



Corporate Abortion

Few of us could stand by and watch a baby slowly starve to death. Nor could we enjoy a pleasant picnic along a river if we saw a young mother with a malnourished baby come down to the river's edge, fill a bottle with polluted water, add some formula, and give it to her baby. We might become genuinely angry if we discovered that the person who sold her the powder told her it was better for her baby than her own milk. And if enough of us got angry enough, we might band together to ban the seller.

That's what the Nestle boycott is all about... the "Baby Bottle Disease." More than 10 million Third World infants annually suffer disease or death because they are bottle fed instead of breast fed, a better health promise sold poverty-level parents by a multi-national corporation that wants to sell more infant formula than health.

The process is simple. Free samples are given to uneducated mothers of newborns. These mothers then go home, often over-dilute the formula and feed it to their babies. Sanitation problems, inadequate refrigeration, lack of fuel for sterilization lead to contamination of the formula. After a few months of this, the baby languishes and dies.

Nestle, in time-honored free enterprise fashion

Dolores Curran



Talks With Parents

ignores that responsibility and asks instead, "Do you want to deprive poor children of food?" To me, that's as shallow as a pusher justifying drug sales on the basis of headache relief.

But Nestle makes money, a lot of money, and we live in a society that honors the free enterprise system. We also live in a Church that deplores the killing of infants before birth by abortion. What, then, is our responsibility to babies after birth? Babies in another country, poor, and far enough away where we can't see them starve?

In this Year of the Family, I would like to see all of our pro-life and family life organizations join forces with the 150 Catholic religious orders, the National Council of Churches and other groups that are boycotting Nestle-owned products. Not buying Nestle chocolate bars isn't enough. They're just a tiny part of this multi-national Swiss-based corporation.

Here are the products we must stop buying: Libby, McNeill and Libby products, all Stouffer products, restaurants, and hotels, Taster's Choice, Nescafe, QUIK, Nestea, CRUNCH, Nestle Chocolate, Maggi, Souptime, Swiss Knight cheese, Los Hermanos wines, Beechnut, L'oreal cosmetics, Lancome cosmetics, Crosse and Blackwell products and Deer Park Mountain Spring Water. Further, we must let our local markets know that we feel there's a basic immorality in supporting a company that is making money off the death of innocent infants.

We must picket such stores as openly as we picket abortion clinics. The only way this boycott can be effective against such a large company is stop purchasing at stores that carry Nestle products, if they refuse to remove them from their shelves. Churches should be especially careful not to buy any products at any stores carrying Nestle-owned products. The pinch will soon be felt.

In a David and Goliath-style confrontation, there is a small and underfinanced group directing the boycott against this giant corporation: The Infant Formula Action Coalition (INFACT). Write to them at 1701 University Ave. S.E., Minneapolis, MN 55414 for ways your DCCW, parish, pro-life group, or self can raise the consciousness and consciences of people who care enough about the whole family of God to act against this corporate abortion of the already born.

From One Mama to Another

One of the distinct rewards of writing a column of this sort is the mail it brings, the new friends it introduces.

Very recently a record album arrived accompanied by a letter. Both were the efforts of Mary Lu Walker, a talented mother of eight whose address is Corning, N.Y.

The album on the K&R label is titled "Middle Age Middle Class Mama Songs," written and performed by Mary Lu. It is, to use a word which I do not use loosely, charming.

I found the letter equally so. I trust the writer will not mind if I quote parts of it here.

"Dear Ms. Child:

"I read with interest your column 'An Old Sun Rises Again' because the discovery of the Bible

Sarah Child



All in the Family

affected me in much the same manner. Except for the more colorful tales from the Old Testament... we weren't exposed to Bible studies. That was for PROTESTANTS.

"I began to find the Bible when I began to write songs for children. First, the Psalms. Maybe it takes having lived a little to appreciate their loveliness. Maybe, as a matter of fact, a few years of living make me appreciate many parts of the Bible. Those people who lived so many years ago are so much like

we are today. A thought to either inspire despair or optimism, and I choose the latter.

"At any rate I now have a Gruden Concordance, a Methodist minister gave it to me after I had confused the title with a rock group. I also have a King James version, a New Jerusalem and the Revised Standard. I like the King James best because I keep running across familiar quotations and I like the majesty of the prose. I, too, flip back and forth like someone on a treasure hunt!

"I send you this album because I imagine you and I have a bit in common and I imagine that you might enjoy a song or two." Mary Lu Walker

Note: The album which takes up such familiar subjects as zucchini, diets that start tomorrow and sorting out blue jeans according to kids' sizes, was released in 1979. In the event it cannot be found in local music stores, try writing to K&R Records, Trumansburg, N.Y., 14866.

Sharing a Priest with Africa

When Dan Gennarelli studied in the seminary he understandably spent considerable time reading through the documents of the Second Vatican Council.

In the course of that study, the young man with a swift smile and a loud laugh was impressed by the call of these bishops for today's more affluent, established dioceses to share their talent and treasure with the more indigent, emerging dioceses, particularly in the Third World.

He saw that kind of exchange actually realized in two seminary professors, men who had labored as missionaries in Africa for a decade before assuming their positions as teachers preparing students for the priesthood.

Dan likewise knew that our own American bishops were examining this issue about areas with a greater number of clergy offering their personnel to sections struggling with a scarcity of priests.

Those factors plus his acquaintance with several youthful clerics from overseas recently led the now Father Gennarelli, ordained in 1975, to ask his bishop for permission to work outside the diocese for a half dozen years in West Africa.

With permission granted, Father Dan left several months ago and began a temporary, transitional

Fr. Joseph M. Champlin



Our Church Family

period of ministry on the beautiful Caribbean island of Barbados. After approximately one year at that tropical vacation spot, he will then move to Ghana for his term of missionary effort.

Already, however, Father Gennarelli has started to preach the word in a land of few Catholics and fewer priests. The people of Barbados are around 3 percent Roman Catholic and the bishop of Bridgetown-Kingston can look to only 20 priests for assistance with his ministry.

Father Dan became pastor a few weeks ago of a section called Maxwell on the southwestern shore of Barbados. He inherited a charming and relatively new (1972) church, St. Dominic's, which has a small apartment for him connected to the back of the structure.

The building has been constructed as a church-in-the-round with a theater-like incline allowing all to

view clearly the sanctuary as they gaze down at the altar.

Unique stations of the cross with colored figures stained upon the metal do not follow exactly the traditional pattern of that journey to Calvary. The first, for example, portrays the Last Supper and the final station, the Resurrection.

Each one, moreover, contains an appropriate passage underneath the sketch. Thus number one reads, "Do this in memory of me," and number 14, "Alleluia, he is risen."

A few other unusual stations feature the betrayal of Judas, the denial by Peter and the good thief's petition for salvation.

Father Gennarelli doesn't work alone. He enjoys the aid of a full-time, paid layman, Oscar Forde, who for many years has served St. Dominic's as a sort of parish assistant. Oscar visits the sick, arranges marriages, cares for the building, distributes communion, makes census calls and performs many other functions we customarily associate with priests.

Laboring with Oscar is good training for Father Dan. He will find such individuals in most African parishes and very likely will discover many in our own parishes when he returns to the United States during the late 80s.