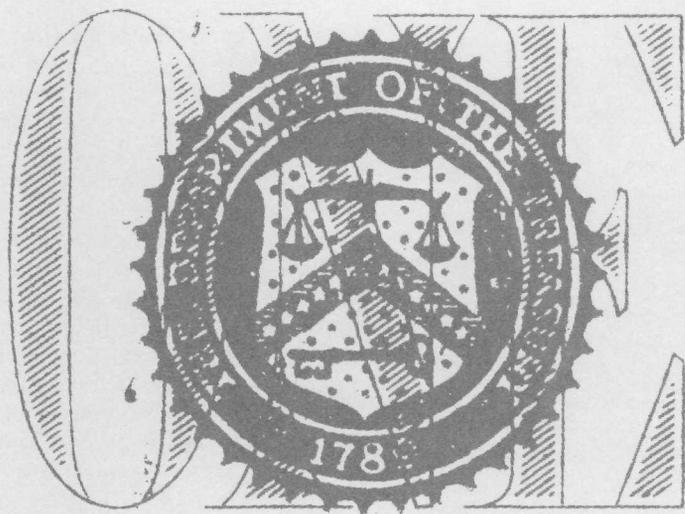


NOTE

AMERICA

Christian Alternatives To 'Business as Usual'

Mary Jane Baker
Charles L. Ritchie
Ronald E. Stenning

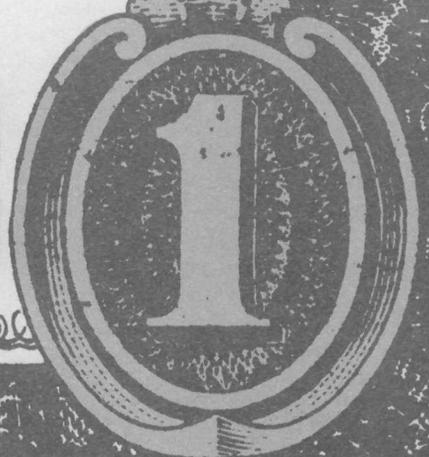


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VOL. 63, NO. 11 NOVEMBER, 1980

THE WITNESS



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Nukes Not Funny

Please send me two copies each of the June, July and August WITNESS. I just sent my copies of Lockwood Hoehl's Three Mile Island series to the Episcopal priest in my home town, Sealy, Tex. I just got the September issue of the Sealy paper and the article on the front page is headed:

Nuclear Generating Facility
Safe, Rotarians Told Friday

It begins: "In a humorous presentation, Don Beeth, director of nuclear information for Houston Lighting and Power Company, assured the gathering at last Friday's Rotary Club meeting that practically all the news coming from the Three Mile Island facility has been blown completely out of proportion. He stated that the accident was over in 16 hours, probably before anyone here even heard of it. The reactor was shut down and in a safe condition during that period.

"All reports coming from there after this were strictly rumors and distorted facts, the speaker said."

Houston Lighting and Power has plans to build a nuclear power plant six miles from Sealy at Allens Creek. My sister lives in Sealy, and so does the Episcopal priest. My brother lives in Houston, 35 or 40 miles from Allens Creek and so does a rabbi friend of mine who just finished a term as District Governor of Rotary. I want to send him a copy of Hoehl's series too.

I hope the articles will counter Don Beeth's snow job — a dandy example of corporate brainwashing of the dumb public — with the help of Rotary, yet. (The manager of the Sealy Light

company just finished a stint as president of Sealy Rotary!)

Doesn't the thought of "a humorous presentation" on nuclear power stagger the imagination?

Abbie Jane Wells
Juneau, Alaska

Desire to Influence?

THE WITNESS has published several articles and essays expressing concern about victims or potential victims of accidents involving nuclear electric power plants. Little has been said about the (more numerous) victims of coal-mining accidents, although a majority of electric power plants in the United States burn coal. A friend who has worked as a coal miner tells me he has had more narrow escapes on the highway than in the mine.

The Congress of the United States will probably not forbid coal mining or automobiles. Congress might order nuclear electric plants to shut down.

The materials which you have published thus seem selected with a desire to influence legislation. You have just as much right to advocate public policy as to advocate religion. A clergyman may express a personal opinion about public policy even if he is not authorized to speak for his church on such subjects. Small political contributions are now income-tax deductible. Are contributions to the Episcopal Church Publishing Company deductible?

Richard W. Cole
Sharon, Pa.

(Editor's Note: Energy resource alternatives urgently require the broadest possible public debate. We are a long way from having adequately resolved this prime issue of public policy. Investigative reporting, such as our series on Three Mile Island, is of the essence if journals of social concern are to fulfill their historic and crucial role in our democratic society. THE WITNESS does not engage in efforts to influence legislation, because it is a tax-exempt organization, and contributions to the Episcopal Church Publishing Company

are tax-deductible. However, we do seek to inform the public, whose obligation it is to influence legislation.)

Industry Not to Blame

The article by Lockwood Hoehl in the August WITNESS attempts to place the blame for the death of a 2-year-old boy on the nuclear power industry. My feeling is that the blame belongs on the shoulders of the Jane Fondas, Lockwood Hoehls and even on the WITNESS because of the unwarranted fears that they have fostered about the Nuclear Energy Establishment. A young mother fleeing in panic from an imaginary activist created situation is in no condition to drive a car.

The Three Mile Island accident apparently was the result of faulty design, mechanical and instrument malfunctions and personnel errors. In spite of the deficiencies the accident was contained and not a life was lost. Compare this record with the safety record of other forms of energy. Coal, Gas, Oil, Hydraulic, Wind and Sun. All have had accidents, some of which have been catastrophic.

The prime victims of the anti-nuclear groups, are of course, the elderly. They are the ones who are faced most severely with the escalating utility rates because of unnecessary increase in costs due to delays in bringing nuclear plants on line (Berwick) and the destruction of property (Seabrook, N.H.) in which they may have invested their life's savings.

Charles P. Elliott, Jr.
Wilkes-Barre, Pa.

Hoehl: Yes It Is

I do believe the nuclear power industry deserves blame for the boy's death. But my intention was to make a broader point — that the effects of a nuclear power plant on the surrounding community reach far beyond the facility's fences. If we are to continue operating nuclear power plants, we should recognize that persons and communities around them exist under

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THE WITNESS

Robert L. DeWitt, Editor; Mary Lou Suhor, Managing Editor; Kay Atwater, Robert Eckersley, Richard W. Gillett, Ann Hunter, Susan Small, Lisa K. Whelan, Hugh C. White, Jr. Editorial and Business Office: P.O. Box 359, Ambler, PA 19002. Telephone (215) 643-7067.

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A Referendum on Destiny

by Robert L. DeWitt

The largest voter turn-out in the State of Maine since the last presidential election went to the polls for a special referendum on nuclear power Sept. 23. Some have even prophesied that fewer people will enter the voting booth on Nov. 4.

Why the great interest? The referendum was on a question which was sweeping in its implications: "Shall 'an act to prohibit the generation of electric power by means of nuclear fission' become law?" The Maine Yankee nuclear reactor in Wiscasset went on line in 1972. It has behaved itself quite well, considering the dangerous and unpredictable breed of atomic technology it represents. But the national interest, and fear, have been fired by the apocalyptic threats resulting from the malfunctionings and near-catastrophes of similar nuclear reactors elsewhere. Too, there is a growing awareness of the shallow limits of our knowledge of the effects of the low-level radiation which can accompany even a less-than-disastrous accident at any of those installations. And, finally, there is the critical problem of atomic waste disposal, which until it is solved threatens the people of this world for generations to come. (Maine Yankee dumps its waste into a pool of water at the plant site, just north of Portland. Maine has a law forbidding new nuclear sites until the problem of storing waste is

resolved.)

These concerns were sharply focused by the Maine Nuclear Referendum Committee, a citizens' group which felt it irresponsible to generate electricity from such a potentially catastrophic source. Their first formidable task was to secure the 37,026 signatures necessary to call for a special referendum. They did, obtaining more than 50,000 signatures. Then they launched a program of public education. The media, especially, sensed the public interest and the result was a blanketing of the entire state with data on the issue. TV — both public and commercial — carried extensive programming and debates, front page articles ran daily in the press, libraries offered explanatory pamphlets.

In the end, because of the hope of saving out-of-pocket dollars, the uncertain promise of cheap nuclear energy prevailed over the infinitely more important but also uncertain risk of nuclear catastrophe. The economic argument was pressed by the opposition to the referendum, financed to the tune of \$3/4 million, largely by the Maine Yankee operators, the utility companies, and the builders of nuclear equipment, who took out full-page ads depicting an impoverished woman lamenting the increased cost of electricity if

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Why Boycott Nestle's?

by Mary Jane Baker

"I met Hadijah Kimani in Dar es Salaam, Tanzania. She lived with her husband and three children, including a two-month-old daughter, in a small mud and stick structure without electricity or running water. Her kitchen was a thin, dark hallway; her stove a charcoal cooker. Her husband did odd-jobs: shoe-repairing and carpentry, bringing home about \$44 a month.

"Hadijah showed me her can of SMA, labelled in English which she could not read. 'I started with Lactogen,' she explained, 'but she got sick so I changed.' She described how one can of SMA — a four-day supply — fed her baby for two weeks. Had she fed her baby at proper dilution, it would have taken 45% of their income. This way only 10% was used. And she assured me that 'SMA has vitamins so it's good.'

"But Hadijah had just returned from the health clinic because her daughter had had diarrhea for four days. On a bedside table I saw a dirty, half-filled baby bottle and as I reached for it, I glanced at the baby's clinic weight card. Hadijah's two-month-old daughter weighed 6.1 pounds and was suffering from severe malnutrition . . . a victim of baby bottle disease."

— Doug Clement in *INFACT Newsletter, Winter, 1980*



An international boycott of Nestle products, begun in 1977, has expanded year by year until the list of current endorsers is 10 pages long and includes many church groups (see box). During the next nine months, the boycott must be intensified if it is to succeed, but many have unanswered questions about the action.

Why single out Nestle? What is the present status of the boycott? Why punish a company for marketing a product such as infant formula when mothers can't breastfeed, or don't choose to do so?

This article will explore the history of the boycott and examine the U.S. position on the marketing of infant formula.

The boycott was initiated three years ago when research showed that millions of babies annually suffer malnutrition, death or disease because they are bottle-fed instead of breast-fed. A 1978 World Health Organization report

Mary Jane Baker is a board member of the Interfaith Center for Corporate Responsibility and chairperson of the corporate responsibility committee of the Episcopal Church Publishing Company.

explains why this is especially likely to occur in developing countries.

"The probability of mothers having access to clean water is low . . . and preparation of formulas will almost inevitably lend itself to contamination. Mothers who become dependent upon breast-milk substitutes are often unable to purchase the quantity of commercially-prepared products that would be needed . . . over-dilution of what little can be afforded is a well-known solution turned to by many mothers. Its results are disastrous for the health of the child."

Multinational corporations contribute significantly to this problem by aggressively promoting the use of milk formula products to mothers who could breastfeed. The Nestle Company is by far the largest producer of baby formula, with approximately a 50% share of the infant food market in developing countries. Intensive advertising and propaganda convince mothers that infant formula is better for their babies than breast milk. However, research has shown that 95% can breastfeed, and even in cases where the mother is undernourished, breast milk is usually healthier

for the baby than infant formula. Any supplemental foods should go to the mother. In this way, both she and the baby benefit from the additional nourishment. One of the tactics used by salespeople is to give a nursing mother a five-day supply of infant formula. If a woman does not breastfeed for five days, her milk dries up and she is forced to use commercial formula.

Work on the boycott is coordinated by the Infant Formula Action Coalition (INFACT), a national, non-profit organization of nutritionists, educators, church representatives and concerned citizens with headquarters in Minneapolis. There are about 500 local INFACT groups in the United States. Their aim is not to remove infant formula from the stores in developing countries but to stop the campaign which convinces mothers that it is better than their own milk.

In October, 1979, a World Health Organization/UNICEF meeting was convened in Geneva on "Infant and Young Child Feeding." Attending were representatives from the infant formula industry, experts in nutrition and medicine, and representatives of specialized U.N. agencies and non-governmental agencies. At the meeting, consensus was reached on recommendations calling for far-reaching restrictions on marketing and promotion of infant formula, as outlined below.

The Nestle Company contends that the gradual changes it has introduced in the past five years are completely in line with the recommendations. According to INFACT, Nestle *has* decreased mass media advertising to consumers in parts of the developing world since July, 1978 but it has intensified promotion within health institutions and with nurses and doctors. Following are a few specific examples of the Nestle Company's failure to comply with the WHO/UNICEF recommendations. (Many more are documented in "Infant Formula Promotion, 1980," a 16-page compilation, published by International Baby Food Action Network (IBFAN), Geneva & Minneapolis, May, 1980).

• **DIRECT SALES PROMOTION**

WHO/UNICEF recommended: "There should be no sales promotion, including promotional advertising to the public, of products to be used as breast milk substitutes or bottle-fed supplements and feeding bottles."

Forty six violations were reported from 17 countries, involving nine companies. The violations included radio, television, mass circulation, magazine and newspaper advertising, delivery van advertising, posters, billboards, point of sale material, calendars, participation in baby shows and the distribution of literature and samples to mothers.

Endorsements

Partial List

Ambulatory Pediatric Association
 American Association of Evangelical Students
 Americans for Democratic Action
 American Federation of State, County and Municipal Employees (AFSCME)
 American Federation of Teachers
 American Medical Student Association
 Anglican Church of Canada
 Black American Law Student Association
 Canadian Council of Churches
 Church of the Brethren
 Church Women United
 Clergy and Laity Concerned
 Disciples of Christ Youth Movement
 Lutheran Church of America (Canada Section)
 Lutheran Student Movement
 Maryknoll Fathers, Brothers, and Sisters
 National Assembly of Women Religious
 National Catholic Coalition for Responsible Investment
 National Council of Churches
 National Family Planning and Reproductive Health Association
 National Organization for Women
 National Women's Health Network
 National Women's Political Caucus
 North American Federation of Temple Youth
 OXFAM America
 Presbyterian Church in the United States
 Sisters of Loretto
 Unitarian Universalist Association
 United Auto Workers (UAW)
 United Church of Canada
 United Church of Christ
 United Farm Workers of America (UFW)
 United Methodist Church, Board of Church & Society
 United Methodist Church, Board of Global Ministries
 United Presbyterian Church in the USA
 Women's International League for Peace and Freedom
 Women for Racial and Economic Equality

For example: *Dominican Republic* (March '80) — Mass media advertising by Nestle via bill-boards, delivery van, radio and TV for Nido, a full cream powdered milk widely used as a breast milk substitute. TV ads show a feeding

bottle and crying baby with the message that Nido is best for baby. *Barbados* (April, 1980) — Nestle representative claims to do free sampling to mothers in supermarkets and tells researcher he plans to advertise Lactogen on TV.

- **PROMOTIONAL SAMPLING**

WHO/UNICEF recommended: "Promotional distribution of samples of breast milk substitutes through health service channels should not be allowed."

Thirty-seven violations were reported from 15 countries, involving 14 companies.

For example: *Martinique* (April, 1980) — Aggressive sampling in government clinics and hospitals. Nestle offers free milk supplies to the largest maternity hospital if it is given an exclusive contract. The hospital refuses. *Panama* (April, 1980) — Nestle provides free promotional samples of Nan, Pelargan, Lactogen and A1 110 to health centers.

- **PROMOTION IN HEALTH CARE FACILITIES**

WHO/UNICEF recommended: "Facilities of the health care system should never be used for the promotion of artificial feeding."

Seventy-two violations were reported from 23 countries, involving 11 companies.

For example: *Trinidad* (April, 1980) — Nestle posters and literature still in most maternity clinics and hospitals despite claim by marketing director to have removed all such material 18 months ago. *Martinique* (April, 1980) — Nestle provides free bottles advertising Guigoz to government clinics to be distributed directly to poor mothers. *Guatemala* (March, 1980) — Nestle baby milk posters in clinics as well as extensive promotion to doctors.

- **COMPANY PERSONNEL**

WHO/UNICEF recommended: "No personnel paid by companies producing or selling breast milk substitutes should be allowed to work in the health care system."

Examples of violations: *Peru* (April, 1980) — A doctor reports: The director of the Neonatology Department in the hospital Maternidad is employed by Nestle and also works in the Nestle pediatric clinic. Nestle has exclusive rights in provision of milk in the hospital Maternidad. This is the largest maternity hospital in Lima. *Honduras* (March, 1980) — Nestle sends "hospital visitors" in uniform with company insignia to promote directly to mothers.

Lesotho (Nov. 1979 - April, 1980) — After hospital official refuses to allow Nestle mothercraft nurse to lecture to mothers, three Nestle executives visit the official and offer:

- 1) all-expenses-paid trip throughout South Africa.

Nestle Products List

Chocolates

Nestle's CRUNCH; Toll House Chips; Nestle's Quik; Hot Cocoa Mix; Choco'lite; Choco-Bake, \$100,000 Candy Bar; Price's Chocolates; Go Ahead Bar

Coffees and Teas

Taster's Choice; Nescafe; Nestea; Decaf; Sunrise; Pero Cains Coffee; Manhattan Coffee Co. (St. Louis, Mo.)

Wines

Beringer Brothers; Los Hermanos; Crosse & Blackwell

Cheeses

Swiss Knight; Wispride; Gerber Cheeses; Old Fort; Provalone Locatelli; Cherry Hill; Roger's

Packaged Fruits, Soups, Etc.

Libby's; Stouffer Frozen Foods; Souptime; Maggi Soups; Crosse and Blackwell; Beech Nut Baby Foods

Hotels and Restaurants

Stouffer; Rusty Scupper

Miscellaneous

L'Oreal Cosmetics; Nestle Cookie Mixes; Kavli Crispbread; McVities; Keiller; James Keller & Son, Ltd; Contique by Alcon; Ionax by Owen Labs; Lancome; Pine Hill Crystal Water; Deer Park Mountain Spring Water

- 2) funding for Southern Africa pediatrics conference in Lesotho.

- 3) possible job offer when the official's current contract expires.

The official calls these offers "a near bribe." In April, 1980, a new Nestle mothercraft nurse, a Lesotho woman, returned to the hospital and pressed the official to allow her to "educate mothers."

It was also agreed by delegates to the WHO/UNICEF Conference in Geneva that an international code of marketing for the baby foods industry should be drafted. According to INFAC, the baby food industry is maintaining pressure on WHO and UNICEF, both directly and through influencing governments, to try to produce a weaker code than one embodying the recommendations endorsed in Geneva.

The proposed code will be reviewed by the WHO Executive Committee in January, 1981. If approved, it will be presented to the WHO Assembly in May, 1981. An international code will depend for enforcement on national legislation, which may take years to pass in some countries.

Hence, the boycott is essential for persuading the Nestle Company to change its marketing practices now.

Churches and consumer groups have influenced a shift in the U.S. position on the issue. The Administration is now seemingly convinced of the need for developing an international code for marketing of infant formula and breast milk substitutes. According to INFACT, "Thus, in the next nine months, it is most essential to keep the Congress and the Administration vigilant on the need for a strong code that does the maximum to protect infants and mothers — not the infant formula industry."

To quote from a report in the Diocese of Pennsylvania, "Although this issue of the suffering and death of third-world infants due to unethical and aggressive infant-formula advertising practices cries out to Christian conscience for year-round study and action, the Nestle Boycott Committee of Diocesan Council recommends the seasons of Advent and Christmastide (Nov. 30 - Jan. 5) as a most appropriate time to focus on this urgent matter."

As described above, the Nestle Company is 1) using its own interpretations of the recommendations on conduct passed at the WHO/UNICEF meeting held in Geneva in October, 1979; and 2) lobbying for an international code of marketing for the baby foods industry that is basically

industry's code. Accordingly, INFACT urges that WITNESS readers boycott the Nestle products listed in the box in this article and write to the Nestle Company, Inc. 100 Bloomingdale Road, White Plains, New York 10605 to let it know. It would also be supportive to write to Secretary Patricia Harris, Department of Health and Human Services, Washington, D.C., urging the United States Government to endorse a strong code which embodies the boycott demands and which has some enforcement mechanism.

Study materials can be obtained from INFACT, 1701 University Avenue, S.E., Minneapolis, Mn. 55414. National church activities concerning infant formula companies are coordinated through the Infant Formula Program, Interfaith Center on Corporate Responsibility, 475 Riverside Drive, Room 566, New York, N.Y., 10015. Also, a 30-minute Bill Moyers film, "Into the Mouths of Babies," can be rented from Fortress Press, 2900 Queen Lane, Philadelphia, Pa. 19129. ■

Credits

Cover, Beth Seka; p. 8, sketch courtesy DE PIE Y EN LUCHA, of the Movimiento de Liberacion Nacional (MLN); p. 15, Peg Averill, AFP/LNS; p. 16, Bulbul, LNS.

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the Maine Yankee were closed. And so the referendum proposal was defeated.

But the surprisingly strong support for the proposal (159,761 of 390,541 voters were for shutting the installation down) was deeply sobering to the nuclear power industry, and was a sign of the effectiveness of the educational process in which the people participated. Thomas Jefferson often stressed that people cannot wisely govern themselves unless given the education necessary to make the wise decisions required of them. Maine has made a striking beginning toward achieving that objective in relationship to one of the most fateful questions confronting the 20th century — from what sources shall we obtain energy?

Also, at a time when many are lamenting the failure of people to vote, Maine produced an impressive turnout for a special, single-issue referendum. Why? As Gar Alperovitz said in the September WITNESS: "I do not think people are apathetic about the future of the nation, but about the choices being offered. When people believe that their vote matters, the figures change." That statement was dramatically corroborated in Maine on Sept. 23.

It is tempting — and not irrelevant — to ask what might happen to U.S. society if voters were given a comparable opportunity to learn the facts and to express their sovereign mind on substantial matters of public policy. Other critical questions could be put to a national referendum, the voters having first been given opportunities to be informed on the relevant data — on plant closings and corporate responsibility, for example.

Rather than the ineffective rhetoric of party platforms in presidential years, there could even be a national referendum on national priorities, which the successful presidential candidate, and the new congress, would be required to support. The electorate could be asked, perhaps after discussion at their work places, to rank-order a few key issues such as full employment, national security, medical care and housing. A national referendum held six months, or even a year, before the presidential election would make for more instructive campaigns, and the election of the person best qualified to serve the expressed national will. The very preservation of the Union may depend upon our finding some such process for restoring the people to power, which is the intent of our Constitution. Maine provided a clue on Sept. 23. ■



The above poster, 8½ by 11, is available from Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960: \$5 for 100, \$40 for 1,000. On the back are listed options for draft-age youth, national groups to contact and pertinent quotes by Tolstoy, Martin Luther King, Jr., and others. Space is available for name of local group.

Straw in the Wind

by Jack Woodard

Back in late June when the Selective Service Director was trying to encourage maximum draft registration by 19- and 20-year-old men, he said repeatedly that the maximum number of persons refusing to register would be 2%.

Even 2% non-registration would have produced 80,000 felony cases in federal courts, a staggering number in view of the fact that the total federal prison population is only 26,000.

But a stunning thing has happened. According to the *Washington Post*, at least 280,000 young men have failed to register — have defied the male-only, military service only, draft law. Of course, some of this number probably did not know about the registration. But on the other hand, our counseling center encountered many young men who were going to register, but who wrote something like, "If

drafted I will not go," across the registration card. The *Post* reports that nearly 80,000 young men qualified their registration in some such manner.

The Selective Service announcement added that the non-registrants would be given until November to register and that the files would then be turned over to the Justice Department for possible prosecution. Over a quarter of a million young Americans cannot possibly be prosecuted and jailed or fined without an unprecedented uproar in the country.

What straw in the wind is this? Will the message turn out to be that new means of national security will have to be found — peaceful means? Let us pray so.

The Rev. Jack Woodard is rector of St. Stephen and the Incarnation Church in Washington, D.C.

Continued from page 2

threat of physical, psychological, spiritual, and economic damage.

Somehow, Mr. Elliott twists the effects of the accident at Three Mile Island to see them as the fault of those who are unwilling to ignore the consequences of nuclear power in our midst. That young mother was not “fleeing in panic from an imaginary activist created situation.” Those who fled the area — 60% of the residents within a five-mile radius of TMI — did so out of legitimate fear and/or in response to an evacuation order from Pennsylvania Governor Dick Thornburgh.

Mr. Elliott describes accurately the causes of the accident. But his contention that it was “contained and not a life was lost” is false. An enormous amount of radioactivity was released during the first three days of the accident. The exact amount is not known because it was so high that government radiation monitors went off scale.

The capability to contain radioactivity released during an accident is a mixed blessing. Eventually, something must be done with it. Recently, 22 million cubic feet of radioactive krypton 85 was “safely” vented into the atmosphere from TMI’s damaged Unit 2 containment. Next, officials must decide how to rid the containment floor of 600,000 gallons of highly radioactive water.

Surely, there are dangers in all forms of energy production. Oil leaks and burns, gas explodes, coal mines collapse, and dams burst. But none threatens so many living and yet-to-be-born people as does the uranium fuel cycle, from mining to waste disposal.

Mr. Elliott’s final point on the victimization of old people is just plain wrong. Critics of nuclear power have always argued that nuclear power is not safe, is not cheap, and is not necessary. When all nuclear power expenditures are considered — public (tax) and private money spent on research and development, mining, construction, operation, decontamination, fuel processing, and waste disposal — it is

the most expensive form of energy production. Wall Street is beginning to agree: utility stocks have plummeted.

Finally, it is the utilities that have taken and continue to take huge chunks from old people’s monthly incomes, and it is the utilities that have squandered the aged’s life savings. The victims and the critics will not accept the blame for the accident and for the industry’s blunders. It now appears their resistance is beginning to pay off.

**Lockwood Hoehl
Pittsburgh, Pa.**

Magic Is Gone

I wish to respond to the article by Rosemary Radford Ruether, “Why Males Fear Women Priests,” in your July issue.

The general scope of this article with its well written survey of the Biblical-historical-sociological-theological battles for and by women for equality and power within the institutional church I found to be helpful and reinforcing of my own understanding of and support for the ordination of women to the priesthood. My disappointment came at the last paragraph, “The opening of the priesthood to women thus creates for men (usually not so much for women) a return of the repressed. Men feel themselves lapsing into the childhood dependency on the mother.” I find this kind of reductionism very offensive.

Her simplistic thesis may hold true for some men. Perhaps it speaks to certain vulnerabilities in all of us, but my own inquiries and conversations with men about their feelings regarding women priests suggest a more complex set of feelings, positive and negative. On what clinical evidence does she base this assumption? How many men has she interviewed in sufficient depth to validate such a point of view? The power of the article was negated for me by this apparent lapse in scholarly integrity.

My own conversations with large numbers of laity, men and women, suggest a more important issue. That is the fact that the role of the priest, female or male, continues to hemorrhage power, authority and mystery in the

minds of those outside the ranks of professional theologians and the clergy. We see the priests searching, like the rest of us, for identity, meaning, vocation and authority. The magic is gone and with it the threat.

**D. Barry Menezes
Episcopal Church Center
New York, N.Y.**

Converted by Ruether

The article by Rosemary Ruether has done wonders for me. I no longer have any qualms about receiving the sacraments from a lady. Although nominally an Anglo-Catholic, for a number of years I’ve been an organist in a Roman Catholic parish, with many sung masses and rarely get to mass at the church carrying my name on its rolls.

I’ve never had any problem with women as preachers. I came from a long line of Methodists and sermons were often given by women (returned missionaries, etc.) Several years were spent in theological seminaries, both studying church music and ecclesiastical subjects. The frequent receiving of communion was stressed in the Anglican seminary (no longer in business). In fact, there were many more sung masses there than at the Catholic church where I am now.

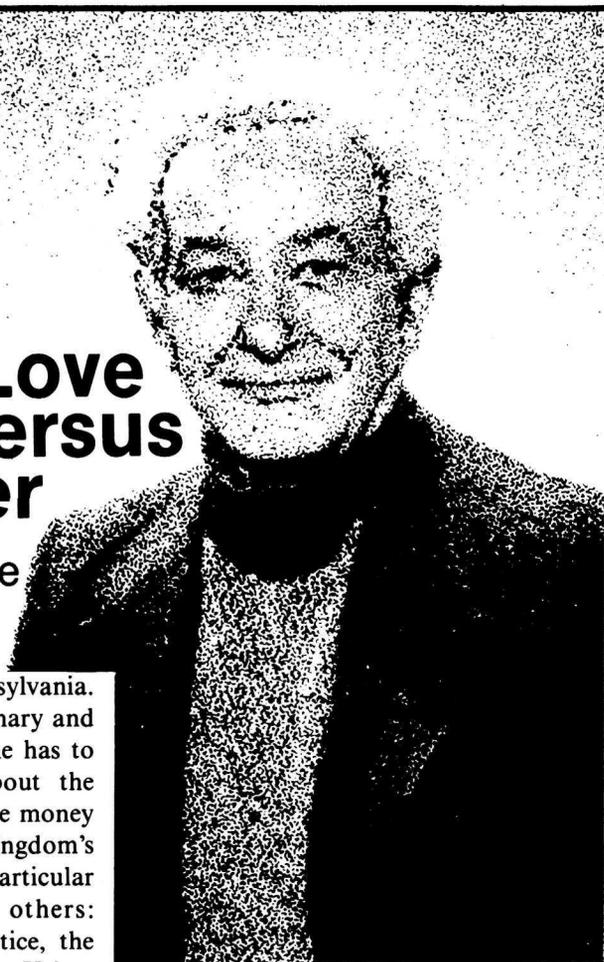
I think the last five paragraphs of Dr. Ruether’s article really converted me. Perhaps the elimination of the title *Priest*, and the use of the word *Minister*, as the Roman Catholics do for those eligible to serve communion, would be useful. It seems to have a good connotation since the time of Christ (while priests weren’t always admirable people).

As I understand it, women may serve communion in the Roman Church, but cannot consecrate the elements. (Since no one can legally serve me in a Roman parish that isn’t a problem.) At least, Dr. Ruether convinced me there should be no problem about females, after ordination, fulfilling all the sacraments considered by many the property, rite, or what-have-you of males.

**John Winters
Muskegon, Mich.**

Power of Love versus Love of Power

by David Gracie



Joe Miller

He is a short, handsome, white-haired man who radiates energy. His name is Joe Miller and if you were in the peace movement or one of a hundred other movements for justice and community betterment in Philadelphia you would know him. The list of his action involvements is very long, but through them all there has been a special relationship to the church.

Joe is a mortgage banker who helps the church to invest in people. He is a “non-religious” man who expects great things from religious institutions. “The church isn’t there for profit,” he says, “it isn’t an opportunist, it isn’t selling anything. It is not one person but thousands of people. So when the church acts it allows multitudes of individuals to have the feeling of helping human beings toward a full life. We can’t lose that feeling!”

I talked recently with Joe, reviewing the 13 years in which I have known him and the various projects in which he has

The Rev. David Gracie is currently engaged in Protestant campus ministry at Temple University. He is former pastor of St. Barnabas Episcopal Church in inner-city Philadelphia.

involved the Diocese of Pennsylvania. The projects are at once visionary and practical; so much so that one has to think of Jesus’ parables about the stewards who knew how to use money to best advantage for the Kingdom’s sake. I think three of these in particular should be shared with others: Philadelphians for Equal Justice, the People’s Bail Fund and the Urban Finance Corporation.

With regard to the first we go back to Nov. 17, 1967, the day when Police Commissioner Frank Rizzo’s men beat up the black high school students demonstrating at the Board of Education building. In response to that brutal act, Joe worked with many others to found P.E.J., hoping to provide some protection against ongoing police brutality. “In those days we went to the police stations in the early hours of the morning when there was an arrest. We filled the stations with people. And we organized a lawyer’s panel, with a different lawyer donating time to be on call each day of the month. This involved human beings who said the world needs love; we are not going to see someone beat up by the police and

watch like it was a TV show.”

The need for a bail fund first emerged in connection with the mass arrests of peace demonstrators at that same time. “You remember the lady who put up \$3,000 — her life’s savings — for the Vietnam Vets against the War when they needed bail, and how we raised the money to pay her back when the Vets couldn’t? Well, then we thought of property bail, and I said, ‘Look at all these church buildings not used except on Sunday!’

“The plan was born at diocesan headquarters on Rittenhouse Square. You asked me why I had a special relationship with the diocese. It is because when there was a need to

respond to a community problem, people in the diocese were there. And the first property deed given to the Fund so that we could write bail against it was for a building owned and occupied by Episcopal Community Services. The Quakers came in with their buildings and so did other churches. We decided to make it a *people's* bail fund to help anybody who couldn't make bail. These are people whose only crime is being poor. They are arrested and held in prison only to be found innocent months later; and during their time in jail they learn about crime. It's interesting that the Bail Fund is administered by Episcopal Community Services now. We have come full circle."

The housing story Joe tells also goes back a few years. Councilman Joseph Coleman had sponsored an urban homesteading program for Philadelphia. It was intended to help poor people get title to unoccupied, city-owned homes for \$1 plus their own efforts in fixing them up. Unlike urban homesteading plans in some other cities, it was not to benefit the middle class. "I sat on the board representing the finance people to organize the financing. We needed to find interest-free money so the new owners could fix the systems in their homes and then we needed long-term take-out with low payments. The idea was that the low-income homeowner should be able to pay off the loan and still have some money in case the roof collapsed."

For years, housing for low-income citizens has been one of Joe's passions, for two reasons. First, it is a way to change those social conditions which, Joe keeps repeating, fashion personalities. "This kid was not dropped from heaven with a gun or narcotics in his pocket. Conditions shaped him!"

Second, it is an arena for public-private sector cooperation. "The public sector with the private sector can make things stand up successfully. We see

people coming to the table giving up for once on the profit motive. Why do they do it? Is it for survival? It doesn't matter. We are the people with the method, the tactics, the experience, and we are not negotiating here to do each other in. In the business world we would always be against one another but here we are pooling knowledge. With our new city administration we have leadership which understands this and is not threatened by it."

The Philadelphia Urban Finance Corporation was formed to find and administer low-interest/no-interest loan money for urban homesteading and to cut costs for the new homeowner in other ways, such as providing volunteer building inspectors. But the city's urban homesteading program was killed as a result of criminal misconduct. "Unfortunately, they caught the crook and closed the program. You wouldn't close a bank after you caught the crook. But this program served poor people and there were not enough advocates for them."

Nevertheless, the Urban Finance Corporation continues to work with community groups on the same principles on which it was founded. The money used has been loaned to the Corporation at zero or 1% interest by a state agency, local businesses and institutions, including churches. It is used as up-front money by the community organization so the small contractor can get started on long delayed city-approved home repair projects. It is also used for total rehabilitation of homes in low-income areas where strong neighborhood housing corporations design and see the projects through for the benefit of residents in desperate need of housing.

Of course, Joe would like to see much more done. He wants the city back in the urban homesteading business in a big way. "We see a block of abandoned homes and say to the city: forgive the taxes and take over the properties so

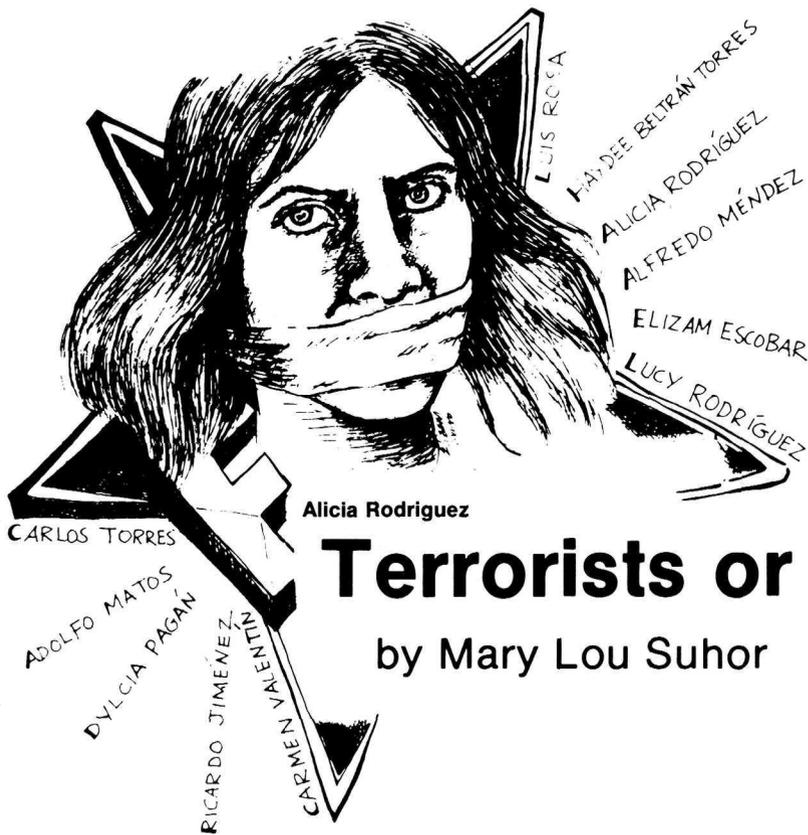
poor people can live in them. A community group will clean it up. Minority contractors will do the rehabilitation, the new owners will supply sweat equity, we will arrange the financing."

Through all of this comes that feeling of helping other human beings. Joe tells about the first man he informed that he could have a house for \$1. The man got angry and cursed him because he was not going to have his hopes raised and dashed one more time. But when he saw the house and knew it was real, he wept. "Conditions!" Joe says. "We are all responsible for the conditions in which people are forced to live."

In looking back over the housing struggle, he says: "Without that table in the diocesan office at Rittenhouse Square, these things would not have been born." The diocese has helped in many ways, including a grant from Venture in Mission and, recently, a no-interest loan of \$250,000 by the Standing Committee to the Urban Finance Corporation to facilitate home improvement for more low-income and, most often, elderly citizens of Philadelphia's inner-city neighborhoods.

When Pennsylvania Bishop Lyman Ogilby created a Sounding Board to advise him on social concerns, he wisely named Joe Miller to that Board. The urban hearings in the diocese, focusing on housing, were conducted by the Sounding Board. This helped point the way for a Diocesan Task Force on Housing which invited the loan from the Standing Committee and now seeks participation by individual parishes in the housing loan fund.

"I am not a religious man," says Joe Miller, "but the church has to give us faith in each other; it has to show us a way other than competition or the desire to rule over everything and everybody. When the power of love overcomes the love of power, then we will have peace." ■



Terrorists or Patriots?

by Mary Lou Suhor

It's 7:30 p.m. and several families and friends are gathered in a Chicago bookstore. A fifth grade teacher calls the meeting to order and Josefina Rodriguez reads the minutes from the last meeting. Then the treasurer's report. The meeting is conducted in Spanish.

From outward appearance, it could be the local Puerto Rican High School PTA, but this meeting is different. Attending are mothers and fathers, sisters and brothers, and friends of the 11 young people who are suspected FALN members and currently serving sentences ranging from eight years to life. The media calls them "terrorists." But to this group they are "freedom fighters."

Discussion centers on getting clothes to the women, and raising money for personal items for all prisoners. Large families volunteer to adopt prisoners whose smaller families can't afford to support them totally, and then discussion turns to car pools for visits to the far-flung prisons (Dwight, Menard,

Pontiac and Stateville in Illinois, and Metropolitan Correction Center in San Diego).

In the same week, another meeting brings together a civic committee comprised of church people and other concerned Chicago citizens in a classroom of the Rafael Cancel Miranda High School. Their agenda includes a review of local cases of harassment by police or FBI in FALN investigations and biased reports to be challenged in the media. This committee was key, early on, in protesting and ending the photographing and fingerprinting of visitors to the 11 in jail.

Why this grassroots support? After all, according to the FBI, the FALN has claimed responsibility for 63 bombings and 40 arson attacks in Chicago, New York, and other major cities. The FBI blames this "clandestine violence" for the deaths of five persons and sets property losses in excess of \$3.5 million. Recent developments indicate that the government may bring sedition charges

against the 11, which could extend current sentences.

These are shocking facts for U.S. citizens who are influenced by ads in the mass media describing "Puerto Rico, U.S.A." which condition them to think of the Island as a vacation playground or a site for business investments or, most recently, as a convenient place to dispatch thousands of Cuban refugees which the U.S. does not want to accommodate.

But Puerto Rico has another history, as a Latin American country struggling against its colonizers — first Spain, then the United States. The latter domination, Puerto Rican nationalists say, has resulted in 40% unemployment, 70% of its population on food stamps, and occupation of 10% of its land by U.S. Armed Forces, including the use of the Island of Vieques for bombing practice by the U.S. Navy. A nation which once had a diversified economy, they say, has been technologized by capital intensive industry and polluted by petrochemical industries, and the

U.S. "economic miracle" has failed.

Rooted in this history, the Puerto Ricans who have been arrested are seen as part of a continuing struggle for independence, in the tradition of the Puerto Rican nationalists released recently by the United States after 25 years of imprisonment (Lolita Lebron, Irvin Flores, Oscar Collazo, and Rafael Cancel Miranda). Ironically, the 11 are either first offenders or their past arrests were during demonstrations protesting unfair practices at housing sites or local schools. The youths also have a record of community involvement and were considered by acquaintances as sensitive and caring people. The 11 view themselves as prisoners of war, and have refused to recognize the jurisdiction of U.S. courts. Their trials throughout the summer of this year, not unexpectedly, produced some of the more dramatic excesses in recent legal history.

For example, in actions reminiscent of the trials of the Chicago anti-war activists in the late '60s when Black Panther Bobby Seale was bound and gagged, Carlos Torres and Alicia Rodriguez were ordered to have their mouths taped shut for shouting in court. When Mara Siegel, a legal counselor, protested Rodriguez's entry into court with tape over her mouth, handcuffed, and restrained by several deputies, Ms. Siegel was fined \$1,000 for contempt of court by Judge James M. Bailey who denied her bond and threatened her with disbarment. Six lawyers including Ms. Siegel and Michael Deutsch filed a formal complaint with the Judicial Inquiry Board charging that Judge Bailey had also threatened to throw Deutsch out of the window and had allegedly stated that indeed "these people should be treated as POWs; we should take them out and shoot them."

On the international scene, Puerto Rican independence has increasingly

gained attention, at the meeting of non-aligned nations and in the United Nations, for example. In 1978 and 1979, the General Assembly voted overwhelmingly to approve the Decolonization Committee reports which declared that Puerto Rico is a colony of the United States and entitled to full independence. U.S. responses to this have been talk of "annexation" or the "acceptance" of Puerto Rico as a 51st state.

The Decolonization Committee's most recent resolution (August, 1980) demanded that the U.S. cease military activities in Puerto Rico, renewed its request that the U.S. permit a UN special committee to visit Puerto Rico to gather information relative to the persecution, harassment and repression of Puerto Rican patriots, and condemned the persecution, jailing and

repressive measures to which persons who struggle for independence are subjected. Supporters of the 11 were especially encouraged by the latter.

Writing in the *San Juan Star*, Juan M. Garcia Passalacqua, attorney for the Puerto Rican Chapter of ADA, called attention to a U.S. press release during the meeting of the Decolonization Committee which spoke of the Commonwealth status as the "present condition of Puerto Rico and that the U.S. does not regard it as immutable." The release stated that Puerto Rico was exercising "a continuing right" to self determination.

Garcia Passalacqua pointed out that "one cannot disagree with the principle that Puerto Ricans must decide among ourselves what we wish before anything is done. One can disagree, however, with the premise that in a process of



Pictured at a meeting of the Civic Committee to Support the Rights of Puerto Rican Prisoners are, front, left to right: the Rev. Elli Elliot, United Church of Christ minister; Ms. Joan Nicklin, faculty member of Central YMCA Community College, Chicago; Ms. Josefina Rodriguez, mother of Alicia and Ida Luz; back, the Rev. Mary Ehrgood, UCC minister; the Rev. S. Michael Yasutake, Episcopal priest-counselor at CYCC, and the Rev. Jose Torres, father of Carlos Alberto.

decolonization the first steps must be taken by the colony . . . One hopes the U.S. can be convinced that it must indeed take some formal procedural steps and define some substantive options before we can truly decide the progress made in recent years elicits hope."

Along these lines, Rep. Ronald Dellums (D. Calif.) introduced a resolution in Congress in August calling for a "transfer of powers" to Puerto Rico, spelling out how this might be done within the constitutional system. It includes the setting up of a Constitutional Assembly, the withdrawal of U.S. Armed Forces, the discussion of property rights of American citizens and U.S. corporations, the disposition of U.S. Federal Funds and aids such as to veterans and social security pensions. Copies of the resolution are available from Rep. Dellums' office, Rayburn Building, Washington, D.C. 20515.

A noted Puerto Rican poster carries the words of Julia de Burgos:

*Ay, ay, que el esclavo fue mi
abuelo es mi pena;
Si hubiera sido el amo,
seria mi verguenza.*

The translation: "Ah, ah, that my grandfather was a slave is to my sorrow; but if he had been the owner it would be to my shame."

Nationalists feel that U.S. citizens might well reflect on those words with regard to the future of Puerto Rico. ■

TMI Series Available

Lockwood Hoehl's series on Three Mile Island in the June, July and August issues, subject of this month's Letters to the Editor, are available from THE WITNESS, Box 359, Ambler, PA 19002 for \$3 (\$1 each). Hoehl interviews clergy and laity in the area on the ambiguities of the TMI accident. Payment must accompany order.

A Case Study in Stewardship

by Charles L. Ritchie, Jr.

When the reason for a boycott of Nestle's products is understood will consumers stop buying Nestle's? If there is some cash left over after bills have been paid, will people make some rational decision about what to do with that money?

Both examples remind us that we are as responsible at a personal level for decisions about how we spend our money as we are about how we spend our free time or our energy. Responsible persons presumably make an effort to make responsible decisions. So it must be with institutions. Surely, if we can hope for responsibility at the personal decision-making level, we should demand and expect responsibility at the institutional level, from public and private bodies.

If one gives to an educational institution, a day-care center, a community organization or a political campaign, one expects that contribution to be used wisely for the purpose for which it was given. In effect,

Charles L. Ritchie, Jr. is an investment banker who has served on vestries, boards, and as a deputy to General Conventions of the Episcopal Church.

one entrusts the contribution to the management of others. A certain risk is always involved, unless specific strings are placed on the gift. However, institutions can change through the years. A "soup kitchen" charity of the 19th century no longer functions as a soup kitchen. The legal process of *cy pres* provides a means of enabling funds given for one purpose in time to be applied to other purposes (similar in broad intent) in another time. In all likelihood none of the foregoing is particularly controversial. But now, let us explore an adventure in stewardship.

The Episcopal City Mission in Boston recently examined the responsibilities of stewardship in connection with the management and deployment of its assets. Some of its funds, such as those managed by the Diocesan Investment Trust, were restricted as to use; others were not, and were managed by an outside professional investment counselor. Principal funds had accumulated over a 135-year history and the program of ECM had, of course, changed over the years. Stated briefly from its recent annual report, the purpose of ECM is

“to serve the urban poor.” The report goes on to say that “housing has been an area of increasing concern for the Mission.”

Episcopal City Mission expends most of its funds in the form of grants and loans, in part to support outreach programs in parishes (in which function it also serves the diocese), and for housing grants and seed money loans, as well as cash flow loans to provide

working capital for community organizations. In short, a wide range of stimulative and imaginative support for programs essentially initiated and undertaken by others in their own communities is aimed at the improvement of the quality of life where it seems most urgently needed. (ECM itself has only a small staff and limited overhead.)

In recent years ECM realized that it could “profitably” (i.e. in furthering the cause of serving the urban poor) invest unrestricted principal funds in the very programs it found most desirable to support with loans and/or grants from income. For example, why not an investment in the form of a loan to Lower Roxbury Development Corporation to help a new 156 family unit housing project get off the ground? Why not a \$12,000 cash flow loan to the Hispanic Office of Planning and Evaluation against the collateral of public “fees for services rendered”? Contracts at, say, 7½% interest, instead of the same \$12,000 portfolio investment in Amalgamated Industries?

After careful analysis of alternatives, the Mission decided to consolidate all of its invested assets and place them under the direct control of the Executive Committee acting through its Finance Committee to focus the responsibility for these assets and to begin a process for formulating an investment policy for the Mission. In this way issues such

as policies on the amount of program investments and social responsibility in investments could be dealt with directly. The Finance Committee was expanded to give more financial expertise by adding two persons, both of whom are in the investment business.

A by-product was the saving of high cost investment counseling fees. For many years the Diocesan Investment Trust had managed a large portion of the ECM investment portfolio. The fee charged by the Trust was larger than that which ECM could negotiate with any number of well-recognized professional investment advisors. The service rendered, moreover, was minimal and provided nothing more specialized than participation in a “common fund.” As a result, the costs had reached levels not easily defensible by normal fiduciary standards.

On request, the Diocesan Investment Trust declined to lower its fee. The net result of the action of the Executive Committee, therefore, removed the burden of the fee for investment counseling, a saving of many thousands of dollars a year. (It should be understood that such a saving was only a by-product of the Committee’s decision to be responsible for its investments since the question of competent, professional counseling was never at issue.)

To be sure, employing creative methods of using money may not be new. The Episcopal Church Foundation, for example, has for several decades been active in making loans through dioceses for parish building needs through a Revolving Loan Account. It also administers a “special loan fund to help support projects falling outside the regular purposes of the Revolving Loan Fund,” according to its latest annual report. The Board of Episcopal Church Foundation consists of many prominent corporate establishment leaders who undoubtedly consider

WHAT WE CAN'T
DO ALONE
WE CAN DO
TOGETHER



themselves responsible. Clearly they are also saying that it is appropriate for them to make loans in furtherance of the corporate purpose, to wit: to "support programs of significance to the church that would otherwise be left undone." While the principle applies equally for each organization some will argue that not all boards are equally responsible.

What may be new is the apparent commitment by ECM to make the Board directly responsible and to combine the issues of responsibility in investments, program investments, and the continuing, acknowledged need for skillful, prudent and profitable investment management — raising such questions as, "do we have a positive preference for investing in Amalgamated Industries, and if so, why?"

It is probably no overstatement that the single most heated question ever to be put on the agenda of an Episcopal Church Foundation Board meeting was that of how the Foundation should vote its General Motors shares on the issue of that corporation's involvement in South Africa. The discussion was barely heard over the burst of outrage.

Taking seriously social responsibility in investments means comparing alternatives in order to be as certain as one can that one's resources are working together purposefully and in harmony. It is not likely that the Textile Workers Union would make an investment in J. P Stevens securities, nor that Clergy and Laity Concerned (CALC) would invest in the armaments industry, nor those opposed to gambling, in Resorts International or Caesar's Palace. Why then should money entrusted to ECM "to serve the urban poor" be invested in, say, Nestle's? It hardly seems consistent to boycott companies in which one is willing to make an investment. Perhaps more to the point, if one has an important stake in a company, would

WITNESS readers who can supply other case studies in this area are encouraged to write them up and send them to Charles Ritchie, Box 38A, Star Route, Saranac Lake, N.Y. 12983. He has volunteered to collect, sort and share the information.

one feel free to support a boycott of its products? Vested interests do not encourage cool objectivity, "for where your treasure is, there will your heart be also."

It seems certain that the issue of social responsibility in investments will continue to challenge everyone who takes it seriously. There are no nice, clean and easy answers. Some duck the issue because it is that difficult to deal with, others pretend that it is not an appropriate concern for a non-profit organization and that there is a fiduciary obligation to maximize the return on invested funds anyway. Besides, who are the people making decisions about what is and what is not "responsible"? Views will differ depending on where one sits.

What ECM has said is something to the effect that "we are responsible for the talents entrusted to us and we intend to carry out that responsibility as fully as possible in a corporate way in the light of our corporate purpose, which is to serve the urban poor." Perhaps not startling, but, dear reader, please press your imagination button.

Imagine if the church at the national level sponsored a study to draw up criteria for a new emphasis for the investment of all assets throughout the corporate church. Suppose just 10% of all invested funds were to be invested for reasonable safety, return *and*, very specifically, in programs addressed to meeting urgent social needs. Imagine the consequences if the Church Pension Fund, the Episcopal Church Foundation, the wealthy dioceses and sometimes wealthier parishes, the great

number of church related agencies — all charitable, non-profit and tax free under the umbrella of PECUSA — imagine the impact if they all adopted the same statement of responsibility as Episcopal City Mission. With professional and imaginative skill (certainly there is no shortage) think of the millions of dollars that could be redirected towards solutions for some of the most urgent social problems. Only 10%, a tithe, could release millions — but just imagine the opening up of hundreds, no, thousands of minds to a new potential for mission. Press the button all the way, now, and imagine the impact if you and I and every one of us who aspires to be responsible for the talents entrusted to us made the same commitment.

Enormous energy and motivation surround us. How many like ECM are taking positive and responsible steps to help make sure it isn't wasted? "Unto everyone who hath shall be given but from him that hath only Amalgamated Industries shall be taken away even that which he hath." ■



Ecumenical Alternative To 'Business as Usual'

by Ronald E. Stenning

Churches in the United States and other Western countries have invested billions of dollars in commercial banks and transnational corporations. In recent years many individual Christians, local congregations and other church groups have become concerned about how those funds are being used. In some instances that concern has resulted in funds being withdrawn from institutions whose policies openly support unjust economic and/or repressive political structures. However, in spite of a few such withdrawal actions, the issue of how and where to invest church funds remains a major question. The opportunities to invest funds in ways that will directly benefit the poor of the world, while at the same time provide an adequate return on those investments have been very limited. The Ecumenical Development Cooperative Society now hopes to provide a viable option where both of those criteria can be met.

Becoming operational in 1977, the Ecumenical Development Cooperative Society functions as a bank, providing financial assistance for development programs and projects in which the poor are direct beneficiaries. Owned by the churches, it is totally ecumenical in nature, and is out to prove that it is possible to make socially worthwhile

The Rev. Ronald Stenning, an Episcopal priest, is the director of the U.S. Program of Church World Service. He is also acting director for the Immigration and Refugee Program of CWS.

investments which directly benefit the poor and still make a fair profit. Its record to date appears to support that belief.

Incorporated in Rotterdam in 1975 with the World Council of Churches and the Netherlands Council of Churches as co-founders, the Society presently has 135 members/shareholders from the six continents, with 40% of its membership from the Third World. Included in that membership are major Protestant denominations in Europe and the United States, as well as many Roman Catholic orders and congregations. The Board of Directors also reflects its ecumenical and global emphasis. Seven of the 13 Board members are from Third World countries. Several members of the Board bring to their task considerable experience as bankers, economists, corporate officers and company directors. The staff is led by a Sri Lankan businessman, Adrian St. V. Wijemanne, who has impressive credentials and long experience in working with developing nations. Prior to the establishment of the EDCS, Mr. Wijemanne was Executive Director of ECLOF, an ecumenical loan fund which in 32 years never had a default.

Large financial institutions such as the World Bank do not find it economically feasible to deal with development projects under \$500,000. Therefore, smaller projects and programs of the poor have often gone unfunded. The EDCS is able and

willing to provide financial assistance to such small scale development efforts.

EDCS is now approaching the \$5 million mark in share capital and has begun to make loans to development projects which meet its criteria. The money lent out, according to those criteria, must benefit poor and powerless people who are directly involved in operating the project being funded. It must also, among other things, enable the projects to become self-sustaining in a reasonable period of time and contribute to the social, economic and political advancement, not only of those who are directly engaged in the project, but also the larger community. In all a pretty strict set of criteria against which applications for loans are measured.

Each loan, which must be approved by the Board of Directors, is made for a specific period of time, usually 9 or 10 years, and at an agreed upon rate of interest. Although the interest rate varies depending upon the project, it is usually well below the often exploitative rates the poor have to pay private and commercial money lenders. Through loans which have already been made, the Society is now involved, together with other funding agencies, in projects in several Third World countries. Additional projects are currently under review by the staff with at least 15 viable possibilities in Latin America alone.

The first such loan for \$100,000 was to an Agriculture Credit Program for Indian Campesinos in Ecuador. That loan will make possible advances to small farmers for seed, fertilizer and livestock. The Credit Program charges farmers 6% interest on loans made to them; banks in the area charge a much higher rate which is constantly increasing with inflation. Also, most of the farmers, descendants of the Incas, are unable to get loans from local banks because they lack a credit rating. Another loan made recently will enable 300 of the lowest grade employees of the



Vellore Christian Medical Hospital in India to construct their own homes. Still another loan to a group in Puno, Peru will help develop a wool processing and garment production operation (a worker owned/worker managed cooperative) which will benefit Andean Indian people in several small towns in the area. A more recent loan was for an Apiculture Project in Ankrah, Turkey, which will upgrade and modernize the beekeeping practiced by thousands of small bee farmers.

Because it is the only ecumenical institution specifically designed to use its investment capital in the projects of poor communities, the Society is a challenge to both Western churches and churches in the Third World. For churches in the West the challenge is to commit some of their investment funds to the struggle for human development, and to make that commitment ecumenically. In commenting on the use of investment funds, Adrian Wijemanne said recently, "For centuries the church has been responding to poverty by charity and making grants. Such grants are easy to handle and much more readily available than investment capital. But today, with the still unresolved problems of poverty and underdevelopment more desperate

than ever, the age-old charitable approach has to be supplemented by a far more serious commitment. That commitment demands the use of investment capital which represents the heart of the churches' worldly possessions." Through the EDSCS, Western churches are asked to commit some of their resources to the cause of development rather than keeping it in transnationals and commercial banks.

The challenge to Third World churches is to be involved in their own communities by supporting and assisting development projects in those communities and thus help poor people improve the quality of their own lives. They are being challenged to support development projects that benefit the entire community and its people rather than the more traditional church pattern of doing things *for* the poor instead of working *with* them.

Churches and church related groups may become member/shareholders in the Ecumenical Development Cooperative Society by buying shares in the Society. Those shares are currently valued at \$250 each. Applications for membership and the purchase of shares must be approved by the Board. At present several new applications are under consideration, both from the United States and other countries.

A significant feature of the EDSCS is a rule that each member has "one vote" irrespective of their capital input. This rule has made it possible for many Third World churches with limited resources to become members of the Society on an equal basis with other members.

The Society is also a challenge to local congregations and individuals who want to be involved in such an investment opportunity. At present this is especially true in Europe. In Holland it has been possible to form an association for the EDSCS in which over 800 individuals, local parishes and congregations, Roman Catholic Orders and other groups are making investments. The share capital from that Association alone is nearing \$1 million. Similar associations are being formed in Switzerland, France and by the end of 1980 it is expected that six associations of a similar nature will be functioning in West Germany.

In the United States attempts are being made legally to establish an EDSCS association. However, U.S. security laws are very stringent, especially in relation to foreign investment organizations. Presently, the EDSCS is allowed to be promoted in the United States only among member churches of the World Council of Churches, other Christian denominations and agencies and Roman Catholic orders. To date local congregations can participate only through their parent denominations, and where denominations have not seen fit to commit any investment capital in the EDSCS, local congregations and individuals are also precluded from making any such investment. When an EDSCS association is formed in the U.S., it will be possible for individuals and local congregations to make investments even if their parent denominations have not done so.

In spite of the present legal obstacles, the 1979 Annual Report of the Society shows that 40% of the share capital now

available comes from member/shareholders in the United States. This is due to the fact that several denominations and church agencies, including the Christian Church (Disciples of Christ), the Church of the Brethren, Lutheran World Ministries, the Board of World Ministries of the United Church of Christ, the United Presbyterian Church, the Presbyterian Church in the U.S., and the World Division of the United Methodist Church have all made substantial commitments of investment capital.

Several Roman Catholic orders and congregations in the United States and Europe have also invested in the EDCS. In fact, 42% of last year's increase in both membership and share capital was attributable to Roman Catholic organizations. A letter from the Sisters of the Immaculate Heart of Mary which accompanied their \$300,000 investment expressed the feeling of many such groups:

"We believe that EDCS will be a positive way of using our

financial resources in line with our mission orientation. In addition to the positive investment of our funds, we would like to join in solidarity with all those churches which are trying to join forces to promote the development of the economically poor areas of the world."

As new associations are formed in the Western world, and in particular in the United States, it is hoped that there will be a continued growth of share capital as individuals and local congregations are enabled to invest even if their denominations have not done so. That growth will make possible additional loans for development programs and projects which meet the bank's criteria. The requests for loans are steadily increasing. Also the growing participation of Third World churches which are able to buy only a small number of shares will, through the "one member — one vote" rule, ensure that the power to make decisions within the Society is equitably divided, as is often

not the case in wealthy, Western church groups.

An important side benefit of church involvement in the EDCS is the education that is made possible about the relationship between the Mission of the Christian Church, the responsible use of investment funds and the development process. As Fred Bronkema, the U.S. representative of the Society has said, "EDCS is about people cooperating together — both poor and rich — to make life more human on all levels, not only economically. It deals with poverty and the structures which cause this injustice. Through the EDCS people realize that they can be directly involved in this development/mission effort and the projects of the poor. They know their funds are going directly into those projects."

Further information about EDCS can be obtained from Bronkema by writing him at EDCS, Room 1062, 475 Riverside Drive, New York, N.Y. 10115. ■



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