church as a group of people who covenanted together to lead a Christian life, with one that insisted upon individual conversion as the accepted way to the kingdom of God. Emotions ran high, and the spiritual climates that had in many communities fallen into despair, were transformed.

In 1750, Edwards was dismissed from the Northampton church. He tangled with the congregation on issues of church discipline and tact. For example, he read the names of both the convicted and merely indicted ("bad book controversy") aloud in church as a single list. The final issue surrounded a difference in his interpretation of the Half-Way Covenant (he rejected it as too lax a standard of church membership) from that of his grandfather, Solomon Stoddard, whose associate Edwards had first been at Northampton. Edwards was convinced that admis-

sion to communion should include the requirement of a conversion experience. Although a strict Calvinist, Jonathan Edwards had become a "New Light" revivalist Puritan sympathizer. He disagreed with the narrow conservatism of the "Old Light" ministers such as Increase Mather and his son, Cotton, and stood firmly against liberal "Arminians," whose moral righteousness he saw as dangerously smug. Nevertheless, he believed that turning to God required a decision, a disavowal of selfishness and the adoption of the life of "disinterested benevolence." Edwards was joined in his position by a large group of New England clergy who supported the Awakening and opposed the more staid, rational, liberal movement in eastern Massachusetts. A group of moderates stood between both extremes. The Boston advocates of free will against Calvinism opposed the revivals, and the path they took would lead in the next century to the Unitarian separation from Congregationalism.

Jonathan Edwards, foremost of American philosophers, was responsible for a far broader synthesis of science, philosophy, and religion in Congregational and Presbyterian theology and practice than had been present in "Old Light" Puritanism. He integrated with Reformed theology the world view of Isaac Newton, John Locke's emphasis upon human experience, and Augustine's spiritual enlightenment, as well as Plato's idealism and the Neo-Platonic idea of emanation from the Divine Intellect to the soul. His ideas would cohere in his followers to give life to a "New England Theology." They would check the anti-intellectual tendencies of the revivalists and the decline of religious vitality during the Revolutionary period. They would give a theological framework to the recovery of intellectual leadership and a new morality in post-Revolutionary America. Edwards' writings inspired and informed the missionary movement of the 19th century as America expanded westward and looked once again to the lands across the sea. His influence rivaled Hooker's in developing the separation of church and state.

The German Reformed Church

While the independent Congregationalists had been struggling in New England to recover and maintain biblical faithfulness, a stream of German and German-Swiss settlers—farmers, laborers, trade and craftpersons, many "redemptioners" who had sold their future time and services to pay for passage—flowed into Pennsylvania and the Middle Atlantic region. Refugees from the waste of European wars, their concerns were pragmatic. They did not bring pastors with them. People of Re-

formed biblical faith, at first sustained only by family worship at home, they were informed by the Bible and the *Heidelberg Catechism*.

Strong relationships developed between Lutheran and Reformed congregations; many union churches shared buildings. At first, there were no buildings and laymen often led worship. In 1710, a Dutch Reformed minister, Paul Van Vlecq, assisted a German congregation gathered at Skippack, Pennsylvania. At nearby White Marsh, Van Vlecq established a congregation in the house of elder William Dewees, who held the congregation together until the church was reestablished in 1725.

Another layman, tailor Conrad Templeman, conducted services in Lancaster county, ministering to seven congregations during the 1720s. Schoolmaster John Philip Boehm had maintained a ministry for five years without compensation. Responsible for the regular organization of 12 German Reformed congregations in Pennsylvania, although not regularly ordained, he reluctantly was persuaded to celebrate the sacraments for the first time on October 15, 1725, at Falkner Swamp, with 40 members present. Boehm, orderly, well educated, devout, spent the ensuing years traveling the country on horseback, 25,000 miles in all, preparing Reformed Church constitutions.

Meanwhile, the Heidelberg-educated and regularly ordained pastor George Michael Weiss arrived from Germany in 1727 to minister to the Philadelphia church founded by Boehm. He carried the Word and the Lord's Supper to communities surrounding Philadelphia. Weiss' strong objections to Boehm's irregular ministry caused Boehm to seek and receive ordination by the Dutch Reformed Church by 1729. Funds for American churches were still coming from Europe, and Weiss went abroad to Holland in pursuit of support for his congregations. Successful, he returned in 1731 to minister among German Reformed people in New York.

Before 1746, when Michael Schlatter, a Swiss-born and Dutch-educated young pastor from Heidelberg, arrived in America, congregations of German settlers were scattered throughout Pennsylvania and New York. German immigrants had followed natural routes along rivers and mountain valleys, and Reformed congregations had emerged in Maryland, Virginia, and North Carolina. The spiritual and financial health of these 40 congregations were watched over by the Dutch Reformed Church in Holland, assisted by the German Reformed center at Heidelberg, Germany.

Support came from the Classis ("association") of Amsterdam that sent Michael Schlatter to America to "organize the ministers and congregations into a Coetus (synod)." Schlatter did this

within a year of his arrival in Pennsylvania. With the cooperation of Boehm, Weiss, John Bartholomew Rieger, and 28 elders, the Coetus of the Reformed Ministerium of the Congregations in Pennsylvania came to life on September 24, 1747 and the Coetus adopted in 1748 the *Kirchen-Ordnung* that Boehm had prepared in 1725. The *Kirchen-Ordnung* placed discipline and care of the local church in the hands of a consistory of elders, deacons, and the minister, elected by the congregation. Members were charged with "fraternal correction and mutual edification." The minister was to preach "the pure doctrine of the Reformed Church according to the Word of God and to administer the holy seals of the Covenant . . . : always to adhere to the Heidelberg Catechism . . . to hold catechetical instruction . . . [and] give special attention to church discipline, together with those who have oversight of the congregation."

In light of the multiplicity of German sects, such as Moravians, Mennonites and Dunkards, who competed for the attention and allegiance of German immigrants, the authority of the Coetus, organized according to the same structure and discipline as the local church, was welcome. The German Reformed Churches felt protected from "unscrupulous proselitizers." They achieved a mutual identity and respect, and established authority for faith and practice. Among pastor and people, shared responsibility was carried out within a community of faith, under the Lordship of Christ. The leadership of Michael Schlatter and his colleagues prepared the congregations to endure the upheaval of the American Revolution and to maintain their identity in the ethnic and religious pluralism that characterized William Penn's colony.

Many German Reformed settlers served in the Revolutionary armies, 20 percent of Reformed pastors as chaplains, although Continental Congress Chaplain John Joachim Zubly was labeled a Tory for his anti-war stand. During the British siege of Philadelphia in 1777, farmers wrapped the Liberty Bell and the bells of Christ Church in potato sacks and hauled them to Allentown, Pennsylvania, where pastor Abraham Blumer hid them under the floor of Zion Reformed Church for safekeeping. Friedrich Wilhelm von Steuben, a Reformed layman, disciplined Washington's troops during the bitter Valley Forge winter.

The Coetus strengthened the churches and prepared them for self-government in the early years of the United States. By 1793, European ties were broken. A Reformed Church Constitution was adopted, a *Synodal Ordnung*; an official name was taken, The Synod of the German Reformed Church in the United States of America, and a hymnbook committee appoint-

ed. There were in that year, 178 German-speaking congregations and 15,000 communicant members.

Revival theology was antithetical to the German Reformed tradition. However, pietistic influences within the German Reformed Church responded to the warm-hearted moral virtue of the revival. On the frontier, people found its emphasis on the individual compatible with their needs. The newly independent German Reformed Church, short of pastors and threatened by a revivalist gospel, established a seminary in 1825, at Carlisle, Pennsylvania, that moved in 1829 to York, in 1837 to Mercersburg and finally to Lancaster in 1871, where it became Lancaster Theological Seminary. Franklin College (1787) of Lancaster, jointly supported by the Lutherans and the Reformed, in 1853 merged with German Reformed Marshall College to form Franklin and Marshall College.

As ministers arrived in America from the pietist centers in Europe, pietistic rather than confessional patterns appeared in Reformed congregations, and the guiding light of the catechism was dimmed. Missionary zeal abounded. People were highly susceptible to the leadership of charismatic frontier preachers. Church leaders were concerned that young and old be instructed in Reformed Christian doctrine. In 1806, the first German Reformed Sunday schools appeared. In the midst of it all, and in reaction to revivalist sectarianism, a controversial movement at the seminary at Mercersburg set off a re-examination of the doctrines of Christ and of the church not just in the German Reformed Church but among all American Protestants.

First, however, there would be years of ferment when the Synod would endure turmoil and defection that would test and eventually strengthen its essential stability. Pietist minister Philip William Otterbein, a Reformed Church pastor, later founded the United Brethren Church, today a part of the United Methodist Church. Harrisburg's pastor, John Winebrenner, locked out of his church by the consistory, met with his followers in private homes to form a new denomination, The Churches of God.

As the Reformed Church grew, continuing use of the German language became an issue. Although German congregations were divided between the use of German or English, the Synod itself conducted meetings and issued minutes in German until 1825. By 1824, the Ohio Synod separated from the parent synod in order to ordain its own ministers and in 1850 organized Heidelberg College and Seminary in Tiffin.

The controversial Mercersburg movement would shake the church. With the arrival at the Mercersburg seminary of John W. Nevin and Swiss-German professor of historical and exegeti-

cal theology, Philip Schaff, Mercersburg became a center of concern that the revivalism of the Awakening was inauthentic. Schaff was the most outstanding church historian in 19th-century America and the primary mediator of German theology to America.

The Mercersburg movement, counter to the sectarian trend of the time, called for a "true revival" centered in the life of the church, guided by the catechetical system, and in particular, the *Heidelberg Catechism*. The movement's leaders called for a recognition of the church as one, catholic, and holy. They acknowledged the error to which the church in all ages had been subject, urged an end to sectarianism and pretensions to the one true church and called for cessation of anti-Catholicism which had been pervasive for some time. Schaff's charitable attitude was seen by some in the Philadelphia Classis, the "Old Reformed" and loyal to Zwingli's Reformation, as heresy. Nevin, Schaff, and their followers sought to go back to the creeds and to make the mystical presence of Christ, mediated by word and sacrament, the essence of the church. Reverence for the creeds, catechism, and liturgy, they believed, would unify the church and combat sectarianism. In liturgy, the Mercersburg people favored an altar as the center for worship with formal litanies, chants, prayers and clerical garb, while "Old Reformed" pastors preferred a central pulpit, free prayer and informal worship.

The "Old Reformed" were caught up in the American revival and clung to their German sectarian identities. Schaff maintained that Reformed theology's contribution to the New World lay in the supremacy of the scriptures, absolute sovereignty of divine grace, and radical moral reform on the basis of both. A former member of The Evangelical Church of The Prussian Union, Schaff later cultivated warm relationships with Evangelicals in the West.

The Mercersburg Review, the movement's chief literary medium, which began publication at Marshall College in 1848, was greatly responsible for effecting changed attitudes. Its challenge would call other denominations to self-examination as well. It was the German Reformed Church's initial contribution to the movement toward unity and ecumenism that would take shape in the next century.

The low church "Old Reformed" minority in the East, after a long struggle against a revised liturgy, called a convention in Myerstown, Pennsylvania in 1867 to prevent its use. In January, 1868, the *Reformed Church Quarterly* began and in 1870, Ursinus College opened its doors, supported by the "Old Reformed."

Education and Mission

The rise of denominationalism in the 19th century was a phenomenon for which Congregational churches, independent although loosely associated, were ill prepared. Rejecting anything that smacked of centralized authority, the churches contained no efficient mechanism for corporate action or cohesive principle around which to organize corporately. They were churches, not Church.

No single event was responsible for the movement toward state and national levels of organization and communion. Rather, a positive and vigorous reappraisal of Congregational history provided a powerful emotional undergirding for a newly articulated American denomination. In the democratic tendencies of their polity, Congregationalists discovered a remarkable affinity with the emergent American nationalism. The polity that allowed for diversity appeared to be an ecclesiastical counterpart to the democratic polity of the nation itself. They rediscovered Cotton Mather's unity in diversity and by 1871 a new, corporate identity was asserted. Their unity lay in a commitment to the diversity produced and embraced by the polity itself—a commitment continued in the United Church of Christ.

An atmosphere of political and religious liberty spawned American denominationalism. Each denomination began new educational institutions. Before William Ellery Channing, Congregational minister in Boston, had proclaimed his leadership of the Unitarian movement by preaching in 1819 his famous sermon, "Unitarian Christianity," the liberal professor of divinity at Harvard, Henry Ware, set off a controversy that sparked the establishment of the Congregational Andover Theological Seminary in 1808, a bulwark of Calvinist orthodoxy.

Andover was instrumental in preparing the first Congregational missionaries for overseas mission. The churches already had sent missionaries to frontier America. The American overseas missionary movement had its informal beginning in 1806 when Samuel J. Mills met with four fellow students at Williams College in Massachusetts for a Sunday afternoon prayer meeting in a maple grove. A sudden thunderstorm drove them to the shelter of a haystack where amidst the thunderclaps and flashes of lightning, Mills proposed sending the gospel to Asia. His zeal ignited the four others with the intent "to evangelize the world," and they went on to study theology at Andover Seminary. Together, they confirmed their purpose and maintained their association throughout their theological studies.

One of them, Adoniram Judson, who later became a Baptist, had appealed to the London Missionary Society for support and

had been rejected. Feeling that it was time for American Congregationalism to support its own missionaries, the Andover faculty and leaders of the Massachusetts General Association authorized a joint missionary venture by the churches of Massachusetts and Connecticut. On September 5, 1810, the American Board of Commissioners for Foreign Missions was born. On February 8, 1812, at a moving service of worship in a crowded Salem Tabernacle Church, the Haystack "Brethren" were ordained. Within two weeks, they set sail for India.

In the same year, New England Congregational clergy brought nearly unanimous condemnation on the War of 1812 as "unnecessary, unjust, and inexpedient." Their regular anti-war sermons and constituency organizing in opposition to government policy were unprecedented as a united ministerial action. Nevertheless, on June 20, 1812, a charter was granted the American Board of Commissioners for Foreign Missions to serve the Congregational churches as their agent for foreign mission, the first foreign missionary society in America.

The German Reformed Church Synod in 1826 voted to establish an American Missionary Society of the Reformed Church "to promote the interests of the church within the United States and elsewhere." The German Reformed Church recognized that a single board could best serve all abroad, and John W. Nevins was appointed to represent the church on the American Board. By 1866, when the German Reformed Church withdrew to manage its own mission, all other denominations represented on the board had done the same.

The American Board of Commissioners for Foreign Missions had intended to establish missions not only in the Orient and Burma, but also "in the West among the Iroquois." Subsequently, throughout the 1820s and 1830s missions were established among the Creek, Choctaw, Chickasaw and Cherokee, Osage, Maumee and Iroquois. In an interdenominational effort, members of the American Board supported and aided Indian resistance to government removal from their lands.

In a celebrated case, the American Board backed Samuel A. Worcester, missionary to the Cherokee, in his United States Supreme Court suit against the state of Georgia in 1830, to sustain Cherokee sovereignty over their land. Although the court ruled that the Cherokee nation was under United States protection and could not be removed by Georgia, President Andrew Jackson had the tribes removed anyway. Outrage at injustice toward Native Americans called out and dispersed many missionaries to tribes throughout the United States.

Later in the 19th century, the German Reformed Church initiated missions to new German settlers and nearby Indi-

an settlements. More than 300 churches were constructed.

Swiss and German students at Mercersburg Theological Seminary aided Germans on the western frontier. With the initial purpose of training local men as ministers and teachers, the Sheboygan Classis of the Wisconsin Synod established Mission House in 1862. Started as an academy, it soon became a college (1879) and seminary (1880). In 1957, Mission House College became Lakeland College and Mission House Seminary merged with the Congregational Christian Yankton School of Theology in 1962 to become the United Theological Seminary of the Twin Cities at New Brighton, Minnesota.

Mission House initiated an Indian ministry in the 1870s by an act of providence. Professor H. Kurtz, overtaken by a snowstorm, succumbed to fatigue on a 12-mile return walk from a Sunday preaching mission. Some Winnebagos, finding him asleep and in danger of freezing, took him home to Mission House. Naturally, Kurtz promoted help for Indians of the area, and in 1876, the Classis declared, "As soon as we have the money to find a missionary, we will send him to the Indians who live nearest us." Jacob Hauser was sent in 1878 and was warily received, but concern for their children's education and the basic affirmation that all shared one God, the Earthmaker, allowed the Winnebago to accept the basic ministry of the Hausers. Twenty years later a church was started. In 1917, a boarding school opened that became the Winnebago Indian School at Neillsville, Wisconsin. The school provided Christian ministers, teachers, nurses, and leaders for the tribe, among them Mitchell Whiterabbit, a pastor who became a national leader in the United Church of Christ.

The 18th-century Great Awakening had been unconcerned with sectarian labels. Under the *Plan of Union* (1801) and the Accommodation Plan (1808), the theologically compatible Congregational and Presbyterian churches cooperated in their missionary efforts in the West. A minister of either denomination might be chosen by a congregation that was functioning under the polity of its founding denomination. Under the Accommodation Plan, Congregational Associations were received by Presbyterian Synods until 1837 when self-conscious denominationalism caused Presbyterians to withdraw. Congregationalists followed suit in 1852 when the Congregational churches were united into a national organization for the first time.

The first New England Congregational colony in the Northwest Territory was established at Marietta, Ohio, in 1788. Education a primary value, Muskingum Academy was soon opened and in 1835 became Marietta College. Congregationalists and Presbyterians planted colleges along the way. Most of the early

colleges, including Harvard, Yale, and Princeton long ago declared independence of a denominational connection. Thirteen frontier colleges have affirmed their diverse historical denominational ties with the United Church of Christ. Beloit (1846) received its roots from the Presbyterian and Congregational Churches. The others are Illinois (1829), Olivet (1844), Grinnell (1846), Pacific (1849), Ripon (1851), Carleton (1866), Doane (1872), Drury (1873), Westminster (1875), Yankton (1881), Rocky Mountain (1883) and Northland (1892). Those with Evangelical, Reformed, and Christian roots that continue to relate through the Board for Homeland Ministries to the United Church of Christ are Franklin and Marshall (1787), Heidelberg (1850), Defiance (1850), Cedar Crest (1867), Ursinus (1869), Elmhurst (1871), Elon (1889), Hood (1893), Lakeland (1893), Hawaii Loa College (1963), and six colleges established in the South after the Civil War, mentioned later in more detail.

The need to train ministers called forth, in addition to Andover, the Congregational seminaries at Bangor (1814), Hartford (1834), Chicago (1855) and the Pacific School of Religion in Berkeley (1866). United Church of Christ seminaries, each of whose roots rest in one of the parent denominations, are Harvard Divinity School (1811), Lancaster (1825), Andover Newton Theological School, Eden (1850), Interdenominational Theological Center in Atlanta (1958) and United Theological Seminary (1962).

In a more open society, women emerged in greater numbers, often at great risk, from the confines of their homes and families to respond to a Christian calling. Congregational educators such as Emma Willard, Catherine Beecher, Sarah Porter, and Mary Lyon, and a writer appalled by the injustice of slavery, Harriet Beecher Stowe, were characterized by persistence. Betsy Stockton, a freed slave, sailed in 1822 from Connecticut with 13 others to aid the first contingent of missionaries to Hawaii, sent by the American Board of Commissioners for Foreign Missions, the Congregational forerunner of the United Church Board for World Ministries. A gifted and versatile Christian woman, Betsy Stockton taught school, lent her homemaking skills for the use of all, nursed and cared for the Islands' sick.

Although her family discouraged her and Oberlin Theological School denied her the degree she had earned, Antoinette Brown sought for three years a call to pastor a church. A call finally came from the Congregational Church in Butler, New York. There she was ordained in 1853, an ordination recognized only by the local church. Her pastorate was short, for she would soon marry Samuel Blackwell and later give birth to seven daughters. Antoinette Brown's activist stand persisted for the

abolition of slavery, for the promotion of temperance, and for the establishment of biblical support for equality between women and men. She wrote nine books and in 1920, at age 95, cast her first vote. By 1921, the year of her death, there were 3,000 women ministers in the United States. Her ordination itself had major implications. Her life and ministry are memorialized at each General Synod of the United Church of Christ when the Antoinette Brown Award is presented to two ordained women whose ministries exemplify her dedication and leadership.

Elvira Yockey, a German Reformed pastor's wife in 1887 founded and became the first president of the Women's Missionary Society of the General Synod. She wrote of her experience at Xenia, Ohio: "Here, as all over the Reformed Church, the women were expected to 'keep silence in the churches.' Their voices were never heard even in public prayer, and to this day, in most of the prayer meetings of the church the number of *audible* prayers is limited to the number of men present. How much the church owes to the number of *silent* prayers that ascend heavenward from feminine hearts, can never be known."*

Few women could at first take advantage of higher education, but during the 19th century evangelical reform movement, missionary societies became ways for more women to relate to the public sphere. Still demeaned by female role enforcement, women were permitted only to form auxiliary fundraising units, well out of range of policy making. The Female Cent Society, New England forerunner of the Woman's Society of the Congregational Christian Churches, was such an organization. The Evangelical Synod's deaconess movement provided an acceptable vehicle for women's active involvement in evangelism and social service. Through periodicals, study circles, and organizations, women shared moral issues of the time. Countless volunteer hours were given by women to the alleviation of social ills as the earliest Sunday school teachers, as abolitionists, preachers, teachers, nurses, missionaries, and activists for their own liberation as children of God.

The end of the Civil War freed the hearts and imaginations of Protestants to again envision a Christian America. Congregational minister Horace Bushnell led with a vision of a virtuous, joyous, worshipping Christian America that would set the pace for others in the world. Other Congregationalists also were prominent. Bushnell's disciple Josiah Strong sought to rally con-

*E.S. Yockey, *Historical Sketch of the Origin and Growth of the Woman's Missionary Societies of the Reformed Church* (Alliance, OH: The Woman's Journal, 1898), p. 7.

cerned social action for the urban blight of growing industrialization. Columbus, Ohio minister Washington Gladden, father of the social gospel, defended the right of labor to organize. Jane Addams saw the urgency of the urban poor and began Hull House, the Chicago settlement house, in 1889.

The many voluntary church societies responded to humanitarian concerns aroused by the religious awakenings. The American Home Missionary Society (1826) touched fingertips with the German churches by providing funds for the religious and educational needs of settlers in the West. In 1927, the Iowa-born General Conference of German Congregational Churches was recognized by the General Council along with other Congregational Churches.

The American Missionary Association believed in the transforming power of the gospel to right social evils, particularly inhumanity to other races and the injustice of slavery. The AMA was, by charter, committed to "an elimination of caste." Black and white Americans were active supporters and workers. Engaged from its inception in abolitionist activity, the affirmation of Indian rights, and work among the Eskimo, the AMA responded immediately following the Civil War to the educational and religious needs of freed blacks in the South and of Native Americans. A shortage of educators turned the Association to the education of teachers, and the black colleges were born. A relationship with the United Church of Christ would continue to be maintained by Fisk (1866), Talladega (1867), LeMoyne-Owen (1871), Huston-Tillotson (1876), Dillard (1869) and Tougaloo (1869).

The legal autonomy of the voluntary missionary societies left the Congregational churches and the legislative General Council without administrative authority over the direction of their own mission. The relationship bred long periods of unease. A partial solution came in 1917 when representative voting members of the Council were made voting members of the societies. Corporate law gave final control to boards and directors. Gradually, the home mission and education societies found it expedient to unite under the Board of Home Missions.

The Synod of the German Reformed Church had responded to needs of the people on the frontier by establishing, in 1819, a missionary committee that in 1865 became the Board of Home Missions. In 1866, the German Reformed Church decided not to unite with the Dutch Reformed Church. Dropping the "German" from its name, the church became in 1867, the Reformed Church in the United States.

Responsibility for home mission in the Reformed Church fell to the regional Synods. They were reluctant to comply when

the 1878 General Synod resolved that "all home missions of the church should be brought under direct control of the General Synod's board as speedily as possible." When synods finally relinquished control of their mission programs, centralization allowed for productive overall planning and projects such as homes for children and the aged, assistance to Hungarian congregations, new church development, and (after the merger with the Evangelical Synod) work during World War II among Japanese-Americans placed in American concentration camps. Henry Tani, first director of youth ministry in the United Church of Christ, was a layman reached by the last ministry.

The Christian Churches

Of all the United Church of Christ traditions, the Christian Churches were most uniquely American in origin and character. In Virginia, Vermont, and Kentucky, the Second Great Awakening in the early 1800s stirred the hearts of quite disparate leaders and their followers with the impulse to return to the simplicity of early Christianity. The first group was gathered in 1794 in Virginia by a Revolutionary soldier, James O'Kelley. He, with many other Methodists left the church over their objection to bishops. Methodism, they felt, was too autocratical. They wanted the frontier churches to be freed to deal with the needs and concerns that were different from those of the more established churches. They declared that the Bible was their only guide and adopted as their new name, the Christian Church.

A few years later, at Lyndon, Vermont, Abner Jones and his followers objected to Calvinist Baptist views. In 1801, they organized the First Free Christian Church, in which Christian character would be the only requirement for membership, and in which all who could do so in faith, were welcome to partake of the Lord's Supper. Christ was seen to be more generous than to withhold Communion from all but those who had been baptized by immersion. Jones was later joined by Baptist Elias Smith, who helped to organize a Christian church in Portsmouth, New Hampshire, and began publishing, in 1808, the *Herald of Gospel Liberty*. Smith's paper became a means of drawing the separate Christian movements together.

With a minimum of organization, other churches of like mind were established and the movement became known as the "Christian Connection." The "Connection" had been organized in 1820 at the first United General Conference of Christians, during which six principles were unanimously affirmed:

1. Christ, the only head of the Church.
2. The Bible, sufficient rule of faith and practice.
3. Christian character, the only measurement for membership.
4. The right of private judgment, interpretation of scripture, and liberty of conscience.
5. The name "Christian," worthy for Christ's followers.
6. Unity of all Christ's followers in behalf of the world.

By 1845, a regional New England Convention began.

A third group, under Barton W. Stone, withdrew in 1803 from the Presbyterian Synod of Kentucky in opposition to Calvinist theology. Stone's followers eventually numbered 8,000 and they, too, took the name Christian. Followers of Stone spread into Ohio, Indiana, and Illinois. Some of this group united with followers of Alexander Campbell at Lexington, Kentucky in 1832 to found the Christian Church (Disciples of Christ) which became the largest indigenous body of Protestants in America. (In the 1970s, the Christian Church [Disciples of Christ] and the United Church of Christ began conversations to consider possible union). Christians who refused to follow Stone and unite with the Disciples, gradually identified with the Christian Churches led by O'Kelley in Virginia and by Jones and Smith in New England.

From 1844, when the New England Convention passed a strong resolution condemning slavery, until long after the Civil War was over, the Christian Churches of the North and the South suspended fellowship with each other. As a result, whites controlled the newly-formed Southern Christian Association. In the North, the first Christian General Convention was held in 1850, and for the first time, Christians began to behave as a denomination.

Christians valued education since their first leaders came from well-educated New England families that had exhibited a humanitarian spirit. In 1844, Christians helped to establish Meadville Seminary with the Unitarians. In 1850, Defiance College in Ohio was born and two years later the coeducational Antioch College, Horace Mann its president, came into being in Ohio. Elon College was founded in North Carolina in 1889, and a year later, the suspended fellowship between northern and southern churches was restored. Christian colleges were recognized as holding the key to an educated clergy and an enlightened church membership.

There was a leveling influence in the frontier church that

promoted a democratic spirit. The Great Awakening on the frontier promoted an anti-creedal religion, independent personal judgment, and freedom of conscience. Quite different from the rough nature of frontier life itself, educated leadership brought refined sensibilities, compassion, and concern for humanitarian causes to the churches.

James O'Kelley's denunciation of slavery in 1789 had attracted many blacks to join Christian churches in the South. They were further attracted by the revival style and the zeal for humanitarian reform. Neither race nor gender was a stumbling block to Christian fellowship in the South. Black churches were not organized before the Civil War and in 1852, Isaac Scott, a black man from North Carolina, was ordained by the Christian Church and sent to Liberia as the first overseas missionary from that denomination. The democratic social structure in the Christian Church proved more hospitable to women's sense of "calling" than had been true in Puritan New England churches. In 1839, the Virginia Christian Conference recognized an Ohio minister's wife, the former Rebecca L. Chaney, as her husband's official associate in preaching. The Christian Church exercised its independence under God when it became the first denomination to recognize the ordination of a woman. In 1867, at Ebenezer Church in Clark County, Ohio, Melissa Terrel was ordained to the Christian ministry.

Following the Civil War, black members of the Christian Church tended to cut themselves off from whites to form churches of their own. The black church became the only social structure totally supported by the black community. Elevated to a high status in a climate that denigrated black males, black ministers were close to a peer relationship with white community leaders. Black church ministers were not only pastors and preachers to their congregations, but were social workers and organizers for human rights as well. Black ministers and their churches were often targets of reaction, sometimes violent, during repeated periods of local political battle over issues such as freedom from oppression, the achievement of voting rights, opportunity for land ownership, equality of educational and vocational opportunity, the right to participate in the same amenities offered others in American communities.

Women in many black Christian churches became, to an even greater degree than in white churches, the backbone of church life; many became preachers. Black women so reared, upon joining integrated churches, found it difficult to accept less crucial tasks where men dominated.

The Reconstruction Era after the Civil War was slow and painful. During the time of estrangement, Christian churches

A CHART OF RELATIONSHIPS AND FUNCTIONS IN THE UNITED CHURCH OF CHRIST

Inspiration and authority for the whole church: God, through Jesus Christ and the Holy Spirit, acting upon biblically informed minds.



United Church Yearbook, published annually and edited by the Secretary of the Church, contains statistics of local churches and conferences, a listing of ministers, and an organizational directory with addresses and other data.

LOCAL CHURCHES

Nearly 6,500 local churches, for worship, study, and outreach, with nearly 1,750,000 members.

AREA BODIES

Associations and conferences of churches and ministers: area centers of program and services including church and ministerial standing.

NATIONAL CENTERS OF TOTAL CHURCH CONCERN AND PROGRAM

GENERAL SYNOD

The representative, deliberative body of the United Church of Christ, composed of 675 to 725 church members elected by their conferences. Meets biennially. Officers: Moderator, President, Secretary, and Director of Finance and Treasurer.

EXECUTIVE COUNCIL

Acts for General Synod between Synod sessions. Standing Committees: Administrative, Finance and Budget, Planning and Correlation, Structural Planning.

A.D. Magazine, successor to *United Church Herald*, serves the United Church of Christ and the United Presbyterian Church in the U.S.A. One half of the members of the A.D. Board of Directors are named by the Executive Council.



UNITED CHURCH BOARD FOR HOMELAND MINISTRIES

Cooperative plans and services for:

- evangelism
- Christian education
- church extension
- health and welfare
- higher education and American Missionary Association publication
- church development
- church building
- social concerns
- the arts
- research.

UNITED CHURCH BOARD FOR WORLD MINISTRIES

Ecumenical relationships through mission and service for:

- evangelism
- medical service
- education
- leadership development
- agriculture and hunger action
- economic justice
- relief and rehabilitation
- reconciliation and human rights.

Over 250 missionaries in 40 countries, ministries in 30 more countries, and an overseas Christian presence in the U.S.A.

UNITED CHURCH PENSION BOARDS

Provision through nonprofit membership corporations for serving both ordained and lay staff members of churches and church-related organizations for:

- annuity plans
- life, health, and disability insurance.

Supplementation for ministers on small annuities. Emergency aid to ministers in case of accident or illness.

UNITED CHURCH FOUNDATION

Professional investment management of funds owned by UCC-related:

- local churches
- associations
- conferences
- instrumentalities
- agencies
- societies
- institutions.

OFFICE FOR CHURCH IN SOCIETY

Formulation and promotion of programs of social education and action through:

- studies of the gospel and its bearing on people in society
- information and literature on social issues
- cooperation with agencies of the UCC and other organizations in making the implications of the gospel effective in society
- assistance to Executive Council in coordination of social education and action.

OFFICE FOR CHURCH LIFE AND LEADERSHIP

Collaborative programs with conferences, churches, and seminaries for:

- increasing local church vitality and effectiveness
- facilitating ministry of laity
- training of professional church leadership
- providing placement services focusing on women in church life and leadership
- serving leadership issues and needs of minority churches
- supporting theological development and education.

OFFICE OF COMMUNICATION

Responsibility for:

- communicating about UCC activities to public through press, radio, and television and to UCC members through print, audio, and visual means
- protecting public rights to freedom of speech, press, and religion in print and electronic communication
- educating UCC clergy and members to use modern means of communication
- producing television and radio programs.

STEWARDSHIP COUNCIL

Programs and resources for:

- stewardship education
- mission information and interpretation
- financial planning and development
- financial enlistment
- all-church and special offerings
- second-mile specials
- Speakers' Bureau
- audiovisual production and film library.

Publications include: UCC Desk Calendar & Plan Book, KeyPak, Sunday Bulletin.

COMMISSION FOR RACIAL JUSTICE

Programs and services directed toward the achievement of racial justice through:

- higher education
- community organization
- leadership development
- criminal justice and penal reform
- black church empowerment
- black church development
- consumer education
- child-abuse prevention
- protection of rights of the mentally-retarded alleged to be criminal offenders.

COMMISSION ON DEVELOPMENT

Promotion of bequests and life-income gifts, through information to members and churches and through counsel to donors and financial advisers, for the benefit of the UCC as a whole and of UCC-related:

- instrumentalities
- agencies
- conferences
- local churches
- institutions.

COORDINATING CENTER FOR WOMEN IN CHURCH AND SOCIETY

Advocacy for addressing the concerns of women and eliminating sexism and racism in church and society through:

- promoting an effective communication network of women in the church
- affirming a collaborative style of working with all church agencies and interest groups
- supporting strategies on public policy issues affecting women
- increasing awareness of global aspects of racism and sexism.

COUNCIL FOR ECUMENISM

Advisory service to the president of the UCC and assistance to the president and to the Executive Council in preparing ecumenical policies and in determining the level of contributions and activities related to such agencies as the Consultation on Church Union, the National Council of Churches, the World Council of Churches, the World Alliance of Reformed Churches, and in keeping the commitment of the United Church of Christ as a united and uniting church before its membership and before related denominations.

HISTORICAL COUNCIL

Advisory service to the president of the UCC and to the Executive Council and assistance in overseeing the archives of the United Church of Christ and of the Congregational Christian and the Evangelical & Reformed Historical Societies.

Interest and concern for all archival collections related to the United Church of Christ and its predecessor denominations.

NATIONAL AND WORLD ECUMENICAL AFFILIATIONS

NATIONAL COUNCIL OF CHURCHES

Faith and Order—Christian Education and Ministry
Overseas Ministries—Church World Service—Stewardship—Regional and Local Ecumenism
Communication—Justice, Liberation, and Human Fulfillment—Church and Society

CONSULTATION ON CHURCH UNION

Faith matters—Local church union efforts—Racism in the church
Common services of worship and rites—Unity studies

WORLD COUNCIL OF CHURCHES

Faith and Order—World Mission and Evangelism—Church and Society—International Affairs
Refugees and Inter-Church Aid—Education—Women in Church and Society—Renewal and Congregational Life

WORLD ALLIANCE OF REFORMED CHURCHES

Reformed, Congregational, and Presbyterian Churches
International fellowship opportunity for smaller churches—Interfaith consultation

This chart is not designed to indicate legal or administrative structure.

of both North and South had increasingly assumed characteristics of a denomination. During the first post-war decade, the Southern Convention adopted a manual for standardized worship and Christian Church rites, as well as for defining "Principles" for Christians. During this period, a group of freed slaves established, in 1866-67, the North Carolina Colored Christian Conference. This group maintained close ties with white Christians and shared in the General Convention of the Christian Church. In 1874, the Eastern Atlantic Colored Christian Conference was formed and in 1873, the Virginia Colored Christian Conference. As numbers of black Christian churches increased, the churches organized themselves further into conferences. In 1892, the Afro-American Convention met for the first time representing five conferences with a total membership of 6,000.

The General Convention of 1874 adopted a *Manifesto*, defining for the Christian Church movement true unity as based not on doctrine or polity, but on Christian spirit and character. The Manifesto stated: "We are ready to form a corporate union with any body of Christians upon the basis of those great doctrines which underlie the religion of Christ. . . . We are ready to submit all minor matters to . . . the individual conscience."

Not until 1890 was the division between the North and the South sufficiently overcome to adopt a *Plan of Union* that formed a new General Convention.

The German Evangelical Synod

Different from their compatriots who had arrived in America a century earlier, German immigrants between 1830 and 1845 were likely to have lived through the strife inflicted by the Napoleonic wars and a long history of religious coercion by the state. Yet, many Germans were enlightened by rationalist doctrine, art, music, and science. Frederick William III had united the Lutheran and Reformed Churches in 1817 into the Evangelical Church of the Prussian Union. Objections from both church groups would not be countenanced.

Suppression and persecution caused some Lutherans to leave Germany. Traveling by ship and covered wagon, they arrived in Missouri to become the nucleus of the Missouri Synod Lutheran denomination. These conservative people remain "separatist" until the present, still wary of the forced compromises of a coerced union.

Others, both Lutheran and Reformed, embodied the inward and irenic spirit of Pietism as well as its moral missionary zeal. While their leaders were well educated and biblically grounded, they were not attuned to rationalist doctrine or ecclesiasti-

cal organization. Enlightened evangelical societies from Basel and Barmen, caring little for confessional distinctions, cooperated with the London Missionary Society and the Church of England to send missionaries abroad.

Between 1830 and 1845, 40,000 people left Germany annually for America where they joined the westward movement. Most settled in Missouri, Illinois, Indiana, Michigan, Iowa and Wisconsin. The German Evangelical Church Society of the West (Der Deutsche Evangelische Kirchenverein des Westens), founded in 1840 at Gravois Settlement, St. Louis, Missouri, was a transplanted Evangelical Church of the Prussian Union.

As with the early Reformed congregations, the Evangelical immigrants were at first pastored by lay people. Although Presbyterians and Congregationalists had tried to welcome them, language was a problem. One of the first lay pastors, Hermann Garlichs, later returned to Germany for ordination after gathering the first Missouri Evangelical congregations at Femme Osage and St. Charles in 1833. Basel and Barmen missionary societies responded quickly to the need for missionaries to serve the congregations as ministers. They were unconcerned about differing confessional affiliations. Cooperation with the Congregational Home Missionary Society and the American Board of Commissioners for Foreign Missions was initiated in 1836 after Basel pastors George W. Wall and Joseph A. Rieger had spent several months among Congregationalists in Hartford, Connecticut. Traveling to New York, Philadelphia, and points west, their plea for aid yielded funds for Evangelical missions. The pietistic Wall served the incompatible rationalistic Holy Ghost Church, the first German Church in St. Louis. Abolitionist sympathizer Rieger lived with abolition martyr Elijah Lovejoy in Alton, Illinois and, in 1837, became the first secretary of the Illinois Anti-Slavery Society, while teaching school and serving as an itinerant preacher.

In 1840 the fellowship of pastors and people was organized. In 1849, the first church, St. Paul's in St. Louis, joined the pastoral conference, the Kirchenverein. In 1847, the Kirchenverein produced its own *Evangelical Catechism*, abbreviated in 1862 by Andreas Irion. In 1848, a common confession to the Holy Scriptures as the basis of faith and life, and harmony with the *Augsburg Confession*, Luther's *Small Catechism* and the *Heidelberg Confession* were acknowledged. The intent was not to coerce Christian conscience at points of disagreement, but to provide symbols for the word of God, behind which was the reality of God's redeeming love through Jesus Christ. By 1857, an Agenda (Worship Order) was adopted and in 1862, an Evangelical *Hymnal*.

Among the German immigrants were free-thinking rationalists, who placed their hope in science, education, and culture. Many of them Deists, they clung to their emancipation from the church and, feeling enlightened, instead joined lodges, clubs, and singing societies. Many were disdainful of pastors and churches, contributing needlessly to hardship on the frontier. They were unimpressed by the occasional revivalist who visited their frontier communities. However, when their own children showed signs of illiteracy and irreligion, many were sufficiently disturbed to extend hospitality to a well-trained pastor of true faith, who often had to serve several communities at once.

Parochial schools were for a time more prevalent than Sunday schools, until concern for children's segregation from the community would cause many to close. During the Civil War years, to provide curriculum materials for the parochial schools and Sunday schools, the General Conference authorized the publication of readers, textbooks, a *Christian Children's Paper* and many books, among them, *Biblische Geschichten* (Bible Stories) and a *Sunday School Hymnal* full of chorales, folk melodies and spiritual lieder.

Social and political instability of the 19th-century American frontier aborted several starts to colleges and seminaries needed to train ministers and teachers for the Synods of the West. A college at Washington, Missouri, begun by the Society (Kirchenverein) in 1854, opened in 1858 and died during the Civil War (along with 26 others in the United States), when parents refused to allow their sons to go to the "guerilla-infested" region along the Missouri. Eden Theological Seminary (1850) and Elmhurst College (1871) have endured with distinction.

To assure authenticity and high standards of ministry on the frontier, pastors not yet ordained who sought admission to membership in the Kirchenverein were examined as to their character and their affirmation of the writings of "our Evangelical mother Church in Germany." By 1850, total dependence upon men of German theological training had been relieved by the establishment of a seminary in Marthasville, Missouri, later to become Eden Theological Seminary, a school of distinctive Lutheran and Reformed union-oriented piety. The seminary received financial support from other denominations, from Germany and from friendly benefactors. The new journal, *Der Friedensbote* (Messenger of Peace) helped to unify the church.

Naturally harsh frontier conditions, remnants of Lutheran-Reformed controversies, the arrogance (often cruelty) of the rationalists, and geographical isolation made communications, association, and mutual support urgent. Such difficulties also con-

tributed to the establishment of free, unassociated churches and to the defection of some pastors to join established American denominations. Pietistic Evangelicals, facing some of the same conditions that New England settlers experienced and sharing with the Puritans an ascetic tendency, felt drawn to the Congregationalists and Presbyterians. Congregational leaders such as Horace Bushnell were instrumental in aiding establishment of German Evangelical churches in the West and providing them with ministers from Basel and Barmen. Presbyterians sent teachers and preachers as well.

The primary thrust of Evangelical mission was to establish churches in countryside and city and to serve the needs of the German population in areas west of Ohio. The Board of Home Missions, created in 1870, was called on to assist German-Russian immigrants to Colorado, descendants of Germans who had been asked by the Empress Catherine (the Great) to settle the lower Volga area. They had been promised that their language and culture would be respected and preserved. Abridgement of agreed-upon rights under Nicholas II sent the German-Russian settlers in search of freedom. They came in such numbers that the Board of Home Missions, in 1914, established an academy at Fort Collins to train German-Russian ministers and lay workers. It was closed when World War I cut off the flow of immigrants.

Evangelical churches were grateful recipients of mission society aid. Between 1840 and 1860 they responded with funds, gifts out of proportion to the church population, for the societies at Barmen and Basel that had provided pastors. At home, Evangelical Society missions would focus on needs arising among the German settlements on the frontier. Led by Louis Nollau, an Evangelical hospital was established in St. Louis, and in 1858 200 patients were rejected for lack of space. With community support, the Good Samaritan Hospital opened in 1861. Nollau also reached out to the plight of orphaned and victimized children by taking many into his own home until a proper shelter was provided for their growing number. Parochial school children would contribute pennies to their support through "orphan societies." Nollau and others went on to enlarge the mission to the young, the sick, and the aged.

A General Conference was held at Indianapolis in 1866, at which the name Evangelical Synod of the West replaced the term Kirchenverein. A disciplined and committed natural church leader, Adolph Baltzer, was elected its first president. Two years later, instead of a meeting of the full membership, as in the Old Kirchenverein, a system of delegates, elected by district, was instituted.

As stated by Baltzer, faithfulness, obedience, discipline, and the affirmation, "Christ alone! Faith alone! The Bible alone!" would be the guiding principles and articles of faith of the Evangelical Synod. Baltzer would recognize the ephemeral nature of organizations and institutions, even denominations, but emphasized the enduring and fruitful nature of "work done in the name of the Lord and in his spirit." Baltzer traveled thousands of miles by railroad, steamboat, horse and foot, to visit all the churches and would report, after two years, a 20 percent increase in churches and pastors, an incredible transformation in the land from frontier conditions to prosperous farms abundant with fruit and grain, and an increasing need to attend to the education of children. In 1884, the Evangelical Synod began its foreign missions in India.

Between 1857 and 1872, four unions took place between the Missouri Evangelicals and other church associations. In 1872, the major Synod of the West, the Synod of the East (western New York and Ohio), and the Synod of the Northwest (Illinois, Michigan and Indiana) united. By 1877 the denomination included 324 pastors and became the German Evangelical Synod of North America. By 1934, when the Synod merged with the Reformed Church in the United States, Evangelicals totaled 281,598, pastored by 1,227 clergy.

Two theologians of the 20th century of great influence and acclaim throughout Protestant America were nurtured in the Evangelical Church. Helmut Richard Niebuhr, called a "theologian's theologian," wrote and taught Christian ethics at Yale Divinity School. Educated at Elmhurst College and Eden Seminary as well as Yale Divinity School, his older brother Reinhold Niebuhr became the most influential American theologian since Jonathan Edwards. Pastor of a Detroit church during the difficult anti-German years of World War I, he guided the Evangelical War Welfare Commission to support 25,000 young people from Evangelical churches serving in the American armed forces. While a Union Theological Seminary professor, he wrote books of ethics and theology, among them *Moral Man and Immoral Society* and *The Nature and Destiny of Man*. He became the American exponent of neoorthodoxy, a theology that attempted amidst the declining morality of the 20th century, to reapply biblical teachings and truths to areas of contemporary social and political concern. The Niebuhrs helped to determine the theological orientation of thousands of religious and secular leaders and thereby to help crumble the sectarian walls of division of the Christian world.

By 1929, deep in negotiations on union with the Reformed Church, the German Evangelical Synod dropped from its

name, if not its consciousness, the national designation and became the Evangelical Synod of North America.

An Ecumenical Age

God has moved throughout the 20th century to impel a world-wide movement toward Christian unity, of which the United Church of Christ is but a part. Understood deeply as obedience, the movement is seen more expediently as an antidote to the rising forces of paganism. The ecumenical movement calls the churches to restore their oneness in Christ by union. A divided church is unlikely to convince the world.

Two world wars and religious sectarianism had made clear a need for the church to take seriously its responsibility as agents of God's healing, and in repentance, to acknowledge in its divisions a mutual need for Christ's redemption. The World Council of Churches, Protestant and Orthodox, met at Amsterdam in 1948 under the theme "Man's Disorder and God's Design." In 1961, it merged with the International Missionary Council. The Second Vatican Council at Rome, called by Pope John XXIII, met between 1962 and 1965, with a primary purpose of "peace and unity." Ending with a reemphasis on ecumenicity, the Pope participated in a joint religious service with non-Catholic Christian observers, and resolved to "remove from memory" the events of A.D. 1054 that first split the Christian church "in two great halves," Catholic and Orthodox.

The United Church movement overseas had an early beginning in the South Indian United Church (1908), later to be the Church of South India and the Church of North India. The Church of Christ in China (1927) followed and, much later, in Japan the Kyodan (1941), The United Church of Christ of the Philippines (1948) and the National Christian Council of Indonesia (1950). Common historic missionary roots were celebrated during a 1976 ecumenical visit to four of the United Churches by a delegation from the United Church of Christ, U.S.A., led by its distinguished ecumenist president, Robert V. Moss, recognized as a world church leader.

Between 1900 and 1950, Congregational churches of ten nations united with other denominations, many losing the name "Congregational." Others followed as the United Church movement proliferated. In the United States, the Congregational Churches had, since 1890, been making overtures of unity toward other church bodies. German "union" (Lutheran-Reformed) churches in western Pennsylvania and in Iowa, recognized and received as German Congregational Churches in 1927, were absorbed and integrated.

Congregational associations during and following World War I received into fellowship Armenian Evangelicals, a refugee remnant of the 19th-century reform movement in the Armenian Apostolic Church in Turkey. During a period of Turkish genocidal persecution of Armenians, thousands escaped to America, many Evangelicals. In the 1980s there are 16 Armenian Evangelical churches holding membership in the United Church of Christ. Locally, the association relationship among churches made it easy to extend congregational fellowship across denominational lines.

Although it frequently stated convictions of unity, the Christian Church (perhaps because of its long travail over its own North-South division and its disinterest in organizational structure) had remained separatist. Correspondence with the Congregationalists led to a meeting in 1926, when a decision to pursue union was taken. On June 27, 1931, at Seattle, Washington, the Christian Church, with a membership of 100,000, including 30,000 members of the 65 churches in its Afro-American Convention, joined with the Congregational Churches of nearly a million members. They saw their temporal organization of Christian believers as one manifestation of the church universal, a denomination that they intended would remain adaptable, so as to enable a faithful response to the biblical Word of God in any time, in any place, among any people.

Such an understanding of the church had also matured in the Evangelical and the Reformed churches from seeds planted centuries before in Switzerland and Germany and replanted in America by the Mercersburg movement. With resolve strengthened by the great ecumenical assemblies, the Reformed Church in the United States, led by George W. Richards, in 1918, produced a *Plan of Federal Union* in hope of uniting churches of the Reformed heritage. Similarly inspired, Samuel Press, supported by the local churches represented at the 1925 General Conference, led the Evangelical Synod of North America to undertake negotiations looking toward organic union. While other communions of shared tradition had become involved, by 1930, only the Reformed Church and the Evangelical Synod pursued their long-hoped-for union.

After six years of negotiation, a *Plan of Union* evolved, approved in 1932 by the General Synod of the Reformed Church, ratified by the Evangelical Synod at its General Convention of 1933. Significant and unprecedented was the decision to unite and then to work out a constitution and other structures for implementation, surely an act of Christian obedience and faith in the power of the Holy Spirit to sustain trust in one another. On

June 26, 1934, the Evangelical and Reformed Church was born at Cleveland, Ohio.

The Evangelical and Reformed Church

A blend of autonomy and authority, the Evangelical and Reformed Church retained a Calvinist doctrine of the church as "the reality of a kingdom of grace," and the importance of order and discipline in its witness to the reign of God in the world. The *Heidelberg Catechism* still at its heart, the new church would embody a synthesis of Calvin's inward sense of God's "calling" and Luther's experiential approach to faith. George W. Richards, ecumenist first president, had expressed the insights of all Reformation streams by saying, "Without the Christlike spirit, no constitution will ever be effective; with the spirit, one will need only a minimum of law for the administration of the affairs of the fellowship of men and women." In such a spirit the union proceeded without a constitution until one was adopted in 1938, implemented in 1940.

The second president, Louis W. Goebel, a trusted Christian statesman and exponent of the church's freedom in Christ, guided the organization and ecumenical relationships of the 655,000-member Evangelical and Reformed Church for 15 years. Its membership was mainly in New York, New Jersey, Pennsylvania, Maryland, North Carolina, Ohio, Michigan, Indiana, Illinois, Iowa, Wisconsin, Minnesota, Texas, Kentucky, Nebraska, Kansas, and Missouri. James E. Wagner, true to the Reformed tradition, yet responsive to the rapid changes of an era, as third president, led the church into a further fulfillment of its unitive intention.

Meanwhile, the practical act of consolidating Reformed and Evangelical programs, boards, organizations, and publications and coordinating the multiple institutions went forward. The church addressed world-wide suffering during World War II with the War Emergency Relief Commission. *The Hymnal* (1941) and *Book of Worship* (1942) were published. Reformed missions in Japan, China, and Iraq were united under the Evangelical and Reformed Church Board of International Missions. New missions were undertaken through cooperative efforts in Ecuador, Ghana, and western Africa. *The Messenger* became the church publication. Christian education resources soon followed. Organizations united. The Woman's Missionary Society united with the Evangelical Women's Union to become the Women's Guild.

A 1937 study group of St. Louis Evangelical and Reformed and Congregational Christian clergy, led by Samuel J. Press,

president of Eden, and Truman Douglass, pastor of Pilgrim Congregational Church, had revealed among the participants a sense of "family." Dr. Press acted on the discovery with a June 1938 telegram to the General Council of the Congregational Christian Churches, "What about a rapprochement between our communions looking forward to union?" The affirmative response of Douglas Horton, minister and executive secretary of the General Council, was followed by four years of private conversations before a public proposal in 1942 would be endorsed by the General Synod of the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches. After ten drafts of a *Basis of Union* were prepared between 1943 and 1949, a special General Synod was called in 1949 to approve the *Interpretations* of the *Basis*. Approval (249-41) was followed by successful ratification by the 34 synods, by vote of 33-1. A uniting General Synod for the United Church, first set for June 26, 1950, was postponed for seven more years. Under Congregational Christian Church autonomy, some local churches brought a legal injunction, challenging the right of the General Council to participate in a union of the whole church with another. President Richards made clear the Evangelical and Reformed Church's commitment to total unity and wholeness.

The Congregational Christian Churches

The union by the Congregational and Christian churches seemed the most natural in the world, yet most of their life together from 1931-57 concerned the General Council with matters surrounding church union, first its own and then with the Evangelical and Reformed Church.

Yet the work of the church continued. In 1934, the General Council at Oberlin, "stirred by the deep need of humanity for justice, security, and spiritual freedom and growth, aware of the urgent demand within our churches for action to match our gospel, and clearly persuaded that the gospel of Jesus can be the solvent of social as of all other problems," voted to create the Council for Social Action. The Council reflected the focus of continuing Christian concern for service, international relations, citizenship, Japanese-Americans, rural life, and legislative, industrial and cultural relations. The General Council had acted to simplify and economize at a national level the prolific and redundant independent actions by churches and conferences, while maintaining the inherent liberties of the local churches.

State Conferences, led by Superintendents or Conference

Ministers, responded to local church requests for pastors, resources in Christian education, youth and adult conferences, and speakers on mission and social concerns. They received funds for mission, helped new church starts, and maintained ecumenical contacts.

Printed literature and communication continued to be essential. In 1930, the Christian Church's *The Herald of Gospel Liberty* merged with *The Congregationalist*, to become *Advance*. The Pilgrim Press, a division of the Board of Home Missions, continued to publish and distribute books, Christian education curriculum materials, monthly magazines and newspapers, hymnals, worship and devotional material, and resources for education and evangelism.

Nationally, the Women's Fellowship connected the work initiated by women in the churches; the Pilgrim Fellowship provided a network of Christian youth. The Laymen's Fellowship enabled men to carry forward a cooperative ministry.

Congregational Christian and Evangelical and Reformed Church leaders already had begun private conversations about union when German Evangelical Church pastor, Martin Niemöller was incarcerated in Nazi Germany for preaching the Christian gospel from his prominent Berlin pulpit. He boldly opposed the persecution of Jews. On Christmas Eve, 1938, United States Catholics and Protestants, including Congregational Christian and Evangelical and Reformed leaders, sent a message to the German people. A subtle shift in emphasis had gradually crept among the churches from a desire to evangelize the world to a concern for the needs of human society.

The proposed United Church of Christ tried patience and tested persistence. By far the rockier road to union confronted the Congregational Christian Churches. From before the postponed Uniting General Synod of 1950 until 1957, thousands of hours and dollars were spent on court litigation of suits brought against the General Council by autonomous bodies and individuals of the Congregational Christian Churches. Sustained by a court ruling in 1949, the litigants, defining the General Council as "a representative body" accountable to the churches, maintained that the Council had no power to undertake a union involving the churches. Merger leadership defined the General Council as accountable to itself, "a gathering of Christians under the Lordship of Christ." That interpretation persuaded the court to reverse the ruling on appeal, sustained in 1953.

Truman B. Douglass, who would become general secretary of the United Church Board for Homeland Ministries, pointed to the theological principles of the "Headship of Christ" and the Reformed "priesthood of all believers," that sustained au-

tonomy and fellowship, as basic to the Congregational Christian polity. Therefore it was applicable to the "agencies of fellowship." General Council minister Douglas Horton suggested that the General Council was "a kind of Congregation," and that neither it nor the local church was subordinate to the other.

The most celebrated suit was brought by The Cadman Memorial Congregational Church in Brooklyn on behalf of itself and other Congregational Christian churches against Helen Kenyon, moderator of the General Council of the Congregational Christian Churches. Helen Kenyon bore the weight of these litigations with strength, patience and valor. Justice Archie O. Dawson, of the United States District Court for the Southern District of New York opined, "It is unfortunate that ministers and church members, who purport to abide by Christian principles should engage in this long, expensive litigation. . . ." Then speaking as a "Christian layman . . . in all humility" he urged the parties to the controversy to "give prayerful consideration to 1 Corinthians [6:1, 5-7] when similar controversies arose to trouble the early Christians."*

Louis W. Goebel at the 1950 Evangelical and Reformed General Synod had with patience and grace stated, "so long as they continue to extend to us the hand of friendship and fellowship . . . we members of a church committed to . . . the reunion of Christ's church, are bound to accept that hand."†

Ruling against those who would block it, the Court of Appeals issued the assurance that the union "would in no way change the historical and traditional patterns of individual Congregational Christian churches" and that none would be coerced into union. Each member was assured of continuing freedom of faith and manner of worship and no abridgement of congregational usage and practice. The ruling assured the churches that the union would depend on voluntary action taken by independent, autonomous churches.‡

In the United Church of Christ, the separate denominational ancestral stories are preserved at the Congregational Library in Boston, Lancaster Theological Seminary, Eden Theological Seminary, and Elon College.

Legally free to proceed with union, uneasiness remained. Congregational Christians needed to clarify the difference between authority and power; while all autonomous units—

*Fred Hoskins, *Congregationalism Betrayed or Fulfilled* (Newton, MA: Andover Newton Theological School, 1962). Southworth Lecture (paper), pp. 7-8.

†Louis H. Gunemann, *The Shaping of the United Church of Christ: An Essay in the History of American Christianity* (New York: The Pilgrim Press, 1977), p. 41.

‡Hoskins, op. cit., p. 41.

individuals, churches, and agencies—were endowed with temporal power, none wielded authority over another except through the biblical authority of God in Jesus Christ. Evangelical and Reformed Christians needed reassurance that there would be one body and not just one head, trusting that the Holy Spirit would make of the Covenant, owned by the parts of the body—individuals, churches, and agencies—a whole United Church of Christ. In trust, a joint 1954 meeting of the Congregational Christian Executive Committee and the Evangelical and Reformed General Council (ad interim for the General Synod) affirmed *The Basis of Union with the Interpretations* as a foundation for the merger and sufficient for the drafting of a *Constitution*.

Both communions approached the 1957 Uniting General Synod with fresh leadership. James E. Wagner had succeeded Richards as president of the General Synod in 1953, and on Douglas Horton's resignation in 1955, Fred Hoskins was elected Minister and General Secretary of the General Council. Eight theologians from each uniting communion met to study basic Christian doctrine, theological presuppositions, and doctrinal positions in preparation for the writing of a *Statement of Faith*.

All of the Evangelical and Reformed churches, responding to a responsibility laid upon them by their church tradition, and those Congregational Christian churches that understood the church as a people gathered by Christ moved a step farther toward reunion of the Christian church on June 25, 1957 as, with faith in God and growing trust in one another, they became The United Church of Christ. Some 100,000 members, unable to accept the union, joined The National Association of Congregational Christian Churches or The Conservative Congregational Christian Conference.

The United Church of Christ

On Tuesday, June 25, 1957, at Cleveland, Ohio, the Evangelical and Reformed Church, 23 years old, passionate in its impulse to unity, committed to "liberty of conscience inherent in the Gospel," and the Congregational Christian Churches, 26 years old, a fellowship of biblical people under a mutual covenant for responsible freedom in Christ, joined together as the United Church of Christ. The new church embodied the essence of both parents, a complement of freedom with order, of the English and European Reformations with the American Awakenings, of separatism with 20th-century ecumenism, of presbyterian with congregational polities, of neoorthodox with liberal theologies. Two million members joined hands.

The story of the United Church of Christ is the story of people serving God through the church. Co-President James E. Wagner, graduate of Lancaster Seminary, parish minister, seminary professor, and instructor in Bible, brought intellectual and spiritual stature, wisdom and brotherly warmth to match the generous personality of Co-President Fred Hoskins, gifted Congregational Christian professor and pastor, of liberal theological orientation and consummate organizational ability.

A message was sent to the churches from the Uniting General Synod, signed by its moderators, Louis W. Goebel and George B. Hastings, its co-presidents, and co-secretaries Sheldon E. Mackey and Fred S. Buschmeyer. After acknowledging the separate ancestries of the parties to the union and citing ecumenical "relatives" of both denominations, the message stated, "Differences in ecclesiastical procedure, which in sundry places and times have occasioned tensions and disorders, are appointed their secondary place and are divested of evil effect." The union, the message continued, was possible because the "two companies of Christians hold the same basic belief: that Christ and Christ alone is the head of the Church. . . . From him [we] derive the understanding of God, . . . participation in the same spirit, the doctrines of faith, the influence toward holiness, the duties of divine worship, the apprehension of the significance of baptism and the Lord's Supper, the observance of church order, the mutual love of Christians and their dedication to the betterment of the world."*

A *Joint Resolution*, declaring the basis of union, adopted by both parties at the Uniting General Synod, said in part: "Delegates of the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches, in joint session assembled this day in the city of Cleveland, Ohio, do hereby declare that *The Basis of Union with the Interpretations* has been legally adopted . . . that the union . . . is now effected under the name of 'The United Church of Christ' . . . that the union be formally pronounced . . . in the name of the Father, and of the Son, and of the Holy Spirit . . . that until the adopting Constitution . . . *The Basis of Union* shall regulate the business and affairs of the United Church of Christ. . . ."

The Second General Synod at Oberlin in 1959 received for study by the churches a first draft of a constitution and approved a *Statement of Faith* (see page 47). Able administration by the co-presidents and intensive committee work by lay and clergypersons produced an orderly procedure for consolidation of boards and other program agencies. The Third General

*"Report on the Uniting General Synod," *Advance*, July 12, 1957, p. 22.

Statement of Faith

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify:

*He calls the worlds into being,
creates man in his own image,
and sets before him the ways of life and death.*

*He seeks in holy love to save all people from aimlessness
and sin.*

*He judges men and nations by his righteous will
declared through prophets and apostles.*

*In Jesus Christ, the man of Nazareth, our crucified and
risen Lord, he has come to us
and shared our common lot,
conquering sin and death
and reconciling the world to himself.*

*He bestows upon us his Holy Spirit,
creating and renewing the church of Jesus Christ,
binding in covenant faithful people of all ages,
tongues, and races.*

*He calls us into his church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.*

*He promises to all who trust him
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.*

Blessing and honor, glory and power be unto him. Amen.

Synod at Philadelphia in 1961 adopted the *Constitution and By-Laws* and elected a devoted, hardworking pastor its first president. Ben Herbst, earnest supporter of educational and ecumenical Christian endeavors, always faithful to the needs and requests of local churches and pastors, would guide the "freedom and order" of the new church for eight years. Calling for unity, he would, in his own words, remain "experimental . . . seeking new modes that speak to this day in inescapable terms."

The youthful years of the United Church of Christ called the church to ministry in a society barely recovered from a war in Korea, soon thrust with its burden of sorrow and guilt into another in Vietnam. Burgeoning and expensive technologies in a shrinking world seemed to offer the bright prospect of ever more familiar human relationships, with fleeting promises of time to enjoy them, yet generating ominous clouds of increasing crime, violence and fear of nuclear annihilation. The first years of the church's life began during a period of unprecedented national economic prosperity and hope, when, during the preceding decades, new church buildings had abounded to accommodate worshipers disinclined to consider denomination important.

The constitution had provided for the General Synod to recognize the United Church Board for Homeland Ministries and the United Church Board for World Ministries as mission instrumentalities. Also recognized to do the work of the church were the Pension Boards and the United Church Foundation. Other program instrumentalities for the whole work of the church have been established, as needed, by the General Synod: Stewardship Council, Office of Communication, Office for Church in Society, and Office for Church Life and Leadership. The General Synod has also provided for such special bodies as Commission for Racial Justice, Commission on Development, Coordinating Center for Women in Church and Society, Historical Council, Council for Ecumenism, Council for Higher Education. A Council of Conference Executives includes the 39 conference ministers. A Council of Instrumentality Executives assists the president and Executive Council in planning implementation of General Synod and Executive Council (ad interim for General Synod) decisions. (See pages 32-33, 53-64.)

The priorities, pronouncements, and program recommendations of the General Synods throughout the 1960s and 1970s reflected a biblical sensitivity to God's care for a world that once led Jesus of Nazareth to weep over the city of Jerusalem. Peace, ecumenism, and human rights walked hand in hand in the United Church of Christ during the 1960s, continuing into the

1970s, the last with a louder and louder voice. At the grassroots, many people worked for black and other minority justice rights, for the elevation of women to equal regard and opportunity with men in society, for just treatment and consideration of all persons of whatever sexual affectional preference, for a more humane criminal justice system, and for the enablement of people with handicaps to lead a full life. Local churches were encouraged to support local councils of churches and the work of the National Council of Churches of Christ in the United States, that had in 1950 united many efforts of Protestant and Orthodox churches.

On the national level, a Consultation on Church Union (COCU) was initiated in 1960 to "form [together] a plan of church union both catholic and reformed," and to invite any other churches to join that could accept the principles of the plan. The United Church of Christ promptly joined the effort and COCU produced in 1966 a *Plan of Church Union*. By 1970, the World Alliance of Reformed Churches and the International Congregational Council had merged, and in 1976, COCU's *In Quest of a Church Uniting* was submitted to ten participating American churches for study and response; in 1977, a *Plan of Union* was published. The consultation would continue and the United Church of Christ often reiterated it "would not do anything alone that could be done as well or better with other churches."

In 1972 *United Church Herald* joined *Presbyterian Life* to become *A.D.* The same inclusive spirit became prominent within the denomination as well. In an attempt to bring young people more fully into the life of the church, the two former national youth structures (Pilgrim Fellowship and Youth Fellowship) were abandoned. In 1969, the Seventh General Synod voted that a minimum of 20 percent of all future Synod delegates and members of national boards must be under 30 years of age. This action has led many conferences, associations, and churches to include youth in decision-making bodies.

Increasing numbers of young people attend General Synods as visitors as well as delegates. Delegates under 30 have strongly influenced decisions. Articulate, committed young people have inspired and given new life to the General Synods since 1969. A 1980 National Youth Event at Carleton College rallied youth leaders of the United Church of Christ. No longer are young people seen as "the church of tomorrow"; they are an integral part of the church today throughout the denomination.

During a period of student unrest, strong protest of America's involvement in the Vietnam War, continuing pressure for minority rights, the initial upheavals of the women's movement,

and following national outrage and grief over assassinations of public leaders, North Carolinian Robert V. Moss, New Testament scholar and president of Lancaster Theological Seminary, was elected president of the United Church of Christ by the General Synod in 1969. Greatly loved, a gentle man with firm biblical conviction, he spoke with a loud anti-war voice and guided faithfully the church's peace and justice efforts. With General Synod mandate, he called for withdrawal from Vietnam and for support of United States policies that would lessen rivalries in the Middle East. An advocate of ecumenism, he served with distinction on the Central Committee of the World Council of Churches and supported its stands against apartheid in South Africa and for world peace.

General Synod VIII, concerned also with the faith crisis, racial justice, peace and United States power, and the local church, established a Task Force on Women in Church and Society, which pressed successfully for a General Synod mandate that 50 percent of delegates to national meetings and members on national boards and councils be women, and later for use of inclusive language in the church.

The Council for American Indian Ministries (CAIM), Pacific and Asian American Ministries (PAAM), and the Council for Hispanic Ministries look after special needs and interests of their minority groups and offer their unique gifts of ministry to the rest of the church.

From the General Synod in 1973, a delegation of 95 flew from St. Louis to the Coachella Valley in California to stand with the United Farm Workers in their struggle against farm owners and a rival union. The General Synod responded to the financial crisis of six black American Missionary Association-founded colleges in the South, by raising \$17 million through the bicentennial 17/76 Achievement Fund campaign between 1974 and 1976. The fund also aided overseas educational institutions. The same General Synod voted bail money for the "Wilmington 10," a group of eight young black men and one white woman who, involved in a North Carolina racial conflict, were imprisoned with a United Church of Christ worker, who was sent by the Commission for Racial Justice to help.

In the autumn of 1976, the church mourned the death from illness of its 54-year-old second president. Robert V. Moss died on October 25. Feeling keenly their loss, the churches received gladly his legacy of concern for justice, peace, and ecumenism.

Joseph H. Evans, secretary of the United Church of Christ, led the church as its third president for an interim period of 11 months. He repeatedly carried across America and overseas a message of unity and purpose to the grieving church

and with pastoral skill brought comfort to many people.

Disintegration in the culture of traditional Christian mores surrounding sexual relationships and the institutions of marriage and family, raised the need for a church study of human sexuality. Differing perspectives on biblical teaching rendered the study controversial. The General Synod in 1975 and 1977 sustained the conviction that sexual and affectional preference should not be a basis for denial of human rights enjoyed by others.

In 1977, the General Synod chose a vigorous former pastor and Massachusetts Conference minister, Avery D. Post, as president. A New Englander of poetic appreciations and ecumenical faith, grounded in a neoorthodox biblical theology, he was elected by acclamation.

The synod also called the church to responsible monitoring of exploitative broadcasting, public access and opportunity for handicapped persons, and the right to meaningful, remunerative work. World hunger and a threatened environment were commended to United Church Christians for attention and remediation, as was the social responsibility of multinational corporations.

A covenant with the Christian Church (Disciples of Christ) to continue cooperative projects and theological and ecclesiological studies postponed a decision on formal union negotiations until 1985.

United Church Christians provided legal and moral support during the seven years that it took to win vindication for the "Wilmington 10." After a 1979 national women's meeting convened 2,000 women at Cincinnati, the Coordinating Center for Women in Church and Society was established and funded by General Synod XIII.

By 1980, there were 485 United Church of Christ congregations of predominantly minority background, numbering 76,634 persons of Afro, Asian and Pacific Island, Hispanic, and American Indian heritage. Between 1970 and 1979, each group showed net gains in membership. A decline in general United Church of Christ membership was believed to reflect demographic and migratory patterns in the United States.

Movements within the church such as the United Church People for Biblical Witness, the Fellowship of Charismatic Christians in the United Church of Christ, and United Church Christians for Justice Action help people of like perception and intention to find one another within the "beautiful, heady, exasperating mix" of the pluralistic church.

The church responded to these changes. Recognizing the urgency of Christian renewal and mission, General Synod XIII

adopted a four-year program to fund New Initiatives in Church Development. Synod delegates expressed their support for women's equality by participating in vigils to encourage ratification of the Equal Rights Amendment. Peace and Family Life, eloquently upheld by youth delegates, became priorities for the biennium.

The United Church of Christ, through the ecumenical Office of the President and the United Church Board for World Ministries, local churches and individual members, continues communication and visitation with Christian leaders, lay and ordained, throughout the world, including those in the Soviet bloc, the war-torn Middle East, developing countries, and especially in partnership with united and uniting churches of Christ. The church remains a member of the National Council of Churches, the World Council of Churches and the World Alliance of Reformed Churches.

The United Church of Christ continues, a united and uniting church. God alone is its author, Christ alone its head. A biblical church, it continues to witness by the power of the Holy Spirit, remembering that "truths hitherto guarded in separateness become imperilled by their separateness, because they are in essence 'catholic' truths, not 'sectarian.'"*

MARGARET ROWLAND POST

*Norman Goodall quoted by Hoskins, op. cit., p. 33.

National Instrumentalities and Other Bodies

The sections that follow briefly describe the mandates and functions of the United Church of Christ instrumentalities and other national bodies, included in the chart on pages 32-33.

General Synod

The General Synod of the United Church of Christ meets every two years in a place determined by the Executive Council. Each conference uses its own election procedures to choose the 675-725 delegates to the General Synod.

The General Synod, a representative body, approves the budget of the United Church of Christ, nominates and elects the officers of the church, the corporate members of the instrumentalities and the Executive Council. It maintains the treasury for the United Church of Christ, determines ecumenical relationships, and adopts and amends the Constitution and Bylaws for the United Church of Christ.

As the General Synod gathers, the whole United Church of Christ meets in its diversity to celebrate, to worship, and to conduct the business of the church.

Executive Council

The Executive Council has 43 voting members of whom 33 are elected at large by the General Synod; 6 are conference ministers, one from each region; others include the president, secretary, director of finance and treasurer of the church, and the moderator. The executive associate to the president and the chief executives of the established and recognized instrumentalities are ex officio members without vote.

The Executive Council is the General Synod ad interim and is the focal point for ongoing national decision-making and overall planning, evaluating, budgeting, determining priorities and allocating undesignated funds. It reviews and submits policy recommendations to the General Synod and executes those directed to it by the General Synod. It serves as the Business Committee and the Committee of Reference for the General Synod and maintains an open channel for minority and dissenting opinion.

The Executive Council works through four committees, described in the Constitution and Bylaws: the Administrative Committee, the Finance and Budget Committee, the Planning and Correlation Committee and the Committee on Structural Planning. A General Synod Program and Planning Committee is appointed by the chairperson each biennium.

The Executive Council meets in the spring and fall each year and prior to and following each General Synod.

United Church Board for Homeland Ministries

As children, when we turned a kaleidoscope, it revealed dozens of brightly colored fragments—some large, some small, some smooth, some jagged. As we continued to turn, the sizes and colors shifted. What remained constant was a brilliant whole.

If we were to look today at a kaleidoscope of the United Church Board for Homeland Ministries, what we would see would depend on the moment we looked. Its multiple ministries, large and small, are ever-changing, responding to needs as they arise. But the whole is constant, reflecting constancy, purpose, and openness to change.

The historic mission agencies that gave birth to the United Church Board for Homeland Ministries supported new churches and sent missionaries into Indian territory; established colleges and sent teachers into the South during the Reconstruction; built hospitals and established homes for those in need; started Sunday schools and supported programs for youth. Today, the board remains committed to its historic objectives—to provide for the poor, to enable the weak, to speak for the dispossessed, to teach the young, to spread and enact God's word.

The mission of the United Church Board for Homeland Ministries includes the development, encouragement, and administration of programs in health and welfare, Christian education, new church development, evangelism, higher education, racial and economic justice, publications, research, the arts. These programs and resources are for or on behalf of churches and conferences.

The board's approach to mission is to work with many partners, church and secular. We use seed money to establish pilot projects to serve as models and encouragement for others. We

act as enabler, often tipping the scales, to support a worthy new enterprise that would not otherwise be given a start. It is hoped that each investment multiplies its good effects in many ways and places.

The major channel of the board's concern for quality higher education is through the UCC Council for Higher Education, an open forum for continuing dialogue on ways the church and church-related colleges can best work together to reach their common goals. The council is made up of the heads of the 30 colleges, 15 seminaries and 2 academies related to the United Church of Christ, board staff and directors, and the chairperson of the Office for Church Life and Leadership.

The board maintains a close relationship with the Council for Health and Welfare Services. Nearly 140 health and welfare institutions are council members, including facilities for children and youth, the aging, the handicapped, as well as community centers and hospitals.

United Church Board for World Ministries

The United Church Board for World Ministries represents the United Church of Christ in mission beyond the borders of the United States. Its mandate is to demonstrate in practical ways the church's conviction that God's purpose touches every corner of the earth and encompasses every human need and aspiration. In a world of many faiths and ideologies, the board has, since 1810, enabled Christians to cross the boundaries of language, culture, nation, and race to share the gospel and affirm Christ as the central revelation of God's nature and purpose.

The board continues the work of four predecessor agencies that merged when the United Church of Christ was formed in 1957: the Board of International Missions and the Commission on World Service of the Evangelical and Reformed Church, the American Board of Commissioners for Foreign Missions, and the Congregational Christian Service Committee.

Today, 252 missionaries of the United Church of Christ serve in 40 countries. In those countries and in at least 30 more, grants are made for education on all school levels, rural development, evangelism, communications, curative medicine, community health, disaster relief, refugee resettlement, leadership training for the church, peace-making, and other ministries.

In these varied activities the board works closely with partner churches and institutions overseas, which take initiative in de-

termining mission priorities in their own areas. It is linked with mission agencies in North America and in Europe, with the World Council of Churches, and with the National Council of Churches to perform these tasks ecumenically without overlapping or competition.

The United Church Board for World Ministries has 225 corporate members elected by General Synod. Its work is guided by 48 directors and four general officers elected by the corporate members. A staff, headed by the executive vice president, administers these world-wide programs and relationships. Most of the board's work with disaster victims, refugees, and the rural and urban poor is funded by One Great Hour of Sharing. Other mission support comes from Our Christian World Mission Basic Support, from endowments, and from special gifts by individuals and churches. Life-income plans provide generous income for donors with the remainder going to the board after their death.

New emphases in recent years include vigorous dialogue with multinational corporations about their social impact and stress on all aspects of human rights through direct action overseas and by education and advocacy in the United States.

Pension Boards

Five corporations making up the Pension Boards are: The Annuity Fund for Ministers, Board of Pensions and Relief of the Evangelical and Reformed Church, Retirement Fund for Lay Workers, United Church Board for Ministerial Assistance, and the United Church Board for Pension Assets Management. The Pension Boards serving the United Church of Christ began unified operations in 1967 after more than ten years of planning, and consolidated their offices in 1968.

The retirement funds for ministers and layworkers in 1977 launched a new United Church Annuity Plan, providing both fixed and variable investment approaches to retirement benefits. The dual approach allows a member to have a portion of the account allocated to a fixed benefit annuity supported by fixed income investments (bonds, mortgages) while having a separate portion of the account allocated to a variable benefit annuity invested primarily in equities (common stocks). Thousands of ministers and lay people who serve our churches and their related institutions are served by the Pension Boards of the United Church of Christ.

The boards provide increasingly better retirement protec-

tion and security for the clergy and layworkers of the church through retirement plans, group life, health and long-term disability insurance, and protection for ministers and their families against devastating emergencies.

The Pension Boards through the United Church Board for Ministerial Assistance conduct the annual Christmas Fund Appeal which provides funds for a year-round emergency fund to aid retired and active ministers who suffer special need through accident or illness. Needy retired ministers and surviving spouses of such ministers receive special Christmas checks from the Christmas Fund. After the Christmas checks are written and emergency needs are met, remaining funds provide supplemental retirement benefits for eligible ministers with low annuities.

The General Synod has recognized the responsibility of all congregations and church-related organizations to provide pension benefits for the clergy by including this obligation in the call to a minister and has urged all churches to enroll lay employees in the Retirement Fund. The Pension Boards receive a share of Our Christian World Mission budget, which is used primarily for the administration of the General Synod's Plan of Supplementation of Ministers' Small Annuities.

United Church Foundation

Established in 1954, the United Church Foundation manages long-term investments for conferences, associations, churches and other entities related to the United Church of Christ. The fundamental goals of the foundation are to invest assets in a manner that preserves capital, ameliorates the erosive effects of inflation, and provides increases in value in real terms. To implement these goals, the Investment Department Staff works under the direction of the Finance Committee which is comprised of highly competent individuals in the financial world who volunteer their knowledge and expertise free of charge. The governing body of the foundation is mindful of the corporate social responsibility concerns of the church as they carry out their fiduciary responsibility to the funds under management.

Funds are invested on a long-term basis with careful attention paid to the major social, political, and economic trends that impact investment decisions.

Office for Church in Society

The Office for Church in Society was established by the Tenth General Synod as the successor to the Council for Christian Social Action and the Center for Social Action "to assume leadership function for social action concerns in the United Church of Christ, to provide resources to national, Conferences, and local churches and to strengthen coordination of social action activities within the denomination." The office began to function on July 1, 1976, on ratification by two thirds of the conferences.

The office seeks to organize the resources of the United Church of Christ in Christian theology and in social ethics for use in reflecting on contemporary society. There is a concern to see that imperatives concerning justice have a solid base in Christian theology and ethics.

Facilitating coordination is critical and is one explanation for the redesign of the agency from its predecessor agencies. The office assumes that the whole church is concerned about social issues and social justice and seeks to work with other agencies and the Executive Council in furthering the ability of all parts of the church to work cooperatively and creatively toward a vision of the kingdom.

An office is maintained in Washington, DC, on behalf of the whole church, to monitor legislation, to keep the whole church informed of public policy as it is being formed, and to pay particular attention to the development of legislation on which General Synod has taken a stand, so that the voice of the church may be heard effectively in turning what it believes into public policy.

Church members who desire to be kept informed on public policy issues, so that they may register their own Christian convictions with Congress, may join a network called IMPACT, which is maintained by the office.

The office also provides field staff in constituency development who work with conferences and churches, supplying consultative resources to strengthen the social witness of the church in ways that each church or conference determines.

Office for Church Life and Leadership

The Office for Church Life and Leadership was created by the General Synod in 1973 "to combine in one nationwide of-

fice the policy-making, operational, and administrative functions for leadership development in the United Church of Christ."

The office works collaboratively with conferences and associations in providing resources and developing programs to strengthen local churches in nurture and mission by providing impetus and direction to the development of lay and professional leaders of the church in their ministries. The office is especially charged with advocating and promoting broader opportunities for women and minorities to develop their leadership capacities and to utilize them in all settings in the life of the church.

The office also collaborates with other national instrumentalities, agencies, and seminaries and has staff deployed in the six regions of the denomination. The staff resources and consults in order to empower local churches through programs of pastoral leadership, spiritual development, theological education, volunteer ministry, and training for officers and other leaders.

Programs and resources to help recruit persons for the ordained ministry and support them during seminary training are provided. The office maintains a personnel profile system for professionals in the United Church of Christ and provides resources to local churches searching for new pastoral leadership. The office endorses persons to serve as military or institutional chaplains.

Regular publications of the office include *Church Leaders Bulletin*, *Church Life Resources for Laity and Clergy*, *The Manual on the Ministry*, *The Ministry of Volunteers: A Guidebook for Churches*. The office continues to develop resources in the areas of faith exploration, theological reflection, church planning, and worship.

Office of Communication

Recognizing the vital role of communication in Christian life, the Congregational Christian Churches established the Office of Communication in 1954 to report faithfully on the union arrangements with the Evangelical and Reformed Church and to carry on a ministry in mass communication. A year later, the Evangelical and Reformed Church entered into partnership affiliation with the office.

Today, as mandated by the Constitution and Bylaws of the United Church of Christ, the Office of Communication conducts its ministry and mission in five areas: public relations, tele-

communications, education, internal communications, and research. Guided in its denominational and ecumenical efforts by biblical teachings to proclaim the gospel, it advocates justice for the disenfranchised and acts as steward of the earth's resources.

The office helps tell the United Church's story by supplying the media with news and interview subjects drawn from the denomination's national bodies and by assisting conferences and churches to carry on their communication programs.

In its telecommunications activities, the office works to combat discrimination against minorities and women in broadcasting and cable and to uphold the public interest in the use of telecommunications resources. It is the leading public advocate in efforts ranging from monitoring of stations for equal employment practices to campaigns against broadcast deregulation or against removal of local cable franchising rights. It also produces radio, television and cable shows.

The office conducts workshops and issues instructional publications on the use of television, radio, and print media for evangelism, on defense of the public interest and nondiscrimination in telecommunications, and on ways to take advantage of the opportunities offered by cable. It sponsors a telecommunications information and resource network and a nonprofit cable counseling and education service.

The office carries out internal communication tasks in response to requests from the Executive Council. Chief among these is the publication of the denominational newsletter, *Keeping You Posted*.

Stewardship Council

The Stewardship Council was established by the General Synod of the United Church of Christ to furnish leadership, print and audiovisual resources, and educational programs to assist our members and congregations in understanding and practicing Christian stewardship. This stewardship encompasses our life and work in the church and its mission, as well as our life and work in the world.

This responsibility is carried out through three functions:

- *Stewardship Education*—development of resources dealing with the biblical and theological bases for the management and use of natural resources, created goods, corporate assets, governmental resources, personal income and private possessions.

- *Mission Interpretation*—information on the care of the gospel, the strengthening of the church, and the furtherance of the mission to the whole world from a stewardship perspective.
- *Financial Development*—insights and methods for securing the financial support needed by local congregations for the ministry to their members and communities and for their part in the wider mission to the nation and to the world.

The Stewardship Council has a staff of 17 including seven in conference-based locations.

Chief among its publications, productions, and programs are:

- *United Church of Christ Desk Calendar and Plan Book.*
- *United Church of Christ KeyPak.*
- *United Church of Christ Sunday Bulletins.*
- *Money for the Church's Ministries*—a five-booklet resource on securing financial support.
- *Mission Letters* and Speakers' Bureau.
- Filmstrips, slide sets, a film library, multi-media kits on the church's mission and on the history and heritage of the United Church of Christ.
- The United Church of Christ campaign for \$8 million for "New Initiatives in Church Development" (NICD) and the all-church and special offerings: *One Great Hour of Sharing*, *Neighbors in Need*, *Family Thank Offering*, and *Hunger Action Fund*.

The financial health of local congregations, the successful completion of the NICD campaign, and the doubling of giving for all church purposes are among the top priorities to which the Stewardship Council challenges the United Church of Christ.

A.D. Magazine

A.D. is the official magazine of the United Church of Christ, serving each individual and each church. The editors of *A.D.* pursue all possible sources in order to examine and record religious thought and events of today and yesterday as they affect our lives and our faith.

A.D. provides news, features, and editorial perspectives for

every member of the United Church of Christ. A.D. reflects the great and inspiring adventure of our faith and our church.

Commission for Racial Justice

The Committee for Racial Justice Now, established by the General Synod in 1963, was the forerunner of the Commission. It was the United Church of Christ's answer to the developing "Crisis in the Nation." Racial injustice was rampant across the nation. After it was evident that racial injustice was not eradicated in the two-year period, the General Synod in 1969 established the commission as a national agency.

The commission is mandated by the General Synod to provide leadership to the United Church of Christ, other religious bodies, and the community on issues related to racial injustice. Field offices are located in North Carolina/Virginia and Washington, DC. Its *Community Organization* programs address institutional racism, black church empowerment, criminal justice and penal reform. Black and other minority communities are assisted in organizing and mobilizing themselves around issues they have identified. *Special Higher Education Program* offers minority youth an opportunity to acquire a higher education. Recipients are not chosen solely on their academic performance, but on their awakening desire to be an asset to their community and to society in general. *Developing Field Program* provides resources for unanticipated programs developed within the context of CRJ's ongoing programs. *Research, Information & Education Program* interprets the programs of the commission to the UCC constituency and others. *Leadership, Development & Training Program* assists minority constituencies within the UCC to assume a more meaningful role in the life of the whole church. *Grant Program* provides seed, emergency, and matching funds to churches and community organizations for programs and projects that support the concept of self-determination and self-direction.

Commission on Development

In 1963 the General Synod created the Commission on Development to conduct the "promotion of capital gifts from individuals and of foundations and of bequests for the United Church and its Instrumentalities."

The Commission on Development sponsors an educational program to promote bequests and life income gifts that will benefit the United Church of Christ as a whole and its congregations, conferences, instrumentalities, educational institutions, health and welfare institutions, and theological seminaries.

The Commission on Development consists of the persons holding these offices: President and Treasurer of the United Church, Executive Vice President and Treasurer of the United Church Board for Homeland Ministries, Executive Vice President and Treasurer of the Pension Boards, President of the United Church Foundation, and Executive Secretary of the Stewardship Council.

Coordinating Center for Women in Church and Society

The Coordinating Center for Women in Church and Society seeks to eliminate sexism in church and society. This goal is the basis of all policy of the center. The policy statement that set up the center directs the staff and members of the CCW Committee to: promote an effective network about the concerns of women in church and society; address racism as well as sexism; model a diverse and collaborative style of leadership; participate in feminist theological reflection; support affirmative action; work on public policy issues affecting women; use language that is racially and sexually inclusive; support the Equal Rights Amendment and freedom of choice in relation to abortion; advocate for the concerns of those suffering from injustice; support the ministries of lay and ordained women.

The center works in a coordinating and collaborating style, seeking to facilitate program for women by cooperation with the appropriate national bodies and the conferences. Communication strategies have been developed, are implemented, and continue to be the focus of the center's advocacy for the concerns of all women in the church.

Council for Ecumenism

The Council for Ecumenism advises the president and assists in preparing ecumenical policies, in determining contributions to ecumenical agencies and activities, in keeping before the membership of the United Church of Christ and fellow denomi-

nations its commitment to be a united and uniting church.

The council consists of 12 persons: 2 from the Administrative Committee of the Executive Council, 4 from our Consultation on Church Union delegation, 3 from the National Council of Churches delegation, 2 from the World Council of Churches delegation, one from the World Alliance of Reformed Churches delegation. (The president of the church fills one of these positions.) Appointed by the Executive Council, these persons meet at the call of the president or the chairperson of the Council for Ecumenism.

Historical Council

The Historical Council created in 1975 by the General Synod, consists of 12 persons, 3 appointed by each of the 2 historical societies, the remaining 6 appointed by the Executive Council. The Historical Council advises the president and the Executive Council, assists them in oversight of archival collections of the United Church of Christ and keeps the membership of the church aware of the rich variety of its traditions, worship, and work by maintaining and cataloging historical records and preserving oral history. It receives funds for the support of the Congregational Christian and Evangelical and Reformed historical societies from membership dues and gifts.

The council plans for special celebrations of the United Church of Christ, such as the 25th anniversary in 1982. Such activities are funded through the Executive Council budget.

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THE
CONSTITUTION
AND
BYLAWS

UNITED
CHURCH
OF
CHRIST

1984
EDITION



NOTES ON THE 1984 EDITION

The Constitution of the United Church of Christ was declared in force by the Third General Synod on July 4, 1961. It has been amended by General Synods in 1965, 1969, 1973, 1975, 1977 and 1983. The 1983 amendments have been sent to the Conferences and are declared in force after having been ratified by an affirmative vote of two-thirds of the Conferences as required by Article X of the Constitution.

The Bylaws were adopted by the Third General Synod on July 4, 1961. They have been amended by General Synods in 1963, 1965, 1967, 1969, 1971, 1973, 1975, 1977, 1979, 1981 and 1983.

The Commissions and other bodies created by the General Synod are listed on the final pages of this edition with the votes setting forth their mandates.

We are grateful to the John T. Beach Memorial Fund for providing some monies to underwrite this edition. Please see the biographical sketch on page 48.

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THE CONSTITUTION OF THE UNITED CHURCH OF CHRIST

(as amended)

PREAMBLE

1 The United Church of Christ, formed June 25, 1957, by the union of the Evangelical and Reformed Church and The General Council of the Congregational Christian Churches of the United States in order to express more fully the oneness in Christ of the churches composing it, to make more effective their common witness in Him, and to serve His kingdom in the world, hereby adopts this Constitution.

2 The United Church of Christ acknowledges as its sole Head, Jesus Christ, Son of God and Saviour. It acknowledges as kindred in Christ all who share in this confession. It looks to the Word of God in the Scriptures, and to the presence and power of the Holy Spirit, to prosper its creative and redemptive work in the world. It claims as its own the faith of the historic Church expressed in the ancient creeds and reclaimed in the basic insights of the Protestant Reformers. It affirms the responsibility of the Church in each generation to make this faith its own in reality of worship, in honesty of thought and expression, and in purity of heart before God. In accordance with the teaching of our Lord and the practice prevailing among evangelical Christians, it recognizes two sacraments: Baptism and the Lord's Supper or Holy Communion.

3 The provisions herein define and regulate the General Synod and those Instrumentalities of the United Church of Christ which are recognized, established by or responsible to the General Synod, 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 each other. The pattern of relationships and procedures so described is recommended to local churches, Associations, Conferences and Ordained, Commissioned and Licensed Ministers, to enable them more effectively to accomplish their tasks and the work of the United Church of Christ.

ARTICLE I. NAME

4 The name of this Church shall be UNITED CHURCH OF CHRIST.

ARTICLE II. STRUCTURE

5 The United Church of Christ is composed of local churches, Associations, Conferences and the General Synod.

ARTICLE III. OFFICERS

6 Officers of the United Church of Christ shall be a President, a Secretary, a Director of Finance and Treasurer and such other officers as the General Synod may from time to time determine. They shall be responsible to the General Synod.

ARTICLE IV. LOCAL CHURCHES

7 The basic unit of the life and organization of the United Church of Christ is the local church.

8 A local church is composed of persons who, believing in God as heavenly Father, and accepting Jesus Christ as Lord and Saviour, and depending on the guidance of the Holy Spirit, are organized for Christian worship, for the furtherance of Christian fellowship, and for the ongoing work of Christian witness.

9 In accordance with the custom and usage of a local church, persons become members by (a) baptism and either confirmation or profession of faith in Jesus Christ as Lord and Saviour; (b) reaffirmation or re-profession of faith; or (c) letter of transfer or certification from other Christian churches.

10 All persons who are or shall become members of a local church of the United Church of Christ are thereby members of the United Church of Christ.

11 Congregational Christian Churches and the Evangelical and Reformed Church unite in the United Church of Christ without break in their respective historic continuities and traditions.

The following local churches compose the United Church of Christ:

- a) The local churches of the Evangelical and Reformed Church;
- b) The local churches of the Congregational Christian fellowship which vote to become a part of the United Church of Christ, or which vote to approve this Constitution;
- c) Any Congregational Christian local church which, although it has not voted to become a part of the United Church of Christ, or to approve this Constitution, votes to join the United Church of Christ after this Constitution is declared in force;
- d) Any local church which, after this Constitution is declared in force, is accepted, on any basis other than that described in paragraph 13, into an Association, or Conference, of the United Church of Christ;
- e) The local churches of any denomination which, after this Constitution is declared in force, unites with the United Church of Christ; and
- f) Any local church in a category not otherwise defined in this article, received upon its request, subject to such provisions as in consultation with the Conference may be specified by the Association within whose bounds it is located, and which are not inconsistent with this Constitution and the Bylaws of the United Church of Christ.

12 Local churches of the United Church of Christ are represented in the General Synod by the delegates from the Conferences to which they belong.

13 An Association or a Conference of the United Church of Christ may, under such provisions as it deems wise, admit, or continue to fellowship with, any Congregational Christian local church which is not part of the United Church of Christ. The names and statistics of such churches shall be kept separately; their members shall not be counted in determining the number of delegates which the Conference is entitled to send to the General Synod or hold elective office in that body, except that no ordained minister who has full standing in the United Church of Christ shall be ineligible to be a delegate to the General Synod or to hold elective office in that body. No direct or indirect participation by any such local church in, or support of the work of the United Church of Christ, or of any of its Instrumentalities, or of any Conference or Association, shall be construed as making it a church of the United Church of Christ.

14 The local churches of the United Church of Christ have, in fellowship, a God-given responsibility for that Church, its labors and its extension, even as the United Church of Christ has, in fellowship, a God-given responsibility for the well-being and needs and aspirations of its local churches. In mutual Christian concern and in dedication to Jesus Christ, the Head of the Church, the one and the many share in common Christian experience and responsibility.

15 The autonomy of the local church is inherent and modifiable only by its own action. Nothing in this Constitution and the Bylaws of the United Church of Christ shall destroy or limit the right of each local church to continue to operate in the way customary to it; nor shall be construed as giving to the General Synod, or to any Conference or Association now, or at any future time, the power to abridge or impair the autonomy of any local church in the management of its own affairs, which affairs include, but are not limited to, the right to retain or adopt its own methods of organization, worship and education; to retain or secure its own charter and name; to adopt its own constitution and bylaws; to formulate its own covenants and confessions of faith; to admit members in its own way and to provide for their discipline or dismissal; to call or dismiss its pastor or pastors by such procedure as it shall determine; to acquire, own, manage and dispose of property and funds; to control its own benevolences; and to withdraw by its own decision from the United Church of Christ at anytime without forfeiture of ownership or control of any real or personal property owned by it.

16 Actions by, or decisions or advice emanating from, the General Synod, a Conference or an Association, should be held in the highest regard by every local church.

ARTICLE V. THE MINISTRY

17 The United Church of Christ recognizes that God calls the whole church and every member to participate in and extend the ministry of Jesus Christ by witnessing to the Gospel in church and society. The United Church of Christ seeks to undergird the ministry of its members by nurturing faith, calling forth gifts, and equipping members for Christian service.

18 The United Church of Christ recognizes that God calls certain of its members to various forms of ministry in and on behalf of the church for which ecclesiastical authorization is required. Recognizing God's call, the ecclesiastical authorization is granted by an Association through the rite of ordination, through commissioning, licensing, granting ordained ministerial standing and other acts of authorization.

19 Ordination is the rite whereby the United Church of Christ through an Association, in cooperation with the person and a local church of the United Church of Christ, recognizes and authorizes that member whom God has called to ordained ministry, and sets that person apart by prayer and the laying on of hands. By this rite ordained ministerial standing is conferred and authorization given to perform the duties and exercise the prerogatives of ordained ministry in the United Church of Christ.

20 An Ordained Minister of the United Church of Christ is one of its members who has been called by God and ordained to preach and teach the gospel, to administer the sacraments and rites of the Church, and to exercise pastoral care and leadership.

21 Ordained ministerial standing is ongoing recognition as an Ordained Minister of the United Church of Christ and provides ongoing ecclesiastical authorization to perform the duties and exercise the prerogatives of ordained ministry. Ordained ministerial standing in the United Church of Christ is granted by and held in an Association and confers voting membership in the Association.

22 The Call of an Ordained Minister to a local church establishes a covenantal relationship among the Ordained Minister, the local church, and the United Church of Christ as represented by an Association or a Conference. The Call of an Ordained Minister to other forms of ministry recognized by an Association or Conference of the United Church of Christ establishes a covenantal relationship among the Ordained Minister, the calling body, the United Church of Christ as represented by an Association or Conference and the local church where the Ordained Minister is a member.

23 A Student in Care of Association is a member of the United Church of Christ who has been called by God and who, under the care of the member's Association, is preparing for the ordained Christian ministry.

24 Commissioning is the act whereby the United Church of Christ through an Association, in cooperation with a person and a local church

of the United Church of Christ, recognizes and authorizes that member whom God has called to a specific church-related ministry which is recognized by that Association, but not requiring ordination or licensing. By this act the status of Commissioned Minister is conferred and authorization granted to perform duties necessary to and for the specific ministry, and voting membership at that Association is granted.

25 A Commissioned Minister in the United Church of Christ is one of its lay members who has been called by God and commissioned for a specific church-related ministry.

26 Licensing is the act whereby the United Church of Christ through an Association, in cooperation with a person and a local church of the United Church of Christ, recognizes and authorizes that member whom God has called to perform specified duties in a designated local church or within that Association, mainly preaching and conducting services of worship, for a designated time under the supervision and guidance of that Association. The license may be renewed. Voting membership in that Association may be granted.

27 A Licensed Minister of the United Church of Christ is one of its lay members whom God has called and who has been recognized and authorized by an Association to perform specified duties in a designated local church or within that Association, mainly preaching and conducting services of worship, for a designated time under the supervision and guidance of that Association. The license may be renewed.

ARTICLE VI. ASSOCIATIONS AND CONFERENCES

28 Associations and Conferences are bodies organized on a territorial basis to perform functions in accordance with the provisions of the Constitution and the Bylaws of the United Church of Christ.

Associations

29 An Association is that body within a Conference of the United Church of Christ which is composed of all local churches in a geographical area, all Ordained Ministers holding standing therein, all Commissioned Ministers of that Association, and those Licensed Ministers who have been granted voting membership in that Association.

30 Subsequent to the initial organization of Associations in the United Church of Christ, the boundaries of any new Association, or any adjustment of boundaries between Associations, shall be determined by the Associations concerned with the approval of the Conference or Conferences involved. The standing of an Association as a body of the United Church of Christ is determined by the Conference in which it is located.

31 An Association is that body which determines, confers, and certifies to the standing of the local churches of the United Church of Christ within its area.

32 An Association is that body which grants, certifies to, transfers and terminates ordained ministerial standing in the United Church of Christ.

33 An Association may retain or secure its own charter, and adopt its own constitution, bylaws and other rules which it deems essential to its own welfare and not inconsistent with this Constitution and the Bylaws of the United Church of Christ.

34 An Association is related to the General Synod through its Conference.

35 When an Association meets, its voting membership includes the lay delegates selected by and representing the local churches of that Association, all Ordained Ministers holding standing therein, all Commissioned Ministers of that Association and those Licensed Ministers who have been granted voting membership in that Association.

36 Meetings of the Association are held annually and at such other times as may be necessary for the discharge of its responsibilities.

Conferences

37 A Conference is that body of the United Church of Christ which is composed of all local churches in a geographical area, all Ordained Ministers holding standing in its Associations or in the Conference itself when acting as an Association, all Commissioned Ministers in its Associations, and those Licensed Ministers who have been granted voting membership in its Associations.

38 Subsequent to the initial organization of Conferences in the United Church of Christ, and boundaries of any new Conference, or any adjustment of boundaries between Conferences, shall be determined by the Conferences concerned with the approval of the General Synod. The standing of a Conference as a body of the United Church of Christ is determined by the General Synod.

39 A Conference may retain or secure its own charter, and adopt its own constitution, bylaws and other rules which it deems essential to its own welfare and not inconsistent with this Constitution and the Bylaws of the United Church of Christ.

40 A Conference is related to the General Synod as described in the Bylaws of the United Church of Christ.

41 When a Conference meets, its voting membership includes lay delegates selected by and representing the local churches of that Conference, all Ordained Ministers holding standing in its Associations or in the Conference itself when acting as an Association, all Commissioned Ministers in its Associations, and those Licensed Ministers who have been granted voting membership in its Associations.

42 Meetings of the Conference are held annually and at such other times as may be necessary for the discharge of its responsibilities.

Conferences Acting as Associations

43 A Conference may exercise the functions of an Association when they are delegated to it by an Association or where no Association exists.

ARTICLE VII. THE GENERAL SYNOD

44 The General Synod is the representative body of the United Church of Christ and is composed of delegates chosen by the Conferences, and of ex officio delegates; these shall constitute the voting delegates. There shall not be fewer than three delegates allocated to each Conference. A quorum for the conduct of business 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. There shall also be associate delegates, without vote.

Powers of General Synod

45 The General Synod has the following powers, provided, however, that no power vested in the General Synod shall invade the autonomy of Conferences, Associations and local churches, or impair their right to acquire, own, manage, and dispose of property and funds:

- a) To carry on, directly and through its Executive Council, Instrumentalities and other bodies, the work of the United Church of Christ, and to provide for the financial support of this work;
- b) To organize as required for the transaction of business;
- c) To nominate and elect Officers of the United Church of Christ who shall be chosen from the membership of the United Church of Christ and who with the Moderators shall serve as Officers of the General Synod;
- d) To nominate and elect those members of Instrumentalities whose election is vested in the General Synod;
- e) To determine by appropriate Bylaws the composition of an Executive Council to act for the General Synod ad interim, and to nominate and elect at least a majority of its members;
- f) To establish and maintain national headquarters for the United Church of Christ;
- g) To establish a Central Treasury, which shall receive funds contributed to the General Synod for the support of the United Church of Christ and for its Instrumentalities;
- h) To determine the relationships of the United Church of Christ with ecumenical organizations, world confessional bodies, and other interdenominational agencies;
- i) To encourage conversations with other communions and when appropriate to authorize and guide negotiations with them looking toward formal union;
- j) To amend this Constitution as hereinafter provided; and
- k) To adopt bylaws for the United Church of Christ, and as hereinafter provided, to amend them.

Meetings of the General Synod

46 The General Synod shall hold meetings at regular intervals as provided in the Bylaws of the United Church of Christ. Special meetings may be called in the manner provided in those Bylaws.

ARTICLE VIII. INSTRUMENTALITIES

47 The United Church of Christ recognizes responsibilities at home and abroad for missions, aid and service, ecumenical relations, interchurch relations and Christian unity, education, publication, the ministry, ministerial pensions and relief, evangelism, stewardship, social action, health and welfare, and any other appropriate area of need for concern.

Establishment

48 The General Synod shall establish or cause to be established Instrumentalities, temporary or permanent, incorporated or unincorporated, suitable for the discharge of its responsibilities. Each Instrumentality so established shall perform all its acts in accordance with this Constitution and the Bylaws of the United Church of Christ, and instructions given it from time to time by the General Synod.

Recognition

49 The General Synod shall determine the conditions under which it will recognize an existing agency to serve as an Instrumentality of the United Church of Christ. Each Instrumentality so recognized shall administer its own program and financial affairs, and establish its own bylaws and rules of procedure.

Correlation

50 The General Synod and its Executive Council shall consider the programs of all Instrumentalities with a view of correlating their work, publicity and promotion, preventing duplication and effecting economies of administration, so as to secure maximum effectiveness and efficiency through careful stewardship of personnel and financial resources. Due protection shall be given to all trust funds, including pension funds.

World Mission and Service

51 The General Synod recognizes the United Church Board for World Ministries as the Instrumentality of the United Church of Christ for the planning and conduct of its program of missions and service abroad and of emergency relief anywhere.

52 The United Church Board for World Ministries continues the work previously carried on by the American Board of Commissioners for Foreign Missions, the Board of International Missions, the Commission on World Service, and the Congregational Christian Service Committee.

53 The General Synod nominates and elects the Corporate Members of the United Church Board for World Ministries. The Board shall report its program and finances annually to the Executive Council and to each regular meeting of the General Synod. It shall submit to the Budget Committee of the General Synod a detailed request for allocation from the budget to be recommended to the General Synod for the component parts of its program.

Homeland Mission and Service

54 The General Synod recognizes the United Church Board for Homeland Ministries as the Instrumentality of the United Church of Christ for the planning and conduct of the homeland mission not otherwise assigned.

55 The United Church Board for Homeland Ministries continues the work of, and acts as agent for, the following corporations during the life of agreements as executed by them: Board of National Missions, Board of Christian Education and Publication, Board of Business Management, Board of Home Missions of the Reformed Church in the U.S., the American Missionary Association, Congregational Church Building Society, Congregational Education Society, Congregational Home Missionary Society, Congregational Publishing Society, The Congregational Sunday School Extension Society, the Congregational Women's Home Missionary Federation.

56 The United Church Board for Homeland Ministries is responsible for evangelism in the United Church of Christ.

57 The United Church Board for Homeland Ministries coordinates the mission of the United Church of Christ in higher education and in health and welfare through the Council for Higher Education and the Council for Health and Welfare Services with purposes and organization as described in the Bylaws of the United Church of Christ.

58 The General Synod nominates and elects the Corporate Members of the United Church Board for Homeland Ministries. The Board shall report its program and finances annually to the Executive Council and to each regular meeting of the General Synod. It shall submit to the Budget Committee of the General Synod a detailed request for allocation from the budget to be recommended to the General Synod for those parts of the Board's program not otherwise provided for in this Constitution and in the Bylaws of the United Church of Christ.

59 Each organization related to the Board for Homeland Ministries shall have part in determining the program and budget of the Board, and each such organization shall have free access to the Budget Committee of the General Synod.

Pension and Relief Activities

60 The pension activities of the United Church of Christ are administered by a non-profit membership corporation(s). The control of each such corporation lies in its members through a board of trustees chosen by the

members from a list of persons whose names have been presented to and approved by the General Synod or by the Executive Council. Persons for this list may be proposed by any member of the corporation(s) or by the Trustees thereof. Such corporation(s) shall report its program and finance annually to its members and to the Executive Council and to each regular meeting of the General Synod. The General Synod shall from time to time make examination of the practices and developments of such corporation(s).

61 The ministerial relief activities of the United Church of Christ, by whatever corporate bodies administered, are coordinated with the pension activities of the Church through corporation(s) above described. The pension and the relief corporation(s) shall submit to the Budget Committee of the General Synod a request for allocation of sufficient funds, from the budget to be recommended to the General Synod, for the payment of ministerial relief benefits and such other benefits as the General Synod may provide. Payment of such benefits shall be limited to the funds received for that purpose.

United Church Foundation

62 The General Synod recognizes the United Church Foundation, Inc., as the Instrumentality of the United Church of Christ to receive gifts from individuals and organizations, to hold such funds and property as may be entrusted or conveyed to it by the General Synod and other organizations, and administer, invest, and reinvest the same and other funds in trust or otherwise.

Other Instrumentalities

63 There shall be Instrumentalities established by the General Synod, with purposes and organization as described in the Bylaws of the United Church of Christ, to discharge responsibilities in the following areas of need or concern:

- a) social education and action, with the name Office for Church In Society;
- b) development of ordained and lay leadership, with the name Office for Church Life and Leadership;
- c) public relations and mass communication, with the name Office of Communication;
- d) stewardship, with the name Stewardship Council.

Assignment of responsibilities shall be determined from time to time by the General Synod and its Executive Council. Correlation shall be as provided heretofore in this Article and hereafter in this Constitution.

64 Each Instrumentality of the United Church of Christ shall report its program and finances annually to the Executive Council and to each regular meeting of the General Synod, and shall submit to the Budget Committee of the General Synod a detailed request for support of its work through funds allocated from the budget to be recommended to the General Synod.

ARTICLE IX. BODIES OTHER THAN INSTRUMENTALITIES

65 The General Synod may establish or cause to be established Commissions or other bodies in addition to Instrumentalities, suitable for the discharge of its responsibilities. Each body so established shall perform all its acts in accordance with this Constitution and the Bylaws of the United Church of Christ and instructions given it from time to time by the General Synod. The General Synod and its Executive Council shall correlate the work of any such bodies with the work of each other and of the Instrumentalities.

ARTICLE X. AMENDMENTS

The Constitution

66 Amendments to this Constitution may be proposed by a Conference, the General Synod or the Executive Council. Such proposed amendments shall be submitted in writing to the Secretary of the United Church of Christ at least three months prior to a meeting of the General Synod to which they are to be presented. At least two months prior to the meeting of the General Synod, the Secretary shall transmit such proposed amendments to the delegates, to the Conferences and to the local churches. Adoption of an amendment to the Constitution shall require a two-thirds affirmative vote of those present and voting in the General Synod and, before the next regular meeting of the General Synod, an affirmative vote of two-thirds of the Conferences. If so approved the General Synod, in session, or the Executive Council, shall declare the amendment adopted in force.

The By-Laws

67 Amendments to the Bylaws of the United Church of Christ may be proposed by an Association, a Conference, the General Synod, or the Executive Council. Such proposed amendments shall be submitted in writing to the Secretary of the United Church of Christ at least three months prior to the meeting of the General Synod to which they are to be presented. At least two months prior to the meeting of the General Synod, the Secretary shall transmit such proposed amendments to the delegates, to the Conferences and to the local churches. Adoption of an amendment to the Bylaws shall require a two-thirds affirmative vote of those present and voting in the General Synod.

ARTICLE XI. EFFECTIVE DATE

68 The General Synod shall declare this Constitution in force when it shall have been ratified or approved by not less than two-thirds of the Synods of the Evangelical and Reformed Church and by not less than two-thirds of the Congregational Christian churches voting, such voting to have been completed not later than June 1 immediately preceding the next regular meeting of the General Synod after the submission of the Constitution for the action of the Congregational Christian churches and of the Synods of the Evangelical and Reformed Church.

BYLAWS OF THE UNITED CHURCH OF CHRIST

(As Amended)

PREAMBLE

100 These Bylaws, consistent with the Constitution of the United Church of Christ, further define and regulate the General Synod and those Instrumentalities which are recognized, established by, or responsible to it, 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 each other. The pattern of relationships and procedures so described is recommended to local churches, Associations, Conferences, and Ordained, Commissioned, and Licensed 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 Association. Application is made to the Association through the student's pastor and the local church of which the student is a member.

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 the Office for Church Life and Leadership.

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.

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 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 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 Pastorate

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 whom it wishes to consider for the vacancy.

119 Any Ordained Minister may confer with the Conference Minister concerning a pastoral vacancy. At the Ordained Minister's request, 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 Secretary of the United Church of Christ 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 Secretary of the United Church of Christ 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 Secretary of the United Church of Christ.

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 Secretary of the United Church of Christ of these actions.

Ordained Ministers from Other Denominations

126 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.

127 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.

128 A certificate granting Privilege of Call is issued bearing the signatures of the proper officer of the Association and the President of the United Church of Christ.

129 An ordained minister of another denomination 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 an Instrumentality 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 ordained ministerial standing for the duration of that pastorate or that responsibility, and during that period may have all the rights and privileges of such membership.

Commissioned Ministers

130 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.

131 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.

132 A certificate designating the applicant as Commissioned Minister is issued bearing the signatures of proper officers of the Association and the President of the United Church of Christ.

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

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

135 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.

136 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

137 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.

138 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.

139 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.

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

Discipline of Ministers

141 The discipline of Ordained Ministers, Commissioned Ministers, and Licensed Ministers is the responsibility of the Association in which their current ecclesiastical authorization is held.

142 All authorizations for ordained ministerial 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

143 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.

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

145 An Association is concerned with the welfare of all local churches within its boundaries.

146 An Association seeks ways and means to assist local churches when they are undergoing unusual difficulties requiring help beyond their own resources.

147 An Association offers encouragement, guidance, and assistance in the organization of new local churches.

148 An Association, with the counsel of the Conference, receives local churches into the United Church of Christ.

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

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

151 An Association receives and acts upon business referred to it by its local churches, its Conference, the General Synod and other bodies.

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

Conferences

153 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.

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

155 A Conference receives and acts upon business, requests, counsel, and references from local churches, Association, the General Synod and other bodies.

156 A Conference may petition and overture the General Synod.

157 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.

158 A Conference receives from the local churches contributions for Our Christian World Mission and keeps detailed record of the same.

159 A Conference consults on a regular basis with the Stewardship Council, acting on behalf of the General Synod, to reach mutual agreement upon the percentage, or the dollar amount of the undesignated gifts for Our Christian World Mission to be retained for its own support.

160 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 Central Treasury.

161 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 pastors in situations calling for help beyond their own resources;

c) Rendering an advisory service to local churches and to pastors 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 Ordained, Commissioned and Licensed Ministers; and

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

162 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

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

164 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 Secretary 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.

165 The time and place of all meetings of the General Synod shall be determined by the Executive Council or its Administrative Committee unless otherwise directed by the General Synod.

166 The call for any meeting of the General Synod shall be signed by the President and the Secretary 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 General Synod. All calls shall be sent to the Conferences and notice of these calls shall be transmitted to the local churches and published in a United Church of Christ publication of general circulation.

167 All proceedings of the General Synod shall, unless otherwise provided for, be governed by Robert's RULES OF ORDER, as amended.

168 Expenses of meetings of the General Synod including the travel expense of voting delegates shall be borne by the General Synod. Other expenses of Conference delegates are the responsibility of the Conferences. Other expenses of ex officio delegates shall be borne by the Conference or Instrumentality they serve.

Membership of the General Synod

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

170 Voting delegates consist of Conference delegates and ex officio delegates as these are hereinafter defined.

171 Conference delegates. The number of Conference delegates shall be allocated to each Conference by the Executive Council on the basis of the number of persons who have membership in the local churches of the Conference. There shall not, however, be fewer than three delegates allocated to any Conference. The total number of Conference delegates in any biennium shall not be fewer than 675 nor more than 725. Delegates and alternate delegates shall be chosen by their Conferences, which may invite and consider nominations from the Associations. From each Conference, except in Conferences having three delegates, (a) lay persons shall constitute at least fifty percent of the delegates and (b) the delegation shall reflect the United Church of Christ's commitment to affirmative action; it shall be representative of racial and ethnic persons (Blacks, Hispanics, American Indians, Asian Americans, and Pacific Islanders), women and youth (at least twenty percent of each delegation shall be under 30 years of age at the time of the commencing of their terms). 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.

172 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.

173 Ex Officio delegates. The elected Officers of the United Church of Christ, members of the Executive Council, and the Moderator and Assistant Moderators shall be ex officio delegates with vote.

174 Associate delegates. Unless chosen as Conference delegates, or serving as ex officio delegates, the chairperson of the governing body and the principal minister of each Conference, and the principal executive officer of each established and each recognized Instrumentality, the Commission for Racial Justice, and A.D. Publications, Inc.; the chairperson of each Council, Commission and Task Force created by the General Synod; the chairperson of each General Synod standing committee; up to seven ecumenical delegates; and one representative of each closely related seminary chosen by the seminary, shall be Associate delegates, with voice but without vote.

175 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 other associate delegates. Travel expenses of ecumenical delegates shall be borne by the General Synod on the same basis as provided to voting delegates or through other appropriate means. (Term: one biennium)

Moderators of the General Synod

176 The Moderator shall be elected by the General Synod. The office of Moderator shall be filled alternately by lay persons and ordained ministers. 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.

177 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.

178 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.

179 The Moderator and Assistant Moderators shall include an ordained minister, a layman, and a laywoman.

Committees of the General Synod

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

181 The Nominating Committee shall consist of 18 members. 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 names of an ordained minister and a layperson for possible membership on the Nominating Committee. The Executive Council shall submit 12 of these names, six ordained ministers and six laypersons to the General Synod which shall elect three ordained ministers and three laypersons to serve on the Nominating Committee for terms of six years. Not more than one member 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. 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.

182 The Nominating Committee shall maintain records of suggested nominees and their qualifications.

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

184 The Nominating Committee shall make all nominations to the General Synod for which the General Synod does not otherwise provide. The Nominating Committee shall make one or more nominations for each office. Nominations may also be made from the floor. 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.

185 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.

186 The Budget Committee and 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

187 The General Synod shall elect the following Officers of the United Church of Christ who shall also be officers of the General Synod: President, Secretary, and Director of Finance and Treasurer. These Officers shall be elected for terms of four years and shall be eligible for re-election. Their terms of office shall begin ninety days following their election. They shall hold office until their successors have been elected and qualified, and have assumed the duties of their offices. No Officer of the Church shall be elected or re-elected to an office for a term which would extend beyond that Officer's 70th birthday.

188 The President, who shall be an ordained minister, shall be the Minister of the United Church of Christ and the chief executive officer of the General Synod. The President shall be charged with the care and nurture of the spiritual life of the Church. The President shall have voice, but not vote, in the meetings of all Instrumentalities, 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 Instrumentalities; except that he or she shall not participate in the work of the Nominating Committee in relation to the presidency. The President shall be the official representative of the Church in ecumenical and interdenominational relations. The President may appoint a representative for such occasions as he or she deems advisable. In the event the President is unable to discharge the responsibilities of that Office, the Executive Council shall name the person to do so.

189 Upon recommendation by the President, the Executive Council shall elect an Executive Associate to the President to serve concurrently with and at the pleasure of the President to assist in discharging the responsibilities of the President under the direction and guidance of the President. With the approval of the Executive Council, the President shall designate a budget officer, who may be the Director of Finance and Treasurer, and shall appoint such other assistants as may be required to discharge effectively the responsibilities of the President, including theological and spiritual matters; ecumenical affairs and church relations; long-range planning; program planning, coordination, reporting and evaluation; and research.

190 The Secretary shall keep the official record of the proceedings of the General Synod and of the meetings of the Executive Council and its Administrative Committee. The Secretary shall be the statistician of the United Church of Christ and editor of the yearbook and other official documents of the General Synod. The Secretary shall maintain a record of the ordained ministers and local churches of the United Church of Christ. The Secretary shall perform such other duties as may be assigned to him or her by the President or the Executive Council.

191 The Director of Finance and Treasurer (hereafter referred to as the Director) shall render staff assistance and supply information to the Gen-

eral Synod and to the Executive Council and its standing committees. The Director shall receive all funds contributed to the General Synod for the support of the United Church of Christ and its mission and shall provide suitable procedures for the receipt, custody and disbursement of these funds. With the approval of the Executive Council the Director shall determine the depositories for funds and the method of temporarily investing current funds available for that purpose. The Director shall make disbursements to Instrumentalities and to other authorized recipients at such times and in such amounts as the Executive Council may direct. The Director of Finance and Treasurer shall furnish financial and accounting service to all Instrumentalities which require such staff assistance. The Director shall maintain a close working relationship with the treasurers of recognized Instrumentalities, seeking by collaboration to formulate effective uniform financial policies and practices and to assemble financial facts and data from which to prepare and maintain a comprehensive financial statement of the Church and all of its Instrumentalities.

The Executive Council of the General Synod

192 The Executive Council shall consist of forty-three voting members:

a) Thirty-three members elected at large by the General Synod, one-third of whom shall be ordained ministers, one-third laymen and one-third laywomen, not more than one of whom shall be from any one Conference, except that a member moving from one Conference to another may complete his or her term of office. Members at large shall serve six-year terms and shall be divided into three classes, eleven members to be elected at each General Synod. No member at large who has served a full six-year term shall again be elected until after at least two years have elapsed.

b) 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.

c) Four members ex officio with vote, consisting of:

The President, or in his or her absence the Executive Associate to the President;
The Secretary;
The Director of Finance and Treasurer;
The Moderator, who may designate an Assistant Moderator to represent him or her at any meeting.

193 The Executive Council shall also include as ex officio members without vote the Executive Associate to the President and the chief executive of each of the established and recognized Instrumentalities, and of the Commission for Racial Justice.

194 Immediately following the meeting of the General Synod, the Executive Council shall organize and elect from its members at large a chairperson and a vice-chairperson.

Responsibilities of the Executive Council

195 The Executive Council shall act for the General Synod ad interim, and shall provide coordination and evaluation of the work of the Church and interpretation of policy for the Church at the national level. It shall be a focal point for national level decision-making and for overall planning, evaluation, budgeting, determination of priorities, and the allocation of undesignated funds. It shall review and make recommendations with respect to matters involving assigned responsibilities of the General Synod and may review and make recommendations with respect to proposals requiring action by the General Synod. 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 Instrumentalities it shall make a yearly informational report of the total program of the Church at the national level to the Conferences.

196 Vacancies occurring in offices, commissions and committees 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.

197 The Executive Council shall, upon recommendation by the President, elect the Executive Associate to the President. It shall make such other elections, nominations or appointments as the Bylaws or action of the General Synod may require. It shall determine the salaries for the Officers of the United Church of Christ and make provision for necessary staff assistants and their compensation.

198 The Executive Council and the appropriate agency of the United Presbyterian Church shall receive from the A.D. Publishing Committee (or its legal successor) the name of any person elected as either publisher or editor of A.D. The Executive Council and the United Presbyterian Church agency shall each concur or not in the election; and the failure of either or both to concur shall require a new election.

199 Acting as the Budget Committee for the General Synod, the Executive Council shall receive and review the report and recommendations of

the Finance and Budget Committee of the Executive Council, and of any council or committee organized by Instrumentalities 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 Budget for the support of Our Christian World Mission. It shall determine annual budgets 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 Instrumentalities of the United Church of Christ but approved by the General Synod.

200 The Executive Council shall be an incorporated body in order to insure 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 192 and 193 of the Constitution and Bylaws of the United Church of Christ, who shall be elected in the manner therein provided and who shall have the right to vote only to the extent granted by such sections. Those members having voting rights shall also be the Directors of the Corporation. The Officers of the Corporation shall be the Officers of the United Church of Christ elected by the General Synod, as provided in Section 187 of the Constitution and Bylaws of the United Church of Christ. The Corporation may adopt for its government and the management of its affairs bylaws and rules not inconsistent with its Charter nor with the Constitution, Bylaws, Rules and regulations of the General Synod of the United Church of Christ.

201 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.

Committees of the Executive Council

202 There shall be four standing committees of the Executive Council whose members shall be designated by the Executive Council: an Administrative Committee, a Finance and Budget Committee, a Planning and Correlation Committee, and a Committee on Structural Planning. In addition, there shall be such other committees as the Executive Council may from time to time deem necessary.

203 The Chairperson of the Executive Council shall chair the Administrative Committee. He/She shall nominate to the Executive Council members of all committees of the Executive Council except the Chairpersons of the Administrative and Structural Planning Committees. The President, or in his or her absence the Executive Associate to the President, the Secretary of the Church, and the Vice-Chairperson of the Executive Council shall be voting members of the Administrative Committee. The Chairperson of the Administrative Committee may designate the Vice-Chairperson of the Executive Council as Chair of the Committee when

the Administrative Committee is not acting ad interim for the Executive Council. The Director of Finance and Treasurer shall be a voting member of the Finance and Budget Committee.

204 Co-opted members who are not members of the Executive Council shall be added to the Committee on Structural Planning in such numbers as the Executive Council may determine and may constitute a majority of the committee. This committee shall elect its own chairperson, who may or may not be a member of the Executive Council. The Executive Council may augment the membership of other standing committees by the nomination and election of persons to be members thereof who are not themselves members of the Executive Council. Such co-opted members should have special qualifications, experience or knowledge that will contribute to the work of the committees. Except in the case of the Committee on Structural Planning, the numbers of such co-opted members are not to exceed a minority of the membership of any committee and should be determined by the Executive Council on the basis of demonstrated need.

Responsibilities of Executive Council Committees

205 The Administrative Committee shall plan the work and agenda of the Executive Council, review and make recommendations on matters of policy and general administration requiring the attention of the Executive Council and not falling within the responsibility of other Executive Council committees, including theological matters, ecumenical affairs, and matters of organization, communications, secretarial services or administrative services. It shall screen and recommend candidates for offices when the Executive Council is required to nominate or elect. It shall act ad interim for the Executive Council with such power and limitations as the Executive Council may direct on matters that cannot reasonably be deferred until a meeting of the Executive Council. It shall receive staff assistance from the President.

206 The Finance and Budget Committee shall review and make recommendations on matters related to overall financial policies and planning. It shall be responsible for the initial preparation of the biennial budget and for making all preliminary recommendations to the Executive Council acting as the Budget Committee of the General Synod. On the basis of authorization voted by the General Synod, it shall prepare the initial annual budget for presentation to the Executive Council. It shall maintain a close working relationship with the Stewardship Council, and with any council or committee which may be organized by the Instrumentalities and Conferences to determine mission priorities and recommend budget allocations. It shall receive staff assistance from the President and the Director of Finance and Treasurer.

207 The Planning and Correlation Committee shall review and make recommendations on matters related to total Church objectives, assignment of program responsibility, evaluation of progress toward objectives and effective use of Our Christian World Mission funds. It shall develop

the use of research facilities, determine long term needs and opportunities and priorities among them, and recommend to the Executive Council general strategy as to how such needs and opportunities should be met. It shall receive staff assistance from the President.

208 The Committee on Structural Planning shall keep structural developments under review, maintain close working relationships with the Officers of the Church and executives of Instrumentalities and Conference Ministers, observe and regularly report to the Executive Council and the General Synod the progress made within the present structural framework and proposals for structural changes which may be considered, and render assistance in drafting and implementing such structural changes. It shall receive staff assistance from the President.

Advisory Commissions

209 The Executive Council may provide for special advisory commissions on subjects of pervasive interest to the entire Church on which the Executive Council and the 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. Staff assistance shall be furnished by the President.

ARTICLE IV. INSTRUMENTALITIES

Membership of Instrumentalities

210 Except in the case of a Moderator or an Assistant Moderator, no person shall be at the same time a voting member of more than one of the following: Executive Council, Board of Directors of the United Church Board for World Ministries, Board of Directors of the United Church Board for Homeland Ministries, and the Office for Church Life and Leadership.

211 No member of the staff of any Instrumentality of the United Church of Christ shall be a voting member of any of the following: Executive Council, Board of Directors of the United Church Board for World Ministries, Board of Directors of the United Church Board for Homeland Ministries, and the Office for Church Life and Leadership.

212 Not less than twenty per cent of the members of the Executive Council, Office for Church Life and Leadership, Office for Church in Society, and of the Corporate Members of the United Church Board for World Ministries and the United Church Board for Homeland Ministries, as well as of all Commissions and Committees elected by the General Synod, shall be less than thirty years of age at the time of the commencing of their terms.

213 A member of an Instrumentality of the United Church of Christ, elected by the General Synod, having served a full term shall be ineligible for re-election until one biennium has elapsed unless otherwise provided for in the Bylaws.

RECOGNIZED INSTRUMENTALITIES

United Church Board for World Ministries

214 The corporate membership of the United Church Board for World Ministries shall consist of two hundred twenty-five persons, nominated and elected by the General Synod, all of them for terms of six years, one-third to be elected each biennium, and to serve until their respective successors are elected and qualified. The number of members and their terms of office may be modified by appropriate action of the Board with the concurrence of the General Synod. Nomination and election are to be distributed so as to be equitably representative of ordained ministers, laymen, and laywomen. Vacancies where terms of service have not been completed shall be filled through election of the Board for the unexpired terms, subject to approval of the Executive Council. In the event that a Corporate Member is serving an uncompleted term on the Board of Directors he or she may be elected for a second term as a Corporate Member.

United Church Board for Homeland Ministries

215 The corporate membership of the United Church Board for Homeland Ministries shall consist of two hundred twenty-five persons nominated and elected by the General Synod, all of them for terms of six years, one-third to be elected each biennium, and to serve until their respective successors are elected and qualified. The number of members and their terms of office may be modified by appropriate action of the Board with the concurrence of the General Synod. Nomination and election are to be distributed so as to be equitably representative of ordained ministers, laymen, and laywomen. Vacancies where terms of service have not been completed shall be filled through election by the Board for the unexpired terms, subject to approval of the Executive Council. In the event that a Corporate Member is serving an uncompleted term on the Board of Directors he or she may be elected for a second term as a Corporate Member.

The Pension Boards

216 The pension and ministerial relief activities of the United Church of Christ are administered and/or coordinated by non-profit membership corporations as stated in the Constitution of the United Church of Christ.

United Church Foundation

217 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 each, one-third to be elected each biennium and to serve until their respective successors are elected and qualified. The President of the United Church of Christ and the Chairperson of the Executive Council of the United Church of Christ shall be members ex officio with vote. At least two of the members elected each biennium shall not then be members of the Foundation. The Executive Council of the United Church of Christ may remove a member of the Foundation for cause and may fill vacancies for unexpired terms.

ESTABLISHED INSTRUMENTALITIES

Office for Church Life and Leadership

218 The Office for Church Life and Leadership shall be an advocate and agent for leadership in the United Church of Christ, characterized by a commitment to a vision of the Church as an instrument of God in the continuing work of creation and reconciliation in the world. The Office, recognizing the pluralistic nature of the United Church of Christ, shall give impetus and direction to the ongoing development and support of lay and ordained leaders whose purpose is to strengthen the life of the whole people of God in mission and ministry. It shall work collaboratively with Conferences, Associations, and national agencies in the development of programs which are responsive to their leadership development needs and especially to those of local churches.

219 The Office for Church Life and Leadership shall also seek to: initiate theological inquiry around the issues of faith that the witness of the local congregations be enhanced; work with laity and clergy that the vitality of worship, Christian nurture, and spiritual development be encouraged throughout the Church; provide strong leadership development among the laity for their effective participation in church and society; care for personal and professional growth of persons engaged in the practice of ministry; facilitate a system of placement that is responsive to the needs of the local church and sensitive to the gifts of the clergy; and collaborate with the Seminaries, Conferences, and Instrumentalities, in addressing questions which are important to the integrity and purpose of the Church.

220 The Office for Church Life and Leadership shall be governed by a directorate of twenty-four persons, elected by the General Synod, all of them for terms of six years, one-third to be elected each biennium to serve until their respective successors are elected and qualified. Membership of the directorate is to be distributed equally among ordained ministers, laymen, and laywomen of the United Church of Christ. Vacancies where terms of service have not been completed shall be filled through election by the directorate for the unexpired terms, subject to the approval of the Executive Council.

Office for Church In Society

221 The Office for Church In Society shall study the content of the Gospel in its bearing on people in society, provide and publish information and literature on social issues, cooperate with Instrumentalities of the United Church of Christ and with other appropriate bodies in making the implications of the Gospel effective in society, assist the Executive Council in its coordination function as it pertains to social education and action, and formulate and promote a program of social education and action for the United Church of Christ.

222 The Office for Church In Society shall be governed by a directorate of eighteen persons, twelve elected by the General Synod and six elected

by the Executive Council from nominations submitted by the national bodies of the United Church of Christ. The first group of twelve shall be elected for terms of six years, one-third of them to be elected each biennium to serve until their respective successors are elected and qualified. The second group of six shall be chosen from a pool of persons nominated by 1) the national bodies of the Church involved in some form of social education and action, 2) the Council of Conference Ministers from among its members, 3) the Office for Church Life and Leadership, and shall be chosen for terms of two years, with eligibility for re-election for not more than two additional consecutive terms. Each person nominated by the national bodies shall be a member of the governing body of the nominating agency at the time of the commencing of each term and shall be chosen with particular respect to enabling the coordination goal of the Office for Church In Society to be fulfilled. Vacancies among the first group of twelve (12) where terms of service have not been completed shall be filled through election by the directorate for the unexpired terms, subject to approval of the Executive Council. Vacancies among the second group of six (6) shall be filled by the Executive Council from a pool of persons as provided for above.

Office of Communication

223 The Office of Communication shall exercise leadership in establishing and maintaining public relations for the United Church of Christ and its Instrumentalities; in conducting the denomination's ministry in television and radio; in producing audio-visual aids when requested to do so; in educational programming in the mass media for the benefit of the Instrumentalities, regional bodies and local churches; and in research in mass communication. It shall cooperate with similarly responsible offices of other denominations in the planning, production, distribution and utilization of mass media and audio-visual materials which seek to promote and interpret the witness of ecumenical Christianity.

224 The Office of Communication shall be governed by a directorate of eighteen persons. One member of the directorate shall be the President of the Church. Six members shall be elected by the General Synod—two on nomination by the Executive Council from its own membership at the time of their election and two each on nomination by the United Church Board for World Ministries and the United Church Board for Homeland Ministries. The terms of these six shall be for two years with eligibility for renomination for additional terms. Eleven members shall be elected at large by the General Synod, approximately one-third of whom shall be chosen each biennium for a term of six years. Members of the directorate shall serve until their respective successors are chosen and qualified. Membership of the directorate is to be distributed equitably among ordained ministers, laymen, and laywomen of the United Church of Christ. Vacancies where terms of service have not been completed shall be filled through election by the directorate for the unexpired terms, subject to approval of the Executive Council.

Stewardship Council

225 The duties of the Stewardship Council shall be:

a) To foster Christian stewardship through a program of education and communication that interprets the Biblical and theological basis for the stewardship of all life and that urges personal dedication appropriate to the Christian faith;

b) To function as an informative and interpretative Instrumentality by developing literature, audio-visuals, and plans designed to evoke an interest in the growth and progress of the Christian faith throughout the whole world and thereby to attain the specific goals of Our Christian World Mission;

c) To recommend to the Conferences suggested goals for meeting the United Church Budget for Our Christian World Mission;

d) To cooperate with the Conferences and local churches in securing support for the United Church Budget for Our Christian World Mission;

e) To develop its policies and plans in consultation and cooperation with the ministers of the Conference, who shall represent the interests of the Stewardship Council within their respective Conferences; and

f) To carry out general promotional policies in the interest of the United Church of Christ, its Conferences and Instrumentalities, and to develop specific programs, methods and techniques which will assist Conferences and local churches in attaining adequate financial support for the local church and for Our Christian World Mission.

226 The Stewardship Council shall be governed by a directorate of twenty-four persons selected in the following manner:

a) Twelve directors nominated and elected by the General Synod; each for a term of six years, one-third each biennium.

Nominations and elections in the class shall be distributed so as to secure equitable representation of ordained ministers, laymen and laywomen of the United Church of Christ. No person in this class may be re-elected to a subsequent term until one biennium has elapsed following completion of a former term. Vacancies where terms of service have not been completed shall be filled through election by the directorate for the unexpired terms, subject to the approval of the Executive Council.

b) Eight directors elected by the Executive Council, each for a term of two years, consisting of two chief executive officers of Instrumentalities other than those included in paragraph (c), nominated by the President in consultation with the Council of Instrumentality Executives, and six Conference Ministers, one from each Region, nominated by the President in consultation with the Council of Conference Ministers. Directors in this class shall be expected to serve for at least two, but shall not serve more than three, consecutive terms. Vacancies in this class shall be filled through nomination by the President, in consultation with the Council of Instru-

mentality Executives, the Council of Conference Ministers and election by the Executive Council.

c) Four directors serving by virtue of their office, consisting of the President of the Church and the chief executive officers of:

- (1) the Stewardship Council (who shall not be entitled to vote),
- (2) the United Church Board for Homeland Ministries, and
- (3) the United Church Board for World Ministries.

227 The Stewardship Council shall determine its internal organization and rules of procedure not inconsistent with the Constitution of the United Church of Christ and these Bylaws.

ARTICLE V. COUNCILS

Council for Ecumenism

228 The Council for Ecumenism 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. 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 President and shall assist the President and the Executive Council in preparing ecumenical policies, in determining the level of contributions to ecumenical agencies and activities, 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 President.

Historical Council

229 The Historical Council 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 six year term, to serve until their respective successors are named and qualified, none to serve more than two full terms consecutively. The Executive Council shall name from these twelve members the chairperson. The Council shall meet at the call of the President or the Chairperson. It shall act in an advisory capacity to the 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 President.

Council for Higher Education

230 The Council for Higher Education shall be composed of the executive heads of the academies, colleges and theological schools which indicate their desire to be recognized as related to the United Church of Christ and which are accepted by the Council as conforming to its standards; and of the members of the committee of the Board of Directors of the United Church Board for Homeland Ministries assigned as the committee for the Board's Division of Higher Education. The Council shall organize with its own chairperson, secretary, and any other officers needed to carry on its work. It shall be administratively related to the General Synod through the United Church Board for Homeland Ministries, this provision not precluding the Council's right of 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 head of the Board and of the Division and of the Office for Church Life and Leadership shall be advisory members of the Council with voice but without vote.

231 The Council for Higher Education shall devote itself to a general concern for the program of Christian higher education in the United Church of Christ, including the cultivation of closer relationships between the educational institutions and the church, the maintenance and development of the principles and ideals of the Christian religion in those institutions, and, in cooperation with the Division of Higher Education of the United Church Board for Homeland Ministries, the promotion of Christian higher education as an integral part of the Church's mission.

Council for Health and Welfare Services

232 The Council for Health and Welfare Services shall be composed of the executive heads of institutions operating in these fields which indicate their desire to be recognized as related to the United Church of Christ and which are accepted by the Council as conforming to its standards; and of the members of the committee of the Board of Directors of the United Church Board for Homeland Ministries assigned as the committee for the Board's Division of Health and Welfare. The Council shall organize with its own chairperson, secretary, and any other officers needed to carry on its work. It shall be administratively related to the General Synod through the United Church Board for Homeland Ministries, this provision not precluding the Council's right of 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 head of the Board and of the Division shall be advisory members of the Council, with voice but without vote.

233 The Council for Health and Welfare Services shall devote itself, in cooperation with the Division of Health and Welfare Services of the United Church Board for Homeland Ministries, to the study and planning of a program of health and welfare ministries for the United Church of Christ,

including the relation of benevolent institutions to the Church, to each other, and to interdenominational agencies operating in this field.

Council of Instrumentality Executives

234 The Council of Instrumentality Executives shall be composed of the Officers of the Church, the Executive Associate to the President and the principal executive officers of the established and the recognized Instrumentalities and such others as these may determine. The Council shall meet regularly at the call of the President. It shall act in an advisory capacity to the President and shall assist the President and the Executive Council in finding means of implementing decisions of the General Synod and the Executive Council and of improving coordination and administration in such areas as personnel policies, recruitment, staff development, publications, physical facilities, planning, research and the like.

Council of Conference Ministers

235 The Council of Conference Ministers shall be composed of the Conference Ministers of the several Conferences. The President of the Church 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 six of its members each biennium to serve as members of the Executive Council, one from each Region. It shall consider and act upon all matters of common concern to the several Conferences. It shall maintain a close relationship with the Officers of the Church, the Executive Council and national units with respect to matters affecting the life of the Church.

ARTICLE VI. INDEMNIFICATION

Any Officer of the United Church of Christ, or any member, including officers and directors, of the General Synod, the Executive Council or the Established Instrumentalities, Councils, Commissions and Committees of the General Synod (collectively the Entity) may, to the full extent allowed by law, be indemnified by the Entity 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. 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 the Entity.

Indemnity shall not be made in connection with any derivative lawsuit or proceeding for any matter with regard to which the member or officer is adjudged to have breached the duty owed by the member or officer to the Entity or organization by the right of which the action is brought. 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 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.

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

The Officers of the United Church of Christ are authorized to purchase insurance providing indemnification pursuant to the provisions of the preceding paragraphs, subject to the approval of the Executive Council as to the amount of coverage and premium for such insurance. Any such contract of insurance may afford coverage for matters as to which the Entity may not give indemnity, if in such case the insurance shall provide in such manner as may be required under applicable law for a retention amount and for co-insurance.

GENERAL SYNOD ACTIONS RELATED TO NATIONAL BODIES COMMISSION ON DEVELOPMENT

(Vote 63-GS-52)

The promotion of capital gifts from individuals and foundations and of bequests for the use of the United Church and its Instrumentalities shall be conducted by a Commission to be known as the Commission on Development of the United Church of Christ. The Commission shall be responsible to the Executive Council of the United Church. The Commission shall be separate from the United Church Foundation, Inc., and from the Stewardship Council of the United Church. The Commission may make recommendations to the United Church Foundation, Inc., with regard to the use of undesignated funds. The promotion conducted by the Commission shall be over and above that conducted directly by the Instrumentalities themselves.

The Commission on Development shall consist of the persons holding the following offices:

- The President and Treasurer of the United Church of Christ.
- The Executive Vice-President and the Treasurer of the United Church Board for Homeland Ministries.
- The Executive Vice President and the Treasurer of the United Church Board for World Ministries.
- The Executive Vice President and the Treasurer of the Pension Boards.
- The Executive Secretary of the Stewardship Council.

The other Instrumentalities of the United Church shall be represented through the President and the Treasurer of the United Church.

The chief executive officers of the Commission shall be elected by and be responsible to the Commission. The Commission shall designate the United Church Foundation, Inc. as its fiscal agent to have custody of its fund and to arrange for the payment of its bills. The office of the Commission shall be convenient to that of the United Church of Christ and its Instrumentalities.

COMMISSION FOR RACIAL JUSTICE

(Votes 69-GS-75 and 73-GS-58)

The Commission for Racial Justice of the United Church of Christ shall provide leadership in mobilizing the membership of the Church to work for justice and reconciliation among persons and groups, in the area of race, both within the Church and in society in general. It shall serve as the coordinator of a comprehensive strategy among Instrumentalities, Conferences, Associations, and local churches so that the general purpose may be fulfilled. It shall further develop a program of its own that moves toward that goal. The Commission shall seek to do its work through ecumenical and interfaith channels whenever possible.

The Commission for Racial Justice shall be composed of fifteen persons appointed by the President of the Church in three classes of six years each. The majority of the membership shall be Black; eight members shall be appointed by the President of the Church from a pool of names submitted by the United Church Ministers for Racial and Social Justice. The remainder shall be appointed by the President from any sources within the United Church of Christ. In each category, nominations and appointments are to be distributed so as to be equitably representative of ministers, laymen, and laywomen of the United Church of Christ. The Commission shall determine its own internal organization and rules of procedure appropriate to its task. It shall be responsible to the General Synod, which shall determine the amount and means of its financial support. It shall report annually to the Executive Council and to each regular meeting of the General Synod.

COORDINATING CENTER FOR WOMEN IN CHURCH AND SOCIETY

(Vote 79-GS-34)

THE TWELFTH GENERAL SYNOD:

- 1) Reaffirms its commitment to a collaborative churchwide approach of advocacy to address the concerns of women and eliminate sexism in church and society.

2) Forms a Coordinating Center for Women in Church and Society which shall function from January 1, 1980 to December 31, 1987; the Center to be located in and administratively accountable to the Office of the President.

The Center's policy-making body shall be a coordinating committee of 32 members chosen as indicated below, and shall be staffed by a Coordinator and an Associate for Communication.

The Center shall advocate, coordinate and communicate the concerns of the women throughout the national agencies and conferences of the United Church of Christ.

3) Directs that the Coordinating Committee of 32 members for the Coordinating Center for Women in Church and Society, shall be appointed as follows:

Nineteen members-at-large for two-year terms, with privilege of a second consecutive term, who shall be elected by the Executive Council upon nomination by the President of the Church.

Twelve of these members-at-large shall be chosen from a list of persons who represent Women's Fellowships and Task Forces of the Conferences and are recommended by the Conferences.

Selection shall assure representation from all Regions.

Four of these members-at-large shall be chosen from a list of persons recommended by racial and ethnic groups, such as the United Black Christians, the Pacific and Asian American Ministries, the Hispanic Council, and the Council for American Indian Ministries.

Three members-at-large shall be chosen from a list of persons recommended by interest groups that choose to submit names, such as the United Church People for Biblical Witness and the United Church Coalition for Gay Concerns.

One representative from each of the national instrumentalities and from the Commission for Racial Justice who shall be appointed by their respective agencies, with the understanding that such representatives may be members of an agency's Board, Directorate, Staff, or of its constituency.

One representative each from the Executive Council and the Council of Conference Ministers who shall be appointed by their respective chairpersons.

At least two-thirds of the members shall be women, at least two-thirds shall be lay persons, and at least twenty percent shall be under 30 years of age.

Initially the Coordinating Committee shall include at least four to six members of the present Advisory Commission on Women to ensure continuity.

In addition, the President of the Church and the Center Coordinator shall serve ex officio. Other Center staff and members of the Interstaff Team for Women's Concerns shall have voice without vote.

4) Reaffirms the Interstaff Team for Women's Concerns as an inter-agency approach to carry out advocacy and program for women.

5) Urges the United Church Board for Homeland Ministries, the Office for Church In Society, and the Office for Church Life and Leadership to continue their program responsibilities for women's concerns and their staff commitments to the Interstaff Team.

6) Urges the United Church Board for World Ministries, Stewardship Council, Office of Communication and the Commission for Racial Justice to designate staff to carry responsibility for policy and program advocacy for women and to join the Interstaff Team.

7) Directs the Coordinating Center to report annually to the Executive Council and biennially to the General Synod to evaluate the progress of the United Church of Christ in addressing the concerns of women and eliminating sexism and to bring recommendations to the Sixteenth General Synod as to how the United Church of Christ will carry out advocacy and program development for women in the future.

8) Directs that funding for the Coordinating Center be established through normal budgeting procedures as a separate item in the Executive Council budget beginning January 1, 1980.

9) Terminates the Advisory Commission on Women in Church and Society on December 31, 1979, with appreciation to those who have been its members.

COUNCIL FOR AMERICAN INDIAN MINISTRY

(Vote 77-GS-76)

"General Synod establishes the Council on American Indian Ministries as an agency of the United Church of Christ, and adopts the following recommendations of the Strategy Assessment Team"

I. The Council for American Indian Ministries shall continue "to function under its existing bylaws." The Council shall be composed of 12 Indians who are members and in good standing with a U.C.C. congregation. The Council shall determine how the members shall be elected, length of terms and basic responsibilities of Council membership. While this shall be an autonomous Council, it shall be related to the UCBHM in several specific ways. At this point in the report, we request that the special relationship with the UCBHM be made operational by continuing the liaison relationship by a staff person from the Board of the Council.

The Council for American Indian Ministries shall have at least the following functions:

1. Make policy for the Council for American Indian Ministries and be the principal agent for distributing resources for Indian ministry within and from the United Church of Christ. Other agencies which fund and make policies for Indian Ministries "are urged" to consult with the Council for American Indian Ministries to discern an Indian perspective on their potential decisions.
2. Shall represent the Indian constituency within the United Church of Christ and the United Church of Christ Indian constituency in ecumenical relationships dealing with Indian concerns.

II. The Council for American Indian Ministries has appreciated having advisory membership on the Executive Council. Since the goal of the UCC is full participation by all constituencies of its membership in the life of the church. The General Synod nominating committee is urged to seek Indian nominees for election to all boards and agencies of the church and encourages it to consult with CAIM concerning names of potential nominees.

III. General Synod directs that the present arrangement of funding through the Neighbors In Need offering be continued for at least one more biennium. The Executive Council in collaboration with the Council for American Indian Ministry, the Board for Homeland Ministries, and the Stewardship Council will study and make recommendations to the Twelfth General Synod for future equivalent funding for an Indian Ministry.

IV. The Strategy Assessment Team recommends, and the Council for American Indian Ministry affirmed on December 4, 1976, that the following four priorities guide CAIM for the foreseeable future.

1. The Indian Congregations of the United Church of Christ, currently located in North Dakota, South Dakota and Wisconsin Conferences shall be the top priority for CAIM. To implement this priority, CAIM shall continue to subsidize these congregations through support of clergy leadership, leadership development and training, programs for strengthening the congregations, and providing other such resources as needed and/or requested.
2. General leadership training for pastors and lay leaders of Indian Congregations through the Native American Theological Association (NATA). The dearth of Indian leadership is our most serious issue. Cook Christian Training School at Tempe, Arizona studied the issue ecumenically, and that study is available for any interested person. The lack of leadership partially reflects the paternalistic style of missionary leadership. CAIM, as the originator of NATA, will continue its full support of this ecumenical (UCC, United Presbyterian, Episcopal and United Methodist) program at several educational institutions (United Theological Seminary, Dubuque Seminary, Huron College, Dakota Leadership Project, Cook Christian Training School). This program is just currently getting started with a \$70,000 two year grant from the Lilly Endowment.

3. Urban and Conference Ministries reflect a third priority for CAIM. This includes experimental work such as the possibility of establishing a new Indian congregation in an urban area, or assisting in whatever means possible, various kinds of urban work.

While the UCC Indian congregations are located in three Conferences, numerous other Conferences relate to Indian ministries and situations within their borders. CAIM hopes to explore strategies by which it can be helpful to Conferences so engaged. Some Conferences have indicated a preference for funding Indian work which takes place within their borders rather than supporting the Indian ministry of the denomination which has its historic roots and responsibilities in the UCC. CAIM hopes to overcome this tension by providing assistance to such Conferences, and by collaboratively conceptualizing a total ministry with Indians with other agencies in the UCC.

4. CAIM hopes to become involved in the struggles for justice and development for Native Americans by participating in public issues. Primary concern will be given to those public issues which directly effect CAIM's priorities, and congregations which are a part of CAIM. CAIM also hopes to participate both with Conferences and Instrumentalities which are engaged with issues relating to the American Indian.

V. General Synod directs that

1. The Council for American Indian Ministries call and supervise one staff person who will relate primarily to the Indian congregations, develop programs of leadership training, clergy training and congregational development. This staff person will administer the aid provided the congregations.
2. The United Church Board for Homeland Ministries call and supervise one staff person, funded by and in consultation with the Council for American Indian Ministries, who will specialize in public and urban issues, relating to Conferences and Instrumentalities on these issues and tasks, and to provide Indian presence on the Board for Homeland Ministries staff.

VI. The Strategy Assessment Team anticipates that CAIM will relate to the total United Church of Christ in a variety of ways.

General Synod and/or Executive Council—CAIM will represent the interests of the American Indians to the United Church of Christ, and receive assistance and support from these bodies.

The United Church Board for Homeland Ministries, through staff, liaison representation, as a transmitter of funds, as a subject of BHM's mission, and as a full participant on BHM's Directorate.

Minority Caucuses—Wherever such gather in the UCC, CAIM should be included.

Office for Church in Society—especially through the Washington, D.C. office in relation to governmental issues.

Office for Church Life and Leadership—in relation to theological education, ordination issues, leadership training, lay development, and congregational development, etc.

Stewardship Council—will interpret the work and secure financial support for the Council.

The Conferences—as partners in mission, interacting with each other as consultants, etc.

Consultation on Mission Priorities—providing input where some of the deepest needs and worst miscarriages of justice have taken place in the history of this nation.

VII. CAIM and the Strategy Assessment Team recommend that serious attempts be made by the UCC to empower the Indian constituency with new and serious intent. All Indians alive today are the survivors of the genocide inflicted on the people indigenous to this land when these shores were invaded and taken by force by the invaders. It is in the tradition of the United Church of Christ to recognize such issues of justice, to be advocates for persons in need, and to provide the opportunity for empowerment and self-determination. CAIM looks forward to increased support for an Indian ministry with and by the United Church and American Indians.

COUNCIL FOR RACIAL/ETHNIC MINISTRIES

(Vote 83 GS 43)

The Fourteenth General Synod creates the Council for Racial and Ethnic Ministries (COREM) and authorizes its purpose and organization as follows:

1. COREM shall be composed of two representatives each from the Pacific Island 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 and Social Justice (MRSJ), who shall be accountable to the groups who send them.

2. COREM shall be accountable to the Executive Council through the President's Office, report annually, and be evaluated biennially by a procedure established by the Executive Council. At the close of the 1986-87 biennium, the Executive Council will review the channel of accountability.

3. COREM shall provide a structural relationship to the United Church of Christ for PAAM and CHM, and the administrative relationship through which PAAM and CHM are funded for administrative purposes.

4. COREM shall meet twice each year, receive staff assistance from the President's Office and will not develop program.

5. COREM shall have at least the following purposes:

a. Provide a place where the racial and ethnic groups can develop their common agenda.

b. 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.

c. Discern appropriate ways by which the many and varied gifts of the racial and ethnic groups may be made available to the United Church of Christ.

d. Advocate for the racial and ethnic concerns within the United Church of Christ.

6. COREM shall be funded through the Budget of General Synod so long as it is accountable to the Executive Council.

INDEX

References to the Constitution are in roman type. References to the Bylaws are in *italic type* and are preceded by the sign: (BL).

- A.D., appointment of publisher or editor, (BL) Par. 198, p. 25
- Amendments, Bylaws, Par. 66, p. 12
- Assistant Moderators, (BL) Par. 178, p. 21
- Associate Delegates, Par. 44, p. 8; (BL) Par. 169, p. 20; Par. 174, p. 21
- Associations, Par. 5, p. 2; Par. 13, p. 4; Par. 28-36, pp. 6-7; (BL) 143-152, pp. 17-18
 - Boundaries, Par. 30, p. 6
 - Composition, Par. 29, p. 6
 - Duties, Par. 31-32, pp. 6-7
 - Meetings, Par. 36, p. 7
 - Relationships to Conferences, Par. 29-30, 34, pp. 6-7
 - Relationship to General Synod, Par. 34, p. 7
 - Rights of, Par. 33, p. 7
 - Voting Membership, Par. 35, p. 7
- Autonomy of local church, Par. 15, p. 4
- Board for Homeland Ministries, Par. 54-59, p. 10; (BL) Par. 215, p. 29; Par. 224, p. 31
- Board for World Ministries, Par. 51-53, pp. 9-10; (BL) Par. 214, p. 29; Par. 224, p. 31
- Bodies other than Instrumentalities, Par. 65, p. 12
- Boundaries of Associations, Par. 30, p. 6
- Boundaries of Conferences, Par. 38, p. 7
- Budget Committee, Executive Council as, (BL) Par. 186, pp. 22; Par. 199, pp. 25-26
- Budget Committee for General Synod, (BL) Par. 186, p. 22; Par. 199, pp. 25-26
- Business Committee of General Synod, Executive Council as, (BL) Par. 186, pp. 22
- Bylaws, Amendments to, Par. 66, p. 11
- Bylaws, (BL) Par. 100-235, pp. 13-36
 - Preamble, (BL) Par. 100, p. 13
 - Article I., *The Ministry*, (BL) Par. 101-142, pp. 13-17
 - Article II., *Associations and Conferences*, (BL) Par. 143-162, pp. 17-19
 - Article III., *General Synod*, (BL) Par. 163-209, pp. 19-28
 - Article IV., *Instrumentalities*, (BL) Par. 210-227, pp. 28-33
 - Article V., *Councils*, (BL) Par. 228-235, pp. 33-35
 - Article VI., *Indemnification*, pp. 35-36
- Calling a Pastor, Par. 22, p. 5; (BL) Par. 116-123, p. 15
- Commissioned Ministers, Par. 24-25, pp. 5-6; (BL) Par. 130-136, pp. 16-17
- Commissions, Advisory (BL) Par. 209, p. 28
- General Synod Actions Related to National Bodies, pp. 36-43
 - Commission for Racial Justice, p. 37
 - Commission on Development, pp. 36-37
 - Coordinating Center for Women, pp. 37-39
 - Council for American Indian Ministry, pp. 39-42
 - Council for Racial/Ethnic Ministries, pp. 42-43
- Committees of the Executive Council, (BL) Par. 202-208, pp. 26-28
 - Administrative Committee, (BL) Par. 205, p. 27
 - Finance and Budget Committee, (BL) Par. 206, p. 27
 - Planning and Correlation Committee, (BL) Par. 207, pp. 27-28
 - Committee on Structural Planning, (BL) Par. 208, p. 28
- Committees of the General Synod, (BL) Par. 180-186, pp. 21-22
 - Budget Committee, (BL) Par. 186, p. 22; Par. 199, p. 25-26
 - Business Committee, (BL) Par. 186, p. 22
 - Committee of Reference, (BL) Par. 186, pp. 22
 - Credentials Committee, (BL) Par. 185, p. 22
 - Nominating Committee, (BL) Par. 181-184, p. 22
- Conferences, Par. 5, p. 2; Par. 28, p. 6; Par. 37-43, pp. 7-8; (BL) Par. 153-162, pp. 18-19
 - Boundaries, Par. 38, p. 7
 - Composition, Par. 37, p. 7
 - Function as Association, Par. 43, p. 8
 - Meetings, Par. 42, p. 7
 - Rights of, Par. 39, p. 7
 - Voting membership, Par. 41, p. 7
- Conference delegates to General Synod, Par. 44, p. 8; (BL) 170-172, p. 20

- Constitution, p. 2-12
 - Preamble, Par. 1-3, p. 2
 - Article I., Name, Par. 4, p. 2
 - Article II., Structure, Par. 5, p. 2
 - Article III., Officers, Par. 6, p. 3
 - Article IV., Local Churches, Par. 7-16, pp. 3-4
 - Article V., The Ministry, Par. 17-27, pp. 5-6
 - Article VI., Associations and Conferences, Par. 28-43, pp. 6-8
 - Article VII., The General Synod, Par. 44-46, pp. 8-9
 - Article VIII., Instrumentalities, Par. 47-64, pp. 11
 - Article IX., Bodies Other Than Instrumentalities, Par. 65, p. 12
 - Article X., Amendments, Par. 66-67, p. 12
 - Article XI., Effective Date, Par. 68, p. 12
- Correlation, Par. 50, p. 9; (BL) Par. 207, pp. 27-28
- Council for Ecumenism, (BL) Par. 228 p. 33
- Council for Health and Welfare Services, (BL) Par. 232-233, pp. 33-34
- Council, Historical, (BL), Par. 229, p. 33
- Council for Higher Education, (BL) Par. 230-231, p. 34
- Council of Conference Ministers, (BL) Par. 235, p. 35
- Council of Instrumentality Executives, (BL) Par. 234, p. 35
- Credentials Committee of the General Synod, (BL) Par. 185, p. 22
- Delegates to the General Synod, Par. 44, p. 8; (BL) Par. 169-175, pp. 20-21
- Development, Commission on, pp. 36-37
- Director of Finance and Treasurer, Par. 6, p. 3; (BL) Par. 187, p. 23; Par. 191-192, pp. 23-24
- Ecumenism, Council for (BL) Par. 228, p. 33
- Effective date, Par. 68, p. 12
- Established Instrumentalities, (BL) Par. 218-227, pp. 30-33
- Establishment or recognition of Instrumentalities, Par. 48-49, p. 9
- Executive Associate to the President, (BL) Par. 189, p. 23; Par. 197, p. 25
- Executive Council, Par. 45a, 45e, p. 8; (BL) Par. 192-208, pp. 24-28
 - Administrative Committee, (BL) Par. 202-203, 205 pp. 26-27
 - Acts for General Synod and interim, (BL), Par. 195, p. 25
 - Advisory Commissions, (BL) Par. 209, p. 28
 - Appointment of A.D. editor or publisher, (BL) Par. 198, p. 25
 - As Budget Committee of General Synod, (BL) Par. 186, p. 22; Par. 199, pp. 25-26
 - Business Committee and committee of reference of General Synod, (BL) Par. 186, p. 22
 - Committee on Structural Planning, (BL) Par. 202, 204, 208, pp. 26-28
 - Composition, (BL) Par. 192-193, p. 24
 - Election, term, categories of members at large, (BL) Par. 192, p. 24
 - Ex officio members without vote, (BL) Par. 192, p. 24
 - Finance and Budget Committee, (BL) Par. 202, 206, pp. 26-27
 - Incorporation, (BL) Par. 200, p. 26
 - Membership, (BL) Par. 192-193, p. 24
 - Organization, (BL) Par. 194, p. 25
 - Planning and Correlation Committee, (BL) Par. 202, 207, pp. 26-28
 - Reports to General Synod and Conferences, (BL) Par. 195, p. 25
 - Responsibilities, (BL) Par. 195, p. 25
 - Salaries of officers and staff assistants, (BL) Par. 197, p. 25
 - Standing Committees, (BL) Par. 202, p. 26
 - Vacancies, (BL) Par. 196, p. 25
 - Voting members, (BL) Par. 192, p. 24
- Exofficio delegates to the General Synod, Par. 44, p. 8; (BL) Par. 170, p. 20; Par. 173, p. 21
- Foundation, United Church of Christ, Inc., Par. 62, p. 11; Par. 217, pp. 29-30
- General Synod, Par. 5, p. 2; 44-46, pp. 8-9
 - Budget Committee, (BL) Par. 186, p. 22; Par. 199, pp. 25-26
 - Business Committee and Committee of Reference, (BL) Par. 186, p. 22
 - Call for any meeting of General Synod, (BL) Par. 166, p. 19
 - Committees authorized, (BL) Par. 180, p. 21
 - Composition, Par. 44, p. 8; (BL) Par. 169-175, pp. 20-21
 - Credentials Committee, (BL) Par. 185, p. 22
 - Executive Council of the General Synod, (BL) Par. 192-194, pp. 24-25

Expenses of, (BL) Par. 168, p. 20
 Meetings, Par. 46, p. 9; (BL) Par. 163-168, pp. 19-20
 Membership, (BL) Par. 169-175, pp. 20-21
 Associate Delegates, (BL) Par. 174, p. 21
 Conference Delegates, (BL) Par. 171-172, p. 20
 Ecumenical Delegates, (BL) Par. 175, p. 21
 Ex Officio Delegates, (BL) Par. 173, p. 21
 Voting Delegates, (BL) Par. 169-170, p. 20
 Moderators, (BL) Par. 176-179, p. 21
 Nominating Committee, (BL) Par. 181-184, p. 22
 Officers, (BL) Par. 187-190, pp. 23, 24
 Powers, Par. 45, p. 8
 Quorum, Par. 44, p. 8
 Special meetings of, (BL) Par. 164, p. 19

Historical Council, (BL) Par. 229, pp. 33-34

Indemnification, (BL) pp. 35-36
 Installation of a Pastor, (BL) Par. 123-124, p. 15
 Instrumentalities, Par. 47-64, pp. 9-11; (BL) Par. 210-227, pp. 28-33
 See index entries for Board for Homeland Ministries, Board for World Ministries, Office for Church in Society, Office for Church Life and Leadership, Office of Communication, Stewardship Council, United Church Foundation, Pension Boards.
 Correlation, Par. 50, p. 9; (BL) Par. 207, p. 27
 Establishment or recognition, Par. 48-49, p. 9
 Limitations on Membership, (BL) Par. 210-213, pp. 28-29

Licensed Ministers, Par. 26-27, p. 6; (BL) Par. 137-140, p. 17
 Limitations of Service on Instrumentality Boards, (BL) Par. 210-213, pp. 28-29
 Local Churches, Par. 5, p. 2; Par. 7-16, pp. 3-4
 Autonomy, Par. 15, p. 4
 Membership, Par. 8-10, p. 3
 Relationship to United Church of Christ, Par. 10-16, p. 3-4
 Representation in General Synod, Par. 12, p. 4

Membership in local church, Par. 8-9, p. 3
 Membership in United Church of Christ, Par. 10-16, p. 3-4
 Membership of General Synod, Par. 44, p. 8; (BL) Par. 169-175, pp. 20-21
 Membership of Instrumentalities, (BL) Par. 210-227, pp. 28-33
 Ministerial Standing, Par. 18-19, 21, p. 5; (BL) Par. 109-115, p. 14
 Ministers from other denominations, (BL) Par. 126-129, pp. 15-16
 Ministry, The, Par. 17-27, pp. 5-6; (BL) Par. 101-142, pp. 13-17
 Moderators, (BL) Par. 176-179, p. 21

Name of Church, Par. 4, p. 2
 National Bodies, General Synod Actions Related to, pp. 36-43
 Nominating Committee, (BL) Par. 181-184, pp. 22

Office for Church in Society, Par. 63a, p. 11; Par. 221-222, pp. 30-31
 Office for Church Life and Leadership, Par. 63b, p. 11; (BL) Par. 104, p. 13; Par. 218-220, p. 30
 Office of Communication, Par. 62c, p. 11; (BL) Par. 223-224, pp. 31-32
 Officers, Par. 6, p. 3; Par. 45c, p. 8; (BL) Par. 187-191, pp. 23-24
 Ordained Ministers, Par. 20-22, p. 5; (BL) Par. 105-108, pp. 13-14
 Ordination, Par. 19, p. 5; (BL) Par. 105-108, pp. 13-14
 Our Christian World Mission, (BL) Par. 158-159, p. 18; Par. 199, pp. 25-26; Par. 207, pp. 27-28; Par. 225, p. 32

Pension Boards, The, Par. 60-61, pp. 10-11; (BL) Par. 216, p. 29
 Powers of the General Synod, Par. 45, p. 8
 Preamble: Constitution, Par. 1-3, p. 2; Bylaws, (BL) Par. 100, p. 13
 President, The, Par. 6, p. 3, (BL) Par. 187-189, p. 23
 Privilege of Call, (BL) Par. 126-128, pp. 15-16

Quorum, General Synod, Par. 44, p. 8

Racial Justice, Commission for, p. 37; (BL) Par. 193, p. 24
 Recognition or establishment of Instrumentalities, Par. 48-49, p. 9
 Recognized Instrumentalities, (BL) Par. 214-217, pp. 29-30
 Regions, (BL) Par. 192, p. 24; Par. 201, p. 26; Par. 226, p. 32
 Responsibilities
 Associations, (BL) Par. 143-152, pp. 17-18
 Conferences, (BL) Par. 153-162, pp. 18-19
 Executive Council, (BL) Par. 195-201, pp. 25-26
 Local Church, Par. 7-16, pp. 3-4

Secretary, The, Par. 6, p. 3; Pr. 66, p. 12; (BL) Par. 164, 166, p. 12; Par. 187, 190, p. 23; Par. 192, p. 24

Standing
 Associations, Par. 29, p. 6
 Conferences, Par. 37, p. 7
 Local churches, Par. 31, p. 6
 Ministries, Par. 18-19, 21, p. 5
 Stewardship Council, Par. 63d, p. 11; (BL) Par. 225-227, pp. 32-33
 Students for the ministry, Par. 23, p. 5; (BL) Par. 101-104, p. 13; Par. 149, p. 18

Termination of a pastorate, (BL) Par. 125, p. 15
 Treasurer, Director of Finance and, Par. 6, p. 3; (BL) Par. 187, p. 23; Par. 191-192, pp. 23-24

United Church Board for Homeland Ministries, Par. 54-59, p. 10; (BL) Par. 215, p. 29, Par. 224, p. 31
 United Church Board for World Ministries, Par. 51-53, pp. 9-10; (BL) Par. 214, p. 29, Par. 224, p. 31
 United Church Foundation, Par. 62, p. 11; (BL) Par. 217, pp. 29-30

Voting delegates to General Synod, Par. 44, p. 8; (BL) Par. 169-170, p. 20

JOHN T. BEACH

(October 28, 1886 - July 3, 1979)

Son of a distinguished pastor and theological educator and brother of two highly respected Congregational Ministers, John T. Beach gave a large portion of his life to our churches. Elected a Trustee of the Annuity Fund in 1927, he devoted to it forty years of service, a record never equaled in the life of the Fund and seldom in other religious or philanthropic organizations. His financial sophistication as an officer of Coffin and Burr, Inc., and his knowledge of church affairs on the local and national level, made him an invaluable member of the Pension Boards. He served for many years as Vice President, as a member of the Investment and Interim Committees, and Chair of the Actuarial Committee. He was one of the incorporators of the Retirement Fund and a Trustee for its entire existence and was for some years a member of The Congregational Board of Ministerial Relief. He was the trusted adviser of all the executives of the Pension Boards since Charles S. Mills.

For many years an active member of Union Congregational Church of Upper Montclair, New Jersey, Mr. Beach was for twelve years Treasurer of The Middle Atlantic Conference, was a member of the Church Building Committee of the Board of Home Missions, and Chair for the Atlantic Coast Area of the Church Building Loan Fund Campaign. He was for many years, a member of the United Church Foundation, formerly the Corporation for the General Council of the Congregational Christian Churches, and of the Executive Committee of the General Council of the Congregational Christian Churches.

Mr. Beach was one of the most active proponents of the merger of the Congregational Christian Churches and the Evangelical and Reformed Church, a member of the committee on the merger of the Annuity Fund and the Board of Pensions and Relief, and Vice-Chair of the Commission to Draft a Constitution of the United Church of Christ.