

CHURCH WOMEN UNITED
CWU SOCIAL POLICIES: 1941-2004
POSITIONS/POLICIES/ACTIONS

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CHURCH WOMEN UNITED

SOCIAL POLICIES 1941 TO 2004

Preface

by Anne H. Griffis

National Chair, Action/Global Concerns Committee

Our new Church Women United Social Policies 1941 to 2004 updates Anne Patrick Ware's extraordinary 1992 jubilee year compilation. Seventeen policy statements have been added. Together, these CWU statements are bold markers on the path of our journey as Christian women in America.

In 1941 the pioneering ecumenical movement of Christian women we now know as Church Women United began to make public statements on matters of vital concern to women, to the nation and to the world. For more than sixty years, during the turmoil and cultural changes of the latter half of the 20th Century, the social policies of Church Women United continued to express the strong, thoughtful and compassionate voice of Christian women whose commitment was, and remains, to bear witness together in fellowship, prayer, study and action.

From CWU's beginning in 1941, a major concern was the tragedy of war and the need to work "for a world order based on love and justice, without which there can be no durable peace." (Declaration on the National Crisis, 1941) When the UN Charter was signed in San Francisco in 1945, a resolution spelled out a plan for widespread public discussion of the text of the Charter in churches across the country. In all, there are over 100 statements on international issues and on the work of the UN in the collection of CWU social policies.

In the next years, there were resolutions on human rights and even a resolution urging church women to become active in civic and political life. Other major themes, amply evident throughout the decades, included strong support for racial/ethnic and economic justice, family life, aging and safeguarding the environment. There were important statements on the rights of women, the ordination of women, the plight of women and children in poverty and, in 1970, an agonizingly thoughtful resolution on abortion rights with an equally thoughtful minority report. In 2000, CWU adopted a lengthy statement on personal and institutional violence. Some issues have long ago faded and others are still terribly fresh in our thinking.

These social policy statements are of much more than historic interest. They provide guidance for future policies. They continue to give us inspiration and hope; they still offer practical suggestions for action, and they remind us of the enduring strength of thoughtful, articulate compassion in action. They express, over time, our spiritual heritage, a heritage that, by God's grace, will propel us forward.

Patricia Burkhardt
Legislative Officer, Washington Office

Gail Mengel
National Board President
Church Women United

CHURCH WOMEN UNITED POSITIONS/POLICIES/ACTIONS
 Related to Social Concerns
 1941-2004

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CHURCH WOMEN UNITED POSITIONS/POLICIES/ACTIONS

Related to Social Concerns

1941-2004

- A. Declaration on the National Crisis (1941)
- B. Human Rights (An action of the Assembly, 1950)
- C. Responsibility in Public Life (1955)
- D. The People's Platform (1976)
- E. Policy Statement on Faith and Politics (1987)

I. POSITIONS ON THE ECONOMY (p. 28)

- A. Reciprocal Trade Agreements Act (1943)
- B. Price Control (1946)
- C. Reciprocal Trade Agreements (1947)
- D. Reaffirmation of Reciprocal Trade Agreements (An action of the Assembly, 1948)
- E. Economic Responsibility (An action of the Assembly, 1950)
- F. Reciprocal Trade Bill (1958)
- G. Sweepstakes Lottery Bill to Provide Revenue for Public Education (1963)
- H. Opposition to Cutting Development Funds (1963)
- I. Poverty (1965)
- J. Office of Economic Opportunity (An action of the Assembly, 1967)
- K. Economic Issues (1972)
- L. Social Security Participation (An action of the Assembly, 1974)
- M. Commitment to the City (1978)
- N. POLICY STATEMENT ON ECONOMIC JUSTICE (1981)
- O. THE IMPERATIVE: THE POVERTY OF WOMEN AND CHILDREN (1986)
(See text under WOMEN, W)
- P. Campaign to End Hunger and Homelessness (1988)
- Q. SELECTED ACTIONS: ECONOMIC BOYCOTTS
 - 1. Support for Workers of J.P. Stevens and Company (1979)
(See text under EMPLOYMENT, L 1)
 - 2. Boycott of Campbell Soup Company Products (1984)
 - 3. Endorsement of California Grape Boycott (1985)
 - 4. Endorsement of General Electric Boycott (1987)
 - 5. Endorsement of Coors Boycott (1987)
 - 6. Endorsement of Morton Salt Boycott (1987)
 - 7. Endorsement of Nestle Products Boycott (1988)
 - 8. Ending of Morton Salt Boycott (1990)
 - 9. Endorsement on the Boycott of Mt. Olive Pickle Company Products (1999)
- R. Statement of Concern on NAFTA (1993)

II. POSITIONS ON EDUCATION (p. 38)

- A. Federal Aid to Public Schools (An action of the Assembly, 1946)
- B. Federal Aid to Education (An action of the Assembly, 1948)
- C. Federal Aid to Education (An action of the Assembly, 1950)
- D. Balanced Education (1958)
- E. Sex Values and Education (1967)
(See text under FAMILY, J)
- F. Pilot Training Programs on Sex Education (1967)
(See text under FAMILY, K)
- G. Interfaith Statement on Sex Education (1969)
(See text under FAMILY, L)
- H. Statement on Sex Education (1969)
(See text under FAMILY, M)
- I. Educational Rights (1970)
- J. Children's Right to Education (An action of the Assembly, 1974)
- K. Review of Textbooks (An action of the Assembly, 1974)
- L. POLICY STATEMENT ON RIGHTS OF CHILDREN AND YOUTH (1985)
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III. POSITIONS ON EMPLOYMENT (p.41)

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- B. Full Employment (1944)
- C. Fair Employment Practices Commission (An action of the Assembly, 1944)
- D. Minimum Wage (1945)
- E. Industrial Workers (1945)
- F. Fair Employment Practices (An action of the Assembly, 1948)
- G. Social Security (1950)
- H. Increase in the Minimum Wage (1955)
- I. Mexican Farm Labor Bill (1961)
- J. Equal Pay for Equal Work (1962)
- K. Mexican Agricultural Workers Importation Program (1963)
- L. Minimum Wage (1965)
- M. ACTIONS
 - 1. Support for Workers of J.P. Stevens and Company (1979)

IV. POSITIONS ON THE ENVIRONMENT (p. 45)

- A. Atomic Energy (1945)
- B. Report of Public Affairs Committee on Atomic Energy (1946)
- C. Atomic Energy (1946)
- D. Atomic Energy (An action of the Assembly, 1946)
- E. Atomic Energy (1947)
- F. Atomic Energy (An action of the Assembly, 1948)

- G. Peaceful Use of Atomic Energy (1955)
- H. International Atomic Energy Agency (1957)
- I. Cessation of Nuclear Testing (1960)
- J. Banning Nuclear Weapons Tests (1961)
- K. Disarmament and Cessation of Nuclear Testing (1962)
- L. Human Environment (1970)
- M. Nuclear Accident at Harrisburg (1979)
- N. Suspension of New Nuclear Power Plants (1979)
- O. POLICY STATEMENT ON ENERGY (1981)
- P. Alaska Oil Spill (1989)
- Q. POLICY STATEMENT ON SAFEGUARDING THE HEALTH OF THE EARTH AND THE INTEGRITY OF CREATION (1989)

V. POSITIONS ON FAMILY (p.58)

- A. Family Life (An action of the Assembly, 1946)
- B. Child Welfare (1947)
- C. Christian Family (An action of the Assembly, 1948)
- D. Children and Youth (An action of the Assembly, 1950)
- E. Dangers to Home and Family Life (An action of the Assembly, 1950)
- F. Children's Bureau (1955)
- G. Social Change Affecting Family (1956)
- H. Juvenile Delinquency (1957)
- I. Influence of Films on Children (1958)
- J. Sex Values and Education (1967)
- K. Pilot Training Programs on Sex Education (1967)
- L. Interfaith Statement on Sex Education (1969)
- M. Statement on Sex Education (1969)
- N. Family Life Education for the Young and the Aged (1973)
- O. Children and Violence in War (1974)
- P. International Year of the Child (1978)
- Q. POLICY STATEMENT ON AGING (1983)
- R. POLICY STATEMENT ON RIGHTS OF CHILDREN AND YOUTH (1985)
- S. SELECTED ACTIONS
 - 1. Appropriations for Children's Bureau (1955)
 - 2. Representation at the White House Conference on Children and Youth (1958)
- T. Sexual Abuse of Children (2004)
- U. Violence, Video Games, and Children (2004)
- V. Effect of Media (2004)

VI. POSITIONS ON FOOD (p.73)

- A. Food Program for Europe (1943)

- B. Food and Price Control (1945)
- C. World Relief (1946)
- D. Food Conservation and Distribution (1947)
- E. Food and Resources (An action of the Assembly, 1950)
- F. Agricultural Surpluses (1964)
- G. Food for Freedom (1966)
- H. School Lunch Program (1966)
- I. School Lunch Program (1968)
- J. School Lunch Program (1971)
- K. Hunger (An action of the Assembly, 1974)
- L. POLICY STATEMENT ON HUNGER (1985)

VII. POSITIONS ON FOREIGN AID (p.80)

- A. European Aid (1947)
- B. The International Trade Organization, Tariff Policy of the U.S.A., and the Marshall Plan (1947)
- C. European Recovery Program (An action of the Assembly, 1948)
- D. Foreign Economic Aid (1956)
- E. Foreign Aid (1957)
- F. Aid to India (1958)
- G. Expanded Economic Development Program (1958)
- H. Economic Growth (1960)
- I. Aid to Latin America (1961)
- J. Development Assistance (1963)
- K. Foreign Aid (An action of the Assembly, 1967)
- L. U.S. Position on Economic Development (1981)
- M. POLICY STATEMENT ON DISARMAMENT/DEVELOPMENT (1983)
- N. Global Debt Crisis (1989)

VIII. POSITIONS ON FOREIGN POLICY (p. 92)

- A. Principles for Foreign Policy (An action of the Assembly, 1950)
- B. Diplomatic Representation (An action of the Assembly, 1950)
- C. Korea (An action of the Assembly, 1950)
- D. Opposition to the Bricker Resolution Restricting Treaties (1952)
- E. Formosan Situation (1955)
- F. Berlin Crisis (1959)
- G. Granting Independence to Colonial Peoples (1969)
- H. Involvement in Indochina (1971)
- I. Withdrawal of support for Somoza (1979)
- J. U.S. Military Involvement in El Salvador (1981)
- K. U.S. Intervention in Nicaragua and Central America (1983)
- L. Pledge of Resistance (1984)
- M. Against the Embargo of Nicaragua (1984)

- N. Ignoring the World Court (1985)
- O. Gulf War and Crisis in the Middle East (1991)
- P. Lifting the Embargo Against Cuba (1999)
- Q. Deaths of the U.S. Humanitarian Workers in Colombia (1999)
- R. Resolution on the People of Colombia and US Foreign Policy (2003)
- S. U.S. Leadership and the World Community (2003)
- T. U.S. Policy on Iraq (2002)
- U. The Palestinian-Israeli Conflict (2004)

IX. POSITIONS ON HEALTH (p 107)

- A. Better Health Care for All (1946)
- B. Alcohol Education (An action of the Assembly, 1946)
- C. Alcohol Use (1949)
- D. Beer Advertising (An action of the Assembly, 1950)
- E. Liquor Advertising in Alaska and Hawaii (An action of the Assembly, 1950)
- F. Drug Abuse (1970)
- G. Acquired Immune Deficiency Syndrome (AIDS) (1988)
- H. Alcoholism (1988)
- I. Universal Access to Health Care (1991)
- J. The Global HIV/AIDS Epidemic (2004)

X. POSITIONS ON HOUSING (p.116)

- A. Emergency and Long-term Housing (1946)
- B. Adequate Housing (An action of the Assembly, 1948)
- C. The Housing Act of 1949 (An action of the Assembly, 1950)
- D. Housing and Segregation (1955)
- E. Discrimination in Housing (1961)
- F. Equal Opportunity in Housing (1965)
- G. Housing (1965)
- H. Open Housing (1966)

XI. POSITIONS ON HUMAN RIGHTS (p.119)

- A. Amnesty for Political Prisoners (1946)
- B. Respect of Human Personality (An action of the Assembly, 1948)
- C. Freedom of Speech (1959)
- D. Voting Rights in Local and State Elections (1965)
- E. Right to Dissent (1966)
- F. Prayer and the Astronauts (1969)
- G. Full Voting Representation for the District of Columbia (1979)

XII. POSITIONS ON HUMAN RIGHTS IN OTHER COUNTRIES (p.122)

- A. South Africa
 - 1. Treatment of Non-White Races (1949)
 - 2. Apartheid (1965)
 - 3. Racist Policies in South Africa and the Portuguese Colonies (1974)
 - 4. Apartheid--Civil Disobedience and Protest (1985)
 - 5. Divestment of Stock in Companies Doing Business with South Africa (1985)
- B. Philippines (1977)
- C. Refugees from El Salvador and Haiti (1981)
(See full text under IMMIGRANTS AND REFUGEES, O)
- D. South Korea (1986)
- E. Middle East
 - 1. Resettlement of Arabs in Palestine (1949)
(See full text under IMMIGRANTS AND REFUGEES, G)
 - 2. Middle East Conflict (1988)
 - 3. Gulf War and Crisis in the Middle East (1991)
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- F. China (1989)

XIII. POSITIONS ON HUMAN RIGHTS IN UN DECLARATIONS (p.127)

- A. International Bill of Rights (1947)
- B. International Bill of Human Rights (An action of the Assembly, 1948)
- C. Genocide (An action of the Assembly, 1948)
- D. Genocide (1950)
- E. Genocide (An action of the Assembly, 1950)
- F. Universal Declaration of Human Rights (1958)
- G. Convention on the Age of Marriage (1962)
- H. Political Rights of Women (1963)
- I. International Conventions on Slavery (1963)
- J. Convention on Human Rights (1964)
- K. Human Rights Year 1969 (1967)
- L. Resolution on Human Rights (1968)
- M. Forward-Looking Strategies of UN Decade for Women (1986)
(See text under WOMEN, V)
- N. International Year for the Culture of Peace (1999)

XIV. POSITIONS ON IMMIGRANTS AND REFUGEES (p.132)

- A. Immigration Laws (1943)
- B. Oriental Exclusion (An action of the Assembly, 1944)
- C. Immigration Cuts (1946)
- D. Displaced Persons (An action of the Assembly, 1946)
- E. Displaced Persons (1947)

- F. Displaced Persons (An action of the Assembly, 1948)
- G. Resettlement of Arabs in Palestine (1949)
- H. Refugees (An action of the Assembly, 1950)
- I. Refugees (1955)
- J. Refugee Relief Act Expiration (1956)
- K. Immigrants and Refugees (1957)
- L. World Refugee Year (1959)
- M. Refugees (1960)
- N. Immigration Policy (1970)
- O. POLICY STATEMENT ON IMMIGRATION (1981)
- P. Refugees from El Salvador and Haiti (1981)
- Q. Endorsement of Public Sanctuary (1983)
- R. Refugees and Displaced Persons in Central America (1983)
- S. Reaffirmation of Sanctuary (1985)
- T. Abuse of Immigrant Women and Children (2004)

XV. POSITIONS ON THE JUSTICE SYSTEM (p.140)

- A. Investigation of Terrorism (1946)
- B. Federal Loyalty Investigation (1947)
- C. Justice in Community Life (1947)
- D. Subversive Activities (An action of the Assembly, 1950)
- E. Congressional Privileges (An action of the Assembly, 1950)
- F. Freedom of Americans and Institutions (1953)
- G. Resistance to Senator McCarthy (1953)
- H. Congressional Investigating Committees (1957)
- I. Law Enforcement and Protection of Citizens (1965)
- J. Legal Justice for Mexican Americans (1968)
- K. Police Practices (1968)
- L. Murders of Black Women (1979)
- M. Opposition to the Death Penalty (1979)
- N. Abolition of Capital Punishment (1981)
- O. Against the Death Penalty (1985)
- P. POLICY STATEMENT ON TERRORISM (1986)
- Q. POLICY STATEMENT ON CRIMINAL JUSTICE: WOMEN IN PRISON (1988)
- R. SELECTED ACTIONS
 - a. Telegram to Committee of NCCC Committee (1953)
 - b. Basic Reading (1953)
 - c. Forces in Local Communities (1953)
 - d. Letter of Endorsement (1954)

XVI. POSITIONS ON MILITARY CONSCRIPTION (p.153)

- A. Peacetime Conscription (1944)
- B. Conscription (An action of the Assembly, 1944)

- C. Peacetime Conscription (1945)
- D. Opposition to Peacetime Compulsory Military Training (An action of the Assembly, 1946)
- E. Amnesty (An action of the Assembly, 1946)
- F. Universal Military Training (1947)
- G. Universal Military Training (An action of the Assembly, 1948)
- H. Conscientious Objectors (An action of the Assembly, 1950)
- I. Universal Military Training (1955)
- J. Emergency Ministry to Draft-age Emigres and Their Families (1970)
- K. Amnesty Issue (1973)
- L. Amnesty Task Forces (1974)
- M. National Registration (1979)
- N. SELECTED ACTIONS
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XVII. POSITIONS ON NATIVE AMERICANS (p.156)

- A. Education and Health of Indians (1947)
- B. Terminating Wardship Relation (An action of the Assembly, 1950)
- C. Relationships between Indians and the Community (1955)
- D. Legal Rights of Indian Americans (1956)
- E. Indian Health Services (1960)
- F. Development Programs on Indian Reservations (1960)
- G. Justice for Indians (1973)
- H. Restoration of Terminated Tribes (1980)
- I. POLICY STATEMENT ON NATIVE AMERICANS (1999)

XVIII. POSITIONS ON PEACE, ARMS, AND THE MILITARY BUDGET (p.161)

- A. Women's Action Committee for Victory and Lasting Peace (1943)
- B. Approval of U.S. Participation in International Organization to Preserve Peace (1943)
- C. Statement on Principles of Peace (1944)
- D. Communication with Congress (1944)
- E. Resolution on International Unity (1945)
- F. Statement of Principles (1945)
- G. East-West Relations (An action of the Assembly, 1948)
- H. Positive Program for Peace (An action of the Assembly, 1950)
- I. Proportional Spending on Arms (An action of the Assembly, 1950)
- J. Christian Foundations for a Lasting Peace (1952)
- K. Letter to Women of Japanese Churches re Hydrogen Bomb Tests in the Pacific (1954)
- L. Statement on Thermonuclear Warfare (1954)
- M. Cessation of Nuclear Testing (1958)
- N. Disarmament (1960)

- O. Reduction in Nuclear Weapons (1963)
- P. Arms Control and Disarmament (1964)
- Q. Priority Program for Peace (1966)
- R. Peace Priority (1966)
- S. Peace Advisory Group (1967)
- T. Resolution on Peace-building and Peacekeeping (An action of the Assembly, 1968)
- U. ABM System (1969)
- V. Military Spending, Economic Reconversion, Arms Control (1969)
- W. Department of Peace (1969)
- X. Strategic Arms Limitations Talks (1970)
- Y. Peacemaking (1972)
- Z. "Swords to Ploughshares" (1975)
 - a. Reduction in the Military Budget (1978)
 - b. Proclamation of Peace (1980)
 - c. Protest against Nuclear Weapons (1980)
 - d. Reduction of Military Spending Budget (1981)
 - e. U.S. Military Involvement in El Salvador (1981)
- (See text under FOREIGN POLICY, J)
- f. POLICY STATEMENT ON PEACEMAKING (1982)
- g. Nuclear Weapons Freeze (1982)
- h. Freeze of Nuclear Exports (1983)
- i. The MX Missile (1983)
- j. U.S. Intervention in Nicaragua and Central America (1983)
- (See text under FOREIGN POLICY, K)
- k. Nuclear-free Zone of New Zealand (1985)
- l. Opposition to Strategic Defense Initiative (Star Wars) (1985)
- m. Gulf War and Crisis in the Middle East (1991)
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- n. U.S. Navy Occupation of Vieques, Puerto Rico (1999)

XIX. POSITIONS ON RACIAL/ETHNIC DISCRIMINATION (p.185)

- A. Discrimination against Negroes (1943)
- B. Principles for the Committee on Social, Industrial and Race Relations (1944)
- C. Japanese-Americans (1945)
- D. Segregation (A resolution of the Assembly, 1946)
- E. Lynching (An action of the Assembly, 1946)
- F. Meeting Sites and Racial Discrimination (1947)
- G. Against Segregation (1947)
- H. Anti-Semitism (1947)
- I. Discrimination and Segregation in the Armed Services (An action of the Assembly, 1948)
- J. Next Steps in Race Relations (1952)
- K. Segregation in Public Schools (1955)
- L. Housing and Segregation (1955)
- (See text under HOUSING, D)

- M. In Support of the Student Sit-In Movement (1960)
- N. Anti-Semitism (1960)
- O. Desegregation in the Churches (1961)
- P. Discrimination in Housing (1961)
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- Q. Various Violations of Human Rights (1962)
- R. Assignment: Race (1962)
- S. Call to the Churches for Action in Race Relations (1964)
- T. Support for Voting Rights (1965)
- U. Equal Opportunity in Housing (1965)
(See text under HOUSING, F)
- V. Open Housing (1966)
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- W. Living together in a Pluralistic Society (1969)
- X. Discriminatory Treatment of Jews in the Soviet Union (1971)
- Y. Reassignment Race (1980)
- Z. Affirmative Action (1980)
 - a. 500th Anniversary of Christopher Columbus' Arrival in the Americas (1991)
 - b. SELECTED ACTIONS
 - 1. Establishment of Commission to Study Segregation
(Action of the Assembly, 1944)
 - 2. Inclusive Councils (1946)
 - 3. Decision Not to Meet in Indianapolis (1947)
 - 4. Decision Not to Change Policy on Meeting Sites (1947)
 - 5. Divestment of Stock in Companies Doing Business with South Africa (1985)

XX. POSITIONS ON THE UNITED NATIONS (p.201)

- A. United Nations Council (1944)
- B. United Nations Week (1944)
- C. Action on the San Francisco Charter (1945)
- D. Reaffirmation of Faith in the UN (1947)
- E. Support of the UN (An action of the Assembly, 1948)
- F. Technical Assistance Program (1950)
- G. UN Agencies and Mission (An action of the Assembly, 1950)
- H. Support of the UN (1950)
- I. Reaffirmation of the UN (An action of the Assembly, 1950)
- J. UNICEF and IRO (1951)
- K. Statement of Belief in the UN (1951)
- L. Support of the UN (1952)
- M. Appropriation for UNICEF (1953)
- N. Support of the UN (1953)
- O. Support of UN Day (1955)
- P. Support for UN General Secretary (1960)
- Q. Education about the UN (1960)

- R. Support for UNICEF (1960)
- S. Support for UN Bond Issue (1962)
- T. Fifteenth Anniversary of the Universal Declaration of Human Rights (1963)
- U. Resolution on UNICEF (1967)
- V. Statement on UN Peacekeeping (1968)
- W. Resolution on Peace-Building and Peacekeeping (1968)
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- X. Support of UNESCO (1969)
- Y. Continuing Support of the UN (1970)
- Z. POLICY STATEMENT ON PEACEMAKING (1982)
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 - a. Support of UNESCO (1984)
 - b. Support of the UN (1986)
 - c. Support of the UN (1991)

XXI. POSITIONS ON WOMEN (p.213)

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- B. Women in National and World Ecumenical Meetings (1953)
- C. Ordination of Women (1953)
- D. Status of Women Commission (1958)
- E. Equal Pay for Equal Work (1962)
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- F. Convention on the Age of Marriage (1962)
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- G. Political Rights of Women (1963)
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- H. Endorsement of Equal Rights Amendment (1970)
- I. Abortion (1970)
- J. Statement on Equal Rights Amendment (1972)
- K. Recognition of Ordination (An action of the Assembly, 1974)
- L. Women in the Whole Ministry of the Church (1974)
- M. Participation of Women in Social Security (1974)
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- N. Equal Rights Amendment (1975)
- O. ERA Resolution on Economic Sanctions (1977)
- P. Support for Extension of Deadline for Ratification of the ERA (1978)
- Q. Reaffirmation of Commitment to the ERA (1979)
- R. UN Convention on Elimination of Discrimination of Women (1981)
- S. Statement of Concern about Abortion (1982)
- T. Equal Rights Amendment (1983)
- U. Against Mail-Order Brides (1985)
- V. Forward-Looking Strategies of UN Decade for Women (1986)
- W. THE IMPERATIVE: THE POVERTY OF WOMEN AND CHILDREN (1986)
- X. POLICY STATEMENT ON CRIMINAL JUSTICE: WOMEN IN PRISON (1988)

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- Y. Against Criminalization of Abortion (1989)
- Z. POLICY STATEMENT ON PORNOGRAPHY (1989)
 - a. SELECTED ACTIONS
 - 1. Susan B. Anthony (1945)
 - 2. Leaflet on the Status of Women (1953)
 - 3. Appointment to Inter-American Commission of Women (1969)
 - b. Statement on the Treatment of Women in Bosnia-Herzegovina (1993)
 - c. A Resolution on Abortion (1996)
 - d. Continuing Goals of the Ecumenical Decade of the Churches Solidarity with Women 1988-1998 (1999)
 - e. Gender Apartheid in Afghanistan (1999)
 - f. Trafficking In Women and Girls (1999)
- g. POLICY STATEMENT ON VIOLENCE (2000)
- h. Abuse of Immigrant Women and Children (2004)
- i. Sisterhood: Affirming our Dignity and Worth (2004)
- j. History of Church Women United (2004)
- k. Clarity of Financial Affairs (2004)

XXII. MISCELLANEOUS POSITIONS (p.246)

- A. Gun Control (1981)
- B. Law of the Sea Treaty (1981)
- C. Campaign Finance Reform (1986)
- D. Iran/Contra Scandal and Constitutional Authority (1987)
- E. Against Discrimination toward Lesbian and Gay Persons (1989)
- F. Truth in the Media (2004)

CHURCH WOMEN UNITED
POSITIONS/POLICIES/ACTIONS
related to Social Concerns 1941-2004

Note About Editor of CWU Social Policies: 1941-1991

Ann Patrick Ware has been a member of the professional ecumenical community for almost 25 years. She came to New York in 1968 to work at the National Council of Churches in the Commission on Faith and Order and remained in that theological position until 1981. During and since that time, she has had close relations with Church Women United, attending Assemblies and meetings, giving Bible workshops and addressing State Presidents in Louisville. A member of the Sisters of Loretto community, she has coordinated the New York Office of the Institute of Women Today, an interreligious operation that serves both women in prison and those needing bail assistance.

In 1981, she joined the staff of Church Women United as a part-time assistant, first in the Department of Communications and later in Ecumenical Action. Upon her retirement in 1991, she was given the Valiant Woman Award.

INTRODUCTION

A Jubilee Year provides a glorious occasion for celebrating 50 years of Church Women United's dedication to works of justice and peace. Nothing brings this admirable history before us so clearly as to see laid out, year by year and issue by issue, this compilation of statements, positions, policies, and actions. And even considering this account of what has happened at the national level, we leave unmentioned the thousands of other actions of faith and good will which have taken place at the state and local levels over this golden span of years.

Founded as the United Council of Church Women (UCCW) in 1941, what is now known as Church Women United was also known (from 1950-1966) as United Church Women (UCW). Under whatever name, Church Women United has always seen its Christian faith as directly related to making a better world for all and therefore as having a direct connection with social and political action.

Integral to Christian Life: Action for Peace with Justice

From the very beginning, at the time of the Constituting Convention in Atlantic City in December 1941, the major concern was to see what God's will demanded of the women of the church in a time of war. A few years later (1950), an explicit resolution linked

Christian attitudes with working to secure for all people those human rights and freedoms denied to more than half the world.

Always feeling that prayer alone is not sufficient to right wrongs, and that the mere statement of Christian positions, no matter how highly motivated and principled, will not suffice without the support of congruent actions, in 1955 the organization urged its members to more active responsibility in civic and political life as an important part of Christian citizenship.

Then, in the years preceding the nation's bicentennial (1976) and as part of that commemoration, Church Women United in every state studied their society and devised a platform for action. Known as "The People's Platform for a Global Society," the resulting document was formed of "planks," that is, conclusions from hundreds of local units about the problems of society and principles about addressing them derived from their Christian faith, especially the Gospel admonition, "As you did it to one of the least of these my little ones, you did it to me..." (Matt. 25).

Once again, this time in 1987, the Common Council of Church Women United endorsed a statement of policy that "political action that flows from one's spirituality is basic to the life of a person who professes to be Christian."

The pages which follow are a splendid testimony to what committed Christian women can do when they decide to educate themselves, to scrutinize every aspect of society through a Christian lens, and to make their views known to accountable persons in high office. Three areas, in particular, have received unremitting attention over the years: the promotion of peace and opposition to all armed conflict and the militarism of our society; equal civil and political rights for all and a firm stance against racism; and unflagging support for the United Nations. A word about each.

Promotion of Peace

Even as Church Women United was being founded, the United States was in an uproar over the bombing of Pearl Harbor. CWU's Declaration on the National Crisis, issued on December 13, 1941, [see below, A] was, as Claire Randall, current CWU President 1988-1992, has said, "a remarkably discerning expression of faith and caring in time of war," looking forward to the establishment of a world order of justice, love, and peace. From that time on, the record of CWU actions is a consistent and unbroken call for conflicts to be settled by negotiations not arms; opposition to the use of force and to the development and deployment of new weapons; demands for disarmament; opposition to U.S. military intervention in foreign countries, especially in Latin America; and, most recently, staunch opposition to the Gulf War of 1990-1991.

Efforts toward Racial Justice

The issue of racial justice and equality is another which has been on the agenda of Church Women United from its earliest days. A Committee on Race Relations was established in 1942, and in 1943 the organization approved a policy of not meeting in any hotel which would not accept "non-white" members. Despite laws in some states which forbade interracial meetings, the (then) UCCW decided in 1945 to recognize only state councils which were open to all races. This meant that in those instances, when the group met, their sessions were illegal. Assignment: RACE in 1962 and Reassignment Race in 1980 have been major projects, each of them involving thousands of women at the local level for several years in programs which helped them explore racism in general, exclusivity in their own relationships, and the ways in which structural racism is perpetuated in U.S. society.

Support for the United Nations

A third passionate concern of Church Women United through the years has been participation in and support of the United Nations. Nowhere has the UN had a better friend than in CWU. Present at the founding meeting of the UN in San Francisco in 1945 in the person of its (then) president, Georgiana Sibley, the UCCW was one of the first nongovernmental organizations to name an official observer to the UN. There is an impressive record of Church Women United actions favoring the UN: presenting, at the signing of the Charter, a petition of one million signatures supporting an international peacemaking organization; defending it when isolationist voices claimed that the UN would weaken U.S. sovereignty; calling upon the U.S. to pay its assessment when that money was being withheld as a way of exerting pressure; reading and studying its Conventions; promoting its activities at the local level. Since 1958 CWU has been offering seminars at the United Nations, which thousands of women from all over the United States have come to attend. In 1963 CWU opened an office in the newly-built Church Center for the United Nations.

Reviewing the statements which follow, the reader may well be struck with their timeliness and appropriateness. True, the biases of an earlier day are sometimes reflected in language, especially in the use of non-inclusive terms, and one is jolted now and then by repeated references to the United States as a "Christian nation." As the nation has become more aware of its demographic diversity, CWU, too, helped in part by ecumenical and interreligious association, has become more sensitive to religious pluralism. But by and large it would be difficult to find any action or statement which would embarrass the contemporary constituency of Church Women United or with which there would be strong disagreement. On the contrary, we have here a shining record of idealism and integrity, consistently articulated by well-informed women of the church.

Reading this account of how CWU has dealt with various issues gives a little rundown of American history of the last 50 years and also brings to mind episodes which evoke powerful memories: Jim Crow laws and lynching, peacetime military conscription, the internment of Japanese-Americans during World War II, raising the minimum wage to 65 cents an hour in 1945, the McCarthy era, amnesty for objectors to the Vietnam War, the

Equal Rights Amendment, the nuclear accident at Harrisburg, the Alaska oil spill, AIDS.

Impressive as this account of social principles and consequent action is, it leaves unmentioned many other estimable aspects of Church Women United: the millions of dollars dispersed to individuals and organizations through Intercontinental Grants; local efforts in establishing ministries to prisons, soup kitchens, clothing dispensaries, and a host of other charitable works; international and domestic Causeways; Bible study through Wellsprings; and the sponsoring of days of prayer, which have been the heart and soul of the movement. (And this is to name only a few!)

In 1984 CWU opened a Washington office in order to strengthen the ecumenical women's witness on public policy issues and to enable local units to focus their energies on working for change. With growing poverty and continued military buildup during the 1980s affecting the economic viability of most state governments, CWU women in their respective locales needed a way to tackle large structural issues, like militarism, unfair trade agreements, and the like. Through action alerts, phone trees, and legislative workshops the Washington office has helped women at the local level take a number of actions: (1) link the policy statements found in this book to the public policy issues debated in the U.S. congress; (2) develop strategies for advocacy; and (3) express their collective and personal opinions to their Senators and Representatives.

The resolutions and policies contained herein were passed by decision-making bodies: Boards of Managers, Administrative Committees, Executive Committees, Executive and common Councils, and National Assemblies. These have varied in membership, of course, and from time to time in name as the United Council of Church Women (UCCW) of 1941 became in 1950 one of the founding members of the National Council of Churches and adopted the title of united Church Women (UCW), retaining it until 1966 when it became Church Women United (CWU).

Basic statements (those mentioned above) which emphasize the relationship between faith and action, religion and politics, are reproduced here at the end of the Introduction so as to highlight their prominence. They ought to be read first. They lay the foundation and set the context for what follows.

Other actions, statements, etc. of CWU, as garnered from the minutes of board and council meetings, are grouped below, first according to subject matter in alphabetical listing, and then chronologically. An exhaustive Table of Contents will, we hope, make up for the lack of an index, but the reader is encouraged to look for cross-references other than those listed. Thus HUMAN RIGHTS and RACIAL/ETHNIC DISCRIMINATION are strongly interrelated; likewise, PEACE and FOREIGN POLICY.

To find what CWU's position is on a certain issue, look first under the appropriate category, then consult the Table of Contents under that category. Thus to find the position on capital punishment, for example, first look under JUSTICE SYSTEM, then run down the items in the Table of Contents until you find "death penalty" or "capital punishment."

A. Declaration on the National Crisis (1941)

We, the women members of the Constituting Convention called at Atlantic City, December 11-13, 1941, to unite the three interdenominational bodies of church women in the United Council of Church Women, meeting at the hour of our country's involvement in a war and at the time of the world's greatest tragedy, still believe individually and collectively that God reigns and that ultimately his will shall prevail. In deep penitence for our share in the world's guilt and woe, we call upon the women of the churches to enter with us into the suffering and sacrifices of the human family:

To combat the rising tide of hatred caused by war;
 To minister to those suffering from the ravages of war;
 To show friendship and understanding to the men and women in service for the defense of our country;
 To maintain the integrity of the home;
 To continue to its fullest degree the ongoing ministry of the church, even to the uttermost parts of the earth;
 To consecrate ourselves to the task of building a democracy at home which recognizes individual worth and strives for justice to all the people;
 Finally, to dedicate ourselves to the task of demanding of our country that it assume its full responsibility in the days to come in helping to build a world order based on love and justice without which there can be no durable peace.

B. Human Rights (An action of the Assembly, 1950)

Whereas we feel that we have made only a beginning as church women in assuming our responsibility in breaking down prejudices;

Be it resolved (1) that we undertake a more vigorous demonstration of Christian attitudes towards all people, both in daily life and organizational relationships; and (2) that we work to secure for all people those human rights and freedoms now denied to peoples of more than half the world.

C. Responsibility in Public Life (1955)

Voted that believing that the greater understanding of civic and political implications of our Christian principles is an important part of our Christian citizenship, we urge our councils to develop a fair and critical attitude toward civic and political problems and ethical standards in political life. We also urge church women to take more active responsibility in civic and political life.

D. The People's Platform for a Global Society: Mandate for Action (1976) [Presented to the newly-elected President of the United States, Jimmy Carter, in January of 1977]

SUMMARY OF HUNGER PLANKS: The highest priority in the People's Platform is the solution of the problem of world hunger. This issue is a matter both of right and of expediency: the women of CWU declare that all people have a right to adequate nutrition [emphasis added] and recognize that present inequities pose a serious threat to world peace. It seems that the "guns or butter" trade-off is still a reality; the Platform acknowledges the part played by inflated military budgets in the failure to deal with world hunger. On the international level, the planks urge that the United States adopt the recommendations of the 1974 World Food Conference: (1) make food available to famine areas; (2) establish an international food reserve; and (3) provide unilateral and multilateral aid for development.

Hunger is also a problem here at home, increasingly for the elderly on fixed incomes. In addition to recommending that all citizens be more concerned with their own wasteful patterns of consumption, the planks emphasize the importance of the federally subsidized food stamp program, school lunches, and voluntary projects, such as "Meals-on-Wheels," that serve the elderly.

SUMMARY OF HEALTH CARE PLANKS: The health care planks stress the right of each individual to adequate health care and cite the inequities that now exist, especially in the area of health care delivery systems. Education about nutrition and health and the institution of preventive medicine are tools which should be used to create a healthy citizenry. The present health care programs, particularly for the elderly, should be consolidated and simplified so that they will be utilized more effectively.

Since the major obstacle to equality of health care (or quality health care for all) is its high cost, many planks call for a comprehensive federal health care program, including national health insurance, as the only means to insure that all people have access to the services they need.

In addition, the planks affirm that the special needs of women, children, and the aged must be taken into account in formulating a national health care policy. And adequate health care services should be an integral part of the development aid if indeed we believe that basic health and nutrition are the rights of all people.

SUMMARY OF ENVIRONMENT PLANKS: The American propensity for "bigger and better," for the "good life," poses a serious threat to the environment and to the quality of life for future generations. The need for conservation involves more than setting aside land for national parks and animal refuges. Conservation will require basic changes in life style coupled with strict governmental regulation to eliminate wasteful consumption and reduce air and water pollution. The practice of dumping wastes into our lakes and rivers must be prohibited immediately.

Energy conservation is a necessity if the finite resources of the earth are not to be exhausted; already the United States consumes far more than its share of the earth's

energy. The search for alternative sources of energy should be intensified. Some of the planks express concern for the dangers of nuclear energy, and it is generally agreed that more research needs to be done before the United States commits itself further in this area.

SUMMARY OF EDUCATION PLANKS: The education planks in the People's Platform exhibit a deep commitment to the importance of education for all citizens. Cuts in educational budgets at the state and national levels have impaired the quality of education, so much so that many young people are graduating from high school without even the basic skills in reading and writing. The increasing ratio of students to teachers makes attention to the individual student's needs difficult. More personal and vocational guidance counselors are needed in the schools. These jobs are often the first to go when personnel cuts are made.

Inequalities in the educational system are due in part to the discriminatory method of financing schools. The unwise use of property taxes in most areas of the country ensures a lower level of education for the poor and minorities. Governments must explore alternative methods of supporting quality education so that this important resource is made equitably available.

SUMMARY OF THE CRIME AND CRIMINAL JUSTICE PLANKS: The criminal justice system has been tried and convicted by the People's Platform. The planks advocate a reallocation of funds from "end-of-the-line" measures to the prevention of crime, through an elimination of discrimination against minorities and the poor in employment and education. The rising rate of juvenile crime points up the need to deal with underlying causes of violence.

Conditions of overcrowding and inadequate facilities in many prisons indicate that prisons are regarded as warehouses for criminals and that they are violating basic human rights. Alternatives to incarceration, such as work-release programs, should be explored in order to work toward rehabilitation. This is particularly important for juvenile offenders who are often placed in quarters with hard-core criminals.

The rights of the victims as well as the rights of the offender are often ignored under the present criminal justice system. Most of the planks in the Platform advance the idea of compensation to the victim, either by the offender or by the government.

SUMMARY OF FAMILY STABILITY PLANKS: The perceived need for strengthening the family unit emerges as a complex area in the platform planks. There is a general feeling that many institutions of modern society have violated the integrity of the family, thereby damaging the moral fiber of the country. Yet the plans seem to advocate more, rather than less, governmental action in the area of family life.

When examined closely, however, the planks clearly indicate that the greatest threat to family stability is the refusal of government to accept the changes that have occurred in

the roles of family members. The increase in single-parent households and in families where both parents work make the establishment of childcare facilities a pressing need, but funds for day-care centers have decreased. The present tax structure discriminates against the two-income family. Welfare laws encourage the breakup of families by refusing ADC funds to families where the father is even occasionally present. The Platform notes that it is not only the changes in family structure that are the problem but also the outmoded and discriminatory policies of government.

A concern for the plight of children and the elderly is at the base of the family stability planks. Day-care facilities which provide a comprehensive learning experience for children are positive indications of our commitment to the future. A closer examination and regulation of nursing homes, as well as increased funds for home care for the elderly, would enable the aged to participate more fully in a society which often seems to have forgotten them.

SUMMARY OF HOUSING PLANKS: The issue of housing has a low priority in government planning, but the lack of adequate housing is reaching crisis proportions. As always, it is the poor who are most severely affected. The planks advocate the commission of funds for low- and middle-income housing which mixes racial and economic groups. (One unit points out that integrated housing would eliminate the need for controversial busing.) The inadequacy of housing is most critical in urban areas where financing is difficult to find and living space limited.

SUMMARY OF EMPLOYMENT PLANKS: Employment for all those able and willing to work is an important goal for the new administration. The idea that full employment is possible only in wartime is rejected by the Platform planks; they call for the creation of peacetime industries. It is also important that employment opportunities are equally available to women and minorities and that the principle of equal pay for equal work apply in all areas of the labor market.

SUMMARY OF HUMAN RIGHTS PLANKS: The Platform planks on human rights recognize the responsibility of the community to act in both the domestic and international arenas. The incidence of oppression of minorities and dissidents and the increasing use of torture on political prisoners in other countries demands the attention and diplomatic action of our government. The United States should ratify as soon as possible the International Bill of Rights.

The violation of human rights at home is no less a matter of concern. As one unit of CWU observes, a nation "which can get a man on the moon in a decade can also learn to provide human beings with opportunities for full self-development"--yet it would seem that technological obstacles are more easily removed than prejudice and discrimination. Legislation for the rights of women and minorities should be actively enforced; many planks call for the ratification of the Equal Rights Amendment. As we celebrated the Bicentennial it was brought home to us that there are many denied the rights guaranteed under the Constitution.

SUMMARY OF PEACE AND MILITARY SPENDING PLANKS: These planks deplore the fact that more money is spent throughout the world on the study and practice of war than on the human needs of hunger, poverty, education, and health. The planks universally call for a reduction in the United States military budget and the use of those funds for domestic and international aid. The role of the United States as chief supplier of weapons to the world, the planks suggested, contributes to the tense and uneasy atmosphere between nations, which is, in itself, a significant--albeit often unacknowledged--cause of war.

The national government must undertake to promote the use of nonviolent means to settle disputes. The United States must take the lead in strengthening the United Nations as a peacemaking institution. Several of the planks favor the creation of a Cabinet-level Department of Peace. This new agency would work for disarmament and mount a national campaign of peace education.

E. POLICY STATEMENT ON FAITH AND POLITICS (1987)

Introductory Statement

Through the centuries people have struggled over the proper relationship between church and state, religion and politics, personal conscience and church or civil authority. Religious perspectives and pressures from lay persons and church leaders significantly influence an often unsuspecting public. Some persons view the political activism of individuals and faith groups as a violation of the constitutional mandate of separation of church and state.¹ Others see political activism as demeaning the religious-----

1 The explicit wording and intent of the First Amendment forbids the Government from establishing or infringing upon religious practices. It does not prohibit religious groups from attempting to influence governmental actions through ordinary political channels. -----transcendental character by mixing it up with the affairs of this world. Such a view, we believe, denies a fundamental concern of the Christian tradition and Gospel message: namely, the connection between faith, life, and justice issues.

Politics has to do with the ordering of society and determines whether or not people will experience freedom and justice. The political system is the process by which a community/state/nation makes decisions about how it will govern itself. Nearly every decision we make as citizens has political implications. Jesus said, "Do you love me?...Feed my sheep" (John 21:15-18). This would indicate that there is a clear connection between faith and seeing to it that people have access to needed resources. In Luke 4:18-19 Jesus echoes the words of the prophet Isaiah in emphasizing that "Good News" for the poor translates into liberty and freedom from oppression.

Historical-Scriptural Basis

Though the intensity of religiously-motivated people in politics is increasing, and there is

greater "use" of religious tenets for political purposes, it is important to put this movement into perspective. As early as 1250 B.C. the midwives in Egypt, acting from their faith perspective, disobeyed the command of the King of Egypt, who had ordered them to kill the baby boys of the Hebrews (Ex. 1:17). Queen Esther was also challenged by her faith to act boldly on behalf of her people (Esth. 4:12-16). The acts of the midwives and of Queen Esther (Esth. 4:10-17) were clearly acts of civil disobedience. Our history shows that the great social movements that have shaped our country--anti-slavery, civil rights, concern for the poor, and commitment to peace--have all had deep religious roots. Rosa Parks' refusal to move to the back of the bus sparked the civil rights movement, led by Martin Luther King, Jr.,--a campaign for justice strongly inspired by religious beliefs that has had a lasting impact on the political life of our nation. Mary Dyer, a 17th century Quaker martyr, was hanged on the Boston Commons in 1660 because she refused to abandon the principles of freedom of speech and conscience. The movements to abolish slavery and to achieve suffrage for women and laws forbidding exploitation of children are all actions of dissenting citizens, many of whom were religiously motivated.

People of deep faith have always struggled to hear and obey God's word: "Have no other gods before me" (Ex. 20:3, 23; Deut. 5:7); "Do justice, love kindness, walk humbly with your God" (Mic. 6:8); "No one can serve two authorities" (Matt. 6:24). These words are addressed not only to individuals but also to churches and corporate bodies and are exemplified by Jesus, who did not equate religious or civil institutions with the reign of God but saw those institutions as enablers to prepare the way for the reign of God, where justice, love, and peace could be realized. If they did not serve that end, they deserved no loyalty. Jesus called both ecclesiastical and civil regimes to accountability and insisted that neither could replace the primacy of God.

Scripture is clear about what is required of those who put God's authority first: "Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry and bring the homeless poor into your house?... (Is. 58:6-7). "I have set before you life and death, blessing and curse; therefore choose life that you and your descendants may live" (Deut. 30:19). "I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings...take away from me the noise of your songs...but let justice roll down like water and righteousness like an everflowing stream" (Amos 5:21-24).

The Relationship of Faith and Action for Justice

There are Christians and religiously-motivated people/faith communities who have come to understand that justice is not possible without dealing with the structures that keep injustice in place. Systems are often created and maintained by those who benefit by them. Many are elected officials and those supported by them. The call to deepen the life of the Spirit and to bring about the reign of justice and peace--God's reign--is a single call. Political action that flows from one's spirituality is basic to the life of a person who professes to be Christian.

Religious pluralism makes it imperative that faith groups unite on fundamental political issues that transcend religious differences. Some of these issues might be economic justice, foreign policy, and eradication of war. As members of a democratic society, we cannot demand that our sectarian views, whether "Right," "Left," or "Middle," be the yardstick by which all are governed. Responsible exercise of political involvement is dependent on the people for freedom to make decisions based on truth without fear of coercion. Therefore, when churches or civic groups manipulate truth or cloud the issues by using fear, guilt, nationalism, or loyalty to control people, they are inhibiting the free exercise of human rights.

Church, State, and Politics

It is clear that the state or civil person/structure is subordinate to the will of God in a faith person's life choices. But since there are different ways of living out religious convictions, the common good demands that societal decisions be balanced against what is best for all and not be based on one sectarian belief. Religious faith can inform and safeguard human dignity, human rights, and rights of the earth/land, but more specific beliefs should not be forced on any religious group, nor should the state seek to advance religious teachings of any sect. Its role is to provide the climate for and to protect freedom of religion and expression of faith, which are fundamental human rights.

Church Women United recognizes the right of faith groups to state clearly their own positions on important issues and to inform and educate their members. They may inform their members about the positions of candidates for elective office regarding those same issues. Churches, if they wish to retain tax-exempt status, may not directly endorse candidates or require their members to support a particular party or candidate. Church Women United encourages churches to weigh carefully the danger of "single issue" politics. A candidate's position on a broad range of issues ought to be examined, since few candidates will ever line up perfectly with every church position.

SOME PRINCIPLES TO GUIDE US

For State/Public official

1. To protect and insure religious freedom for all; therefore, the state does not define or institutionalize any one religion or set of religious beliefs nor use them for political gain.
2. The state assures that certain standards are maintained by religious groups and in their institutions, e.g., religious groups may not abuse/use children, animals, etc.
3. The state enforces such laws, including constitutional and international, that apply to all citizens and which protect the rights of all. It doesn't use religious language to justify or sacralize political ideology, e.g., "godless communism," "manifest destiny," and "national security."

4. The state clarifies the difference between religious freedom and prayer in public schools where children may be susceptible to imposed beliefs and practices.

For Church/Person of Faith

1. Christian faith demands political response where decisions are made that affect the well-being of people and of the planet (space) earth.

2. Political action (voting, lobbying, speaking out, critiquing platforms, etc.) is essential. Politics is the process by which we create and just society and world.

3. It is a Christian responsibility to:

- Act on behalf of the marginalized and dispossessed in order to help them realize their full rights and freedoms;
- Develop positions on issues for study and education and for testimony before Congress, etc.;
- Critique and respond to the government (state, local, national) regarding policies and practices;
- Observe those laws/statutes that protect the common good of all and to protest unjust laws; --Refrain from controlling or threatening members in matters relating to conscience, because of their political views;
- Insure religious freedom for all people.

I. POSITIONS ON THE ECONOMY

A. Reciprocal Trade Agreements Act (1943)

Voted that the Executive Committee of UCCW express its approval of the renewal of the Reciprocal Trade Agreements Act.

B. Price Control (1946)

We urge extension of the Price Control Act without crippling amendments through June 1947. Throughout the present reconversion period, when the danger of inflation is greatest, price control must be continued to serve as a guardian of family security.

C. Reciprocal Trade Agreements (1947)

Whereas the reciprocal trade agreements program expires June 12, 1948, having been extended four times since it was inaugurated in 1934; and

Whereas it is important that this far-sighted program for increased international trade and

decreased trade barriers should be extended for another three-year period;

We, the Board of the UCCW, support such legislation as will achieve these objectives.

D. Reaffirmation of Reciprocal Trade Agreements (Assembly 1948)

The UCCW reaffirms support of reciprocal trade agreements and urges their renewal as a necessary part of full cooperation with the International Trade Organization and all other means of establishing world economic health.

E. Economic Responsibility (An action of the Assembly, 1950)

Whereas we, as Christians, are committed to working constantly and actively for peace through local and national efforts to support and strengthen the United Nations and all its agencies and through sharing in the financial burden of rehabilitation and reconstruction in war-torn lands, and assisting underdeveloped areas of the world to achieve economic well-being; and

Whereas the acceptance of this responsibility involves the payment of the high cost of peace by all our citizens;

Therefore, be it resolved that, as Christian women, we be concerned that this economic burden be fairly shared, and not fall most heavily on those least able to bear it; and that we be willing to make the sacrifices and take the action which is necessary such as:

1. Refraining from hoarding and profiteering;
2. Working for such control and increased taxation as are necessary to check inflation and to pay our full share for world rehabilitation and security, from current income rather than through increase in the national debt;
3. Insisting upon maximum efficiency and economy in government organization and administration.

F. Reciprocal Trade Bill (1958)

It was voted that a letter be sent to the President and the Secretary of Commerce, with a copy to the Chairman of the Ways and Means Committee, urging the passage of the Reciprocal Trade Bill without crippling amendments; that state chairmen [sic] of Christian World Relations and all church women across the country be asked to express their opinions on this bill to their congressmen during the Easter recess.

G. Sweepstakes Lottery Bill to Provide Revenue for Public Education (1963)

Voted: Noting that the Governor of the State of New Hampshire on April 30 signed a

Sweepstake Lottery Bill to provide revenue for public education, the Board of Managers of UCW, a general department of the National Council of Churches, meeting in Seattle May 1, 1963, expresses its grave concern and disapproval of this action which, for the first time in the 20th century, sanctions a lottery as a state revenue; commends all those, including the New Hampshire Council of Churches and the United Church Women of New Hampshire, who have continually voiced opposition to the state lottery and who have emphasized the moral issue involved; alerts all church women to the danger of similar action elsewhere.

H. Opposition to Cutting Development Funds (1963)

Noting that the Alliance for Progress Fund has been cut in House Bill HR.7885 by one-third and the Development Loan Fund by one quarter, and believing that it is essential to continue these long-term programs which are beginning to show steady advance; and since UCW has consistently supported aid for economic and social development;

The Executive Committee of UCW, a general department of the National Council of Churches, meeting in West Virginia October 9, 1963, urges state and local councils to continue study of this issue and to communicate their views to their congressmen so that funds may be restored in the Senate Authorization Bill S.1276 and in the House and Senate Appropriations Bills when presented.

I. Poverty (1965)

Whereas the people of the U.S.A. have been called to the struggle to eliminate poverty in this country and have responded by engaging in the first stages of the assault; and

Whereas the churches and councils of UCW by virtue of the faith they profess are committed to work for the good life for all men [sic] everywhere in the world and, regarding the war on poverty in the U.S.A. as an essential step to this end, are already engaged in the struggle on many fronts;

Therefore, be it resolved that the Board of Managers of UCW, meeting in New York City April 27-29, 1965, support all sound efforts to assure that the appropriation of public monies, at each stage, be adequate for the program whose objective can be nothing less than the elimination of the scourge of poverty from this land; oppose any attempts which may be made by groups or individuals nationally or on the state or local level to seek selfish advantage in the use of public funds appropriated for the elimination of poverty; and recommend that church women actively participate in community action programs and use their influence to assure that local anti-poverty programs will be controlled and guided by representative groups of citizens, including adequate representation from the poverty community.

J. Office of Economic Opportunity (An action of the Assembly, 1967)

Since it is now possible for the first time in history to eliminate poverty, we as Christians

have a clear and compelling mandate to support much stronger efforts than have yet been made towards this end.

Our experience with thousands of girls in poverty throughout the country leads us to the conviction that the Job Corps program is absolutely essential if this generation of disadvantaged girls is to receive adequate assistance.

Believing that the essential coordination of all services for the poor, and the continuing necessary innovations in these programs and services can be accomplished only through a single administrative agency, we support the Office of Economic Opportunity as that agency.

Therefore, Church Women United assembled in Lafayette, Indiana, on July 16, 1967, members of our Congress to support the Economic Opportunity Bill; and further urges our members, as individuals and as groups, to make known their support of this bill.

K. Economic Issues (1972)

It was voted that the Board of Managers of CWU authorize the formation of task forces devoted to the arena for action centered on economic issues in both the domestic and international context. These task forces will study and act in such areas as guaranteeing a minimum standard of living, and the effects of United States trade and private investment both at home and abroad. It is our intention to serve as an orderly point of force to influence the reshaping of our government policies toward a more equitable distribution of wealth within the United States and between the United States and the rest of the world.

L. Social Security Participation (An action of the Assembly, 1974)

Resolved that the woman who spends many years at home as wife and mother should have the option of participating in the Social Security program if she so desires.

This resolution is being referred to the incoming Board of Managers with our approval in essence and with the request that it be incorporated in a study to determine ways of strengthening the Social Security program, which often discriminates against women.

M. Commitment to the City (1978)

It was voted that Church Women United reaffirm its commitment to the city and "God's redeeming activity on behalf of the poor and the oppressed" by giving top priority at the national, state, and local levels to urban policy and urban ministry.

N. POLICY STATEMENT ON ECONOMIC JUSTICE (1981)

Theological Basis

Believing that God has created everyone equal, we, as Christian women, cannot ignore the gross inequality existing which allows some countries to live in unprecedented abundance and an increasing part of humanity to live in constant poverty--lacking even the barest of human needs. We can't forget that we have a mandate given to us by our Lord Jesus Christ to feed the hungry and clothe the poor. In Paul's Second Letter to the Corinthians 1:3-4 he indicates that God "helps us in all our troubles, using the same help that we ourselves have received from God."

We, who believe in the Scriptures, cannot ignore the task set before us to help give many a "new dimension for living." "For we are not fighting against human beings, but against the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic powers of this dark age" (Eph. 6:12).

Present Situation

The present world social economic order, drawn up by and for the rich nations during the colonial era, still operates to increase the power and wealth of the rich and maintain the relative deprivation of the poor. Rich nations have the investment and purchasing power which can create industries, markets, long production runs, cheap unit costs, subsidies, and competitive exports and jobs.

The economic and social maldistribution which we face is rooted primarily in economic and social structures that make it impossible for the poor to afford the basic human needs.

On the domestic front, it is evident that hard won benefits in the areas of welfare, health, education, and employment can change with a change in administration. Constant monitoring is needed to protect the "voiceless and the powerless."

Policy Guidelines in Dealing with Economic Justice Issues

1. The People's Platform for a Global Society--10 priority issues chosen by Church Women United--encompasses areas that are affected by our present economic system. The concerns voiced in the People's Platform shall furnish guidelines for the continued struggle to help reshape government policies here and abroad.
2. Church Women United supports the full utilization of human resources in meeting the social needs of rapidly changing societies, particularly programs which encourage the advancement of women. When political decisions are made which jeopardize this value, CWU shall speak and act promptly by communicating with appropriate officials.
3. We are committed to work in cooperation with other countries to assist developing areas of the world to achieve economic well-being. We support programs designed to help people help themselves, such as increased opportunities for education, "tools and seeds" programs, or on-job training programs.

4. We are committed to continuing dialogue with and monitoring of the policies and practices of multinational corporations, particularly those in which CWU has investments. In cooperation with other denominational groups, we are committed to safety in the work, just employment practices and compensation, and ethical marketing practices.

5. We reaffirm as policy the statement of the Executive Committee, October 1978, on the commitment to the city and "God's redeeming activity on behalf of the poor and oppressed" by giving priority at national, state, and local levels to urban policy and urban ministry.

6. We reaffirm as policy the principles adopted by the Board, June 1944:

Democratic planning for economic security and the abundant life is an instrument for the realization of Christian ideals. This means cooperation between industry, labor, and government in planning so that every adult who desires it may exercise the right of working for a livelihood in useful employment, under fair labor standards, and without restrictions based on sex, creed, race, or nationality.

Social security for all workers must be provided for in a ... democracy. An adequate plan should include provision for unemployment, old age retirement, health and medical services, maternity allowance, and child protection.

The principle of collective bargaining must be maintained in a Christian democracy.

O. THE IMPERATIVE: THE POVERTY OF WOMEN AND CHILDREN (1986)
(see text under WOMEN, W)

P. Campaign to End Hunger and Homelessness (1988)

Whereas CWU movement is mobilizing its units to address the 1986 Imperative dealing with the poverty of women and children; and

Whereas hunger and homelessness are two of the major results associated with poverty; and

Whereas our national political leaders are responsible for effecting legislative decisions which impact women and children in poverty; and

Whereas an estimated 28 per cent of the homeless population nationwide are families with children: and

Whereas 20 million Americans go hungry sometime every month, and a growing number of them are women and children;

Be it resolved that the Common Council of CWU endorse the Campaign to End Hunger and Homelessness by urging all national candidates for the 1988 election to pledge action which ensures that no child or adult will go hungry for lack of food or be without safe and decent housing.

Therefore, be it further resolved that the Common Council of CWU ask all national candidates to address the root causes of poverty.

Q. SELECTED ACTIONS: ECONOMIC BOYCOTTS

1. Support for Workers of J.P. Stevens and Company (1979)
(See text under EMPLOYMENT, M, 1)

2. Boycott of Campbell Soup Company Products (1984)
It was voted that Church Women United reaffirm its commitment to migrant farm workers by endorsing a boycott of all Campbell Soup products until such time as the present problem is resolved.

3. Endorsement of California Grape Boycott (1985)

Whereas Church Women United has a long history of support for farm workers in their struggle for justice;

Whereas after more than 20 years of legislative work to pass an Agricultural Labor Relations Act (ALRA) giving farm workers the to organize, hold free elections and to bargain collectively;

Whereas the present Governor of California, Governor Deukmejein, has vetoed funding for the Agricultural Labor Relations Board which administers the law and has appointed persons to the ALRB who are unsympathetic to farm workers' needs;

Whereas most grape growers now ignore the provisions of the Agricultural Labor Relations Law, and farm workers have lost their bargaining power;

Therefore, Church Women United reaffirms its commitment to farm workers' rights to just wages and safe living and working conditions by endorsing the present boycott of California table grapes, as called for by the United Farm Workers of America, until such time as farm workers can realize their rights under the law.

4. Endorsement of General Electric Boycott (1987)

Whereas since 1941 the United States has shifted its base from civilian to military productions, many corporations such as GE moved into the production of military hardware;

Whereas, according -to figures from the Department of Defense, in 1986 GE was the Pentagon's No. 2 contractor with \$6.8 billion in contracts;

Whereas GE is an industrial leader in lobbying for more tax money to build an ever-growing arsenal of deadly nuclear weapons and has shaped government policy in order to profit from nuclear weapons;

Whereas such governmental policy of ever-growing allocations for military spending has been made at the expense of service programs which help the poor in general and women and children in particular;

Whereas hundreds of other corporations produce arms, yet GE grosses three times more money from consumer products than it does from nuclear weapons, and therefore, consumer pressure is important;

Whereas The Interfaith Center for Corporate Responsibility (ICCR), of which CWU is a member, has been in dialogue with GE for the past five years with no change in GE policy;

Whereas other religious organizations which are members of ICCR, such as Sisters of Mercy of the Union in the U.S.A., National Council of Churches of Christ, and Christian Brothers Investment Services, have already filed shareholder resolutions asking GE to stop its building of weapons;

Whereas Church Women United has a Policy Statement of Disarmament/Development (1983) which upholds as a principle the Nuclear Weapons Freeze;

Whereas Church Women United has previously worked with INFAC (an international coalition which urged Nestle to conform to the World Health Organization code for the distribution of Infant Formula and successfully boycotted Nestle over a period of 10 years);

Therefore, be it resolved that Church Women United endorse and actively promote INFAC's General Electric Boycott, which demands:

- GE must stop all nuclear weapons work;
- GE must stop interfering with government decision-making on war and peace;
- GE must stop all direct marketing and promotion of nuclear weapons;
- GE must implement peace conversion plans in consultation with its employees and communities.

5. Endorsement of Coors Boycott (1987)

Whereas the company, foundation, and members of the Coors family advocate and act

against many of the issues Church Women United endorse and actively work for, such as:
 --end of aid to the Contras (Nicaragua);
 --struggle against racial discrimination;
 --abolition of capital punishment;
 --ratification of the Equal Rights Amendment;

Whereas such reputable and diverse organizations as AFL-CIO, the National Organization for Women, and the National Education Association have voted to boycott Coors;

Therefore, be it resolved that Church Women United endorse and actively Promote the of Coors Beer.

6. Endorsement of Morton Salt Boycott (1987)

Whereas Church Women United calls for unilateral disarmament by the United States opposing the arms race;

Whereas Church Women United supports reductions in military spending;

Whereas Church Women United in line with this position opposes weapons in outer space, opposes the MX Missile, and supports the Nuclear Weapons Freeze;

Whereas Morton Thiokol invents and promotes new weapons and influences national military policy, encouraging the militarization of our society for profit;

Therefore, be it resolved that CWU urge its constituency as responsible consumers to join with Nuclear Free America and many other organizations to boycott Morton's Salt and other [Morton] products in protest of their production of nuclear weaponry. We resolve to educate our constituency about this campaign and to inform Morton Thiokol of this CWU resolution.

7. Endorsement of Nestle Products Boycott (1988)

Whereas Church Women United endorsed and actively participated in the Nestle Boycott from 1977 to 1984; and

Whereas Action for Corporate Accountability has gathered evidence that shows how Nestle has not abided by principles of the World Health Organization (WHO) passed on May 21, 1981, to safeguard the children of the Third World from hazards related to the inappropriate marketing of Infant Formula;

Therefore, Church Women United encourages all members of its constituency to use their buying power in a responsible way by refusing to buy the following products until Nestle and American Home Products comply fully with the 1981 WHO and UNICEF's International Code of Marketing of Breast-Milk Substitutes:

Nestle Products
 Taster's Choice Instant Coffee
 Carnation Coffee-Mate Non-Dairy Creamer
 Nestle's Crunch
 Nestle's Toll House Chocolate
 Nescafe
 Stouffer's Restaurants
 Stouffer's Frozen Dinners
 Alpine White Chocolate
 Beech-Nut Baby Foods

American Home Products
 Anacin
 Advil
 Chef Boyardee
 Easy Off products
 Woolite products
 Pam Cooking Sprays

Therefore, the national unit of CWU is to communicate the reinstatement of the boycott to Action for Corporate Accountability(organizers of the present boycott) and to the Chief Executive Officers of Nestle and American Home Products.

8. Ending of Morton Salt Boycott (1990)

Whereas Morton Thiokol has decided to separate their aerospace and their non-military divisions; and

Whereas Nuclear Free America has ended its four-year boycott against Morton Thiokol,

Therefore, be it resolved that Church Women United also lift its boycott against Morton's Salt and notify its constituency of this boycott success.

9. Resolution on the Boycott of Mt. Olive Pickle Co. Products

WHEREAS, in 1944 the Board of United Church Women (UCW) affirmed that cooperation between industry labor and government is necessary to ensure useful employment under fair labor standards, and without restrictions based on sex, creed, race, or nationality; and

WHEREAS, CWU has a history of supporting the National Farm Workers Ministry and boycotts of Campbell Soup Company (1948) and California Grapes (1985); and

WHEREAS, the Farm Labor Organizing Committee (FLOC), AFL-CIO, is organizing

the migrant farm workers who harvest the crop for Mt. Olive Pickle Co., of Mt. Olive, North Carolina, and over 2,000 of these workers have signed union authorization cards; and

WHEREAS, Mt. Olive Co. Chief Executive Officer (CEO), William Bryan, as a leader in this industry has the ability to recognize FLOC and negotiate a contract to improve the lives of the workers who harvest his crops, but to date, has steadfastly refused to do so; and

WHEREAS, the only recourse left to these workers is to appeal to the American people's spirit of fairness and justice, and urge them to boycott Mt. Olive Co. products until a contract is signed;

THEREFORE BE IT RESOLVED that the Executive Council of CWU support FLOC in its efforts to organize a union among North Carolina farm workers, in order to bring a greater measure of justice and dignity to those who work in the agricultural industry.

BE IT FURTHER RESOLVED that CWU endorse and actively promote a boycott of all Mt. Olive Pickle Co. products until such time as a contract is signed between FLOC and the company, and to write to Mt. Olive Co. CEO William Bryan, informing him of the same.

*Adopted by the Executive Council of Church Women United,
March 21, 1999, Atlanta, Georgia*

R. Statement of Concern on the North American Free Trade Agreement

Church Women United is concerned about the North American Free Trade Agreement (NAFTA). The side agreements on labor and the environment do not provide real enforcement mechanisms. They offer inadequate assurances that economic endeavors will be ecologically sound and will encourage the social and economic well-being of all people. NAFTA contributes to a globalization that does not strengthen communities and common bonds, but instead enhances a top-down process concentrating power in the hands of transnational corporations while undermining genuine democracy.

As women of faith we are committed to building relationships of economic, racial, environmental and social justice for all people in this hemisphere. Therefore, we oppose this NAFTA treaty and urge Church Women United women to contact their members of Congress to express their concern. We encourage education on trade and global economic integration, particularly as it impacts women. We will continue to work towards trade agreements based on the principles of fairness and equity.

Executive Council, Nov. 9, 1993

II. POSITIONS ON EDUCATION

A. Federal Aid to Public Schools (An action of the Assembly, 1946)

We believe that there is need for federal aid to provide equal educational opportunities for our nation's children. We support legislation providing federal aid to free, tax-supported public schools. Such aid should be state controlled and aim at equalization of educational opportunities for all children and youth, regardless of race or creed or place of residence in the U.S. In order that all children will have an opportunity for more adequate health and medical care, we urge the passage of S.1318, known as the Maternal and Child Health Bill.

B. Federal Aid to Education (An action of the Assembly, 1948)

The United Council of Church Women recognizes that education is one of the prime essentials of a working democracy; we also recognize that at the present time, in many sections of the country, teachers' salaries and school facilities are far below the minimum needed for a sound education.

After careful study, we favor the principle of federal aid to education as a requisite for overcoming these inequalities. We therefore call upon church women to work for legislation which will provide aid to public schools in such a way that there will be no federal control of faculty and curriculum, no violation of the First Amendment which provides for the separation of church and state, and providing only that such aid shall be given and administered without discrimination by reason of race.

The UCCW has consistently stood for the elimination of the pattern of segregation in our schools as in every other area of society. We again urge church women to work toward this end.

C. Federal Aid to Education (An action of the Assembly, 1950)

Whereas no action has as yet been taken by Congress on federal aid to education,

Therefore, be it resolved that we reaffirm our Resolution of 1945 [sic] as follows:

We believe there is need for federal aid to provide equal educational opportunities for our nation's children. We support legislation providing such aid to free, tax-supported public schools. Such aid should be state controlled and should require equalization of educational opportunities for all children and youths, regardless of race, creed, or place of residence in the U. S.

D. Balanced Education (1958)

Voted that since church women have been actively concerned in promoting better schools and since there has been great pressure toward emphasis on the sciences to the neglect of a balanced educational approach, the Board of Managers of UCW, meeting in Oklahoma

City April 29, 1958, urges that church women make every effort to see that our educational system shall be directed toward the development of the whole personality under a well-balanced curriculum.

E. Sex Values and Education (1967)
(See text under FAMILY, J)

F. Pilot Training Programs on Sex Education (1967)
(See text under FAMILY, K)

G. Interfaith Statement on Sex Education (1969)
(See text under FAMILY, L)

H. Statement on Sex Education (1969)
(See text under FAMILY, M)

I. Educational Rights (1970)

It was voted to approve the following:

In light of our commitment as Christian women to the oneness of the human family; and

In light of our earlier resolution declaring our determination to speak out whenever we think the rights of any citizens are denied or endangered; and

In view of our deep concern because of the current retreat on civil rights and the abdication of leadership on the part of the Federal Government in enforcing the Supreme Court decisions on school integration; and

In view of the current threat to the public school system;

Therefore the Board of Managers of CWU reminds church women in every community to be vigilant in monitoring educational opportunities to see that all persons of whatever race or ethnic or economic background have opportunity to grow in relation to one another to prepare them to be responsible planetary citizens; and

Urges church women to speak out and act promptly whenever they see these values in jeopardy in relation to an individual or group; and

Urges church women to strengthen and support a free and open public school system.

J. Children's Right to Education (An action of the Assembly, 1974)

Whereas the Supreme Court of the United States of America has ruled that all American children have a right to an education and be allowed to come and go from schools in safety; and

Whereas CWU in the U.S.A. has stated that the right of every child to be "whole" is a primary aim of this triennium;

Resolved that CWU in the U.S.A. make known publicly our deep concern for the injustices directed toward the children of Boston, Massachusetts, and all other cities where similar conditions exist.

Because of the historic significance of this city where Dr. Martin Luther King, Jr., gave up his life in the struggle for human dignity, we must reaffirm our commitment to "have a willingness to face change and overcome our fear of it."

K. Review of Textbooks (An action of the Assembly, 1974)

Whereas many textbooks tend to project negative images which omit the positive contributions of American minorities in our society, we recommend that the Board of Managers include examination of textbooks and reading materials for children as part of its long range program of education for global living.

L. POLICY STATEMENT ON RIGHTS OF CHILDREN AND YOUTH (1985)
(See text under FAMILY, Q)

III. POSITIONS ON EMPLOYMENT

A. General Principles (1944)

Principles for the Committee on Social, Industrial, and Race Relations adopted by the Board of the UCW at its meeting in Evanston, Illinois, June 14-16, 1944:

1. Democratic planning for economic security and the abundant life is an instrument for the realization of our Christian ideals. This means cooperation between industry, labor, and government in planning so that every adult who desires it may exercise the right of working for a livelihood in useful employment, under fair labor standards, and without restrictions based on sex, creed, race, or nationality.
2. Social security for all workers must be provided for in a Christian democracy. An adequate plan should include provisions for unemployment, old age retirement, health and medical services, maternity allowance, and child protection.
3. The principle of collective bargaining must be maintained in a Christian democracy.

B. Full Employment (1944)

We believe that a full productive economy for our country, offering security and equal job opportunities for all citizens, is essential in a democracy and a major step toward the establishment of a stable peace in the world. To this end we support the Full

Employment Bill (HR.2202), which recognizes the moral right of every citizen to useful, remunerative employment, and the responsibility of the Federal Government to supplement private enterprise with public expenditure, if necessary, to maintain full employment. We reaffirm our earnest support of a permanent Fair Employment Practices Commission, as provided in HR.2232 and S.101, and pledge our renewed efforts to secure its establishment.

C. Fair Employment Practices Commission (An action of the Assembly, 1944)

Voted to approve this recommendation:

That the UCCW work for the passage of HR.3986 and S.2048 by Congress to establish a permanent Fair Employment Practices Commission with powers of enforcement.

D. Minimum Wage (1945)

Because the achievement of a minimum decent standard of living for all citizens is an objective consistent with the principles of Christianity and democracy, we endorse the proposal for a new 65 cent hourly minimum wage, as embodied in S.1349.

E. Industrial Workers (1945)

Recognizing the fact that many of the workers who migrated to war industrial areas will remain,

It is recommended that:

1. Local councils in those areas make a renewed effort to befriend the newcomers and to relate them to the churches of the community.
2. Local councils discover from the local or regional Federal Housing Authority whether or not community buildings in housing projects now used by the USO may be secured by community agencies for constructive social activities and thereby prevent their use for undesirable commercial amusements.
3. Local councils become aware of the necessity of reaching out to members of minority groups--Indian, Negro, Spanish-speaking American--who are remaining in industrial areas.
4. Local councils set up a committee on relating newcomers to the church and community.

F. Fair Employment Practices (An action of the Assembly, 1948)

The UCCW has consistently worked on the national, state, and local levels for legislation protecting the basic economic rights of individuals regardless of race, sex, creed, or national origin, such as minimum wage standards, fair employment practices, special

protection for women and children, and extension of Social Security. We urge local councils of church women to study such proposals and to work for adequate legislation in these fields.

G. Social Security (An action of the Assembly, 1950)

Whereas we rejoice in the recent advances made in social security, minimum wage, and child labor legislation, but recognize that these do not as yet secure the economic well-being of all the people of our nation:

Therefore be it resolved that we will continue to work for freedom from discrimination in employment on the basis of race, creed, color, or national origin; legislation providing equal pay for equal work, regardless of sex, and extension of social security benefits to migrant workers.

Whereas churches and church organizations have only until the end of December 1950 to provide coverage for their lay employees under the provisions of the social security act, and delay in action may reduce future benefits; and

Whereas many national church bodies asked Congress to make this provision, which action should now be followed up by local churches and agencies; and

Whereas churches and church agencies will face increasing difficulties in securing lay employees if social security cannot be offered;

Therefore, be it resolved that every church woman learn what action has been taken by her own local church and church agencies and do whatever she can to secure such action well before December 31.

H. Increase in the Minimum Wage (1955)

Voted that the Board of Managers of UCW, having consistently worked for legislation protecting the basic economic rights of individuals regardless of race, sex, creed, or national origin, recommend that church women, because of their concern for adequate family income, support a proposed increase in the minimum wage laid down in the present federal minimum wage law and urge extension of coverage to workers now excluded.

I. Mexican Farm Labor Bill (1961)

Voted that the following telegram be sent to Congressman Mervin Coad:

The Board of Managers of UCW of the NCCC in the U.S.A., including presidents of 50 state councils of church women, meeting in Buffalo today, voted to express their appreciation to you for introducing your bill to provide much needed protection for domestic farm labor workers in connection with the extension of the Mexican Farm

Labor importation program under Public Law 78 and wish to assure you of their whole-hearted support.

J. Equal Pay for Equal Work (1962)

Whereas UCW has been on record since 1950 in favor of the principle of equal pay for men and women for work of equal value;

Whereas the National Council of Churches in a statement, Christian Principles and Assumptions for Economic Life, adopted September 15, 1954, declared: "It is a clear Christian responsibility to work against those special forms of economic injustice that are expressed through racial and other group discrimination" but has no pronouncement or resolution dealing specifically with principles of equal pay;

Whereas, although progress has been made toward the elimination of discrimination in wages and salaries based on sex by labor and industry and as the result of legislation in 22 states and the present proposal for federal legislation, the goal is far from being achieved as is shown in the widening gap between the wages of men and women and the fact that this form of discrimination is being extended to new industries;

Whereas the principle of equal remuneration for men and women workers for work of equal value has been accepted by the 38 countries which have ratified Convention 100 of the International Labor Organization and by the six member countries of the European Economic Community which are signatories to Article 119 of the Treaty of Rome;

Whereas churches have a special opportunity to support this issue of economic justice in their own employment practices and to encourage a climate of acceptance of the principle among church members and in communities;

Be it resolved that the Board of Managers of UCW, NCC, meeting in Columbus April 30-May 3, request the Division of Christian Life and Work, NCC, in consultation with the General Department of United Church Women, to study this issue and prepare an appropriate action for consideration by the General Board of the National Council of Churches at the earliest possible date.

Be it further resolved that church women follow carefully the present proposed federal legislation on this subject, study the issues involved, and express their personal convictions to their legislators.

K. Mexican Agricultural Importation Program (1963)

Voted that the Board of Managers of UCW urge all concerned church women to study legislation before Congress regarding the extension of Public Law 78--82nd Congress-- (Mexican Agricultural Workers Importation Program) and the position of the NCCC opposing the extension and to take appropriate action by telegrams, conversations and

letters to their Senators.

L. Minimum Wage (1965)

Whereas the NCC and UCW have long been on record that the principle of minimum wage legislation, federal and state, should be supported as a practical and proven means to help assure at least a minimum standard of living necessary for the maintenance of health and decency for family living today and that minimum wage legislation should be extended to cover all workers; and

Whereas more than one-third of the families in poverty had their breadwinner fully employed throughout the year, thus revealing a main cause of poverty as being inadequate wages as well as unemployment;

Therefore, be it resolved that the members of the Board of Managers of UCW, meeting in New York City April 27-29, 1965, commit themselves and urge councils of church women to study whatever minimum wage legislation is proposed to the 89th Congress and to individual state legislatures and in the light of this study urge their Congressional and state legislative representatives to take whatever action is necessary to assure that a sound and effective measure be enacted.

M. ACTIONS

1. Support for Workers of J.P. Stevens and Company (1979)

Noting that on-site investigations of Stevens plants by representatives of religious groups show that working conditions are both hazardous and inhumane; and

Further noting that selective buying campaigns and consumer boycotts are being used by many CWU units as a form of citizen action (advocacy) and that a number of church and religious groups have endorsed the J.P. Stevens nation-wide selective buying campaign;

It was voted that CWU support the workers of J.P. Stevens and Company in their struggle for justice by participation in a nation-wide selective buying campaign.

IV. POSITIONS ON THE ENVIRONMENT

A. Atomic Energy (1945)

1. We recognize the constructive possibilities of the atomic era. We urge international control of atomic energy. The United States should immediately propose terms by which it would share its knowledge of present industrial processes involved in production and use of atomic energy and so avoid the atomic bomb race and competition.

If atomic bombs are made in one country they will be made in all industrial countries of

the world.

If atomic bombs are made in all these countries we will spend all our days in deadly fear that they will be used, and in time they undoubtedly will be used.

By one means or another no atomic bombs must be made anywhere in the world, and they must not be in the possession of any government of any kind.

The peace time applications of atomic energy or, in fact, of anything else are of no importance unless the danger of atomic bombs is banished from the earth.

2. We reaffirm the principles involved in freedom of scientific research relative to peace time uses of atomic energy. We oppose the May Johnson Bill (1463) which abnegates democratic control of a power which can be used for the good of mankind [sic]. The May Johnson Bill would give absolute power to nine men for nine years on a commission to control atomic energy. They would be responsible to no one. This would lead to complete military control.

3. We urge Congress and Senators to hold full public hearings so that people understand issues before legislation is adopted on atomic energy.

4. We urge the Security Council of the UN to draft the plans for effective international disarmament. The Security Council should be given power for effective inspection of industry and the authority to investigate and act upon individuals so as to control the atomic bomb and other lethal weapons.

5. We remind the church women that their chief responsibility remains in the field of development of a mature social conscience. We recognize that this is not a single decision but one of many such decisions of the future which calls upon the church to become again the organized expression of all men [sic] of good will.

6. We urge committees to form small groups for prayer for specific persons and events in international affairs. For instance, that we pray God's blessings on the constructive use of atomic energy. We pray that Christian women find ways to reach displaced peoples of the earth that may begin life anew.

B. Report of the Public Affairs Committee on Atomic Energy (1946)

...The Public Affairs Committee has continued its efforts to keep the National Office and the standing committees informed on current issues in national legislation with which UCCW is concerned. It has increasingly enlisted the cooperation of church women in the Washington area in carrying out such functions as attendance at strategy meetings on legislation, visits to Congressmen, and so on.

The chief area of activity...has been the subject of atomic energy.... The United

Council, because of its foresight and courage in speaking out at an early date on this subject, has been able to play a role of real leadership among the national organizations, both in the general field of cultivating an enlightened public opinion and in the specific tasks of securing constructive legislation. We were one of a group of national organizations who helped to set up the National Committee on Atomic Information, which has served as a clearing house and service center on all information connected with atomic energy and has been the link between the atomic scientists and the public.

On atomic energy legislation...Mrs. Sibley [testified] on behalf of the United Council before the Special Senate Committee on Atomic Energy. We also worked hard, along with other organizations, to set up an Emergency Conference for Civilian Control of Atomic Energy, when it became apparent that both in the House and in the Senate there was a renewed drive to put atomic energy permanently under oppressive militaristic control.... The domestic atomic energy bill (S.1717) has since been extensively modified.

Numerous calls to Senators and Congressmen were made by Public Affairs Committee members and coopted local church women on the domestic atomic energy legislation. Regular information was gotten out to the National Office...and, in cooperation with the Committee on International Justice and Good Will, to state and local councils. Church women should feel that they have played a real part in combatting militarization of atomic energy, and in promoting constructive Policies....

C. Atomic Energy (1946)

It was voted to endorse the goals of international ownership and world control of atomic energy set forth in the State Department Report (A Report on the International Control of Atomic Energy); to recommend stopping the manufacture and stockpiling of atomic bombs in this country so that such a plan could have a chance of winning world confidence and acceptance.

D. Atomic Energy (An action of the Assembly, 1946)

Resolved that the Assembly ratify the action of the National Board endorsing the goals of international ownership and control of atomic energy (as described in the Lilienthal Report on the International Control of Atomic Energy); that it recommend stopping the manufacture and stockpiling of atomic bombs in this country so that such a plan should have a chance of winning world confidence and acceptance; that it support as principles of control of atomic energy (1) freedom of exchange of scientific information; and (2) full public ownership and control of atomic energy.

E. Atomic Energy (1947)

Voted: Attention is called to the consistent support which the church women have given to the civilian control of atomic energy. Efforts are again being made to bypass the Civilian Commission and put its control under a military rule. While there is no action to

be taken immediately, it is one of the things to be carefully watched as is the tendency in the government to appoint military men to important positions in civilian departments of the government.

F. Atomic Energy (An action of the Assembly, 1948)

The UCCW reaffirms its support of civilian control of atomic energy in all its uses and further supports government monopoly of fissionable materials and the control of patents in the field of atomic energy by government rather than by private interests.

We support the provisions in the Atomic Energy Act of 1946 relative to terms and appointments of the five-man commission. We urge a return to these provisions.

G. Peaceful Use of Atomic Energy (1955)

Voted that the Board of Managers of UCW note with gratitude the strides being made in the use of atomic energy for peaceful purposes. We support our government in proposals for the pooling of fissionable materials for the good of mankind [sic]. The fears which would lead us to misuse it for destruction can be overcome only in the constructive use of this great new source of power and healing.

H. International Atomic Energy Agency (1957)

It was voted that having previously urged that positive use be made of atomic power for the benefit of mankind [sic]; and

In view of the fact that the Statute for the UN International Atomic Energy Agency, signed by the U.S. and 80 other countries September 25, 1956, has been referred to the U.S. Government for ratification: and

Believing that the establishment of the agency will protect the interests of the U.S. and at the same time make available knowledge and materials for more widespread use of atomic energy for peaceful purposes;

Be it resolved that the Board of Managers of UCW bring this question to the attention of its constituency by pointing out the need to speed the establishment of the International Atomic Energy Agency by the early ratification of the statute by the U.S.

I. Cessation of Nuclear Testing (1960)

It was voted that a cable be sent to Ambassador Wadsworth, U.S. representative at the Geneva disarmament discussion, reiterating the desire of UCW for a cessation of nuclear testing and ratification by the U.S. Government of any agreement reached.

J. Banning Nuclear Weapons Tests (1961)

Authorized sending the following telegram to President Kennedy by the President of UCW (Terrell):

"Support U.S. placing on UN General Assembly Agenda Item 72, 'The urgent need for a treaty to ban nuclear weapons tests under effective international control.' Appreciate constructive proposals presented to the General Assembly September 25 to deal with nuclear weapons, to achieve complete and general disarmament, to strengthen the UN, and to make peace more secure."

K. Disarmament and Cessation of Nuclear Testing (1962)

Voted: Inasmuch as UCW has consistently urged international agreement for cessation of nuclear testing with adequate controls and has repeatedly urged imaginative thinking to find new ways to achieve eventual and universal disarmament:

Recalling that on the resumption of testing by the USSR, UCW together with the National Board of the YWCA and the National Council of Jewish Women expressed to the President of the United States their dismay and urged him to continue within the framework of the UN's negotiations for the cessation of all testing;

Noting [various statements of the National Council of Churches] brought to the attention of the President on the announcement of the decision by the U.S. Government to resume atmospheric testing unless there was agreement on a treaty by a specific date, reiterating the position of the NCC that all nuclear testing should be under international control--a position contrary to the unilateral decision the President felt constrained to make on the basis of his information and responsibility after the breaking of the moratorium by the USSR;

Noting with keen interest the developing policy of the Administration to find ways to move toward the goal of cessation of nuclear testing and the current consideration of a unilateral announcement that the U.S. would conduct no more atmosphere tests unless such tests would be made by the Soviet Union with the privately expressed opinion by some high defense officials that the U.S. would renounce further atmospheric tests even if the Soviet Union conducts another series;

The Board of Managers, UCW, meeting in Columbus May 3, 1962, expresses profound regret that our government has felt it necessary in its judgment on the basis of its evaluations of the facts to resume atmospheric testing, especially in light of the request by the Secretary General of the UN that all nations refrain from testing;

Commends the government for its continuing efforts to reach agreement on a treaty and suggests that a graduated system of information and verification of tests be divided for future negotiations and that every avenue of agreement be exhaustively explored;

Requests the President of the United States to persevere in patience and hope in spite of setbacks in negotiations to achieve complete and universal disarmament and a test ban treaty so that there can be a cessation of testing nuclear weapons by all countries and to implement with all possible speed the currently developing policy as described above;

Recognizes the dilemma faced by Christians which calls for both penitence and a sense of responsibility for the consequences of nuclear testing;

Urges church women as Christian citizens to support the efforts of their government toward achieving disarmament and the development of machinery for the peaceful settling of international disagreements; and

Urges women of the church in the words of the Executive Committee of the World Council of Churches, March 1962, "...to fight frustration and defeatism...to support by their prayers, attitudes and actions the endeavors of their churches in ecumenical fellowship to advance peace, freedom, and justice between and among all nations and their anxious peoples...."

L. Human Environment (1970)

It was voted to approve the following:

Since in Christian terms the earth is the Lord's and persons are stewards thereof; and

Since the earth is not only utilitarian but also an evidence of the glory of God and his creation for the use and enjoyment of people; and

Since love for God means to take seriously the quality of life of all mankind [sic]; and

Since life is a unity and the biosphere is a complex network of interrelatedness among all living things; and

Since in every community and state in this nation and in the world, the environment is rapidly approaching a point beyond control;

Therefore, the Board of Managers of Church Women United commends the present and past federal and state administrations for their highlighting of the issues of human environment; and

Urges that the various operations of the Federal Government, such as the Corps of Engineers, the Department of Agriculture, and the Department of Transportation, become models for action in preserving our environment; and

Calls for a greatly reduced share of the federal and state budgets to be allocated for immediate and long term planning to deal effectively with this critical situation; and

Urges church women everywhere to study problems of the environment, especially the impact of urbanization, industrialization, and population growth on environment; and

Urges church women to provide education in their communities which will stimulate awareness and secure cooperation from the general public on these issues in order to achieve control of environmental quality; and

Recommends that church women become increasingly involved in cooperative action which assures legislation and adequate funding of proper planning, control, and management, especially in these areas:

- conservation of land,
- elimination of air and water pollution,
- international agreements to control pollution from radio active material, and
- rational uses of the sea and of land.

M. Nuclear Accident at Harrisburg (1979)

It was voted that the following statement be sent to -President Carter; Senator Gary Hart, chairman of the Senate sub-committee that oversees the Nuclear Regulatory Commission; and Joseph Hendrie, chairman of the Nuclear Regulatory Commission, on behalf of the CWU Board of Managers:

"For the preservation of present and future generations, we request that you conduct a thorough investigation of the accident at Harrisburg, Pennsylvania, and reexamine extensively the safety standards which control nuclear power plants and disposal of nuclear wastes."

N. Suspension of New Nuclear Power Plants (1979)

It was voted that the Board of Managers of CWU support the suspension of all construction, siting, and licensing of new nuclear power plants until a safe method of nuclear power plant waste disposal and management has been found.

O. POLICY STATEMENT ON ENERGY (1981)

Introduction

Church Women United recognizes that human survival depends upon the sharing of natural and human resources in ways that provide for present human wants and needs while protecting the freedom of future generations to choose from a balanced resource bank.

The disproportionate rate of energy consumption by industrialized nations as compared to that of less developed countries and the finite supply of domestic oil and natural gas make it imperative that we direct our technology toward the dual goals of new sources of

energy and conservation of energy.

Threatened energy shortages increase the risk that hazardous energy technologies may be developed and used, threatening world stability and the ability of the earth to sustain life.

Biblical Perspective

Church Women United believes that God is the center of creation, and humans are co-creators. As human creatures we have been entrusted with the care of the earth and its resources: "Then God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth...'" (Gen.1:26). Human beings have often selfishly distorted the commission to exercise dominion over the earth into an unlimited license to exploit the natural world and the weaker person. We recognize the relationship between energy issues and those of social justice. We have an obligation to work together both as accountable stewards of the whole earth and as bold advocates for fairness in the human community.

Policy Guidelines in Dealing with Energy Issues

1. Development of Energy Sources

Church Women United supports those energy systems that, from production through pricing, include and account for the impact on people and their environment.

Given the explosive disruptions in the Middle East, the most important energy problem facing the United States today is the need to reduce dependence on imported oil while maintaining an adequate level of economic growth.

An energy policy should be based on innovative uses of renewable resources, especially solar heating and cooling, bioconversion, wind, and the environmentally sound use of coal.

Church Women United supports increased government research and development funding, subsidies, and other incentives to expand the practical application of environmentally benign resources and technologies.

2. Conversion

Church Women United believes that the United States cannot and should not sustain its historical rate of energy consumption. Not only as a responsible member of the world community, but also in the national interest, the United States must make a significant and progressive reduction in its energy growth rate, using less and using it more efficiently. To realize this goal, the people of this nation must be helped to understand that research and development for achieving efficient methods of using energy must have

high priority. Economic incentives should be provided to increase recycling.

3. Distribution of Energy

A just distribution of energy resources is basic to political and ecological peace.

In the use of energy, priority should be given to basic human needs, such as food, shelter, health, and clean air and water.

With the increasing scarcity of energy, the free market system alone cannot be relied upon for the just distribution of energy. A variety of energy distribution proposals should be examined. Any proposal must respect the dual concerns of both individual and social justice.

P. Alaska Oil Spill (1989)

Whereas, Church Women United supports safeguarding the health of the earth and the integrity of creation;

Whereas, Alaska is now faced with grave damage to its sea life because of the recent oil spill and faces long-term ecological contamination with resulting economic impact;

Be it resolved that Church Women United urge that a plan of action be initiated by federal, state and local officials to prevent similar occurrences in the future.

Be it further resolved that our national office send this concern to President Bush, Secretary of the Interior, Governor of Alaska, Senators and Representatives of Alaska, and Exxon officials.

We also urge local and state units to do likewise.

Q. POLICY STATEMENT ON SAFEGUARDING THE HEALTH OF THE EARTH AND THE INTEGRITY OF CREATION (1989)

Prologue

We human beings have reached a point in our evolution where we have the power to decide whether the planet earth will live or die. More and more people are beginning to understand that the fate of the human race hangs in balance with that of the earth and that if life on the planet is to continue we will need to change our way of thinking and acting.

The problem is not only the presence of the bomb, or the increasing population that could double in another 40 years. Humans also have the potential to so violate the earth's processes as to cause the intricate set of biological, physical, and chemical interactions that make up the web of life, to fail and even to die. From the Industrial Revolution to

the-present time humans, through their technology, have contaminated the waters, air, and soil with such reckless abandon that already in 1854 Chief Seattle warned: "Continue to contaminate your bed and you will one night suffocate in your own wastes."

Rainforests, so essential to the earth's delicate equilibrium and home to over half the earth's species, are being destroyed at the rate of a football field every 30 seconds. The irresponsible use of fossil fuels, other energy sources, and the use of plutonium are not only depleting precious reserves but jeopardizing the health of the earth's life support systems. Aquifers are being pumped dry, nuclear wastes are piling up and contaminating large areas. The protective ozone layer is under siege, raw sewage is washing up on beaches, 100 species of plants and animals are becoming extinct every single day, the food supply carries residues of toxic pesticides, and cancer cluster towns are springing up in many parts of the United States. These and many other symptoms tell us that something is dreadfully wrong.

Human beings, the late-comers on the planet earth, are causing irreversible damage by altering the earth's life support systems and interfering more and more in processes the earth has carried out for billions of years. These processes were always coded toward life. TIME Magazine in its historic January 1, 1989, issue pointed out that the human race is at war with the planet. Since that war is threatening the very life of the earth and ours, we must examine from a faith perspective the reasons for such behavior in order to change it and open the future to hope and healing.

Biblical Interpretation/Tradition

How we view our relationship to the earth and all the members of the earth community will greatly influence the future. Chief Seattle describes it thus: "We did not weave the web of life. We are merely a strand in it. Whatever we do to the web, we do to ourselves." How we interpret God's intention for the earth informs our responsibilities now and in the future.

The Scriptures state that as the process of creation unfolded God said over and over that "...it was good." (Gen. 1) It is clear God was affirming the whole of the biological process that was emerging from the basic elements of the earth. By God's design interdependence and communion are essential to life. In the beginning the planet earth was a beautiful, healthful, richly endowed home. The prophet Isaiah reminds us: "For thus says God, who created the heavens, who formed the earth and designed it...not to be waste, but to be lived in" (Is. 45:18-19).

The Scriptures portray the relationship between God and creation as covenantal and inclusive: God, humans, and earth. "This is a sign of the covenant which I make between me and you, and every living creature that is with you, for all future generations: I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth" (Gen. 9:12-13). The earth was included in the covenant! Yahweh would entrust Israel with the gift of land but there were expectations. They were to remember: "The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me"

(Lev. 25:23). This implies no absolute control, personally or collectively, over the land.

In our times when the terrible violence done to creation--to nature and human beings--is often fueled by an insatiable drive for domination, greed, and what is perceived as human progress, it is important to remember that keeping the law of God was a stipulation for holding land. They were to care for sisters and brothers and to have special regard for widows and orphans; that is, for the most vulnerable in their midst. Today many people are forced to live in areas where pollution and toxic poisoning are the greatest. This happens disproportionately to poor people and people of color. Renowned ecologist Barry Commoner states: "There is a functional link between racism, poverty, and powerlessness and the chemical industry's assault on the environment."

In Scripture the relationship between land and people is revealed to be so close that human behavior is reflected even in the appearance of the land. "How long will the land mourn and the grass of the field wither? For the wickedness of those who dwell in it the beasts and the birds are swept away" (Jer. 12:4). Noah, his family, and some animals were saved from the flood because Noah was a righteous person. Today the crimes against people and creation far exceed those in Noah's time. And while the rainbow in the sky may cause some to recall the biblical story, the covenant is clearly ignored or forgotten, if it was ever really understood.

In the New Testament, Jesus' life and teachings reveal important guidelines for our relationship to creation. The "greatest" are to serve, not dominate or exploit; the community is to be inclusive; and we can learn important lessons from creation: "Look at the birds of the air...consider the lilies of the field" and "Unless the grain of wheat dies it remains alone" (Mt.6; John 12).

Alienation

The distancing of ourselves from the earth/land and the resulting ecological crises facing us are rooted in the origin stories handed down from generation to generation. How we view the earth's origins and our own underpins our belief systems, our cultures, socioeconomic systems, our laws, healing systems--our whole reality. In Western civilization with its patriarchal underpinnings and infrastructures, the earth is viewed as apart from God and humans. It is as if escape from the earth should be among the human's highest aspirations. While great importance is placed on the so-called spiritual and transcendent, since that is supposed to bring us closer to the Divine, the so-called material or temporal has been denigrated and given little importance.

On the other hand, Eastern and Native peoples tend to see God present within the earth. The earth, then, is sacred and is not to be abused. No one has control over the earth; you cannot own it. The breath of life and power and strength and other qualities are believed to come to persons from connection to the earth community. It is through the earth that these gifts of the Spirit God are shared. From these different world views, various

opinions have emerged about the earth, the Divine, and humankind. Many people are convinced that the mentality that spawns our ecological crises comes from the Western interpretation with its dualistic and patriarchal-dominion-militaristic emphasis.

Women share with the earth this sense of alienation based on an erroneous but common interpretation of the Christian origin story. They have often been considered as unworthy of the highest human aspirations, as being more closely connected with the earth and, therefore, farther away from the Divine. The alienation of people from the earth is evident in both secular and religious areas of life. Only recently have Church groups begun to include in their plans and policy statements a concern for the earth and creation. For example, the World Council of Churches calls for "Justice, Peace and the Integrity of Creation." The U.S. Catholic Bishops in their Pastoral Letter on Economics and Catholic Social Teaching include chapters on creation, but they are basically homocentric, as are most church statements. Consider this statement in the Pastoral on Economics: "...every perspective on economic life that is human, moral, and Christian must be shaped by what the economy does for people, to people and by how people participate in it." We believe that same statement must be made on behalf of creation: "Every perspective on economic life that is human, moral, and Christian must be shaped by what the economy does for the earth, to the earth, and by how the earth participates in it." The statement in the pastoral letter reflects the stance that humankind lives apart from the earth rather than as intimate members who are one with the earth.

Beginnings/Origin Stories

We now know that the earth was not given to us ready-made, but that it evolved over billions of years. Many people of faith believe that a Divine Source initiated the whole unfolding process of creation about 15 billion years ago with what physicists tell us was hydrogen. After about seven seconds the hydrogen united and unfolded helium and then carbon and all of the other elements emerged, and eventually life unfolded to such a degree of complexity that the earth could not only hear, see, and reproduce; it could reflect on itself. In the human person the earth became conscious! Physicists now confirm that from the very beginning there have been vast inner, nonmaterial dimensions to creation. Scientists cannot explain those vast spiritual spaces of endless energy and activity; they can only tell us they are the same in every atom and that they have always been there. Those who believe that the Divine dwells in the earth interpret this inner dynamic force at the heart of the universe as the Spirit. The important fact that physicists affirm is that we are not different from the earth--we are the earth with soul. It is imperative that we accept that truth or we and the earth will not survive. Further, earth scientists and others tell us that at the heart of the creative process are laws or principles that guided and enabled the earth to evolve the complexity, diversity, and unique qualities, beauty, and abilities reflected in the earth's life community. These principles enabled the earth to be self-healing, self-governing, self-educating, and self-sustaining. If those principles are reflections of the Creator's way of acting, we need to heed and obey them. We need to reshape our lives, our institutions, and systems to reflect those principles.

Very briefly, the principles are:

1. **Differentiation:** This is the dynamic within the evolutionary process that enabled the universe to emerge from the simplicity of hydrogen to the complexity out of which life awoke into consciousness. It is the principle that says it is good that you are differentiated from everything else. The ability and resilience of life to sustain and transmit and transform itself is dependent on the diversity which supports it. Diversity is essential to life. To wipe away our differences is to destroy truth, collective wisdom, and future life.
2. **Interiority:** Every part of creation has a unique identity from atoms to genes to individual persons. Every member has integrity and truth. Each articulation of the universe is a unique expression of the whole and is truth; it is a temple. The human can contemplate and reverence the sacred in each unique expression of creation.
3. **Communion:** From the very beginning, the universe has been in communion with itself in a spiritual and material way. There is an interdependent bonding of all of the parts of the universe, so much so, that if the earth is sick, we will be sick. This bonding never violates the principles of differentiation or inferiority, but rather enables them. In the human this bonding is expressed also as love--love through conscious awareness and choice.

The new formulation of the origin stories or cosmologies tells us that not only are our own bodies temples of the Holy One, but that the created world which we so often disdain, oppress, and degrade in a myriad of ways, is also the dwelling place of the Holy. We cannot be in communion with the earth in supporting life, healing, and transformation, without understanding the principles which guide the earth's life process and without embracing our oneness and dependence on that life process.

Today we are being called to choose life anew by "coming home" to who we really are. It is necessary to "come home" theologically and geographically--to become participating members of the life community of the earth where we live. The rationale for dealing with our ecological crises in the way this policy statement attempts to do is the firm conviction that we are all in some way polluters, subduers and dominators, not because we are evil, but because we are in need of deeper understandings of our connections to the Source and web of life. We members of Church Women United are being called upon to recommit ourselves to the covenant relationship with Yahweh, sisters and brothers, and creation. In covenanting, we accept responsibility for each other, the earth, and the whole of creation. We covenant to respect and love differences, uniqueness, and community. Therefore, Church Women United calls its members:

1. To be inclusive of creation, incorporating the earth's wisdom and ways into our everyday lives and activities.
2. To view ourselves as participating members of the community of life, not as its

dominators.

3. To accept healing, inspiration, and support from the earth.
4. To use, whenever possible, only those products that the earth can recycle naturally.
5. To plant gardens if only in flower pots and share the experience with our families and others.
6. To work legislatively for stronger laws to protect the water, air and soil systems that the earth may be restored.
7. To encourage and model conservation and responsible use of energy in all areas of life.
8. To learn more about the laws of differentiation, interiority and communion that guide the earth's unfolding of life and integrate these principles into our work for justice and peace.
9. To work to protect all people, in particular the poor and those receiving the greatest impacts from the pollution and poisoning of the earth.
10. To spread the intent of this policy statement and to write even better ones for our own particular church and constituencies .

V. POSITIONS ON FAMILY

A. Family Life (An action of the Assembly, 1946)

Whereas we recognize that a large number of homes in this country are being subjected to almost unbearable strains resulting from war separations, economic tensions, and desperately inadequate housing, so that there is an alarming divorce rate and rise in juvenile delinquency; and

Whereas essential child welfare services provided by church and other community agencies are not made available to all parents and all children; and

Whereas Christians all over the country need to be made seriously mindful of young people desiring or needing intelligent guidance in planning for marriage or in seeking to prevent the breakdown of existing marriages--young people for whom such guidance is not within reach;

Therefore, be it resolved:

1. That state and local councils be urged to lead in making the services of established church and community agencies for child care available to all families:
2. That local and state councils be urged to encourage and carry on united programs for strengthening the Christian home through community action in such areas as premarital counseling, remedial care for broken families, housing conditions, and economic opportunity;
3. That the National Board increase the extent of our joint planning with the national

organizations and agencies in the field of family life and child welfare, and make adequate materials for study and action available to local and state councils.

B. Child Welfare (1947)

Whereas 50 per cent of our children (rich and poor) lack adequate opportunity in health or in housing or in education; and

Whereas there are 17 million children under 16 years of age unreached by any church; and

Whereas, in light of these facts and because of the expressed concern of many church women, the Christian Social Relations Department of the UCCW in consultation with children's agencies is preparing a suggested study-action program in the field of child welfare;

Therefore, be it resolved that the Board of UCCW approve this program and that each member of the Board return to her state and local council and urge women to work for better opportunity for all children in their communities.

C. Christian Family (An action of the Assembly, 1948)

Voted to approve this resolution:

We believe that the Christian family is the foundation of democracy. Since the UCCW is one of the three agencies constituting the Inter-Agency Committee on Christian Family Life, which is a sponsor of National Family Week, we urge local councils to participate fully in the observance of this week and to utilize the materials and suggestions for strengthening the Christian Family Life program.

D. Children and Youth (An action of the Assembly, 1950)

Whereas the responsibility for the moral and spiritual education and development of children through the family, the church, and the community is a basic concern of church women; and

Whereas we are looking forward to the Mid-Century White House Conference on Children and Youth, and rejoice in the fact that it stresses the spiritual need of young people; and

Whereas the UCCW will be represented at the conference, and church women have been active in local and state committees working for the conference;

Therefore, be it resolved that this Assembly urge all church women to follow the reports of the conference while it is in session and to begin planning at once for active follow-up in their own communities in cooperation with other organizations.

E. Dangers to Home and Family Life (An action of the Assembly, 1950)

Whereas we deplore certain practices in modern society which undermine the American home and endanger our youth;

Therefore, be it resolved:

1. That Christians deplore the increase of gambling in our country and oppose any effort toward legalizing it;
2. That we reaffirm the resolution passed by the National Board of UCCW in Los Angeles October, 1949, and change it to read:

Whereas the use of alcohol has become one of the most acute problems of our day, underlying a large number of attendant social tragedies,

Be it resolved that the UCCW urge Christian women to use their influence in every way possible to check the growing acceptance of beverage alcohol in our society.

F. Children's Bureau (1955)

Voted: As one major factor in safeguarding youth and children of this nation, attention is called to S.768, a bill designed to create in the Department of Health, Education and Welfare, the Office of Children and Youth. This agency will include the Children's Bureau and a Bureau on Juvenile Delinquency. It is recommended that church women study this bill and urge their Senators and Representatives to support it. It is further recommended that communications be sent to the Secretary of the Department of Health, Education and Welfare expressing the conviction that the Children's Bureau should be removed from the Federal Security Administration and given full status as a Bureau in the Department.

G. Social Change Affecting Family (1956)

A statement adopted by the Board of Managers of UCW meeting in Colorado Springs April 24-26, 1956:

Four Major Concerns

1. The recognition of changes in communities and the influences of family and individual life.
2. The emphasis on the family as the basic primary unit in community and its responsibility to:

Build Christian values;
 Counsel together regarding resources and needs;
 Develop Christian citizens through responsible relationships to our elected officials;
 Encourage the doctrine of Christian vocations, social service, diplomatic service;
 Build world understanding and sense of political responsibility;
 Seek understanding of Christian stewardship as responsibility of family as a group and of each member;
 Build bridges of international understanding through inviting overseas students as guests in our homes;
 Extend fellowship and concern to the unwanted and handicapped in our churches and in our homes;
 Be aware of forces that "conform" the mind to non-Christian values;
 Be mindful of the factors essential to mental health, courage, understanding, love, concern for others.

3. An awareness that the resolutions from the 1955 Assembly of UCW in Cleveland form a basis for local community study and action, growing out of our new knowledge of "Changing America."

4. The signs of the times require of Christians a steel-edged courage, decisive implementation of Christian convictions, intelligent analysis of forces of change, the threats to our democratic freedom in the community, and our position in the world.

H. Juvenile Delinquency (1957)

Voted to approve presentation to the Board of Managers of the following resolution:

Whereas UCW have long been interested in the problems of juvenile delinquency; and

Whereas there are several bills now before Congress dealing with this subject;

The Board of Managers go on record as favoring adequate appropriations to carry out the following provisions in these bills through Federal Grants in Aid:

1. For encouraging better planning and coordination of programs aimed at decreasing juvenile delinquency;
2. For carrying on research and demonstration projects which will help states and municipalities evaluate their own programs;
3. For training personnel to deal with juvenile offenders.

[They] further ask the local and state councils of church women to study their local problems in this area in order to alert the citizens to their mutual responsibility.

I. Influence of Films on Children (1958)

Voted that, recognizing the influence of mass media on the culture, education, and

character of children and youth; and since films which are purchased in packaged lots from the film industry for television showing often contain films of violence and crime which may not have been released under the Film Industry Code; and since the films are being used during children's viewing hours;

The Board of Managers of UCW meeting in Oklahoma City April 29, 1958, urge councils of church women to express their concern to the film industry and to contact their local television stations and recommend more discrimination in the use of these packaged films on television.

J. Sex Values and Education (1967)

It was voted that the following be the basis for a statement to be prepared for guidance to those who will develop any program in the area of sex values and education:

1. A program relating to sex values and education should take into account:
 - a. The recognition that the worth of each person which is basic to the Christian faith is the ground for our sex values. Respect for and acceptance of all persons should guide relationships between sexes just as it should all relationships--interracial, interreligious, intercultural. Selfhood is a steadily expanding achievement which should be nurtured in ourselves and in all other persons to whom we relate. Individual identity is the source of strength to stand amid and cope with change.
 - b. The fact that sexuality permeates all of a person's life for all of his [sic] life . This is not just a subject for youth, or for adults to think of only in relation to youth. Their sexuality can be a problem for adults of all ages, and they may create a climate that makes it a problem for youth. Sexuality needs to be accepted as a good gift from God.
 - c. This is a time when traditional values in all areas of life are being questioned and tested. The great diversity that exists in our society and the means of communication that now exist expose each person to a wide range of ideas and values. Religious pluralism brings differences of religious faith and values into every home and classroom and community. Today our "given" is the task, not the answers.
2. A program in this area of concern should undertake to:
 - a. Help women to understand their own sexuality as well as understand youth's dilemmas;
 - b. Develop local competence to help women in this way;
 - c. Help women understand and deal with the social aspects of this issue;
 - d. Make it possible for local women to have the help of experts in this field to insure a valid, regularly updated program in this sensitive area.

K. Pilot Training Programs on Sex Education (1967)

It was voted that three or four pilot training sessions be carried out in 1968.

1. Their purpose shall be to prepare women to develop local programs for discussion and understanding in this field.
2. They shall be developed with the guidance of experts in this field who will work with women of the area in planning and carrying out the sessions.
3. [Details on how the program is to be financed.]

L. Interfaith Statement on Sex Education (1969)

It was voted that the Board of Managers of CWU affirm the Interfaith Statement on Sex Education by the NCC, the Synagogue Council of America, and the United States Catholic Conference of June 8, 1968, distribute it to local units and state officers of CWU, and use it in response to inquiries and in seminars on human sexuality.

M. Statement on Sex Education (1969)

It was voted to approve the following statement:

Church Women United is concerned that Christians of every age and sex become aware of their sexuality as a gift of God to be accepted with thanksgiving and used with reverence and joy at a time when our society is confronted with so many negative and distorted images of sex. We believe parents must equip themselves to answer the honest questions of children and youth. We further believe that our churches should provide both parents and young people with information and opportunities to clarify their attitudes about their manhood and womanhood. We also believe that schools have an important role in sex education to supplement the teachings of parents and to integrate the child's knowledge into a wholeness and unity.

We endorse the concept of appropriately graded sex education done by trained and qualified teachers. We express confidence in organizations such as the American Association of Sex Education and Counselors, the National Council of Family Relations, and Sex Information and Education Council in the United States (SIECUS) as they attempt to encourage and provide resources for rational and professional presentations of this subject.

We urge units of CWU to support local and state school administrations in all valid efforts to meet the needs of children and their parents. When schools are attacked, we urge local units to make responsible explorations of the situation and report their findings to the schools and the community at large. Constructive comments should point out what supplemental effort would be necessary on the part of the school, church, or home. Informal discussion with teachers and administration, based on sound information and study, may be helpful.

The Interfaith Statement on Sex Education provides adequate basic criteria for any church-related group in dealing with this subject. The total well-being of the younger generation should always be kept in mind.

N. Family Life Education for the Young and the Aged (1973)

1. That local units of CWU encourage the development of family life education programs and health, education, and social service programs for children and young people in disadvantaged communities.
2. That CWU provide a referral service for the aged, infirm and/or disadvantaged who have need for available social services and are unaware of the procedures. The aim of such programs would be to prevent the deprivations which now exist among adults in our society today. Already programs are being instituted in Washington, D.C., and Chicago.

O. Children and Violence in War (1974)

It was voted to issue the following resolution:

The Executive Committee of CWU, as it sits in formal session, expresses its deep regret that we face today a world in which violence and hatred so often rise above the cherished values of persons in many nations. We urge women to work for the realization of human rights through governments and the UN.

In recognition of these facts we wish to associate ourselves with the following statement from the Leadership Conference of National Jewish Women's Organizations:

"While all human life is infinitely precious, men and women of whatever race, creed, or political persuasion must recognize that children are mankind's [sic] most precious gift of life and hope and that in all circumstances they must be spared the trauma and the physical and psychic tragedies of war and guerrilla assault. Children must not be made the pawns of the hatred, tensions, and calamities of their nations, their people, or the world at large.

"Only if men and women everywhere rededicate themselves to the alleviation of injustice, to the development of an intense spirit of good will shall humankind truly be given the opportunity for societies and nations of justice, peace, and development."

P. International Year of the Child (1978)

That in observance of the International Year of the Child CWU reaffirm its commitment to children and to their families; recognizing the need to complement the traditional individual perspective needs of children by a social perspective which takes into account the transformation and redefinition of family life.

Q. POLICY STATEMENT ON AGING (1983)

Theological Basis

From a biblical view, human life in its wholeness, created by God, in God's own image (Gen. 1:26), includes justice and well-being for the aging. Aging is a process involving the whole life span from birth to death, to be regarded with positive value. This does not mean that birth defects, disease, or death at an early stage in life are the will of God. The gift of God in Christ is for life abundant (John 10:10) in all the stages of life.

The great commandments, love of God and neighbor (Mark 12:28-31; Rom. 13: 8,9), include the aging.

Present Situation

Long life has become a reality for people throughout the world, and in the coming decades the reality will grow. All regions of the world are experiencing the aging of their population. The most dramatic growth is taking place in developing countries, where rapid economic and social changes are eroding traditional roles and support structures for the aging at the same time. This is creating social and economic problems for all countries of the world.

By the year 2000 there will be 500 million people over 60 years of age, 12 per cent of the world population of 6 billion. A hidden fact in these figures is that by the year 2000 more than half the world's aging will be women. Today women over 60 suffer severe economic disadvantages. Throughout the world, in both industrial and agricultural areas, they are the poorest of the poor.

Analysts believe today's younger people are taking better care of themselves and that their old age will be less plagued with illness. Better nutrition and exercise are keeping older adults active and alive longer. Modern medicine is helping the elderly to be free from inhibiting diseases. The vast majority of the aging are competent, well, and functioning.

Principles

1. Image-building

- a. We encourage the development of educational programs that reverse the negative myth of aging.
- b. We encourage the media to develop programs that eliminate stereotypes and to portray the aging as a vigorous, talented, cooperative segment of society.
- c. We encourage the aging to recognize their own political power and translate it into public policy.

2. Physical and Mental Health

- a. We advocate health resource systems special to the needs of the aging which are comprehensive, accessible, and feasible within available resources. These include both long-term care, hospice care, and health maintenance programs.
- b. We advocate health education systems that teach proper nutrition, proper drug use, preventive health care and immunization as well as information about the availability of health resources within the community.
- c. We advocate training for health care professionals, lay and religious workers, and volunteers in geriatric medicine and gerontology.
- d. We advocate more comprehensive Medicare to include coverage for long-term illness, custodial care, and dental and prescription needs.
- e. We advocate continuous adult education to prepare for aging, dealing with financial, legal, physical and mental health problems, and using time creatively.

3. Economic Security

- a. We advocate a basic government income maintenance system adequate to sustain a retirement standard of living affording economic needs, preserving personal dignity, to be supplemented when possible by private pension programs.
- b. We advocate reducing rising costs of health care by developing other support systems integrated with the primary health care system.
- c. We advocate local communities, government, and local industry working together to make it possible for older persons to contribute to the economy through tax breaks, volunteering, and part-time work opportunities. We support abolishing mandatory retirement.
- d. We recognize the contribution of homemakers and volunteer workers and support legislation for their eligibility for Social Security benefits and a revision of pension plan laws to achieve equity for women as individuals, not as dependents.

4. Housing and Transportation

- a. We advocate an adequate housing and transportation system that meets the special needs of the elderly, such as access to family, peers, and neighbors as well as supportive health and social welfare services. We advocate improvement in nursing home conditions.
- b. We advocate the concept of families staying together and favor community-based services to help the elderly live in their own homes as long as possible.
- c. We support developing alternatives to the institutionalization of the elderly by offering family support through government tax incentives, subsidies, publicly sponsored housing programs, and options for extended family living.

R. POLICY STATEMENT ON RIGHTS OF CHILDREN AND YOUTH (1985)

Theological Basis

The biblical narrative shows that the life of the Israelite nation was dependent upon the nurture of its children and youth and upon the family as a stable institution. The issue of caring for the future generation is a global concern. Their future lies in how we nurture them, protect their rights, and maintain a safe world for them.

Called to witness to God's love and to the love of neighbor, Church Women United affirms the Judeo-Christian tradition that includes children and youth in the covenant community, and that their inclusion places the burden of responsibility upon the family and the community as well in the nurturing process.

Church Women United affirms its commitment to Jesus' own concern, "Suffer the little children to come unto me"--children as well as youth who are hungry, sick, abused, neglected, homeless, and in need of daily care so that they might live the abundant life for which they were created.

Present Situation

Children and youth in every society are vulnerable to problems, such as drug abuse, physical and mental abuse, child labor, inadequate natal care, poor preventive and primary care, inadequate foster-care programs or detention programs, and poor education. They are the first to be affected by war, overpopulation, unemployment, underemployment, divorce, weakening family structures, alcoholism, and drug abuse. They remain first among the world's people in need because they are completely dependent upon adults for food, shelter, health care, and education.

The most vulnerable are children and youth who are poor. The basic stress of poverty often leads to abuse and neglect. They often grow up to be chronically ill adults, workers who are inadequately educated and trained, or juvenile and adult lawbreakers. The long-term costs of remedial services and loss of productivity continue to be prohibitive.

Soup kitchens, clothing banks, and housing assistance cannot meet all the needs of the swelling numbers of families in need. Generous Americans cannot save the lives of all children and youth. Public programs, which represent in part the American people's commitment, have made a positive difference in the lives of the needy. Many of these programs have proven their worth and cost-effectiveness and must be allowed to continue.

Church Women United has the facilities and power to move in a concerted way and with total commitment toward being advocates for our future generation. As Kenneth Keniston of the Carnegie Council on Children's Study stated: "Taking political action...should be as much a part of child-rearing as changing diapers and drying tears."
Principles

Church Women United reaffirms the United Nations' resolution declaring the 10 basic

rights for every child, including youth as well, and we will move to act in two areas: in the personal arena through greater service and outreach, and in the political arena to ensure a more just, caring, and peaceful society. Since politics determines how much money will be given for programs that aid needy children and youth, our task will be to make their needs visible in every community, at every political function, in every state house and legislature, and in the Congress of the United States.
(Resolution: Commitment to Children and Their Families, 1978).

1. Health Care

- a. We advocate working with federal and local governments and private and non-profit organizations on community health programs for children, especially low-income and abused children.
- b. We support the right of all children and youth to a comprehensive health care plan.
- c. We urge local and national media to devote coverage to health problems nationally and worldwide.
- d. We encourage intensified research on the effects the endangered environment has on the health of children and youth.

2. Child Care

- a. We support licensing standards and appropriate regulations, recognizing that licensing is a form of consumer protection for children and their parents.
- b. We favor a thorough background search before employing child care personnel.
- c. We urge public commitment to work for increased funding and availability of child care programs.
- d. We favor churches, work places, and institutions of higher education providing facilities for child care.
- e. We advocate legislation that would bring a greater measure of safety to children without stigmatizing early childhood programs.

3. The Abused and Neglected

- a. We favor training for those who work with children and youth to recognize victims of abuse and training that will promote changes in the attitudes of society.
- b. We favor teaching children how to protect themselves and how to discuss problems with those in a position to help them.
- c. We advocate strict legislation that prohibits the exploitation of children and youth through pornography and drug abuse.
- d. We advocate extending community action and programs to include the runaways, the drop-outs and the juvenile delinquents, recognizing that the basis of their life problem is being "dis-situated" and trying to find a purpose in life.

4. Education

- a. We support the right of each child and youth to learn to read, to develop his/her own

abilities and to become a useful member of society.

b. We encourage a broad public education strategy that will involve cooperation among schools, churches, and media with special attention to the prevention of pregnancy, to prenatal care, and to adolescent pregnancy.

c. We favor incorporating classes on Preparation for Parenting into the secondary schools and/or churches.

d. We favor incorporating classes on Peacemaking and Conflict Resolution into the public school systems. (Resolution: Educational Program on Parenting, 1980)

e. We favor the development of youth forums that will enable youth to speak for themselves on issues that affect them.

5. Other

a. We favor forums composed of key decision-makers in the private and public sectors to discuss issues relating to rights of children and youth.

b. We urge our constituency to stay informed about and monitor legislative decisions that affect programs for all the world's needy children and youth and to be involved in a citizens' volunteer fact-finding project, such as Child Watch.

c. We support UNICEF and the Children's Defense Fund and their involvement in child advocacy both financially and programmatically .

S. SELECTED ACTIONS

1. Appropriations for Children's Bureau (1955)

Realizing the important contribution which has been made by the U.S. Children's Bureau and viewing with grave concern the proposed reductions in the appropriations to the Children's-Bureau in the present Congress, the Board of Managers of UCW makes the following resolution:

Whereas the reductions recommended in the budget, cutting grants to states for maternal, child health, crippled children's and child welfare services will cause untold hardships to children; and

Whereas the cut in the salary and expense item will seriously curtail the juvenile delinquency advisory services to states;

Therefore, be it resolved that the Board of Managers of CWU express to the House and Senate Appropriations Committees, to President Eisenhower and Mrs. Hobby its concern that the program of the Children's Bureau, more necessary than ever before to contemporary American life, be safeguarded by the granting of its full budget request.

2. Representation at the White House Conference on Children and Youth (1958)

Voted that with the approach of the White House Conference on Children and Youth in

1960, the Board of Managers of CWU meeting in Oklahoma City April 29, 1958, urge that councils of church women seek representation on their own local and state planning committees for the 1960 White House conference.

T. Sexual Abuse of Children (2004)

WHEREAS, for several decades, tourism has been a driving force in the economies of Asia, Latin America, and elsewhere, but sex tourism, tragically, has played a significant role in that growth, and

WHEREAS, many studies, notably "The Commercial Sexual Exploitation of Children in the U.S., Canada, and Mexico" (Drs. Richard Estes and Neil Wiener, University of Pennsylvania, 2001) confirm that between 300,000 and 400,000 North American children are victimized by sexual abuse each year, and ECPAT, (End Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes-USA, Inc.), reports two million children exploited in child sex trade worldwide, and

WHEREAS, The Violent Crime Control and Law Enforcement Act of 1994 and The Trafficking Victims Protection Act of 2000, provided new tools for fighting sexual abuse of children, and child pornography, both in the U.S. and overseas, and

WHEREAS, world leaders came together at the First and Second World Congresses Against Commercial Sexual Exploitation of Children (1996, 2001) and adopted an Agenda for Action to end child sexual exploitation and Twelve Standards for the protection of children, and in 2004 "A Code of Conduct to Protect Children from Sexual Exploitation in Travel and Tourism" was launched by ECPAT, UNICEF, and the Carlson Company to encourage the tourism industry to take a stand against such exploitation;

THEREFORE BE IT RESOLVED, that Church Women United units will work to eliminate the trafficking of children for sexual purposes in both the U.S. and worldwide by:

- a) studying the issue in Ecumenical Action Committees and at CWU forums, and in local congregations and elsewhere.
- b) collaborating with religious and secular organizations that are taking action, including agencies that assist children fleeing exploitation.
- c) lobbying for adequate funding of governmental agencies that should protect children, for laws that enhance enforcement, and for educational and media campaigns.
- d) confronting local travel agencies, insisting that they sign the Code of Conduct.
- e) confronting advertisers and other media for blurring the lines between adult sexuality and childhood body imagery.

A resolution passed by Common Council, July 2004

U.. Violence, Video Games and Children (2004)

Introduction

“God’s intention for a peaceful world has been present since creation. Yet as Christian women today, we are faced with the common lament that we live in a violent society. Not unlike what our ancestors in faith experienced before us, patterns of domination continue to threaten the heart and soul of God’s creation today. Violence causes the disintegration of individuals, families, communities, nations, and the world. It alienates us from each other and from God. If we do not actively work against the destructive forces that result in violence, we do not live up to our Christian mandate to seek abundant life for all creation.” (1)

Children’s exposure to violence, blood, sexual themes, profanity, substance abuse and gambling in media remains a source of public health concern. Studies have shown that violent video games lead to increased aggressive behavior, particularly in children. The average American child spends at least an hour a day playing video games or surfing the Internet.

More than 1,000 studies, including the reports from the Office of the Surgeon General and the National Institutes of Mental Health, overwhelmingly point to a causal connection between media violence and aggressive behavior in some children. Children who see a lot of violence are more likely to view violence as an effective way of settling conflicts. They are desensitized towards violence in real life. Their perception that the world is a violent place may lead to real life violence. (2)

Mature-rated video games are now the fastest growing segment of the video game industry. About 40% of those who play mature-related games are under 18. A new mature-rated video game called “Pain-Killer” was described in *The Washington Post* on May 2, 2004:

This game throws waves and waves of hideous monsters at you for hours on end, gives you no time to catch your breath and may make you lose your lunch in the bargain, thanks to its creepy, bloody imagery. When the game lets you use a 'stake gun' to pin bodies to a wall, it definitely has earned a mature-rating

Children are leaving traditional toys and play at younger and younger ages in favor of electronic entertainment. There are 146 million gamers in the United States, of which 65.7 million or 45% are children and teenagers. 20 million video players are 12 and under. 78% of unaccompanied children to retail stores, ages 13 to 16, were able to buy mature-rated games. (3)

Proposal

WHEREAS the video game industry is taking no responsibility for distribution and sales of violent video games to children, and

WHEREAS we are women of faith who recognize our responsibility to transform our world away from violent ways of thinking and acting and toward a world in which living and loving and resolving differences non-violently are the norms;

THEREFORE BE IT RESOLVED that Church Women United will work to ameliorate conditions that often lead to violence and to end the acceptability of violence as a legitimate means of resolving conflict;

BE IT FURTHER RESOLVED that Church Women United will make changes in our own families to encourage peaceful play and avoid violent games;

BE IT FURTHER RESOLVED that Church Women United will encourage parents to take a more active role in overseeing their children's play;

BE IT FURTHER RESOLVED that we will work with schools to promote non-violent play;

BE IT FURTHER RESOLVED that we will educate and inform parents, teachers and community leaders about the risks of violent play and displays of violence in some films, music and television programs, drawing upon resources from groups such as the National Institute for Media and the Family, www.mediafamily.org;

BE IT FURTHER RESOLVED that units of Church Women United will make efforts to work with community groups already active in opposing violent play, and

BE IT FURTHER RESOLVED that Church Women United will challenge the video game industry to upgrade the rating system so that it better describes the content of the games.

§ Church Women United Policy Statement on Violence approved by Common Council in January 2000.

§ Congressional Public Health Summit Report in July 2000, endorsed by six public health organizations, including the American Medical Association and the American Academy of Pediatrics.

§ Report of The Lion & Lamb Project, 4300 Montgomery Avenue, Suite 104, Bethesda, MD 20814 in March 2004.

A Resolution passed by Common Council, July 2004

V. Effect of Media (2004)

WHEREAS the media is powerful and can be used for good or evil, and

RECOGNIZING that the media is having even more effect on impressionable young

people than in 1958,

THEREFORE as Church Women United we urge all women in the United States to inform themselves about the content and impact of videos, video games, television, popular music, internet, email and movies, utilizing the resources of such groups as the National Institute for Media and the Family.

BE IT FURTHER RESOLVED that Church Women United will support media literacy in partnerships with the Institute in their efforts to educate young women about the dangers of misleading and offensive media presentations.

A Resolution passed by Common Council, July 2004

VI. POSITIONS ON FOOD

A. Food Program for Europe (1943)

Voted that the Executive Committee go on record as favoring the program of child feeding for Europe and authorize the president [Welcher] to write expressing this opinion to the President and other officials.

B. Food and Price Control (1945)

The end of the war in Europe is but the beginning of a long process of rebuilding the broken bodies and spirits of whole peoples. Food, clothing and other material supplies are immediate needs. The U.S. must take the lead to see that these needs are supplied without delay.

Sensational publicity about food shortages and irresponsible attacks on the Office of Price Administration have fostered disillusionment with our system of price control and rationing and have created skepticism about our program of sending food to Europe.

We church women pledge to cooperate in a continued program of rationing and price control.

We urge renewal of the Price Control Act by Congress and strengthening of the Office of Price Administration.

We, the Christian homemakers of America, pledge to avoid waste in food in our daily lives and to sacrifice gladly a part of our share of scarce foods so that the health and even lives of millions abroad may be saved.

We urge our government to fulfill promptly its obligations under the UN Relief and Rehabilitation Administration. We also pledge more generous support for the church agencies of relief and reconstruction.

C. World Relief (1946)

As we face the facts brought to us by the President of the United States, we, as Christian women, believe that we should appeal to Americans everywhere to prove their faith and belief in the teachings of God by doing our share to save the starving millions in Europe, Asia, and Africa by eating less. To prevent millions from dying of starvation we recommend:

1. That the UCCW commend President Truman for his concern for the conserving and sharing of essential food with the hungry nations of the world and pledge the support of church women to sacrificially share their food with the starving nations, even to the extent of the rationing of foods if this should prove necessary. We would call the attention of the President and of government officials in Washington to the fact that church women in November 1943 in a nation-wide poll expressed their judgment that at the close of the war they would be willing to continue rationing if this were necessary. We hold ourselves ready to accept rationing and to interpret the importance of this to the women of our constituency.
2. That we further express our conviction that the best method of conservation of food is to withhold food at the source supply, that is, by reducing supplies and rationing the remainder.

We also recommend that church women share clothing, make garments, and send sewing materials, tools, and other necessities overseas.

D. Food Conservation and Distribution (1947)

Whereas the upward spiral of prices of food and clothing and of other basic necessities has reached a most dangerous level of inflation, threatening family life and the economy of full employment and of plenty inherent in our democracy; and

Whereas this rising inflation and its consequences have most serious bearing on the will and ability of the people of the U.S. to send overseas the food and supplies needed in world relief and reconstruction;

Therefore we, the Board of Managers of the UCCW, meeting in New York October 13-17, 1947, take the following action:

We reiterate our national pledge given by overwhelming popular response on World Community Day, 1945, to continue food rationing, if necessary, in order that we fulfill our responsibility in world relief

We pledge wholehearted cooperation with the Citizens Food Committee appointed by the President in its effort to save food; and to this end we call on all state and local councils to stimulate and organize public opinion for this purpose.

We call on all councils of church women to study national legislation in this field and to give support to bills which make possible the more equitable distribution of food throughout the world and which make provision for the utmost facilitation in transportation.

We further suggest that this concern for immediate relief for Europe be implemented immediately by an avalanche of letters and telegrams from our national officers and staff and [from] our state and local councils urging President Truman and our Senators and Representatives to use whatever means may be necessary for speedy and effective action-whether it be a special session of Congress, the diversion of other financial appropriation, or means of transportation, the return of consumer credit controls, the allocation of supplies, or a return to rationing.

We further urge that World Community Day be made the vehicle for inter-organizational cooperation arousing the public to a sense of responsibility for concerted community (and national) action in an intelligent and sacrificial conservation of food which will go far beyond President Truman's present plans.

E. Food and Resources (An action of the Assembly, 1950)

Whereas the problem of food is basic to the problem of peace,

Therefore, be it resolved that we reaffirm our stand on the use of surplus food for the benefit of the hungry people in the world regardless of political belief; and

Be it further resolved that we urge our government to do its part in finding ways through UN agencies to make the best use for humanity of the food and natural resources potential of the world; and to support a plan leading toward the formation of a world food board; and

Further be it resolved that we urge that immediate measures be taken to release our surplus food to relieve the hungry and to avoid again piling up surpluses while there are hungry people in the world.

F. Agricultural Surpluses (1964)

Whereas the passage of Public Law 480 in 1954 has enabled the United States Government to help feed hungry multitudes of people by sharing millions of tons of agricultural surpluses with Europe, Asia, Latin America, and Africa, whose populations lack adequate food; and

Considering that church-related and other voluntary agencies have been able to distribute thousands of tons of these commodities overseas; and

Recognizing the beneficial effect of the concept behind the U.S. Food for Development Plan, through which surplus commodities are used to extend development;

The Board of Managers of the General Department of United Church Women, National Council of Churches, meeting in San Antonio April 29, 1964, recommends that UCW study the Agricultural Trade Development and Assistance Act (P.L.480) and its relationship to the U.S. Government total foreign aid program.

G. Food for Freedom (1966)

The following resolution was voted:

Recognizing the relationship between the great increase in world hunger and the growth of the world population;

Recalling the resolution of the Board of Managers of UCW of April 1964 regarding the renewal of Public Law 480;

Mindful of the mandate of the General Board of the NCC resolution on world hunger of June 1965;

We, the National Executive Board of UCW, in session March 29, 1966, urge support for legislation which will change emphasis from surplus food disposal to production of agricultural products for world need;

Call for a separation of humanitarian use of food, as distinct from the political and cold war considerations of American foreign policy;

Request that adequate funds be appropriated to help meet immediate nutritional needs in famine areas;

Encourage UCW to communicate these views at once to their Congressmen and Senators, particularly to members of the Senate and House Committees on Agriculture.

H. School Lunch Program (1966)

It was voted to approve that UCW be one of the sponsors of a study on an adequate national nutrition program for children and youth. Other groups cooperating in the study are: The National Council of Catholic Women, The National Council of Jewish Women, The National Council of Negro Women, the National Board of the YWCA. In order to make responsible proposals for changes and to provide information which the public, particularly the constituents of our organizations, will need if they are to understand and support a national program, a study has been recommended. Financing of this study is cared for by a foundation. UCW is asked to appoint two persons to the committee to oversee this project.

I. School Lunch Program (1968)

It was voted to receive the report of the task force on the School Lunch Program and to adopt its recommendations:

1. That the Board of Managers send a telegram to Secretary Orville Freeman commending him for FUI National Guidelines for determining eligibility for free and reduced-price lunches;
2. That the Board of Managers endorse the work of the Committee on School Lunch Participation; advise other sponsoring organizations that it is the judgment of the Board that the committee has fulfilled its mandate and should be phased out as a program; instruct committee to wind up its effort by disseminating as widely as possible the new guidelines from the Department of Agriculture;
3. Noting the increased evidence of hunger in the U.S.A....that the Board adopt the alleviation of hunger as a major program objective; direct staff to find ways of implementing this concern throughout the constituency as soon as possible; direct staff to follow up specifically on the school lunch study by identifying six to ten states where state-wide projects could be encouraged which would focus on key current issues and, in cooperation with other concerned organizations, develop a strategy for action.

J. School Lunch Program (1971)

It was the consensus to accept the following resolution:

The Executive Committee of CWU meeting at Stony Point October 11, 1971, urges Congress to honor the School Lunch Law which became effective January 1, 1971, and to direct the U.S. Department of Agriculture to take no action which would result in one million children being denied free or reduced-price lunch by changing the regulations and thus eliminating availability of free or reduced-price lunch to children whose family income falls above the income poverty guidelines set by the Secretary of Agriculture.

K. Hunger (An action of the Assembly, 1974)

Because of Christian concern for our hungry neighbors around the world and our awareness of the growing food shortage, we resolved to commit ourselves to action as follows:

1. We will keep ourselves informed about the problem of domestic and world hunger through every means available and will communicate our convictions about these problems to political leaders and friends in our communities.
2. We will economize on our consumption of high-cost food by fasting and praying at least once a week to identify with the hungry of the world.

3. We will contribute our food savings to CWU to be used in a special fund to meet hunger needs throughout parts of this country and the world.

L. POLICY STATEMENT ON HUNGER (1985)

Introductory Statement

Because of the close relationship of hunger to land use and ownership, the theological base for our policy on hunger is grounded in the land. Land is also the primary economic base, and economics impacts on whether people will eat or go hungry.

Theological Basis

In God's creation there is a marvelous unfolding and ordering of relationships (Gen. 1:26-29). All people are created equal and called in covenant (Gen. 9:13) to continue to share in the work of creation by imaging God's love and care. The Scriptures clearly speak God's intention that all peoples' dignity is to be preserved and that all people have access to the resources they need to live in dignity. People are also called to live in harmony with the earth/land, which provides for their sustenance, security, and joy.

The land is a sacred trust: "The land is mine, says the Lord, and to me you are only strangers and guests" (Lev. 25:23). So important is the land in the Old Testament that land, people and God are never separated.

Every 50 years a Jubilee Year was to be called for (Lev. 25) to reexamine whether the covenant relationships with sisters, brothers (all human beings), and land were just, loving, and caring. If peoples' or the land's needs were not being met, a reordering was to take place. Even land was to be rested (Lev. 25:4)! So important was the concept of the Jubilee Year that in Jesus' first public address he specifically mentions it: "I have come to bring good news to the poor...and to proclaim 'an acceptable year of the Lord'" (Luke 4:18-19; Is. 61).

The caring for sisters and brothers and the caring for and sharing of the resources of the earth are so important that Jesus predicates the entry into new life (even here on earth by rising against coveting and greed) as depending on whether this sharing and caring is done (Matt. 25:31ff).

The call to deepen the life of the Spirit within and among us and to create the kind of world God intends is in reality a single call. Clearly the integration of our faith and politics (politics understood in its best sense as the correct ordering of society so that all are cared for) is forcefully stated in James 2:14-17: "So it is with faith: if it is alone and includes no actions, then it is dead."

Some Examples of the Present Situation

There is no lack of food for the world's people. Enough grain is produced to supply every person in the world with 2.2 pounds per day or 3,000 calories--more than most Americans consume.¹ Even areas of the world where there is nearly perpetual famine produce enough to feed the population. Millions of people in India are underfed, yet a major problem of the Indian government is its grain surplus--over 16 million tons in 1979. The United States produces tons of food surpluses, and still many Americans go hungry.

The disparity between production and equal distribution arises as fewer and fewer people have power over how food-producing resources are being used. People the world over are losing their land, which in many cases has been held in the same family for generations. In 82 developing countries three per cent of the land-holders control nearly 80 per cent of the land.² Farms in the U.S. have been disappearing at the rate of over 1,900 per week for the past 25 years. The control of food production is in the hands of a wealthy few as access to seeds, tools, machinery, fertilizers, pest control, and irrigation systems are limited to those who can afford the purchase price or who can get credit. In 1978 U.S. farmers were in debt for over \$120 billion and paid out one-half their income in interest.³ As the large landowners and corporations get larger, more and more people lose their land and the means of raising their own food. Land is used to grow cash crops: coffee, bananas, cocoa, sugar, and beef. Thus we have the situation in which production increases cause more hunger.

The unequal control of food processing and marketing causes greater hunger. Of the 30,000 U.S. companies in this field, the top 50 have over 90 per cent of all the industry's profits.⁴ Only five corporations control 90 per cent of all international grain shipments.⁵ New technologies only increase the disparities as those who can afford the capital investment gain control and set their own prices. The poor then pay more and more for food which they can no longer grow for themselves.

1 From the United Nations Food and Agriculture Organization Production Yearbooks.

2 Report on 1960 Census of Agriculture, Food and Agriculture Organization.

3 John E. Lee, Jr., "Agricultural Finance, Situation and Issues."

4 Russell C. Parker and John M. Connor, The Assault on World Poverty (World Bank, Washington, D.C., 1975).

5 Unilever's World (Transnational Institute: Washington, DC, 1975).

Principles

"The highest priority in the People's Platform is the solution of the problem of world

hunger. This issue is a matter both of right and of expediency: the women of Church Women United declare that all people have a right to adequate nutrition and recognize that present inequities pose a serious threat to world peace" (A People's Platform for a Global Society, 1977).

1. Control of Food Production

Realizing that the world's food problems are attacked most effectively by helping the world's poorest and hungriest people to increase substantially their food-producing capacities, Church Women United supports efforts to preserve the family farm in the United States and programs for equitable redistribution of land ownership throughout the world.

Church Women United supports development programs which train people in appropriate and sustainable methods of agriculture while providing capital and credit for seeds, fertilizer, tools, livestock, and other items necessary for increased production of food. Recognizing that it is the women of developing countries who produce most of the food consumed by the poor, Church Women United supports programs specifically designed to assist and train women in agriculture and to work for their participation in decisions affecting their lives.

2. Control of Food Processing and Distribution

Realizing that corporate control of food processing and distribution causes hunger by inflating food costs, Church Women United supports policies whose goals are the development of cooperatives, farmers' markets, and programs which enable distribution of unsold and over-Produced food to hungry people.

3. Reaffirmation of Church Women United Actions

Church Women United reaffirms as policy the Recommendation of the Board of Managers on April 29, 1964, that we study the Agricultural Trade Development and Assistance Act (P.1480) and its relationship to the U.S. Government's total foreign aid program. We affirm as policy the resolution 'Food for Freedom' of the National Executive Board of Church Women United on March 29, 1966.

4. Cooperation with Other Agencies

The Executive Council of Church Women United urges all units to work in cooperation with other organizations and agencies, e.g., Bread for the World, IMPACT, Church World Service, and others whose goals are to alleviate hunger.

VII. POSITIONS ON FOREIGN AID

A. European Aid (1947)

The Board of the UCCW supports a comprehensive program of European economic reconstruction and immediate European emergency relief. We urge that the United States policies of relief and economic reconstruction be administered, as far as possible, in cooperation with the United Nations and its appropriate agencies.

B. The International Trade Organization, Tariff Policy of the U.S.A., and the Marshall Plan (1947)

Whereas the principles and goals of the International Trade Organization, as drawn up at Geneva, and the effect of the United States Tariff Policy on world peace must be understood by the people of our country so that we can recommend and support intelligent action in these matters on the national level, and aid in carrying out such action on the local level, the Board of the UCCW strongly urges all councils of Church Women to undertake, as soon as possible, a study of the International Trade Organization and the closely related subject of United States Tariff Policy.

Furthermore, in view of the immediate crisis in Europe, we urge that councils study the Marshall Plan, and insist upon speedy action by Congress in so far as this plan meets the present emergency. We further urge that in its long-term implications it be closely allied with the Economic Commission for Europe set up by the United Nations

We strongly recommend that council members as individuals inform their legislators of this study and of our concern in these matters as Christian women.

C. European Recovery Program (An action of the Assembly, 1948)

Whereas the European Recovery Program has made a tremendous contribution to the physical recovery of Europe, resulting in a revival of hope and a renewal of morale; and

Whereas this program is approaching its expiration date;

Be it resolved that the UCCW urge the renewal and adequate financial support of the European Recovery Program, and that we give strong encouragement to cooperation by ERP with the Economic Commission and other United Nations agencies of like concern.

D. Foreign Economic Aid (1956)

It was voted that as we, the Board of Managers of UCW, continue to believe that a constructive long-range foreign policy is needed we also believe that a good place to begin is to work for a strong program of foreign economic aid. Foreign aid is good business and a demonstration of the United States' concern for the underdeveloped nations of the world. In the light of previous commitments of UCW we recommend that Congress enact a foreign aid bill which will provide \$1.5 billion a year in loans and

grants for underdeveloped areas for a minimum period of five years to be given through United States and United Nations Technical Economic Assistance Programs; we further recommend that Congress pass a resolution of moral commitment for a period of five years to continue such aid.

E. Foreign Aid (1957)

Voted: Reaffirming previous positions taken in favor of long-range foreign aid, continuation of the U.S. and UN technical assistance programs, separation of funds for economic development from those for defense needs, and the establishment of a sum for loans for the financing of basic development projects; and

Noting that new dimensions to the U.S. foreign aid program have been proposed by the Administration;

Be it resolved that the Board of Managers of UCW urge its state and local councils to bring to the attention of their constituencies and to their representatives in Congress the imperative need for immediate support for programs designed to strengthen the foundations of lasting peace through programs to help people help themselves .

F. Aid to India (1958)

It was voted that in view of India's request for capital funds by loans to close the critical gap in its second five-year plan of economic development, and because India is Asia's largest free democracy and has endeavored to follow sound economic policies, giving it a strategically important role in Asian affairs, having already taken drastic measures to meet its problem by using its resources and taxing its people as never before;

And since the Administrative Committee and Board of Managers of UCW have repeatedly supported an expanded program of economic development and technical assistance through the U.S. and the UN, the Administrative Committee, while noting with satisfaction the emergency assistance which has already been extended to India, resolves:

1. That the United States Government be urged to act in response to India's need by arranging such loan or loans as will ensure the continuance of India's basic economic development; and
2. That the local councils of church women be asked to inform their constituencies and urge support for this means of assisting India in improving the standard of living of its people; and
3. That the President of United Church Women communicate this concern to the President of the United States, to the Secretary of State, and to other appropriate authorities in the government.

G. Expanded Economic Development Program (1958)

Voted: Believing that more thoughtful recognition should be given to the basic needs of the newly developing areas of the world, the Board of Managers of UCW, meeting in Oklahoma City April 29, 1958, asks that greater efforts be made by government, business interests, and private institutions to expand programs of mutual aid and reciprocal trade with special emphasis on adequate appropriations for the new UN Special Fund for Economic Development as proposed by the United States delegate at the last session of the UN General Assembly.

H. Economic Growth (1960)

Voted: Remembering that UCW has repeatedly endorsed programs aimed toward economic development; and noting the new emphasis on cooperative responsibility among the industrialized countries for carrying forward new programs to promote economic development, the Board of Managers of UCW, meeting in Minneapolis April 26-28, 1960, endorses the ratification by the Senate of the International Development Association as part of this new planning; takes note of this changing emphasis to a long-term attack on poverty through assistance to promote economic growth in the low-income areas of the world; and urges local councils of UCW to help create public understanding of the need for greatly increased assistance in cooperation with other countries to meet human need in the developing areas of the world.

I. Aid to Latin America (1961)

Voted: In view of the fact that Latin America is of special concern this year to the Christian World Relations and missionary education programs of UCW and the women of the churches, and that our government is in the process of providing \$500 million for social and economic aid in the Americas; and that the UN and U.S. technical assistance programs include assistance for Latin American countries;

The Board of Managers of UCW, meeting in Buffalo April 25-27, 1961, urges the U.S. government and UN agencies involved in planning technical cooperation programs for Latin America to give top priority to the needs of the people for better standards of living and increased opportunities for education, and urges that church women study the situation in the Americas and the social revolution that is taking place in order to understand better the responsibility of the church to a society in transition.

J. Development Assistance (1963)

Voted: Noting that, though the "Clay Report on Foreign Aid to the President" did not propose discontinuation of foreign aid but pointed out the great value of properly conceived and administered foreign aid programs, it did not give consideration to the moral responsibility of the U.S. in providing development assistance;

The Board of Managers of UCW, meeting in Seattle April 30, 1963, reconfirms its previous stands supporting assistance directed to helping people in the developing countries to help themselves; and

Asks Congress that adequate funds be made available through the Mutual Assistance Act to support increased participation of the U.S. in the UN Assistance Program and to speed up economic and social development during the UN Development Decade through U.S. programs.

K. Foreign Aid (An action of the Assembly 1967)

It was voted to approve the following resolution:

Knowing that the non-military portion of the Foreign Assistance Act requested by the Administration is only \$2.5 billion--the smallest submitted since the Marshall Plan;

Convinced that foreign aid is essential to the economic and social advancement of the emerging nations;

Recalling the request of the United Nations that during the Decade of Development each developed nation should contribute at least one per cent of its Gross National Product for development projects in the new nations:

Deeply disturbed by the widening gap between the rich and the poor nations:

Believing that there is a very close relationship between development and world peace;

Compelled by our Christian faith to a sense of responsibility for the well-being of our fellow men [sic];

We, Church Women United, gathered in National Assembly in Lafayette, Indiana, on July 16, 1967, urge the United States Congress to authorize and appropriate at least the full amount requested by the Administration; and further urge church women individually to make known to their respective Congressmen this concern.

L. U.S. Position on Economic Development (1981)

It was voted to approve the following:

Whereas the United States of America has had a tradition of helping the poor and hungry throughout the world, both because we are a humanitarian people and our economic health is inextricably related to world economic conditions, and increasingly so to the developing countries; and

Whereas, the United States' dependency on developing nations for oil and other needed raw materials is well established, and, further, these countries provide the expanding market outlet for U.S. goods and services that serve as a stimulus to our own domestic

recovery; and

Whereas the development of Third World economies, in a manner that fosters self-reliant growth and a more equitable sharing of resources, is essential to a more stable international political climate; yet our response to the challenge of the New International Economic Order has been defensive, rather than constructive; and

Whereas our contribution to foreign aid has been modest, currently only 0.19 per cent of the Gross National Product, far less than the UN target of 0.7 per cent, giving the United States a ranking of 15th among 17 developed countries;

Therefore, be it resolved that the Executive Council of Church Women United urge the Administration:

1. To maintain and expand the U.S. commitment to development assistance programs, in order to reach the United Nations goal of 0.7 per cent for economic assistance;
2. To channel aid increasingly through multilateral programs;
3. To abide by its treaty obligations to pay the full assessed contributions to the UN and the specialized agencies, while maintaining pressure for their efficient operation and management;
4. To refrain from imposing political conditions on contributions to UN programs and agencies;
5. To work for reform in the international financial institutions, including the World Bank and the International Monetary Fund in order to enable them to deal more adequately with massive financial imbalances and the debt burdens of the developing world;
6. To resist protectionist measures as a means of stimulating American productivity;
7. To participate actively in UN discussions and negotiations on commodity agreements, the transfer of technology, and on the role of multinational corporations;
8. To give high level attention to the global negotiations under the auspices of the UN to ensure their eventual success.

Be it further resolved that state and local units of Church Women United be urged to study the issue of global economic development and its relationship to the security and well-being of the United States.

Be it further resolved that the President of Church Women United send a copy of this resolution to the President of the United States and the Secretary of State of the United States.

M. POLICY STATEMENT ON DISARMAMENT/DEVELOPMENT (1983)

Theological Basis

It is not possible to affirm that Jesus Christ is "the way, the truth, and the life" and to be inspired by his promise of life in all its fullness (John 10:10) without resisting the escalation of military spending and the relentless move towards annihilation. Militarism is a world view and a value system that supports a relationship of domination and subjection between persons and nations. It promotes the use of weapons and control of other nations. Militarism, especially the use of nuclear weapons, is not only the insanity of our time, but should also be recognized as a sin.

Church Women United believes that we should "choose life that you and your children shall live" (Deut. 30:19) and that, following the pattern of our Savior, we must be peacemakers. To be peacemakers we are obliged to work unceasingly toward disarmament and to "proclaim release to the captives, and recovery of sight to the blind. To set free those who are downtrodden, to proclaim the favorable Year of the Lord" (Luke 4:18).

Present Situation

A summary prepared by the United Nations Centre for Disarmament stated that the arms race and development are in a competitive relationship. As more than \$26 billion is annually traded in arms traffic, at the same time hundreds of millions of people in various parts of the world are malnourished and illiterate and have little or no access to medical service. The arms race and underdevelopment are not two problems; they are one and must be solved together or neither will ever be solved.

The disproportionate amount of research and development efforts devoted to military technology have a depressing effect on economic growth, according to the above source. Developing countries are the worst affected victims of the seemingly endless arms race.

Principles

1. Church Women United calls for unilateral disarmament by the United States.
2. Church Women United supports reductions in military spending which could provide significant economic gain for all regions of the world, including even the most developed.
3. We urge the U.S. Government to encourage self-determination rather than to cause dependency of developing nations because of fear of military reprisals.

4. We urge the U.S. to plan for peacetime conversion through fair trade laws and non-aggression, through a recognition of human rights, and with less fear of opposing ideologies.
5. Church Women United will work in coalition with other groups in support of resolutions such as that passed in 1982 by the Executive Council, banning weapons in outer space, the Nuclear Weapons Freeze of 1981, and the establishment of a National Academy of Peace and Conflict Resolution (1981), dedicated to training persons in peaceful conflict resolution techniques.
6. These principles affirm the earlier statements made by Church Women United in Minneapolis (April 1960), in San Antonio (April 1964), and in September 1969, urging that the U.S. Government work at arms control and disarmament.

N. Global Debt Crisis (1989)

Our History

Whereas CWU's Policy Statement on Hunger affirms that "the Scriptures clearly speak God's intention that all peoples' dignity is to be preserved and that all people have access to the resources they need to live in dignity"; and, referring to the biblical Jubilee year, "If people's or the land's needs were not being met, a reordering was to take place (Lev. 25:4)...The caring for sisters and brothers and the caring for and sharing of the resources of the earth are so important that Jesus predicates the entry into new life...as depending on whether this sharing and caring is done (Matt. 25:31)";

Whereas CWU's 1981 Policy Statement on Economic Justice declares that "the present world social economic order, drawn up by and for the rich nations during the colonial era, still operates to increase the power and wealth of the rich and maintain the relative deprivation of the poor"; and "We are committed to work in cooperation with other countries to assist developing areas of the world to achieve economic well-being"; Whereas CWU's Policy Statement on Disarmament/Development urges the U.S. government "to encourage self-determination rather than to cause dependency in developing nations..."; and the Resolution on the U.S. Position on Economic Development affirms that "the development of Third World¹ economies, in a manner that fosters self-reliant growth and a more equitable sharing of resources, are essential to a more stable international political climate";

Whereas the People's Platform and the Imperative to address the pauperization of women and children call us to actively address the root causes of poverty and to strive for food, shelter, health care, education, work, a safe environment, and human rights for all:

The Global Debt Crisis:

Whereas developing countries' debt to private banks, to governments of the wealthy

industrial nations and to international financial institutions now exceeds \$1 trillion;

Whereas poor nations have already repaid the debt many times over,² yet continue to pay at the expense of the poorer majority. In many cases this is due to decisions beyond their control, as unfavorable prices for their goods (set in a global trade system rooted in colonialism and favoring the rich nations); exorbitant interest rates; misleading theories of development encouraged by wealthy nations of the North; and limited access to the markets of these Northern nations due to protectionism;

Whereas, UNICEF reports that Two-Third's World efforts to repay the debt through so-called "Structural Adjustment" policies designed by the World Bank and the International Monetary Fund are killing

 1 While CWU has used the common phrase "Third World" to refer to the poor nations of Africa, Asia, Latin America and the Caribbean, and the Pacific, we prefer the concept of "Two-Third's World." This portion of the world represents the majority of the world's people, nations, and land mass, and is by no means "last" in a just world order, as notions of first, second, and third worlds would imply.

2 For example, "Brazil's total debt grew from US \$12 . 6 billion in 1973 to US \$121 billion at the end of 1985, even though the country paid US \$163 billion in interest and principal over that period. The chief reason for the growth in total debt was that new loans were contracted not for investment in development but simply to cover interest payments on previous loans." For a thorough explanation of how poor countries have already repaid the debt, see GATT-Fly Report, Vol.X, No.1, February 1989, from which information about Brazil has been taken.

 children. These policies are imposed before new loans or "debt relief" are made available. They include cuts in basic services and food subsidies, opening borders to imports and foreign investment, and devaluation of money which causes prices to skyrocket. UNICEF estimates that over half a million children are dying per year as a result of the debt crisis. "After decades of steady economic advance, large areas of the world are sliding backwards into poverty." Women and children's loss of access to health care, education, food, housing, and other basic needs is jeopardizing a whole generation;

Whereas women pay a higher cost for the debt (unemployed spouses, rising food costs, and increased disease means they must take on two or more jobs, balance a shrinking family income, and deal with greater physical and emotional stress in the family). At times this leads to more physical abuse. The desperate need for income has pushed many women into prostitution for survival. Unemployment has led to increased internal and foreign migration, forcing the breakup of families and more demands on women;

Whereas, despite flows of aid and investment from wealthy Northern Hemisphere nations

to developing nations, the Two-Third's World is actually exporting more wealth to the North, amounting to about \$30 billion (net) annually. That is, the poor nations are subsidizing our deficit and our development in an amount greater than the Marshall Plan, at the cost of misery and death;

Whereas church leaders of the All African Council of Churches, the Latin American Council of Churches, and the Philippines have stated that the foreign debt is the single greatest obstacle to development and justice in their nations, and have called on Northern Christians to address our policy makers to seek a just resolution to the crisis;

Whereas CWU women on the 1989 Philippines Causeway heard repeatedly from women and community groups that the "unjust debt is killing us," and in response, committed themselves to ongoing work on the issue;

Whereas global debt is a global problem, affecting U.S. citizens as well. U.S. farmers, workers and taxpayers have also been adversely affected by IMF/World Bank policies. These encourage an increase of Two-Third's World agricultural exports which denies food for local consumption and lowers prices for all producers. The policies drive down wages abroad, encouraging U.S. corporations to move overseas, eliminating U.S. jobs. U.S. taxpayers indirectly pay for these failed policies as tax dollars go to repay private banks through IMF/World Bank loans or when banks take tax credits for loan losses. We all pay through the environmental destruction resulting from over-exploitation of resources to pay the debt;

Whereas the U.S. is the world's largest debtor. Our foreign debt alone could reach \$1 trillion by the early 1990's, while combined Government, Corporate and Household debt within the U.S. is over \$11 trillion. During the 1980's a small minority in the U.S. went on a spending spree (for military build-up, conspicuous consumption and speculation). This has largely been paid for with loans from abroad (including from poor nations). Today, there is a steady push for the poor and middle class to pay the tab, through increased taxes and loss in services, as well as taxpayer bailouts of U.S. banks and corporations (such as the estimated \$300 billion bailout of bankrupt Savings & Loan Associations);

Whereas current policies to address the debt crisis lead to increased militarism. Austerity in developing nations, imposed by the creditors, has led to people's protest, mobilization or desperate "food riots" (as in Venezuela where over 300 were killed, Jordan, and Argentina, in 1989). Military and civilian leaders alike have stepped up repression and the violation of human rights against their people, to guarantee debt payments at the cost of jobs, food and housing. Some nations, as Brazil, have become arms exporters to finance their debt. And debt dependency becomes a tool for political leverage as in the Philippines where the U.S. would link debt relief and development aid to the continued presence of U.S. military bases;

Whereas management of the debt crisis has led to environmental degradation as developing nations are urged to clear land for export crops and step up export production

to pay the debt. This is having a devastating effect on peoples, nature and projects for long-term sustainability. Native peoples have been driven from the land in areas of Brazil and the Philippines to make way for export industries. Sovereign nations are urged to give up vital resources to banks and corporations in payment of the debt, via so-called "debt swaps";

Whereas the unjust debt burden of Two-Third's World nations is contributing to a further loss of their national sovereignty, increased dependence on an unequal world market, the increased presence of foreign banks and corporations, and the further ability of Northern governments and businesses to dictate political and economic policy;

Whereas the responsibility for the massive debt belongs to private banks who profited by irresponsibly pushing loans; to Two-Third's World governments/elites who contracted loans that did not benefit their people and in many cases went to massive "development" projects that enriched a few, or ended up in Swiss bank accounts; to the U.S. government for implementing policies that adversely affected interest rates and markets; and to the International Monetary Fund and the World Bank, (controlled by the wealthy industrial nations) who have promoted policies in the name of development that have devastated Two-Third's World economies;

Be it resolved that:

1. CWU affirm the following principles in guiding our efforts for a just resolution to the global debt crisis. We are aware that such a resolution is urgent, as millions of lives are in jeopardy:
 - a. The poor should not bear the burden of debt repayment. The debt has already been paid many times over through increased interest rates, rescheduling fees, the decline in the value of raw materials, and capital flight (the export of funds by individuals to safe havens outside the country).
 - b. Average citizens in the Northern Hemisphere should not pay for the debt by bailing out private banks (through such proposals as the Savings & Loan subsidy or the U.S. Administration's "Brady Plan"). Nor should we pay for the recent military build-up and corporate and financial speculation through loss of services to working people and the poor.
 - c. The unjust debt should be canceled. Private banks and their stockholders, the international financial institutions, and wealthy individuals of both North and South who incurred the debt and benefit from it should pay the costs.
 - d. Proposals to deal with the debt crisis should be evaluated as to whether they promote genuine development to improve the quality of life of people. This entails ensuring their cultural, social, political, and economic well-being through a participatory process of empowerment, self-reliance, and environmental sustainability. Developing nations

should not be forced to choose between their own political self-determination or economic self-reliance and relief for their debt burden.

e. Policies that perpetuate the debt should be rejected. "Debt Relief" that makes partial concessions to poor nations in exchange for increased austerity and under-development is merely a means of extracting part of the illegitimate debt and maintaining a reverse flow of wealth from nations of the South. "Debt swaps," which exchange worthless debt for Third World land, factories, and wealth--or even for "development" projects--are unjust and immoral.

f. The struggles for fair wages and labor rights for all peoples should be a priority. This will help to alleviate poverty and protect both U.S. and international workers.

g. Long term solutions must promote a more just and sustainable international economic system in order to prevent such crises from recurring. The debt crisis is a symptom of an unjust economic system, and it is this system that must be changed.

2. CWU will make education and advocacy on global debt, international finance, and trade a priority in our work, injecting the majority concerns of the poor and women into the debate on resolutions of the debt crisis. We will bring our energy to bear on decision-makers whose adverse policies have cost thousands of lives.

3. The National Office of Ecumenical Action is mandated to inform our membership about the issue, prepare materials, and highlight opportunities for action.

4. CWU will actively work with our own denominations, the U.S. Debt Crisis Network, Interfaith Action for Economic Justice, and other organizations sharing our goals and concerns on this issue.

5. National CWU will urge all state and local units to link global development concerns, especially the impact of the debt crisis on women and children, to our Imperative work.

O. Resolutions on Jubilee 2000

WHEREAS Church Women United's (CWU) 1989 Policy Statement on the Global Debt Crisis recognizes the unjust debt burden of the Two-thirds World Nations; and

WHEREAS that policy statement acknowledges the responsibility of the U.S. government for implementing policies that adversely affect interest rates and market; and

WHEREAS the 1989 policy statement calls for the unjust debt to be canceled; and
 WHEREAS the Jubilee 2000 worldwide movement, inspired by the biblical vision of Jubilee, calls for the release from the bondage of debt, redistribution of wealth, and renewal of the land by the millennial year;

THEREFORE BE IT RESOLVED that the national movement of CWU support the U.S.-based Jubilee 2000 Campaign, which is focused on canceling the debt for the poorest countries in the world.

BE IT FURTHER RESOLVED that CWU units engage in education and action regarding the global debt, leading up to the millennial year.

BE IT FURTHER RESOLVED that CWU call upon U.S. officials to embrace the goals of Jubilee 2000.

Adopted by the Executive Council of Church Women United, March 21, 1999, Atlanta, Georgia.

VIII. POSITIONS ON FOREIGN POLICY

A. Principles for Foreign Policy (An action of the Assembly, 1950)

Whereas we recognize that the difficulties in the making of our foreign policy are extreme, and the importance of right decisions is profound;

Therefore, be it resolved that we inform those responsible for building U.S. foreign policy that they have our constant prayers for God's leading presence; and

Be it further resolved that we urge our statesmen to base foreign policy on moral principles, humility, mature thinking, and a concern for the needs and aspirations of all people; further that they use boldness, vision and consistency in the solution of the problems facing them, thinking of their task in terms of unified global policy; and

Be it further resolved that we urge our government to work through multilateral rather than bilateral agreements by extending its policy of cooperative action within the framework of the UN.

B. Diplomatic Representation (An action of the Assembly, 1950)

Be it resolved that we oppose diplomatic appointments which recognize any religious entity as a political state.

C. Korea (An action of the Assembly, 1950)

Whereas the UN has approved the rebuilding of Korea, and whereas the continuation of the conflict in Northern Korea has delayed this proposed reconstruction and rehabilitation, and inasmuch as we feel that real evidence of such intentions may help the Chinese people to understand the sincere desire of the UN and the U.S. to help Korea and Asia:

Therefore be it resolved that the UCCW urge the UN to speed its efforts to relieve the suffering people of Korea with food, clothing, medical supplies, and temporary housing, much of which can be done without waiting for the end of the conflict.

Be it further resolved that we urge our government to instruct the U.S. delegation to the UN to support such measures as will hasten the above program.

D. Opposition to the Bricker Resolution Restricting Treaties (1952)

Senate Joint Resolution 130, introduced by Senator John W. Bricker and 58 other Senators, proposes an amendment to the U.S. Constitution which would greatly restrict the ability of this country to make international commitments of any kind.

This amendment would prohibit treaties (1) respecting the rights of citizens of the U.S. protected by the Constitution; (2) vesting federal powers in any international organization or foreign authority; (3) altering or abridging "laws of the U.S." or the "Constitution or laws of the several states" except to the extent Congress provides, and it would (4) drastically curb the use of executive agreements.

Our concern: This amendment raises the question of U.S. participation in the UN itself and of U.S. participation in such treaties as: the Genocide Convention; the Covenant on Human Rights; treaties of friendship, commerce, and navigation. This amendment would interfere with setting standards for the treatment of U.S. citizens in foreign lands.

The Constitution of the U.S. already provides checks and balances for the President and Congress and the courts in making international treaties.

E. Formosan Situation (1955)

Voted that the Board of Managers of UCW extend to President Eisenhower warm appreciation for his policy of restraint in the tense Formosan situation and assure him of continued prayers for God's guidance in decisions which lie ahead. We earnestly hope that this country will take the long, patient road of negotiation toward the settlement of this question, always bearing in mind the desires and welfare of the Formosan people.

F. Berlin Crisis (1959)

Voted that the Board of Managers of UCW meeting in Indianapolis April 28-30, 1959, recognizing the seriousness of the Berlin crisis and the necessity to support a firm yet flexible policy by the government in seeking a settlement of the crisis and its related problems; and

Remembering that the General Department of UCW has consistently urged maximum use of the process of negotiation and full facilities of the UN in the settlement of disputes

between nations;

Urge its local councils of church women to encourage their members as Christian citizens to seek basic reliable information on developments; to pray for guidance in their own thinking and for just decisions by those in authority; and to express their opinions to the Secretary of State as the situation may demand.

G. Granting Independence to Colonial Peoples (1969)

Since 1970 marks the 10th anniversary of the adoption by the UN General Assembly of the Declaration on the Granting of Independence to Colonial Countries and Peoples, and in view of the fact that independence has not yet been gained by countries and peoples of Southern Africa and that economic colonialism exists in large sections of the developing world;

It was voted that local units be urged to continue to study and be informed about the situation in the Portuguese territories, in South and Southwest Africa and Rhodesia, and support a U.S. policy that will give meaning to the declaration.

H. Involvement in Indochina (1971)

Voted to adopt the following Statement of Concern for Our Continuing Involvement in Indochina:

As CWU we believe that if peace is to come it must begin within each of us. We are prepared to make sacrifices to end this war and to build true peace. As Christians, we are called to love all humankind. We must share the guilt for the killing and suffering of people, and for the destruction and defoliation of their lands which have been inflicted by our nation.

Events of recent weeks make us realize afresh what war has done to young men and women--to those who die and to those who live. We acknowledge the fact of American atrocities. We realize that there can be no compensation for the loss of life, for the thousands of wounded, for orphaned and maimed children, for widows in Southeast Asia and in the U.S. We know that any death perpetrated by violence anywhere in the world diminishes us and our families.

We cannot accept the system of Vietnamization which substitutes Asian casualties for American and provides people with weapons to kill their own countrymen. We resist with all our being the pacification program which places our armaments in the hands of women and uses children for military ends. We bear the burden of what this war has done in making one-third of the Vietnamese people refugees, in destroying their homes and hamlets, and in breaking down family life. We are horrified at the billions being spent for death, so urgently needed for causes that enhance life.

While we grieve for American prisoners, we are involved in the suffering of all prisoners and their families, and we are convinced that the only way to secure the release of prisoners of war is through a political settlement. Because we value life, we believe a military solution to this war is neither possible nor desirable. As we said in our message to President Nixon at the time of his inauguration, we are prepared to lose face as a part of the cost of peace. Furthermore, now is the time to think of ways we can minister to the suffering. We cannot see any way for a global society to be born when war is permitted. We cannot fail to see the judgment of God on our times.

We call upon church women at once through every means available to them to persuade our government to end this war through complete and total U.S. withdrawal by December 31, 1971, and to engage in those means that will assist citizens in Indochina to build a real peace.

I. Withdrawal of support for Somoza (1979)

Voted that the Executive Committee of CWU send letters to the President of the U.S., the President of the Senate, the Speaker of the House, and the Secretary of State urging that the U.S. respect the rights of the Nicaraguan people to govern themselves by removing support from the Somoza regime and the National Guard and urging that the U.S. help the Nicaraguan people with much needed humanitarian aid channeled through recognized non-governmental agencies.

J. U.S. Military Involvement in El Salvador (1981)

It was voted to approve the following resolution:

The Executive Council of Church Women United is concerned that the United States is embarked on a policy of military intervention in El Salvador. We urge the Administration and Congress to cease military involvement as a component of our foreign policy.

We are opposed to lifting the El Salvador conflict out of context and making it an East-West confrontation. The long-term interest of the United States in Central America will not be served if the majority of the people believe we have chosen to subordinate their quest for justice to a geopolitical policy.

We resist and reject any form of Soviet encroachment in Latin America. But the primary threat to human dignity, peace, and justice in these countries is rooted in a social system which condemns the majority of the population to a marginal existence.

We encourage support by the United States for beginning a process of political dialogue with El Salvador, aimed at stopping the killing, and preparing for the negotiations needed to reconcile and rebuild the nation. We ask that the United States' efforts be directed toward continuation of humanitarian relief and reconstruction programs which El Salvador so desperately needs. The path the United States follows will be decisive for

our country and for the people of El Salvador.

We urge members of the Executive Council of Church Women United to write immediately to their congressional Representatives to co-sponsor HR.1509, which prohibits military assistance to El Salvador. We urge members of the Executive Council to contact their Senators to co-sponsor and support a similar bill.

K. U.S. Intervention in Nicaragua and Central America (1983)

Resolved that the Executive Council write, call, or visit their Representatives and two Senators urging them to stop the covert and overt operations against Nicaragua now and to oppose all forms of U.S. intervention in Central America, including military aid and training to El Salvador, Honduras, and Guatemala.

L. Pledge of Resistance (1984)

It was voted that the Executive Council of Church Women United adopt the national plan of action in the event of a more direct invasion of Nicaragua as follows:

In the event of a U.S. invasion:

1. A signal will go out to regional and local groups from a national "signal group" which has been chosen by the participating organizations.
2. People across the country will gather at a previously designated church or other location in their local community for information sharing, mutual support, prayer, and preparation for action.
3. A nonviolent vigil will be established at local congressional offices and other pre-designated federal facilities and military installations. Some people will engage in legal protest and dialogue. Others will go in waves into the offices and begin a nonviolent appeal, refusing to leave until the invasion has stopped.
4. A large number of people will go to Washington, D.C., (in delegations from every area of the country) to engage in nonviolent civil disobedience at the White House to demand an end to the invasion.
5. U.S. citizens in Nicaragua will initiate their own nonviolent action and will possibly be joined by supporters sent from the U.S.

M. Against the Embargo of Nicaragua (1984)

It was voted that the President of the Common Council of Church Women United and each state president attending this meeting send to the President of the United States and the Secretary of State a letter expressing our opposition to the embargo of Nicaragua and a foreign policy that supports any kind of aid to the Contras.

N. Ignoring the World Court (1985)

The Executive Council of Church Women United shall write the President and other appropriate officials to deplore the fact that our government has ignored the World Court. The World Court is established to render decisions in issues of international conflict. The State Department has argued that the World Court does not have any jurisdiction in the case brought before it by Nicaragua, namely, that the United States violated Nicaraguan waters by mining the harbor. The court ruled 15 to 1 (that one being the United States) that the case was within its jurisdiction. The United States, by disagreeing with the court's jurisdiction to render a decision in this case, has established a precedent in the world community that the World Court can be ignored.

CWU's Executive Council believes that the U.S. was wrong in ignoring the World Court.

O. Gulf War and Crisis in the Middle East (1991)

Whereas Church Women United has proclaimed God's peace and acted for peace since its founding in 1941 when, six days after the bombing of Pearl Harbor, Church Women United called for reconciliation with all people of the world and the establishment of a new world order that would bring peace to all nations;¹

Whereas, in launching our Jubilee in December 1990, Church Women United remembered our foremothers by gathering over 30,000 signatures on a Peace Petition that called for a negotiated settlement to the Gulf crisis which was presented to the White House and Congress;

Whereas CWU's Policy on Peacemaking (1982) states, "We believe it is imperative that international agreements outlaw the use of military instruments as a solution to conflict and advocate the principle of negotiated solution among all parties involved in conflict";

Whereas CWU's Policy on Peacemaking supports "separation of use of food for humanitarian purposes as distinct from the political and wartime considerations of American foreign policy";

Whereas CWU has consistently called on an economic and foreign policy that directs resources towards people, not weapons of destruction, by declaring, "National security cannot be achieved without global security, and global security is directly dependent upon political and economic justice" (Policy on Peacemaking, 1982; also, Proclamation for Peace, 1980);

Whereas in its 1989 resolution on the Middle East Church Women United called for a resolution of the Israeli/Palestinian conflict through a UN-sponsored international peace conference which

 1 Call from the Constituting Convention of the Council of United Church Women, December 1941.

recognizes the statehood, security, and self-determination of both peoples;

Whereas Iraq's invasion of Kuwait and the subsequent U.S./Allied bombing and ground attack on Iraq and Kuwait had led to tens of thousands of innocent deaths, untold destruction of property, and tragic consequences for the global environment;²

Whereas national church leaders in the U.S. and the World Council of Churches, including CWU leadership, have said, "War is not the answer" and that this is not a just war because the cost in lives and the unprecedented damage to the environment goes far beyond any good that might be achieved; ³

Whereas Christian voices in the Middle East, through the Middle East Council of Churches, have said repeatedly that war would not bring stability, only further turmoil to their region, and an increased animosity by Muslims against Christians and by Arabs against the West;

Whereas Arab peoples see other occupations in the region inextricably linked with the Gulf crisis, and express anger at the double standard practiced by the United Nations and the U.S. since three coalition members--Syria, Turkey, and Morocco (as well as Israel)--illegally occupy territory with the military and political support of the U.S., and UN resolutions against these occupations have gone unheeded;

Whereas, far from inaugurating a new world order, the U.S. is seeking to maintain a crumbling old order--one in which superpowers can control access to resources through military might--where military "victory" in the Gulf gives the U.S. undisputed access to oil, a permanent presence in the region, and leverage over economic competitors, but where there will be no justice, no self-determination, nor any victory for the people of the Arab world;

Whereas the press censorship and disinformation was used as an instrument of war by both sides--the Pentagon has admitted that before the ground war began they deliberately released misinformation inflating Iraq's military strength so as to mislead Iraq but consequently also to mislead the U.S. public, and, as in Panama, we may never know the extent of the casualties and damages in the

² On January 22, 1991, after discussions with U.S. military officials, General Manfred Opel, retired West German Air Force General, stated, "Americans who should know estimate that there are up to now 300,000 casualties in Iraq and Kuwait, over 100,000 for the Baghdad area alone."

³ A Call to the Churches, NCCC heads of communion and other national religious leaders, February 1991.

region--leaving a distorted notion of a "high-tech" war without costs;

4

Whereas Iraq's military machine was supplied by the U.S., France, China, and Germany among others; Israel and Egypt are the largest recipients of U.S. military aid; and arms trade to the Middle East is a lucrative business for many nations;

Whereas we believe that in this war the United Nations has abdicated its authority and allowed member nations to wage war in the name of the UN, and even to set the terms for a cease fire;

Whereas the denial of adequate education, health care, and stable jobs for U.S. working people, particularly women and people of color, imposes an "economic draft" that puts poor people on the front lines with little choice except the military or poverty;

Whereas our government, the media, schools, toy manufacturers, and other institutions in our society are all guilty of pulling our children and youth into a war mentality--of us vs. them, of high-tech weapons, of euphoria in being Number One--which abuses our children and weakens our prospects for a peaceful future;

Whereas, as women of faith and U.S. citizens, we are compelled to raise voices of conscience against policy that affirms war as the way to resolve conflict;

Whereas war will only be prevented when we can build bridges between peoples, religions, and culture instead of creating an "enemy" as the target of our fears and hate;

Therefore, be it resolved that CWU:

- condemn the Iraqi invasion of Kuwait, massive human rights violations and Kuwait's subsequent destruction;
- affirms the right of all peoples of the region to self-determination;
- condemn the excessive bombing and killing of the Iraqi people;
- express concern about a possible violation of international conventions of war, given the decision to attack Iraqi soldiers who were in a state of confusion and apparent retreat;
- call for the immediate withdrawal of all U.S. troops from the Middle East with no permanent U.S. bases in the region;

 4 Lt. Gen. Walter Boomer, commander of all Marine forces, said, "We've known for weeks that the lines weren't that formidable, but we wanted to let Iraqis think we still thought they were big. There was a great disinformation campaign surrounding this war," New York Newsday, "U.S. Troops Faced Iraq's Ghost Army in Desert Assault," March 1, 1991. See also Washington Post, "U.S. Scrambled to Shape View of 'Highway of Death'," March 11, 1991.

- believe that the U.S. does not have the moral or legal authority to police the world;
- call on the United Nations to live up to its charter and to take its full responsibility for

negotiating peace and post-war security;

--renew our call for a UN-sponsored international peace conference aimed at resolving all conflicts in the region and creating a Palestinian state side by side with Israel, each with secure borders;

--call for an immediate end to UN sanctions against Iraq;

--recognize that Iraq has been rendered incapable of paying full reparations and that the U.S. should assist in rebuilding Iraq;

--call for an arms embargo of conventional and non-conventional (nuclear, chemical, or biological) weapons to all nations of the Middle East;

--call on the U.S. Government to give priority to our domestic crises, e.g., homelessness, hunger, unemployment, and lack of health care; and to provide secure alternatives to the "economic draft";

--demand that there be no warmongering in our schools, and that children and youth be presented with diverse views, including peaceful conflict resolution, as an intrinsic part of their education; --reaffirm our right to dissent as guaranteed by the U.S. Constitution;

--call for an end to harassment of Arab-Americans and anti-Arab racism, anti-Semitism, and all forms of racism at home;

--demand an end to U.S. Government press censorship and disinformation, and urges the media to share responsibly a full range of viewpoints;

--call for a time of repentance and mourning by our nation for the sin of misusing power, bombing and killing thousands of Iraqis, and daring to imagine that God takes sides in the name of our "national security."

P. Lifting the Embargo Against Cuba (1999)

WHEREAS Church Women United supports the United Nations Universal Declaration of Human Rights, which states that "*everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care, and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age and other lack of livelihood in circumstances beyond his control*" (Article 25.1); and

WHEREAS since 1962, the United States has upheld an embargo against Cuba, which is causing lack of access to essentials necessary to sustain adequate living conditions, such as trade, food supplies, and medicines; and

WHEREAS the United Nations General Assembly since 1993 has adopted annually a resolution on the necessity of ending the economic blockade imposed by the U.S. against Cuba; and

WHEREAS Cuba has normalized relations with 180 nations; and

WHEREAS the National Assembly of the Republic of Cuba proclaimed on September 13, 1999 that "*the economic blockade imposed by the United States of America on Cuba constitutes an act of genocide*;" and

WHEREAS Christian leaders in Cuba have appealed to their Christian sisters and brothers in the United States to call for an end to the embargo;

THEREFORE BE IT RESOLVED that Church Women United calls upon the government of the United States of America to lift the embargo on Cuba;

BE IT FURTHER RESOLVED that Church Women United encourages its national, state, and local units to:

- § Stand in prayerful solidarity with the Christian community of Cuba in advocating for the safeguarding of the human rights of the Cuban people;
- § Study the history of U.S. foreign policy toward Cuba, from colonial times to the present;
- § Research and study denominational and ecumenical policy statements on the U.S. embargo against Cuba, working through those channels to advocate for change;
- § Contact congressional and administration leaders to ask for an immediate lifting of the embargo and for the normalization of relations with Cuba.

*Adopted by the Executive Council of Church Women United
Chevy Chase, Maryland, November 21, 1999*

Q. Deaths of the U.S. Humanitarian Workers in Colombia (1999)

WHEREAS, Terence Freitas, Lahe!enale Gay and Ingrid Washinawatok, three U.S. humanitarian workers were kidnaped and massacred during a visit to the U'wa people of Colombia; and

WHEREAS, the U.S. State Department may have destabilized negotiations for their release to gain financial support for U.S. policies in Colombia and

WHEREAS, Church Women United (CWU) recently adopted a Policy Statement on Native Americans which supports the dignity and rights of Native American persons;

THEREFORE, BE IT RESOLVED that the Executive Council of CWU join with the Menominee Nation, Indigenous Women's Network, and other organizations in calling for a Congressional inquiry into the State Department actions in Colombia with regard to this incident, and that the State Department change policies as necessary.

BE IT FURTHER RESOLVED that the Executive Council of Church Women United communicate with the State Department urging it not to use these deaths to promote a political agenda, but that instead, these deaths be recognized as a crime for which the perpetrators be held accountable.

*Adopted by the Executive Council of Church Women United,
March 21, 1999, Atlanta, Georgia.*

¹During the negotiations for the release of Freitas, Gay and Washinawatok, the U.S. State Department released approximately \$230 million in military support to Colombia. The Colombian government then attacked and killed over 70 members of the Revolutionary Armed Forces of Colombia (FARC). Two individuals with past ties to FARC have claimed responsibility for the retaliatory murders of the three U.S. humanitarian workers; however, official spokespersons for FARC deny any involvement.

R. The People of Colombia and U.S. Foreign Policy (2003)

As Christian women who are compelled by conviction to pray, study, speak and act on matters of public concern, we grieve for the people of Colombia who, for nearly forty years, have lived through Latin America's longest running internal conflict.

Colombia, approximately the size of Texas, New Mexico and Arkansas combined, is a country rich in natural resources and vibrant culture, and, as in much of Latin America, with a complex and sometimes troublesome relationship with the United States. Today, through the US government's anti-drug program, Plan Colombia, foreign aid in vast amounts, most of it military aid, is flowing annually into Colombia and drawing the US deeper into the civil war, neither to the benefit of Colombian nor American citizens.

Plan Colombia was initiated in 2000 as a major US program to curb drug production. Last year, however, the US mission in Colombia was expanded to include counter-insurgency efforts. Already, more than \$2.5 billion has gone to Colombia, with few tangible results. Instead, in the recent decade of the unrelenting civil war, more than 35,000 unarmed civilians disappeared or were outright murdered. In addition, the US sponsored policy of aerial fumigation of coca crops has serious agricultural, health, environmental, displacement and economic impact, affecting, especially, women and children.

Concern is increasing, notably in Congress, that the US policy in Colombia is spiraling out of control and that US goals in Colombia have become so vague that it will be difficult to know when to stop. We are convinced that, indeed, it is time to stop to examine the policy and to forge an American relationship with Colombia that is far less militarized and far more a just and reconciling intervention for reform and progress among the people of Colombia. Therefore, at this time we urge Christian Women to:

- § Urge members of the Senate to debate on the Plan Colombia policy in light of the fact that the 2004 foreign aid bill contains over \$400 million in mostly military and police aid for Colombia.
- § Urge more US government attention to human rights in Colombia and, specifically, the protection of human rights workers.
- § Urge members of Congress to provide adequate funding for drug prevention and

treatment in this country in order to reduce overall demand for illicit drugs.

A Resolution passed by the Board of Directors on October 30, 2003

S. U.S. Leadership and the World Community (2003)

Church Women United continues creative ecumenical work among women in America begun sixty-three years ago and, today, embodies a racially, culturally and theologically inclusive movement among Christian women who pray, study, speak and act on matters of vital concern locally, nationally and globally.

We have found unity in diversity. We seek interreligious cooperation. We work in numerous ways for a world of peace and justice. For these reasons, in particular, and fully aware of the implications of the CWU quadrennial priority, "Strengthening Families Worldwide in the 21st Century", we lift up, with grateful praise and yet with some caution, the leadership of the United States in the world community.

1) United Nations Educational, Scientific, and Cultural Organization:

Referring to CWU support of UNESCO when it was founded in 1945 and the 1984 CWU policy statement supporting UNESCO, we fully support the formal reentry of the United States into UNESCO, after an absence of 20 years. As first lady Laura Bush said on September 29, UNESCO could "help achieve peace by spreading the values that will help defeat terror and lead to a better and safer world: education, tolerance, respect for human life and respect for each other's differences." We urge Christian women globally to become informed about the work of UNESCO is doing worldwide and to conscientiously monitor US participation. Website: www.unesco.org.

2) United Nations Millennium Development Goals:

The 189 world leaders at the 2000 UN Millennium Summit agreed to eight goals to be achieved by 2015: 1) eradicate by one-half extreme poverty and hunger, 2) achieve universal primary education, 3) empower women and promote equality between women and men, 4) reduce under-five mortality by two-thirds, 5) reduce maternal mortality by three-quarters, 6) reverse the spread of diseases, especially HIV/AIDS and malaria, 7) ensure environmental sustainability, and 8) create a global partnership for development with targets for aid, trade and debt relief. Website: www.undp.org/mdg.

We commend President Bush for proposing in 2002 a substantial US response to the MDGs by proposing to Congress an increase in foreign aid of \$10 billion over three years. We urge Christian women to be informed interpreters of these major international goals and unrelenting advocates for responsible US leadership toward their achievement.

3) United Nations Peacekeeping:

Referring to the 1991 CWU policy statement supporting the UN, we urge more consistent US support of UN peacekeeping and rehabilitation efforts worldwide and, in particular, much stronger support of the UN's role in the rehabilitation of Iraq. We urge Christian women globally to become informed advocates for the United Nations. Website: www.un.org

4) Multi-Cultural Understanding:

Referring to the 1986 CWU policy statement on terrorism that argues that the causes of terrorism are most effectively addressed with economic, educational, political and religious resources, not with military resources, we urge the President and Congress to give far greater emphasis to the non-military means to diminish terrorism. National security and world peace would be far better served with more effective US understanding of the aspiration of vastly diverse peoples, greater US attention to the complex impact of US economic leadership in the globalization of the world, and more forthright presentation of an American worldview that is not myopic and narrowly nationalistic. We urge Christian women to affirm the values of our own CWU movement and become articulate advocates for the truly more effective, non-military, means to diminish international terrorism.

A Resolution passed by the Board of Directors on October 30, 2003

T. U.S. Policy on Iraq (2002) Letter to President George W. Bush

Dear Mr. President:

As the National Board of Directors of Church Women United in the United States, currently meeting in New York City, we commend you for your recent leadership in the UN Security Council on the matter of weapons in Iraq and your support of the international team of weapons inspectors presently at work in Iraq.

At the same time, we are compelled to express our dismay and outrage at your administration's often declared preference for a preemptive attack on Iraq in the near future. Mr. President, it appears that some people in your administration are looking for an excuse to go to war, when a just solution, without war may be at hand. The most effective and justifiable American actions against Iraq's leaders must be diplomacy through the United Nations Security Council. We urge you to give the inspections the importance that they deserve. The United States is perilously close to violating our treaty obligations in the United Nations Charter.

We pray that you can see the ominous likelihood that the new American policy of preemptive war may well have catastrophic consequences, either immediately with

unprecedented upheaval in the Middle East or eventually within the decade with massive acceleration of global terrorism.

The sheer enormity of American military and economic dominance and the preference to "go it alone" in foreign policy creates widespread impressions that Americans are notably violent, religious, and untrustworthy. We are not. Americans are notably generous, courageous, religious and trustworthy. We will not follow leadership that leads us into exhibiting for the world the destructive behavior of a militaristic superpower.

Church Women United is a national volunteer-based, Christian faith-based racially, culturally and theologically inclusive movement of 125 million inter-generational women throughout the United States who celebrate unity in diversity, seek interreligious cooperation, and work in numerous ways for a world of peace with justice. Our ecumenical work began sixty-two years ago. Our loyalty to the United States and our support of the United Nations are unwavering. Our concern for the care and well being of women, children and families is compassionate and intense.

Please know, Mr. President, that we hold you in prayer and all of those with you as well as those in Congress, who bear great responsibility for guiding our nation. Know, too, that we take our responsibilities seriously, and we intend to act and speak for peace with justice in this troubled time.

Signed by Jerrye Gray Champion, National President and Carol Kolsti, National Secretary for the Board of Directors, Church Women United, December 13, 2002

U. The Palestinian-Israeli Conflict (2004)

Preamble

Violence in Israel, like violence in the streets of Palestinian communities, enflames widening circles of grief and rage, making ever more precarious a just, secure and lasting peace between Israelis and Palestinians. As we must grieve with all who are grieving and hope with all who maintain hope, we must speak forthrightly as women of faith in the ecumenical Christian movement of Church Women United:

As declared in the much discussed non-governmental proposal in 2003 called the Geneva Accord, "peace requires the transition in the logic of war and confrontation to the logic of peace and cooperation" and "the logic of peace requires compromise." This is a time for extraordinary courage, when those political, military, civic and religious leaders must step forward who are prepared to compromise, who are convinced peace is possible, who care that their children live and flourish, and who will entertain the healing potential of forgiveness.

Background

Church Women United first expressed concern for the wellbeing of the Palestinian people in a 1949 resolution, "Resettlement of Arabs in Palestine." In the 1988 Church Women United resolution "Middle East Conflict", there was reference to the 1967 UN Security Council Resolution #242 and numerous General Assembly resolutions on the rights of the Palestinians. In that resolution, Church Women United affirmed the right of Israel and Palestine to exist as two sovereign states within secure and recognized borders, each exercising their right to self-determination.

Proposals

- § We urge the United States, the European Union, Russia and the United Nations Secretariat (the Quartet) to seize this moment and work together with unprecedented diplomatic determination to clarify and implement what is known as "The Road Map" toward stability and lasting peace. The persuasive power of the Quartet has the potential to release both Israelis and Palestinians from fixations on being victims whose acts of violence are justified, to instead, greater ambitions toward economic and social development.

- § We urge the United States to reinvigorate the practice of diplomatic and balanced leadership in the Israeli - Palestinian conflict, recognizing, on the one hand, our historic national interest in Israel's security and wellbeing and, on the other hand, our unique responsibility to assure the protection and wellbeing of the Palestinian people. As a global leader, the United States cannot afford a one-sided policy but must be an honest broker with a global vision befitting the cultural complexities of the Middle East.

- § We urge the President of the United States to make abundantly clear to the government of Israel the long standing U.S. policy that the accelerating development of settlements in Palestinian territories is unacceptable and the current practice of building walls and fences is provocative rather than protective.

- § We urge international organizations and governments to make extraordinary efforts - in spite of the current tensions - to promote dialogue between Israeli and Palestinian institutions, members of their governments and citizens and, whenever possible, exchanges in the areas of culture, media, youth, science, education, environment, health, agriculture, tourism, and crime prevention.

- § We urge all women of faith in the United States and, in particular, members of units of Church Women United to:
 - a) Become informed about the history and current status of issues in the Middle East.
 - b) Study and discuss the relevant CWU social policies, especially the policies on peace building and peace keeping in international disputes.
 - c) Reach out in efforts to listen and learn from persons who favor the Israelis and those who favor the Palestinians.

- d) Maintain avenues of communication with members of Congress on issues affecting Israelis and Palestinians.
- e) Build bridges of understanding that can possibly lead to CWU advocacy that affirms all that will be required for a just, secure and lasting peace.

A Resolution passed by Common Council July, 2004

IX. POSITIONS ON HEALTH

A. Better Health Care for All (1946)

Better health care for all Americans is a social goal to which church women will respond warmly. In spite of the magnificent achievements of medical science, large sections of our population still cannot secure adequate medical care, either because of poor facilities or because of inability to meet the costs. Sickness and accidents are a major cause of family insecurity. The burden of poor health falls heavily on the lower income and minority groups and on mothers and little children.

We, therefore, recommend that a major area of study and Christian social action for church women during the coming year be the problem of securing better health care for all citizens.

Specifically we propose:

1. Extensive study and round-table discussion by church women of current legislative proposals on health now before Congress. Chief of these is the National Health Bill (S.1606) which outlines a comprehensive health program based on a system of public health insurance. This measure contains the major provisions of the Maternal and Child Health Bill (S.1318) which has already been endorsed by the National Board of the UCCW.
2. Preparation of a carefully planned statement on health to be presented for adoption at the Biennial Assembly of the UCCW.

B. Alcohol Education (An action of the Assembly, 1946)

Whereas we are gravely concerned over the increased use of alcoholic beverages and the spread of alcoholism in this country, especially among women; and

Whereas we realize that this constitutes a menace to home and family life, to young people, to economic stability, and to the moral fabric of our nation: and

Whereas various denominations have been giving special attention to this problem, and the Federal Council has recently held a conference on the subject;

Therefore, be it resolved:

1. That the UCCW express to the Federal Council gratification at its action and our desire to cooperate with them in any way possible in working out a united Christian approach to the problem, including the presentation of a intelligent, accurate and scientific program of alcohol education.
2. That each of us share as fully as possible in the program of alcohol education in our own denomination.
3. That we be concerned in our own communities about the strict enforcement of existing legislation controlling the sale and use of alcohol, such as the laws regarding the issuance of liquor licenses, prevention of sales to minors, regulation of the advertising of alcoholic beverages, and local or state elimination of traffic in alcoholic beverages, commonly known as local option.
4. That we recognize the fact that alcoholism is a disease which needs treatment and that its victims need the full ministry of the church and the sympathetic concern of church people; and that, therefore, we concern ourselves with the problem of aid to alcoholics and their families.

C. Alcohol Use (1949)

Whereas the alcohol problem has become one of the most acute evils of our day, underlying a large number of attendant social tragedies;

Be it resolved that the National Board of the UCCW urge Christian women to use their influence in every way possible to check the growing acceptance of beverage alcohol in our society.

D. Beer Advertising (An action of the Assembly, 1950)

Whereas the advertising of beer has invaded the American home through television and since it is impossible to listen to radio broadcasts of clean sports, in many locations, without being bombarded by frequent lurid advertisements for beer;

Therefore, be it resolved:

1. That we call on all organizations with like concern to join us in protesting against the advertising of beer on radio and television.
2. That each local and state council express its disapproval of advertising beer on radio and television to the local stations, the network and sponsors, and to the Federal Communications Commission.

3. That we express appreciation to those stations who do not carry such advertising, and we reaffirm our opposition to liquor advertisements in magazines and newspapers.

E. Advertising in Alaska and Hawaii (An action of the Assembly, 1950)

Whereas time for liquor advertisements in Alaska and Hawaii has been purchased and is already being carried on a five-day-a-week sports broadcast, which is prohibited in the U.S.;

Therefore, be it resolved that each local and state council express its condemnation of liquor advertisements on the radio to these corporation executives [names listed].

F. Drug Abuse (1970)

Voted to adopt the following:

In recognition of the problem of drug addiction which reaches into every community, which troubles all of us, and which extends throughout the world as a major menace, the Executive Committee of CWU commends women in local communities who are working with dedication on education, prevention, and rehabilitation efforts;

Urges church women in larger numbers to set up forums and to develop other means of educating adults in the community concerning drug abuse, its danger to individuals and to society, means for the prevention, treatment and rehabilitation of addiction, including use of mass media;

Suggests the formation of small groups of mothers of children 10-20 years of age to deal with their fears, questions, problems, and to provide a supporting community where needed;

Emphasizes the need to discover resources in local communities giving professional services and engaging in research, and urges support of these organizations;

Encourages women to explore the adequacy of treatment and rehabilitation facilities and to work for legislation to deal with the Problem effectively;

Affirms the need to work in coalition with other women's organizations wherever possible at the local level on all aspects of drug addiction.

The Executive Committee of CWU also urges all church women as they consider and interpret drug use to:

1. Face squarely the problems in their own homes, families and society which cause persons to turn to drugs (such problems as war, discrimination and racism, poverty and hunger, fear of technology, etc.);

2. Recognize that often the abuse of drugs is an effort on the part of individuals lacking transcendent experiences to achieve them through chemicals;
3. Redouble their efforts to effect such societal change as will make life more human and fulfilling for all persons and for all peoples.

G. Acquired Immune Deficiency Syndrome (AIDS) (1988)

Whereas Church Women United has more than a dozen policies/resolutions against racial discrimination, the first one having passed in 1943, against the "Discrimination of Negroes"; and

Whereas, extending its struggle against discrimination, CWU has passed over 50 policies and resolutions upholding the human rights of oppressed racial, ethnic, religious groups and oppressed nations, the first one having been passed in 1943 regarding discriminatory immigration laws for "Orientals"; and

Whereas of importance is the resolution passed in November 1950 which commits the organization to "work to secure for all peoples those human rights and freedoms now denied to peoples of more than half the world";

Whereas on April 26, 1946, CWU approved a statement that "better health for all Americans is a social goal to which church women will respond warmly";

Whereas Church Women United acknowledges the AIDS crisis as a significant threat to the health of an increasing proportion of the world population, a threat being ignored because of discrimination against homosexuals, who are numerically the ones most affected in this country;

Whereas Church Women United recognizes that a disproportionate number of persons with AIDS in the United States of America are Black or Hispanic;
Whereas Church Women United is aware of the rapid increase of AIDS and AIDS-related illnesses affecting women and infants, and of the potential threats to pregnant women, adolescents, and children;

Whereas Church Women United is concerned over the high medical costs necessary to treat AIDS patients in all societies;

Whereas Church Women United recognizes the loneliness of this disease, which has been called "the leprosy of the 20th century," and realizes the urgency of taking immediate action to dispel myths, homophobia, prejudices, ignorance, distrust, and panic about AIDS;

Therefore, Church Women United urges its members to activate compassionate support

for persons with AIDS and the family members of persons with AIDS, and to speak out when discrimination occurs in their local communities.

Church Women United challenges the churches and individual Christians to become informed about statistics, diagnostic predictive tests, transmission, and treatment relevant to AIDS that are supported by medical evidence.

Church Women United urges all people of faith to work to provide public information and to work for education and legislation at the federal, state, and local levels which will:

1. Assure that funding for AIDS research, commensurate with the seriousness and magnitude of the epidemic, is provided by all levels of government; and develop cooperation from the private sector.
2. Condemn the practices of businesses and institutions that require the human immunodeficiency virus (HIV) testing as a condition of continuing schooling, employment, housing, and other services
3. Insure that government and health care professionals provide all people who have tested positive for HIV and/or who have AIDS the right to medical treatment and confidentiality.
4. Support long-term health care legislation and programs to care for persons with AIDS.
5. Penalize health insurance companies who cut off health insurance policies of persons with AIDS.

Church Women United affirms people who treat or are in ministry to persons with AIDS and encourages spiritual, physical, and moral support for the continuation of this ministry.

Church Women United condemns all irresponsible conduct on the part of those infected with AIDS, that is, anything which would jeopardize the health of their wives, partners, and the unborn as well as any selling of infected blood or semen to banks.

H. Alcoholism (1988)

Whereas since November 1946 Church Women United has had a policy recognizing alcoholism as a disease and urging "the strict enforcement of legislation controlling the sale and use of alcohol":

Whereas, as Church Women United, we value and cherish life since God is among us that we may have life and have it abundantly; when life is at risk and when the quality of life is threatened, we are charged with the responsibility to respond in a direct and loving

manner;

Whereas the promotion and sale of alcohol is a profit-making industry, often leading to economic exploitation and resulting in poverty for many in our society, and therefore needs to be tackled and controlled through legislation and law enforcement;

Whereas the illness/disease of alcoholism is epidemic in our society and continues to contribute to the pauperization of countless women and their families;

Whereas the medical profession attests that alcoholism is a primary illness/disease characterized by distinct stages of development and symptoms which are recognizable and specific;

Whereas we acknowledge that alcoholism is a treatable disease as are the effects upon those close to the alcoholic;

Whereas the illness/disease of alcoholism affects not only the physical, emotional, and spiritual components of human health and behavior of the abuser but also those who have contact and succeeding generations, and we believe any family and their loved ones are deserving of intervention and treatment when alcoholism is present;

Whereas we affirm and acknowledge that it is the responsibility of the alcoholic to maintain recovering behavior;

Whereas Church Women United recognizes the illness/disease of alcoholism to be worthy of our action and concern;

Be it resolved:

1. That CWU support legal efforts to punish those who profit illegally from the sale of alcohol.
2. That local and state CWU units be provided with and encouraged to use educational information on prevention and treatment of alcohol abuse and be encouraged to network with other organizations working on this issue.
3. That state and local units work toward passing of-legislation that raises the legal drinking age to 21 years in each state.
4. That CWU support pending legislation that would require labels on alcohol containers warning of addiction and alcohol-related diseases.

I. Universal Access to Health Care (1991)

Whereas Church Women United has long stressed the right of each individual to adequate and affordable health care;

Whereas Church Women United has adopted previous policies supporting a national health care plan which grants universal access to health care benefits ("Better Health--Social Goal," 1946; The People's Platform, 1976; Policy on Aging, 1983; and Policy Statement on the Rights of Children and Youth, 1985);

Whereas the current health care system is in a state of crisis: 37 million Americans do not have health insurance, up to 70 million people have inadequate health insurance plans; Medicare fails to cover many necessary costs, Medicaid's eligibility and coverage restrictions prevent it from meeting its goal of protecting the poor;

Whereas the system of health care delivery in the U.S. is inherently inequitable: 33 per cent of the Hispanic aged population live without health insurance compared to 11 per cent of the general population; only 7 in 10 women received prenatal care in 1985 that could be considered even minimally adequate; 38 per cent of Black women do not receive care during the first three months of pregnancy; and the 25 per cent of all Americans who live in rural communities have access to only 14 per cent of all physicians, 9 per cent of all nurse practitioners, and 19 per cent of all nurses;

Whereas annual expenditures on health care in the U.S. are spiraling out of control with expenditures more than doubling between 1980 and 1988 and predictions for the year 2000 reaching \$5,551 per person as opposed to \$1,837 in 1986;

Whereas billions of dollars are wasted each year on "unnecessary administrative costs," including billing, record keeping, advertising, and marketing;

Whereas insurance companies currently cover only 74 per cent of the cost of physician services, 39 per cent of dental costs, and 25 per cent of prescription drug bills and frequently deny individuals any coverage for "pre-existing" conditions;

Therefore, be it resolved that Church Women United advocate for the enactment of a national health care plan which serves everyone living in the United States, regardless of race, income, gender, geography (rural or urban), age, disability, health status, sexual orientation, religion, country of origin, or legal status. Church Women united supports the inclusion of the following--benefits:

- preventive, acute, and chronic care services,
- early diagnostic and treatment programs,
- provider and consumer education,
- programs of extended care and rehabilitation,
- mental health, and
- health and wellness promotion.

Be it further resolved that Church Women United will advocate for a plan that is administered in a more efficient and less costly manner, with the participation of consumers, health professionals, and government. The national health care plan should draw its financial support from the broadest possible resource base. Financial support should be progressive and based on one's ability to pay.

Be it further resolved that the Executive Council of Church Women United call upon its members to participate in and/or sponsor public awareness programs to educate themselves and others on the current problems in our health care system and the need for a national health care plan.

J. The Global HIV/AIDS Epidemic (2004)

"If one part suffers, every part suffers with it..." 1 Corinthians 12:26

"Do you not see the trouble we are in?" Nehemiah 2:17

"Promoting access for all to quality health care, with more effective disease prevention and ethical choices regarding health issues..." Quadrennial Priority 2004, Church Women United

The HIV/AIDS epidemic has already claimed over 20 million lives and another 38 million people are currently estimated to be living with HIV/AIDS worldwide. HIV/AIDS cases have been reported in all regions of the world, but most people living with HIV/AIDS (96%) reside in low-and middle-income countries, where most new HIV infections and AIDS-related deaths occur.¹ The nations of sub-Saharan Africa have been particularly hard-hit; there is also increasing concern about the next wave of the epidemic, emerging in parts of Eastern Europe and Asia.^{1,2} HIV is the leading cause of death worldwide, among those ages 15-59.³ The epidemic is considered a threat to the economic well-being and social and political stability of many nations.

Young people continue to bear the brunt of the global HIV/AIDS epidemic, with youth under age 25 accounting for more than half of all new HIV infections each year.¹ Those between the ages of 15-24 are particularly hard hit, especially girls and young women who comprise the majority of young people living with the disease. Young people face particular vulnerabilities that put them uniquely at risk for HIV, but they are also critical to the response to the epidemic; where HIV transmission has been reduced, the greatest reductions are often seen among young people.^{1,4,5}

WHEREAS, in 1988 CWU approved a statement that "CWU acknowledges the AIDS crisis as a significant threat to the health of an increasing proportion of the world population,"⁶ and

WHEREAS, there were in 2003 about 38 million people living with HIV/AIDS, worldwide, and about 1 million people living with HIV/AIDS in the United States,⁷ and

WHEREAS, there are about 5 million people newly infected with HIV worldwide, and over 40,000 people in the United States newly infected with HIV every year,⁷ and

WHEREAS, AIDS deaths worldwide in 2003 numbered 2.9 million. And almost half of adults/adolescents living with HIV/AIDS are women. And young people living with HIV/AIDS, worldwide, at the end of 2003 exceeded 10 million. And children who have lost one or both parents due to HIV/AIDS, worldwide, at the end of 2003 were 15

million,⁷ and

WHEREAS, new HIV infections among African Americans in the United States (and their percentage of the United States population), 2002: 54% (12%); and new HIV infections among Latinos in the United States (and their percentage of the United States population), 2002: 19% (14%); and new HIV infections among whites in the United States (and their percentage of the United States population), 2002: 26% (68%),⁷ and

WHEREAS, The World Parliament of Religions in its' July 2004 meeting in Barcelona has asked for all religious bodies to join in dialogue on HIV/AIDS, and

WHEREAS, *Without vision the people perish.*⁸ "God's chosen servant is one who serves the world as a light to the nations. . . a forerunner of the servant-leader Jesus,"⁹ who modeled servant leadership by washing the disciples' feet.¹⁰ and

WHEREAS, estimated budgeted funding for HIV/AIDS prevention, care, and support in low- and middle-income countries, public and private sources, 2003 was \$4.2 billion. Estimated dollars needed to address that need in 2005 will be \$12 billion. Total pledged/paid to the Global Fund to Fight AIDS, tuberculosis, and malaria through 2008 is \$5.4 billion,⁷ and

WHEREAS, the assembled Church leadership in Africa at the All Africa Heads of Churches Summit on HIV and AIDS meeting in early June, 2004 in Nairobi, Kenya decided to:

- *confess that denominational differences have weakened our response to the growing pandemic
- *embrace the healing which God promises as our own
- *commit to networking at all levels to combat HIV/AIDS
- *assert that stigma is sinful and is killing our people, and
- *also commit African churches to a multi-focus awareness, advocacy, and treatment plan in order to defeat HIV/AIDS when every community has accepted the challenge to be at the forefront of this war!¹¹, and

WHEREAS, the World Health Organization (WHO) in promoting the 3 x 5 strategy (i.e. 3 million treated by 2005), the Church is key to the success of the strategy, given that there are more than 160 million Christians in Africa.^{11,12}

THEREFORE, BE IT RESOLVED that Church Women United will commit to AIDS education in every local unit and will call on our churches to erase the stigma and demystify HIV/AIDS, enabling people to embrace those infected and affected, strengthening their will and supporting them in the struggle. And following in the footsteps of the Rev. Dr. Preston Washington, who was one of the first pastors in the United States to speak from the pulpit and church board room about the insidious whispers against homosexuals, drug use and the AIDS epidemic,¹³ encourage our

churches to:

- Contribute to the efforts of eradication of poverty and end to conflict. Since these are root causes of social upheaval and family dysfunction which are critical factors in the spread of HIV and AIDS.
- Link with and support local organizations working in HIV/AIDS and be centers at the congregational level for health, education and treatment enabling people to know their HIV status and then provide support, help, and hope.
- Advocate for healthful and responsible human sexuality to foster Christian values and attitudes for individuals and the whole community.
- Observe a day of fasting and prayer for the rapid end of HIV/AIDS-related discrimination, denial, inaction, and misaction.
- Support denominational programs including individual missionaries and world relief efforts on HIV/AIDS.

BE IT FURTHER RESOLVED that the Church Women United Legislative Office provide links to information and HIV/AIDS alerts to local and state CWU units for community-wide dissemination.

BE IT FURTHER RESOLVED that Church Women United encourage its members to inform and prepare themselves for prayerful action to make a local and global impact on the HIV/AIDS crisis.

Sources:

1. UNAIDS, *2004 Report on the Global AIDS Epidemic*, July 2004.
2. UNAIDS, *The Changing HIV/AIDS Epidemic in Europe and Central Asia*, April 2004.
3. WHO, *The World Health Report 2004 - Changing History*, May 2004
4. UNICEF/UNAIDS/WHO, *Young People and HIV/AIDS: Opportunity in Crisis*, July 2004.
5. UN, *World Youth Report 2003: The Global Situation of Young People*, April 2004.
6. CWU, *Social Policies: 1941-2003*, July 2004
7. Kaisernetwork.org - a project of Kaiser Foundation
8. Proverbs 29:18
9. Isaiah 42:1-7
10. John 13:3-17
11. All Africa Heads of Churches Summit on HIV and AIDS, *Summit Statement*, June 2004
12. Rev. Canon Ted Karpf, WHO Department of HIV/AIDS, *Press Statement*, June 2004. (References from Jesse Milan, Constella Group)
13. Rev. Dr. Preston Washington, former pastor of Memorial Baptist Church in Harlem, NY.

A Resolution passed by Common Council July, 2004

X. POSITIONS ON HOUSING

A. Emergency and Long-term Housing (1946)

Adequate housing is an essential condition for stable and happy homes. Slums and crowded dwellings endanger health and thwart spiritual development. A minimum of

2,700,000 homes are needed within the next two years to meet immediate needs, especially of returning veterans. In addition, a carefully planned 10-year program is necessary to replace and improve outdated and rundown dwellings.

We therefore support legislation which will help meet both the emergency and the long-term housing need. We support in particular the following basic objectives:

1. Federal subsidies to stimulate low-cost housing in the present emergency.
2. Ceilings on the sale prices of both new and old homes. (These two objectives are set forth in the original version of HR.4761, the Patman bill).
3. Coordination of federal housing agencies into a single authority.
4. Lower interest rate on FHA guaranteed loans and increase in the period in which these loans may be amortized.
5. A long-term federal program for urban redevelopment and slum clearance planned with the cooperation of state and local governments.
6. Encouragement of private enterprise in housing construction but, at the same time, financing of adequate low-cost public housing for low-income groups.

B. Adequate Housing (An action of the Assembly, 1948)

Since the welfare of millions of American families depends upon wholesome and adequate housing at prices which they can afford, we urge councils of church women to work for:

1. Legislation which will provide for slum clearance, low-cost public housing, rural housing, and funds for a housing research program;
2. Legislation which will guarantee that public funds will not be used to preserve the pattern of segregation and discrimination;
3. Legislation which will provide that government-underwritten loans to home owners and builders, such as FHA and GI loans, shall be issued on a non-discriminatory basis.

C. The Housing Act of 1949 (An act of the Assembly, 1950)

Whereas we rejoice in the enactment of the Housing Act of 1949, which provides on the federal level for more adequate housing, we call attention to the fact that the problems of housing are crucial in local communities and that the federal Housing Act will have no effect unless it is wisely administered locally.

Therefore, be it resolved that we call upon church women to inform themselves about the provisions of the Housing Act of 1949 and to take the lead or cooperate with other local groups to see that the act is well administered in their local communities.

D. Housing and Segregation (1955)

Voted that whereas the pattern of segregation in housing negates the implementation of

the Supreme Court decision on segregation in the public schools, we urge councils of church women to work for legislation which will abolish segregation in any housing which receives state or federal assistance.

E. Discrimination in Housing (1961)

Voted that whereas UCW has long urged adequate housing for all people without discrimination, and federal aid for housing; and whereas this goal is still far from achievement;

The Board of Managers of UCW, meeting in Buffalo April 25, 1961, reaffirm its previous position in this area; and urge state and local councils of church women to increase their efforts to secure adequate housing for all people without discrimination; and urge the President of the United States to issue an executive order barring discrimination in all housing receiving any form of federal assistance.

F. Equal Opportunity in Housing (1965)

Whereas the National Council of Churches and United Church Women have repeatedly endorsed the principle of equal opportunity in housing and are working to this end; and

Whereas an amendment known as Proposition 14, passed in California in the last general election, has given support to forces through-out the U.S. which threaten potential gains as well as gains already made;

Therefore, be it resolved that the Board of Managers of UCW meeting in New York City April 27-29, 1965, commit themselves and urge all councils of UCW to prevent if possible and to combat if necessary any attempts in states to secure amendments violating the principle of equal opportunity in housing and to work vigorously for the enactment, enforcement and implementation of state legislation for equal opportunity in housing.

G. Housing (1965)

Whereas more than a decade has passed since the churches expressed concern for housing and stated the goal to be well-designed, well-constructed, and livable housing of adequate size in a wholesome community environment for every person; and since adequate and open housing for all is again being stressed as an essential goal in the church's effort to eliminate poverty;

Therefore, be it resolved that members of the Board of Managers of UCW, meeting in New York City April 27-29, 1965, commit themselves and urge councils of church women to study the proposed Housing and Urban Development Act of 1965 and in light of their study urge their Representatives in Congress to take whatever action is necessary to assure a sound and effective bill.

H. Open Housing (1966)

It was voted to endorse the following Resolution on Housing:

UCW has repeatedly endorsed the principle that all people in our nation have the right to purchase or rent housing and to live wherever their means and wishes dictate.

In view of the recent failure of the Senate to act on the 1966 Civil Rights Bill with its provisions, limited though they were, for a start on putting the weight of law behind open housing; and since resistance to open housing is being made more visible and has become more violent in recent months, UCW feels compelled to speak again and more urgently on this matter.

Therefore the Board of Managers of UCW in session in Omaha October 19, 1966, would call upon Congress to enact legislation that supports the right of all people to live where they choose;

Call upon the President of the United States to put the power of the Federal Government, both direct and indirect, squarely behind the fair treatment of every citizen in the matter of housing;

Call upon church women of the nation through councils of UCW, denominational women's organizations and as individuals to pledge themselves to learn the facts about housing in their communities, to help open their neighborhoods, to work to change attitudes, and to support all efforts by Congress or local and state leadership to make open housing a reality.

XI. POSITIONS ON HUMAN RIGHTS

A. Amnesty for Political Prisoners (1946)

Voted to endorse the Federal Council of Churches' statement calling for amnesty for political prisoners and to recommend that the Committee on Christian World Relations write to the suitable people.

B. Respect of Human Personality (An action of the Assembly, 1948)

We recognize the legitimate right of government in the role of employer to be concerned with the competence and loyalty of its employees. Church women stand firmly for the respect of human personality which includes as a minimum: (1) the right of counsel; (2) the right of an accused person to be confronted by the evidence and witnesses against him [sic]; (3) the right to present his own witnesses and evidence; (4) the right to have his actions judged on the basis of evidence by an impartial jury of his peers.

The progressive realization of the dignity and worth of every man in every area of life, political, economic, social, and religious, is the Christian concept of freedom in relation

to human dignity and worth. We recognize that this assumes, and we so affirm, certain basic freedoms, namely, freedom of conscience; of belief, including political and economic; freedom of movement, association and assembly; freedom of speech and press; and freedom of mind meeting mind in the search for truth. We view with considerable alarm any departure from this pattern which is integral to our American life, whether this departure be by government or other agency.

C. Freedom of Speech (1959)

Whereas the Board of Managers of UCW views with alarm the increasing tendency of some individuals and groups to label as subversive all organizations or persons who support legitimate but locally unpopular causes,

Be it resolved that the Board of Managers of UCW meeting in Indianapolis April 29-30, 1959, urge that church women (1) strive to maintain an atmosphere of reasonableness and good will in which the right of freedom of discussion may be preserved; (2) enter into thoughtful study and open discussion of any issue of human concern; (3) resist threats to their right and duty to such study and discussion.

D. Voting Rights in Local and State Elections (1965)

Voted: In relation to the resolution adopted by the UCW of Alabama, meeting in Auburn March 10, and sent to the President of the U.S., the governor of the state, the federal judge, and the press, calling for immediate extension of voting rights in local and state elections, deploring police and civilian brutality, and commending the use of the judiciary in reconciliation;

The Board of Managers of UCW meeting in New York City April 27-29, 1965, wishes to extend to the council in Alabama its grateful appreciation for the courage and clarity of its witness. In taking this action at a time and place of crisis, the council in Alabama has given to church women in every state a heightened sense of responsibility for courageous, relevant, and timely action in our common effort to end discrimination everywhere in the U.S. and to achieve equal opportunity for all.

E. Right to Dissent (1966)

Voted to endorse the following statement on "The Right to Dissent," adopted by the General Board of the NCCC February 22, 1966.

All institutions and all human actions are under the judgment of God, and yet our understanding is only partial. The essential dignity of man [sic] is found in his freedom and responsibility under God. Our decisions as Christians should be made on the basis of what we learn of God's purpose and activity in history and Scripture and our belief concerning his will in any particular situation. We cannot escape the consequences of our decisions.

We earnestly call upon all citizens to resist any effort to curtail freedom of speech, assembly, and petition, especially in this time of international crisis and domestic conflict. Our government is also to ensure its citizens the right of dissent, particularly in times of war or national emergency when civil liberties are threatened by strong pressures to present a united front. The right of dissent is a part of our nation's legal and cultural heritage, and therein lies strength, not weakness.

Criticism and dissent by minorities is a valuable contribution in providing correctives to judgments of majorities and has long been so recognized in our democratic structure.

It is essential that citizens have the freedom to participate in debate about the grave issues our country is facing. This debate must be open, with the opportunity for expression of diverse views. The right of dissent should be exercised with responsibility both to the integrity of the individual conscience and to the common good. There is an equivalent right and responsibility of citizens to express their support for all elements of public policy of which they approve. It is incumbent, also, upon all Christians to pray for those who bear the heavy burdens of public responsibility.

In expressing either support for or dissent from the established policies of our government, people in their frustration may resort to forms of support or dissent which are, or may seem, extreme. At such times there is a tendency for opposing positions to become polarized and for people who differ to be pushed farther apart in their judgments and to become less tolerant in expressing their opinions. But the right of freedom of speech, peaceable assembly, petition, and demonstration should be maintained inviolate.

The presence of persons of questionable character or motivation in gatherings and demonstrations is often unavoidable and, however unfortunate their presence may be considered, the witness of the group as a whole should not be invalidated solely on that ground. We must have better reason to accept or reject group expressions than the imputed motivations of some participants.

The General Board of the NCCC calls upon the member churches to remind their members that our deep respect for personality requires that the individual be allowed to express his [sic] convictions, and that he be upheld in the exercise of this right, even though his views are in conflict with popular opinion, or are critical of government policy or action. The church must continually use its influence to insure the full exercise of this vital freedom, and to support federal, state, and local governments in maintaining the inalienable right of all citizens of the U.S. to appraise, criticize, and endeavor by responsible means to mold opinion concerning our country's foreign and domestic policy. Currently attention is focused on conscientious dissent in times of military action when on occasion the appeal to patriotism is used to stifle criticism, but whatever the issue, the principles here stated are clearly applicable.

We call upon the mass media to recognize and support editorially this same right of dissent from the popular view and to maintain objectivity in their coverage of events

growing out of the exercise of this right.

We further recommend that the NCCC and its member churches study the issues related to dissent within the comprehensive rights and duties of the citizen in contemporary society and with special reference to:

1. Forms of expressing dissent on important issues of foreign when this seems necessary.
2. The wisdom and legality of various forms of dissent now in use.
3. The role of government in relation to specific forms of dissent.
4. The punishments for specific illegal acts.
5. Possible new legal bases for conscientious objection.
6. The profound disturbance of many young people of draft age over the decisions they must make about military service.
7. The creation of and participation in new alternative forms of service, such as international peace forces, and relief, reconstruction, or development activities.

F. Prayer and the Astronauts (1969)

It was voted that the Board of Managers of CWU encourage church women to affirm the right of the astronauts and other individual citizens in such situations to express their personal conviction in prayer and reading of the Bible.

G. Full Voting Representation for the District of Columbia (1979)

It was voted that the Board of Managers of CWU support full voting representation in the Congress of the U.S. for the District of Columbia and urge the 50 state legislatures to pass the constitutional amendment bringing about full representation, and that the members of the Board pledge to speak on behalf of this proposed constitutional amendment in their respective states.

XII. POSITIONS ON HUMAN RIGHTS IN OTHER COUNTRIES

A. South Africa

1. Treatment of Non-White Races (1949)

The National Board of the UCCW urges the State Department to use its influence to press for the carrying out of the recommendations of two General Assemblies of the UN regarding the treatment of non-white races in South Africa, and the putting of the territory of Southwest Africa under UN trusteeship. We request the State Department to make the facts known and to permit representatives of the non-white groups the opportunity to travel and speak in this country.

2. Apartheid (1965)

Voted: Reaffirming that as Christians we believe man [sic] is made in the image of God, that every person is of intrinsic worth before God, and that every individual has a right to

the fullest possible opportunities for the development of a life of abundance; and

Convinced that denials of rights and freedom that inhere in man's worth before God are not simply a crime against humanity, they are a sin against God;

Observing with concern the increasingly severe policy of apartheid exercised by the white minority of the Government of the Republic of South Africa against its majority Black population;

The Board of Managers of UCW meeting in New York City on April 28, 1965, notes with satisfaction the current concern of the General Administration of the NCCC to reevaluate its position toward the situation in South Africa;

Encourages the staff of UCW to follow closely every responsible deliberation on this matter initiated by General Administration or any of the divisional units of the NCC;

Urges UCW, and particularly the members of the Executive Committee and of the Board of Managers, to intensify their study of the issues involved in South Africa and of actions already taken by the UN.

3. Racist Policies in South Africa and the Colonies (1974)

Whereas Black persons in Africa, particularly in the Republic of South Africa and the Portuguese colonies, are subjected to suffering, oppression and inhuman conditions, as a result of racist practices and policies,

Resolved that CWU will encourage and assist all church efforts for a continuous and permanent education among the public on the oppression, suffering and inhuman conditions to which Black persons are subjected, particularly in the Republic of South Africa and the Portuguese colonies.

Implementation suggestions:

- a. That churches and humanitarian organizations review their investments with companies deeply involved in South Africa which discriminate in wages and other conditions between Blacks and whites, and put pressure on such companies to correct these inequities.
- b. Write letters to Congressmen and to the U.S. Ambassador to the UN pointing out the contradiction between the U.S. stands on basic principles of justice and self-respect, and the actual votes or abstentions at the UN.

4. Apartheid--Civil Disobedience and Protest (1985)

Whereas Church Women United opposes the system of apartheid operating in South Africa as a system in conflict with our moral and social conscience as Christian women:
and

Whereas Church Women United has adopted previous resolutions opposing the system of apartheid; and

Whereas the leadership of the Black churches have invited Church Women United, along with many denominations of the religious community, to participate in civil disobedience and public protest at the South African Embassy:

Be it resolved that the Executive Council of Church Women United stand in solidarity with people of South Africa who oppose apartheid and leaders of the faith community deploring the practices of apartheid by the Government of South Africa.

The Executive Council of Church Women United advocates change and peaceful settlement of the conflict engendered by this unjust system.

The Executive Council of Church Women United supports individuals who, by their own decision, choose to participate in civil disobedience protesting apartheid.

The Executive Council of Church Women United supports the decisions of its members to participate in many other ways in protest against apartheid.

The Executive Council of Church Women United urges all women to act according to their own consciences in support of the movement against apartheid in South Africa.

5. Divestment of Stock in Companies Doing Business with South Africa (1985)

It was voted that Church Women United sell the stock which it holds in companies doing business in South-Africa and invest the proceeds in companies which do not do business in South Africa.

B. Philippines

The S.O.S. Proposal, passed by the Human Rights Consultation group of international women meeting on July 7, was referred to the CWU Board of Managers at its July 9 meeting. The proposal requested immediate action on Senate Bill FY78 which proposes a cut of 17 percent military aid to the Philippines because of human rights violations. The BDM sent telegram to Senator Inouye in support of requested action July 9, 1977, and individuals were given opportunity to send individual telegrams at the Assembly.

C. Refugees from El Salvador and Haiti (1981) (See full text under IMMIGRANTS AND REFUGEES, P)

D. South Korea (1986)

Whereas Church Women United, U.S.A., has historically supported its Korean sisters and brothers in their quest to establish a democratic Korea- and

Whereas recent events in the Philippines demonstrated that the power of a dictator can be overcome in the face of a population which backs its democratic rights with courageous nonviolent action; and

Whereas since Chun Doo Hwan seized power in 1980 human rights violations have increased, strikes have been banned, the press has been controlled, no free elections have been held, and torture of political prisoners is routine; and

Whereas the United States has nearly doubled its military aid to South Korea since 1980 in spite of the Foreign Assistance Act which mandates Congress to refuse military aid to governments which violate human rights; and

Whereas Church Women United is committed to working for human and civil rights in a just society;

Therefore, be it resolved that Church Women United support publicly the South Korean people's right to petition their government in calling for direct, free election of the country's president; and

Be it further resolved that Church Women United support the U.S. Senate Concurrent Resolution 392 or House Concurrent Resolution 261, calling for South Korea to respect human rights and the democratic process.

E. Middle East

1. Resettlement of Arabs in Palestine (1949)
(See full text under IMMIGRANTS AND REFUGEES, G)

2. Middle East Conflict (1988)

Whereas since October of 1947 Church Women United has made statements and resolutions encouraging the approval of an International Bill of Human Rights, and in November 1950 CWU reaffirmed its support of the Universal Declaration of Human Rights;

Whereas since October of 1949 CWU has been concerned with the well-being of the Palestinian people;

Whereas, CWU, U.S.A., is firmly committed to global peace and international multilateral cooperation, and at the historic signing of the Charter of the United Nations, presented a petition of one million signatures in support of an international peacemaking organization;

Whereas CWU, U.S.A., in expression of its solidarity with all peoples of the world seeking peaceful solutions to conflicts was one of the first nongovernmental

organizations to appoint an official observer to the United Nations;

Whereas CWU, U.S.A., has worked to relieve hunger and inhumane treatment in the United States and abroad and urges the full payment of U.S. assessed contributions to the United Nations Relief and Works Agency (UNRWA) for Palestine Refugees in the Near East, which assists needy refugees, including those in the West Bank and Gaza;

Whereas UN Security Council Resolution 242 (22 Nov. 1967) declared the inadmissibility of the acquisition of territory by war and the need to work for a just and lasting peace; and called also for the withdrawal of Israeli armed forces from territories occupied in the recent conflict, and [called for] the right to live in peace within secure and recognized boundaries free from threats or acts of force as well as a just settlement of the refugee problem;

Whereas in UN Resolution 3236 (22 Nov. 1974), and annually since 1974, the General Assembly reaffirmed the inalienable rights of the Palestinian people and the right of return; and in Security Council Resolution 456 stated that measures taken by Israel to change the physical and demographic structure of the Palestinian and other Arab territories occupied since 1967, including the Holy City of Jerusalem, have no legal validity; and that the practice of settling Israelis in those territories constituted a flagrant violation of the 4th Geneva Convention on Civilian Persons in Time of War;

Whereas the continued conflict in the Middle East has created entire generations of people who have been born, live, and die as permanent refugees; and over two million refugees, roughly half the estimated Palestinian population, are today registered with the 61 refugee camps which UNRWA serves, and of these one and a half million live in the territories occupied by Israel since the 1967 war where they have experienced restrictive and discriminatory treatment;

Whereas violent confrontations between the Israeli army and settlers and the Palestinian civilians have been mounting; several hundred have been shot dead, and hundreds have been wounded by gunfire, beaten severely and subjected to tear gas; in addition, the military have imposed forms of collective punishment, conducted mass arrests and hasty trials without legal counsel, and deported selected individuals;

Whereas CWU is saddened by the pain of this longstanding conflict and the anguish of peace-loving Arab and Jewish people;

Therefore, be it resolved that CWU affirm the right of Israel and Palestine to exist as two sovereign states within secure and recognized borders exercising their right of self-determination (based upon the Declaration of Inalienable Human Rights and the historic Resolution 181 creating in principle two nation states--Israeli Jewish and Arab Palestine under the Partition Plan of 1947).

Be it further resolved that CWU undertake the following:

Urge its local units and member denominations to be knowledgeable on this issue, pray for all the people in the Holy Land, and seek opportunities to join with others in the UN and in the wider society in building support for a peace process and greater understanding and responsible discourse between American Christian, Jewish, and Arab communities;

Urge the President and the U.S. Government to call for an international peace conference as stated in UN Resolution 38/58c of December 13, 1983.

3. Gulf War and Crisis in the Middle East (1991)
(See full text under FOREIGN POLICY, O)

F. China (1989)

Whereas we have witnessed in recent events in China the many acts of terror and the mass execution of innocent people;

Whereas, as Church Women United, we are committed to respect the human dignity of all people;

Whereas we support dialogue in place of violence, reconciliation in place of militarism,

Therefore, be it resolved that Church Women United express our outrage at the inhumane manner in which the Chinese government responded to the people's request for fuller participation and representation in their government.

Be it further resolved that our constituency in Church Women United be urged to pray for the Chinese people.

Be it further resolved that the National Office of Church Women United send notification of this resolution to the United States Secretary of State and the Chinese Ambassador in the United States.

XIII. POSITIONS ON HUMAN RIGHTS IN UN DECLARATIONS

A. International Bill of Rights (1947)

Voted that we, the UCCW, because of the importance and urgency of the task of framing an International Bill of Rights and because of the need for popular education and support throughout our nation, urge all state and local councils to study the draft of the International Bill of Human Rights, and call upon all state presidents to initiate such study in the councils of church women throughout their respective states.

That the UCCW urge local and state councils making this study to select for this purpose committees representative of all groups, especially including members of minority groups

of all races and nationalities in the community.

That the UCCW empower its temporary committee on an International Bill of Human Rights to forward to the State Department suggestions in the name of the UCCW which have grown out of its detailed study of the current draft of the International Bill of Human Rights.

B. International Bill of Human Rights (An action of the Assembly, 1948)

Voted that, recognizing the commendatory efforts of the UN Commission on Human Rights in Geneva, 1947, in deciding that the International Bill of Human Rights shall include a declaration and a covenant, together with appropriate measures to secure compliance with their provisions;

Therefore, be it resolved that we urge our government to demonstrate to the nations and peoples of the world its readiness to protect human rights and fundamental freedoms here, and further to recognize human rights as a legitimate international concern;

Be it further resolved that we strongly urge church women to study the International Bill of Human Rights and seek to develop a public opinion favorable to early ratification by the U.S. of an adequate covenant.

C. Genocide (An action of the Assembly, 1948)

The UCCW reaffirms its support of a strong international law against the crime of genocide – the mass extinction of any people because of race, creed, or political beliefs– and urges the U.S.A. delegation to the UN to insist on its adoption.

D. Genocide (1950)

The executive committee reaffirms its stand on the Genocide Convention and urges the Senate to ratify the convention at once.

E. Genocide (An action of the Assembly, 1950)

Whereas 22 nations other than the U.S. have ratified the Convention on Genocide;

Therefore, be it resolved that we reaffirm our support of the Convention on Genocide and urge the Senate to ratify this Convention at the earliest possible date; and

Be it further resolved that we urge church women to express their opinions at once to their Senators on the question of genocide, either by personal interview or by letters and telegrams.

F. Universal Declaration of Human Rights (1958)

Voted that since December 10, 1958, is the 10th anniversary of the adoption of the Universal Declaration of Human Rights, the Board of Managers of UCW, meeting in Oklahoma City April 29, 1958, reaffirm the stands previously taken in support of the Declaration and urge church women to be alert to violations of human rights in their own communities.

G. Convention on the Age of Marriage (1962)

Voted: In view of the fact that the Administrative Committee of UCW on February 3, 1960, urged that a convention and recommendation on the age of marriage, free consent, and registration of marriage be drafted by the UN Status of Women commission (as outlined in the August/September issue of the CHURCH WOMAN); and

Since the draft convention and draft recommendation will come before the 17th session of the General Assembly September 1962 for completion and adoption; and

Believing that an international convention with the recommendation suggesting 15 years as a minimum age will prevent child marriages, establish the free choice of spouses, and safeguard the institution of marriage in keeping with a Christian concept of the family;

The Board of Managers of UCW meeting in Columbus May 1, 1962, commends the Chief [of the] Section on Status of Women, and the Commission for their vision and leadership in setting international standards for the respect of the dignity of women; Recommends that the Commission of the Churches on International Affairs support the completion and adoption of the convention including its present provisions;

Appreciates the efforts of the U.S. delegate culminating in the U.S. vote for the convention and hopes that she will recommend appropriate action when the convention comes before the U.S. Senate;

Asks the Department of International Affairs in consultation with the Christian World Relations Committee to request the General Board of the NCC to support ratification of the convention when it comes before the U.S. Senate;

Recommends that state and local councils study provisions of the draft convention and recommendations and make known to their Senators the action they may wish them to take concerning the convention; and

Requests that copies of this resolution be sent to the Department on International Affairs, NCC; the U.S. Secretary of State; the U.S. Ambassador to the UN; the UN Acting Secretary General; and Chief, Section on Status of Women.

H. Political Rights of Women (1963)

Voted: In view of the UN Convention on the Political Rights of Women adopted in 1952 which provides for the right to vote, hold office, and exercise all public functions on the

same basis as men and [which] has been ratified by 37 countries; and

Since it is hoped that the convention may come before the U.S. Senate for ratification this session;

The Board of Managers of UCW meeting in Seattle April 30, 1963, urges state and local councils:

1. To study the UN Convention on Political Rights of Women;
2. To express opinion in support of ratification by the U.S. Senate if such support is consistent with their own opinions;
3. To ask the Department of International Affairs, NCC, to take whatever action may be possible in support of ratification by the U.S. Senate; and
4. To bring this action to the attention of the Department on Cooperation of Men and Women in Church, Family, and Society and the Commission on the Churches on International Affairs of the World Council of Churches.

I. International Conventions on Slavery (1963)

Noting that international conventions on slavery, forced labor, and political rights of women have been forwarded to the Senate Foreign Relations Committee; and

Since these conventions deal with rights in the federal domain and are in conformity with U.S. laws; and

Believing that it is important for the U.S. to ratify these conventions as conventions in the field of human rights, in order to further human rights throughout the world,

The Executive Committee of UCW, a General Department of the NCC, meeting in Charleston (WV) October 9, 1963, urges state and local councils as a part of their observance during this year leading up to the 15th anniversary of the Declaration of Human Rights, December 10, 1963, to study these conventions and make known their opinions to their respective Senators and to the chairman of the Senate Foreign Relations Committee urging that conventions be forwarded to the Senate for action.

J. Convention on Human Rights (1964)

Noting that a pronouncement on human rights, which recommends ratification by the U.S. of the Convention on Human Rights, was adopted unanimously December 6, 1963, by the General Assembly of the NCC;

Recalling that by the vote of the UCW Executive Committee of October 1963 members of UCW were asked to study the Conventions on Political Rights of Women, against Forced Labor and against Slavery;

Recognizing that these conventions are before the Senate Foreign Relations Committee of the U.S. Senate awaiting action;

The Board of Managers of the General Department of UCW, NCC, meeting in San Antonio April 29, 1964, recommends that church women of local and state denominational and council groups be encouraged to study further the three above conventions;

Suggests that UCW write their Senators asking that these conventions be brought out of committee for prompt ratification;

Approves the participation of representatives of UCW in hearings on these conventions, in consultation with the Department of International Affairs of the NCC.

K. Human Rights Year 1969 (1967)

It was voted that CWU join forces with other organizations in urging Congress to ratify the Human Rights Convention; and the new book prepared by CWU and the National Council of Catholic Women on human rights, "New World a'Coming" be used throughout 1968 with its use culminating in World Community Day in 1968.

L. Resolution on Human Rights (1968)

As Christians we affirm that all persons as human beings have inherent worth and dignity and that basic human rights should be equally available to every person regardless of race, religion, ethnic background, or sex.

During the International Year of Human Rights awareness of the international standards set in the Universal Declaration on Human Rights has been heightened. Nine Human Rights Conventions have been adopted by the UN to make provisions of the declaration legally binding, but eight of these conventions have not been ratified by the U.S. National laws have been enacted in the U.S. to eliminate discrimination, but many are unwilling to give meaning to laws in terms of concrete implementation.

Therefore, be it resolved that CWU:

1. Accept the challenge to work to (a) eliminate prejudice; (b) change the attitudes in their communities toward persons of other races, religions, ethnic backgrounds, or sex which prevent their full development as persons; (c) implement all laws which provide equal opportunity for education, jobs, housing, and welfare
2. Protest the denial of rights of the individual in the U.S.A., South Africa, Vietnam, Czechoslovakia, or the Middle East or elsewhere when discriminatory laws, military might, or political power are used as means to suppress the rights of persons and nations.
3. Secure ratification by the U.S. of the conventions now before the Senate: Genocide, the Political Rights of Women, and Forced Labor

4. Study the covenants on Civil and Political Rights and on Economic, Social, and Cultural Rights as preparation for a drive at a later date for ratification by our nation.

5. Undertake a massive program of education to combat racism, to produce new modes of thinking in regard to human rights, and to inculcate a deeper respect for human dignity.

We call upon CWU in every community to initiate or join with other groups in the celebration of Human Rights Day, December 10, to make the 20th Anniversary Year an occasion to dedicate themselves anew to the principles enshrined in the Universal Declaration on Human Rights and to redouble their efforts to assure every human being a life consonant with freedom and dignity and conducive to physical, mental, social, and spiritual growth and welfare.

M. Forward-Looking Strategies of UN Decade for Women (1986)
(See text under WOMEN, V)

N. International Year for the Culture of Peace (1999)

WHEREAS, Church Women United (CWU) has pledged support for the United Nations and its programs since its inception; and

WHEREAS, the United Nations has declared 2000 the International Year for the Culture of Peace;

THEREFORE, be it resolved that the Executive Council of Church Women United urges national, state, and local CWU units to:

- § Study and act on the principles of the International Year for the Culture of Peace:
- § Engage in programs on the International Year for the Culture of Peace; and
- § Bring to life a culture of peace and thanksgiving in their communities, churches, units, and homes.

*Adopted unanimously by the Executive Council of Church Women United
Chevy Chase, Maryland, November 21, 1999*

XIV. POSITIONS ON IMMIGRANTS AND REFUGEES

A. Immigration Laws (1943)

Voted to approve that the Executive Committee of the UCCW go on record in favor of legislation that would repeal the Oriental Exclusion laws and amend the immigration

laws to permit entrance into the U.S. of Orientals on the same quota basis as that used for other nationalities

B. Oriental Exclusion (An action of the Assembly, 1944)

Whereas the National Board of the UCCW has taken action in favor of the repeal of the Oriental Exclusion Act and in favor of such changes in the immigration laws as would admit Orientals into the U.S. on quota basis, the Assembly of the UCCW registers its approval of the above action and its special application at this time to the admission and naturalization of natives of India.

C. Immigration Cuts (1946)

Voted to oppose HR.3663, the Gossett Bill, which cuts immigration in half and to recommend it for study and action.

D. Displaced Persons (An action of the Assembly, 1946)

Whereas one million people are homeless in Europe, four-fifths of them Christians; and whereas, during the war years, 600,000 quota numbers were unused;

Be it resolved that we urge that the U.S. express the ideals for which we fought by admitting a considerable number of those still in camps for displaced persons, and we also recommend that the U.S. government take active measures to insure the protection and care of those remaining abroad until their resettlement.

E. Displaced Persons (1947)

Whereas, with the plight of the displaced persons of Europe weighing heavily upon the hearts and minds of Christian women of America, the UCCW has taken action in behalf of the Stratton Bill:

Whereas, if legislation is passed permitting their entrance into this country, there will remain the problem of finding places for them to live and become members of normal American communities:

Therefore, be it resolved that the UCCW call upon members of local councils of church women to pledge themselves to cooperation with Church World Service and local agencies, both public and private, which are concerned with the reception, resettlement, and adjustment of incoming displaced persons in our communities.

F. Displaced Persons (An action of the Assembly, 1948)

Be it resolved that the UCCW participate in an active program for the resettlement of displaced persons by asking each one of our churches to sponsor the entrance of at least

one individual or family during the coming year by finding jobs and homes for them, to assist their adjustment to American community life, and to share the Christian fellowship of the church.

Resolved that the UCCW support legislation by the 81st Congress to admit a more equitable number of displaced persons without restriction as to their date of entry into the camps or without the hindering administrative provisions.

G. Resettlement of Arabs in Palestine (1949)

Voted to approve the following recommendation:

The National Board of the UCCW recommends the continued support of the UN's plan for relief, rehabilitation, and resettlement of Arabs in Palestine. We believe that Protestant concern is vital if Christians, Jews, and Moslems are to face the future together. We further recommend the internationalization of the City of Jerusalem.

H. Refugees (An action of the Assembly, 1950)

Whereas the refugee problem in the world has been with us so long that we are tending to become callous; and

Whereas the desperate situation in Korea, China, and the Near East calls for immediate action:

Therefore, be it resolved that we increase our concern by bringing our Christian witness to bear on the problem and continue to work through responsible agencies, both national and international, for permanent settlement and rehabilitation;

That we commend the UN for the work they have done through the International Refugee Organization and urge that there be no diminishing effort when the policy of handling refugees is changed.

I. Refugees (1955)

Voted that we, the members of the Board of Managers of UCW, believe that people who have risked their lives for freedom should be helped in every way possible to make a new life in a new land. We believe also that, in the past, American life has been immeasurably enriched by the talents, character, and spiritual energy of its new citizens from many countries.

We are, therefore, deeply concerned over the tragically small number of refugees who have been admitted to this country in the two years since the passage of the Refugee Relief Act, and respectfully ask the Secretary of State to appoint a full time administrator of that act who will have at heart the welfare of the thousands of human beings now waiting in camps and overcrowded temporary homes.

We ask again that church women step up their efforts to secure assurances for refugees, noting that it is now possible for churches to cooperate in sponsoring families.

J. Refugee Relief Act Expiration (1956)

Voted that the Executive Committee of UCW expresses its deep concern over the fact that there are a great many refugees, for whom dossiers have been completed by Church World Service officers overseas, who will not be able to enter the U.S. prior to the expiration of the Refugee Relief Act unless assurances are obtained for them; and asks the Christian World Relations and Public Relations Department of UCW to take whatever steps they see fit to call the urgency of this situation to the attention of United Church Women, informing them of what can be done to enable these refugees to enter the U.S. It is urged that this information be sent to church women to be used at state and other meetings to be held within the next few months.

K. Immigrants and Refugees (1957)

Voted that in view of the fact that the welfare of immigrants and refugees has been of concern to UCW; and

Having been aware of the need for revision of the McCarran Act and for a bill to replace the Relief and Rehabilitation Act which expired December 31, 1956, in order to meet the need for permanent status for those who became refugees before October 1956 and to make some provision to care for a new emergency that may result in other countries; and

Inasmuch as no bills to date have been reported out of committee;

Be it resolved that the Board of Managers of UCW bring to the attention of its constituency the fact that it is urgent that the present needs of immigrants and refugees be met by the passage of appropriate provisions; and further ask that local and state councils take action to give effect to their opinion on this subject by immediately asking their Congressmen and Senators to urge that a suitable bill be Presented and voted.

L. World Refugee Year (1959)

Voted that the Board of Managers of UCW meeting in Indianapolis April 28-30, 1959, noting that the General Assembly of the UN at its 13th session designated July 1959 to June 1960 as World Refugee Year to focus public opinion on the plight of the homeless millions in many parts of the world still awaiting settlement; and

In view of the fact that the refugee, wherever he [sic] might be, has been a major concern of UCW since the war, and that legislation for the admission of additional refugees to the U.S. has been consistently supported;

Urge support by the U.S. for World Refugee Year by making additional money available for the permanent solution of the refugee problem; by allocation of additional supplies of surplus commodities to meet human need; by the adoption of new legislation permitting the annual immigration of 20,000 refugees beyond those authorized by existing quotas, and authorizes the cooperation of UCW with the U.S. Committee for Refugees in their nationwide campaign on the refugee problem.

M. Refugees (1960)

Voted that, having repeatedly urged revision of the Walter-McCarran Act making provision for the admission of additional refugees; and taking note of the resolution on refugees and immigration adopted by the NCC at its meeting of the General Board on December 3, 1959;

The Board of Managers of UCW meeting in Minneapolis April 26-28, 1960, reaffirm its previous positions with a sense of urgency; and

Ask that bills on refugees and immigration pending before Congress be favorably considered and that funds which have already been authorized be made available for dealing with the refugee problem during the World Refugee Year, realizing that the refugee problem will continue and must be dealt with after the Refugee Year is over.

N. Immigration Policy (1970)

Voted that the Executive Committee of CWU join others requesting the national government to initiate a policy on immigration addressing the following areas:

1. Differential immigration classification
2. Human rights of all aliens
3. Cultural orientation
4. Delivery of services.

That a letter be sent to the State Department to this effect, with a copy to the Commissioner of Immigration and Naturalization Services;

That the Justice, Peace and Global Community Dimension make an effort to be involved in the National Conference on Immigration;

That the Dimension investigate bills before Congress and, when appropriate, ask for letter writing.

O. POLICY STATEMENT ON IMMIGRATION (1981)

Theological Basis

--Leviticus 19:34: The stranger that dwells among you shall be unto you as one born among you, and you shall love him as yourself.

--Matthew 25:35: I was a stranger and you took me in. Those in need, when we do things unto them, we do them unto Jesus.

--Hebrews 13:2: Be not forgetful to entertain strangers for thereby some have entertained angels unawares.

Present Situation

In the current period of American immigration, the United States is confronted with unprecedented problems. The problems include large numbers of persons residing in the U.S. classified as "undocumented" and "overstayed." In addition, the situation shows large numbers of non-European refugees with different racial, ethnic, religious, and cultural origins.

The 1980 Ecumenical Assembly through an S.O.S. called for our concern for the children of undocumented illegal aliens in Texas who were denied free public school education. The disputed Texas law was declared unconstitutional recently. It is now illegal to deny free education to children except when the additional students place a strain on the particular school system. Those schools may petition the state for exemption from the ruling.

Principles

1. CWU Goal #3 states, "We intend to work for a just, peaceful, and caring society." Consistent with this goal we shall promote and encourage a U.S. immigration policy which in principle and implementation is non-discriminatory with respect to the elements of human equality contained in the Universal Declaration of Human Rights: race, color, sex, language, religion, political or other opinion, national or political origin, property, birth, or other status.
2. Because we place a strong emphasis on the family, we believe family reunification should be protected in our immigration law.
3. We believe the United States Government should grant political asylum to all refugees fleeing persecution.
4. We affirm the right of all people to education, medical and social services, without regard to citizenship or legal status.
5. Historically, CWU has called on its constituency to participate in resettlement of immigrants and refugees. We affirm this and call on CWU to continue this ministry.

P. Refugees from El Salvador and Haiti (1981)

Be it resolved that the Executive Council of Church Women United:

1. Call upon the President of the United States to halt immediately mass deportation and exclusion proceedings for refugees from El Salvador and Haiti. We urge our government to provide equal protection similar to that accord to others who flee persecution.
2. Urge the President and Congress to develop promptly an effective and human response to the plight of the refugees, focused on measures to deal with the causes of these refugees' flight, not simply its effects.

Q. Endorsement of Public Sanctuary (1983)

Whereas "sanctuary" is rooted in the ancient Judeo-Christian tradition in which a community of faith takes someone fleeing "blood vengeance" under its protection until justice can be done;

Be it resolved that the Church Women United Executive Council endorse public sanctuary as an ethical and legitimate Christian response to the persecution of refugees and as a means of alerting the American people to the human cost of United States policies as they relate to Central America.

R. Refugees and Displaced Persons in Central America (1983)

Resolved that the Executive Council of Church Women United express its profound humanitarian concern for the protection and well-being of the displaced persons and refugees in Central America;

That it call upon the Government of the United States to recognize the situation in Central America as a major humanitarian crisis and urge that our government encourage and facilitate protection equitable for and adequate to the displaced persons and refugees of the region;

That it urge greater efforts by the churches in the United States to contribute to bringing peace to the region and relief to the victims of the crises in Central America.

S. Reaffirmation of Sanctuary (1985)

In June 1983 the Common Council of Church Women United passed the following resolution in support of public sanctuary:

Be it resolved that Church Women United Executive Council endorse public sanctuary as an ethical and legitimate Christian response to the persecution of refugees and as a means of alerting the American people to the human cost of United States policies as they relate to Central America.

In the wake of the 16 indictments handed down on January 14, 1985, to sanctuary program leaders and in the aftermath of more than 60 arrests on the same date of Guatemalan and Salvadoran refugees in sanctuary, we affirm our solidarity with all our brothers and sisters in the sanctuary program--both leaders and refugees. We deplore the continued arrests and harassments of other refugees and sanctuary leaders.

We ground our position of support on these facts:

--Central American refugees are not economic refugees; rather, they are political refugees fleeing certain torture, imprisonment and/or death if they are returned--this is documented by both Amnesty International and the American Civil Liberties Union;

--We wish to uphold the law signed by the United States--the UN Protocol on Refugees in 1967. Also, the U.S. incorporated the provisions of the UN Protocol in the 1980 Refugee Act, thereby affirming that the United States would accord refugee or asylum status to persons who cannot return to their country of origin because of fear of persecution for reasons of race, religion, nationality, or membership in a particular social or political group.

We continue to support the sanctuary program as a matter of conscience because of our deep religious belief in the dignity and the inestimable value of every human being. We deem it the responsibility of the faith community to offer refuge to all whose lives are in danger, just as the faith community has done through the ages--from the "cities of refuge" in ancient Israel to the underground railroad during the time of slavery in the United States

Today, as our sisters and brothers suffer persecution for their willingness to respond, we encourage our congregations and the public at large to increase their response with greater vigor:

--to attend to the needs of Central American refugees as far as possible;
 --to provide support for the defense of those who now face prosecution;
 --to work for an end to the policies of violence that have forced so many to flee;
 --and to press our government to grant Extended Voluntary Departure Status to refugees and to cease its harassment and prosecution of workers and participants in the sanctuary movement.

T. Abuse of Immigrant Women and Children (2004)

WHEREAS trafficking in persons, also known as human trafficking, is a form of modern day slavery and, in many countries, provides a major source of income to organized crime syndicates;

WHEREAS the United States Government estimates that approximately 20,000 individuals are trafficked into the United States annually for all purposes, including

sexual exploitation, agricultural and domestic labor and sweatshops;

WHEREAS traffickers often prey on individuals who are poor, frequently unemployed or lacking access to social safety nets, especially women and children, and hold them against their wills in order to pay off debts;

WHEREAS trafficked persons are subject to abuses such as beatings, severe mental stress, starvation and death threats, and often cannot escape bondage because of their fear of being deported or of leaving young children behind;

WHEREAS the Thirteenth Amendment to the United States Constitution outlaws slavery and involuntary servitude and, most recently the Trafficking Victims Protection Act of 2000 (Public Law 106-386) supplements existing laws that apply to human trafficking; and

WHEREAS Church Women United in 1989 policy statement on pornography addressed the gruesome relationship between pornography and the poverty of women and children; in a 1999 resolution on "Trafficking in Women and Girls" called for stronger national and international policies to protect victims, and in a 2000 policy statement on violence examined the violence inherent in human trafficking;

THEREFORE BE IT RESOLVED that Church Women United members will continue to address the plight of trafficked persons by:

- § Learning how undocumented persons, especially women and children who are subject to exploitation and sexual abuse, can get help by appealing to the federal agency responsible for investigating cases of trafficking: the Bureau of Immigrant and Custom Enforcement (ICE).
- § Supporting legislation in Congress that would up-date and clarify efforts to protect victims of trafficking.
- § Working locally with organizations that serve persons who are victims of trafficking, such as clinics, shelters and educational programs.

A Resolution passed by Common Council July, 2004

XV. POSITIONS ON THE JUSTICE SYSTEM

A. Investigation of Terrorism (1946)

Recommended that the Executive Committee of the Board of UCCW send telegrams to the Attorney General of the U.S. requesting a free and full hearing in the U.S. courts and to the Governor of Tennessee urging a complete investigation under the protection of the state law.

That the Executive Committee authorize representatives of the UCCW to call upon public officials in Washington to express our concern about the terrorism in Columbia, Tennessee.

B. Federal Loyalty Investigation (1947)

Voted: The government of the U.S. has a legitimate right in the interest of national security to determine the loyalty of all employees. This function, however, must be exercised with the greatest concern for the protection of civil rights of individual American citizens.

We deplore the present encroachment upon those guarantees inherent in the Bill of Rights as evidenced by the dismissal of government employees without a hearing; the usurpation of power by the present Committee on Un-American Activities; the passage of legislation as broad and sweeping as the present Rees Bill, recently passed by the House and awaiting Senate action.

The National Board of the UCCW commends the President for appointing a Commission on Civil Rights and looks forward to a thorough examination of its report.

It hereby directs the Christian Social Relations Committee and the joint sub-committee on legislation to give careful attention to the federal loyalty investigation (or similar investigations by other governmental agencies) as to whether these basic rights are upheld in the cases of persons employed by the government itself, as well as in the cases of private citizens. It further directs that, if the occasion may arise when such violations occur, appropriate action be recommended to the UCCW Board by the Christian Social Relations Committee.

C. Justice in Community Life (1947)

Whereas many of the common social practices in our communities, our church, and our nation negate the basic principles of Jesus' teachings concerning respect for personality; and

Whereas Christian women, speaking unitedly and as individuals, can exert a tremendous influence on public opinion and practices in our communities and nation;

Therefore, be it resolved that the UCCW call upon all Christian women to take the following action:

1. As individuals, if we observe incidents where cruelty or injustice is done to individuals or groups, we will speak out immediately in their behalf.
2. As councils, we will assume responsibility in our communities for securing facts immediately, taking a public stand, and creating public opinion in behalf of individuals or groups to whom injustice has been done.

3. As a United Council, we will use our influence in all ways possible to change the patterns in our society which contribute to continued conflict, insecurity, and misunderstanding, such as inequality in opportunity in education and employment, segregated housing and denial of civil rights.

D. Subversive Activities (An action of the Assembly, 1950)

Whereas there was recently enacted by the Congress of the U.S. a law popularly known as the McCarran Bill; and

Whereas this law appears to be far-reaching in its implications for the cherished American traditions which were enunciated by the 1948 Assembly of the UCCW;

Therefore, be it resolved that we recommend to the Department of Christian Social Relations that it institute a study of the provisions of the law, and an evaluation of its implications, with the object of determining the effects of this legislation upon the basic freedoms for which we stand. Such study shall serve as a guide for action.

E. Congressional Privileges (An action of the Assembly, 1950)

Whereas there have been certain privileges granted to Congress for the purpose of enhancing the democratic process; and

Whereas abuse of some of these privileges actually works to thwart the democratic process;

Therefore, be it resolved that we call upon members of Congress to discipline themselves to the use of these privileges of congressional immunity and unlimited debate with the greatest sense of responsibility so that these privileges may serve their intended useful purpose rather than the needs of partisan politics; and

Be it further resolved that we urge Congress to discontinue the practice of granting admittance to the floor to ex-Congressmen during any period when they are registered as lobbyists; and

Be it further resolved that we call attention to the fact that failure on the part of Congress to remedy these abuses will undoubtedly lead to a demand for legislation curtailing such privileges.

F. Freedom of Americans and Institutions (1953)

Voted to accept the following:

As Christian Americans we are dedicated to maintaining the freedom of all Americans and their institutions. No body of citizens is more alert to the threat of Communist thought and conspiracy both to the Christian faith and to freedom than the Christian

churches.

At this moment when national unity based upon mutual confidence is of paramount importance to our security, men in responsible positions must not, through unsubstantiated charges and blanket indictments, destroy confidence in our American schools, colleges and universities.

Men in responsible positions and self-appointed groups and individuals are even now spreading distrust of churches, of charitable foundations, and of loyal American citizens with whom they disagree.

The Board of Managers of UCW view these threats to American freedom as among the most serious dangers ever faced by our people.

As a witness to our Christian faith we therefore accept the following disciplines and responsibilities:

1. Christian Declaration of Loyalty

This is God's world and we are in his care....

We do believe;

Earth might be fair....

We will strive to do our part in making it so;

Fear comes of the unknown....

We will know;

The young and uninformed are open to false teaching....

We will share the truth;

Forces of dissension would undermine the very institutions that can overcome communism....

We will become aware of these forces and throw our strength with the superior force of Christianity;

Many valiant defenders of God-given freedom are being wrongfully accused....

We will uphold them;

We ourselves may for our beliefs face disapproval, insinuation or slander...

We will stand;

It is our heritage from the Old Testament, from Greek knowledge, from the American Founding Fathers and from the Christian gospel of love, to think freely and to speak our thoughts....

We do our own thinking;

We are sovereign American citizens, followers of Jesus Christ, children of God....

We dare to speak out.

(This Christian Declaration of Loyalty [is] to be circulated to state and local councils and through denomination channels for study in preparation for the Sixth Biennial Assembly of UCW)

2. Dedication of ourselves as a disciplined group to study, pray and individually to take courageous stands.

3. Commitment as individuals to:

- Maintain confidence and composure;
- Do basic reading;
- Confer with Congressmen (in home state);
- Express basic beliefs to clergymen and laymen and to local school boards concerning personal and academic freedom;
- Contact and cooperate with community groups taking similar stands;
- Encourage more accurate reporting and more careful interpretation of news;
- Encourage the organization of informal study and discussion groups, for both men and women, through council and denominational channels.

G. Resistance to Senator McCarthy (1953)

Voted that the following telegram be sent to President Eisenhower and Secretary Dulles:

"The Administrative Committee of the General Department of United Church Women of the National Council of Churches of Christ in the U.S.A. warmly congratulates you for your resistance to Senator McCarthy's continued criticism of U.S. foreign policy. We would welcome and support a forthright statement by the Administration repudiating Senator McCarthy's attitude and behavior. We believe this stand on your part would greatly strengthen the position of our country in the eyes of the world."

H. Congressional Investigating Committees (1957)

Whereas there is widespread lack of understanding of purpose, method, and conduct of congressional committees of investigation;

Whereas individual rights and freedom have been jeopardized by methods used in certain congressional committees investigating matters of security and civil rights;

Be it resolved that the Board of Managers of UCW, recognizing the need for reforms in procedures of congressional committees of investigation in order to prevent abuses and to safeguard the constitutional rights of all citizens called before them, urge state and local councils to study carefully proposals for reforms in committee procedures and subsequently to express their opinions to their Congressmen.

I. Law Enforcement and Protection of Citizens (1965)

Whereas the fact and the continuance of murder, bombings, and acts of terror and intimidation against those who work for human rights and equal opportunity and the

failure to bring to justice those responsible for these acts and to protect American citizens in the exercise of their rights has been profoundly shocking,

Therefore, be it resolved that the Board of Managers of UCW meeting in New York City April 27-29, 1965, call upon the House of Representatives to assign to its Judiciary Committee responsibility for conducting a thorough investigation into the enforcement of all civil rights statutes by federal and state law enforcement agencies; into the protection, given the constitutional rights of American citizens, particularly Negroes, by law enforcement officials; and into the nature and causes of acts of terror, intimidation and reprisals imposed upon any American citizen because of race, creed, or national origin.

We urge that, on the basis of such investigation, the Judiciary Committee formulate and recommend such legislation as may be required.

J. Legal Justice for Mexican Americans (1968)

We bring to your attention a situation to which our recently adopted Resolution on Human Rights directly speaks.

We recommend that our president be authorized to communicate with the proper official in Los Angeles, quoting portions of the resolution in support of our action calling for full legal justice for the 13 Mexican Americans presently indicted on felony charges.

K. Police Practices (1968)

In situations of tension and conflict, when human relations are strained to the breaking point, law enforcement and judicial authorities have the power to help develop a climate in which justice can prevail.

Police are charged with the protection of people and property of a community. The fulfillment of such a duty requires rigid training and discipline, as well as the exercise of restraint and good judgment. Many policemen have given heroic service to the public, risking their lives daily for others, trying to maintain order and enforce the law in situations of tension and conflict, which may erupt in violence at any instant. The use of police authority to deprive citizens of basic human and constitutional rights is intolerable as is public approval of such action.

We deplore the use of physical force on the part of law enforcement officers to suppress dissent as guaranteed by the Bill of Rights. We urge church women to protest publicly every instance of policy and practice of intimidation by police.

L. Murders of Black Women (1979)

Voted by acclamation to accept the following resolution, prompted by a report that six Black women were raped and murdered in Boston, beginning in late January, and eight

Black women were murdered in eight months last year in New Haven:

The Board of Managers of CWU denounces and deplors the succession of murders of Black women in Boston and New Haven. We urge all local and state units of CWU to join in a "woman's alert" by monitoring acts of racism, sexism and violence, particularly those directed against black women in their local and state communities.

We further urge CWU units and individuals to write the mayors of Boston [Kevin White] and New Haven [Frank Logue] expressing concern and requesting apprehension of the perpetrators of these crimes.

M. Opposition to the Death Penalty (1979)

It was voted that the Board of Managers of CWU register its opposition to the death penalty as a violation of the laws of God and humankind.

N. Abolition of Capital Punishment (1981)

Whereas Church Women United cannot accept retribution or social vengeance as a reason for taking human life because it violates our deepest belief in God as the Creator and the Redeemer of humankind;

Whereas, although Church Women United is deeply concerned about the present high rate of crime in the United States and about the value of a life taken in murder or homicide, we also believe the life of the victim is further devalued by the taking of another life as punishment;

Whereas Church Women United is convinced that the nation's leaders should give attention to the improvement of the total criminal justice system and to the elimination of social conditions which breed and cause disorder rather than fostering a false confidence in the effectiveness of the death penalty;

Therefore, Church Women United declares its opposition to the retention and use of capital punishment in any form or carried out by any means; we urge the abolition of capital punishment.

Further, the members of the Executive Council are urged to write or wire their Senators urging them to oppose the reinstatement of the death penalty in any form.

O. Against the Death Penalty (1985)

It was voted that Church Women United affirm the public witness in Atlanta, affirming the decision of the United States Supreme Court, upholding the value of life.

P. POLICY STATEMENT ON TERRORISM (1986)

Historical Background

Church Women United was founded at a great moment of crisis, six days after the attack on Pearl Harbor. It is an important reminder that on December 12, 1941, they issued the following statement:

"...meeting at the hour of our country's involvement in a war and at the time of the world's greatest tragedy, [we] still believe individually and collectively that God reigns and that ultimately God's will shall prevail. In deep penitence for our share of the world's guilt and woe, we call upon the women of the churches to enter with us into the suffering and sacrifices of the human family:

- to combat the rising tide of hatred caused by war;
- to minister to those suffering from the ravages of war;
- to dedicate ourselves to the task of demanding of our country that it fulfill its full responsibility in the days to come in helping to build a World Order based on love and justice without which there can be no durable peace."

Margaret Shannon, *Just Because* (p.21)

We lift up specifically Article 1 of the International Covenant of Human Rights (1952) that "All people have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social, and cultural development."

Introduction

What constitutes terrorism can be a contentious question. There is little agreement among governments and/or individuals about the nature of the problem of terrorism; its scope; its diversity; how best to respond. Since there is no commonly accepted definition of the term, the following comments attempt to describe rather than define the complex of issues which constitute terrorism. More important than what defines terrorism is what causes it and who the terrorists are.

Terrorism affects the whole body of humankind. Often arising in the context of profound injustice when other avenues of redress for grievances have been closed, it has dual victims: those who are injured and killed, and all those who identify with the immediate victim. Certainly terrorism is abhorrent in that it kills and maims innocent civilians as well as military personnel, creating a climate of fear and insecurity. It is a form of violence used both by governments and groups outside governments, that is to say, a tactic of an established government, a revolutionary group or individual, to accomplish aims that are perceived as not possible under the existing social, legal, or political order. Consciously chosen and committed for an identifiable political goal, terrorist acts are acts of war, cruel atrocities against innocent people. Church Women United opposes terrorism in any form.

In Faith

As women of faith, participants in a national ecumenical movement committed to peace with justice, we affirm theologically and biblically the Gospel imperative of peacemaking (Is. 2:4; 11:6-9; Micah 4:3; Rom. 12:14-21; Matt. 5:43-48). Within the definition of who we are is the belief that the God of life and resurrection calls us to offer new visions and announce alternatives that opt for life rather than the policies of death.

We believe there is an interrelationship between faith and practice, and that the path to peace can be found only in the struggle for justice. Within this faith understanding we reject as idolatry--the worship of false gods--the idea that the United States or any other nation must remain Number One at all costs, and that as a nation we have the vengeful duty of hurling "thunder-bolts" at those who oppose us. Revenge ("getting even") becomes intolerable.

We take seriously the Old Testament meaning of Shalom and envision the human community to be a global community of interdependence and justice. Our biblical heritage commands us to love the enemy. Jesus' message teaches us that it is wrong not only to kill the "enemy"--even hating the enemy is prohibited. Condemnation is not reserved solely for those who commit violence against injustice but falls upon those who are the architects of that injustice which causes people to perceive that violence is necessary. Fear is never a creative unifying factor in building a new earth.

In Present Reality

In 1986 we have witnessed the increasing deaths of United States citizens in the latest wave of terrorist attacks abroad. Even according to what the U.S. State Department counts as terrorism, it has increased in 1984--about 700 incidents compared with 500 in 1983. Over 250, i.e., 40 per cent, of the incidents occurred in Western Europe and nearly 200 incidents in the Middle East.

It is most frightening that we are now seeing on the international scene strong governments attacking less strong governments (and their civilian populations) in the name of "striking a blow against international terrorism" and calling such action "legal reprisals."

In Principle

1. We believe there is no technical military solution to the problem of terrorism. There is only a political solution. Use or threats of use of armed force as a means of settling conflicts between nations is wrong in principle.
2. The true context of terrorism is the political context. Military action as a response to terrorism produces more acts of terror. Violence begets more violence. We do not accept the proposition that the only response to terror is more terror.
3. The ideology of racism has no place in the formulation of foreign policy. Racist and colonial ideologies are often at the root of terrorism. Military escalation denies the

human community or defines it in terms that preclude every community but our own. We oppose any policy/attitude which views one's own violence as justifiable and others' as terrorism.

4. International terrorism is properly addressed in international institutions created for this purpose and in accordance with the norms of international law.

5. We believe rightful outrage at terrorist acts against innocent people and compassion for their victims must be combined with concern about the problems--economic, social, political--which cause terrorism. The basic issue of terrorism is injustice. Selective justice cannot end terrorism.

6. We must recognize the importance that different belief systems have to people other than ourselves. Islam, Buddhism, Hinduism, Judaism, and others have the allegiance of millions of people. In many countries religion and culture are synonymous. We urge that policy decisions be reached through cross-cultural understandings and insights from many disciplines.

Q. POLICY STATEMENT ON CRIMINAL JUSTICE: WOMEN IN PRISON (1988)

Theological Basis

The call to minister to our sisters and brothers in prison is grounded in two scriptural texts. In Luke 4:16-21 Jesus declares:

"The Spirit of the Lord is upon me, because God has anointed me to preach good news to the poor.... God has sent me to proclaim release to the captives." Jesus also identified with the imprisoned in Matthew 25:36: "I was in prison and you came to me." These Scripture passages speak to two aspects of our ministry. One is a pastoral advocacy model of ministry, and one is prophetic advocacy. Pastoral advocacy focuses on the individual and is concerned with enabling a person to reach her/his full dignity and rights. Prophetic advocacy is directed to societal institutions, cultural mores, prejudices, and injustices. The prophetic witness addresses the underlying causes of social injustice and calls for personal conversion and systemic change.

Background and Present Situation

We recognize that some Church Women United units are already involved in prison and jail ministries, and certain individuals have been exercising a prophetic ministry in the penal system. As this ministry grows, it is important to reflect on the reality of the present penal system and clarify the principles that will guide our response. There is need to consider how our time and resources can best serve the human and spiritual needs of those in prison as well as effect change in the criminal justice-system in society as a whole.

On any given day there are almost one million people locked up in the nation's prisons and jails. Statistics from the U.S. Census Bureau show that there was a 45 per cent increase in the number of persons incarcerated between 1970 and 1989. This number is steadily increasing. Each year over \$100 billion of our tax money goes to support this system. The U.S. has the third largest incarceration rate in the world, surpassed only by South Africa and the Soviet Union. More alarming is the racial composition of our jails and prisons. Systemic racism leads to the incarceration of Blacks at a rate 10 times that of the white population, and it is the incarceration of people of color that makes this country's incarceration rate the third highest in the world. This indicates how racism has been institutionalized in our criminal justice system.

Presently we use prisons as a response to crime. Prisons are dangerous, violent, crime-ridden environments. In 1985, according to the Prison Law Monitor, "One in every five prisoners is raped, and probably one in a hundred of actual rapes is reported in prison."

Recidivism, the rate at which persons are released and are sent back, is astonishingly high. This gives rise to the revolving-door problem of our current system. Persons who participate in alternative programs, such as work release, return to prison only one-third as often as those who serve their entire sentence in prison. This clearly shows that prisons do not reduce crime rates, but that high employment plays a critical role in reducing crime rates.

Women in Prison

While the overall arrest rate shows little change, the number of women incarcerated has increased dramatically. In the past decade the number of women in prisons has increased more than 100 per cent. This increase is related to the pauperization of women and a shift to a more punitive socio-political climate in this country, which has had serious consequences for the poor. Since poverty is viewed as a failure of the individual, women are doubly penalized because of their poverty and their gender. Women offenders are usually young, poor, unskilled and undereducated. They are members of racial-ethnic groups in disproportionate ratio to their numbers in society. They are likely to be single heads of households, and mothers who are responsible for the care and nurture of several children. They are often victims of physical and sexual abuse. The women are frequently unemployed and attempting to survive on public assistance. Most are serving time for nonviolent property crimes. More than half of women offenders suffer from drug or alcohol addiction or other health problems.

Needed Reforms for Women's Prisons

Incarcerated women have special needs, and CWU individuals and units are urged to develop ministries with these women in jails and prisons. CWU recognizes the need for the following reforms:

1. Child visitation rights. Studies have shown that when a relationship is maintained between a parent in prison and her child, her chances of returning to crime are greatly

reduced. Except in cases of child abuse, arrangements should be made for mothers to keep their newborns for the sake of both the child and the mother. Support services in parenting skills are also needed. Having frequent physical contact with their children fosters a sense of responsibility in mothers for their children as well as nurtures a positive attitude. Most penal systems do not permit physical contact. Currently mothers in prison receive two to four visits a year from their children.

2. Equal access to job training and work release programs.
3. Adequate community resources and support. Women leaving prison have need of shelter, counseling, job training, education, child care, and financial assistance. Counseling in alcohol and drug addiction is essential.
4. Gynecological and prenatal care.
5. Opposition to the death penalty. (See CWU resolutions in this section, M, N, O.)
6. Women and female administrators in jails and prisons.
7. Competent and accessible legal counsel.

Conclusions and Directions for Change

CWU affirms and calls for a prophetic ministry which addressed the underlying cause of the injustices of the criminal justice system and which advocates for change. We propose that states and communities find alternatives to incarceration. Alternatives do exist and need to be expanded without widening the net of social control. Some alternatives are: pre-trial diversion and release programs; sentencing alternatives for "victimless" crimes; probation with restitution for victims; community service. Treatment for drug and alcohol abuse is desperately needed as is enrollment in educational or training programs.

When someone is sentenced to prison, we all lose. The family loses, since incarceration creates a major crisis with loss of income and separation. The stigma and the distance to prisons often prohibit frequent visits. The state loses because it pays \$10,000 to \$15,000 per prisoner and must continue to cope with unemployment in the family left behind, now further broken, and in which bitterness and resentment often build. Society loses because of the illusion that once a criminal is tried and sent to prison, the problem is solved.

In addition to paying for a system that is inhumane, we are paying for a system that does not work. Prison is not the answer to reducing crime. In 1977 Church Women United in the People's Platform for a Global Society stated: "The People's Platform convicts the present criminal justice system..." In 1988 CWU calls for a rededication of its members in bringing about a reform of the present criminal justice system.

- R. SELECTED ACTIONS a. Telegram to Committee of NCCC Committee (1953)

Voted to send the following telegram to the NCCC Committee on the Maintenance of American Freedom:

We are encouraged by the formation of your committee and will do all we can to help. We have adopted a Christian Declaration of Loyalty in our effort to make a Christian witness in the midst of tensions. Can your committee provide us with information relative to reliable analyses of the threats to freedom? What connection has the attack on the NCC leaders with the maintenance of our freedoms? What other procedures than the methods of congressional investigation should we be alerted to and focus attention on? Board of Managers of United Church Women.

b. Basic Reading (1953)

Voted that a committee be appointed to list books, pamphlets and articles for basic reading regarding our Christian philosophy in the midst of tension.

c. Forces in Local Communities (1953)

Voted that we ask local councils to determine what forces in their communities are building morale and mutual confidence and which ones are tearing them down and to determine who is under attack.

d. Letter of Endorsement (1954) Voted that the following letter of endorsement be sent to Mrs. Ruth Mougey Worrell:

We, members of the Board of Managers of UCW, send greetings to our beloved former executive, Ruth Mougey Worrell. We are proud that although now retired, she is continuing to work as always for brotherhood [sic] and for the underprivileged of the world, and we regret deeply that this work is being hampered by rumors and false accusations.

Many, probably most of us, know Ruth Worrell well. As our first executive secretary, from 1942 to 1948, her guidance and leadership brought vision and strength to the new UCCW. The Christian emphasis of her years of service was expressed in the theme, "Worship, Study, Action." Protestant women all across the country were better Christians in mind as well as in heart because of her challenge.

We desire to express to her and to her coworkers an absolute trust in her integrity as a Christian leader and as a loyal American citizen. She is a woman of great ability who all her life has been a dedicated follower of her Lord and a Christian leader of others in his way of life.

This country and the world cannot afford to have leadership such as hers lessened just when it is the most needed. We thank God that we had her with us in our formative years and ask his continued blessing on her and her good works.

XVI. POSITIONS ON MILITARY CONSCRIPTION

A. Peacetime Conscription (1944)

1. Believing peacetime conscription to be opposed to principles both of the democratic way of life and the Christian belief in the worth and dignity of the individual, and believing that all young people should have an adequate opportunity to complete their education, we urge that Congress take no action looking toward the peacetime conscription of youth.

2. We must learn to see every local problem in the global setting. Poverty anywhere constitutes a danger to prosperity everywhere. Hatred, vindictiveness, or narrowness of vision in any individual is a step in the direction of future wars. We pledge ourselves, therefore, to international and better racial justice and goodwill in both personal and public relations and will endeavor to educate our children and youth in this spirit toward building international security.

B. Conscription (An action of the Assembly, 1944)

Resolved that the UCCW authorize its officers to join with those of other agencies in urging the appointment by the President of the United States of a commission composed of representatives of the Senate, the House, industry, education and the church to investigate the problems of national security in the light of the proposal for a permanent peacetime universal military training; and to report its findings to the nation in order that whatever final action is taken may represent the mature thought of the American people.

C. Peacetime Conscription (1945)

Voted that the Executive Secretary of the UCCW write to President Truman urging delay until the close of the war of action on peacetime conscription and again "urging the appointment...of a commission..." [See above, B].

D. Opposition to Peacetime Compulsory Military Training (An action of the Assembly, 1946)

Be it resolved that the Assembly reaffirm its opposition to peacetime compulsory military training, especially our opposition to the proposal by Mr. Patterson, Secretary of War, asking for a full year of compulsory military training which includes a six-months' period in camp and a second six-months' period with a choice between compulsory ROTC in college or training in National Guard units or in the Enlisted Reserves.

E. Amnesty (An action of the Assembly, 1946)

Resolved that we urge the President to grant amnesty for conscientious objectors still in

prison.

F. Universal Military Training (1947) The Board of the UCCW calls attention to the action of the Assembly in Columbus in 1944 and in Grand Rapids in 1946, opposing compulsory universal military training in peacetime, and urges a study of the report of the President's Commission as this must be taken into consideration in any arguments put forth in support of our stand.

G. Universal Military Training (An action of the Assembly, 1948)

Whereas we view with alarm the growing militarism in our country and its implications for our democratic way of life;

Therefore, be it resolved that we reaffirm our previous actions opposing any permanent military conscription.

H. Conscientious Objectors (An action of the Assembly, 1950)

Whereas various official Christian bodies, including our council, have frequently called attention to the right of freedom of conscience as a basic tenet of our American way of life,

Therefore, be it resolved that this Assembly call upon Congress to see that the rights of conscientious objectors to military service are at all times adequately protected under the law, and to release those now in prison because of conscience.

I. Universal Military Training (1955)

Voted that we register again our opposition to permanent universal military training. We believe that there is danger that current legislation before Congress, embodied in an overall manpower bill with a suggested terminal date, will lead to the establishment of a permanent military peacetime training program. We therefore urge UCW to study this bill carefully and make their opinion known to their Representatives and Senators.

J. Ministry to Draft-age Emigres and Their Families (1970)

[The Emergency Ministry was established by the NCCC Department of Ministry in response to guidelines adopted at the Detroit General Assembly which called for a program of pastoral services with families of emigrants in Canada and which especially asked for the help of CWU.]

It was voted that CWU undergird the Emergency Ministry concerning U.S. Draft-age Emigrants in Canada in the following ways:

1. Interpret the work of the Emergency Ministry through its own constituency and The Church Woman.
2. Encourage discussion of experiences that these young men have had in Canada and the U.S. and the motivations that led to their act.
3. Form task forces in all areas of the U.S. which will recruit persons to cooperate with the Emergency Ministry in its relation to parents and which will prepare them for the tasks of reconciliation and education and assisting in the administrative details required in local communities.
4. Consider including in the 1971 budget a sum for the NCCC Emergency Ministry Office and for the Canadian Council of Churches' ministry with young American emigres.

K. Amnesty Issue (1973)

It was voted to approve the following call:

Whereas we recognize our responsibility as Christ's women to be involved in any issue where persons are concerned; and

Whereas we are aware of the need for healing and reconciliation of all peoples in our nation;

We, the Board of Managers of CWU, call all women of our nation to prayerful consideration of the amnesty issue through study and dialogue;

And recommend the establishment of a representative task force, responsible to this Board, to disseminate information on amnesty, to act as a channel of communication between grass roots and national levels, and to maintain and promote our consciousness of the issue.

L. Amnesty Task Forces (1974)

It was voted that local units be encouraged to form amnesty task forces which will provide opportunities for more intensive and extensive education on the subject of amnesty. Such task forces would be assisted by (a) use of the "Dealing with Controversy" flier; (b) resources provided by national staff on request, including bibliographical lists, audio-visual aids, denominational resources, etc.; sharing results of other groups' findings; participation in a questionnaire survey.

M. National Registration (1979)

It was voted that the Board of Managers of CWU express its concern that a bill before the House Armed Services Committee to institute national registration on or before October 1, 1979, will lead to national conscription and to war.

N. SELECTED ACTIONS

1. Letter to President Harry S. Truman (October 25, 1945)

Dear Mr. President:

We, the National Board of the United Council of Church Women in session in Washington, are deeply concerned about your message to Congress delivered during the days of our meeting. The United Council of Church Women draws together the women of the leading Protestant denominations in a program of study and corporate action.

We believe the principle of compulsion in peacetime military training is contrary to the principles of Christianity and of democracy.

We are convinced, as are the scientists who worked upon it, that, since the use of the atomic bomb, the largest and best trained army in the world could not give safety.

Rather than to take part in a race for the largest army and the strongest weapons, we urge you to rely instead on work for the international abolition of conscription and the rapid development of world government and of its police force.

We covet for the United States of America at this moment of her triumph the moral leadership of the world. We deplore that we have been infected by the disease we started out to cure. We fear that our men may have died in vain.

We hope there is still time to keep faith with those principles of world organization to which we pledged ourselves at San Francisco and through our Senate.

We call on you for heroic moral leadership. We call on you to inspire the youth of America to rebuild the broken world.

We assure you of our continuing thought and prayer in these momentous days when you are seeking God's guidance in meeting your responsibilities as leader of a great nation.

Faithfully,
Mrs. Harper Sibley, President
United Council of Church Women

XVII. POSITIONS ON NATIVE AMERICANS

A. Education and Health of Indians (1947)

Whereas the U.S. has long betrayed its trust and has broken its treaties with its Indian tribes; and

Whereas this has been revealed most shockingly in attitudes and actions of the present Congress (1) by its failure to appropriate sufficient funds for a minimum education for Indian children, and (2) by its failure to make provision for the care of natives of Alaska suffering from tuberculosis, as evidenced by the discharge of tubercular patients from hospitals and the refusal of entry to many others for lack of funds;

Therefore, be it resolved that the UCCW call upon Congress to make adequate provision for the education and health of Indians and Eskimos and to supply such other protection as is the right of American citizens; and

Be it further resolved that the UCCW urge state and local councils of church women to adopt this resolution and to so notify their respective Congressmen and Senators.

B. Wardship Relation (An action of the Assembly, 1950)

Whereas we are conscious of the unwholesome consequences of the wardship relation between the American Indian and the government of the U.S.,

Be it resolved that the wardship relation be terminated with all possible dispatch so that the American Indian may enjoy the rights and responsibilities due to full citizens.

Be it further resolved that educational facilities and programs for American Indians shall be improved and extended with particular emphasis upon vocational education for employment.

C. Relationships between Indians and the Community (1955)

Voted that we, the Board of Managers of UCW, urge local councils to study the recent pronouncement of the NCC in regard to Indian Americans, from which this paragraph is taken.

"The National Council of Churches believes that the churches have a particular responsibility through their denominational and interdenominational agencies to contribute to a constructive process of change as Indians face new adjustments to the American community. Every step possible should be taken to prepare local congregations to understand the problems and to maintain mutually helpful relationships between Indians and others in the community."

D. Legal Rights of Indian Americans (1956)

Voted that the Board of Managers express concern to the General Board of the NCC asking that a qualified person be appointed to confer with the Crow and other Indian Americans on their problems in regard to the legal issues involving termination of land and mineral rights, etc., in dam locations as they come before Congress for consideration. The Board urges that a person with an unbiased point of view be appointed as soon as

possible, realizing that the NCC is working on this, but also that time is of the essence.

E. Indian Health Services (1960)

Voted that the Board of Managers of UCW support legislation which recommends an increase of \$750,000 in the appropriations for Indian Health Services, such amount to be earmarked for contract medical care, and urge our members to request their Senators to support such legislation.

F. Development Programs on Indian Reservations (1960)

Voted that whereas the Indian Committee of the Division of Home Missions of the NCC, the Association on Indian Affairs (New York City) and the Congress of American Indians (Washington, D.C.) urge the support of Senate Concurrent Resolution 36, known as a Point IV Program for Indians,

Be it resolved that the Board of Managers of UCW meeting in Minneapolis April 26-28, 1960, support this bill, HCR.36, which urges the Department of the Interior to begin concrete development programs in Indian reservations; and urge members of UCW to write their Representatives to vote for it.

G. Justice for Indians (1973)

Voted: 1. That CWU give full attention to the issues of justice for Indians and to the underlying social, educational, and economic need of Indians today, making strong efforts to listen to Indian needs as expressed by Indians themselves, recognizing the diversity that exists among Indians and their unity in the insistence on self-determination.

2. That CWU in states where there are Indian populations explore the possibility of holding workshops for Indian women which will provide upgrading in areas in which Indian women have shown potential.

3. That CWU funds now going for Indian emphases be reexamined in light of whether or not the funds are specifically meeting the needs of Indian women and how much contact is being made with the women themselves.

4. That CWU in states with Indian populations undertake workshops based on the model of the CWU Workshop on Indian Adult Education where Indian women and CWU leadership join in a common search for understanding and mutually supportive roles in relation to Indian- managed programs.

H. Restoration of Terminated Tribes (1980)

It was voted to approve the following resolution:

Whereas the Confederated Tribes of Grand Ronde Indians in Oregon were terminated by Congress in 1954; and

Whereas this affects the loss of tribal status; and

Whereas this affects the loss of health, education, and welfare services for approximately 8,000 tribal members; and

Whereas the completion of an enrollment survey does not assure the restoration of tribal status with restored services by Congress; Whereas the issue of termination acts will continue to surface in state and national legislatures as a means to annihilate the Indian culture totally; and

Whereas Church Women United advocates concern and justice for oppressed people who are denied human rights;

Therefore, be it resolved that we as Church Women United petition our respective congressional legislators to give serious consideration to federal recognition of restoration of terminated tribes.

I. POLICY STATEMENT ON NATIVE AMERICANS (1999)

Introduction

Native Americans include the Indians of North America, Alaskan Natives, and Native Hawaiians who, while geographically separated, share a common history of colonization and oppression.

When the Europeans began to settle in North America, there were over 600 organized groups of native Peoples inhabiting the continent, each with their own highly structured governments and trading economies. Colonization proved devastating to Native Peoples, reducing the indigenous population of North America from approximately five million in 1492 to 1.3 million at the end of the twentieth century. Although overt acts of genocide are past, injustices continue to threaten the sovereignty and treaty rights of Native Peoples.

Despite the historical impact of European exploration and settlement, many tribal societies have survived with their languages and cultures intact. Yet, many struggles remain.

Today in the United States, approximately 550 Indian tribes are federally recognized as "sovereign, domestic, dependent nations." While tribes are not fully independent of the United States, they still exercise certain sovereign powers, legally recognized by the numerous treaties ratified by the U.S. and Indian nations between 1778 and 1871. Under the terms of these contractual agreements between sovereign nations, the U.S. government is not only morally but also legally bound to assist Native Peoples and protect their property and rights. Still of concern to North American Indians today are:

- \$ the loss of native languages;
- \$ environmental exploitation and degradation;
- \$ freedom of religious expression;
- \$ land recovery;
- \$ repatriation of artifacts;
- \$ protection of sacred burial sites and the return of indigenous remains;
- \$ jurisdiction over timber and water and mineral resources on tribal lands;
- \$ sustainable economic development; and
- \$ self determination.¹

Theological Basis

Native Peoples are deeply spiritual, practicing much that coincides with Christian teaching. John James, a non-Indian who lived among the Choctaws in the late 1800s, remarked, "The North American Indian has no priests, no idols, no sacrifices, but went directly to the Great Spirit and worshiped Him who was invisible, and seeing Him by faith, adored Him who seeketh such to worship Him in spirit and truth."²

Likewise, Tom Newcomb, a scout for General Miles who lived with the Sioux in the time of Crazy Horse in the 1870s wrote: "I never saw more kindness of real Christianity anywhere. The poor, the sick, the aged, the widows and orphans were always looked after first... I was treated like a brother."³

The renowned painter George Catlin described the Indians of North America among whom he lived; "I love people who are honest without laws, who have no jails and no poor houses. I love a people who keep the commandments without ever having read them or heard them preached from the pulpit."⁴

Early Christian efforts among Native peoples had both positive and negative consequences. The history of exploitation and eradication of traditional Indian practices cannot be undone, yet as Christians we are called to acknowledge that all human beings reflect the image of Creator God (Genesis 1:27) and are worthy of dignity and respect. The Creator acknowledged the diversity of the whole creation as good (Genesis 1:31). Native Peoples are among those for whom the "year of the Lord's favor" is proclaimed (Isaiah 61) and fulfilled (Luke 4:16;21). The Apostle Peter was challenged by God to embrace a vision of inclusiveness, because nothing in God's good creation is to be considered unclean (Acts 10:1-11;18). "God shows no partiality, but in any nation anyone who fears him and does what is right is acceptable to him.." (Acts 10:34-35)

Principles

Whereas Church Women United, since its inception in 1941, has been committed to building a just and equitable society for all persons;

Whereas we reaffirm this movement's historic and prophetic statements with regard to Education and Health of Indians (1947), Terminating Wardship Relations (1950), Relationships Between Indians and the Community (1955), Legal Rights of American Indians (1956), Indian Health Services (1960), Development programs on Indian Reservations (1960), Justice for Indians (1973), Restoration of Terminated Tribes (1980), and the 500th Anniversary of Christopher Columbus' Arrival in the Americas (1991);

Whereas Church Women United recognizes that ignorance of and insensitivity to indigenous cultures has kept us from fuller individual and corporate involvement in the ongoing struggles of Native Americans;

Therefore, be it resolved that Church Women United will advocate for the protection of Native American burial sites and for the return of excavated remains to the appropriate tribes for proper ceremonial burial as mandated by the Native American Graves Protection and Repatriation Act of 1990.

Be it further resolved that Church Women United will advocate for the protection of Native American sacred sites and tribal lands from the economic abuse and exploitation of tourism as mandated by an Executive Order on May 24, 1996.

Be it further resolved that Church Women United supports Native peoples in their struggles to reclaim unused land within or are contiguous to reservation borders and other resources lost through theft and fraud, giving priority to better understanding the Native Peoples' deep reverence for all creation;

Be it further resolved that Church Women United supports indigenously-based development programs that meet the needs of Native peoples who have had a long history of injustices contributing to their meager resources and lack of economic development and encourages such development within the Native Peoples' own cultural values and tribal government's framework;

Be it further resolved that the ecumenical movement of Church Women United be committed to ongoing study of the customs and the cultural differences of Native Peoples in the Americas as well as those of indigenous persons worldwide.

¹Pewewardy, Dr. Cornel. The Red Road, HONOR, Inc., 1993.

²Seton, Ernest Thompson. The Gospel of the Red Man. 1963.

³Ibid.

⁴Ibid.

Approved by Common Council, February 1999.

XVIII. POSITIONS ON PEACE, ARMS, AND THE MILITARY BUDGET

A. Women's Action Committee for Victory and Lasting Peace (1943)

Voted to refer to the Committee on Relations with Outside Agencies the invitation to the UCCW to become a charter member of the Women's Action Committee for Victory and Lasting Peace (successor the National Committee on the Cause and Cure of War).

B. Approval of U.S. Participation in International Organization to Preserve Peace (1943)

Voted that the Executive Committee of the UCCW express its approval of action by the U.S. Senate which would commit the government of the U.S. to participation in an international organization to preserve peace.

C. Statement on Principles of Peace (1944)

Voted to adopt the following statement:

1. We recognize the "Six Pillars of Peace" as formulated by the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America and "The Pattern for Peace" issued by Protestant, Catholic, and Jewish leaders, as furnishing the cornerstones upon which world order must be built if peace is to be just and durable.
2. We approve the resolution through which the Congress of the U.S. is on record as favoring the participation by the U.S. in the establishment of an international organization with authority to prevent aggression and open to all peace-loving nations.
3. We favor the setting up at the earliest possible moment a United Nations Council to begin to plan for the general international organization.
4. We believe that the United Nations must bring relief and rehabilitation to the peoples in war-torn lands until they are able to help themselves, and that the U.S. should accept its full share in this work both financially and through active service. We believe that the American people should willingly accept any sacrifice of food and money needed for this work.
5. We favor international agreements by which all nations, large or small, may have access on equal terms to the trade and raw materials of the world, and we approve the Reciprocal Trade Agreements as steps toward this end.
6. We favor the promotion through international organization of cooperation among the nations to improve labor standards, economic advancement, social security, and essential human rights.
7. We believe that all peoples should have the opportunity to develop political freedom and that it is the duty of the stronger nations and of the international organization to hasten this development so that at the earliest possible moment this end may be obtained by all subject peoples.
8. We favor the reduction and control of armaments through international agreement.
9. We believe that the church has a special responsibility to minister to war-torn lands through church agencies, and we favor, therefore, support of those agencies which have been set up to help rebuild churches and religious institutions which have been ravaged by war.
10. We believe in the ecumenical movement as the only truly world society at the present time, and we believe that the missionary program of the churches must be strengthened both at home and abroad, and that the promotion of this program should

form a part of the task of the Committee on International Justice and Goodwill.

D. Communication with Congress (An action of the Assembly, 1944)

Whereas newly elected Senators and Congressmen are now making policies;

Be it resolved that we urge all church women (1) to study the resolutions on the subject of world relations and social relations; and (2) to make clear at once to their Congressmen and Senators their stand on these issues, especially:

- International control of atomic energy;
- Real trusteeship by the UN of all ex-enemy territory, including Pacific bases;
- Responsibility for those needing relief in other countries, for instance, support of the IRO (International Refugee Organization) to take the place of UNRAA;
- Opposition to compulsory peace-time military training;
- Support and provision of funds to implement U.S. participation in sections of the UN, such as UNESCO (education), WHO (health), etc.

Be it resolved that the Assembly ratify the action of the National Board in endorsing the statements on "World Order" passed in March by the Federal Council of Churches and recommend it for study and action.

E. Resolution on International Unity (1945)

Adopted: The Executive Committee of the UCCW, realizing that the world must be physically restored before a stable peace can be achieved, reaffirms its willingness to share food, goods and money for such restoration.

Further realizing that peace is not secured until a spirit of trust, confidence, and cooperation exists between the nations, the Executive Committee of the UCCW urges that all possible means be used to build goodwill and unity. The building of such goodwill is the special task of church women everywhere. Ours is the diplomacy of spiritual values. Especially must this be carried out among the U.S., Great Britain, Russia, and China because of the great responsibility of these nations for maintaining peace in the new world.

We urge particular cultivation of understanding and friendly relations with the Soviet Union. On the ability of our two nations to work together for peace, as we have worked together for victory, largely depends our chance for a secure world. Only in such an atmosphere of friendship and unity can the San Francisco Charter be an effective instrument for maintaining the peace.

F. Statement of Principles (1945)

[From Committee on International Justice and Goodwill]

1. We recognize the Message to the Churches from the National Study Conference on

the Churches and a Just and Durable Peace, held in Cleveland January 16-19, 1945, to set forth the basis upon which world order must be built if peace is to be just and durable.

2. In accord with the principles set forth in this message we favor ratification without reservation or amendment by the Senate of the United Nations Charter drafted at San Francisco. Such ratification would be the beginning of concrete fulfillment of the pledge for responsible participation by the U.S. in an international organization.

3. In addition to the overall international organization we favor the building up of special instruments of international economic cooperation. In the words of the Cleveland Conference findings, we believe that "barriers to world trade, whether in the nature of tariffs or cartels, have become doubtful props of national welfare; that a world point of view must be developed in economics, and the appropriate institutions developed. In such institutions our own nation must actively participate both for its own welfare and for the common good."

To this end we favor U.S. participation in the International Fund and Bank as proposed at Bretton Woods.

We also favor extension of the Reciprocal Trade Agreements Acts and other measures which will foster a healthy, growing, two-way foreign trade.

4. We favor the promotion through the new international organization of cooperation among the nations to improve labor standards, promote a rising standard of living in all countries, and extend social security.

5. We also favor promotion through the international organization of cultural cooperation, as for example the International Office of Education, and the guarding and extending of essential human rights.

6. We believe that all people should have the opportunity to develop political freedom and that it is the duty of the stronger nations and of the United Nations Organization to hasten this development so that at the earliest possible moment this end may be obtained by all dependent peoples.

7. We favor the reduction and control of armaments through international agreement.

8. We believe that the UN must bring relief and rehabilitation to the peoples in war-torn lands until they are able to help themselves and that the U.S. should accept its full share in this work both financially and through active service. We believe that the American people should willingly accept any necessary sacrifice of food and money needed for this work.

9. We believe that the church has a special responsibility to minister to war-torn lands through church agencies, and we favor, therefore, support of those agencies which have been set up to help rebuild churches and religious institutions which have been ravaged

by war.

G. East-West Relations (An action of the Assembly, 1948)

Whereas in the human family under God there should be no such thing as an Iron Curtain:

Be it resolved that the UCCW find ways of expressing Christian love to the people of the U.S.S.R. and its satellite countries, especially to women and children, by prayer and understanding, by gifts when possible, by combating hysterical fear with faith that we shall have the help of God in dissolving the barriers that now seem to divide the peoples of the East and West.

H. Positive Program for Peace (An action of the Assembly, 1950)

Whereas we believe not only that peace is possible but that it is achievable in our day;
and

Whereas we believe that this is God's world and that all of his children are free to choose the path of obedience to his will, and the way of justice and of love, which alone can accomplish his purpose for mankind; and

Whereas we recognize that the U.S. has an obligation to share in collective action by the UN to put down aggression as a means of averting total war in order to preserve the opportunity to create a just world order;

Be it resolved that we will accept the necessary material sacrifices and self-disciplines, yet we affirm that military resistance to aggression is at best a negative action which, if carried too far, and without a positive program for peace, might indeed lead to war. Our faith in God gives us the certainty that by loving our neighbor unto the ends of the earth we shall be given the strength to build a new order based on honor among nations and on adequate provision for the physical, educational and spiritual needs of Man [sic]. To this end we make the following resolutions and recommendations for measures which we believe will advance the cause of peace.

A Positive Program for Peace

Whereas a just and lasting peace depends upon positive, constructive ideas and actions;

Therefore, be it resolved:

1. That we urge the unflagging support by our government of the constructive work of the UN in the fields of human rights, health and education, technical assistance to underdeveloped areas, promotion of the well-being and freedom of the non-self-governing peoples, and cooperation in trade and use of natural resources.

2. That we urge the UN to find a new way to a universal disarmament plan, revitalizing the work already done and never giving up hope that the end may be accomplished.
3. That we urge our representatives in the UN to continue to work toward universal membership in the UN.
4. That we support the cultivation of a "mind for peace" through greater emphasis in our homes and churches, in schools, and adult education, on international understanding through the study of the culture and languages of other peoples.

I. Proportional Spending on Arms (An action of the Assembly, 1950)

Whereas there is a very thin line between adequate readiness to meet aggression through collective UN action and overemphasis on the militarization of our human and economic resources;

Be it resolved that we urge our government to keep in proportion its expenditures for military preparedness and measures designed to assist nations in lifting the standards of living of their own people and in promoting freedom throughout the world.

J. Christian Foundations for a Lasting Peace (1952)

Voted that because of the responsibility of women as citizens for the policy of their government and because the action taken by government largely determines progress toward peace;

Be it resolved that UCW express concern regarding the citizenship responsibility of women in the U.S. and urge women to study the issues and exercise their right to vote. To this end we urge every church woman to use and promote the program "Christian Foundations for Lasting Peace" and the new material, "The Church Woman and Her Political Responsibility," when it is prepared.

K. Letter to Women of Japanese Churches re Hydrogen Bomb Tests in the Pacific (1954)

Voted that the following letter be sent to women of the Japanese churches:

Our dear friends: We, the members of the Board of Managers of the General Department of United Church Women, National Council of the Churches of Christ in the United States of America, assure you that we are deeply concerned because of the unforeseen effects of recent hydrogen bomb tests in the Pacific Ocean. We understand that these have caused damage and loss to Japanese fishing and have resulted in economic and nutritional hardship to many of your families.

We want you to know that we have asked our government to encourage, through the United Nations, the use of atomic energy for the betterment of living standards in all countries.

We share your longing for a world at peace and pray with you that the nations may go forward together to overcome ignorance, poverty, disease, and hunger and to build a world community. May the churches of Christ grow in fellowship and in the service of their Lord and Savior.

L. Statement on Thermonuclear Warfare (1954)

Voted: We, the Board of Managers of the General Department of UCW of the NCCCUSA, commend President Eisenhower for his statement to the U.S. Chamber of Commerce expressing the hope, which we share, that the great powers meeting in Geneva will "see the futility of depending upon war or threat of war" as a means of settling international disputes.

We commend him also for his proposal that the UN create an Atomic Energy Agency to encourage the use of fissionable materials, now devoted to weapons of war, for raising standards of living in all countries.

We believe that the possibility of annihilation of innocent human beings demonstrates more than ever that war is sin and utterly contrary to the will of God.

We therefore ask the government of the U.S. to:

1. Persist in its determination not to initiate thermonuclear warfare.
2. Avoid unilateral decision to use atomic, hydrogen, cobalt, or other weapons of mass destruction, and conduct no such future experiments as would endanger the lives and food supplies of our own or other peoples.
3. Continue efforts through the UN Disarmament Commission to achieve an enforceable system of general disarmament.

We encourage church women to:

1. Study this statement, together with other proposals for the constructive use of atomic energy and programs of technical assistance for world development; help form public opinion; make their opinion known to their representatives in government.
2. Pray unceasingly that our leaders may seek to know and do the will of God.

M. Cessation of Nuclear Testing (1958)

Voted that, recognizing the need to reduce international tensions and to speed up the constructive work of building a genuine peace;

The Board of Managers of UCW, meeting in Oklahoma City April 29, 1958, urge the

U.S. Government to cease nuclear testing for a trial period as a first step in persistent negotiations to seek agreement on reduction and regulation of armaments, nuclear weapons, and missiles, and on control of outer space; and

Further ask all councils of church women to seek congressional support for (1) measures directed toward the reduction of international tensions, and (2) policies that create the conditions of peace with justice and freedom, making maximum use of the UN and its specialized agencies.

N. Disarmament (1960)

Voted that UCW, having repeatedly urged reduction and control of armaments; and noting the resolution adopted by the General Board of the NCCC on December 3, 1959, endorsing a responsible system of international disarmament; The Board of Managers of UCW, meeting in Minneapolis April 26-28, 1960, urge that the U.S. Government undertake additional research and technological studies in order to propose and continue to work for agreement on a long-range program for eventual complete and universal disarmament with adequate controls as part of an overall plan which would include:

1. Strengthening UN procedures for negotiation and settlement of disputes;
2. Establishment of an effective international force to maintain order; and
3. Worldwide consideration of economic planning to utilize for peaceful purpose the energies and funds now involved in preparation for war; and

Urge local councils of church women to study the overall problem as one of the most important questions before the U.S. at this time, with confidence that negotiation to reach responsible agreement is possible.

O. Reduction in Nuclear Weapons (1963)

Voted that in view of the increase in world tensions and the proliferation of weapons of destruction among the nations, making daily more imminent the possibility of total war;

The Board of Managers of UCW, meeting in Seattle April 30, 1963, noting its previously voted support for the establishment of the Arms Control and Disarmament Agency and the controlled cessation of nuclear testing;

Ask now that Congress authorize an increase in appropriation for such sums as may be necessary and appropriate for the Arms Control and Disarmament Agency to prepare new and imaginative proposals looking toward eventual international agreement on general and universal disarmament under adequate control machinery;

Call upon the Government to continue negotiations until agreement is reached among the nations for the supervised cessation of nuclear testing and controlled reduction in the manufacture of nuclear weapons.

P. Arms Control and Disarmament (1964)

Whereas the appropriations proposed for the work of the U.S. Arms Control and Disarmament Agency for the coming year are less than those authorized by Congress last year;

Believing that the role of the ACDA is essential if the steps in international negotiations toward the goal of disarmament to be proposed by our own government are to be soundly conceived and presented;

Recognizing that changes in military technology have brought about marked cutbacks in defense spending which will cause widespread economic and social disruption unless adequate research, such as that being done by the ACDA, is expanded and applied to help make an orderly and beneficial transition to a diversified economy that will not be dependent on government spending for military purposes:

The Board of Managers of the General Department of UCW, NCCC, meeting in San Antonio April 29, 1964, recommends that Congress give the U.S. Arms Control and Disarmament Agency long-term authority; and urges that there be adequate funds appropriated for the budget of the ACDA to insure a continuing and increasingly effective program of research and planning.

Q. Priority Program for Peace (1966)

In February 1966 the General Board [of the NCCC] voted an NCCC Priority Program for Peace, to be directed by a staff officer responsible directly to the General Secretary, who will serve also as the Director of the International Affairs Commission. All member communions and NCCC units are called upon to support this priority.

It was voted that UCW concur with the action of the General Board of the NCCC in giving priority in its program to work for peace; and that for 1967 UCW transfer to the budget of the International Affairs Commission \$25,000 for the operation of the Program for Peace related to UCW at the Church Center for the UN and for the services of Mrs. Kurtis F. Naylor and her office staff.

R. Peace Priority (1966)

It is recommended that the following objectives for CWU mobilization for peace be adopted as related to the NCCC's Priority for Peace:

1. To help church women clarify for themselves the relevance of the Christian Gospel to problems of national and world affairs as they relate to peace...to understand what the basic teachings of our Christian faith have to say about our relationship to the world .
2. To motivate and to help prepare Christian women to assume responsibility as

individual citizens to witness at the political level from a Christian perspective...by helping them become better informed about the issues involved and the complexity of decisions related to world peace...by urging them to face issues together as Christians to see if they can arrive at any common understanding...by alerting them to effective channels of action whereby citizen power can be directed to make impact on policy formation.

3. To demonstrate to women that international society has become so interdependent and complex that complete national sovereignty is no longer viable in this kind of world...to help women work intelligently for the strengthening of the UN through the cultivation of a favorable public opinion and an uncompromised government support.

4. To help church women achieve a basic reorientation of perspective which will enable them to react and think in terms of worldwide human concern rather than in narrow patterns of racial, national or class self-interest.

5. To help American church women recognize how much of their thinking about relationships and world affairs is conditioned by the fact that they are Americans...to provide opportunities for them to examine their biases by exposing them to the points of view and judgments of people of other national origins, people of different ideological convictions, people of different confessional orientation.

6. To engender in church women a sense of special calling to serve as agents of reconciliation through attempting to build bridges of understanding between individuals across racial, national or class barriers wherever opportunities present themselves...by seeking to awaken in church women a sense of responsible concern and vicarious identification with the need of their fellow man [sic] wherever they find it.

S. Peace Advisory Group (1967)

Recognizing that as CWU witnesses at this point in history to the relevance of Jesus Christ to the problems threatening the very existence of mankind [sic], women must be prepared for involvement in world affairs by a sophisticated understanding of political facts; and

Convinced that the citizen power of women, if intelligently and concertedly used, could be a decisive factor in creating the conditions that will lead to world peace:

It was voted to authorize the creation of a Peace Advisory Group made up of a small number of highly qualified women whose function would be to:

1. Advise the national movement as to strategies of effective action for church women in situations of international crisis;
2. Work out an informal directive which will guide church women in their evaluation of the U.S. Government's use of its power, particularly vis-a-vis developing countries;

3. Advise as to possible dialogue and to open channels to church women for communication across ideological lines;
4. Suggest experimental techniques which might be used as methods of citizenship education for political effectiveness in local communities;
5. Develop criteria which will guide church women locally and nationally in their patterns of cooperation and joint action with other organizations;
6. Reinforce the potential of the already existing Peace Alert Teams by suggesting current information and materials that can be furnished to the Teams; and by suggesting new possibilities for community action projects.

T. Resolution on Peace-Building and Peacekeeping (An action of the Assembly, 1968)

The Ecumenical Assembly at Purdue agreed to "accept responsibility for justice and peace." The times demand that we clarify our thinking and re-energize our potential for action to meet that responsibility.

We recognize that all people need a sense of security, social justice, and an opportunity for national development. Because of the power and wealth of our country we have a unique responsibility to help meet these needs in cooperation with other countries. In doing so, we must accept the need for the redistribution of power and the right of persons and nations to participate in decisions that affect their destiny.

Let us realize afresh that no one really wins a war. We know that no matter how Vietnam is brought to a close there will be humiliation on both sides. We must be prepared to bear ours along with others and to build out of this experience of anguish and suffering that kind of spirit that will make an offering of material habilitation acceptable.

As our major emphasis in this triennium toward this goal of justice and peace we have already decided as CWU to concentrate on community development and nation building. In the coming year we also recommend that church women work in the following additional specific ways.

1. Arms Control and Limitation

Recognizing that "in order to avert nuclear holocaust, it is imperative that limits be imposed upon the use of military might, and that the inherent limitations of force in the solution of human and social problems be recognized," (from a policy statement of the NCCC, February 1966, p.6), we urge church women to support any efforts to bring about:

- a. A treaty to halt proliferation of nuclear weapons;
- b. A mutual halt in the further production and deployment of strategic and defensive missile systems, including the anti-ballistic missile system;
- c. A comprehensive test ban treaty, taking into full account available national means of detection and inspection; (control of international weapons of destruction might be compared to the need for gun control in our own nation);

- d. A UN declaration forbidding nations to place weapons of mass destruction on the seabed;
- e. Continued study and planning in problems related to conversion from defense to non-defense production;
- f. The strengthening of international revulsion against production and use of chemical and bacteriological weapons and the development of effective control and verification measures to reinforce international restraints.

2. Support of the UN

In our century we know that we are bound in an inescapable interdependence and therefore we cannot "go it alone," much as we might like to do so. This inescapable fact of living has relevance to such questions as sovereignty and the use of power. Do we have a better way than the UN as a channel through which we may participate in a forum where dialogue can help us learn to live together in mutual respect and support? We know America cannot be the world's policeman; yet we are aware of the serious error of retreating into a new isolationism, a trend we deplore. The alternative is to strengthen international institutions for common action.

Therefore, in this time of strain and testing for the UN we reaffirm our belief in its principles, in its usefulness as a forum of nations, as a force for mutual action on such issues as health, human rights, and development. We will work for the expansion of multilateral action channels which the UN and its agencies provide. We will encourage the U.S.A. to help strengthen and enlarge the peace-keeping authority of the UN in order to prevent a nuclear holocaust or biochemical disaster.

3. Attitudes and Action

It has been said that the greatest horror in Nazi Germany was not the terror but the monumental silence. In our time we cannot be silent, but we are aware of our need to acquire competence in the political process so that we can influence those who have power. We must move with more sense of urgency to become equipped. "The imperatives of peace press upon mankind [sic] with ultimate, final force. But peace cannot be established without justice. In our time, the claims of justice are the presuppositions of thought and attitude, and new policies of action are required" (Imperatives of Peace, p.8).

One way to help develop new understanding and to shape new attitudes is for church women to give serious attention to the study of China which is one of the Mission Study Themes for 1969-70 and for which Friendship Press will provide materials. Another is to establish more Peace Alert Teams in local communities.

U. ABM System (1969)

In view of the uncertainty that military security will result from the development of an ABM system, and in view of our conviction that the long range self-interest and security

of this nation rests rather on meeting the overwhelming human needs for food, health, education, decent housing, etc., in our own nation and throughout this planet;

It was voted that the Board of Managers of CWU go on record as opposed to the Anti-Ballistic Missiles System.

[Noted that there were eight abstentions on this vote.]

V. Military Spending. Economic Reconversion. Arms Control (1969)

Noting that military expenditures in the U.S. Department of Defense have increased 680 per cent from a budget of \$11.8 billion in 1948 to about \$80 billion in the 1969-70 budget submitted to Congress;

Also noting that this increase has taken place in a period of history when our country's security cannot be guaranteed by military might;

Recognizing the increased urgency for meeting human needs both at home and in other countries;

Therefore, be it resolved that the Executive Committee of CWU note the new efforts of Congress to scrutinize proposals and expenditures of the Department of Defense in an effort to reduce the proportion of our national budget allocated to the military; and

Urge that this kind of analysis and public exposure of defense costs be continued with greater determination to achieve substantial cuts; and further

Urge Congress to formulate new priorities which give recognition to the urgency of national economic reconversion to meet the crisis in human needs; and

Call upon church women to help formulate and create the climate for acceptance of these new priorities.

The Executive Committee of CWU further strongly recommends that the U.S. Government continue to press for consultation with representatives of the U.S.S.R. on questions of arms control and disarmament directed toward concluding agreement on the reduction of armaments; and meanwhile

Urges national leaders to pursue a policy that would indicate to the USSR our readiness to negotiate differences until a meaningful agreement has been achieved.

W. Department of Peace (1969)

Inasmuch as bills have been introduced into both houses of Congress which, if enacted into law, would establish a U.S. Department of Peace and a Joint Committee on Peace and Cooperation in the Congress (HR.6501 in the Congressional Record February 6, 1969, and S.953 February 7, 1969);

It was voted that the Board of Managers of CWU urge all women throughout the nation to study this bill, originated by women, and other alternative possibilities for encouraging our Federal Government to take steps which will ensure accelerated emphasis on the things that make for peace, recognizing that in a nuclear age we cannot rely on methods of war to solve international conflicts and that we should be willing to sacrifice at least as much for peace as we have in the past for war. We urge not only study of this bill but participation in the hearings to indicate concern for developing appropriate structures for pursuing steps toward and the maintenance of peace.

X. Strategic Arms Limitations Talks (1970)

It was voted to approve the following:

In keeping with the previous resolution of the Board of Managers (March 1969) opposing the Anti-Ballistic Missile (ABM) system;

Believing that further development and deployment of the ABM system militates against success for Strategic Arms Limitations Talks presently scheduled, and undercuts against the recently renewed efforts toward meaningful relationships with China;

Convinced that continued testing of the Multiple Targeted Re-entry Vehicles (MIRV) may well move our nations to the point of no return for any real possibility for arms control and disarmament; and

Aware that the tremendous cost of the proposed expansion of the ABM system may jeopardize equally large sums urgently needed for education, health, and urban rehabilitation;

Therefore, the Board of Managers of CWU calls upon the President of the U.S. and Congress to forego further development of the ABM sites and system as well as further testing of the MIRV in the hope that SALT may have a fair opportunity to reach some agreement on arms control between the U.S.A. and the U.S.S.R. at this critical turning point in history.

Y. Peacemaking (1972)

Approved: As CWU we expressed our concern for our continuing involvement in Indochina. A statement was passed by the Board of Managers meeting in Wichita on April 22, 1971, which called upon church women "at once through every means available to them to persuade our government to end this war through complete and total U.S. withdrawal by December 31, 1971, and to engage in those means that will assist citizens in Indochina to build a real peace."

Almost a full year has gone by. It is true that American losses have dropped sharply and

ground troops are being withdrawn at a steady rate. But the people of Vietnam, Cambodia, and Laos continue to die under a bombardment unequalled in human history. Utilizing the sophisticated weaponry of technological warfare, the U.S. showers death at the average rate of 95,000 tons of bombs each month. Chemical herbicides have been applied to nearly one-seventh of South Vietnam, and one out of three persons in Vietnam is a refugee.

While we recognize that there are risks involved in any negotiated settlement, we must listen to the voices of the Vietnamese who have told us that they wish us to leave.

We must pledge ourselves to work toward the reordering of priorities in a world which now spends more on the arms race than the entire income of the developing countries of Asia, Africa, and Latin America.

It is time for us to become heralds of a new freedom which will liberate human beings to become something more, to express themselves in relationship with what each finds meaningful and valuable in life.

It is time for us to become witnesses to the creative options of hope and love in a world of doubt and hate.

It is time for us to bring a new perspective to public life, one which expresses a challenge to the slaveries of the past, one which raises new social questions and places human values before material considerations .

It is time for us to insist on wider participation for the disenfranchised and the forgotten.

It is time for us to dream a future and then backstep to where we are today, carefully tracing the path we must follow in order for us to become the people who make things happen.

It is time for us to start by facing our neighbors. It is time to begin to deal with conflict and to discover what it means to be the reconciling community. Individual as well as corporate commitment is required and a determination to share in the labor of healing the enmities which create barriers between people. We have a mandate for mission, and that mission is to help persons achieve full humanness so that a society can be built on the foundation of freedom, justice, and peace.

A chain of church women has begun to weld itself, link by link over the last months, and the cohesive element relating each woman to the next is the peace priority. The resources are there, the power is there, and the emphasis is on action in local communities. We are called to new ministries as laywomen, and this is one where we can make a difference, sometimes alone as church women, sometimes in local CWU teams, sometimes in coalition with other peace groups.

It is recommended that the Board of Managers of CWU reaffirm its commitment to peace-building and to ending the war in Indochina;

That CWU instigate the convening of a consultation for denominational and other organizational representatives to propose, with expert help, a national program to facilitate the cultural and psychological reentry of our society of veterans returning from Indochina;

That individuals examine and formulate their opinions regarding amnesty for American citizens who conscientiously refused to participate in the war in Indochina but were convicted or forced to flee on the grounds that their refusal was illegal. We recognize the courage of those who have served in the Armed Forces and those who, because of conscientious objection, have served in alternate duty;

That individuals become personally involved in electoral politics and dedicate themselves in this election year to support candidates for office whose concrete objectives are in line with the Legislative Guidelines passed by the Executive Committee of CWU.

Z. "Swords to Ploughshares" (1975)

It was voted that a task force on "Swords to Ploughshares" be formed to:

- Explore root causes of armed conflict in today's world;
- Encourage Christian women to participate in contemporary action for peace building;
- and
- Provide adequate resourcing on such issues as the size and purpose of the U.S. military budget, and the present policies of U.S. trade and foreign aid.

The following are actions this task force might consider:

- Urge local CWU units to hold at least one meeting a year, such as a forum, in which U.S. military expenditures and foreign aid are examined;
- Schedule workshops on conflict resolution for both local units and state assemblies with supportive help from staff;
- Provide opportunity during the May 7-9, 1975, Forums of Wholeness in Washington, D.C., for dialogue on these critical issues with Senators and Representatives, both those who are supportive of CWU's concern and those who are opposed;
- Alert participants in CWU to the current proliferation of arms manufactured in this country which bolsters the faltering economy, with specific suggestions as to how this danger to peace can best be countered;
- Encourage formation of a similar task force in each local unit so that information from the national task force not be lost but receive attention and action.

a. Reduction in the Military Budget (1978)

Voted that CWU reaffirm its commitment to peace and to a reduction in the military budget by supporting a comprehensive economic conversion program for the U.S. from military spending to human services.

b. Proclamation for Peace (1980)

It was voted to issue the following proclamation:

Whereas Church Women United is the national movement in the United States through which Protestant, Catholic, and Orthodox women express the ecumenical dimensions of their faith and work; and

Whereas Church Women United has traditionally supported peaceful negotiations to solve the problems of the nation; and

Whereas there is wide recognition of the danger of war spreading through both conventional and nuclear armed conflict; and

Whereas the United States is a principal supplier of arms to other nations and is promulgating the buildup of weapons systems in this country;

Therefore, we recommend that Church Women United reaffirm its commitment to peace and to a reduction in the military budget by supporting economic policy that aims at peaceful existence in the family of nations and opposes war as an instrument of negotiation.

c. Protest against Nuclear Weapons (1980)

It was voted that the national president of Church Women United be asked to send a letter to the President of the United States to protest production, testing, and deployment of nuclear weapons; and that the same letter support a U.S.-U.S.S.R. nuclear arms freeze.

d. Reduction of Military Spending Budget (1981)

It was voted to approve the following Resolution on Reduction of Military Spending Budget in Order to Fund Needs of the People:

Whereas in 1978 Church Women United passed a resolution reaffirming its commitment to peace and to a reduction in the military budget by supporting a comprehensive economic conversion program for the United States from military spending to human services; and

Whereas the Executive Council of Church Women United abhors the rising expenditures for instruments of destruction, such as the MX missile, the B-1 bomber, the Trident submarine, and nuclear warheads; and

Whereas the massive increase in military spending at the expense of human needs and services is an improper use of public funds and is leading toward the annihilation of the human race; and

Whereas where human needs are unmet and injustice exists there will not be peace here in the United States or abroad;

Therefore, be it resolved that the Executive Council of Church Women United request a reduction in the appropriations to the Present federal military budget; and

Be it further resolved that these reductions in military spending be applied to Supplemental Appropriations to continue and expand programs that meet the basic needs of people both at home and abroad: and

Be it further resolved that this resolution be sent by our national president to the President of the United States, the President of the Senate, the Speaker of the House of Representatives, and the Chairman of the Appropriations Committees of both the House and the Senate.

e. U.S. Military Involvement in El Salvador (1981)
(See text under FOREIGN POLICY, J)

f. POLICY STATEMENT ON PEACEMAKING (1982)

Theological Basis

Peacemaking includes the wider concern of nurturing the human community and promoting justice. The classical biblical image for peacemaking is the turning of swords into ploughshares, as found in the words of Isaiah 2: "God shall judge between the nations, and shall decide for many peoples, and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

In the past Christians from many traditions acted together to oppose social evils and point their way to change. Today the wholesale destruction threatened by nuclear war has brought humanity to a historical crossroad. The alternatives are life or death. The following words of Moses speak of making a similar choice: "The commandment that I lay on you this day is not too difficult for you, it is not too remote... Today I offer you the choice of life and good, or death and evil. Choose life and then you and your descendants will live..."

Present Situation

The arms race is rapidly escalating. Huge amounts of person power, resources, money, and time are devoted to developing greater and more devastating weapons of annihilation. As a consequence, the sufferings inflicted on the poor, on workers, and on

women increase. Indeed, every sector of society suffers since the focus of concern shifts from human needs to instruments of human destruction. National security cannot be achieved without global security, and global security is directly dependent upon political and economic justice.

Principles

1. Dealing with conflict

a. Believing peacetime conscription to be opposed to principles both of the democratic way of life and the Christian belief in the worth and dignity of the individual, and believing that all young people should have an adequate opportunity to complete their education, we urge no congressional action looking toward peacetime military training (CWU Board, June 1944).

b. We believe it is imperative that international agreements outlaw the use of military instruments as a solution to conflict and advocate the principle of negotiated solution among all parties involved in the conflict (Executive and Common Councils, June 1983).

c. We call for a reduction in the U.S. military budget and the use of those funds for domestic and international economic aid (People's Platform, 1976).

d. We favor the creation of a Cabinet-level Department of Peace to work for disarmament and mount a national campaign of peace education (People's Platform, 1976).

e. We advocate [that] all nations engage in study and planning for the conversion from defense to non-defense production.

2. Support for the UN and other international Agencies

a. We advocate that the U.S. take the lead in strengthening the UN as a peacemaking institution, that UN procedures for negotiation and settlement of disputes be strengthened, and that forces be promptly available for observation and patrol in situations which may threaten peace and security (Board of Managers, October 1968; People's Platform, 1976).

b. We favor support by our government of the constructive work of the UN in the fields of human rights, health and education, technical assistance to underdeveloped areas, promotion of the well-being and freedom of the non self-governing peoples, and cooperation in trade and the use of natural resources.

c. We favor international economic planning to utilize for peaceful purposes the energies and funds now involved in preparation for war.

3. Economic and Political Justice

a. Church Women United stands firmly for the respect of persons, which includes as a minimum: (1) the right of counsel; (2) the right of an accused person to be confronted by the evidence and witnesses against him; (3) the right to present one's own witnesses and evidence; (4) the right to have one's actions judged on the basis of evidence by an impartial jury of one's own peers.

b. We oppose the death penalty as a violation of the laws of God and humankind (Board of Managers, March 1979).

c. We believe every world citizen has the moral right to useful, remunerative employment. We deplore racist or sexist discrimination in hiring, work conditions, or promotion plans. We favor secure and equal job opportunities for all citizens as essential in a democracy and a major step toward the establishment of a stable peace in the world.

d. We believe poverty constitutes a danger to prosperity wherever it exists. Hatred, vindictiveness, or narrowness of vision among individuals is a step in the direction of future wars. We pledge to educate our children and ourselves toward building international security.

e. We recognize that the use of agricultural surplus for humanitarian purposes is the Christian concept of stewardship. We support separation of use of food for humanitarian purposes as distinct from the political and wartime considerations of American foreign policy.

4. International trade agreements

a. We favor international agreements by which all nations have equal access to the trade and raw materials of the world. We support reciprocal trade agreements as steps toward this

b. We favor the participation of the United States in international institutions and agencies that address global concerns .

5. Family stability

a. We recognize the role of the family in fostering peace-making.

b. We favor bettering the plight of children by advocating day-care facilities which provide comprehensive learning experience, and we favor care for the elderly which enables them to participate more fully in society (People's Platform, 1976).

c. We believe that adequate health care is a basic right for all citizens.

d. We believe the welfare of millions of American families depends upon wholesome and adequate housing at affordable prices. We favor legislation that will encourage the pattern of integration and non-discrimination.

e. Because we place a strong emphasis on the family, we believe family reunification

should be protected in our immigration law (Immigration Policy, 1981).

6. Education

- a. We support the cultivation of a "mind for peace" through greater emphasis in our homes, churches, schools, and adult education on international understanding through the study of the cultures and languages of other people.
- b. We give priority to enabling church women to learn a perspective which will help them to respond and think in terms of worldwide human concern rather than in narrow patterns of racial, national, or class self-interest.
- c. We affirm the right of all people to education and medical and social services without regard to citizenship or legal status (Immigration Policy, 1981).

7. Environment

- a. We believe love for God means to take seriously the quality of life of all humankind. We favor studying problems of the environment, especially the impact of urbanization, industrialization, and population growth on environment in the following areas: conservation of land, elimination of air and water pollution, international agreements to control pollution from radioactive materials, and rational uses of the sea and of the land.
- b. Energy conservation is a necessity if the finite resources of the earth are not to be exhausted. The search for alternative sources of energy should be intensified (People's Platform, 1976).
- g. Nuclear Weapons Freeze (1982)

It was voted to approve the following resolution:

Whereas the Strategic Arms Limitation Talks (SALT) between the Soviet Union and the United States are in abeyance as a result of the events of the last two years; and

Whereas heightened international tension is leading to sharp increases in the armament programs of the Soviet Union and the United States as well as other nations with a consequent increase in danger of war; and

Whereas Church Women United has long held that all the earth's resources are gifts of God, and that men and women have a responsibility to preserve and enhance the created order, not to abuse and destroy it;

Therefore, be it resolved that the Executive Council of Church Women United:

1. Endorse the Call to Halt the Nuclear Arms Race, which urges both the United States and the Soviet Union to adopt promptly a mutual freeze of all further testing, promotion, and deployment of weapons and aircraft designed primarily to deliver nuclear weapons;

2. Support initiatives by either or both that would demonstrate good faith and make it easier for the other to take similar steps until such time as a nuclear freeze by the United States and the Soviet Union may be agreed upon;
3. Encourage all units of Church Women United to examine their responsibilities and opportunities in providing educational materials and other resources regarding the nuclear weapons freeze;
4. Urge all Church Women United members to call upon their 162 Senators and Representatives to pursue initiatives leading toward a mutual freeze on the testing, production, and deployment of all nuclear weapons and delivery vehicles.

h. Freeze of Nuclear Exports (1983)

It was voted to approve the following resolution:

Whereas from the "Atoms for Peace" program starting in 1954 to the present the United States has actively sought to spread nuclear expertise through the sale of United States commercial and research reactors across the globe;

Whereas thousands of foreign nationals have been trained in nuclear engineering at United States universities, often from countries seeking nuclear weapons;

Whereas billions of United States dollars have been given as soft interest loans or outright grants to finance developing countries' nuclear programs;

Whereas United States commercial nuclear industries' sales are pursued with countries who have not signed the nuclear non-proliferation treaty;

Be it resolved that the Church Women United Executive Council call on the United States nuclear industry to halt United States involvement in the nuclear trade to those countries intent on developing nuclear weapons.

Be it further resolved that the Executive Council of Church Women United will educate our constituency to the United States' involvement in the spread of nuclear weapons and will inform them of the risks of nuclear proliferation and contamination around the world.

i. The MX Missile (1983)

It was voted to approve the following resolution:

Whereas the MX missile is wasteful of human and natural resources, is unnecessary for our security, and escalates the arms race; and

Whereas more jobs can be created by public spending in the civilian sector of the

economy than in the military sector, and the skills of workers now in the defense industry can be put to work on socially useful projects; and

Whereas the MX missile represents a gross distortion of our national priorities and a disregard for the unmet needs of the American people for full employment, decent housing, health care, nutrition, mass transportation, and quality education;

Be it resolved that the Executive Council of Church Women United in the U.S.A. call on Congress to:

1. Stop production, research, and development of the MX missile; and
2. Transfer the money saved by terminating the MX missile program to programs designed to meet social needs.

j. U.S. Intervention in Nicaragua and Central America (1983)
(See text under FOREIGN POLICY, K)

k. Nuclear-free Zone of New Zealand (1985)

The Executive Council of Church Women United supports New Zealand in declaring its waters a nuclear-free zone. Church leadership has supported the aspiration of Pacific-rim countries (New Zealand being one) working for a nuclear-free Pacific. We support their independent action, recognizing their right as a nation to protect their citizens from the hazards of nuclear proliferation. We ask the present Administration of the U.S. Government to recognize New Zealand's independence to take this position. We ask the Executive Council to approve that a letter be sent to both President Reagan and the State Department. We shall also send a letter to the New Zealand Council of Churches.

l. Opposition to Strategic Defense Initiative (Star Wars) (1985)

Whereas Church Women United has a stated policy opposing the use of military instruments as a solution to conflict and promotes the principle of negotiation to settle conflict;

Whereas the Common Council of Church Women United has passed resolutions that call for a reduction in military spending and an allocation of these monies to meet human needs;

Whereas the President and Congress have voted to spend over two billion dollars to support a new weapons system, Star Wars, that experts in defense and foreign policy say only fuels the escalation of the arms race;

Therefore, be it resolved that the Common Council of Church Women United oppose the Star Wars project and ask Church Women United constituency to express this opposition by letter and telephone to their Congresspersons.

m. Gulf War and Crisis in the Middle East (1991)
(See text under FOREIGN POLICY, O)

n. U.S. Navy Occupation of Vieques, Puerto Rico (1999)

WHEREAS, Church Women United has consistently worked at all levels to protect human rights and fundamental freedoms based on a Christian affirmation of the inherent worth and dignity of all peoples; and

WHEREAS, Church Women United's 1968 Resolution on Peace-Building and Peacekeeping recognizes that "all peoples need a sense of security, social justice, and an opportunity for national development" and "we must accept the need for nations to participate in decisions that affect their dignity," and

WHEREAS, Church Women United's 1978 resolution calling for the reduction of military spending affirms "a commitment to peace and reduction in the military budget by supporting economic conversion from military spending to human services;" and

WHEREAS, the U.S. has occupied Puerto Rico since 1898, and since 1941 the U.S. Navy has occupied the Puerto Rican island of Vieques for military practice, using live ammunition to simulate war-time activities; and

WHEREAS, the U.S. Navy now occupies two-thirds of the island, relegating the 9,400 residents to the remaining one-third; and

WHEREAS, the use of live ammunition over the years has affected the health and livelihood of the residents of Vieques, as well as destroyed the natural environment of the small island; and

WHEREAS, on April 19, 1999, David Sanes Rodriguez, native of Vieques, was killed and four others injured when a Marine Corps airplane accidentally dropped a bomb off its course during a practice mission to support the war on Kosovo, and

WHEREAS, since this recent accident, church and political leaders in Puerto Rico and the U.S. have stepped up their efforts to put an end to the Navy's occupation of Vieques; and

WHEREAS, the plight of the Puerto Rican people has prompted President Clinton to call for a reevaluation of the Navy's need for operation in Vieques; and

WHEREAS, *La asociación de mujeres evangélicas unidas de Puerto Rico* (Association of United Evangelical Women), a unit of Church Women United, has requested our support;

THEREFORE BE IT RESOLVED that the national movement of Church Women United support the prophetic voice of its partner churches in Puerto Rico and call on President Clinton to end all military activities in Vieques and support the return of the land expropriated from the people of Vieques.

BE IT FURTHER RESOLVED that CWU urge President Clinton and Congress to ensure programs and funding to restore health and economic well-being to the people of Vieques and to recover the island from environmental degradation.

*Approved by the Executive Council of Church Women United
Chevy Chase, Maryland, November 21, 1999*

XIX. POSITIONS ON RACIAL/ETHNIC DISCRIMINATION

A. Discrimination against Negroes (1943)

It was voted that the policy of standing for no racial discrimination in hotels used by UCCW be reaffirmed. That we at once acquaint the Home and Foreign Missions Conferences, the YMCA, the YWCA and other important church groups with the situation.

B. Principles for the Committee on Social, Industrial and Race Relations (Board of United Council of Church Women, Evanston, Illinois, 1944)

Those areas in community life, local and national, which affect individual growth in Christian citizenship and the building of a Christian community, are the concerns of the Committee on Social, Industrial and Race Relations. In the United Council of Church Women are represented the needs, experiences, and resources of a wide and varied group--women who spend their lives making homes; women who work in offices, shops, industries, and the professions; women who are leaders in community life; women of different races and nationalities. The problems of any one group are the concern of all. Joint study will promote a better understanding of the problems that restrict our expressions of Christian citizenship through community living, and concerted action will be more effective in bringing about needed changes than will the limited approach of denominational groups acting alone. Our belief in the Fatherhood of God and the Brotherhood of Man means that we must all work together in our communities to establish freedom, opportunity and justice for all racial, cultural and economic groups. To this end the following principles are proposed as a basis for study and action by local and state councils:

1. Democratic planning for economic security and the abundant life is an instrument for the realization of our Christian ideals. This means cooperation between industry, labor, and government in planning so that every adult who desires it may exercise the right of working for a livelihood in useful employment, under fair labor standards, and without

restrictions based on sex, creed, race, or nationality.

2. Social security for all workers must be provided for in a Christian democracy. An adequate plan should include provisions for unemployment, old age retirement, health and medical services, maternity allowance, and child protection.
3. The principle of collective bargaining must be maintained in a Christian democracy.
4. No community can be Christian unless the families of which it is constituted provide the basis for creative Christian nurture of its children. Constructive measure for the protection of the home and family include the provision of adequate housing and wholesome living conditions, which help to remove the causes of family tensions and prevent delinquency; and the provision of standards of living commensurate with human needs and self-respect. Such standards are inseparably related to such conditions of work as are set forth in the preceding principles.
5. The welfare of all children is accepted as basic in a program of Christian living, and will be served by all the means already set forth. We must further assume responsibility for the protection of children from exploitation in the labor market; and for the provision of equal educational opportunities, adequate and constructive recreational and leisure time activities, and the special community facilities and services for disadvantaged groups, without distinction as to race, creed, culture or economic status.
6. An essential means of making the foregoing principles operative in our society is legislation. We should therefore study legislative proposals, work for the enactment of laws in line with these principles and support their enforcement and effective administration.
7. The principle of cooperation is basic in the building of a world Christian Community. In our communities every local council should include within its full fellowship church women of all racial, cultural and economic groups in the community--working together on a basis of complete equality and mutual respect.

C. Japanese-Americans (1945)

With the closing of relocation centers for Japanese-American by December 15:

It is recommended (1) that state and local councils of church women give special attention to the needs of the 20,000--the older members of the families, those least able to resume their place in community life that they may receive fair and unprejudiced treatment by community agencies; (2) that local councils strengthen the bond with those already relocated that they may become an integral part of the existing church and community life.

D. Segregation (A resolution of the Assembly, 1946)

Be it resolved that the UCCW call the attention of state and local councils and of denominational groups to the following imperatives, which appear as an obvious outgrowth of the study on segregation in church and community:

1. We must reemphasize the policy of the UCCW, which authorizes the organization of councils that include all racial groups on a basis of full participation. Such a principle impels Church Women to work as one organized unit in state, city, or community without any barrier of separation.
2. Members of this third Assembly are called upon to bear witness to the enrichment which we have experienced in this racially inclusive fellowship of the UCCW and to work for similar practices in the life and work of our own denominations.
3. The National Board, as well as state and local councils everywhere, are urged to make a united impact on all segregation practices in the community life of the nation, giving particular emphasis to the following:
 - a. The enforcement of Civil Rights laws in states having such laws.
 - b. The interpretation and enforcement of Supreme Court rulings on transportation, education, and the right to vote in all states having separation laws and voting restrictions.
 - c. The breaking of the pattern of segregation in the nation's capital.

E. Lynching (An action of the Assembly, 1946)

Whereas the crime of lynching differs from all other major crimes in that it is not only contrary to the moral and spiritual ideals of Christianity but it violates every principle of democracy and human rights by the denial of the democratic procedure of trial by jury;

And whereas mob violence injures the perpetrators even more than the victims because it degrades and demoralizes every participant;

And inasmuch as both the reputation and influence of our beloved nation is seriously damaged by such crimes;

And whereas our hope for a World Order based upon equal justice for all is being threatened by the existence of such practices in our Christian and democratic country:

We, therefore, as United Church Women, wish to go on record as unalterably opposed to mob violence under whatever pretext it may occur, and urge all Christians to promote education in democratic and Christian principles of justice and to help create a public opinion that will demand basic rights for all.

F. Meeting Sites and Racial Discrimination (1947)

Whereas in this period of racial tension, it is imperative that UCCW recognize that it is an interracial body; that its actions must conform to its stated principles and that it has a responsibility for leadership in Christian Action; and

Whereas we, the people of the United States, have adopted the Charter of the United Nations wherein we reaffirm our faith in fundamental human rights and in the dignity and worth of the human person; and

Whereas, the responsibility for undemocratic practice in Washington, the capital of this nation, rests upon all the people of the United States and should be the concern of every Christian;

Therefore, be it resolved that the Board of the UCCW reaffirm the provision of the Constitution that "no meeting shall be held under conditions in which there shall be racial discrimination" and direct that meetings of the United Council and its boards and committees be held in cities where the right to hotel and restaurant facilities are available to all members.

Be it further resolved that the Committee on Social, Industrial and Race Relations, which is engaged in a study of the application of the World Charter in local communities, give special attention also to the practice of democracy in Washington, the capital of our nation.

Be it finally resolved that the findings and recommendations of this study be reported to the June 1946 meeting of the Executive Board for widespread distribution of the facts and concerted action thereon.

G. Against Segregation (1947)

Whereas, as Christians, believing that all mankind is of one blood and of equal worth in the sight of God, the UCCW was founded by women of different races, colors and creeds; and

Whereas the Protestant church is one of the major institutions in which there is most racial discrimination and segregation, in spite of the fact that many of the denominations, the Federal Council of Churches, the Home Missions Council and other interdenominational groups, as well as the UCCW, have taken official action renouncing these practices; therefore

Be it resolved that the UCCW call upon the women of all Protestant churches to take definite action to extend the fellowship of councils to include church women of all cultural, racial, and economic groups in the community, and to use their influence to open the fellowship of all churches so that "whosoever will may come."

H. Anti-Semitism (1947)

Whereas we are appalled at the persecution of Jews throughout the world and alarmed at the continuing increase in anti-Semitism in this country; and
Whereas Christians and Jews are heirs of a common religious heritage;

Therefore, be it resolved that the UCCW call upon the Christian women of our nation to do everything in their power as individuals and as organized groups to discourage and wipe out anti-Semitism in any form and to work for understanding, justice, and cooperation among all the peoples of our land, beginning with our own communities.

I. Discrimination and Segregation in the Armed Services (An action of the Assembly, 1948)

The UCCW believes that discrimination and segregation are contrary to our Christian principles and inimical to the democratic pattern. We call upon the Federal Government to establish a non-segregated and non-discriminatory pattern in all federally administered establishments in our country and in our territories. We urge the immediate abolition of segregation and discrimination in the Armed Services.

J. Next Steps in Race Relations

Because of the current emphasis on human rights both in the Church and in the world community, we reaffirm the historic stand of United Church Women on the inclusiveness of our Christian fellowship across denominational and racial lines, and we determine to take next steps toward the fulfillment of our Christian purpose. This constitutes a joint responsibility on the part of all racial groups. We recognize that "next steps" will not be identical for every council or person; we begin where we are and go forward from there.

As local and state councils of church women we will reexamine the interracial practices of our organization and our program. We will appraise all meetings sponsored by United Church Women, local, state and national, in regard to representative attendance, program participation, planning, choice of speakers, rotation of churches. We will examine personnel of boards and committees, choice of officers, delegations to conferences and choice of community projects.

As individual members of councils we pledge ourselves prayerfully to undertake the following disciplines:

I will be guided in my everyday attitudes and actions by my belief that all persons are children of God.

I will work against all forms of discrimination.

I will act when another's rights are threatened.

I will endeavor to interpret to my own church the implications of human rights, especially as they apply to the inclusion of all Christians in its life and program.

I will strive for the integration of all Christian women, irrespective of race, in all phases

of the work of my local council.

(Adopted by the Executive Committee of the Department of United Church Women of the National Council of Churches of Christ, Omaha 1952)

K. Segregation in Public Schools (1955)

It was voted: Realizing that every dedicated church woman is committed to the eventual realization of the fullest educational opportunity for every American child, we urge church women to study their own community practices, educational facilities and resources and take the necessary steps toward the implementation of the pending Supreme Court directive for integration in the public schools.

Since there are many groups in our local communities who are sincerely interested in the implementation of the Supreme Court decision, be it resolved that church women join forces with such groups to strengthen by united action all community programs designed to hasten such implementation, and that church women be alert to speak out in church and community with courage and conviction to make their positions clear. Church women should also become aware of the integration policies of Home Missions Boards and Divisions of Home Missions of the National Council of Churches regarding missions schools in the United States.

L. Housing and Segregation (1955)
(See text under HOUSING, D)

M. In Support of the Student Sit-In Movement (1960)

It was voted that, believing as Christians that all persons regardless of race should have equal opportunity to live in dignity as children of God; and

Believing in obedience to civil authority regularly and legitimately constituted, but believing also that as Christians we must obey God rather than man [sic];

United Church Women as an interracial organization supports the principle of service without discrimination at lunch counters and other eating facilities and the principle of non-violent protest as a means of securing social justice.

We express appreciation to all students who, using the method of non-violent protest, often at great personal risk and cost, have called national attention to one form of discrimination and symbolically to all discrimination wherever it exists in the United States.

We urge church women individually and through local and state councils of UCW in whatever ways are possible and effective locally to support the protest movement not

only in principle but concretely through such means as the following:

- Continuous interpretation of the meaning of the protest movement and the facts of the local situation in conversation in the local church and in the community;
- Efforts to strengthen, support, or initiate bi-racial committees of citizens to consider just solutions to the problem;
- Encouraging merchants to establish services without discrimination; support of those who show willingness to do so;
- Statements to local and national managers of stores and to the press regarding the position of UCW;
- Contributions through established channels, such as the National Student Christian Federation.

Finally we call members of UCW to give thoughtful study to the increasing body of material available, and to pray that we may equip ourselves adequately for our share in the task and that the work we do may be illuminated and empowered by our common Christian faith.

N. Anti-Semitism (1960)

Voted that the Board of Managers of UCW, meeting in Minneapolis April 26-28, 1960, in line with the policy of UCW opposing discrimination, and wishing to cooperate with the United Nations in areas of common concern:

Commend to the attention of local and state councils of UCW the resolution recently adopted by the Human Rights Commission on "Manifestations of Anti-Semitism and Other Forms of Racial Prejudice and Religious Intolerance of a Similar Nature" and urge them to help implement relevant provisions:

Noting with deep concern the manifestations of anti-Semitism and other forms of racial prejudice and religious intolerance of a similar nature which have recently occurred in various countries and which might be once again the forerunner of other heinous acts endangering the future;

Expressing its gratification that governments, peoples, and private organizations have spontaneously reacted in opposition to these manifestations;

Taking into account the recommendations on the subject by the Sub-Commission on Prevention of Discrimination and Protection of Minorities:

1. Condemns these manifestations as violations of principles embodied in the Charter of the United Nations and in the Universal Declaration of Human Rights, and in particular as a violation of the human rights of the groups against which they are directed, and as a threat to the human rights and fundamental freedoms of all peoples;

2. Urges State Members of the United Nations and of the specialized agencies to take all appropriate action to prevent effectively such acts and to punish them where they have been committed;

3. Calls upon public authorities and private organizations to make sustained efforts to educate public opinion with a view to the eradication of racial prejudice and religious intolerance reflected in such manifestations and the elimination of all undesirable influences promoting such prejudices, and to take appropriate measures so that education may be directed with due regard to Article 26 of the Universal Declaration of Human Rights and Principle 10 of the Declaration of the Rights of the Child adopted by the General Assembly in Resolution 1386 (XIV);

4. Requests the Secretary General to arrange, in consultation with the governments of State Members of the UN and of the specialized agencies in whose territory such manifestations have occurred, UNESCO, and non-governmental organizations in consultative status, to obtain any information or comments relevant to such manifestations and public reaction to them, the measures taken to combat them, and their causes or motivations;

5. Requests the Sub-Commission on Prevention of Discrimination and Protection of Minorities, at its next session, to evaluate the materials received in response to the above requests, to draw such conclusions therefrom as seem to be justified, to recommend such action as seems to be desirable, and to report thereon to the Commission on Human Rights.

O. Desegregation in the Churches (1961)

It was voted: The Board of Managers, meeting in Buffalo, April 25, 1961, expresses its belief that in the great movements for racial justice and the worldwide protests against all forms of segregation, God is working out his purposes. This belief and our belief in the dignity of all men [sic] we have expressed in unequivocal statements on numerous occasions. We give thanks for these movements. We give thanks for those within the churches in all parts of the nation who are helping the churches witness in their practice to God's love for every man.

We confess with penitence, however, that churches bearing the name of Jesus Christ are for the most part so largely segregated, when by the imperatives of their faith Christians are called to leadership in witnessing to the unity of mankind. We recognize the various ways, including the kneel-ins, by which both Negro and white students and many other persons are bearing witness to this faith. We give thanks for their courage and perseverance; we offer them every encouragement and support. We urge all church women to receive all worshipers as children of the one Father and to dedicate themselves anew to efforts to wipe out segregation in the corporate life and worship of our churches and councils of church women.

P. Discrimination in Housing (1961)
(See text under HOUSING, E)

Q. Various Violations of Human Rights (1962)

It was voted: Distressed at recent tragic examples of man's [sic] inhumanity reflected in events occurring in various parts of the country, in particular:

- the movement by certain groups to pay one-way transportation for Negroes from their homes to other areas;
- the efforts of some groups, including state and local governments, to make compulsory in the public schools the teaching of the false theory of inherent Negro inferiority;
- the continued denial to persons, on the basis of race, creed, or national origin, of adequate housing in places of their choosing and of employment in jobs for which they are qualified;

The members of the Board of Managers, of the General Department of United Church Women, NCC, meeting in Columbus, Ohio, on May 2, 1962, urge church women individually and through local and state councils to work in new ways as well as old to build a climate of opinion in which no person can be subjected to the kind of cruel, retaliatory tactics now being used; and to strive to destroy as rapidly as possible the pattern of segregation in their communities.

We also reaffirm our Christian belief that human rights are inherent in man, fashioned in the image of his Creator, and should be honored and exercised by all men everywhere.

R. Assignment: Race (1962)

(A project established to unite women across denominational lines to help achieve full racial justice for all)

In Assignment: Race, we also have Assignment: Unity, for we are demonstrating our action as an ecumenical group. Through Assignment: Race, UCW hopes to close the gap between action and faith, faith and words. No formal program has as yet been formulated, for each situation must be handled differently according to the locale. Materials are being prepared to answer the basic questions submitted by church women and will be available in the Spring.

S. Call to the Churches for Action in Race Relations .(1964)

It was voted: Recognizing the urgency of the Call to the Churches for Action in Race Relations adopted by the General Assembly of the National Council of Churches meeting in Philadelphia including the first objective, namely that

"All Christian churches should in fact be open to all regardless of race and should publicly so declare" and desiring to play its full part in implementing this action, United Church Women in turn calls upon every church woman to work in her local church, with the support of the national women's denominational groups and the councils of church women, national, state and local, to the end that all local churches would so publicly declare that their doors are open for worship and membership to all persons without distinction of race or color.

Recognizing that this goal can be achieved only as men and women work together for its accomplishment, it is further recommended that this objective be undertaken by groups of men and women locally, and that it be done as far as possible on a community-wide basis.

Recognizing further the value of concerted action in terms of a target date on the part of national denominational groups it is recommended that the possibility of a common target be considered by the appropriate group or groups in the National Council of Churches.

T. Support for Voting Rights (1965)

Whereas it is a clear teaching from the Christian faith that human rights, far from being granted by human authorities, are inherent in man [sic] as fashioned in the image of his Creator and should be thus honored by society; and

Whereas the right and responsibility of voting is basic to citizenship in the United States; and

Whereas thousands of citizens in this country because of race or color are today still denied the right to register and vote or [are] restricted in seeking this opportunity;

Therefore, be it resolved that the members of the Board of Managers of United Church Women, meeting in New York City, April 27-29, 1965, commit themselves and urge councils of church women to study the provisions of the proposed Voting Rights Act of 1965 and the recommendations for strengthening it and through every appropriate means urge the Congress to enact without delay a strong and effective voting rights measure.

Further, we specifically urge the inclusion of the following provisions:

1. The elimination of poll taxes in state and local elections.
2. Extending the coverage of the bill to any state or county where less than 25 per cent of Negroes of voting age are found to be registered by the Director of Census at the request of the Attorney General.
3. The strengthening of means to protect from economic intimidation, threat and/or coercion those attempting to register and/or vote and those assisting such persons.

U. Equal opportunity in Housing (1965) (See text under HOUSING, F)

V. Open Housing (1966)
(See text under HOUSING, H)

W. Living together in a Pluralistic Society (1969)

We are keenly aware of what it means to be alive in the present age. We feel both the richness of a great variety of people in our nation and in our world and yet we hear around us the voices of separation, e.g., the poor, the young, the Black.

We rejoice

...in the growing sense of identity and self-image within each race that frees persons to realize their full potential;
...in the fact that the cries of many minorities are being heard to warn us of violations of human dignity and rights;
...in the expression of new freedom from binding social pressures and age-long traditional roles.

We deplore

...the growing evidence that we are becoming a nation of separate societies, increasingly so in the year since the Kerner Report lifted up the fact of our polarization;
...the fear and confusion that has silenced many in our society, including church women;
...the failure among church women themselves to carry forward their declared intention of being instruments of reconciling love.

Therefore, we reaffirm our commitment to

...live according to our God-given conviction of the worth of each individual and to be sensitive to the gifts of each person;
...recognize that our unity and survival as a nation depend upon our ability to work together creatively in a society where a variety of peoples have different approaches to common goals;
...discover the cultural contributions coming from every race and nation, grow in our appreciation and gratitude, and be a responsible part of the interdependent world community.

Therefore, we resolve- to:

...speak up each time there is a violation of the rights of any individual or where there is a belittling of any race by careless generalization;
...act to clear the path by which every person--younger and older, black, white, red, and brown, female and male, Gentile and Jew-- may make creative contributions to the life of all mankind; ...press in whatever ways possible for the elimination of poverty and the achieving of racial justice and peace; ...quicken the movement of Church Women United itself to be in reality that community for all--where each can find her place, can be recognized as an individual, and included in leadership;
--where community leaders of all racial and ethnic backgrounds are recognized and their

resources utilized;

--where our fellowship forms a healing community;

--where corporate action will show mercy and express justice, in ways that are politically astute and relevant, and

--above all where the new life in Christ may be visible in the love we have for one another.

X. Discriminatory Treatment of Jews in the Soviet Union (1971)

It was voted to adopt the following resolution:

Profoundly disturbed by the discriminatory treatment of Jews in the Soviet Union and the suppression of their rights under the Soviet Constitution to practice their cultural and religious heritage, and in full affirmation of the universal principles of justice and brotherhood [sic], we hereby join with other Christian persons in an urgent call to the Soviet authorities:

1. To extend to Jews in the Soviet Union the full measure of equality to which they are entitled under the Soviet Constitution.
2. To permit Jews to live in accord with their cultural and religious heritage freely and openly.
3. To eradicate every vestige of anti-Semitism and to institute a vigorous campaign against all anti-Semitic [actions and demonstrations].
4. To grant permission to those Jews who desire to do so to emigrate to Israel or any other country and to insure the unhindered exercise of this right.

The dignity, freedom, and equality of all persons is a basic moral and religious principle. So long as this principle is violated we cannot in good conscience remain silent. We therefore solemnly subscribe to this urgent appeal.

Y. Reassignment Race (1980)

It was voted that the Executive Council reaffirm our common goals as "Women of Faith" by programming for this quadrennium Reassignment Race, and that the General Director be assigned the responsibility for:

--Providing training for the members of the Common Council focused on combatting racism;

--Assuring that publications, radio, television, and other materials used by Church Women United include combatting racism as a major concern;

--Conducting a racial audit of the national staff;

--Recommending a racial audit for implementation in all local units;

--Developing a method of recognizing local "Church Women" for their efforts in Affirmative Action and social concern;

--Authorizing leadership training in social concerns for the Executive Council:

--Submitting this statement as part of the news release on action taken at this meeting.

Z. Affirmative Action (1980)

Church Women United has a moral and legal commitment to every individual's right to equal opportunity without regard to race, color, marital status, sex, age, religion, national origin, or handicap. As the law indicates, a commitment to equal opportunity is not sufficient to comply with the law. Specific affirmative actions are necessary in order to change the damaging effects experienced by some peoples within our society,

Because Church Women United is a women's organization, many concerns related to sexism and discrimination against women will not apply to employment and membership practices. However, we should undertake not only to help other institutions in the community to understand discrimination against women and minority peoples, but should feel an obligation to help our members to learn how all women can use equal opportunity laws to deal with discriminatory practices. The focus for equal opportunity today must be to identify subtle and systemic discrimination and then to eliminate it by positive remedial actions.

General Policy

To this end it is the policy of Church Women United to provide equal opportunity in employment and upward mobility for all qualified and qualifiable persons to prohibit discrimination in employment because of race, color, marital status, sex, age, religion, national origin, or handicap, and to promote the full realization of equal employment opportunity through a positive and continuing program of affirmative action. These policies shall be reviewed, evaluated and reviewed, evaluated and revised annually. (From "Preface to Affirmative Action Plan," Reassignment Race).

a. 500th Anniversary of Christopher Columbus' Arrival in the Americas (1991)

"Seeking Wholeness in God's Community: A Healing Response to the 500th Anniversary of Christopher Columbus' Arrival in the Americas"

In 1992 the international community plans to observe the 500th anniversary of Christopher Columbus setting sail for India and ending up in the Americas. Expansionism, the major motivation for the exploration, has been a strong force in shaping the world as we know it today. It has been a root cause of the poverty and discrimination we struggle against now.

1992 is, therefore, a critical moment for Church Women United to seek to understand the painful impact of this event on indigenous peoples of the Americas, African Americans and all peoples of color. This heritage has denied to white Americans the gift of full community. Poverty and racism have been the continuing concerns for Church Women United throughout our 50-year history. As we continue to lift up the Biblical Jubilee beyond our Jubilee year, let us seize the opportunity to be faithful to the Gospel imperative of healing through reconciliation in the midst of celebrations that may serve to further separate us and make us worthy to be called people of God.

Whereas 1992 marks the 500th anniversary of Columbus' arrival in the Americas and the U.S. Congress has appropriated \$80 million to celebrate the "discovery" of America;

Whereas Columbus arrived in a land already inhabited, he could not have discovered it;

Whereas history reveals the "discovery" has been used synonymously with "possession" and "invasion";

Whereas the conquest was done in the name of amassing wealth for the glory of Spain and "Christianizing the heathens for the glory of God";

Whereas, while professing to teach Christian values, the conquerors raped the identity, culture and wealth of the indigenous peoples;

Whereas Columbus' writings reveal that the hospitable Indians "displayed as much love as if they would give their hearts and refuse nothing that they possessed";

Whereas, in return for their welcoming of the conquerors, Indians in South/America, Central America, the Caribbean, and North America received captivity, slavery, mutilation and genocide, and some even preferred mass suicide to this inhumane treatment;

Whereas the conquest by Europeans opened the way for the African slave trade as a labor source for the Americas;

Whereas the process of colonization of the Americas created a new race of European and indigenous ancestry known as mestizos;

Whereas, out of this beginning, destructive policies were established against Native Americans in U.S. territory that: dissolved their identities as Indian nations; initially denied them U.S. citizenship (until 1924 for some and until June 6, 1945 for all others); forcibly took many children to mission boarding schools to be "Westernized" and "Christianized" and continually broke trust and treaties made;

Whereas the practice of "apartheid" was established by isolating indigenous peoples in

selected geographic locations (e.g., U.S. reservations, the Spanish practice of destroying indigenous settlements and concentrating the population into "reducciones");

Whereas current policies in Canada, the U.S., and Latin America, encouraged by governments, international companies, and financial institutions, are today destroying the land, livelihood, and culture of indigenous peoples (e.g., James Bay in Quebec, the Brazilian Amazon, and native peoples of Nevada and New Mexico, among others);

Whereas the present majority culture in the U.S. (European American) has also suffered from the legacy of the conquest through the brokenness of community, spiritual pain, fear of the "other," and isolation from richness of other cultures;

Therefore, be it resolved that Church Women United will:

1. Use the official celebrations of the arrival of Columbus in the Americas to educate about that event's impact on the people and communities already established in the area, and its continuing effect as a root cause of poverty and discrimination;
2. Call upon the churches to repent of their participation in the devastation brought upon indigenous peoples--repentance with reconciliation that comes from recognizing the sin of dominant groups, and moving beyond it with healing actions for change;
3. Advocate for legislation that defends the most basic demands of native peoples--sovereignty, self-determination, land and treaty rights, language and cultural identity, religious freedom and the return of cultural property (housed in museums) to appropriate tribal governments;
4. Disseminate this resolution to local, state and federal legislators.

Policy Base:

Policy on Peacemaking (1982): Item 6B

Policy on Hunger (1985): Theological Basis

Policy on Faith and Politics (1986): Historical-Scriptural Basis; Relationship of Faith and Action in Justice

Policy on Safeguarding the Health of the Earth and the Integrity of Creation (1989):
Biblical Interpretation/ Tradition

Suggested Actions:

1. Celebrate with Native American communities our mutual cultures where appropriate, through exchange of song, dance and ritual. Highlight CWU's 1992 World Community Day Celebration, Discovering the Sacred Circle, written by Christian women of the Kiowa, Western Cherokee and Muscogee nations. Carry out the Celebration action suggestions.
2. Learn from our Native American sisters and brothers their respect and love for the

earth and all creation, their spirituality, and strong sense of community;

3. Explore how our own family histories are intertwined with the history of conquest and subsequent exploitation of peoples of color, whether our ancestors were part of the conquerors or the conquered, to discover how that shapes our lives together today;
4. Work with national church-related women's organizations and churches to present a voice of honesty and justice in 1991 celebrations and beyond;
5. Advocate for accurate historical facts; seek to include in school curricula the insights of people whose lives have been affected by poverty and racism resulting from this event;
6. Challenge racist stereotypes of Native Americans. Educate to demystify the traditional concept of the "good" settler and the "bad" Indian. Strive to be an influencing voice in the churches and communities, to rid our nation of bigotry and injustice.
7. Learn of the current reality of indigenous peoples in North, Central and South America and the Caribbean and support their struggles for survival. Develop mutual strategies across national borders as we move to a hemispheric understanding of community.

b. SELECTED ACTIONS

1. Commission to Study Segregation (Action of the Assembly 1944) We believe that racial segregation is incompatible with Christianity and democracy and therefore a basic cause of racial tension. It was voted to approve the appointment of a commission to study segregation as it affects the lives of us all in our local communities and to refer this to the Committee on Social, Industrial and Race Relations for implementation, the commission to report to the Assembly two years hence.

2. Inclusive Councils (1946)

We recommend that the Executive Committee of the Board authorize the preparation and publication of a pamphlet that will serve as a guide to local councils making clear the inclusive nature of the membership and program of the UCCW through illustrations of successful local council organization. Such stories might also make clear the function of inter-faith relating in the program of the council.

3. Decision Not to Meet in Indianapolis (1947)

Voted: In deep appreciation for the invitation from the Indiana Council and for the efforts of the Indianapolis women in trying to make it possible for the Board to meet in that city, with deep regret it is recommended that the invitation be declined because of our conviction which is incorporated in the constitution that regular meetings "shall be held under conditions in which there shall be no racial discrimination."

4. Decision Not to Change Policy on Meeting Sites (1947)

The Louisville Council feels that because of the UCCW policy [not meeting in communities where hotels and restaurant facilities are not open to Negroes], which would bar Louisville (because of its legal restriction on the housing of Negroes in hotels), Southern church women are deprived of a great opportunity to break down segregation patterns in their churches and homes. They propose that the Council consider a plan of holding a Board meeting where all persons would be entertained alike in homes and by churches, with no one breaking the pattern by using public facilities.

It was decided not to vote on any changes or modification of the current policy at this time. Further thought and consideration will be given to ways in which we can move forward on this racial issue on a local level which will strengthen and not weaken the national policy.

5. Divestment of Stock in Companies Doing Business with South Africa (1985) (See text under HUMAN RIGHTS IN OTHER COUNTRIES, XII, A 5)

XX. POSITIONS ON THE UNITED NATIONS

A. United Nations Council (1944)

We favor the setting up at the earliest possible moment of a United Nations Council to begin to plan for a general international organization.

Voted to send the above to the President, Secretary of State, and members of Congress.

B. United Nations Week (1944)

Voted to recommend cooperation in United Nations Week (September 3- 9) which will celebrate the opening of the UN Assembly; to reaffirm our reliance on corporate security through the UN, and our feeling that reliance upon a race for armaments, atomic stock piles, peace-time military training, or the extension of the draft is incompatible with this.

C. Action on the San Francisco Charter (1945)

Adopted: Because we are dedicated to work for American participation in the new United Nations Organization now in formation, the Executive Committee of the UCCW reaffirms its desire to cooperate in every way possible to promote among church women study, understanding, and support for the San Francisco Charter when it is issued in final form.

To this end we agree tentatively on the following steps:

1. Prompt distribution of copies of the text of the charter through state councils, aiming

to have them reach every local council as soon as such copies are available in quantity from government or private organizations.

2. A public statement on the charter by the UCCW president to be sent to the President, the Secretary of State, and congressional leaders and to be issued to the press.
3. Cooperation with other national organizations in public meetings, radio broadcasts, and so on, at the discretion of the president and Administrative Committee, in consultation with the Committee on International Justice and Goodwill, and bearing constantly in mind the plans of the Commission on a Just and Durable Peace.
4. The urging of letters and, if possible, personal visits to Senators in the period before ratification of the charter, by members of state and local councils.

The Committee on International Justice and Goodwill is asked to take lead in securing implementation of these steps.

After the ratification of the charter responsibility must be fostered in church women for developing the attitudes necessary for getting the international machinery to work.

D. Reaffirmation of Faith in the UN (1947)

Voted that we recommend the promotion of getting signatures to the Reaffirmation of Faith in the UN.

Voted that we pledge support to the UN and, individually and collectively, we urge our representatives in that organization to use every means possible to secure understanding and cooperation among the different nations to the end that the purposes of the charter may be achieved.

E. Support of the UN (An action of the Assembly, 1948)

Whereas church women have pledged themselves to give courageous, intelligent, prayerful support to the UN;

Be it resolved that we affirm our faith in the potential effectiveness of the UN as a means of eventual world order, emphasizing its accomplishments; and that we pray constantly, study enthusiastically, and support vigorously the constructive things to be done for and through the UN, such as:

- Support of the UN;
- Enabling legislation and adequate appropriations for its specialized agencies;
- Continuance of efforts to reach agreements on atomic energy and conventional armaments;
- Support of UN Appeal for Children and International Children's Emergency Fund;
- Joining of International Trade Organization by U.S.A.;
- Strengthening UN hands through provision of an international guard and police force;
- Progressive improvement of the UN through regular channels of the charter looking ultimately for some form of world government;

--Use of the UN by the government of the U.S.A. rather than unilateral action.

F. Technical Assistance Program (1950)

Whereas the UN program of Technical Assistance to Underdeveloped Areas is in line with the long-term efforts of the churches to raise living standards in mission fields;

Be it resolved that the Executive Committee ask members of the UCCW to write to their Congressmen and Senators urging their support of full participation of the U.S. in the UN program of Technical Assistance, including adequate appropriations for its implementation.

G. UN Agencies and Mission (An action of the Assembly, 1950)

We recommend study of the relevance of missionary programs to the work of the UN human welfare agencies, and ask church women to welcome the courageous new ideas in missionary thinking as much as the use of missionary experience in UN planning.

We recommend the uniting of forces for peace rather than their division into factional interests, such as efforts by many groups to obtain signatures on statements which can be but a partial program for peace.

Believing that our loyalty to the U.S.A. is heightened by our loyalty to the large human family represented in the UN, we approve the use of the UN flag according to the UN flag code, in churches, schools, and public buildings as a symbol of the nations working together for peace.

We recommend continued study of the ecumenical movement, the World Council of Churches, and the National Council of Churches, and loyalty to them.

We recommend continued and increased friendliness and aid to new neighbors who were once displaced, to foreign students and guests, and to war brides in our communities.

We recommend support of the UN program of relief and rehabilitation in Korea.

We recommend that church women commend the President for his positive suggestions in his United Nations Day address regarding disarmament.

We recommend continued support of Church World Service and of aid to refugees.

Believing that it is a primary function of the church of Christ to be responsible for the infusion of the spiritual power of love into all of life, including matters pertaining to international relations, we recommend constant prayer as individuals, in small groups and in churches, to maintain spiritual ties with Christians everywhere, no matter behind what kind of a curtain they live.

H. Support of the UN (1950)

The Executive Committee of the UCCW reaffirms the resolution passed by the Assembly at Milwaukee in support of the UN. We believe it is creating a climate of world moral opinion, and progress is being made in mutual understanding among nations of widely different cultural experience by daily working together toward the goals of peace. We would emphasize strengthening the will of our people and government to make the UN in its present form work as it was intended rather than urging specific and immediate changes in the charter. We would like, however, to see a move to enlarge rather than to limit membership, looking toward universal UN membership.

We ask church women to resist suspicions and fears and to strengthen their own faith that this is God's world and his purpose for it is good. To this end we suggest that they use Memorial Day, May 30, 1950, as a day of praying together for God's guidance of all those who are in positions of responsibility for finding the path to peace.

We ask church women to intensify their study of the UN, especially in the fields of human rights and this year's World Community Day emphasis on Trusteeship and the program of Technical Assistance to Underdeveloped Areas.

We recommend that copies of this reaffirmation be sent to members of the U.S. delegation to the UN.

I. Reaffirmation of the UN (An action of the Assembly, 1950)

Whereas the General Assembly of the UN has overwhelmingly passed the resolution "Uniting for Peace" providing for collective action against aggression in case of an impasse in the Security Council;

Therefore, be it resolved that we express appreciation of the work of the U.S. Mission to the UN on this action as an important step in strengthening the General Assembly and the entire UN.

J. UNICEF and IRO (1951)

Be it resolved that we urge our representatives in Congress to see that adequate means are given for the continuation of the programs of the UN International Children's Emergency Fund and the International Refugee Organization, so long as the urgent need exists.

K. Statement of Belief in the UN (1951)

We recommend that the General Department of UCW join
 --The General Federation of women's Clubs
 --The League of Women Voters
 --The National Board, YWCA

- the National Council of Catholic Women
- The National Council of Jewish Women
- The National Council of Negro Women in the following statement:

Because of many spurious peace crusades and statements being issued, it seems wise at this moment for our organizations to reaffirm our desire for a just and lasting peace. The women of the U.S. have long worked for peace. They know that peace, to endure, must be accompanied by freedom and justice and must be founded on law and order. They know that law must be respected, must be based on spiritual and moral values. They also know that one nation, strong, cannot alone secure a lasting peace.

Our organizations, together with a combined membership of 26.8 million women in this country, have cooperated many times to support genuine efforts to bring the nations of the world together in a common effort to secure peace and promote freedom among all nations.

Each of our organizations arrives at its policies separately through democratic procedures. Each woman in her own organization may have a part in electing the leaders who serve for a limited period of time. Each member has a vote in determining positions on questions of national and international policy. Each member has an opportunity to exert leadership if she so desires.

L. Support of the UN (1952)

Believing that next to the church the UN is our best hope for world peace and because of the growing opposition on the part of certain groups to the UN and its agencies, which, if allowed to continue, will jeopardize the UN;

Be it resolved that:

1. The General Department of UCW renew its efforts to mobilize intelligent opinion and constructive support among church women for the UN and the Universal Declaration of Human Rights; and
2. Women be encouraged to study the facts and to discover in their own communities the forces which seek to undermine the UN; and
3. UCW take a courageous and positive stand in upholding their belief in the UN; and
4. The Committee on Christian World Relations seek ways to reach women of the churches with information and practical suggestions for carrying out this resolution.

M. Appropriation for UNICEF (1953)

Voted that the Board of Managers of UCW inform the President, Secretary of State, Director of the Mutual Security Administration, and the Chairmen of the Appropriations Committees of the Senate and House of its appeal to the House of Representatives to appropriate \$9,481,000 for UNICEF for this year's operation, to complete the U.S.

obligation of \$16,481, 000; and that we as individuals send letters or wires to our Congressmen, especially those on the Appropriations Committees, and urge others to do so without delay.

N. Support of the UN (1953)

Voted that we join with other national organizations in proposed joint statements expressing support of the UN and its specialized agencies .

O. Support of UN Day (1955)

Voted: Because of deliberate attempts to weaken support of the UN and to confuse loyal American citizens regarding the observance of UN Day on October 24, and because we believe that there is no conflict between complete allegiance to our own country and the patriotic support of our country's participation in the UN, we urge all councils to use their influence for a much wider support of UN Day, which is nationally proclaimed by the President of the U.S., and to uphold public officials, local and state, as they carry out the request of the President.

P. Support for UN General Secretary (1960)

Voted that the members of the Executive Committee of UCW, meeting in Louisville October 4-6, 1960, express their confidence in the integrity and statesmanship of the Secretary General of the UN, Dag Hammarskjold. We support the position of the Secretary General as now constituted as essential to the effective functioning of the UN. We reaffirm our belief in the UN and its specialized agencies as an instrument through which the peoples of the world can build peace with justice and freedom for all. We recognize the need to strengthen the procedures of the UN so that there can be fair representation of the 39 countries which have become members, many of whom are newly independent. The skills, resources, and aspiration of these nations must be considered in seeking solutions to the many problems that confront the world organization.

Q. Education about the UN (1960)

Voted that we recommend that the educational program of UCW on the work of the UN and its specialized agencies, as well as action in support of measures of implementation, be stepped up in every local council. Understanding of the long-range problems related to building better relations between nations, knowledge of forces which are at work, such as nationalism and communism, will help church women to remain confident, even though at times our country may be among nations outvoted on particular issues and our objectives not immediately realized. We believe with patient perseverance, with knowledge of the facts, with prayer, we can gain that understanding of God's will which will make us more effective in achieving a peaceful world community.

R. Support for UNICEF (1960)

Following a discussion of UNICEF, the attacks upon it, and the conflict between the Trick or Treat projects of UNICEF and CROP;

It was voted that members of the Executive Committee meeting in Louisville October 4-6, 1960, urge local and state councils of church women to promote and support the Trick or Treat program of UNICEF as a community project and to make known the vast program of UNICEF to help the children of the world.

S. Support for UN Bond Issue (1962)

Believing that the UN offers a forum for clarifying the objectives of the U.S. and other member nations for peace, with justice and freedom, and is an instrument for economic and social progress through which the force of moral suasion and the rule of law may eventually bring peace;

The Administrative Committee of UCW, of the NCCC, meeting January 11, 1962, supports the proposal of the U.S. Government to buy half the \$200 million UN bond issue now offered for sale, as a justified investment in peace, to meet the present UN financial crisis. At the same time the U.S. delegates to the UN should be instructed to make every effort to establish procedures for sound, equitable financing of UN peace enforcement actions and to improve the crucial capacity of the UN to act in the interests both of peace and raising of standards of living for the world's people.

T. Fifteenth Anniversary of the Universal Declaration of Human Rights (1963)

Voted: Since the Universal Declaration of Human Rights was adopted unanimously by the General Assembly of the UN in 1948 as a goal toward which to strive; and

In view of UCW's concern for the implementation of the Declaration in the U.S. through Assignment: Race;

The Board of Managers meeting in Seattle, April 30, 1963, urges local councils to initiate or join in the observance of the 15th anniversary in their community: (1) to study the pamphlet, "The Great Question," prepared for this observance with UCW as one of the sponsors; and (2) to point out that the observance offers an excellent opportunity for continuing work in each community in order to measure up to the international standards set forth in the declaration

U. Resolution on UNICEF (1967)

It was voted to approve the following resolution:

Noting that church women have supported the work of UNICEF since its formation in 1946;

Recalling the resolution of UCW meeting in National Assembly at Atlantic City in October 1953 which called upon our government to continue to appropriate funds for its full share of the UNICEF budget;

Reaffirming our conviction that the programs of UNICEF in emergency aid, health services, control of disease, fight against malnutrition, and campaign against illiteracy, not only meet the humanitarian needs of children but make a vital contribution to the development of human resources as an essential prerequisite to social development of all countries;

The Board of Managers of CWU meeting at Purdue University at Lafayette July 16, 1967, salutes the UN Children's Fund on the occasion of its 21st birthday;

Congratulates UNICEF on the way it has continued to keep the needs of children before the conscience of mankind [Sic];

Urges the U.S. Government to increase its contribution to UNICEF to the full amount allowed by the 40 per cent ceiling;

Calls upon CWU to increase their efforts to promote UNICEF- related projects in every community in our nation.

V. Statement on UN Peacekeeping (1968)

Voted: A resolution affirming support for UN peacekeeping and peacemaking (S.Con.Res 47) is before Congress. It urges as an immediate objective of the U.S. Government:

1. Support for the earmarking and specialized training of units by UN members for employment in UN peacekeeping operations;
2. Being prepared to make available to the UN transport, communications and logistic personnel and facilities;
3. Being prepared to support guidelines to govern the financing, training, and equipping of a peacekeeping force for effective use.

It also asks, as part of the long-range development of the UN, as a more effective instrument for building and keeping peace, that the U.S. Government encourage and support the creation of a permanent individually recruited force under UN command for impartial peacekeeping duties.

Church women have been committed deeply to strengthening and making more effective the peacekeeping machinery of the UN. International developments indicate that alternatives to the unilateral use of force must be found for the prevention and settlement of disputes between nations if a nuclear holocaust is to be avoided. To this end there should be a new dedication of the people and government of the U.S. to the establishment of the UN on a new basis of great strength, with forces promptly available for observation

and patrol in situations which may threaten peace and security.

"...U.S. power should be directed to the establishment of collective judgment and common action through the UN as the ultimate norms of international behavior in the contemporary world...", as pointed out in a policy statement of the NCCC on Imperatives of Peace and Responsibilities of Power, adopted by the General Board February 21, 1968.

Adoption of S. Con. Res.47 by the U.S. Senate, it is believed, would give authority to U.S. delegates to the UN to play a positive role in strengthening UN peacekeeping machinery. Support by the U.S. for more effective arrangements could give impetus to reexamination by member nations of procedures now available and stir fresh thinking which could give to the UN the capacity so sorely needed in the critical period to act firmly and creatively to prevent armed conflict and to become a major instrument for the maintenance of international peace and security. The general sense and objectives of this resolution are approved, and it is hoped that the resolution will be adopted as a step toward the establishment of international structures necessary for order and peace in a world of revolutionary change.

W. Resolution on Peace-Building and Peacekeeping (1968)
(See text under PEACE, ARMS, ETC., T)

X. Support of UNESCO (1969)

It was voted to approve the following:

Inasmuch as a basic interest of CWU is the furthering of international cooperation, for many years programs have been initiated and promoted related to those sponsored by UNESCO. Believing that the whole world is under God's judgment and his loving care and that sensitivity to the feelings and the needs of all neighbors near and far is part of the Christian meaning of love, church women work for better understanding between all peoples and seek ways in which nations can cooperate for peace with justice.

UNESCO activities of particular concern are those which contribute to cooperation in the field of education, mutual understanding among peoples, and the promotion of peace and human rights. Its operational assistance, especially to the more than 50 nations which have achieved independence recently, is helping to improve the quality of life in those countries. Its studies on the economic and social consequences of disarmament, research on problems of race, and on education for women, have increased available knowledge of immediate concern to church women.

Encouragement by UNESCO of programs for international understanding has been of value to CWU. International instruments which UNESCO has drafted or assisted in drafting, including the Universal Declaration of Human Rights, the Convention on the Elimination of Discrimination in Education, and in 1966, the Declaration of the 190 Principles of International Cultural Cooperation, have set international standards which will help to hasten acceptance of the principle of equality of peoples in this and other

countries.

It is noted that CWU has lifted in its own program certain aspects of these concerns. It has developed training programs and conferences in 1964 and 1967 among women of over 40 overseas countries. It has lifted the whole field of social and economic development in the U.S. and other countries as one of its priorities, holding a series of national seminars and local schools for understanding on these subjects; it has invested money to further projects of social and economic development, emphasizing particularly those which lifted up human resources. It has developed a program which encourages understanding and cooperation among women in mutual concerns with such efforts as CAUSEWAYS, service to international students, and participation in international conferences on social and economic development.

It is hoped that UNESCO will strengthen its cooperation with non- governmental organizations in the U.S., and make possible a wider use of UNESCO materials to increase knowledge of its work.

Therefore, the Board of Managers of CWU on March 27, 1969, resolves to declare its commitment to goals and increased support of the work done through UNESCO.

Y. Continuing Support of the UN (1970)

On the occasion of the 25th Anniversary of the UN, the Board of Managers of CWU remembers with gratitude the women of their number who have given leadership to the public support of the UN: Mrs. Mary McLeod Bethune, one of the delegates to the convention which drafted the charter; Mrs. Harper Sibley, who represented UCW among the special guests at the signing of the charter; Miss Mabel Head as the first full-time staff member of any organization for interpreting the work of the UN; Mrs. Esther Hymer, who established the office at the Church Center for the UN for CWU and organized the first international UN training program; and the women who gave leadership to the sponsoring committees of Christian World Relations and the national observance of World Community Day: Mrs. Albert Palmer, Miss Eleanor Purves, Mrs. George R. Barbour, Mrs. Fred Luchs, Miss Helen Kittredge, Mrs. O. A. Sardeson, Mrs. C. C. Cowin, Mrs. A. M. Chapman, Mrs. H. B. Marx, Mrs. H. H. Kodani, Mrs. Wright Brooks, Mrs. J. Birdsall Calkins, Mrs. Fred Patterson, Mrs. Francis B. Sayre, Mrs. George Martin, Mrs. Fred S. Buschmeyer.

Therefore, the Board of Managers of CWU on behalf of thousands of its units in every state in the Union reaffirms its continued support for the UN during the coming years and pledges renewed effort to widen the scope of its work to help achieve increased understanding of its importance during this critical period of history; and

Urges church women to study the recommendations to strengthen the UN as outlined in the "Draft Declaration," proposed for action by the 25th General Assembly of the UN by the Commission to Study the Organization of Peace.

Z. POLICY STATEMENT ON PEACEMAKING (1982)

(See full text under PEACE, ARMS, ETC., f)

a. Support of UNESCO (1984)

Resolved that the Executive Council of Church Women United urge both Congress and the President to take all necessary steps to continue membership of the United States in UNESCO; and

That the Executive Council of Church Women United recommend the strengthening of the United States national Commission for UNESCO with increased funds to enable more communication about UNESCO to the United States public; and

That this resolution be transmitted to the President and the Secretary of State of the United States, the Director General of UNESCO, and other appropriate persons.

b. Support of the UN (1986)

Whereas Church Women United, U.S.A., is firmly committed to global peace and international multilateral cooperation, and at the historic signing of the Charter of the United Nations presented a petition of one million signatures in support of an international peacemaking organization;

Whereas Church Women United, U.S.A., in expression of its solidarity with all peoples of the world seeking peaceful solutions to conflicts was one of the first non governmental organizations to appoint an official observer to the United Nations;

Whereas Church Women United, as a Christian movement, has worked to relieve hunger and suffering in the U.S.A. and abroad through development efforts and believes in the value of multilateral development assistance and cooperation;

Whereas, as United States citizens, we believe in the importance of respecting the sovereignty of all nations without respect to economic or military strength and in the principles of democracy and the practice of equal access to decision-making;

Whereas Church Women United, U.S.A., believes that the role of the United States at the United Nations should be consistent with its original principled commitment to the organization and its role as an advocate for equal representation of all members of the General Assembly, and for self-determination among all nations--large and small: and to fulfill its financial treaties and pledges, should play a positive role in strengthening the United Nations institutionally as the world's sole democratic peacemaking body;
Whereas the United Nations is facing the most critical financial emergency in its history, since by the end of 1985 cumulative withholdings by 18 member states and late payments by 72 others had resulted in virtual depletion of cash reserves and threaten the future stability of the organization;

Whereas the proposed withholdings of the United States' assessed contribution and other cuts mandated by the U.S. Congress will seriously hamper the work of the UN and its related agencies in their peacemaking and development efforts and create a 12-15 per cent shortfall in the 1986 UN regular budget, totaling up to \$100- 120 million of \$800 million total UN budget; and represent a reduction from a 25 per cent share to a 10.5 per cent or less; and if the U.S.A. is in arrears for two years, the shortfall will seriously jeopardize the continued existence of the UN and will result in the United States losing its vote;

Therefore, be it resolved that Church Women United express its firm commitment to the mission of work of the UN and thereby support United States fulfillment of full payment of its assessed contributions and treaty obligations to the UN, especially in light of increased military expenditures; and oppose the concept of weighted voting based upon economic strength; and further reaffirm the positive historic role of the UN in peacemaking, self-determination, and development.

We call upon our movement to join hands with all people of the world in the difficult work of peacemaking.

Further, we commit ourselves to work with others in strengthening support for the work of the UN, and also specifically ask Church Women United local units to write their congressional representatives to urge full payment of the United States' assessed contributions to the UN and compliance with UN treaties as signed.

c. Support of the UN (1991)

Whereas Church Women United and the United Nations goals for world peace have been integrally related for 50 years;

Whereas Church Women United policy states that the U.S. "take the lead in strengthening the United Nations as a peacekeeping institution, that UN procedures for negotiation and settlement of disputes be strengthened, and that forces be promptly available for observation and patrol in situations which may threaten peace and security" (Policy on Peacemaking, 1982);

Whereas the United States should not serve as a world police force or function unilaterally;

Whereas the United States has not paid its full dues to the UN for the past 10 years;

Whereas our nation proclaims its commitment to human rights, but Congress has not yet ratified the U.N. Human Rights Conventions that would make them legally binding;

Therefore, be it resolved that CWU urge all CWU units to appoint a UN liaison to help build local support networks to maintain consistent contact with UN-based CWU staff to:

1. Strengthen area United Nations Associations;
2. Rekindle and increase observances of UN Day (October 24);
3. Support United Nations agencies and programs;

Write to President Bush and members of Congress to urge that:

1. The U.S. strengthen the UN as the primary peacekeeping agency of the world;
2. The U.S. fully pay its obligations to the UN;
3. Congress ratify the six conventions related to the Universal Declaration of Human Rights.

XXI. POSITIONS ON WOMEN

A. Women at Peace Conferences (1944)

The Executive Council of UCCW voted to put itself on record as deeming it essential that women be represented at peace conferences. The matter has been taken up by other women's organizations after a conference called by Mrs. Roosevelt at the White House at which the UCCW was represented.

The Committee has seen its task as that of urging church women to a greater endeavor in their work for a Christian world society without which there can be no durable peace, and all of its efforts in the two years just concluded have been to this end.

B. Women in National and World Ecumenical Meetings (1953)

It was voted to request the Committee on the Status of Women to urge the denominations to include women as representatives to meetings of the World Council of Churches, the National Council of Churches, and denominational world alliances.

C. Ordination of Women (1953)

It was voted that the Committee on the Status of Women be asked to encourage the ordination of women since they have a vital place to fill in meeting the needs of our churches.

D. Status of Women Commission (1958)

It was voted that...the concerns of United Church Women for access [of women] to education, and political, economic, and legal equality be expressed to the U.S. Delegate on the Status of Women Commission of the United Nations and be incorporated into the U.S. position on these various items.

E. Equal Pay for Equal Work (1962) (See text under EMPLOYMENT, J)

F. Convention on the Age of Marriage (1962)
(See Text under HUMAN RIGHTS IN UN DECLARATIONS, G)

G. Political Rights of Women (1963)
(See text under HUMAN RIGHTS IN UN DECLARATIONS, H)

H. Endorsement of Equal Rights Amendment (1970)

It was voted that the following resolution be adopted:

It is noted that Title VII of the 1964 Civil Rights Act prohibits job discrimination on the basis of sex as well as race and has a decisive effect on state laws.

Church Women United endorses the Equal Rights Amendment and urges its adoption. Church Women United will work for the strengthening and enforcement of Title VII of the Civil Rights Act of 1964 and for the enactment of favorable legislation for all workers regardless of sex.

I. Abortion (1970)

It was voted to approve the following with the additional signed statement to be appended to the resolution as a Minority Report signed by those listed:

Our Christian concern for the human rights of all persons, whether as individuals or as groups, compels us to support the right of women to make the final decision about termination of an unwanted pregnancy in which a woman has strong reason for not bearing a child. Therefore, we believe the current abortion laws that deny this fundamental human right should be repealed.

New medical techniques make abortions safe, but current laws force women into dangerous situations and discriminate particularly against the poor woman. Whereas there is a variety of opinions about when life becomes human, laws of the state should not bind all women to one view. A woman does not make a decision for abortion easily or lightly, and every encouragement and support should be offered to avoid this extreme solution. But this recourse must be open to her, and she must be free to make the final decision with the help of her family, doctor, and spiritual adviser, for she is the one who is required to go through the pregnancy and childbirth and will be expected by society to be primarily responsible for any child that is born. We also believe it is important that those who counsel and support women not be restricted by legalities.

We urge that serious work be done by the church on the ethical and theological aspects of abortion and that the result of such studies be made available so that women may find adequate understanding and support.

In speaking on this issue of urgency to women, CWU recognizes that within our

constituency there are some women who belong to communions who do not agree with this statement, but we believe that our unity is strong enough to contain the varied opinions.

(The above statement was approved with two voting in opposition.)

Minority Report:

We, the undersigned, recognizing the humane motivation of the Resolution on Abortion, and recognizing furthermore the reason that we as women united in a movement would feel the need to take a stand, nevertheless ask that, because we have not resolved this issue as a matter of personal conscience, and because we belong to communions opposed to such a stand at the present time, we be listed as abstaining from the vote on the resolution as worded and that we be recorded as so doing in any report of the resolution.

We do, however, associate ourselves enthusiastically with the study recommended in Paragraph 3 and with the objective of reforming inequitable laws which do not recognize the rights of women.

Signed by: Lily Badre Abigail Mccarthy Sister Mary Luke Clara Nickolson
Brenda Wilking

J. Statement on Equal Rights Amendment (Passed by unanimous vote, 1972)

It was voted to receive and approve the following statement and urge action in every state inasmuch as the amendment will require the affirmative vote of 34 states:

We, 150 church women participating in a National Citizen Action Workshop, urge our elected representatives at every level actively to support and vote for the Equal Rights Amendment as passed by the House of Representatives on October 12, 1971.

The myriad of state laws which discriminate against women, complemented by the consistent failure of the courts to interpret the Constitution as guaranteeing equal rights to women, makes passage and ratification of this amendment imperative. While individual court cases might lead to eradication of discriminatory laws, the time and monetary expenditure required make such piecemeal action unacceptable.

Such a process also is unacceptable in that it permits the legislatures to pass new discriminatory laws in the future.

We emphasize that our support is for the Equal Rights Amendment in the form passed by the House of Representatives which states:

"Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex."

Any changes in this wording which allow exceptions to complete equality, particularly those proposed regarding military service or "functional or physiological differences," should be resisted as reversing the intent and legal effect of the amendment.

If the final Senate vote is on such a "weakened amendment," we urge our Senators to vote "No."

As women of 37 states and the District of Columbia, we pledge ourselves to support the efforts of our Representatives to obtain passage of the Equal Rights Amendment and to work actively as church women for ratification by our respective states.

K. Recognition of Ordination (An action of the Assembly, 1974)

We recommend to the incoming board that its emphasis on a long-term program looking toward the ordination of women be continued, and we express our concern for job opportunities for women within the whole ministry of the church as well as the reception of their endeavors in a favorable climate in each community.

L. Women in the Whole Ministry of the Church (1974)

It was voted that CWU should continue its study of the widening opportunities for women within the whole ministry of the church and should encourage a climate within communities which would make the service of ordaining women more effective.

M. Participation of Women in Social Security (1974)
(See text under ECONOMY, L)

N. Equal Rights Amendment (1975)

It was voted to approve the following statement concerning the Equal Rights Amendment:

The National Board of Managers of Church Women United in the U.S.A. urgently requests our elected Representatives in each state to support and vote for ratification of the Equal Rights Amendment. We are particularly concerned for our sisters in those states which have not ratified the amendment and where a federal law is needed to prevent discrimination.

O. ERA Resolution on Economic Sanctions (1977)

This recommendation was voted:

Whereas the federal Equal Rights Amendment is designed to secure equal protection of the law to all its citizens;

And whereas Church Women United is a movement united in the Christian struggle for justice, peace, and human dignity;

And whereas the National Board of CWU has endorsed the ERA since 1970;

Therefore, be it resolved that henceforth CWU shall not hold its Triennial Assembly and National Board meetings in those states of the United States which have not ratified the ERA

And be it further resolved that the General Director of CWU shall immediately convey this resolution to the Convention Bureaus of the major cities in states which have not ratified the ERA, and to the governors of those states to apprise them of the decision of CWU.

P. Support for Extension of Deadline for Ratification of the ERA (1978)

It was voted that the Board of Managers concur in the action of the Executive Committee "to support the extension of the deadline for ratification of the ERA for an additional seven years in the event it is not ratified by 1979."

Q. Reaffirmation (1979)

It was voted that the Executive Committee recommend to the Board of Managers that it reaffirm its commitment to the passage of the Equal Rights Amendment, and that CWU in the U.S.A. express a corporate commitment to intensify our efforts for ratification since we see the enactment of the ERA as an imperative.

R. UN Convention on Elimination of Discrimination of Women (1981)

It was voted to approve the following resolution:

The Executive Council of Church Women United in the U.S.A. urges the President of the United States to transmit the Convention on Elimination of All Forms of Discrimination against Women to the U.S. Senate for its advice and consent.

The Convention, we believe, has both symbolic and substantive value. Symbolically, it elevates women's rights to the status of a global human rights issue and draws international attention to the issue of equal rights of women. [Substantively,] it sets up machinery for reviewing progress reports from governments. It provides the legal basis for promoting progress in one more area of human rights and thus complements the earlier conventions drafted at the United Nations.

S. Statement of Concern about Abortion (1982)

Organized in December 1941, Church Women United is a national, ecumenical movement of women of Protestant, Roman Catholic, Orthodox, and other Christian

traditions witnessing to faith and unity in Jesus Christ. Church Women United represents a wide diversity of religious traditions, race, age, economic status, and ethnic backgrounds. The movement's response to the abortion issue, therefore, is articulated within this framework of understanding and self-definition.

Church Women United has no collective position on the abortion issue. The movement affirms the value of respect for the individual participant and urges each person to reflect and decide on the Abortion issue within the context of her own faith and tradition.

T. Equal-Rights Amendment (1983)

It was voted that the Executive Council reaffirm the position of former decision-making bodies to support ratification of the ERA since we see the enactment of the ERA as an imperative.

U. Against Mail-Order Brides (1985)

Whereas the recent proliferation of mail-order bride businesses in the United States, which market Asian women as commodities in catalogues to American men, treat Asian women as non-human entities: and

Whereas many of these women come from politically unstable and economically depressed countries and are desperate to improve their life-situation: and

Whereas the mail-order bride businesses appear to exploit and prey on the desperate situation of the women and the loneliness of American men: and

Whereas the Asian women involved in these arrangements do not have equal access to power and information as do the men, and once in the United States the women may be unduly dependent on their spouses and at a severe disadvantage due to their unfamiliarity with American regulations and laws which directly affect their status; and

Whereas the treatment of Asian women by mail-order bride companies reinforces negative and damaging stereotypes of Asian women which affect all Asian people, and generally dehumanizes all women; and

Whereas Church Women United expresses commitment to a fair and just society and recognizes the responsibility to act on behalf of those who may not be in a position to advocate for themselves;

Therefore, be it resolved that Church Women United take a strong position in opposition to mail-order bride businesses; and

Be it further resolved that Church Women United adopt appropriate strategies congruent with the goal of the elimination of such businesses which deal in the trade of women.

V. Forward-Looking Strategies of UN Decade for Women (1986)

Whereas the assessment of the status of the world's women at the end of the UN Decade for Women reveals that, while women compose one-half of the world's population and perform two-thirds of the world's work, they receive only one-tenth of the world's income and own less than one-hundredth of its property;

Whereas the three objectives of the UN Decade for Women--equality, development, and peace--are all-encompassing, interrelated, and mutually reinforcing so that the achievement of one connects to the achievement of another; and the enhancement of women's equal participation in development and peace requires the development of human resources, recognition by the society of the need to improve women's status in all arenas, and the participation of all in the restructuring of society;

Whereas Church Women United endorsed the Equal Rights Amendment in the U.S.A. and seeks to contribute to the removal of obstacles and barriers that prevent and hinder the equal status of women in society;

Whereas Church Women United has been involved [in] and committed to the needs of women worldwide through our Intercontinental Grants Program and many other programs, and unites with church women internationally through various celebration days, and as a movement we seek to strengthen our relationships and solidarity with individuals and organizations committed to enabling and empowering women worldwide;

Whereas Church Women United has affirmed the UN Convention for the Elimination of All Forms of Discrimination against Women (1981);

Therefore, be it resolved that, in order for women to fully participate in and contribute to society,

1. Church Women United affirm the Forward Looking Strategies for the Advancement of Women as adopted by 157 countries at the UN World Conference for Women held in Nairobi, Kenya, July 1985.
2. Church Women United will use the Forward Looking Strategies in the implementation of its programs, especially in addressing the root causes of the pauperization and marginalization of women.
3. Those sections of the Forward Looking Strategies which are particularly relevant include: recognizing women's triple burden of reproduction, production and homemaking; unremunerated work and exclusion of women's work in the Gross National Product; access to training and education; equality in political participation and decision-making at national and local levels; the vital role of women as providers of health care and health education inside and outside the home; the right of women to control their own fertility; the role of women as peace educators and as advocates for peace; the need

to increase women's involvement in formulation and implementation of public policies; and the needs of vulnerable and underprivileged groups of women, such as rural and urban poor women, women in areas affected by armed conflicts, foreign intervention, and international threats to peace; elderly women; young women in involuntary prostitution; women deprived of their traditional means of livelihood; women who are sole supporters of families; physically and mentally disabled women; women in detention; refugee and displaced women; migrant women; minority women; and indigenous women.

Further, the Forward Looking Strategies are intended to provide a practical guide for global action on a long-term basis and within the context of the broader goals and objectives of a new international world order.

Therefore, Church Women United calls upon its members and denominational representatives and United States Churches to view the Forward Looking Strategies as a blueprint for the future for the advancement of women.

W. THE IMPERATIVE: THE POVERTY OF WOMEN AND CHILDREN (1986)

By a vote of 90 per cent the Common Council of Church Women United, meeting June 8-15, 1986, at Wellesley College, issued this call to action:

To mobilize the Church Women United movement to address the "pauperization" and "marginalization" of women and children (specifically the poor), in all its manifestations, dealing with the root causes of poverty and its linkage to other issues;

Church Women United sees it imperative that church women act now to identify and eradicate the causes that render women and children paupers in this nation. Further, Church Women United challenges church women to five years' action that will insure all women and children their God-given dignity and basic human rights, and to strike at the forces keeping women powerless and economically deprived, placing them on the margins of their communities.

X. POLICY STATEMENT ON CRIMINAL JUSTICE: WOMEN IN PRISON (1988) (See full text under JUSTICE SYSTEM, Q)

Y. Against Criminalization of Abortion (1989 and as amended 1990)

Whereas commitment to the Gospel message is the basis for Church Women United's commitment to struggle for justice for all, especially those who are most oppressed and marginalized in society, that is, women;

Whereas in 1982 the Executive Council approved a Statement of Concern on the issue of abortion, which recognized the fact that there is no unified stance among the diverse communions which are a part of CWU and therefore, CWU could not take a collective

stand on abortion. At that time, CWU affirmed the value of respect for the individual participant in the CWU movement and urged each person to reflect and decide on the abortion issue within the context of her own faith tradition;

Whereas CWU's Policy on Faith and Politics (1987) states that "religious faith can inform and safeguard human dignity, human rights, and rights of the earth/land, but more specific beliefs should not be forced on any religious group, nor should the state seek to advance religious teachings of any sect";

Whereas the recent Supreme Court decision (Webster v. Reproductive Health Services) will allow states to pass legislation that may make abortion a criminal offense;¹

Whereas such criminalization discriminates primarily against poor women (since women of economic means will always be able to travel to different areas of this country or even abroad to escape such criminalizing laws); and discrimination against women directly contradicts CWU's Imperative, which commits us to actively counter the root causes of the poverty and marginalization of women;

Whereas such criminalization of abortion will undermine basic constitutional rights to privacy;

Therefore be it resolved that CWU reaffirm its 1982 "Statement of Concern About Abortion," which states that there is no unified stance among the diverse communions which are a part of CWU and therefore, CWU could not take a collective stance on abortion. It further states that "the movement affirms the value of respect for the individual participant and urges each person to reflect and decide on the abortion issue within the context of her own faith and tradition."

Be it further resolved that CWU oppose any attempts to criminalize abortion.

Be it further resolved that CWU will actively promote awareness, education, and dialogue among its members and work with the various communions on the justice implications and ethical ramifications of the criminalization of abortion.

¹Prior to the 1973 Supreme Court Roe v. Wade decision, individual states had the right to pass laws on abortion including criminal penalties for women having abortions, e.g., Alabama: up to \$1,000 and one year in jail. Arizona: one to five years in prison for the woman; two to five years for whoever performs the abortion. West Virginia: "All abortions are felonies except those performed in the case of medical emergencies."

Z. POLICY STATEMENT ON PORNOGRAPHY (1989)

CWU's historic commitment to human rights for all compels us to examine pornography as a violation of human rights, a denial of fundamental human dignity. Violence against women in all spheres of public and private life calls us to speak out against the sources

that support or perpetuate this violence.

Theological Perspective

As women of faith, we affirm the equality of all persons. God created all people equally and is with all people, therefore all should be considered capable and responsible. Genesis 1:27 speaks to the equality of men and women: "...God created human beings, making them to be like God. God created the male and the female,..." Women, therefore, are made in the image of God just as men are made in the image of God. To dehumanize, humiliate, oppress, degrade, injure, or show women to be inferior to men is to violate the intent of God's creation.

Deuteronomy 24:17-18 states: "Do not deprive foreigners and orphans of their rights: and do not take a widow's garment... Remember that you were slaves in Egypt and that the Lord your God set you free." Too often, women have been these "foreigners." God frees all people in the same way that God freed the Israelites. Those who have known oppression in any form should not therefore become oppressors once they are freed. Those who have not known oppression are expected to share their freedom with all people.

Jesus recognized women for their abilities and uniqueness. Jesus listened to and befriended women. The only recorded occasion of Jesus speaking of the gospel message to someone in Samaria was his conversation with the woman at the well. She was a woman whose sins Jesus knew. Yet she was the one who brought the people of the town to hear the news which Jesus had brought to their land.

The New Testament relates women who were held in esteem. Great honor was bestowed upon Mary, the mother of Jesus. Jesus' close friends, Mary and Martha, were treated in equal respect with his male friends. The first people honored with sharing the news of the resurrection were women.

When the teachers of the Law brought a woman caught in adultery before Jesus, Jesus refused to condemn her. Jesus knew that the men were also guilty of sin. Jesus treated this woman with consideration and understanding.

Jesus came to liberate as he ministered in the world. Jesus identified with the oppressed--among whom were the women of his day. Pornography oppresses women, desecrates those who are created in the image of God, thereby desecrating God. Pornography is thus an abomination to God.

Definitions

A distinction must be made between pornography and erotica. Pornography is the graphic, sexually explicit subordination of women through pictures and/or words that also includes one of the following: (1) women are presented dehumanized as sexual objects, things, or commodities; or (2) women are presented as sexual objects who enjoy pain or humiliation; or (3) women are presented as sexual objects who experience sexual

pleasure in being raped; or (4) women are presented as sexual objects tied up or cut up or mutilated or bruised or physically hurt; or (5) women are presented in postures or positions of sexual , servility, or display; or (6) women's body parts are exhibited such that women are reduced to those parts; or (7) women are presented as whores by nature; or (8) women are presented being penetrated by objects or animals; or (9) women are presented in scenarios of degradation, injury, torture, shown as filthy or inferior, bleeding, bruised, or hurt in a context that makes these conditions sexual. The use of men, children, transsexuals in the place of women in the above is pornography.

Erotica is defined as distinct from pornography and might be sexually explicit materials premised on equality.³ Eros means passion, free will, and love. In contrast, pornography should be seen as the practice of sex discrimination and should have the same legal restrictions on it to ensure equality. Pornography is based upon the subordination of women. It expresses and perpetuates violence against women as part of this subordination. Subordination means, among other things, to be placed in a position of inferiority or loss of power, or to be demeaned or denigrated.⁴ As a civil rights issue, pornography hurts women's citizenship rights through both sexual exploitation and sexual torture.

Patriarchy and Pornography

No violent activity against persons, except pornography, receives Constitutional protection. The fact that the vast reservoir of pornography serves male excitement ensures this protection. Discrimination against women takes myriad forms--from lower wages, lack of access to education and jobs to the cultural norms and religious beliefs that contribute to women's own low self-esteem

2 Andrea Dworkin, "Against the Male Flood: Censorship, Pornography and Equality," Harvard Women's Law Journal, Vol. 8, p. 25, 1985.

3 Gloria Steinem, "Erotica vs. Pornography," *Outrageous Acts and Everyday Rebellions*, p. 219, 1983.

4 Catherine McKinnon, "Pornography and Speech," Harvard Women's Law Journal, Vol. 8, p. 23, 1985.

and self-confidence. Pornography is another expression of this discrimination against women. Pornography is the public expression of sexual hatred toward women. It is sanctioned within the society we live in.

A frequent argument on behalf of pornography is that women and men freely choose pornography. However, blackmail and illegal trading of photographs into the pornography market is common. The "working conditions" in the system of prostitution include sexual abuse of children, fraudulent inducement, coercion through rape, beatings

and imprisonment. The personal testimonies of prostitutes, former porno stars, etc., affirm the cruelty and imprisonment that they lived under. A significant number of women in pornography are first recruited as vulnerable children and teenagers--often earlier victims of child abuse; 75 per cent are incest victims.

The victimization of adolescent runaway girls and the relationship between child abuse and molestation and being trapped in pornography by relatives, husbands and boyfriends is unfortunately a common scenario. In addition to eroticizing the social inequality of women to men, racism and other prejudices are frequently portrayed in pornography. Targeted against women of color, pornography uses historical events committed against people of color in sexual scenarios, such as "Custer's Revenge"--a sexual video game of Custer raping a Native American woman bound to a post.⁵

Pornography has made inroads into the developing world as well, not only in procurement of vulnerable women, girls and children but in portraying images of "other" women as desirable. A murder of a young Korean girl was linked to the reenactment of scenes of bondage of Asian women published in Playboy magazine. Pornography is likewise closely linked to "mail brides" and "sexual tourism."

Harmful Effects

The harmful effects of pornography are both obvious and hidden. In various research studies, the relationship between violent thoughts and acts against women and girls and the viewing of pornographic materials has been documented. The message of x-rated, mostly graphic violent or aggressively sexual materials is that violent, demeaning acts are pleasurable for women. Soft-core pornography, often touted as a source of informal sex education for adolescent boys, conveys a similar but toned-down message of women's subordination and disrespect. Even among the "normal" male population it has been found that explicit images of mutually consenting partners are not as sexually arousing as images of rape, sadistic and violent acts against women. This is an indictment of the societal

⁵ Amici Curiae brief, representing 15 community organizations in support of Anti-Pornography Ordinance, Minneapolis, MN.

context in which pornography manifests itself. Interestingly, when juvenile offenders receive appropriate sex education materials, they do not seem to want pornographic materials. There have also been tragic incidents where re-creation of scenes in pornography have been cited.

The harm of pornography can be seen to outweigh any social interest in its protection recognized by First Amendment standards. Guaranteeing respect for human dignity and, specifically, women's rights is consistent with the First Amendment in that we are choosing to guarantee equality to all versus the freedom of male pornographers and their

male consumers.

Pornography and the Poverty of Women and Children

Our examination of the root causes of poverty has revealed that people do degrading work out of a lack of options.

In the United States pornography is an \$8 billion business involving the full range of retailing, publishing, marketing, all forms of media, distribution of materials, and procurement of women. The resources of the porno magazine industry have fueled much of the debate around First Amendment rights with curious alignments between civil libertarians and pornographers. Pornography purports to support sexual freedom and choices, whereas the reality of women's lives in the pornography industry is a gruesome one. The revelations of Linda Marchiano document how women are enslaved and coerced, in her case at gunpoint, to perform as "Linda Lovelace," one of the most profitable porno stars. Most often, husbands, fathers, and other relatives and friends are involved in recruitment of women and coercion of children either to perform or to be victims of pornographers' profits.

The Federal Commission on Pornography stated that significant portions of the pornographic magazine, peep show and film industries are either directly operated or closely controlled by organized crime. The relationship to prostitution is often overlooked in examining pornography but the women photographed are frequently under the total control of pimps and "managers." The same psychological and physical terror experienced by prostitutes surrounds the life of many of the porno "models." Pornography is not about erotic expression or sexual freedom. It is a business making profits from violence against women and children.

Current Status

The much heralded federal report on pornography focuses on pornography's actual personal and societal harms and the business operations of pornographers. The 1986 report was issued by Attorney General Meese's Commission on Pornography. The Commission held for the first time in the U.S.A. public hearings on the harmful effects of pornography. It provided a forum for an examination of pornography and affirmed much of the testimony and analysis done by the women's movement. The report strongly linked pornography as a cause of sexually violent acts and sex discrimination. It covered new products such as: Dial-a-Porn, cable TV, as well as films and magazines. However, the federal commission focused on stronger obscenity laws as a major solution. However, neither the 92 recommendations nor the report as a whole can be endorsed in their entirety as there are significant areas where the report stops short of confronting the extent of commercialization of sex as a profitable business.

According to activists against pornography, stronger obscenity laws are not the ultimate answer. Obscenity laws misconceive the harm of pornography as merely an affront to the

"sensibilities" instead of an injury to women's and children's lives.⁶ They represent an indifference to the rights of its victims. Obscenity laws enable pornography to continue, only not to be as visible to the community. They address public offensiveness, not private abuse, and do not question the violence displayed as discrimination against women. Further, obscenity laws have historically been used against the women appearing in pornography or small retailers rather than against magazine publishers since the latter have the resources to pay small fines and to seek legal advice. Such laws have also protected men's rights to possess pornography in private. The advent of new technology in the form of home video rentals, cable TV, video game cartridges, and Dial-a-Porn telephone deems obscenity laws ineffective.

The Meese Commission report also calls for enforcement of laws against child pornography. It calls for federal legislation prohibiting pornographers from depicting/using performers under age 21. Even though the report does not highlight that all children in pornographic industries are coerced into acting or being acted upon, it does have long-term implications. Since most women enter prostitution and pornography as vulnerable children at age 16 or younger, the federal legislation denying pornographers access to children would, if enforced, reduce the number of women who are prostitutes or pornography models in later life. There is support for the commission's recommendation that Congress and state legislatures consider laws that define pornography as a civil rights violation,⁷ thus empowering the women and children who are harmed.

⁶ Dorchen Leidholdt, "Women against Pornography," press statement, July 10, 1986.

⁷ Women Against Pornography Newsreport, Vol. IX, No. 1, Fall 1986, p. 6. To combat the commission's report, pornographers established the "Media Coalition" to lobby Congress and conduct a media campaign against censorship under the guise of First Amendment rights.

Call to Action

CWU supports efforts to educate women of faith and their communities on the pornography industry--its harmful effects and community remedies. We object to the exploitation of women and children and discrimination therein. We believe that the local community must take responsibility for protecting human rights and safety of its members from the violence promoted in pornography. We also believe that women and children used in pornography or harmed by pornography must be fully protected by law and given rights to seek redress for injustices done to them.

We strongly support actions taken against child pornographers and strengthening legal sanctions beyond misdemeanor to criminal felony for photographing, publishing, promoting, procuring, and all phases of the child pornography industry.

We call for public funds to provide other economic options to women and children than

pornography and prostitution. We urge CWU local units to support local programs working on violence against women such as: safe homes, shelters for battered women, child abuse services, and rape crisis centers.

We urge local units to investigate Dial-a-Porn and the sale of pornographic materials in magazine stands, grocery stores and convenience stores where age limits might not be observed. We will consider boycotts of products advertised in pornographic films, videos, magazines, etc., if necessary and appropriate.

In all of our actions, we must keep in mind the differences between pornography and erotica. Caution must be exercised in protecting First Amendment rights and the value of free expression in literature and educational materials and entertainment. We also express caution in imposing religious or personal values on a pluralistic society and aligning local units with anti-pornography campaigns that do not support the human rights of all and particularly the needs of women and children first.

a. SELECTED ACTIONS

1. Susan B. Anthony (1945)

Voted that the Executive Committee give its endorsement to the campaign for the naming of Susan B. Anthony to the Hall of Fame.

2. Leaflet on the Status of Women (1953)

Voted to request the Committee on the Study of the Status of Women to prepare a leaflet on the Status of Women for general distribution.

3. Appointment to Inter-American Commission of Women (1969)

Voted that a telegram be sent from the Board of Managers to the State Department urging the prompt appointment of an able woman who speaks Spanish and who has knowledge of Latin American affairs as the U.S. representative on the Inter-American Commission of Women because the Board is convinced that this Commission is a significant channel

for relationships between North and South America

b. Statement of Concern Regarding the Treatment of Women in Bosnia-Herzegovina and Other War Zones (1993)

We recognize that women have suffered rapes and other abuses by soldiers and other actors on all sides of all wars, and in peacetime, as well. We further recognize the unprecedented use of rape in the conflict in Bosnia and Herzegovina as not only a standard tactic of war, but as an organized and systematic attempt to ethnically cleanse

the involved territories and effectively exile the Muslim population--the primary, though not sole, victims of this war. We join in solidarity with the women and girls who are victimized by the rampant practice of rape and forced pregnancy. We also recognize the real and urgent danger of the future perpetuation or spread of such practices to other conflicts in this post-Cold War era, as national communities continue to disintegrate into tribal and ethnic rivalries.

We applaud the establishment of an international tribunal by the U.N. Security Council to prosecute persons responsible for violations of international humanitarian law committed in the territory of the former Yugoslavia since 1991. We also recognize the need to ensure the fair representation of women in all aspects of the peace negotiation process, including war crime tribunals and gender-sensitive humanitarian aid, as well as the manifest need to try the leaders in this ongoing conflict by whose very orders these human rights violations have been carried out.

We align ourselves in the struggle against violence which has visited women in many faces and forms, and especially in this particular form of violence which has historically been one of the unspoken obstacles to women's progress.

We affirm the work of the Ecumenical Forum of European Christian Women, the World Council of Churches--Women's Desk, and the Lutheran World Federation in their humanitarian assistance and aid to affected groups in Bosnia-Herzegovina.

(adopted by the Administrative Committee, July 10, 1993, Auburndale, Massachusetts)

c. Respecting Our Theological Differences: A Resolution On Abortion (1996)

Throughout its 55-year history, Church Women United has welcomed women of all Christian traditions to join in its ministry and mission. This diversity has been both gift and challenge, leading women of faith to seek creative ways to witness to their common belief in Jesus Christ. Church Women United's constituents have demonstrated an ongoing commitment to respecting theological differences, while working together toward mutual goals and visions. This respect for one another enables us to hear divergent opinions on controversial issues with attention and without condemnation.

More than two decades after the historic 1973 Supreme Court ruling in *Roe v. Wade*, abortion remains a difficult ethical and moral issue in our society and in our churches. Even as Christians, we can claim no uniformity of thought; the Protestant, Roman Catholic, and Orthodox communions we represent have widely varying theological positions on abortion.

As Church Women United, we continue to grapple with the many facets of the abortion debate. While resolutions adopted in 1970 and 1992 call for the decriminalization of abortion procedures, statements of concern issued in 1973 and 1982 affirm that there is

no collective opinion among the women of this ecumenical movement.

WHEREAS, as Christian women we affirm all life, including the quality of life and right to life;

WHEREAS there are a variety of opinions among our constituents as to when viable human life begins;

WHEREAS we believe that the decision to terminate pregnancy is not undertaken easily or lightly;

WHEREAS CWU'S Policy on Faith and Politics (1987) states that "religious faith can inform and safeguard human dignity, human rights, and rights of the earth/land, but more specific beliefs should not be forced on any religious group, nor should the state seek to advance the religious teachings of any sect";

WHEREAS we acknowledge that as persons of faith we arrive at decisions of personal conscience through humble prayer and the leading of God's Holy Spirit;

THEREFORE, BE IT RESOLVED that the ecumenical movement of Church Women United has no organizational or official position or policy concerning abortion.

BE IT FURTHER RESOLVED that this movement affirms and respects the conviction of each individual participant, urging each woman to reflect and decide within the context of her own faith and tradition.

BE IT FURTHER RESOLVED that Church Women United urges its sponsoring communions to continue to develop study resources that address the theological and ethical aspects of abortion and other related issues and make such studies available so that women of faith may come to informed decisions on the critical concerns of our times.

Endnotes

Resolution on Abortion, adopted by the Board of Managers, Church Women United, St. Louis, Missouri, March 19, 1970.

Statement Concerning Abortion, adopted by the Board of Managers, Church Women United, November 1973.

3 Statement of Concern About Abortion, written by the Ecumenical Action Committee and adopted by the Executive Council of Church Women United, June 1982.

Resolution Against the Criminalization of Abortion, adopted by the Common Council of Church Women United, New Orleans, Louisiana, July 1989 (amended 1990).

(adopted by Executive Council, April 1996, Stony Point, New York)

d. Continuing Goals of the Ecumenical Decade of the Churches Solidarity with Women 1988-1998 (1999)

WHEREAS, since its inception Church Women United (CWU) has worked for the empowerment of women in secular and church life; and

WHEREAS, in 1974 CWU voted that the movement should continue its study of the widening opportunities for women within the whole ministry of the church; and

WHEREAS, during the World Council of Churches Ecumenical Decade of the Churches in Solidarity with Women, Church Women United has supported the goals and themes of the Ecumenical Decade, including;

- § To achieve full participation of women who bear witness to the Gospel of Jesus Christ
- § To affirm the contributions to the church from women in the theology and spiritual life of the church
- § To challenge racism, sexism and all forms of oppression against women
- § To encourage economic justice for women in local and global communities; and

WHEREAS, 1998 marked the end of the Ecumenical Decade and signaled the beginning of a more focused approach to addressing the challenges and struggles still facing women in church and society;

THEREFORE BE IT RESOLVED that the Executive Council of CWU continue to affirm the goals and purpose of the Ecumenical Decade through continued monitoring of the participation of women in the existing structures of the church and society, and the progress made by these structures on the goals and themes of the Ecumenical Decade.

BE IT FURTHER RESOLVED, that CWU affirms the Letter to the Eighth Assembly of the World Council of Churches from the Women and Men of the Decade Festival of the Churches in Solidarity with Women.

BE IT FURTHER RESOLVED, that CWU continues to participate in discussion, projects and programs that address the broad themes of the Ecumenical Decade, and, where necessary, to develop new areas of work and cooperation with other church, denominational, ecumenical, secular, and global partners so that the Ecumenical Decade goals might be achieved in the 21st century.

*Adopted by the Executive Council of Church Women United,
March 21, 1999, Atlanta, Georgia.*

e. Gender Apartheid in Afghanistan (1999)

WHEREAS the Taliban militia group, which now controls much of Afghanistan, has placed Afghan women under virtual house arrest; and

WHEREAS the Taliban has decreed that all women and girls can no longer attend school, are banned from employment, are not allowed to leave their homes without male accompaniment, and must be covered from head to toe in a *burqa* when in public; and

WHEREAS Church Women United (CWU) recognizes its responsibility to help transform the world from violent ways of thinking and acting towards a world in which living, loving, and resolving differences through understanding is the norm;

THEREFORE BE IT RESOLVED that the Executive Council of Church Women United supports the Campaign to Stop Gender Apartheid in Afghanistan.

BE IT FURTHER RESOLVED that Executive Council of CWU urge the U.S. government and the United Nations (UN) to refuse to recognize the Taliban as a legitimate government and to withhold humanitarian assistance unless women and girls are equal beneficiaries, with adequate monitoring to guarantee this result.

BE IT FURTHER RESOLVED that CWU continue to voice the plight of women in Afghanistan to the President, Secretary of State, Congresspersons, and the UN Secretary General until this situation is resolved.

*Adopted by the Executive Council of Church Women United
March 21, 1999, Atlanta, Georgia*

f. Resolution on Trafficking In Women And Girls (1999)

WHEREAS, Church Women United has consistently worked at all levels to advocate for fair labor practices, especially in protection of the rights of women and children; and

WHEREAS, Church Women United supports the United Nations Declaration of Human Rights (UNDHR), the UN Conventions on Slavery and Discrimination Against Women; and

WHEREAS, Church Women United's 1985 Resolution Against Mail-Order Brides calls for the elimination of such businesses, which deal in the trade of women; and

WHEREAS, Church Women United's 1989 Resolution on the Global Debt Crisis acknowledges that the global economy, which favors wealthier nations, results in high unemployment and has led to increased internal and foreign migration, forcing many women into prostitution for survival; and

WHEREAS, according to the United Nations, four million persons are trafficked annually for slavery-like work, including forced prostitution, sweatshop labor, and domestic servitude resulting in profits of up to \$7 billion per year; and

WHEREAS, trafficking disproportionately affects women and girls due to the universal and historic presence of laws and customs that promote and justify the discriminatory treatment of them and prevent the application of human rights laws to their situation; and

WHEREAS, sex trafficking puts women and girls at high risk for contracting HIV / AIDS, and girls are especially vulnerable because they are often preferred by male customers;

THEREFORE BE IT RESOLVED that the national movement of Church Women United work with its ecumenical partners to call public attention to the problem of trafficking and advocate for stronger national and international policies to prevent the injustice, protect its victims, and prosecute its perpetrators.

*Adopted unanimously by the Executive Council of Church Women United
Chevy Chase, Maryland, November 21, 1999*

g. POLICY STATEMENT ON VIOLENCE

Introduction

God's intention for a peaceful world has been present since creation. Yet as Christian women today, we are faced with the common lament that "we live in a violent society." Not unlike what our ancestors in faith experienced before us, patterns of domination continue to threaten the heart and soul of God's creation today. Violence causes the disintegration of individuals, families, communities, nations, and the world. It alienates us from each other and from God. If we do not actively work against the destructive forces that result in violence, we do not live up to our Christian mandate to seek abundant life for all creation.

While the first image of violence that comes to mind is often that of an individual who does intentional harm to another person or property, in reality violence includes a whole range of behaviors. Violence can best be described by four major categories:

- § Overt physical assault of one person on another;
- § Institutionalized overt physical assault, such as war and capital punishment;
- § Personal covert violence, as when a person is told she is worthless;
- § Institutionalized covert violence, such as racism and environmental degradation.

What is clear from all these categories is that violence involves a misuse of power to dominate, rather than to enhance, an individual or group. It assumes a definition of power which is finite- that there always must exist clear winners and losers. As women rooted in the Judeo-Christian tradition, we are challenged to understand authentic power as being connected to the promise of God to be with us. It is a power that is abundant, and it multiplies the more it is shared with others. As church women, we seek to

recognize and identify the various forms of violence in our ever-changing communities so that we can transform our homes, neighborhoods, cities, nation, and world into places of justice, peace, and love.

I. Causes of Violence

There is ongoing debate as to the origins of violence. Although theories are constantly being refined, the three most basic explanations are:

- § Biological/instinctual—violence is programmed into the human genes;
- § Social learning—violence is incorporated into one's social environment;
- § Frustration/aggression—a combination of biological and social factors in which violence is a secondary response to having goals thwarted.

Both immediate and long-term factors can create the opportunity and motive for committing violence.

- § Immediate factors which can lead to violence include: drugs; alcohol; and easy money.
- § Long-term factors which can lead to violence include: the breakdown of community life; sexist and racist political and economic structures; lack of economic opportunity; and mental or physical illness.

The opportunity to commit violence is made possible when there exist:

- § The breakdown of social structures such as family, church and school;
- § Relationships based on domination/subordination that lead to poverty, classism, racism, sexism, homophobia, ageism and colonialism;
- § A lack of investment in the common good at all levels and in all sectors of society
- § Ineffective laws and proper enforcement and implementation of laws to prevent and protect against violence.

From a spiritual perspective, the problem of violence is rooted in a loss of hope in general, and the devaluation of life in particular. The problem reflects both an intentional disregard for, and a passive neglect of, others and of creation. Explanations for why persons seek to control others for their own benefit must be examined in the hearts of individuals as well as in the wider context of societal norms and values.

Ultimately, since violence is about the misuse of power, all attempts to explain it need to be viewed from the broader perspective. *Who has power? How, and to what end, is that power used?*

II. Forms of Violence

Violence exists in many areas of human experience. While types of violence can

be distinct, they are also connected in such a way that it becomes difficult to identify the original source of the problem. One form of violence often leads to another, creating a downward destructive cycle of human existence. Dr. Martin Luther King, Jr.'s insight that violence multiplies violence, "adding deeper darkness to a night already devoid of stars:"¹ merits serious reflection. For example, the violence of armed conflict results in the dislocation of families and communities. These persons, predominantly women and children, are torn from their sources of economic and physical safety, which then makes them vulnerable to poverty and assault.

a. Armed Conflict

War is the most obvious example of overt institutionalized violence. The frequency and destructiveness of wars has increased dramatically since the end of World War II. The number of wars underway at any one time has risen from about five in the mid-1940s to about 30 in the 1990s. Following World War II, there have been 160 wars, resulting in the deaths of 25 million people. Because of the weapons and strategies employed in war today, more civilians, especially women and children are killed than soldiers.

The casualties of war go beyond the victims injured by the weapons themselves. Those harmed also include the general citizenry, who forgo basic human needs to support an overly funded military. Since World War II, the U.S. has supported a war-time economy. In this post-Cold War era, when there is no longer an arms race with the former Soviet Union, U.S. military spending is still approximately 85 percent of what was spent during the Cold War. This spending is based on an out-dated strategy designed to compete with Soviet military power. Currently, the U.S. spends more than twice as much on the military as do the next nine countries likely to threaten U.S. security.

Today, while policy-makers attempt to balance the federal budget, the military budget is expected to increase. The military budget will, therefore, account for approximately one-half of all discretionary spending. In contrast, most of the federal programs vulnerable to budget cuts in order to stay within budget limits are domestic social programs which primarily benefit poor women and children.

Given that the military budget is predicated on now irrelevant Cold War assumptions, it is time to change our security strategy into a plan that emphasizes genuine, long-term human and environmental security. This involves efforts at home and abroad, such as ending poverty, building democracy, supporting multi-lateral peace-making, and restoring and protecting the environment. Investments such as these may help lead to the eventual elimination of all weapons of war.

b. Media

Prevailing media images support the idea that violence is a legitimate means of resolving disputes. Whether reporting world events or providing entertainment, the mass media frequently portrays brutality and chaos. The news media, increasingly profit- and ratings-driven, has played a key role in introducing these images of violence into our homes. In the 1960s, the Vietnam War marked the turning point in news coverage. For

the first time, television viewers witnessed the events of war on a daily basis, right in their living rooms. The public has come to take for granted instant information—from live satellite reports from war zones around the world to gavel-to-gavel coverage of criminal trials.

Some communications experts suggest that the slapstick of the Three Stooges, or the aggression demonstrated by Road Runner and Wile E. Coyote, has desensitized generations of television-viewing children, while other experts consider this view alarmist and extreme. Even so, it is evident that in an electronic age when many households can access 80 or more cable television channels as well as the Internet and World Wide Web, the public is exposed to growing levels of violence in its many forms.

Cartoons and video games show mega-monsters destroying entire populations. The “gladiator” genre of game shows feature contestants doing physical battle with fearsome antagonists. The news media often report the race in criminal cases where the suspect is a person of color, but rarely do so if the suspect is white. Persons of color, women, and lesbians and gays are routinely depicted in negative ways in entertainment programming. The sporting arena, once considered a bastion of fair play, legitimizes the violent behavior of professional athletes both on and off the playing field. A joke by a comedian aptly describes this reality: “I went to a fight last night. A hockey game broke out.”

It is apparent that as long as the media portray violence as entertaining or as a reasonable means of problem-solving, there will be little impetus to seek more rational ways of bringing conflict to a satisfactory resolution.

c. Gender-related Violence

Violence against women takes horrific and insidious forms. From overt manifestations, such as bride burnings and domestic abuse to more covert forms, such as the media’s objectification of women and the feminization of poverty, male dominated power structures have exercised psychological, economic and physical control over women’s lives. Patriarchy, literally “the rule of the fathers,” is so ingrained in most of the world’s cultures that it is considered normative.

Patriarchy is a complex hierarchical structure. Based on an understanding of God as male, it ascribes varying degrees of power; God is superior to humans; men (created in the image of a male God) are superior to women; women are superior to children; children are superior to animals; and animals are superior to plants. Implicit in this arrangement is the assumption of disconnection from that which is “other,” as well as the inherent right and duty of the powerful (superior) to control the powerless (inferior). The use of violence to keep inferiors (women, children, creation) in their “proper place” is thus seen as part of the divine order—an idea that the Christian church has reinforced and perpetuated throughout the centuries.

The worldwide women’s movement is challenging assumptions of power by domination and promoting gender equality. The momentum has been building in recent years. In 1995, more than 40,000 women attended the United Nations’ Fourth World Conference on Women in Beijing, China. In 1998, the World Council of Churches Ecumenical Decade Festival of Churches in Solidarity with Women was attended by

1,200 women. At both events, participants were vocal in their refusal to accept the norms of patriarchy, as well as in voicing the need for nations to define the issues and work toward solutions within their cultural contexts. A growing number of men are also realizing that the existing system denies them their full humanity, and are actively working with women toward change.

d. Economic Violence

In recent years, a growing number of theologians and social scientists have concluded that defining violence only as physical behavior is not enough. Noting that the Latin root, *violare*, means "to violate," many have expanded the conventional definition to include those things which violate, infringe upon, disregard, abuse or deny another, whether physical harm is involved or not. This expanded understanding means that whenever a society is so organized as to deprive persons of basic human needs, that society is unjustly engaged in violence against individuals and particular groups.

Violence is reinforced further by economic structures that value power-by-domination as the basis of relationships, with women almost always in subordinate positions. Lower educational levels generally result in lower wages; women have less access to education than men. In the United States, women earn only 74 cents for every dollar earned by men, and are disproportionately represented in part-time and lower-paying positions. Women are even more vulnerable to economic violence in the form of jobs without essential benefits, less access to credit, sexual harassment in the workplace, and lack of career growth opportunities. In comparison to only a generation ago, most families today need two incomes to meet their basic needs. As a result, many women work outside the home while still carrying major family responsibilities. An increasing number of poor households in the United States are headed by women.

An individual's economic status is related to her vulnerability to physical violence. Although the epidemic of violence affects women of all backgrounds and classes, poor women are particularly at risk of physical violence. Often, women and children remain in abusive situations because they are unable to support themselves independently.

Domestic violence harms women in many ways, not the least of which is in undermining a woman's ability to escape poverty. A woman's relationship with her batterer interferes with her efforts to seek education, training or work, and her economic needs prevent her from leaving an abuser who provides financial or material support. When women attempt to flee their abusers, their economic status is threatened even more; many women must leave behind not only their possessions, but often their jobs in order to escape to safety.

The known economic costs of physical violence against women are high. Yet these costs also are grossly underestimated. Women who have suffered violence require more health care services than other women. Domestic violence interferes with a woman's ability to obtain, perform or keep a job.

e. Disproportionately-affected Groups

Daily, media sources report incidents of violence inflicted by one group against another on the basis of racial, ethnic, religious, or sexual differences. These acts of violence stand in stark contrast to the example set by Jesus, whose ministry brought healing and reconciliation to those unjustly set apart from the rest of society.

Those who abuse power construct a social system that renders as “unacceptable” those who lack power. The powerless are then seen as persons or communities from which the interests of the powerful must be protected. This assumption—fueled by negative stereotypes and unfounded fear of those who are different—results in the dehumanization of the individual or group and leads to physical, psychological, political and social violence against those perceived to be a threat to dominant interests.

Just as sexism is at the core of many forms of violence, so too are racism, xenophobia and homophobia. In the United States, race has been the social construct that set “strangers” and “foreigners” apart from white European immigrants. Racial and ethnic “inferiority” were used as justification for such violent acts as the genocide of Native Americans and confiscation of their lands, the enslavement of Africans, the internment of Japanese Americans during World War II, and the ongoing discrimination against Latinos/as and other persons of color in employment, housing and other settings. Likewise, lesbians and gays have been denied such basic civil rights as parental custody and adoption, employment and housing opportunities, and spousal benefits.

The church, too, has been complicit in the violence committed against certain groups or individuals. At various times throughout its history, the church has labeled segments of society as “deviant” and justified its actions in the name of God. Yet, the witness of Jesus reveals to the church that human beings have inherent value as creatures reflecting the divine image, regardless of race, ethnicity, religion, gender or sexual orientation.

III. Solutions

a. Theological Reflections

Power used to abuse, coerce or disregard another is a violation of personhood and a breach of the power we are called to share with one another. Both the Hebrew scriptures and the Greek canon have much to say about how we are intended to relate to power.

The creation story offers the primary biblical paradigm for power and relationship. In Genesis 1, Yahweh chooses to be in relationship with creation. Specifically, by endowing humankind with freedom, God relinquishes complete control and becomes vulnerable to the choices made by humans. The possibility of relationship to creation is the Creator’s intent. As people created in the image of God, we are called to share power with each other and establish relationships based on mutuality rather than domination/subordination.

The faith story unfolds in ways that continue to shed light on the nature of divine power. The revelation of divine power in the life of Jesus elaborates on the truths of the creation narrative. Through Jesus, God’s realm of power takes on the form of earthly powerlessness. By closely identifying with those excluded from the dominant systems of

his day—women, the physically and mentally ill, the economically exploited, the ethnically marginalized—Jesus transformed the patriarchal model of power-by-domination.

Instead of concentrating power in himself, Jesus constantly empowered others. This is especially clear in the miracle stories in Mark's gospel, where the power of Jesus' healing seems to be less about Jesus than about the faith of the community. In the accounts of the leper (Mark 1:40-45), the hemorrhaging woman (Mark 5:21-34) and Jairus' daughter (Mark 5:35-43), Jesus names the faith of those who are broken as being the real power that brings about wholeness: "Daughter your faith has made you well; go in peace, and be healed of your disease" (Mark 5:34). In so doing, Jesus enabled those without economic or social power to claim their innate power as creatures of God. The life, death and, resurrection of Jesus provide Christians with both a practical life ethic and a long-term vision of hope. The model of Jesus calls us to establish relationships based on mutual respect and the sharing of power. It challenges us in the face of fear and fatalism to live as people who believe that wholeness is available to all God's creation. Living in this way, Christians serve as witnesses to the revelation of God in the people of Israel and in the person of Jesus of Nazareth.

b. Prevention

Prevention needs to address both short- and long-term causes of violence, acknowledging the opportunities, means, and motives involved in acts of violence.

§ *Stemming Opportunities for Violence*

The transformation of relationships—from domination/subordination to mutual respect/shared power—is of primary importance in stemming opportunities for violence. This will entail a *giving up* for those who now enjoy and exercise a disproportionate amount of power, and a *claiming of* power and responsibility for those who lack it. Structural changes, such as amending the tax code to ensure that poor persons do not pay a disproportionate percentage of their income while the wealthy pay little or nothing, are needed to maintain a just balance. Strengthening both domestic and international laws addressing violence, and working toward their full implementation and enforcement, is also a critical component in diminishing the opportunities to commit violence.

Strengthening families and religious ties can create a sense of responsibility and commitment to others. Ultimately, fostering a culture of community that promotes the common good over individual and special interest will help members of society realize their connection and shared destiny.

§ *Reducing the Means to Violence*

Although most persons will, at some point in their lives, feel an impulse to destructive behavior, the means for committing the act can be reduced so that feelings are addressed in non-violent ways. The most obvious example of this is to reduce the

manufacture of, and accessibility to, guns. On a larger scale, the reduction of military armaments can only encourage nations to find non-violent means of conflict resolution.

The means to commit violence is built into structures of domination/subordination. The current global economic and political system, which places the interests of the U.S. and industrial nations above the needs of the global community, excludes much of the world's population from access to adequate food, health care and physical safety. Challenging the structures that support these imbalances, such as the International Monetary Fund, World Bank, and U.S. foreign and trade policies, is key to reducing institutionalized violence.

§ *Diminishing the Motives for Violence*

As human beings, we are motivated by our perspectives on the world, our place in it, and the value and meaning of other persons. A world filled with opportunities for violence legitimizes the motives for committing violence.

Motives reflect spiritual attitudes toward life—attitudes that can be transformed practically through transformative justice and spiritually by a new vision of hope. Communities of faith can help provide alternatives to fatalism and fear as they serve those without hope, while continuing to prophesy a bold new vision of justice and equality for all people.

c. **Transformative Justice**

Transformative justice practices are those which bring together the victim, the offender and the community in order to develop a plan for wholeness that will involve mutual accountability, and begin a process of healing. The strength of transformative justice is that it recognizes the systemic problems associated with violence. In doing so, it acknowledges the structures in society which keep certain groups of people so powerless that they sense they have little choice but to engage in illegal behavior in order to gain power. As such, transformative justice asks offenders to take responsibility for their crime, and the community to take responsibility for eliminating the structures of oppression and injustice. Such processes generally begin by establishing a *safe* context, then move through several stages.²

Models of transformative justice are emerging among many religious groups, including Presbyterians, Mennonites, Quakers, and Jews. Experiments with these concepts can be seen in victim-offender reconciliation programs, mediation and conflict resolution programs and ministries with offenders around the country. What transformative justice represents that is not well represented in other models is moving beyond a piecemeal approach to justice. It requires a radical re-visioning of how we see ourselves in community.

d. **Public Policy Initiatives**

The policies that guide the ordering of society can help or hinder the problem of violence. Here are some highlights of U.S. policy initiatives aimed at curtailing violence in its myriad forms:

§ *Gender-related Violence*

The Violence Against Women Act (VAWA), enacted in 1994, is the first comprehensive piece of legislation dealing with gender-based violence. It sets forth new civil rights protections for battered women and funds domestic violence shelters and rape crisis centers. Funding for VAWA is not permanent, and must be approved annually by Congress if its provisions are to be implemented fully.

§ *Militarism and Budget Priorities*

During most years, the Progressive and Black Caucuses in Congress introduce an alternative budget that drastically reduces military spending in favor of greater investments in programs, such as domestic job creation, education, sustainable development, and U.N. peacekeeping, that contribute to a more peaceful world. Unfortunately, only a small minority of policy-makers support such changes.

Multi-lateral treaties such as the Landmine Ban Treaty, Comprehensive Test Ban Treaty, and Chemical Weapons Convention are key to world disarmament. Both the Administration and the Senate (through ratification) can exercise leadership by signing and implementing these treaties.

§ *Gun Control*

The passage of the Brady bill in 1993 marked a significant step on the road to gun control. The bill requires a nationwide, five-day waiting period for handgun purchases in order to provide a "cooling-off" period for buyers while enabling local law enforcement authorities to perform background checks on prospective buyers. While these efforts constitute a good beginning, many more curbs on gun proliferation are needed.

e. Education and Information

Educating citizens about the fact that every action we take and every word we speak is related to our core values is the beginning of a process toward *changing our way of thinking*. Historically, humanity has approached nearly every conflict situation from a militaristic perspective; that is, from a point of view that believes the use of power to dominate by armed forces is the primary means for achieving a desired outcome. This viewpoint is clearly reflected in our everyday language, which is full of militaristic terms such as "armor" and "combat." Underlying this perspective are the values of patriarchy and a model of power-by-domination.

The armed conflicts witnessed in the 20th century serve to remind humanity of the need for a different approach to survival in the 21st century. It is appropriate that women

of faith take the lead in helping the world see the results of a militaristic mindset. Although the consequences of this way of thinking and acting are demonstrated most acutely in times of war, there exist other areas of concern:

- § The assumption that only armed forces can make for justice results in the destruction of life, the environment, resources, self-esteem, and self-fulfillment, on the part of both winner and loser;
- § The assumption of economic power as the highest possible goal, coupled with the self-interest of wealthy nations, has been proven to be destructive to all persons;
- § The way of thinking which assumes that increased might—whether economic, social or military—protects the world has resulted in great harm to global relationships.

The way of thinking which supposes any one person, group or nation to be superior to another is so ingrained that to reform it will be a major task. Yet the recognition of violence as a thought process is a necessary part of the elimination of violence in all levels of our world.

Whereas, the model of Jesus provides Christians with a long-term vision of hope and relationships based on mutual respect and shared power; and

Whereas, that model challenges us to live as people who believe that wholeness is available to all God's creation; and

Whereas, as women of faith we recognize our responsibility to transform the world away from violent ways of thinking and being toward a world in which living, loving, and resolving differences through understanding rather than violence is the norm,

Therefore be it resolved that in light of Jesus' vision Church Women United units are encouraged to reflect on the models of power that we encounter and how those models affect our way of thinking, speaking, and acting; and

Be it further resolved that Church Women United will challenge the mass media to reduce its images of violence and to depict more positive images of women, people of color, gays and lesbians, and other marginalized groups; and

Be it further resolved that Church Women United will work for the enactment of public policies that serve the common good and address existing economic injustices, such as lack of health care, food, shelter, and education; and

Be it further resolved that Church Women United will advocate for laws that limit access to guns and other weapons of violence; and

Be it further resolved that Church Women United will work to dismantle the structures that perpetuate all destructive forms of patriarchy; and

Be it further resolved that Church Women United will work to end the acceptability of violence as a legitimate means of resolving conflict.

Approved by mail ballot by the Common Council, January, 15, 2000.

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h. Abuse of Immigrant Women and Children (2004)

See POSITIONS ON IMMIGRANTS AND REFUGEES, T

i. Sisterhood: Affirming Our Dignity and Worth (2004)

WHEREAS acts of violence against women are escalating, both in the United States and internationally, despite laws in many jurisdictions that prohibit violence against women;

WHEREAS the evidence of the subjugation of women is abundant: Domestic abuse, rape, kidnapping into forced prostitution, genital mutilation, forcible impregnation, enforced transmission of HIV/AIDS and other sexually transmitted diseases, bride burning, honor killings, sex tourism, pornography and child pornography, and casual use of gender degrading language and images in schools and media;

WHEREAS the true strength of a culture is revealed, not in a display of women as sex objects, as property or as trophies of wealth or war, but by how well its women are protected, honored and valued;

WHEREAS families and whole communities are fragmented by economic pressures and

even pressures from educational systems, so that generations clash and women, children and often the elderly become vulnerable to predators;

WHEREAS traditionally women have drawn together in mutually supportive ways, through church groups and sewing circles, in sisterhood societies and kitchen conversations, to pass on information and help each other resist destructive forces by collecting and telling survival stories, sharing wisdom and transformative histories, observing rites of passage, acting in solidarity, offering sanctuary in times of stress, and by simply listening to each other;

WHEREAS Church Women United in a 1955 resolution strongly urged church women to take more active responsibility in civic and political life; in a 1987 policy statement on faith and politics affirmed a Christian's obligation to observe those laws and practices that protect the common good and to courageously protest unjust laws and practices; and in a 2000 policy statement on violence affirmed a woman's right to live with dignity and respect in the community and at home, free from abuse and violence, and

WHEREAS the World Council of Churches called for 2000 to 2010 to be observed worldwide as a Decade of Nonviolence;

THEREFORE BE IT RESOLVED that Church Women United collaborate with others in a major effort to support programs that provide training in problem solving, conflict transformation and non-violent social change in churches, families, schools, work places and civic and governmental organizations;

THEREFORE BE IT RESOLVED that Church Women United support programs in which women are encouraged to restore, strengthen, support and create sisterhood practices and relationships, in which women develop capabilities for leadership in witness to justice and peace, and, especially, in which young women, mothers and elderly women are empowered to mature spiritually and live in full-awareness of their inherent worth.

A Resolution passed by Common Council, July, 2004

j. History of Church Women United (2004)

WHEREAS the pioneering ecumenical women's movement known as Church Women United has more than sixty years of history and yet this rich background is not common knowledge among us, and

WHEREAS our current history book is out-of-date and no longer in print.

THEREFORE BE IT RESOLVED that Church Women United undertake to create and publish an attractive history pamphlet that would be printed in sufficient quantity to inspire units across the country and be a resource in their recruitment of members.

THEREFORE BE IT FURTHER RESOLVED that Church Women United appoint a person or persons to expand the brief pamphlet into a book about the history of CWU, including new material from unit historians, that would become an appealing and informative depiction of the organization's formation and at least the following: its long-standing support of the United Nations, its social policies and witness, its celebrations and struggles, its relationship to the International World Day of Prayer Committee, The Fellowship of the Least Coin and salient facts about the membership and leadership past and present.

A Resolution passed by Common Council July, 2004

k. Clarity of Financial Affairs (2004)

WHEREAS Church Women United historically has financially supported caring causes and organizations;

WHEREAS in times of need Church Women United has asked its constituents to contribute beyond their ordinary share of responsibility;

WHEREAS the Church Women United constituency supports the national offices, does so willingly, and wishes to continue to help in this way, and

WHEREAS open book accounting is a standard practice in the non-profit community;

THEREFORE BE IT RESOLVED that to maintain transparency and trust, it is essential that full disclosure and written accounting of all income and expenditures be made annually to the membership, with particular attention to special fund drives, and that Church Women United's accounts, financial statements and budgets be made available upon request to the membership.

A Resolution passed by Common Council July, 2004

XXII. MISCELLANEOUS POSITIONS

A. Gun Control (1981)

It was voted to approve the following resolution:

Whereas much of society seems to be addicted to violence as an acceptable method of problem-solving; and

Whereas the horror of assassinations and attempted assassinations returns again and

again; attempts on the lives of many government, human rights, and religious leaders have been made by persons with hand guns; and over 20,000 American citizens are murdered by hand guns each year (Uniform Crime Report); and

Whereas a hand gun in the hand of a person who lacks personal responsibility is the weapon used in the commission of most crimes; and

Whereas we believe that:

1. It is time for citizens of the United States to seriously consider control of hand guns as a priority for the survival of a safe and decent society; and
2. It is time for Christian women through Church Women United to speak for, promote, and support legislation for hand gun control;

Therefore, be it resolved that the Executive Council of Church Women United, U.S.A., urge Church Women United to work for the enactment of legislation at local, state, and national levels that will provide for:

1. Licensing of the owner;
2. Registration of all hand guns;
3. State and federal laws requiring that hand gun sellers comply with the laws and ordinances of the buyer's place of residence;
4. Reduction of the increased proliferation of hand guns in the U.S.A. by legislation calling for a moratorium of manufacture and importation of hand guns.

Be it further resolved that Church Women United will work to educate citizens to the danger of hand guns as a means of protection and of the need for hand gun controls.

Be it further resolved that Church Women United will continue to be concerned for the persons who misuse hand guns as we deal with current socioeconomic influences, such as hatred and bigotry, alcoholism and drug abuse, mental health problems and ignorance which may lead them to crime.

B. Law of the Sea Treaty (1981)

It was voted to approve the following resolution:

Whereas since 1970 the U.S. Government has supported the United Nations declaration that the resources of the seabed and ocean floor beyond national jurisdictions are the "common heritage of humankind"; and

Whereas since 1970 the U.S. Government has been committed to the conclusion of a comprehensive oceans treaty--the Law of the Sea Treaty; and

Whereas the Law of the Sea negotiations have been termed "the most significant single

event in the history of peaceful cooperation and the development of the rule of law since the founding of the United Nations itself" (Law of the Sea U.S. Ambassador Elliott Richardson, 1981); and

Whereas the new international ocean law will reduce world tensions caused by conflicting interpretations of existing law by creating dispute settlement procedures; and

Whereas the Law of the Sea negotiations represent the most important attempt to resolve international economic and commercial conflicts of interest through a broadly based multilateral framework;

Therefore, be it resolved that the Executive Council of Church Women United in the U.S.A. urge the U.S. Administration to support the Law of the Sea negotiations and action toward treaty completion and signature in 1981.

C. Campaign Finance Reform (1986)

Whereas members of Congress are rapidly losing their ability to represent the constituencies that have elected them due to our present congressional campaign financing system and the increasing role of political action committees (PACs);

Whereas PAC contributions represent a far more important part of the average candidate's campaign funds than they did 10 years ago and are eroding public confidence in our electoral and legislative processes;

Whereas an overall limit on aggregate PAC receipts would help shift the focus on congressional fund-raising away from large PAC contributions and back to small contributions from individual donors, thus bringing our democratic system back to the people;

Therefore, be it resolved that Church Women United state its support for S.1806 and HR.3799, campaign finance reform bills introduced by Senators David Boren (D,OK) and Jim Leach (R,LA), and other bills and amendments with similar intent that place an overall aggregate limit on the amount of money a congressional candidate could accept from PACs. These bills offer a fundamental and necessary reform that will help restore public confidence in the integrity of our government.

Church Women United urges the U.S. Congress to support these PAC limitation bills. The Executive Council asks that this resolution be sent to the President of the United States and every member of Congress urging their support.

The Executive Council urges individual members of Church Women United and local and state units to advocate and support changes in the electoral process that would make politics better serve the common good, specifically through reforms that enact limits on campaign contributions.

D. Iran/Contra Scandal and Constitutional Authority (1987)

Whereas Church Women United supports the intent and legal framework of the U.S. Constitution, in particular the rule of a civilian government under law;

Whereas the U.S. Constitution states that the President "must take care that the laws are faithfully executed, which implies that not only must the President be vigilant not to break laws, but must in deed execute the laws made by Congress, which is representative of the people;

Whereas the framers of the Constitution were unwilling to give the President anything resembling royal prerogatives;

Whereas the Constitution further states in Article 1, Section 8, that the Congress shall have the exclusive power to declare war;

Whereas leading Constitutional lawyers have stated that, contrary to popular belief, the powers are not separated in the foreign policy/national security area; rather they are shared, and therefore Congress can bar the President from using government property, the President's aides and appointees, or the institutional apparatus of the Executive branch to pursue policies Congress has rejected;

Whereas it has been documented by the Christic Institute that as early as 1959 secret teams have taken initiatives and negotiations with other nations and parties in the name of the people of the U.S.A.; and whereas it has been further documented by the Tower Commission and the Select Committee that secret U.S.A. teams have secretly operated in the name of our government in this specific instance (the Iran/Contra Scandal);
Whereas the President of the United States on May 16, 1987, stated that the Boland Amendment, which bans all direct or indirect support to the Contras, does not apply to the President;

Whereas a number of United States laws appear to have been violated by the Administration and/or entities under its authority in the Iran/Contra Scandal, and prior to this instance, including the Neutrality Act, the Arms Control Export Act, the Boland Amendment, and the Omnibus Terrorism Act of 1986;

Therefore, be it resolved that Church Women United at the Executive Council meeting, June 21, 1987, express profound shame and outrage at the apparent disregard of the law by President Reagan and his Administration as exemplified in the Iran/Contra Scandal. We urge the Select Investigating Committee to raise the fundamental questions on how U.S. foreign policy is conducted, to broaden the investigation to include the activities of secret teams over the past 25 years, and the possible impeachable offenses committed by the President of the United States.

We mandate our Washington Office to inform our membership about abuses of power,

and we urge local and state units to activate our membership to press for integrity and the faithful execution of the law by our government officials.

E. Against Discrimination toward Lesbian and Gay Persons (1989)

Throughout its history Church Women United has been in the forefront of the movement to eradicate all forms of discrimination from church and society. In June 1944 the Board of Church Women United (then called the Council of Church Women) adopted a statement regarding the principles which were to govern the Committee on Social, Industrial, and Race Relations. The statement in part reads as follows: "The problems of any one group are the concerns of all.... Our belief in the Fatherhood of God and the Brotherhood of Man means that we must all work together in our communities to establish freedom, opportunity and justice for all racial, cultural and economic groups."

Based on the commitment to do away with all forms of discrimination, Church Women United has been working against racism, sexism, and the discrimination that women suffer in the world. In 1981 CWU endorsed the United Nations Covenant on the Elimination of Discrimination against Women. In 1983 Church Women United reaffirmed its support for the ratification of the Equal Rights Amendment. CWU took a strong position against mail-order brides in 1985. And in 1986 CWU affirmed and voted to work towards implementing the Forward Looking Strategies which were part of the final document of the United Nations Decade for Women.

We are now faced with another area of concern to which we need to apply CWU's commitment against all forms of discrimination--the discrimination suffered by lesbians and gay persons in church and society at large based on fear, misconceptions, and the biblical interpretation of some religious groups.

As Christian women we believe that lesbian and gay people share with us the worth that comes from being unique human beings. Lesbian and gay persons are members of our churches: we, therefore, believe that through baptism they are, indeed, our sisters and brothers in Christ. Furthermore, we understand that as Christians we are called to love our neighbors as ourselves without exception (Matt. 22:37-39).

Therefore, CWU calls upon its constituents

- to recognize that in order to overcome fear, misconceptions, and prejudice against lesbian and gay persons in church and society we need to be committed to not discriminate on the basis of sexual orientation;
- to denounce prejudice and violence against lesbian and gay persons;
- to address needs and advocate concerns of lesbian and gay persons.
- to welcome lesbian and gay persons in the same spirit as we accept and welcome all persons;
- to actively promote awareness, education, and dialogue on the issue of discrimination against lesbian and gay persons.

Furthermore, CWU affirms its policy of non-discrimination in the case of lesbian and gay people and calls for the application of such a policy not only in its employment practices but also in regards to the participation and service of volunteers in Church Women United.

F. Truth in the Media (2004)

WHEREAS Church Women United is a racially, culturally and theologically inclusive movement of Christian women in the United States who have sought for over sixty years, through prayer, study, fellowship and action, to witness to all that is just, dignifying and truthful about women and children;

WHEREAS the CWU Quadrennial Priority (2000-2004) entitled Strengthening Families Worldwide in the 21st Century contains within it a major concern about images of women, children, families and persons with special needs;

WHEREAS the media in the United States – in print, radio, television and internet – has achieved such an overwhelming capability to mold and motivate public opinion that, were it not for the constraints of law, our free and democratic society might be in jeopardy, and

WHEREAS in the entertainment and as well as news media, presenting the truth is an immense challenge because, in fact, a balanced and adequate presentation of the truth is always elusive and pressures from special interests abound;

THEREFORE BE IT RESOLVED that Church Women United urges the media to renew commitments to truthfulness and to make unprecedented efforts to present women and children, especially those in our society who are minorities, without stereotyping and in ways that are just and truthful;

BE IT FURTHER RESOLVED that Church Women United members, seeing the increasing concern about the impact of the media in American life, approach management and editorial boards as well as radio, television and internet companies with their concerns for truthfulness and justice, and, furthermore, assign members to monitor the media and make suggestions in letters-to-the-editor, emails to columnists and personal visits to management.

BE IT FURTHER RESOLVED that Church Women United's national office be asked to propose guidelines for CWU monitoring of issues of women and children in relation to the media and, in 2005, report in the *Churchwoman* about local efforts underway across the country.

A Resolution passed by Common Council July, 2004