

Kodak among Companies Questioned by Church

New York (NC) -- Churches in the corporate responsibility movement will challenge 69 companies on business practices in 1984, including the promotion of nuclear energy, the militarization of space and the effect of lending practices on Third World countries.

Though church agencies gave world debt and its effect on the poor some attention last year, the world debt situation has emerged as a principal focus of efforts in the 1984 season of annual stockholder meetings, most of which are held in the spring.

The Interfaith Center on Corporate Responsibility, an agency related to the National Council of Churches but operating under its own board, recently published a compilation of church-sponsored resolutions filed for action in 1984.

It reports a total of 81 resolutions filed with 69 companies. ICCR director Timothy Smith said in a telephone interview Jan. 27 that he had since learned of one more resolution.

In the 1960s church bodies, which had substantial stockholdings through investment of endowment, pension and reserve funds, decided they had both a responsibility as shareholders and an opportunity through stockholder rights to work for justice and peace through corporate business practices.

Smith said that in 1984 church agencies will attempt to stop energy companies from supporting what they consider a one-sided advertising campaign in favor of nuclear power.

One set of resolutions contends that a \$25 million publicity campaign by the Committee for Energy Awareness, an industry-backed group, is "misleading the American public about the safety of and need for nuclear power."

Among other nuclear-related resolutions are calls for several companies to halt or cancel construction of nuclear power plants.

Another new emphasis of the corporate responsibility movement this year is opposition to militarization of space. Resolutions filed with Eastman Kodak and Martin Marietta call for reports on the degree of their involvement in developing "space weapons," including satellites with military functions, directed energy weapons or other anti-satellite and ballistic missile defense technology.

Filers of the Eastman Kodak resolution include Maryland Jesuits (8,000 shares owned), Atonement Friars (1,867), Servants of Mary (4,000), Sisters of the Blessed Sacrament (3,400), Philadelphia Sisters of St. Francis (4,100), Unitarian Universalist Association (1,000) and

other groups. The Martin Marietta resolution is filed only by an agency of the Loretto Sisters, with 75 shares.

The world debt resolutions assert that austerity programs of the International Monetary Fund, supported by banks, often "squeeze the poor, cause social unrest and may force a debt moratorium." The banks are asked to prepare reports on loans to developing countries addressing, among other points, how IMF austerity programs "affect the poor in these countries."

The Catholic Foreign Missionary Society (Maryknoll) is among the larger stockholders supporting the challenge regarding debts of developing countries. It is backing similarly worded resolutions filed with Bankers Trust (12,800), Chemical (9,800), Citicorp (12,300) and J.P. Morgan (8,600).

Although church holdings in some cases are substantial, churches do not have enough stock to come anywhere near winning a vote against management. But participants in the corporate responsibility movement believe that by forcing debate at annual meetings they make management more sensitive and build pressures for change.

Few resolutions have been related to communist countries, but in recent years the Episcopal Church has sought to express some balance by questioning business with the Soviet Union from a human rights perspective. This year it is filing a resolution with Schlumberger (23,725 shares) asking for a report on "revenues derived from products the end users of which Schlumberger has reason to believe would be the police or military force of the Soviet Union or any of its allies." This resolution is also supported by the Marianist Society (600).

The total of 82 church-sponsored resolutions known to the ICCR this year is a significant decrease from the 118 reported last year and slightly below the 1982 total of 89 and the 1981 total of 88. ICCR director Smith said some of the decline was due to more restrictive rules issued by the Securities and Exchange Commission last August.

Deacon in Nuclear Research Lives 'Interesting Tension'

San Diego (NC) — Catholic deacon James Campbell works "with a tear in my eye" as a nuclear researcher and describes the twin commitment of his ministry and career work as an "interesting tension."

"I'm a mediator," Campbell said in an interview during a San Diego diocesan "day of dialogue" on the U.S. bishops' war and peace pastoral at the University of San Diego Jan. 21. His ministerial role in the Church and

his Air Force career in nuclear defense give him the opportunity to see the nuclear issue from both sides, he said.

At the day of dialogue, Campbell was one of the leaders of workshops on

various aspects of the pastoral. It was the third such event sponsored by the San Diego Diocese to help Catholics understand the 1983 pastoral in a city with large defense industries and one of the world's largest naval bases.

Campbell, 47, works in charged particle beam research at the Lawrence Livermore National Laboratory, which is regularly picketed by peace activists. He also works in what he calls chiefly a "service ministry" of peace and justice at St. Augustine Parish in Pleasanton.

"I think there's a big misunderstanding. One needn't be a pacifist to be for peace and justice." Defense workers can do so "in a real and sincere way," he said.

He said that when he speaks to defense workers, he tries to get them to approach their work "with a tear in their eye...because this is a very sad business to be in."

But he said such an inner struggle need not mean leaving their work. "Isn't it better to put up with that tension rather than abandon that work to someone who won't have that tear in their eye?" he asked.

He said he took to heart Pope John Paul II's recent appeal to scientists to "leave laboratories of death," but he said that a defense industry which was built up over 40 years will not be dismantled in five.

The "quickest way out" of the arms race is to have "sober" and "reflective" people working in it, he said, and part of their task is to "help change it from within."

Campbell, who has three daughters, said his world view and religious perspectives have been changing recently, and his wife has expressed fears that he will quit his job and jeopardize their financial security.

He said that until recently "I was not shaping any of my life as if Jesus Christ existed," but now he devotes more time to prayer and to study of Scripture and Church teaching.

He said he does not feel at odds with the "necessary forces" of those who demonstrate outside the gates of his workplace. But he said that "one-line slogans" are "not very conducive to dialogue" and are not enough to resolve questions about how gospel values should shape one's political values.

Protestant Groups Oppose U.S. Ambassador to Vatican

Washington (NC) — Formal exchange of ambassadors between the United States and the Holy See would violate separation of church and state and could promote discrimination against non-Catholics, Protestant leaders testified Feb. 2 at a Senate confirmation hearing for William Wilson, President Reagan's choice as ambassador to the Holy See.

Outnumbered nine-to-one at the hearing, the Catholic League for Religious and Civil Rights backed formalization of diplomatic ties between the United States and Holy See. Formal relations were announced Jan. 10, following congressional action to remove a century-old ban on such ties.

The hearing, before the Senate Foreign Relations Committee, was officially to consider Wilson as ambassador, but it became a protest forum for groups opposed to such ties.

Critics said they were not opposed to Wilson personally or motivated by anti-Catholicism. And they praised the leadership of Pope John Paul II, acknowledging his diplomatic efforts on behalf of world peace.

Sen. Jesse Helms (R-N.C.) said he opposed formal U.S.-Vatican ties and said he may put a hold on the nomination before it reaches the Senate floor.

Wilson, testifying briefly, said the formal ties would promote better communica-

tion between the United States and Vatican, that the "essential aspect" of the ambassador's role would be to explain U.S. foreign policy to the Holy See, and that ties would help the United States and Vatican promote peace.

"The benefit to be derived from full diplomatic relations...would be primarily derived from a permanent presence there," he said.

The accusation that the opposition is grounded in anti-Catholicism was raised by Father Peter Stravinkas, East Coast regional director of the Catholic League for Religious and Civil Rights.

He said that those opposed to Wilson's nomination do not find Wilson unsuitable for the job but think the job is off limits for any American.

"I submit that, at bottom and after all the rationalizations have been stripped away, this attitude amounts to nothing other than conscious or unconscious prejudice against the Catholic Church," he said.

The priest also refuted the idea that the move to formal ties is a Reagan administration tool to gain Catholic votes and suggested instead that some opponents might have political motives.

"The inordinate alarm and hostility" prompted by formal ties "demonstrates that hatred of the Catholic Church" still holds "political appeal" for people who will use it against Reagan, he said. "The charge that this is a vote-getting ploy is as false as it is malicious..."

"This group is in no way anti-Catholic," said the Rev. Robert Maddox, executive director of Americans United for the Separation of Church and State and a Baptist minister. "To suggest that this is some kind of anti-Catholic ploy is to miss the point."

"The main thrust of our opposition is support for a clear separation of church and state," said the Rev.

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs. He asked that the committee delay the nomination until the Senate can further consider the issues involved.

The Rev. Dean M. Kelley, the National Council of Churches' director of religious and civil liberty, said a formal diplomatic relationship, besides violating church-state separation and promoting favoritism for one church over others, "perpetuates the medieval misconception that the church of Christ...is or can properly be a temporal power."

Mr. Kelley, a Methodist, added that "the contention that the ambassador is to be sent to the civil entity rather than to the religious is belied by the very title of the appointment, which is not to the state of Vatican City but to the Holy See, an ecclesiastical entity."

Opponents also questioned whether U.S. Catholics are eager for formal ties.

"By no means are all Roman Catholics enthusiastic about U.S.-Vatican ties," said the Rev. B.B. Beach, a minister who heads the department of public affairs and religious liberty for the General Conference of Seventh-day Adventists.

Mr. Beach said some U.S. bishops "are not anxious to have a papal nuncio in Washington breathing down their clerical collars, for he would speak for the pope and the Roman Catholic Church and enjoy direct access to the government without" the bishops' involvement.

Mr. Dunn said he personally knows Catholics, including at least one bishop, worried about the ties. He said he has been informed that the U.S. bishops reached "tacit agreement" in a private session at their November 1983 meeting not to speak out. "They've been effectively gagged," he said.

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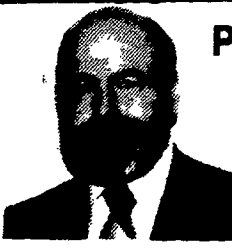
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